

The Sabbath Recorder

THE BLESSED PATH.

Rough is the path beneath my weary tread.
Its scorching rays upon my drooping head,
The hot sun pours. Yet, even as I sigh,
Adown the steep, a cooling breeze goes by,
And at my feet, with gentle murmuring,
There gushes, heavenly sweet, a limpid spring.

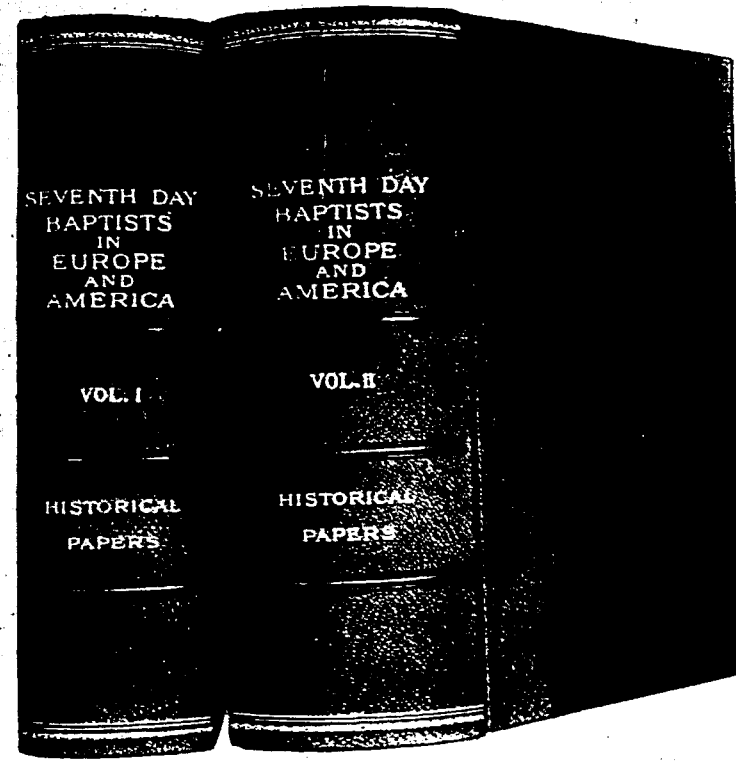
Dark is the night. The myriad shadows lie
Athwart my path. In vain with anxious eye,
I strive to pierce the gloom. When lo, afar!
With calm and silvery radiance, one bright star
Illumines all the road until it lies
A gleaming pathway, leading to the skies.

A lonely road; O for the clasp of friendly hand
Amid the shadows of this dreary land.
Thus my sad heart! Behold, while yet I pray,
One walks beside me in the narrow way;
And with His gracious presence, sweetest rest
Enfolds my weary soul. The lonely path is blest.

—Mary Wells.

—CONTENTS—

EDITORIAL—Save the Dear Old Hymns; Hymns Are Like Gold in the Sands; The Automobile Craze; The Tract Board's Debt	481-483
CONDENSED NEWS	483
SABBATH REFORM—"The Sanctified Sunday," Spiritual Sabbathism	485-489
Quarterly Meeting—Southern Wisconsin ..	489
MISSIONS—Reports From Churches; After Fourteen Years; Sixty-eighth Annual Report of the Board of Managers, to the Seventh-day Baptist Missionary Society; Mission of Rev. O. S. Mills; From the Field; The Mustard Seed (poetry).....	490-494
Tract Society—Treasurer's Report	494
WOMAN'S WORK—One of the Cases; A Good Financial Backing	496
Gentry Instead of Hammond.....	497
Some Ideas and Ideals in Education.....	498
YOUNG PEOPLE'S WORK—In Other Lands....	507
DENOMINATIONAL NEWS	509
Resolutions	509
HOME NEWS	509
CHILDREN'S PAGE—The Stolen Custard (poetry); Little Kindnesses and the Apple Tree	510
SABBATH SCHOOL	511



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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. 16.

PLAINFIELD, N. J., OCTOBER 17, 1910.

WHOLE NO. 3,424.

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

Save the Dear Old Hymns.

My heart was touched when I read of the effort to turn the old missionary hymn, "From Greenland's Icy Mountains", out of the proposed new Missionary Hymnal being prepared by a committee of one of the leading denominations. Judging from the many protests published in both religious and secular journals, I am not alone in the hope that this will not be done. My first thought was, Why should any one desire to throw out that famous old hymn? It soon appeared, however, that some feared the influence of a hymn that called upon mountains, rivers and winds to carry the Gospel to "the heathen in his blindness;" and rather than allow it any longer to exalt nature instead of God, they would endeavor to silence it by turning it out. So far as I could see, no other objection was offered for eliminating Heber's great hymn from the new hymnal. Really, to me, this "objection" seemed more like a strong commendation than otherwise. Any hymn that can give the grand and beautiful things in nature voices that plead with the soul and point to nature's God should thereby gain power over men for good. I do not wonder that the Hebrew psalmists so frequently apostrophized the heavens and the earth, the mountains and the streams, and even made the hills to "clap hands" in honor of the most high God. It is a wonderful help, when one can make all the voices

of nature join with the Spirit's voice in giving glad tidings to lost men.

The real value of any hymn is to be found in its power to touch human hearts and move men to serve their God. This service includes the work of missions. A hymn may fall short when measured only by the rules of metrical composition, or when brought under the cold exacting eye of the doctrinaire, and still as a song it may be so filled with the spirit of religion and love for the lost as to be invaluable in its power to arouse men to duty.

"From Greenland's Icy Mountains" is a good example of what a hymn can do toward extending the kingdom of God. I can remember when, as a child, my own heart was stirred thereby. My first recollections of an interest in missionary work are connected with the singing of this dear old hymn; and to this day there is no song that so moves my soul in pity for the heathen world. As a mere boy I remember hearing our sweet-voiced mother singing it in the home, until the children's hearts were stirred and filled with unspeakable sympathy. I can see her now, with my little golden-haired sister in her arms, soothing her to sleep with this familiar hymn. That sister has for thirty years been a missionary in China, and years ago I saw the glory that lighted up my mother's face as she went to her everlasting rest.

For many years the singing of this hymn has awakened memories of that childhood home, with mother as its central light; and it always brings out strong emotions prompting to a better life.

For nearly a hundred years, and in all lands, this hymn has been like an angel of blessing to innumerable homes; and it has done more than any other to give wings to the spirit of missions. Under its influences souls have been led to consecrate themselves to foreign missions, and strengthened to go forth for the Master into the lands of darkness, while home churches have been inspired by it to support the work among the heathen. Its day

of usefulness is not done. How can any one wish to cast it out? I trust that it may still be a power for good in the new missionary movement whose purpose is to win the world to Christ.

Hymns Are Like Gold in the Sands.

A modern writer has said: "The hymns of the church are like an auriferous sand-bed in which the intenser religious feelings of past generations have been deposited. They perpetuate what would otherwise be most fugitive: the religious emotions."

Henry Ward Beecher once said, in substance, that he would rather be the author of such a hymn as "Jesus, Lover of My Soul" than to have the fame of the greatest king who ever lived on earth. He thought it a most glorious work to produce a hymn that would go on inspiring men until the end of time. He also said: "Labored sermons sometimes sweep over the mind as winds sweep over the sea, leaving it more troubled than before; when one little hymn, child-warbled, would be to the soul like Christ's 'Peace, be still' to the waves of Galilee."

Who can measure the power of Christian song in strengthening the people of God, and in building his church? Some of the dear old hymns have given special power to every revival, and thousands can trace their conversion to the use of these by God's people. Students of Alfred who witnessed, time and again, in the revival of some forty years ago, the mighty outpouring of the Spirit in the old bell-room after-meetings can never forget the song, "Shall we gather at the river?" And in like manner some particular hymn has been blessed of God in other revivals, until it has become enthroned in the hearts of converts, who will love it while life shall last. Thus an old hymn that has been helpful in leading sinful men to the Saviour, or one that has ministered to our spiritual needs in years gone by, seems like an old familiar friend. It recalls the precious experiences of the past and stirs the deeper feelings of the heart as nothing else can. Some of the most precious memories of childhood cluster around the scenes at close of day, when mother with the children about her

would sit in the twilight shadows and sing one after another of the hymns she loved. Nothing so touches my heart, after a lapse of sixty years, as do some of those dear old hymns, sung to the tunes of "auld lang syne." I can hear her yet and see her face, as she softly sings,—

"I love to steal awhile away
From every cumbering care,
And spend the hours of setting day
In humble, grateful prayer."

Then, after a little pause, possibly her next would be,—

"From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat;
'Tis found beneath the mercy-seat."

Sometimes my heart would be filled with a kind of hallowed awe as she sang all the verses of—

"The day is past and gone,
The evening shades appear;
Oh, may we all remember well
The night of death draws near."

Who among the older ones has not been moved by the songs so prevalent fifty years ago: "I would not live always," and "I'm a pilgrim, and I'm a stranger"? My earliest recollections of sacred song are connected with a group of men and women, among whom my great uncle, Rev. Henry P. Green, was a leader. Though I was a little child, the unction with which they sang and the spirit of their songs will affect me to my dying day. I can hear them still and see the spiritual glow that lighted up their faces as they sang,—

"Come, my brethren, let us try
For a little season,
Every burden to lay by,
Come, and let us reason."

or, again,—

"Awake, my soul, in joyful lays,
And sing thy great Redeemer's praise;
He justly claims a song from me,
His loving-kindness, oh, how free!"

Still another always strikes a responsive chord in the heart:

"How tedious and tasteless the hours,
When Jesus no longer I see;
Fair prospects, sweet songs and sweet flowers,
Have lost all their sweetness to me:
The mid-summer sun shines but dim,
The fields strive in vain to look gay,

But when I am happy in him,
December's as pleasant as May."

How much such songs have had to do with the advancement of the kingdom of God on earth can never be estimated. By their influence over human hearts many a prodigal has been brought back, and many a sinner has been led to the fold of the Good Shepherd; and I am sure the Church of Christ will not let them die so long as there is a soul unsaved or a Christian needing spiritual help.

The Automobile Craze.

Not long ago I heard a minister of one of the large city churches say in a public address upon missions that there were sixty homes within a short distance of his own that were mortgaged for automobiles! The other day a friend, calling at my office, told of a man who had placed a three thousand dollar mortgage on his little home to buy an automobile costing three thousand five hundred dollars!

If half we hear on this subject is true, many people must be literally carried away with the automobile craze! Such extremes seem to be characteristic of our modern American life. Who does not remember when the bicycle craze struck America and started thousands of men, women and children to flying around the country on wheels. Probably the automobile craze, too, will cool off in time and settle down to sane living. Meantime the present conditions are suggestive. They show a tendency to fast living, an inclination to spend beyond one's means, and a disposition on the part of the poor to keep up with the rich at all hazards, all of which augurs ill for this country.

Automobiles are nice. I like them, and do not blame others for liking them; but something must be wrong in our ways of thinking when thousands are willing to burden their homes with debt and jeopardize the future comfort and peace of their families in order to secure an automobile! Think of the worry, the killing wear and tear of anxiety over debt, with interest dogging one's steps for years, if not for life, just to secure the luxury of an automobile for three or four years, now!

The Tract Board's Debt.

It was intimated in the paper of the treasurer read at Conference, that unless an extra effort was made to replenish the treasury, the Tract Board, too, would soon be in debt. We have dreaded it, and almost feared to hear the monthly report; and now the worst has come. Today at the board meeting the treasurer reported a debt of over \$500 with present salaries unpaid which demand \$500 more.

But the work must go on. The board can not drop its missionaries and agents just when the funds run out; it must get money for running expenses some way, and if gifts do not come money must be hired. Our people have always come to the rescue in such a time and we believe they will do so now.

CONDENSED NEWS

Since last week's news notes were written a new republic has taken its place among the nations. Portugal has passed through a revolution, the king and his family have taken refuge under the British flag, and a republic has been proclaimed, with Theophile Braga, a noted republican leader, as president. These events have followed each other so rapidly that the world has been kept busy in its efforts to take them all in.

On October 5 it was announced that hard fighting was going on in the streets of Lisbon, that gunboats were bombarding the royal palace, and that King Manuel was a prisoner within its walls. On the following day it was announced that the king had fled, the monarchy had been overthrown, and a provisional government established with a president and full cabinet in charge. The fighting was all over and Lisbon was fortifying against any efforts of the king's loyal troops from the country to recapture the capital. One day later came the news that King Manuel and family had escaped from Portugal in the royal yacht and found refuge under the British flag in Gibraltar, and that great enthusiasm prevailed among the people of Portugal over the new turn in affairs; also that there was a strong feeling against the clerical element. Proc-

lamations had been sent to foreign powers, announcing the new government. There were collisions between the friars and the soldiers, and a monastery at Graca was seized, the inmates escaping through underground passages. The green and red flag of the republic was everywhere in evidence, and the king's portraits disappeared from public places.

On October 9 the new government had settled down to business, and the people appeared to be flocking to its standard. The government had granted amnesty to political offenders, and restored the law granting liberty to the press. A liberal policy had been outlined and proclaimed by the minister of foreign affairs. Some collision between the friars resulted in the killing of one priest, and the seizing of another monastery; and fears were expressed lest other religious establishments might be attacked.

On the tenth the collision between church and state had become more serious, a noted cardinal and several bishops had been expelled from Portugal, and some three hundred nuns had been gathered together for transportation beyond the national boundaries. It was claimed that the movement against the monks was brought on by their firing upon the soldiers from the windows of monasteries. Some of the expelled nuns are reported as desiring to go to America. There is quite a general flight of the monks from Portugal. The killing of Professor Bombarda, a republican deputy and anti-clerical, had much to do with bringing on the conflict with the monks. The expulsion of religious orders gave an excuse for outrages against the clergy by the rougher class, which the new government is busy trying to correct. At this writing the country is rapidly settling down to normal conditions.

King Manuel, before leaving Portugal, wrote a proclamation saying that he had not abdicated the throne, but had gone away owing to stress of circumstances.

The Vatican, in reply to the despatches concerning the Papal Nuncio at Lisbon, denies that the friars were the aggressors in their recent battles with troops.

Many rolayist families are fleeing to

Spain rather than live in Portugal under the republican government.

Spain is living in constant fear that the agitation between clericals and anti-clericals may cause an uprising and precipitate a civil war.

