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

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EDITORIAL

Rifts in the Clouds.

The day had been cloudy, with here and there signs of sunshine, which however had proved disappointing, and now as night drew near, one could feel the misty damp of coming rain. I had wandered alone two hours over the battle-field of Gettysburg near Mead's headquarters on Cemetery Hill. Memories of dark days long gone by crowded upon me as I passed from monument to monument along the old "stone wall" and read the inscriptions telling the sad tale of carnage and death. Long did I tarry beside the stones that marked the spots where well-known regiments had fought and suffered. Here was the shaft that showed the position of the Twelfth New Jersey, surrounded by the fields I had often heard the "boys" describe; and all about it, as far as the eye could see, stood those of other States, marking spots where heroes fell. It all seemed like a walk in some sad dreamland. Finally, I climbed the stairs of the high iron tower erected by the government for observations, from the top of which the battle-fields of three terrible days may be seen in the relations they sustained to each other, together with the various positions of both armies and their points of vantage.

As I reached the top a cheery voice broke the silence with friendly greetings, and on looking I saw a man about my own age with a large field-glass, who had lived there as a boy forty-seven years ago, and knew

all about the wonderful panorama stretching away from Round Top to Seminary Hill. His friendly manner and the freedom with which he offered his glass to a stranger and explained the points of interest brought a thrill of gladness to my heart. And as I took his glass and with it brought near the far-away places, and penetrated the blue haze over Pickett's famous meadow, until the eight thousand soldiers of the National Guard then drilling there stood out clear as if the field were just at my feet, I recognized in all this kindness a rift in the clouds, through which a ray of sunshine had brought me cheer. It brightened the whole scene. The field that showed the "high-water mark" of hatred and strife had become a field of peace, and every monument stood out as a token of somebody's love.

An hour later, when the evening shadows began to gather and the mist had thickened, a gentleman in a buggy drove past me as I walked toward the town nearly three miles away. As he approached I heard another cheery voice: "My friend, it is coming in thick, and I fear you may get wet before you reach the town; wouldn't you like a ride?" I explained my purpose to cross the field toward the soldiers' camp and take a trolley there. Then he said, "I am going right to town, and it would give me pleasure to take you in. I have plenty of room and it shall cost you nothing if you wish to go my way." Again I thanked him and gave my reasons for wishing to cross the field, and he drove on. Although I did not ride, I am sure two men were made happier and a dark day was brightened by this kindness shown to a stranger. It was another rift in the clouds.

Soon I had reached the other edge of the lot; and as I mounted the fence and sat a moment on the top rail to wait for the trolley, a stranger walking by said, "Good evening, my friend!" He was the only man in sight, so I knew he must mean me, and replied with friendly words. He said

he too was waiting for the car. "But," added he, "I must step over here to the artillery camp a moment. Wouldn't you like to go along?" Gladly I joined his company. He was one of those free, kind-hearted men who win their way into all hearts without seeming to make any effort to do so. Soon we approached the officers' tent, and my new-found friend exclaimed, "Good evening, Captain! Good evening, Lieutenant! Here, let me introduce my—what is your name? I forgot to ask. Oh, yes. Captain—, shake hands with my friend, Mr. Gardiner, whom I just picked up here at the gate." Thus the introduction was given to the captain and several officers, who gave me the warm hand-grasp and made me feel quite at home among them. My friend then said, "Here, show this man that fine medal the governor just presented to the oldest man in the service." An officer was sent with me to a tent a little distance away, where we found the man who had been in the same artillery company for thirty-nine years. The governor had that day presented him a medal—the most beautiful one I ever saw—of which the old veteran was as proud as a king. We all enjoyed seeing it and especially seeing the pleasure it gave both the man and his comrades. Then my friend and I hastened away to the gate for our car. It did not come as we expected, and as a carriage was driving by he hailed it and invited me in. When we reached the town and the driver asked where we wished to get out, my friend said, "I'll drop out right here if you please." Then turning to me he asked, "Brother, where do you stop?" "At the Eagle," was my reply, "but I'll drop right out here, too." "No, no, poppy, don't get out here. There's no need of your walking; he can just as well let you out at your hotel. Good-by."

I was soon landed at the Eagle; and amid the shadows of early evening I stood for a moment touched with the incidents of the last hour, in which I once more recognized a rift in the clouds, that lighted up even the darkness of night. Thank God for rays of sunlight amid the shadows of earth's dark days. We might find more of them if our eyes were only open to see the

spirit of brotherly kindness as it shows itself here and there in a world of selfishness and trouble.

Dr. Rosa Palmborg at Plainfield.

On Sabbath morning, October 15, Dr. Rosa Palmborg of our China Medical Mission spoke to a large audience in the Seventh-day Baptist church of Plainfield, New Jersey. She gave an interesting account of the work and the needs in that far-off field, and spoke of the hope she had entertained that she might be able to hold out, and keep up the medical mission until some one could be sent to take her place. But this had been impossible, and with many regrets she had been compelled to leave the field with no physician there. She said her heart leaped for joy on learning that Conference had recommended the sending of Dr. Grace Crandall and Miss West as soon as possible. Then when she realized that this, being only a recommendation by Conference, might not be carried out, her heart sank in the fear that her hopes might be disappointed. But now she is happy in the thought that the prospects are good for Dr. Grace Crandall to go soon.

Doctor Palmborg's story of the work being done by each one of our missionaries in Shanghai and in Lieu-oo was full of interest. She spoke of the loss to the mission by the death of the native teacher who was helping Eugene Davis to learn the language, and of the trials which come to the missionaries in various ways, some of which have been spoken of in the RECORDER; and I trust that the many who heard will realize more fully the need of proper encouragement and help from the homeland.

DO NOT WRITE DISCOURAGING THINGS.