General Gracia of Cuba was a witness of the revolution in Lisbon, and said he had witnessed many revolutions, but none that were so beautifully carried out as was the one in Portugal. The revolutionists announced their purpose to destroy no more lives than they were compelled to.

Governor Hughes has retired from the office of governor of New York, and taken his place on the Supreme Bench of the United States Court in Washington.

Justice Moody of the Supreme Court has been compelled by ill health to resign, and President Taft is now called upon to appoint a fourth member of this court since he came into the presidency.

Terrible forest fires along the Minnesota and Canadian borders have at this writing destroyed six towns and caused a loss of life estimated at 400 people. More than one hundred million dollars' worth of property has been consumed, and as yet the fire baffles all efforts to subdue it.

Ex-President Roosevelt is receiving a great ovation from the Southern people all along the route of his trip through Kentucky, Tennessee and Georgia.

One hundred wealthy Chinese merchants of Peking gave a farewell dinner to the visiting delegation of American business men who represented the chambers of commerce along the Pacific coast.

Charles W. Morse, the New York banker serving fifteen years in the Atlantic federal prison, has learned the art of typewriting, and now proposes to take up the study of stenography. Morse is making himself useful in collecting data for prison officials concerning the health of the prisoners. His wife makes a regular monthly visit to her husband in the prison.

"Honors come by diligence; riches spring from economy."

SABBATH REFORM

"The Sanctified Sunday!"

A writer in the *Defender* names the sale of liquor, the holding of festivals, sports, pleasure excursions or trips by public conveyance, as being among the greatest obstacles to a "Christian spending of the Sunday." He says of the churches: "Unfortunately they seem to have no suspicions of the danger that threatens them, for without sanctified Sundays there is no hope of any prosperity whatever for the churches." It sounds incongruous to hear men who believe in the Bible, who insist that it alone is authority for a sanctified Sabbath, speaking in real earnest about a sanctified Sunday! Why not say a sanctified Monday or Friday? There would be just as much propriety in it. Only one day of the week is ever referred to in the Bible as being sanctified as the holy Sabbath, and that is the Seventh-day. The people who sell rum or who go pleasure-seeking on Sunday know this as well as do those who reprove them for the sin of Sunday-breaking. The pleas of those who clamor for enforced Sunday laws, who violate God's Sabbath every week, and then try to compel everybody to make a sabbath of Sunday, must fall on deaf ears, made more so by such glaring inconsistencies.

Who sanctified Sunday and made it a holy Sabbath? If there is any Sabbath the Bible is the only ground for it. The Bible is also the authority upon which men must depend who would win sinners to God. What hope is there of bringing the world to a sabbath which even a child can see is no sabbath at all? Calling it sanctified Sunday does not make it so. Appealing to civil law will never beget reverence for any sabbath. There is only one thing that will, and that is an appeal in God's name for the day he sanctified, and for the Sabbath the Saviour observed. A mere struggle to enforce Sunday rest only embitters men. Inconsistency always drives them farther from God. They must be made to hear the divine voice in the soul, and then the day urged upon them for a sabbath must have the authority of God's Word if they

ever recognize its claims. No inconsistent talk about a sanctified Sunday; no mere economic plea for an enforced Sunday rest day; no appeal for the Lord's day, so-called, will ever arouse the consciences of men and bring them to spiritual Sabbatizing. Nothing will do this excepting a plea on Bible grounds, enforced by the Spirit, that will convict men of sin and bring them to see the requirements of God's holy law.

Spiritual Sabbatism.

REV. EDWIN SHAW.

Sabbath service, Plainfield, N. J.

"Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them."—Ezek. xx, 12.

PRAYER.

Let us pray.

We thank thee, our Father, for the Sabbath day, which brings rest to our bodies, refreshment to our minds, and quietness to our souls. Help us, O Lord, to make more of the Sabbath than we do, to keep it better, to remember that it is a sign between thee and us, that it is thou that doth bless us. Like the rainbow set in the clouds, an assurance of thy protecting care, so may the Sabbath among the days stand as the symbol of the divine among the human, and may it remind us constantly that amid all the toil of this material world there is a power higher and better, amid all the confusion and trouble of humanity there is a peace, a steady quietness, a rest that is sure and abideth forever.

And grant, O Lord, we pray, that more and more as we come to appreciate what the Sabbath means to our spiritual lives, we may call it a delight, holy, honorable, gladly, joyfully welcomed as it returns to us week by week. May the blessed purifying influences of the day project themselves far into the week of labor that is before us, and may the thoughts of the next Sabbath, another Sabbath, as each week we approach it, have their hallowing, sanctifying effect upon our words and our work. So may we see that the Sabbath is divine time. Like Jesus among men, so is the Sabbath among the days. As Jesus was the divine man, the Son of God, so is the

Sabbath the divine day, the temporal sign of the eternal God.

And now, O Lord, we commit ourselves and all our interests to thy loving, watchful care, and may thy peace, grace, mercy and truth, the life-giving, abiding presence of the Lord, Jesus Christ, be with us all our days. Amen.

In the more than two years that it has been my privilege and my opportunity to speak from this pulpit from week to week, I have not taken as my theme any phase of the Sabbath question. On the other hand, you are my witnesses that in almost every sermon I have used some illustration, or made some reference to our work as a people, that clearly indicated that the Sabbath holds an important, a unique place among us in matters of belief and of conduct.

I presume you in a measure understand—I hope you do—and appreciate the feelings which were, and still are, mine, when I came to stand in this pulpit which was the home of the Board of Directors of the Sabbath Tract Society; this pulpit just vacated by my brother George, who in his clear, convincing and striking way had often preached to you on the Sabbath question; this pulpit from which your former pastor, Dr. Arthur E. Main, taught you those Sabbath truths, which he has since put into book form, a masterpiece in the logical, scholarly, biblical presentation of this question; but most of all from this pulpit where for sixteen years as pastor, and twelve years as a resident elder in the church, Dr. A. H. Lewis gave to you the results of his years of patient, careful study, a lifetime of labor devoted to every phase of this question so important to the life of the Christian Church, and to that particular phase which makes us a separate or distinct denomination. How could I, a mere private, venture, how could I presume, to speak on the Sabbath question, standing in the footprints of such men, captains, generals, kings, in the realm of these discussions? I hope you really appreciate my feelings, and that you have understood why I have had so little to say upon that phase of our religious belief, and conduct.

But I realize that people have come among us, who knew not, who heard not,

these men; and that children are growing up to young manhood and womanhood who only dimly remember the teachings of these men; and I shall fail, I shall be found wanting also in this part of my work, if I neglect, now and then, again and again, to emphasize the value and the importance of the Sabbath, the Sabbath of the Bible, the Sabbath of Christ. And then again I am of the opinion that possibly some of us who are older have not come into intimate knowledge with the full-ripened, best matured thoughts of these same men. It has been almost nine years since Doctor Main was your pastor, and his book was published only last year. How many of you have read and studied it? And then Doctor Lewis left in only rough manuscript his last book, the sifted, sorted, selected, choicest product of over fifty years of study, investigation, thought and judgment. It is possible that before his death, while he was making special study for this book, he gave you from this pulpit a part, or all, of his conclusions. I do not know; but I do know that now his work has been put into printed permanent form, and I wonder how many of you have bought the book, or seen it, or read it. At some later time I may call your special attention to Doctor Main's book; but this morning I want to say that I feel that we who are members of this church and congregation are under the most delightful obligations, and the most binding privilege, to buy this book, and read it diligently. As Seventh-day Baptists we should know what is in this book, it is a duty upon us; and should an agent of the Tract Society call upon you, give him your order quickly, send him on his way rejoicing, and when the book is delivered, take time to read it. Doctor Lewis wrote it, but it goes out as *our* book; we ought to know what is in it.

The title of the book is "Spiritual Sabbathism." The purpose of the book is not to prove from the Scripture that the seventh day of the week is the Sabbath rather than the first day of the week. That side of the question had been fully considered in earlier books and papers by Doctor Lewis. If one reads the book with the idea that he will here find the specific claims of Sunday as the Sabbath answered and overthrown as being the main purpose of

the author, he will be disappointed. If one reads the book with the idea that he will here find set forth at great length reasons why we should observe the seventh day of the week rather than Sunday as the Sabbath, he may be disappointed. Nevertheless, if one reads the book through, he will find that it is distinctly and thoroughly and strongly a Seventh-day Baptist book. Listen to this beginning on page 196:

"But is the seventh day necessarily the specific day? Is it not approaching madness to suggest a return to the Hebraic Sabbath? Could a mere change of day bring results of any importance? To advocate such a change—is it not making a fetish of time, magnifying a trifle, returning to a superstition? Have we not reached the very threshold of a great truth—namely that *all* religious ideas must be more and more spiritualized—only to fall prostrate before entering?"

"We answer, first, that no one who has done us the honor to read this book can possibly convict us of maintaining that a *merely* formal change from one day to another could have the slightest effect on character—unless it be to increase the self-righteousness of the convert. It should hardly be necessary to repeat the contents of our first chapter, or to deny that any day has a magical quality in itself. But there is a divine power in divine ideas, a creative influence that surpasses all magic. The world is ruled by ideas and ideals, for these are the method of God's revelation, and they can be used to salvation or corrupted unto death. The sabbatic idea, the idea of consecrated work and consecrated rest, is one of the most powerful forces that civilization has known. It is the historical fact that this idea came through the week and the seventh day of the Hebrews. It came as a loving command and a saving suggestion from Jehovah. It was an anticipation of man's spiritual needs and his intellectual inquiries. To the latter the Bible seems to answer, 'If you would grasp the nature of time and eternity, you must do so by action, by spiritual activity. If you would solve the problem of the eternal, your wisest procedure is to imitate the Creator by the consecrated labor of six days and the consecrated rest of the seventh.'

"The idea of sacred rest has never been long associated with any day but the seventh. Fair trials have been made again and again to enforce sabbatic rest on the Sunday. Every means of enforcement has been resorted to; allegory, papal authority, imperial authority, parliamentary authority, congressional authority, 'biblical' authority so-called, and forged scripture; and to these we must add the fear of supernatural punishment here and hereafter, and the fear of death at the hands of the hangman. But these things have been tried in vain, for the Sunday had neither a divine command nor a sound philosophy behind it. . . . Blood will tell, and Sunday is reverting to its pre-Christian type."

The purpose of the book is a setting forth of the Sabbath idea, the Sabbath principle; that it is above outward form and external environment; that it is spiritual; that it represents God in time, and like God it is spiritually discerned. One who had never had his attention called to the way that Sunday, barnacle-like, has attached itself to Christianity, might read from this book, page after page, and imagine that the discussion was concerning the Sabbath idea as applied to Sunday. But such is not the case.

The frontispiece of the book is a fine photogravure picture of the author, taken from a photograph selected by his children through the son, Edwin H. Lewis. Following the title-page is this tribute: "This book, the last work of the Rev. Abram Herbert Lewis, for many years the corresponding secretary of the American Sabbath Tract Society, is fraternally dedicated to all lovers of truth. It is published by the Society not only as a contribution to the discussion of a great religious issue, but also as an affectionate tribute to the author's Christian manhood, his ripe scholarship, and his lifelong labors for the recognition of the Sabbath of Jehovah, the Sabbath of Jesus the Christ." On the other side of this leaf is the ninth verse of the fourth chapter of Hebrews in Greek: ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ θεοῦ—"There remaineth therefore a rest to the people of God," or "There remaineth therefore a sabbath resting for the people of God."

Here is a sentence from the preface: "Three great crises in the Sabbath question have appeared in history, as the present work will show. A fourth crisis is at hand. The key to the present situation is a spiritual key. The coming epoch is to be met on higher ground than was occupied at any time in the past history of Christianity. It demands an upward step so important that it must be called revolutionary as well as evolutionary. The entire Sabbath question calls for a new spiritual basis—new in comparison with positions hitherto taken by Christians."

In the preface he tells that in preparing material for the book he wrote to some of the most distinguished leaders of religious thought among the Protestants in the United States. He asked for answers of four questions. His summarizing of the thirty replies is very interesting. The four questions were as follows:

1. Is Sabbath observance an essential element in Christianity?
2. Do Protestants need a higher estimate of Sabbath observance and a better conception of its value in developing and promoting spiritual life?
3. If these are needed, how can they be attained?
4. Considering present tendencies, what results are likely to come if a higher estimate of the religious and spiritual value of Sabbath observance is not secured?

The questions were accompanied by a personal letter in which he makes his own position as a Seventh-day Baptist clear, and he says: "I seek the broadest view touching Sabbath observance and Sabbatism, whether the seventh day or the first day be considered as sacred, or whether all days be considered equal and alike in the matter of Sabbath observance." Besides preface, editorial note, table of contents, and an appendix of notes and references, there are five chapters:

- I. The Temporal and the Eternal, 57 pages.
 - II. Biblical Sabbatism, 60 pages.
 - III. No-Sabbatism and the Sunday, 34 pages.
 - IV. Sabbatarianism, 22 pages.
 - V. The Present Situation, 22 pages.
- The entire book has 237 pages.
The first chapter is a contrast of the tem-

poral and the eternal, in which the importance of this contrast of the transitory and the enduring is emphasized. The contrast is discussed in animism, in mythology, in astrology, in religion, and in philosophy; and in this discussion, after going over the views and opinions, the speculations, of the great thinkers of the ages, the author admits coming into an intellectual dilemma. Let me quote a few sentences from the closing paragraphs of this chapter: "Surely in the main this must be our attitude on perceiving that as to 'time' the masters disagree and leave us darkling. They plunge us into a dilemma. . . . If the great critical thinkers had achieved any real definition of either time or eternity, even the bare conclusions should have agreed. Our degree of success in explaining the antinomy by philosophical aid has not been such as to warrant our continuing the speculation. We have failed. What then? Shall we turn from metaphysics in despair as well as in defeat? Christians have often done so." And then by naming specific individuals he shows that such a course has "ended in blank agnosticism." He gives to science and philosophy due credit for what has been accomplished through those realms and he says, "There is not, among the fifty-four philosophers whom we have named, a single man to whose system all elements of spiritual vitality are denied. This fact we must gratefully recognize. . . . The men whom we have quoted and found wanting are men whose systems sprang out of devotion to goodness. . . . Intellectually defeated, we are not to despair. We are to return to experience for a broader and richer view, we are to make a new spiritual estimate. . . . In this mood, then, we turn from the philosophers to the prophets. We turn from systems of life to him who said, with unparalleled audacity and with unparalleled humility, 'I am the life.'"

This brings the author to the second chapter, Biblical Sabbatism, which he discusses under eight paragraphs as follows:

1. The spiritual power of Hebraism.
2. The fourth commandment.
3. The work and the rest of God.
4. Creation and redemption.
5. The root of authority.
6. The Sabbatism of the Psalms.
7. The Pharisees.

8. The Christ.

The third and fourth chapters, on No-Sabbatism and Sunday, and Sabbatarianism, show historically how mythology, the worship of the sun, the Sunday of the pagan god, Mithra, no-lawism, and Sunday legislation, had their blighting influence on the Sabbath as Jesus explained and kept it. He treats of the influence of the Roman Catholic Church on the matter; the reformers and their compromise with the Sabbath; and the vain efforts of the Puritans, especially in America, to bring to Sunday the hallowed sacredness, the spiritual significance, the religious value of the Sabbath idea.

Then in the last chapter on The Present Situation, he notes the decay of Sunday, as a sabbath, he asks the question and suggests answers as to How can we attain spiritual Sabbatism, and closes with the statement that it is the work of Protestants to take the lead.

Thus I have given you a brief, hasty, and so necessarily an unsatisfactory review of this the last work of our beloved brother, friend and leader, Doctor Lewis. For years he was considered by ourselves and by the world as the exponent of our cause. This book, his book, represents us. We should own a copy and we should read it. I am fully convinced that the vital point in the Sabbath question of today is between holidayism and Sabbatism; that the Sabbath of Eden, of Sinai, and of Galilee, resting upon nature, law and love, is giving place to a day of idleness and selfish pleasure, based upon custom and convenience. To quote again from "Spiritual Sabbatism", "'But,' says Renan, 'Christianity is already dead, for she has lost her Sunday.' Rather let us say, Christianity is in danger, for she has lost the Sabbath of Jesus. She has lost the restful poise, the calm aim, the steady effort, the spiritual Sabbatism of the best Hebraic tradition. It is true that Puritan Protestantism made an effort to recover these values, but it failed. Does that constitute the permanent failure of Protestantism?"

As a people we do not think so. A few thousand of us in the world stand for the view that the sabbatic idea is unalterably attached, by nature, by philosophy, by law and love, by the Word of God and the example of Jesus Christ,—unalterably attach-

ed to the seventh day of the week. Naturally, standing thus as we do, our peril lies in making too much of the day and forgetting and neglecting and disregarding the real sabbatic significance, which is spiritual. Listen to the closing words in Doctor Lewis' book:

"We trust in God. But we do not trust in fortune and the sun, as the Emperors trusted and have perished. We can not lean upon the thought that chance will bring us through or that holidays can consecrate us. We can not get far upon the road to spiritual Sabbatism by scorning the gentle but solemn command, 'Thus saith Jehovah.' But we can calmly wait and joyfully work in the faith that even here, on earth and in time, there remaineth a Sabbath Rest for the people of God." And may God bless our desires and our meditations this morning, and accept our service. In Jesus' name. Amen.

Oct. 1, 1910.

Quarterly Meeting—Southern Wisconsin.

The next session of the quarterly meeting of the Seventh-day Baptist churches of southern Wisconsin and Chicago will be held with the church at Walworth, October 21-23, and the following program, under the supervision of Rev. A. P. Ashurst, is arranged for that session. The general theme is "Spiritual Power in Daily Living."

PROGRAM.

Sabbath Eve.

7.45 Praise service, led by Rev. T. J. Van Horn.
8.00 Sermon, "Daily Prayer"—Rev. L. C. Randolph.

Sabbath Morning.

10.00 Sermon, "Daily Walk"—Rev. A. J. C. Bond.

11.00 Sabbath school—Mrs. E. McLearn, Supt.

Afternoon.

3.00 Sermon, "Daily Conversation."

Evening.

7.45 Praise service, led by Prof. A. E. Whitford.
8.00 Sermon, "Daily Deeds"—Rev. T. J. Van Horn.

First-day Morning.

10.00 Three papers by "lay women":
(a) "The Opportunities of the Housewife"—Mrs. Darwin Maxson.
(b) "The Opportunities of the Pastor's Wife"—Mrs. T. J. Van Horn.
(c) "The Opportunities of the Lay Women in General"—Mrs. L. A. Babcock.

An open discussion will follow these papers.

Afternoon.

Young People's Hour, arranged by Prof. J. Fred Whitford.

Missions

Reports from Churches.

E. B. SAUNDERS, *Corresponding Secretary.*

Under date of October 2 the following has been received from

INDEPENDENCE (N. Y.) CHURCH.

"DEAR BROTHER SAUNDERS:

"Your letter was received Friday and on Sabbath morning read to our congregation. After Sabbath school we talked the matter over—the officers of the church and Sabbath school and Christian Endeavor society. We think the board can depend on us for from \$60 to \$65, and possibly more next year. We do not know just what you mean by 'accredited members.' We have a number of non-residents. Some are good contributors to the church, also to missions. We are so few in number that some families have to pay from \$30 to \$50 each for raising the pastor's salary (\$400). We are interested in missions and intend to do our part. We will pray for the board and for the missionaries. We hope and trust that the work will go forward."

FROM GENTRY (ARK.) CHURCH.

"DEAR BROTHER SAUNDERS:

"According to your request in circular letter of September 27, the Gentry Church, at its regular quarterly business meeting yesterday, voted that we try to raise \$1.00 for each resident member at least, and ask of the board the same assistance as last year. Our crops are not what we would like, but are much better than they were a year ago. We hope to do more for the Master than we were able to last year.

"CHURCH CLERK."

FROM THE MILTON JUNCTION CHURCH.

"DEAR BROTHER SAUNDERS:

"Your communication containing statement of the money needed by the Missionary Board for 1911 received, also your kind words regarding our interest in local missions. We thank you and are planning to continue the work. I am glad to receive the budget and use it as an appeal in be-

half of missions. Am not able to say just what we can do. Will write later before board meeting. The matter was presented at our regular business meeting yesterday and a committee was appointed to canvass the church, in behalf of this matter. Our money raised for missions is on the increase."

AYAN MAIM.

In a letter from Ayan Maim, Gold Coast, West Africa, dated September 1, signed by John, Samuel and Amos H. Ammokoo, brothers of Ebenezer, who is in this country attending the Industrial Institute at Tuskegee, Ala., we learn of the sudden death of their brother James, a very good and useful man. He was deacon of the little Seventh-day Baptist church at Ayan Maim. They wrote asking that the sad news be given to Ebenezer in whatever way we saw fit. A letter has been sent to Ebenezer in care of Mr. Austin, commander, with request to deliver personally to Ebenezer. There is that Oriental affection as deep as the hospitality at which we of the West sometimes wonder.

May God comfort the bereaved family.

After Fourteen Years.

DEAR BROTHER SAUNDERS:

It is the plan to go from here today, and I suppose I would better report to you while my visit to this field is fresh in mind. A pleasant trip down the "beautiful Ohio" by boat afforded a good opportunity of making some new acquaintances. Among these was a family from Louisville, Ky., who remember the tent campaign carried on by the Missionary Society fourteen years ago. By means of these friends I was able to locate some of our loyal supporters in that work, and fifteen minutes after disembarking at Louisville, I was reviewing with John A. McDowell at the Willard Hotel the interesting events of that summer's campaign. You may not remember that he was the man who offered to pay for half the expense of building a mission church to be owned and controlled by our people, if the Seventh-day Baptists would contribute the other half. Mr. McDowell is a real estate dealer and is still actively engaged in buying and selling and building in the rapidly growing city of Louisville. It was a real pleasure to meet once more-

this genial and loyal friend of those days. Here I also met a Mr. Morris, a courtly gentleman of advanced years, who was an ardent friend and supporter of the tent work conducted on the corner of Oak and Brook streets in the summer of 1896. I hope to meet others on my return to the city today.

So far as the weather conditions were concerned, I could hardly have taken a worse time to come here. What amounted to almost a cloudburst prevented Mr. Wise from meeting me at the train. The next night (Sabbath eve) was so rainy that the appointment at the Baptist church had to be recalled. But the evening was profitably spent with Brother and Sister Wise in their pleasant home. Sabbath afternoon was spent at the church, where the young people of the neighborhood met to practice singing for the "big meeting" soon to be held. I gladly accepted the invitation to lead them in this service of song. That night a good-sized congregation came out, to whom I enjoyed preaching. Yesterday I had the privilege of teaching a class in Sunday school, following which I again preached. A rain-storm held us at the church for an hour after this service, which time was improved in singing.

You may be surprised to learn that I had the courage to ask for the privilege of presenting my reason for observing the seventh day of the week as the Sabbath of the Lord. You will be as much surprised to learn that this request was most cordially granted, when you know that Southern Baptists are the most conservative of Christian denominations. But it was announced from the pulpit that morning that, in the evening service, I would give my reasons for observing the Sabbath. It was a muddy and otherwise disagreeable night. It rained steadily most of the afternoon and only near sunset did it abate and a rift in the western sky gave us the first hope that we might after all have the meeting. It was a genuine surprise to me that when the time for opening arrived an audience of forty or fifty was before me, and composed mostly of young men and women, who had come many of them on foot, over the muddy roads. There was the most kindly and intense interest given as I gave my reasons for observing the Sabbath.

When this plan was at first suggested, it seemed to me impracticable; but I am now assured that it was the Spirit's own promptings and that much good will result. More and more I am assured that this is a part of the gospel message—one of the "all things whatsoever I have commanded you", which we must with all confidence and clearness and boldness preach.

We sometimes hesitate, because of lack of preparation of the soil, to sow the seeds of this truth. But this is not an unprepared soil. The preparation began thirty or forty years ago when our missionaries, Doctor Wardner and Doctor Johnson and Elder Threlkeld and others, came to this place. It has been fourteen years since work was done here, but memories of that summer, when L. C. Randolph and the quartet came to help me here in Louisville, still remain in the minds of the people. Boys and girls then, since grown to manhood with families of their own, were among the most interested listeners last night.

Then again the soil has been kept in good condition all these years by the faithful cultivation of it by Hardin and "Betty" Wise and "Aunt Eliza" James, the widow of the late H. H. C. Q. James, who departed this life two or three years ago. These dear people have stood here most loyally against opposition, living the quiet simple life of faith, worthy exponents of the commandments of God and the faith of Jesus Christ. They stand high in the esteem of a wide neighborhood, lending their strength to every good work, prominent helpers in the Pleasant Grove Baptist Church, and the Bethel Methodist Church when opportunity offers. "Miss Betty"—as she is familiarly called, although the beloved wife of Bro. Hardin Wise—is organist and leader of singing oftentimes in both their churches. I am persuaded that this generous and Christian attitude of helpfulness on the part of this good brother and his wife has made the door of this church and the hearts of this people easy of access to Seventh-day Baptist preachers.

And this open door ought not to be neglected. If there was a doubt in our minds as to the advisability of this visit, it is entirely wiped out of my own mind at least. It is worth all it costs to minister in a humble way to lives so hungry for the

Word. It was a most touching prayer of gratitude that went up from this home last Sabbath evening, when we knelt at the bed-time hour for the altar service. There must be regular visits to this field by some of our nearer ministers. It can be done. The extra expense will be borne in its entirety by the three members who are here left as His faithful witnesses. I am to spend the day visiting in the neighborhood and return to Louisville on the evening train.

Yours in the Name,

T. J. VAN HORN.

Shepherdsville, Ky.,
Sept. 5, 1910.

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

(Continued.)

AFRICA.

Some progress has been made with the work in Africa since our last annual report. A ticket to America was sent to Ebenezer G. A. Ammooko of Ayan Maim, West Africa, last August. He arrived in New York City, November 21, on the ship *Pennsylvania*. He was met by your corresponding secretary, taken to the yearly meeting at New Market, N. J., then to Rhode Island, where he attended a meeting of the Missionary Board. From there we went to Alabama to the Tuskegee Industrial Institute, where he entered school. He first underwent a medical examination and was pronounced substantially sound in body, and is proving himself very studious, bright, faithful, and possessed of a most excellent spirit. Arrangements were made for him to divide his time between Bible study, general education and the field, or industrial pursuits, he being allowed to keep the Sabbath. He immediately made the acquaintance of other native Africans, one of them, from Liberia, becoming his roommate and friend. The officials of the institute have taken much interest in Ebenezer and have shown the Missionary Board every possible courtesy. Frequent letters from both the institute and Ebenezer give us encouragement as to his success. Amos H. and also one of the brothers continue to write, with others, from the Gold

Coast. Our publications are called for and supplied in increasing numbers. The Missionary and the Tract Society have united in sending Bro. Jacob Bakker to visit Ayan Maim and also Cape Town, where there are other Sabbath-keepers. The result of his visit is not yet known. There is no special change so far as we known in the church and group of Sabbath-keepers at Ayan Maim.

HOLLAND.

The work in Holland has been prosecuted during the entire year by a corps of workers consisting of Bro. Gerard Velthuysen Jr., Brother Bakker, a layman, Deacon Spaan and Peter Taekema. They have supplied the pulpits of both the Haarlem and Rotterdam churches, edited the *Boodschapper*, and continued to some extent the work of social purity. Rev. Gerard Velthuysen Sr. has remained in the hospital where he has been most tenderly cared for and frequently visited by his son and many dear friends. June first he passed on from his bed of suffering to join his dear wife and son Peter, who were awaiting him on the other shore. On June sixth he was buried with every honor which his vast number of friends, from various parts of his country, could bestow. We have lost one of our greatest missionaries and Sabbath reformers. The Holland churches have suffered the loss of four prominent members and four new members have been added, among them Sister Mary Alt, a Sabbath convert and missionary in Java. The members are very brave under their great affliction, the prolonged illness and final loss of their greatly beloved pastor, Rev. Gerard Velthuysen Sr. They need our prayers and will have our deepest sympathy. The Haarlem Church has extended a call to Bro. Gerard Velthuysen Jr. to become its pastor. He has accepted conditionally for six months to see if it is possible for him to combine pastoral and extensive editorial work with his duties as secretary of the Midnight Mission.

JAVA.

Bethel, Toja, Java, is the location and address of the new mission now being established by Marie Jansz. It is located some nine miles from the former mission at Pangoeng, which was given up that Marie

might care for her aged mother, who has since died. She has procured a piece of land, purchased several buildings and is now caring for a number of indigent people. This new mission is receiving financial support from both the Tract and the Missionary societies since last January, when it was undertaken. Miss Jansz is in very poor health, greatly suffering from rheumatism much of the time. She hopes to have the assistance of some of her previous workers. This is a great undertaking for one feeble woman in poor health. May God graciously bless and direct this work.

DENMARK.

Our little church at Asaa, Denmark, has had the pastoral care of our general missionary, Rev. F. J. Bakker, during the past year. He reports usual health for himself and family. At least one person has embraced the Sabbath. The members of the church are widely scattered, as are his four appointments, ranging from four to eighteen miles from his home. These trips are made principally on foot by himself and family. Brother Bakker has been invited by his old parishioners at Rotterdam to make them a visit during the summer. There is very little change in conditions on this field during the past year.

GERMANY.

Our small church and interest at Harburg, Germany, has continued during the year to receive occasional visits and the pastoral care of Bro. F. J. Bakker of Asaa, Denmark. He is very welcome here by his many friends and continues to have a large congregation of hearers among the First-day-keeping Lutheran people, as well as our own smaller congregation. He reports an attendance of from thirteen to sixty-five people and a great number of tracts distributed.

(To be continued.)

Mission of Rev. O. S. Mills.

DEAR BROTHER GARDINER:

I visited our people in the vicinity of Berlin, Wis., as anticipated. We held services on Sabbath at our church. No services had been held there for some time, but we found six families of Sabbath-keepers (two families of Adventists) with three or four First-day children, who were willing to try

to maintain a Sabbath school till cold weather, at least.

We enjoyed visiting in the homes of these people and several of their neighbors, and the next Sabbath assisted in organizing a Sabbath school of about twenty members. On Sunday night also we held services at our church. My visit seemed well appreciated.

During the week there I drove to Marquette and visited the five sisters left there, of our people, and enrolled them with four others as members of the home department of our Sabbath school at Milton Junction. I called on several friends of former days in First-day homes, and learned that no Sunday school is now held in Marquette. The people there are largely German Lutheran. It is a needy missionary field.

After one week at home I came up to Adams County, where I have spent the last three weeks holding meetings in the Rock House Prairie church and at Coonville schoolhouse, and visiting the people on this large field. I have visited all our people and many others, in a territory extending from Glen to Friendship, twenty-three miles, and from near Oxford to Easton, about fifteen miles. These people lack many of the conveniences of a comfortable home, but they more than make up in hospitality. And the interest they have taken in this work is very commendable. Some of them have driven three or four miles to attend every public service we have held—fifteen in all—eight night services. To reach our church most of them have to drive from three to seven miles.

Each Sabbath we have held an all-day service consisting of two sermons, Sabbath school, and conference meeting. One Sabbath we held communion service also, and on Sunday afternoon met on the lake shore for a short service and the baptism of Bro. Ethan Babcock and his wife. Their consecration to the service of Christ began when the Christian Endeavor quartet was here last August. They are converts to the Sabbath and the parents of six children between the ages of one and twelve. With these we received into the church Sister Minnie, the wife of Bro. Myron Green, making eight adults added to this little, pastorless, deaconless church, within one year.

Surely the prospects for this church are brighter.

O. S. MILLS.

From the Field.

[The following is an extract of a letter written by Rev. R. S. Wilson of Attalla, Ala.—E. B. S.]

DEAR BROTHER SAUNDERS:

I have not had time to prepare my quarterly report until now, October seventh. I have been doing more preaching this quarter than ever before. I have assisted in conducting nine different revival meetings during the quarter. I have been engaged from three to eight days in each meeting. We have had a great many conversions, though I have not kept account of all. Eight people were converted at Woods Bend and from three to five at several other places. I have not had time or occasion to do very much public Sabbath Reform work. I have talked it at the homes of the people, which is often the best way. I am to preach on the Sabbath question at Woods Bend the third Sunday in this month. The question seems to be in everybody's mouth and, by the way, First-day people help advocate the true Sabbath. Among the places where I have worked are Macedonia, Center and Shiloh. I have had to travel more or less by hired conveyance; this has increased my expense account. Our church service, Sabbath school and prayer meetings have all been continued in our own church. I think our church will be able to give \$1.00 a member as asked for in your budget letter.

I am sorry to have the news to send you, that my dear mother passed away September 22. You will see more of this in the RECORDER. She was the oldest person in the city of Attalla except one. She was the first of all our church to accept the Sabbath. She was eighty-seven years of age, and was only sick a week. She passed away as if she was going to sleep.

The church again request of the Missionary Society the appropriation as usual.

Your brother in Christ,

R. S. WILSON.

The Mustard Seed.

One planted a seed—'twas a little thing
To sow in the field of his Lord and King—
A grain of mustard. It grew and spread
Till it sheltered the weary toiler's head;
And under its branches sweet songsters rare
Sang hymns of praise as they nested there.
And he who planted the tiny seed
Forgot his shame at the humble deed.

And one gave his life—'twas a little thing,
But 'twas all that he had to give to his King.
The Master sent him where darkness dwelt,
Where the blind and lame to strange idols knelt.
'Twas a lonely land, but he looked above
As he brought to the hopeless the message of love.
And many whose gropings had been in vain
To the life of the Spirit were born again.
And his life, poured out for a world in need,
Was multiplied like the mustard seed!

—William Merrell Vories, Hachiman, Omi, Japan.

Tract Society—Treasurer's Report.

For the quarter ending September 30, 1910.
F. J. HUBBARD, Treasurer.

In account with
THE AMERICAN SABBATH TRACT SOCIETY.

Dr.

To balance on hand, July 1, 1910.....	\$ 6 11
To funds received since as follows:	
Contributions as published:	
July	\$325 84
August	146 47
September	101 65—
	\$ 573 96
Collections as published:	
August (1/3 N. W. collection).....	\$ 42 75
September (1/2 Conference).....	68 24—
	110 99
Income as published:	
July	\$1,320 92
August	40 00
September	24 00—
	1,384 92
Publishing House Receipts as published:	
RECORDER	\$362 65
Sabbath Visitor	55 78
Helping Hand	138 94
Tracts	4 60
"Spiritual Sabbathism"	109 50
A. H. Lewis' Biography.....	19 28
D. W. Leath "The Sabbath".....	20 00—
	710 75
City National Bank, interest on balance..	4 83
Edwin Shaw, expenses Western trip returned	8 75
Payments on Life Membership:	
Rev. E. B. Saunders.....	\$ 20 00
Mrs. E. B. Saunders.....	20 00—
	40 00
Loans:	
City National Bank, 3 mos.....	\$500 00
F. J. Hubbard, temporary loan.....	50 00—
	550 00
	\$ 3,390 31

Cr.

By cash paid out as follows:

G. Velthuysen, Jr., appropriation.....	\$ 151 50
George Seeley, salary	75 00
George Seeley, postage	15 00—
	90 00
L. A. Platts, salary	\$62 50
L. A. Platts, 1/2 expenses to July.....	23 18—
	85 68
George H. Utter, Treasurer:	
Two-fifths salary E. B. Saunders.....	\$100 00
One-half expenses E. B. Saunders	39 50
Expenses to Conference, E. B. Saunders	18 92—
	158 42
Marie Jansz, Tajeo, Java.....	37 50
Thos. W. Richardson.....	75 00
Hanson Tandu, Dwanbozi P. O., Chintechii, Lake Nyassaland, B. C. Africa.....	24 65
Corliss F. Randolph, expenses to Ephrata, etc.	88 71
Jacob Bakker, expenses to Africa, balance	65 11

Theo. L. Gardiner, expenses to Conference	22 30
Mr. Savarese, expenses to Conference.....	20 00
Walter L. Greene, one-half expenses through Virginia, North Carolina, Georgia, Ar- kansas	52 75
Italian Mission, New York, by E. D. Van Horn	100 00
E. D. Van Horn, one-half expenses, Scott, N. Y.	5 86
Mr. and Mrs. Graafstat.....	2 00
A. E. Main, 41 copies "Bible Studies on the Sabbath"	10 25
M. E. McGrath, typewriting Treasurer's annual report	2 00
Brown & Brown, Leonardsville, N. Y., copy Elizabeth L. North will	50
Asa F. Randolph, clerk's certificate, Brand and North wills	1 00
City National Bank, discount \$500, 3 mos. loan	7 50
F. J. Hubbard, temporary loan.....	50 00
Publishing House Expenses:	
RECORDER	\$1,563 98
Sabbath Visitor	338 88
Helping Hand	160 19
Tracts, postage	\$ 8 67
J. Booth	45 00—
	53 67
Tract Soc. Report to Conference	21 19
5,000 "Sabbath and Seventh-day Baptists"	127 43
Two-fifths expenses of Manager to Conference	11 32—
	2,276 66

Balance on hand Sept. 30, 1910.....	\$3,327 39
	62 92
	\$ 3,390 31

E. & O. E. F. J. HUBBARD, Treasurer.
Plainfield, N. J., Oct. 5, 1910.

Examined, compared with books and vouchers and found correct.
ASA F. RANDOLPH, Auditor.
Oct. 9, 1910.

Present indebtedness, \$500.00.
Life members added during quarter:
Rev. E. B. Saunders, Ashaway, R. I.
Mrs. E. B. Saunders, Ashaway, R. I.

Tract Society Receipts for July, 1910.

CONTRIBUTIONS.

Mrs. H. W. Wiard, Shadeland, Pa.....	\$ 4 75
Woman's Executive Board.....	83 06
Loyd Bond, Tiawah, Okla.....	5 00
Young People's Board.....	11 00
Churches:	
Dodge Center, Minn.....	12 00
Farina, Ill.	15 00
Farina (Ill.) Sabbath school.....	9 91
Marlboro, N. J.	7 60
Plainfield, N. J.	20 57
First Verona (Verona) N. Y.....	2 92
First Brookfield (Leonardsville) N. Y.	5 50
Riverside, Cal.	4 66
Milton, Wis.	62 60
Milton Junction, Wis.....	19 47
New York City, N. Y.....	40 25
DeRuyter, N. Y.	10 55
Hornell, N. Y.	11 00—
	325 84

INCOME.

George S. Greenman Bequest.....	\$ 29 77
American Sabbath Tract Society Fund	
S. D. B. Memorial Fund.....	13 61
S. P. Potter Bequest, Memorial Fund	26 64
50% D. C. Burdick Bequest, " "	236 08
15% G. H. Babcock Bequest, " "	923 72
George Greenman Bequest.....	52 50
Nancy M. Frank Bequest.....	88
Lois Babcock Bequest.....	63
Deborah Randall Bequest	12
Sarah E. Burdick Bequest.....	8 52
Relief A. Clark Bequest.....	4 25
Maria L. Potter Bequest.....	12 50
Sarah C. L. Burdick Bequest.....	2 50
Ellen L. Greenman Bequest.....	5 00
Paul Palmiter Gift	5 00—
	1,320 92

PUBLISHING HOUSE RECEIPTS.

RECORDER	\$175 81
Sabbath Visitor	5 91

Helping Hand	19 45
"Spiritual Sabbathism"	64 00
A. H. Lewis' Biography	7 25
Tracts	1 00—
	273 42
	\$1,920 18

Tract Society Receipts for August, 1910.

CONTRIBUTIONS.

Mrs. C. Champlin, Medford, Okla.....	\$ 2 00
O. G. Davis, Jackson Center, Ohio.....	2 50
T. A. Saunders, Milton, Wis.....	5 00
Churches:	
Chicago, Ill.	20 00
Hornell (N. Y.) Sabbath school.....	1 61
Second Alfred, N. Y. (Alfred Sta.)	12 75
Independence, N. Y.	20 00
Plainfield, N. J.	53 00
North Loup, Neb.	29 61—
	\$ 146 47

COLLECTIONS.

One-third collection Northwestern Association, through Edwin Shaw	42 75
City National Bank, interest on balances.....	4 83
Edwin Shaw, expenses Western trip returned	8 75

INCOME.

Orlando Holcomb Bequest.....	\$25 00
Joshua Clark Bequest.....	7 50
Russell W. Green Bequest.....	3 75
Miss S. E. Saunders, gift in memory Miss A. R. Saunders.....	3 75—
	40 00

PUBLISHING HOUSE RECEIPTS.

RECORDER	\$40 32
Visitor	26 50
Helping Hand	85 36
Tracts	2 00
"Spiritual Sabbathism"	4 50
A. H. Lewis' Biography.....	4 68—
	163 36

PAYMENTS ON LIFE MEMBERSHIPS.

Rev. E. B. Saunders, Ashaway, R. I.....	\$20 00
Mrs. E. B. Saunders, Ashaway, R. I.....	20 00—
	40 00
	\$ 446 16

Receipts for September, 1910.

CONTRIBUTIONS.

Mr. and Mrs. James Ammookoo, Ayan Maim	\$ 1 20
Churches:	
Blystone and Hickernell churches, Cambridge Springs, Pa.	1 00
Plainfield, N. J.	20 64
Chicago, Ill.	10 00
Adams Center, N. Y.	36 00
Salem, W. Va.	3 75
First Alfred, N. Y. (Alfred).....	19 67
Farina (Ill.) Sabbath school.....	9 39—
	\$ 101 65

COLLECTIONS.

One-third Conference collection, West Va. (Salem)	68 24
--	-------

INCOME.

Sarah E. Saunders Bequest.....	\$ 3 00
Mary A. Burdick Bequest	1 80
Sarah A. Saunders Bequest.....	60
Mary Saunders Bequest	60
Reuben D. Ayres Bequest.....	7 50
Charles Saunders Bequest	1 50
Benj. P. Langworthy 2d.....	1 50
Mary S. Stillman Bequest.....	7 50—
	24 00

PUBLISHING HOUSE RECEIPTS.

RECORDER	\$146 52
Visitor	23 37
Helping Hand	34 13
Tracts	1 60
"Spiritual Sabbathism"	41 00
A. H. Lewis' Biography.....	7 35
D. W. Leath, acct. "The Sabbath".....	20 00—
	273 97

LOANS.

F. J. Hubbard, temporary loan.....	\$ 50 00
City National Bank, 3 months.....	500 00—
	550 00
	\$1,017 86

E. and O. E. F. J. HUBBARD, Treasurer.
Oct. 3, 1910.

Woman's Work

ETHEL A. HAVEN, Leonardville, N. Y.

Contributing Editor.

There are hands too often weary
With the business of the day,
With God-entrusted duties,
Who are toiling while they pray.
They bear the golden vials
And the golden harps of praise
Through all the daily trials,
Through all the dusty ways.
These hands, so tired, so faithful,
With odors sweet are filled,
And in the ministry of prayer
Are wonderfully skilled.
They bring the needs of others,
And all things are their own,
For their one grand claim is Jesus' name
Before their Father's throne.—*Selected.*

One of the Cases.

"But why should there be any need of religion in it?" asked Lois, who had recently returned from college. "It seems to me that if we have ethics, religion is superfluous."

Her pastor was troubled, but not discouraged. He knew that Lois was a good girl, and that a little experience would help her.

"I hope you have come back ready for some good work," he said to her.

"Yes, anything ethical; but I am not ready for anything distinctively religious."

"You would rather do a little visiting among the poor and neglected?"

"Yes, that is just what I would like to do."

"Very well," said the minister. "I shall feel free to call on you."

He called on her before long, and sent her to a hovel near the mills. The girl had never been in such a place. She had read of houses "unfit for human habitation." It was a phrase that had an official sound, and it occurred to her at once when she saw the ramshackle building; but the tenement which she entered under the front steps was worse than her imagination had ever pictured, and every sense revolted at the sight and smell within. And on a poor bed lay a girl a little younger than herself.

"What do you want?" demanded the girl, a little sharply.

Lois summoned all her tact, and answered brightly, "Doctor Bush told me of you, and said you were sick, and got lonesome sometimes. He asked me to call, and I came to see if there is something I can do for you."

The sick girl gave her a look that took her in from the feather on her hat to the patent-leather tips on her shoes, and asked:

"What can you do for me? Can you mend my broken back? Can you stop my father from drinking? Can you give back my mother's wasted, terrible years? What can you do for me? See! I tried to kill myself, but it hurt so I lost courage to die that way."

She bared her bosom, and Lois saw with horror a wound made with a knife.

"How can any one bear to live who has courage to die?" demanded the girl. "My father would be kind if he could let drink alone; he threw me down stairs and broke my spine. I've just got to lie here and die by inches. And mother goes out and washes, and has neither strength nor heart to keep the place clean. And upstairs is the worst dive in town. Every night I shudder at the things I hear above me. What can you do to help me?"

What could she do? Lois was silent, but she reached over and took the girl's hand and held it.

The girl began to sob.

"If there was any hope anywhere, it would be different," she said. "Doctor Bush came here the other day, and he said God cared, and that it would help if I trusted him. Do you think it would?"

"I—I—I think perhaps it might," said Lois.

"Do you know?" asked the girl, and looked straight into the eyes of the visitor as she spoke.

"I think it would," said Lois. "I believe if I were you, I'd ask him."

"I've tried, but it don't seem to do much good. And yet I somehow wish I could. Will you ask him for me?"

For a moment Lois hesitated. On one side were her doubts, and on the other this poor girl's need. The girl watched her, and partly followed her mind.

"You don't really think he can help, do

you?" she asked. "You don't really believe he cares?"

"Oh, yes, I do believe it! I'm sure he cares!" cried Lois.

In a moment she was on her knees sobbing out a prayer, her arms clasping the poor neglected girl.

The story must be shortened. New light came to the hovel that day. Before many days Lois and the minister managed to get the family moved to a better place. The mother came to new hope, and in time it affected the father also. In the few painful months that the young girl lived she saw her father a reformed man and her mother's face lighted with new hope. And one day, the death angel came, and the sick girl was sick no longer.

A few days after the funeral Lois put the question straight to her minister: "Doctor Bush, why did you send me to that place?"

"I sent you," said he, "because it was the first case that came to me after my talk with you that was at all in the line of what you offered to do."

Then after a minute's silence, he added: "And I thought it possible you would discover that there are cases that really need religion as well as ethics."—*Youth's Companion.*

A Good Financial Backing.

"Be you the women that's tryin' to help folks?"

There was a smudge or two on the face of the inquirer, a newsboy of ten or eleven, who with a bundle of papers still under his arm had found his way into our office. But the smudges had no chance at all against the genuine benignity that beamed from every lineament.

"Why, yes, we try to help people."

There was a grunt of satisfaction and a tug at a bulging pocket, from which was extracted, with some little trouble, a stout paper bag, tightly fastened at the end. Tim undid the bag and with an inimitable flourish of prodigality flung a whole dollar in pennies upon the table.

"There!" he breathed. "We guys thought we'd like to help you, so we chipped in. And if you want any more, just call on us."—*Deaconess Advocate.*

Gentry Instead of Hammond.

The Southwestern Association will meet with the Gentry Church instead of the church at Hammond, November 10-13, 1910.

PROGRAM.

Fifth-day Morning.

Address of Welcome—L. H. Babcock.
Response—W. R. Potter.
Communications from churches.

Afternoon.

Introductory sermon—L. F. Skaggs.
Communications from corresponding bodies.
Appointment, by President, of committees on Nominations, Finance, Petitions, Obituaries, Resolutions.

Evening.

Praise and prayer service, led by C. C. Van Horn.
Sermon—Rev. W. L. Burdick.
Conference meeting, led by Rev. E. B. Saunders.

Sixth-day Morning.

Song service.
Educational hour—Mrs. W. Davis and Rev. A. J. C. Bond.
Missionary hour—Sec. E. B. Saunders.

Afternoon.

Tract Society hour—Rev. E. B. Saunders.
Benediction.

Evening.

Prayer and song service—Mr. Richmond.
Sermon and testimony meeting—Rev. A. J. C. Bond.

Sabbath Morning.

Sabbath school, conducted by Superintendent.
Sermon—Rev. E. B. Saunders.
Collection.

Afternoon.

Song service—C. C. Van Horn.
Lone Sabbath-keepers' hour—Cor. Sec.
Sermon—Eld. W. Davis.
Benediction.

Evening.

Reports of committees on Nominations, Finance, Petitions, Obituaries.
Sermon—Rev. W. L. Burdick.
Testimony meeting—Rev. E. B. Saunders.

First-day Morning.

Prayer service—R. J. Maxson.
Sermon—Rev. A. J. C. Bond.
Collection.

Afternoon.

Woman's hour—Mrs. H. D. Witter.
Sermon—Rev. W. L. Burdick.

Evening.

Report of Committee on Resolutions.
Praise service—C. C. Van Horn.
Sermon and closing conference—Rev. E. B. Saunders.

G. H. FITZ RANDOLPH,
Corresponding Secretary.

"It's a good deal easier to regulate this world than it is to set your own house straight."

Some Ideas and Ideals in Education.

ARTHUR ELWIN MAIN, D. D.

Salem College, Salem, W. Va.

MR. PRESIDENT, TRUSTEES, TEACHERS, STUDENTS, AND CITIZENS:

It is my purpose to try to bring to you today some helpful ideas and inspiring ideals that relate to the cause of education.

Education means making the most and best possible, of the whole man; the development of all of one's powers, in balanced proportions,—the physical, intellectual, religious, and moral. One who is merely athletic or just mentally cultivated, or pious, or kind, good, and upright, and nothing more, is not truly educated. Such development is not all round but one-sided.

An Idea is a mental image or representation of some truth, emotion, purpose, event, or object, in language or picture form; and may be outwardly expressed, and reported to others.

An Ideal is the most perfect possible form of such mental image or representation. One's highest conception of personal character and conduct; of home, church, school, neighborhood, and civic life; of a lawyer, physician, minister, statesman, teacher, farmer, mechanic, business man, or citizen, is one's ideal. And our ideals, today, ought to be in advance of yesterday; for progress depends upon advancing ideals.

If a comfortable or luxurious provision for food and drink, clothing and shelter, for the body; if material wealth, and pleasures that belong to the lower levels, were the true end of life and effort, then a practical education would be a training that would fit one for the accomplishment of this end.

But the souls of men hunger and thirst; and are created for a building from God, a house not made with hands, eternal, in the heavens. There are human riches as well as material wealth; and there are joys that belong to the higher levels of a happy life.

A really practical education, then, combines training and broadest culture; and makes possible the realization of all that is true and beautiful, pure and good, on both the lower and the higher levels of our existence.

Genuine democracy, in college, in the

community, and everywhere, depends on truly educated men and women, who alone have the larger view of human thought and action. In substantial accord with words of Alice Freeman Palmer, let me say that all the honest men and loyal citizens are not in your father's political party, or in yours; all true ladies are not in your mother's group of friends, or in yours; all the saints of the community are probably not in your church. This is not a plea for indifferentism, but for charity for all.

Your father, or your husband, is able to provide you with costly clothing; all right. *You* have to earn your own plain dress; but what of that? The chiefest thing is to have the mind and heart clothed with graces whose beauty and power find outward expression everywhere, and in an hundred ways.

In democratic, non-artificial society, it is the ability to bring good things to pass; friendship; a generous, unselfish spirit; industry; enthusiasm for the common welfare; justice; kindness; hospitality to the principles of progress, that count.

Society is the outward and organized expression of associated individual life and activities. Here the qualities of human nature, in old and young, come to the surface, for good or ill. Man may have some wild impulses to be destroyed; he has more that need taming and guiding. Robert Burns says that man is part mud, part marble. In our mud we touch the beastly; in our marble we touch God and the heavenly life.

Education does not create our capacities for good, but feeds, develops, and directs them.

We are not made for food, or air, or truth, or friendship, or religion; they are made for us. Normal man is receptive toward them all; a *correspondence* exists.

A healthy physical, social, intellectual, moral, or religious life, depends on the proper feeding, culture, and training, of the appetites, passions, emotions, aspirations, reason, and will,—not on their destruction. Even a passion for knowledge or action, and enthusiasm for humanity, ought to be subdued and inspired by an intelligent passion for service.

Every man needs his fellow man; and all men are needed. As the transforming

power of leaven passes from part to neighboring part, until the whole is leavened, so good or bad influences are passing, every day, from individual to individual, neighbor to neighbor, family to family, group to group. Education, therefore, ought to be social as well as individual.

The character of our social, industrial, and political life, and the character of men and women, and of boys and girls, are vitally interrelated and interdependent. Hence every community; and what we call public sentiment, which is the source of dominant ideals,—these, as represented in an organized way by church and school, and by the practices of social and business life, are under solemnly great responsibilities to provide such moral atmosphere, and such spiritual food, as shall predispose men and women to walk in right intellectual and moral paths.

There is "an everlasting difference between making a living and making a life", said Mr. Wm. E. Russell, once governor of Massachusetts.

Agricultural science, engineering, a business education, and industrial training, help one to make a living,—which is an essential and honorable purpose. But let such subjects as chemistry, physics, astronomy, biology, and the higher mathematics, enlarge the soul's outlook; and literature, the arts, history, and philosophy, produce enriching fruits, such as do not grow on other trees.

"Do not your educational schemes call for a too large expenditure of money?" was once asked. No, no, if the making of large lives depends upon the outlay. May your new and splendid college building be a sign that you count no necessary expense too large, no needful sacrifice too great, to equip this school with men and women who furnish highest ideals of character, conduct, and of the whole range of life; teachers who, with conscientious and rational enthusiasm, are devoted to the inspiration of their students with similar zeal and like ideals.

"Over the entrance to every educational institution there should be written, as its great purpose," says President Faunce. "Let us make men. I would add, and women. Consecration to such a mission makes the college a nation's best defense.

"The deepest humiliation of a State is

not in the loss of military prestige, or of material resources, but in the degeneracy of its citizens, in the overthrow and scorn of highest ideals" (Robert Sharp on Demosthenes, in *A Library of the World's best Literature*).

Let it be made possible, then, for at least a few to enter far into the spirit and purpose of great men and great events, of nature, history, art, science, religion, and philosophy, that they may discover their deepest meaning, and make the world of thought, action, and fact, intelligible to us, and the starting point of highest ideals. Only thus can that supreme end of a college and of education be accomplished, which is to make good men and women, and through them make all created things serve their appointed purpose.

Education is not the mere possession of ready-made material, however intrinsically valuable the knowledge may be. The great thing is to have right habits of mind and heart, clear and fair methods of reasoning and judgment, and a right mental and moral attitude toward the difficulties, problems, and tasks of life.

Well-balanced men and women are needed for the world's work; men and women who see great things large and little things small, because they have the insight to measure values. Education ought to furnish us with ideals of true excellence and happiness that will keep us from doing what is not worth doing, and from desiring to possess what is not worth possessing.

Subject-matter only,—just a knowledge of facts, in mathematics and science, language and literature, ethics and religion, is not the chief end of education; but to be controlled by conscientious thinking and wise choices, after the facts shall have been mastered, and distilled in the alembic of one's own soul.

Battle-ships, armies, and navies; state and national governments; physics, astronomy, ethics, and theology, are all the product of a scientific dealing with facts and forces that pertain to the world, self, and God. But inspired rational moral judgment must determine the connection and use of things; the vital and essential relations among men; and of man to him who is the Maker and Ruler of us all.

Intelligent and mutually dependent hu-

man personalities must estimate the worth of things known, from the point of view determined by belief in that infinite Intelligence who is the ground and source of all things.

Both of two machinists who worked side by side in the same shop were skilful laborers. One made the parts assigned to him, following carefully the pattern; but he neither knew nor cared what they were for. The other wrought at least with equal skill; but he also sought to know what part each piece performed in the great machine into whose construction they were to enter.

It is the mission of education to teach that individuals, families, social and political groups, varied industries, schools, and churches, are not independent but related parts of a larger whole,—the community. Rural districts, towns, cities, states, and nations, are, ideally, the neighboring parts of that vast unit, the whole wide world of human life, thought, ambition, and endeavor. And that none may say to one's neighbor, I have no care for you, we need to be lifted out of selfishness, skepticism, and pride, by visions of universal unselfishness, faith, and fraternity.

The vast amount of scientific knowledge now possible; the tendency to extreme specialization in our pursuits; and the marvelous material progress of our day, may impoverish instead of enriching human life and relations. Our escape will be in linking impersonal physical things with personality, which is the greatest thing in the world, although love is its crowning glory. For example, bring your botanical science of the rose into the warmth of Burns' song to the Rose Bud. Through the beautiful forms of the world's best literature, and its purest and highest art, let the personality of writer and artist touch ours with vitalizing warmth, to inspire and elevate.

Let us bake bread, earn money, and perform our ordinary tasks, having in mind those we love, and for whom we toil. Through study of the physical world learn of that divine Personality by whose word the heavens were made, and the earth was formed; who covereth himself with light as with a garment; who maketh the clouds his chariot; and who laid the foundations of the earth, that it should not be moved forever.

Connect great current events and the study of history with the eternal purpose of him who, from everlasting to everlasting, is God; not alone with some

“Far-off divine event,
To which the whole creation moves”;

but with some near-by purpose.

Philosophy, or the bringing of our reason to the investigation and explanation of experience and knowledge, “does not mean spinning cobwebs, or playing with fireworks, but the finding of clews in the chaos of facts, and the letting in the daylight through the mist of prejudice.” . . . It “is a real element in human nature and an element to which it owes both its most splendid achievements and its most disastrous failures” (Nettleship in *Hellenica Essays*, 1898, p. 156).

To avoid these disastrous failures let us put conscience, intelligence, and imagination, into human reasoning, and bring our spirit into fellowship with the Spirit of Perfect Reason.

Of necessity and right we have much to do with the actual, visible, and material. And it is not strange that one sometimes forgets how real the unseen, immaterial, and ideal is.

It is not for educational ideals to rule out ambition for a competence as being too gross an ambition for lofty souls. The master needs the servant; the spiritual needs the material; each needs the other.

Poverty,—not the necessity of working for a living,—but actual, unconquered poverty,—is a degrading evil. And wealth is poverty, unless it enriches body, mind, and heart.

True education is not unworthily employed when interested in the possession of property for anticipated or unforeseen uses and wants, if it does not forget to store up yet unrealized ideals and ambitions, and to accumulate still unused physical, intellectual, moral, and religious strength and courage, with which to meet expected or now unknown tests and demands.

The right sort of education, then, must be scientific, historical, practical, ethical, religious, rational, and idealistic. This simply means that it should be well-arranged, systematic, balanced, and complete. Such training and culture will view the far-ex-

tending fields of knowledge, truth, and fact, as having the connected parts of a vast cosmos; and seek definite and worthy ends for the whole sphere of life and action; right and wrong, character and conduct, will be taken into account; God, man, and eternity will furnish a constant point of view; such education will justify itself at the bar of reason; and aspiring thought and effort, as on a ladder reaching from earth to heaven, will climb from the finite toward the infinite.

An education that places balanced emphasis on theory and practice, on the ideal and the real, must be thorough; for some vision of a perfected end is essential to understanding, progress, self-respect, and efficiency. One who rests satisfied with skimming the surface of things, and then draws inferences as to truth and duty, is not likely to accomplish results of a high order of excellence.

A practical, useful love for all that is true, beautiful, and good, in a physical or spiritual sense, depends on an ideal apprehension of their nature and value. Words, and all outward forms, are nothing more than inadequate symbols of the inner realities of thought and fact. And quickness to appreciate visible forms is of little worth, unless the mind, with thirst, aspiration, and vision, possesses an insight that perceives essential principles.

One who would find the true values that belong to education, must estimate them from three points of view:

(1) Oneself. An ancient poet exclaims, “O Jehovah, our Lord, when I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him?”

Then he answers his own great question:

“For thou hast made him but little lower than God, and crownest him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field, the birds of the heavens, and the fish of the sea, whatsoever passeth through the paths of the sea.”

And as if exalted by his own lofty con-

ception of man the Hebrew poet again exclaims,

“O Jehovah, our Lord, how excellent is thy name in all the earth!” (Ps. viii.)

(2) Life. Life as a battle,—a battle for supremacy between marble and mud; unselfishness and selfishness; the true and the false; light and darkness; right and wrong; the spiritually beautiful and the morally ugly. Life, as a service. Negative goodness, inactive virtue, is not very good or virtuous; but is as certainly an evil as positive, active badness. And the more richly endowed with possibilities an individual or a community, the more important this truth. We are called to hold ourselves, our capabilities, and our possessions, in trust, for the sake of human welfare.

Education, and all human activities, are becoming so varied and complex, that one may be in danger of forgetting that the unity of knowledge and the universal kinship of men, are not dreams of airy nothingness, but great realities in life, experience, and history.

We need to translate our analysis of truth and duty into the synthesis of intelligent and efficient practice; and our abstract or poetical theories of universal brotherhood into concrete brotherliness.

A speaker was once introduced as “a leader among those who teach by precept and example the ethics of good citizenship.” And the elements of good citizenship are industry, honor, fidelity, doing one's best day by day, purity, sympathy, and service.

(3) Immortality. This is not a reference to life after death. I mean the life that now is, and that which is to come viewed under the single category of eternity, which is from everlasting to everlasting.

The Nazarene Teacher, who came to bring life and immortality to light, taught that whosoever liveth and believeth on him as the resurrection and the life, shall never die. And it is only from this point of view that we can understand his other teaching that one who sells himself, or lives for self alone, even though the selling price could be a world of pleasure, wealth, power, and glory, would make a bad and ruinous bargain.

Coeducation has much probable good; but some possible evil.

Let person and purity be guarded as one

would watch over treasures of priceless value. No man, however great his possessions of any kind, has an equivalent in value to exchange for the sacrifice of purity.

I am also old-fashioned enough not to believe in the equality of men and women. If one must walk in the mud or water, at the street crossing, let it be the man. If there is only one best chair or seat at home, or in public places, let that be given to mother, wife, daughter or sister.

I was greatly interested, the other evening, to see how a lad rose to give his seat to one of the women teachers; and we have seen similar politeness, today, in this crowded chapel.

While attending a coeducational school, years ago, a friend of mine and other young men were visiting in a room through which a young lady passed. My friend quickly rose to open the door for her. The other young men, not used to customs like that, laughed and said, "That is not our way here!" Somewhat troubled he went to the head of the school for counsel; the president replied, "Continue such gracious acts."

I once read of a husband and wife who were coming down hotel stairs, when the husband stopped to help adjust his wife's coat or shawl. "Don't do that here, husband," she said in low tones, "the people will think that we are just married!" A wife went out to meet her husband as he was coming home; and a neighbor said, "See her go to meet her husband, as if they were newly married!" Her pleasant answer was, "We are just married!"

Such attentions need not be weakly sentimental; but should be a crowning glory of early and middle life, and continue on, sweetening old age.

Mrs. Palmer says to young women, "Feel younger at forty than at twenty; and be more lovely and admired at eighty than at either." This can not be the happy experience of women or of men, in any good degree, only as we obey the biological law that whatsoever one sows that must one also reap.

I am old-fashioned enough not to believe in easy divorce, or in marriage without intelligence and love.

The Saviour and Teacher of men taught that Moses, for the hardness of heart in his

day, permitted a bill of divorcement; but that from the beginning of creation it was ordained that the two, husband and wife, should become one. What therefore God hath joined together, let not man put asunder.

Woman is neither the toy nor slave of man; but, as the story of her creation runs, she was made to be a help *mect* for man. Does it not say in Genesis that the husband shall rule over the woman? Oh, yes; but that is not a prophecy of what ought to be, but a prediction of what would be on account of selfishness and sin. Did not the apostle Paul write to Ephesus and Colosse, "Wives, be in subjection to your husbands"? Yes. But he also wrote, "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it."

A family is an organization; and an organization needs some kind of a presiding head. But if the meaning of wifely obedience be determined by the measure of love, protection, and service, required of the husband, there would be little occasion for easy divorce. Whatever the explanation, the quality of civilization at any period and in any land is largely shown by the place that woman fills in the ideals and practices of men.

No doubt, in normal conditions, man is to be the earner of bread; the soldier, if there must be soldiers; and the fighter of life's harder battles. But the woman who brings to a man a happy, culturing, restful, and inspiring home, has done her part, though in a different sphere.

I am far from believing, however, that marriage is always a duty or a blessing; that the only true life for a woman is what Josiah Allen's wife, Samantha, would call the clinging life; or that one outside of wifehood and motherhood is necessarily a failure.

There is nothing nobler for both man and woman than to unite in the most sacred of all human relations, and build, together, a happy home, the center and source of a thousand blessings. For the family is an intellectual and moral unit of society.

But woman, also, may adorn, single-handed, and be adorned by, such vocations as medicine, teaching, and the arts, as well as other callings.

And if providence should lay the necessity upon her, why should she not count it a privilege and honor to be, herself, the breadwinner; to keep poverty and want from parent, brother, sister, husband, or child; and to contribute directly to the world's accumulating possessions?

"A delicate girl once said, at the end of her freshman year," writes Mrs. Palmer, "I can never afford a sick-headache again, life is so interesting, and there is so much to do." And while the mother was in an invalid retreat, the girl set out, with intelligence and courage, to build herself up both in body and mind; and success was her reward.

The same writer tells us that a successful lawyer said, "I lie down at night afraid to die and leave my daughters only a bank-account." And of three daughters of an eminent banker, one became a specialist in music, one in painting, and one in fine cooking.

Young men and women, if you would realize some of these ideals, you need to know at least a little of many things, and much of a few things. From your specialities, from the best products of your skill or thought, as out through open windows, survey, intelligently and sympathetically, the fields of literature, art, science, nature, history, religion, philosophy, social and civic life, peoples, and times; and teach yourselves, as some of us were not taught, to reject wood, and hay, and stubble, and to build into life the gold, silver, and precious stones of all that makes for true beauty, sweetness, and light, in character, conduct, and service.

Our finite minds can not grasp the infinite and limitless; but our ideals may help us that way. When at your best in body and mind, think out into time and space as far as thought can go, and meditate on holiness, power, knowledge, wisdom, love, goodness, up to the highest possible levels of conception; and from these heights let thought and imagination leap higher and higher still, until they shall almost seem to touch the borders of the infinite and eternal.

Whether God himself is truly absolute, or whether we do not come to the idea of the really absolute until thought embraces God and all created things, is a

question for metaphysics. Man, however, is not absolute, unconditioned, complete, and independent; but, conditioned, incomplete, and dependent. It is nevertheless possible for one to rise toward the absolute, and realize that such terms are not to be relegated to the sphere of logical fiction, but that they stand for conceivable realities. Of two women who once lived in a Southern State, one was restless and discontented because separated from sources of amusement and entertainment upon which she had formerly depended to furnish her enjoyment. The life of the other had in it much of contentment, song, and happiness; because, though not indifferent to pleasure-giving surroundings, she was not dependent upon them, but had resources of peace and joy within herself. Most unfortunate, and to be pitied, is the man or woman who, on account of mental poverty, must depend upon something quite outside oneself for amusement or contentment.

Enrich and keep on enriching your lives, so that your souls shall be well-springs of culturing peace and happiness for yourselves, and overflow into the lives of others, for their enrichment. This is a glimpse of the absolute, as a practical idea; which means a self-completeness that voluntarily puts itself into relation with others, most of all for their good. The great God and Father of men goes out in love toward us his children, for the sake of winning us to righteousness.

Thus true education, freighted with rational ideals, helps us to climb in thought and life, toward the infinite, the eternal, the immense, the absolute, the perfect.

Alchemy developed into chemistry; astrology into astronomy; the superstitious dread of comets into scientific knowledge and reverent and intelligent wonder; your machinery for oil and gas industry from lower to higher degrees of efficiency, because thinking men have had mental images of better and still better things,—that is to say, they have had ideals that brought perfection a little nearer.

Fifteen years ago Dr. Edward Everett Hale put before the International Arbitration Conference, at Lake Mohonk, a proposition for a Supreme Court of Nations, to which all international differences should be submitted, as differences between the

States are submitted to the Supreme Court of the United States. Some defended the scheme, more opposed it. To many members of that peace assembly it appeared as the impracticable dream of a poet. This year no one thought the idea of a Permanent Court at The Hague to be impracticable or visionary; and its early realization was foretold. On ideals, as on the rungs of a ladder, the world is climbing toward the perfect.

Let us all enrich and brighten our vocations by adding some noble interest as an avocation, taken, according to one's bent, from the spheres of art, science, literature, history, social betterment, horticulture, agriculture, or the use of tools. It is worth while to develop one's resources along at least one line not directly connected with making a living. The world has much knowledge and great wealth; but we need more intelligence, taste, unselfishness, ideals,—views of life that will make the bread we earn and eat the sweeter, and surround our homes with an atmosphere more pure and bright, because more spiritual.

The Past does not come to us as a finished product; the Present will not pass on to the Future as a finished product. But if we are to give to the future something better than we received from the past; "if", as another has said, "this modern world is to be saved, it must deepen its faith, must freshen its hope, must preserve its enthusiasm. It can be saved only by a great tide of spirituality."

We see *living* things or persons every day; but no one has ever seen, or handled, or measured *life*. We know a great deal of what it does; but can not tell very much about what it is.

If one calls it potential principle, vital force, the ground of all forms of functional activity in plants, animals, and man; or speaks of birth, growth, decay, and death, the mystery of the nature and power of life is still largely unsolved.

An individual tree, for example, has two very important parts, wood, bark, leaves, etc., and the tree life.

In animals there is what seems to be a higher kind of life than that of trees and plants; and animals, also, we think, have two great parts, flesh, bones, blood, etc.,

and animal life whose reality and force are manifested in animal action.

In man, besides animal life, there is a still higher kind of energy which we call spirit. And man, unlike trees and plants, and even the highest of animals, seems to have three parts, or, perhaps, better, three sets of functions,—a physical or material body; the principle of animal life, the ground of our lower activities; and a vitalizing, energizing force, which, as the ground of our higher activities, we call spirit. The union of spirit with a living body constitutes an individual man, a soul, a personality.

There are not three or four hundred spirits here today, but three or four hundred souls, selves, I's, me's, persons, because the foundation principle of our being is not matter, or vegetable or animal life, but spirit.

We can see, touch, weigh, and measure our bodies; it is not so with our spirit. Our knowledge of what spirit is, comes from knowing what it does. By kind or unkind words; by selfish or unselfish actions, one spirit makes itself known to another spirit, Literature, art, and science; philosophy, religion, and goodness; and all the world's progress, are the work of the spirit in man, sustained, moved, and guided, by the infinite and eternal Spirit of God.

And by the Spirit of God, or the Holy Spirit, we mean the great and good God, as, in self-determined and holy action, he puts himself into relation with being outside of himself, especially with man, animating and inspiring human words and deeds.

Immanent, sustaining, energizing, he seeks to guide men into truth and goodness, and thus into fellowship with himself. In him as the Infinite Spirit, we, finite spirit, live and move and have our being. He is not far from each one of us; for he is in the world to bring to a realization the kingdom of God, through the spiritual renewing of men, after the likeness of Jesus the Man of Nazareth.

A revival of practical faith in our Creator's active immanence; of belief that the human mind is made of different stuff from that of the human body; of conviction that art,—music, poetry, painting, sculpture, and

architecture,—is appointed, not only to minister to physical and intellectual pleasure, but to spirit; and of assurance that all right and good things have an inner, spiritual, and ethical value for the spiritually discerning,—such a revival would bring a rising tide of spiritual vitality, for the salvation of this modern world.

The Babylonian-Assyrian left great monuments of material civilization and engineering skill; the Hebrew, a true and pure religion; the Roman, principles of law and government; the Anglo-Saxon, physical and mental vigor; the Greek, art, philosophy, and the doctrine of ideals.

A man once dreamed that a beautiful woman beckoned him to follow; and as she beckoned, slowly withdrew. Upon being asked her name she answered, "My name is Opportunity; once gone I never return."

Not in our dreams, but in our waking hours, heaven sends us ever-beckoning ideals. And although they are not easy to work with, they ought to be the springs of our onward-moving energies.

It is low aims, not failures, that keep us down; our escape is in seeking the best way of doing everything.

It is not our selfishness and sins, but our love of sinning, that breaks up fellowship between us and our heavenly Father. Indeed, what are the friendships of heaven or earth for, but to raise us above low aims, and to keep us from failures?

Art, religion, education, all of life, to be very real, and a source of power, must be spiritual, and spiritually and ideally known.

We are all, and always, expressing ourselves, in the manner, spirit, and purpose of what we say and do. And this expression should bear the stamp of true personality, and be the revelation of noble character.

Practical education, like practical religion, is not the mere doing of things, but the application of principles to the idea of becoming, through self-instruction, self-development, and self-inspiration. And whatever makes life and society purer, sweeter, more helpful, more spiritual, is truly practical.

Art, or science, or education, or religion, or philosophy, that does not inspire and fit one to do better work with hands and

feet, mind and heart, is impractical, and not true art, science, education, religion or philosophy.

Plato taught that every existing object is an imperfect image of a perfect idea; and that the great and good are they who can rise from the sight of the image to thoughts of the perfect.

You have seen very beautiful flowers, almost perfect they seemed to be; but somewhere in the world of thought there is a flower still more bright and fragrant.

You have seen trees, grand and shapely; but somewhere in the world of thought there is a tree still more grand and shapely.

You have seen true and noble men; but somewhere in the world of thought there is a man still more true and noble.

You have seen pure and beautiful women; but somewhere in the world of ideas, or, speaking religiously, in the mind of our Maker, there is a woman purer and more beautiful, still.

You have known happy homes; but somewhere in the world of ideas there is a far happier home.

You have seen peaceful and prosperous neighborhoods, and loyal, serving citizens; but somewhere in the world of ideas there is a truer citizen and a perfect society.

Moses built according to the pattern shown him in the mountain. Climb high up the mountain, where ideals dwell, for patterns after which to make a living and build a life.

A good dress, or coat, or harness, or bridge, or machine, is not merely one made according to rule, but one that is becoming, or that helps the laboring animal, or meets the need of a particular situation, or furnishes the desired product.

True, practical, ideal education, not only conforms to splendid theories, but fits one into life,—personal, home, industrial, social, civic, and religious.

"Accuracy, punctuality, perseverance, and an insatiable appetite for hard work,—these are the qualities that a young man should have, from the point of view of a business man."

Yes, yes; but ask successful lawyers, physicians, ministers, scholars, statesmen, artists, if accuracy, punctuality, perseverance, and an insatiable appetite for hard work, are not the qualities that a young

man should have, from their point of view.

Yet, such essential qualities as these do not make an ideal workman, in any sphere of action, unless heart and spirit are in one's work.

One may plow the fields, and cultivate trees and flowers, and sail the seas, with reverent and grateful thoughts of him who is the Author of all life; who giveth seed-time and harvest; who sendeth sunshine and rain; and who measureth the waters in the hollow of his hand.

"Paintings of saints, or of holy families, or of a beautiful landscape, are religious or non-religious products", says one writer, "according to the spirituality or non-spirituality of the artist."

No work of a bad man or an impure woman can be a religious or spiritual exercise, whether it be in the realm of religion, education, art, the learned professions, trades, or agriculture.

Whether, then, my dear young friends, whom I count it a great privilege and an honor to address, at this time,—whether the common things of life shall be merely common or not, will depend not on our stars but on ourselves.

June 15, 1910

A Cup of Water.

"I think that girl had better attend to her business," exclaimed a young woman seated at a table in a little restaurant. "What is she here for? Anybody would think to gaze out of the window at 'life-boat' processions! We've been waiting nearly five minutes to give our orders for dessert. How does she know but we're in a rush? I'm going to report her to the proprietor the very next time I come in, if he's here."

Her companion agreed that this would be the proper thing to do, and that the girl ought to lose her place. As they were talking a customer entered, and the little waitress returned to her place behind the counter.

"No, don't get down," said the newcomer. "I'm not in a hurry. You needn't serve me till the procession is past."

"O thank you so much!" returned the girl.

The two young women looked at each other and were silent. Presently the last "float" went by, and the waitress returned to her place behind the counter.

"I want to thank you again," she said, as she wrapped up her customer's purchase. "My brother is in the procession, and I wanted to see him so much. It would have been a great disappointment if I hadn't been able to. He said he'd be on the lookout for me when he passed, and he was. We spoke to each other across the crowd. He was one of the life-savers that rescued the crew in the wreck last week. It was just like a cup of cold water on a hot day—having you so kind."

The two young women looked at each other once more. Presently the first speaker broke the silence. "I do feel rebuked and guilty," she declared. "We are neither of us in the least hurry, and yet we were not considerate enough to be willing to let the poor young thing have a little pleasure in her dull existence. I'm going to try to be kinder to people, whoever they are, in the future."

A splendid resolution! Christ said that in love lay all the law and the prophets. Many, though giving generously of their means and even of their time to the destitute, act toward those with whom they come in casual daily contact as if they had no fellow-feeling at all toward them. For such the name of Christian is certainly a misnomer.—*Baptist Commonwealth.*

A Martyr's Testimony.

James Chalmers, the martyred missionary of New Guinea, in addressing a large meeting in London, said:

"I have had twenty-one years' experience among the South Sea Islanders, and for at least nine years of my life I have lived with the savages of New Guinea. I have seen the semi-civilized and the uncivilized; I have lived with the Christian native, and I have lived, dined and slept with the cannibal. But I have never yet met a single man or woman, or a single people, that your civilization without Christianity has civilized. Wherever there has been the slightest spark of civilized life in the Southern seas, it has been because the Gospel has been preached there; and wherever you find in the island of New Guinea, a friendly people, or a people that will welcome you, there the missionaries of the cross have been preaching Christ.—*Exchange.*

Young People's Work

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

In Other Lands.

REV. A. J. C. BOND.

Prayer meeting topic for October 29, 1910.

Daily Readings.

Sunday—The world field (Matt. xiii, 36-39).

Monday—The call of the holy city (Isa. lx, 11-22).

Tuesday—The Gentiles' light (Isa. xlii, 1-7).

Wednesday—The eager earth (Isa. ii, 1-5).

Thursday—Earnest toil (1 Thess. i, 2-10).

Friday—A worthy boast (2 Cor. x, 12-17).

Sabbath day—Topic: My denomination at work in other lands (Ps. ii, 1-8).

PSALMS II, 1-8.

It is an easy matter to make a wrong estimate of the power of kings and governments. Especially have rulers themselves mistaken their strength and influence, because their relative power with those with whom they are immediately associated is so evident. Their court is ever filled with those who are ready to respond to every nod and call, in the presence of whose weak submission and ready subordination their own importance is greatly magnified.

The political boss and interest-serving legislator are the last men to read the signs of their enforced retirement, because the loyalty of their own lieutenants, and the strength of the interests they serve, overshadow the strength of the sovereign citizen, who holds the real power in a representative government like ours.

The Psalmist, in his day, saw many evidences of this arrogant spirit in rulers who took no account of God and truth, except to defy Providence and to override justice and righteousness. But like every true prophet the Psalmist got a vision of the power of Heaven, in contrast with which the petty authority of the greatest powers

of earth seemed puny, indeed. Whatever the exact conception of the author of the psalm, we need not picture God as engaging in derisive laughter at the weakness of those who would destroy his power. But we may well be impressed with the utter folly of trying to overthrow the government of him who created the heavens and the earth, and who holds the worlds in his hands.

There is a third division of the lesson text, which predicts the ultimate sway of the Messiah. The weakness of the forces of error and evil, and the mighty strength of God, are presented as a basis for the declaration which follows—a kind of background for the picture of the glorious reign of the Prince of Peace. That kingdom was established with the coming of the King, and today Jesus reigns in the world, while the kingdoms of David's time and of the time of the earth ministry of the Son himself have long since crumbled to decay.

Napoleon himself once said, "The empires founded by Alexander, Cæsar, Charlemagne and myself have crumbled to dust; we founded them on force. Jesus founded his kingdom on love, and today millions would die for him."

While Jesus reigns, his sway is not yet complete. There is much of sin and evil and hatred. Multitudes of the earth have not heard of him; multitudes more, because of dulled spiritual sensibilities, or religious bias, or inborn and inbred superstition, have not accepted him. The Gospel must be carried to these. There is still an urgent call for those who will go, and tell and teach and live the Gospel of our divine Lord and Master. The King's business demands haste. "There is danger and death in delay." Lest we limit the sway of his kingdom, or delay its coming in the fulness of its glory and blessing, let us awake to our responsibility, and share in the joy of the triumphs of the Gospel of purity and peace.

WHY SEVENTH-DAY BAPTIST MISSIONS?

I remember reading sometime since a report from one of our missionaries in China in which the fear was expressed that those in the home land would be disappointed because there were no additions to report. Now, we are glad when there are those who are

willing to "write their names", and we are glad when they prove faithful and steadfast, and become members of the church. But, as for me, I felt like saying that I should not be discouraged, nor feel that the mission was a failure, if a convert was not reported in a generation. There are churches in the home land that report few or no additions except through the coming in of the children of Sabbath-keeping homes, and through marriages—sources not open to the missionary. Yet we think it well worth while to maintain these churches, and do not advise that they be closed. Possibly some of our apparent interest in the church is due to our very in-ertness. Having been started in a certain direction sometime in the remote past, we find it easier to continue that way than to stop. I wonder if there isn't a good deal of our church activity of that kind? "We have alway done it this way." It is a matter of our "education." Interest in missions has its source in a real motive and purpose. The missionary spirit is Christ-inspired. Our interest in missions may not be an exact measure of our loyalty to Christ, but it is certainly a test of our appreciation of his spirit and mission. It indicates something of our knowledge of the great need of the world; something of the intelligence with which we are cooperating in the work of world-wide evangelization.

The first reason why we support foreign missions, then, is because we are Christians. Being followers of Christ, we have his spirit, which knows no limits of time or space in extending the beneficences of his kingdom; the spirit of the apostles who ever sought to carry the Gospel to the regions beyond. The support of foreign missions is simply a part of the natural expression of a normal Christian life.

Our second reason for maintaining, as a denomination, a separate mission, is the place which the Sabbath occupies in our faith, and the importance of the Sabbath in maintaining the religious life, and in securing to the race the blessings of the kingdom of him who is Lord of the Sabbath. Nor do we measure the success of our missions in foreign lands by the number of converts to the Sabbath. The point is this: These nations must be brought to Christ; they must be evangelized; they must be Christianized.

This includes a knowledge of the Sabbath of Christ—something which is withheld from them through the failure of the great majority of missionaries, whether they are blameworthy or not, to recognize the Sabbath. We rejoice when through the influence of our missions a single life comes to enjoy the blessings of this truth; we rejoice in the hope that the world is coming nearer to the time when the blessings of the Sabbath shall be coextensive with the knowledge of the Christ. It may mean much, when the stretch of the years shall witness a new interest in the Sabbath, if history can reveal the fact that, contemporaneous with the work of foreign missions which brought to the whole world a knowledge of the Christ, to the extent of their ability, Sabbath-keeping missions were maintained by those who then believed in this important truth. I would that we had representatives in Africa and in South America, two great continents waiting for the truth which will bring light and life.

Young people, do you get a vision of a world conquered for Christ? A Christian world keeping the Sabbath of the Master, and in his spirit? A world living in entire harmony with his life? Catch the vision, for it is but a conception of the ultimate triumph of truth. Then put yourselves in a position to be used in helping the world to realize your vision. To do this is to be in league with God and the universe, which, whether the progress of the world is to be much or little in your day, is to live a successful life.

TO THE LEADER.

Abundant material will be found in the SABBATH RECORDER for September 19, and succeeding numbers, under the head of "Sixty-eighth Annual Report of the Board of Managers, to the Seventh-day Baptist Missionary Society." Assign different parts of the report to various members of the society. Do not have the long reports read, but let them be made the basis of brief talks. The shorter reports, including, perhaps, Java, Denmark and Germany, should be assigned to younger members to be read.

One of the questions on our topic cards is, "When and how did your denomination begin mission work?" Assign this question to some one, and refer the one to whom it

DENOMINATIONAL NEWS

Rev. H. C. Van Horn is on a trip to Norwich, Cortland and Homer this week doing some work in connection with the temperance movement instituted by the law and order union. He will probably return home tomorrow.—*Brookfield Courier*.

Rev. Henry N. Jordan has been asked to deliver the address at the rally-day services in the First Reformed church in New Brunswick on Sunday afternoon and has consented to do so. A letter received by a local friend from Rev. L. E. Livermore, who was formerly pastor of the Seventh-day Baptist church here, but who now resides in Lebanon, Conn., tells of his intention of wintering with his family at Kissimee, Florida.—*Dunellen Call*.

Rev. R. R. Thorngate, the new pastor of the Seventh-day Baptist church, and his family, were given a reception by the Richburg people on Monday evening at the parsonage. The house was filled to overflowing with people of all ages, and a very pleasant time indeed was had by all.—*Alfred Sun*.

Resolutions.

Whereas, Our church circle has been broken by the death of a member, Mrs. Nancy A. Parslow; therefore, be it

Resolved, That we deeply feel the loss we have sustained in the death of a beloved member.

Resolved, That her uprightness, kindness and cheerful Christian life were such as commended her to our high esteem.

Resolved, That these resolutions be entered on our church book, that a copy be sent to the family of our departed sister, and that a copy be also forwarded for publication in the SABBATH RECORDER.

EDNA STILLMAN,
EMALINE B. WHITE,
LYDIA L. BUSH,
CELESTIA M. DAVIS.

Syracuse, N. Y., Oct. 1, 1910.

Home News.

SYRACUSE, N. Y.—The Rev. L. A. Wing preached here on Sabbath day, September 17, taking for his theme, "The Restoration of Israel to the Favor of God." One of our members, Mrs. Joseph Parslow, died on the same day. The Rev. E. A. Witter, whom she had known for some years, came to preach her funeral sermon.

Early in September the camp-meeting of the New York Conference of Seventh-day Adventists was held in Syracuse. Their meetings attracted considerable attention.

E. S. M.

Oct. 9, 1910.

is assigned to "Seventh Day Baptists in Europe and America," Vol. I, page 346.

Discuss the relation of the young people to the present movement to reenforce the China Mission. Certainly they should give it their moral support, and as members of the church, should do their share toward the larger financial support which will be required.

Call the attention of the Endeavorers to the fact that Doctor Palmberg is on part salary while on her furlough, and that the societies ought to see that one-half of the amount is forthcoming, not only for this year, but right along.

Milton Junction, Wis.

Safety on the Ocean.

It is but a few decades ago when a person who had been to Europe was looked upon as one who had taken his life in his hands when he braved the dangers of the deep. Many a person of wealth who longed to see the treasures of the Old World, gave up that pleasure for fear of shipwreck, or the discomforts of the Atlantic voyage, and people yet living can remember when prayers were said in the churches for those about to sail for Europe. How different things are at present is shown by the fact that wrecks are now few and far between. The larger ships are as safe and steady as hotels on shore. Aside from the increasing size of the ocean greyhounds, the feeling of safety on board is due to the invention of the wireless, which in several recent instances has brought help in time to save passengers on sinking ships.

The United States government, realizing its importance, will in the future see that all vessels carrying over fifty passengers are provided with wireless. A bill to that effect has passed both the House and Senate and will go into effect on July 1, 1911. The wireless has killed the isolation which used to strike so many with dread when they found themselves out of sight of land and apparently at the mercy of the elements for a week or more. Perhaps some day we will get the talked-of railroad across Behring Strait, but until then the traveler to Europe has little to worry him.—*The Christian Herald*.

Children's Page

The Stolen Custard.

In haste I bore the tidings:
"My darling, I'm afraid
Your pussy-cat has stolen
The custard that you made."

I feared a burst of weeping,
But saw with glad surprise
A look of joyous rapture
Light up the childish eyes.

"Oh, auntie! I'm so flattered
To have dear pussy feel
That I can make a custard
That's good enough to steal."
—*Wide Awake.*

Little Kindnesses and the Apple Tree.

"What an ugly old stump that is by our pretty garden!" said the Larkspur, with a shudder. "Why didn't they dig it up and throw it away when the tree died? We don't want useless old things about."

"Yes, indeed," answered the Phlox. "Did you ever see anything like those great ugly gray arms sticking out in every direction? Why, he quite frightens me on moonlight nights."

But the Lilac bushes cried: "How unkind you all are! None of you were ever half as beautiful as that old Apple Tree when he was alive and well. His great splendid branches sheltered this corner of the garden for years upon years; and every spring he was a whole garden in himself, of lovely sweet pink and white blossoms. We were all so proud of him, and his wisdom and beauty and goodness. He took such care of the birds who built in his branches. We miss him so much, and are glad that his old stump is still with us."

But the silly Phlox and Larkspur and Verbenas laughed at the Lilacs, saying, "Oh, you are 'most as old as he was, and your leaves are getting gray. You are no judge! The stump is quite out of place here with its dead bark and ugly limbs."

"They make me quite ill," said the Mimosa. "I must turn my head away."

"He can not help being old and ugly," said the Convolvulus, gently. But nobody

took any notice of her. She had grown from a little seed that had dropped on the ground by the hedge, not far from the old Apple Tree, and didn't belong to any one in particular, for she was outside of the garden bed.

"He looks so lonely," she thought; "perhaps he would be glad of a friend."

So she put out her tender stem with its tiny leaves and buds, and crept along the little space of ground between her and the old trunk. It was really a very small distance, but it seemed quite a walk to her. When she was close beside him, she whispered in a frightened little voice: "I have come to see you, dear Stump."

A deep voice answered, "Glad to see you, little friend; climb up here. 'I'll give you a hand."

So the Convolvulus stretched up her tiny hand, and grasped the rough gray one; and day by day, step by step, she climbed a little higher. Her old friend encouraged her, saying, "That's fine! That's a brave little creeper! Climb a little higher, comrade!" And she would answer:

"How much farther I can see than I did before I tried to climb. I am way up above the other flowers, and how near I am to the beautiful blue sky." And she wound her soft arms around the rough gray stump, and helped herself along on the knots and rough places that looked so ugly to the other flowers.

By the time late summer was come she had covered the trunk with garlands of her own fresh leaves and beautiful crimson flowers. They waved in the sweet morning air, and crowned the Apple Tree with such beauty that he said:

"Oh, you make me think of my happy life, when all my sweet pink and white children were babies, and later when they grew into such fine red apples. How everybody admired me! Thank you, dear little Morning Glory, for coming to comfort a poor old thing like me!"

She answered:

"I was so sorry when the flowers said all those things about you" ("I heard them," he murmured) "that I wanted to do something for you; but I was so afraid that I could never get so far, or climb so high; and if you had not helped, old friend, I never could have done it."

Sabbath School

LESSON V.—OCTOBER 29, 1910.

THE ANOINTING OF JESUS.

Matthew xxvi, 1-16.

Golden Text.—"She hath done what she could." Mark xiv, 8.

DAILY READINGS.

First-day, Luke vii, 36-50.

Second-day, Mark xiv, 1-11.

Third-day, John xi, 1-16.

Fourth-day, John xi, 17-36.

Fifth-day, John xi, 37-54.

Sixth-day, John xi, 55-xii, 11.

Sabbath-day, Matt. xxvi, 1-16.

(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.*

So they passed a happy summer together. The old tree told her stories about all the birds who had ever built in his branches; how he had sheltered them and what fine families they had raised. He told her all they had told him about the far-off, sunny lands they had visited, and other wonderful tales of people and places, till little Morning Glory thought how lucky she was to learn so much that most flowers do not know.

One day the Lady visited her garden. She had been away for a long time.

"O Adam," she said to the gardener, "I am so glad that you saved so much of the dear old Sheep's-nose Apple Tree. I love it better than anything else here, when I remember its glorious blossoms, and all the good red apples it has given me! I was sorry to lose it, and what a bower the Morning Glories have made about it. Dear old thing! It is quite the most beautiful thing in the garden now, I think."

Some of the flowers hung their heads as their mistress passed by; but the Morning Glories lifted their little trumpets on high, and blew them as loud as they could for joy.

They didn't mind if the old Toad did croak, and say, "How long will this last! You won't look so pretty when the frost comes."

But they never heeded him, and when the time drew near for Morning Glory to go to sleep, the old stump said:

"Lay that dear little Baby Seed of yours right down in this hole in my heart; there is enough good soil there to keep it warm. I will watch over it all winter, and next summer it will cover me with beauty again."

Little Kindness had never dreamed of such a beautiful reward!—*The Young Christian Soldier.*

Hands Off.

Mrs. Ray with her little three-year-old daughter was visiting her brother, who was a minister. May was just the age when she wanted to investigate new things and her mother was continually telling her she must not touch this and that. The first Sunday of their visit May was teasing to be taken to church. To give the greatest weight possible to her entreaties, she said:

"I will be good, mama. If you will let me go, I won't touch the text!"—*From Woman's Home Companion for October.*

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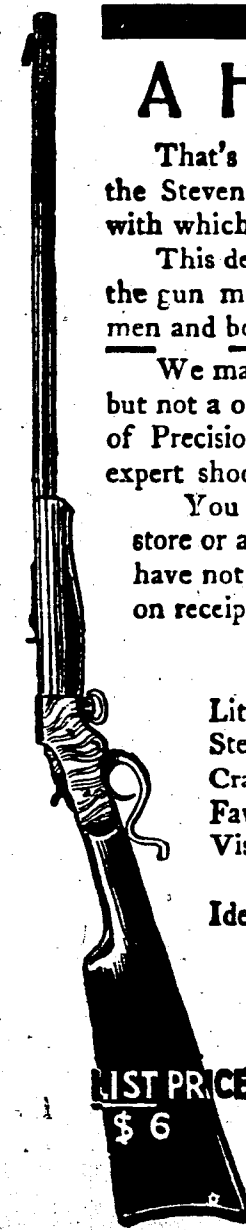
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The Seventh-day Baptist Church of New York City holds regular services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.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

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

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

The First Seventh-day Baptist Church of Los Angeles, Cal., holds regular services every Sabbath in the Music Hall of the Blanchard Building, entrance at 232 South Hill Street. Sabbath school at 2.15 p. m., followed by preaching service, at 3 o'clock. Sabbath-keepers in the city over the Sabbath are earnestly invited to attend. All strangers are cordially welcomed. L. A. Platts, pastor. The pastor's address is State and Chestnut Streets, Long Beach, Cal.

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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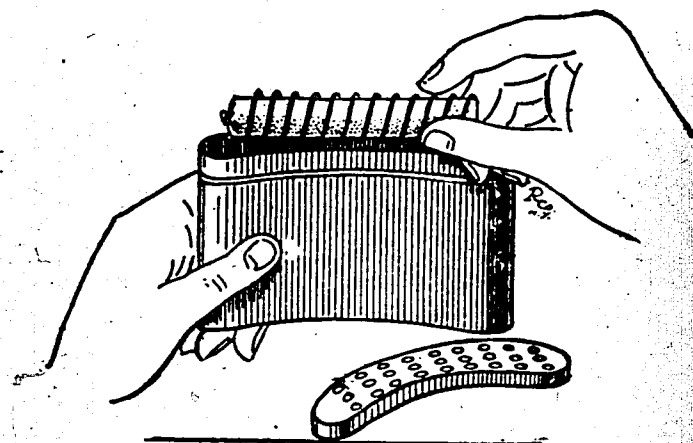
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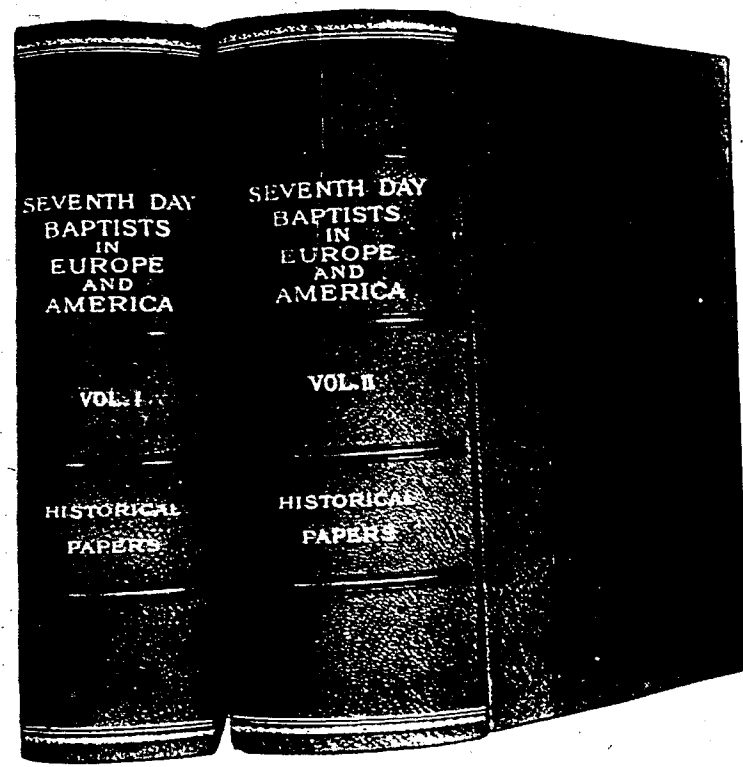
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—Abram Herbert Lewis D. D., in *Spiritual Sabbathism*.

—CONTENTS—

EDITORIAL—Rifts in the Clouds; Dr. Rosa Palmberg at Plainfield; The Work of Ira S. Goff Around Cosmos; An Ideal Evening With the Men's Club.	513-517	Tract Society—Meeting of Board of Directors	526
CONDENSED NEWS—Senator Dolliver Dead; Name Not Changed; German University Honors Americans; Demonstrations Against Blasphemy; The Koreans Satisfied; Refugees in Spain; Death of Julia Ward Howe; A Gift of \$3,820,000.	517	WOMAN'S WORK—The Glory of the Work (poetry); The By-Product of Life; Treasurer's Report	528
THOUGHTS FROM THE FIELD—Letter From Lone Sabbath-keepers	519	Christian Education With Reference to City Life	531
SABBATH REFORM—The Testimony of Noted Scholars; Am I Responsible? Converts to the Sabbath	520-522	Semi-Annual Meeting of the Churches of the Western Association	535
MISSIONS—Observations From Shanghai; Sixty-eighth Annual Report of the Board of Managers, to the Missionary Society; Good News; Mission of Jacob Bakker.	523-526	YOUNG PEOPLE'S WORK—Has Some One Seen Christ in You Today? (poetry); Secrets of Happiness; A Visit to the Hungarian Seventh-day Baptist Mission; News Notes	536-539
		DENOMINATIONAL NEWS—"Mill Yard" Church; Rev. W. L. Burdick Resigns; Pastor Sutton Resigns	540
		HOME NEWS	540
		DEATHS	542
		SABBATH SCHOOL	543