Our hearts were touched when Doctor Palmborg made the plea for our prayers in behalf of the loved ones who have left their homes to work for years in foreign lands. She said, "Don't write discouraging things." She had known cases where friends in the homeland had written, bemoaning the hard lot of the missionaries and urging them to leave their work and come home, saying they had been there long enough. When missionaries are already discouraged and homesick it makes it all the harder for them to receive discouraging letters from home. Write cheerful

and helpful letters to the friends in China.

In our own land we are often anxious for the outcome of our efforts. The work does not succeed as we wish it would, and we want tangible results. This, too, is the case in China. Doctor Palmborg said: "We find it hard there to hold all who have come to us and keep them loyal to the Sabbath. We too are sorry when they leave the Sabbath. The allurements of 'better openings' and higher salaries must be met there as well as here, and only the rare characters stand true. My heart has been made as sad in America over these things as ever it was in China. Not long ago, while visiting in New England, I found in some of the towns that the signs on places of business bore the names of Seventh-day Baptist families, and upon asking I learned that they had once kept the Sabbath but had left it long ago! I also learned that in America many young people care more for card-playing and dancing and questionable amusements than they do for the Sabbath and true religion. The heathen go after these same things, only in a cruder way."

Doctor Palmborg said she wished all Christians, one by one, not two by two or in companies, but one by one, alone, could spend one year of life in such a town as Lieu-oo. Under such circumstances one would realize as never before the benefits of Christianity and what one has to be thankful for in a Christian land.

NOT A SERVANT BUT A FRIEND.

Doctor Palmborg had the fifteenth chapter of John read as the Scripture lesson, and in her talk made a special reference to Christ's words: "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." She spoke beautifully of the difference between being a servant of Christ and being his intimate friend. She had yearned for a deeper sense of this personal friendship with Christ, and had fervently prayed for it. Then she studied the last talk of Jesus before his crucifixion, as recorded in John xiv—xvi, and found the Saviour as willing to open his heart to his disciples today as of old. There is nothing like it; and this

heart work, this fellowship with a present Christ, is the very foundation of all true mission work.

CONSECRATED CHINESE HELPERS.

We were told how the friends in Shanghai are just now rejoicing over their new chapel. They thank God for the gift from one of his children that has enabled them to build it. But several of the Chinese also have given liberally toward it. One woman, whose husband belongs to a First-day church, but who herself is loyal to the Sabbath, earned money by sewing and other work and gave \$100 at two different times for the new church. Besides this she is a generous giver to other lines of work. Another woman gave her time for years, offering of her own accord to give up her salary so the people could not accuse her of preaching for money. She worked without pay until it was seen that she was in great need, and was persuaded at last to accept a little pay for her services. Collections are always taken by the Chinese in their meetings and all of them, even the children, give something for God's cause.

Mr. and Mrs. D. H. Davis have had no salary from the board the last year, but they have been faithful in overseeing the work and in teaching and preaching. In Mr. Crofoot's boarding school the Bible is taught as well as secular studies, and so it is in Miss Burdick's girls' school.

Miss Burdick is greatly in need of a helper. She is overworked, and some one should go and be ready to relieve her when she, too, is compelled to go home for rest. It is too bad for them to be obliged to get along, as they do, in such unsuitable quarters. They have to live and eat and teach in the same room. The dining-tables have to do duty for meals, and for study-tables as well. It is the most poorly equipped of any school in Shanghai, and should be remodeled. Miss Burdick does not like to ask for this because money is so hard to get. Indeed, they all dislike to ask for additional improvements, however much it may seem otherwise to us in the homeland.

Doctor Palmborg spoke of the Edinburgh Missionary Council, and the joy it gave her to see three or four thousand consecrated workers, most of whom were laymen, studying missions and planning for the conquest

of all the world for Christ. It shows that people are awaking at last to the great commission of evangelization, and also that they place the only hope of uplifting humanity in the faithful preaching of the old Gospel.

The Work of Ira S. Goff Around Cosmos.

Brother Ira S. Goff who for three years had been living at Cosmos, Okla., has been compelled to leave that field and go to California on account of ill health. This is to be regretted not only on Mr. Goff's account but on account of the loss to that needy field of a most faithful and consecrated worker. Mr. Goff is not without hope that his health may permit him to return to Cosmos at no very distant day. Certain letters in my possession and communications from Mr. Goff reveal something of the esteem in which he is held on that field, and something of the interest he still takes in the people of Oklahoma and southern Kansas.

Before leaving there his Sabbath audience in southern Kansas numbered twenty-two people, all but four of whom were Sabbath-keepers; and these four were deeply interested in the Sabbath question. He labored nearly three years with that people in mission work, and earned his living by hard manual labor.

Brother Goff says:

There has never been much interest in the Sabbath by First-day people around Cosmos; but at Jones I baptized some who are much in earnest on that question. They have a Sabbath school there with about fifteen members. There are also three families in southeastern Colorado who are much interested. After an absence of several months I visited them and they said there was nothing for them to do but to keep the Sabbath, and they had been talking it to others.

Three families or parts of families in southern Kansas are now away. One family of four devoted Sabbath-keepers have sought a home in other parts, but they are not lost to the cause we love; and still there are enough earnest Sabbath-keepers left to conduct a Sabbath school. I have recently received encouraging letters from them, and shall continue to help them what I can.

These people have never known anything but Western life, and it is hard for a stranger to reach them in public meetings. There is but one way to get at their hearts, and that is through personal fellowship. I could never have secured a hearing from some of them had I not opened our house to them. We have taken them in at all hours of the night and day; have given

them meals and sheltered them from blizzards; have given beds on the floor to as many as twenty at once, after all our regular beds were full; have worked with them, visited with them, read and explained the Bible to them, and knelt with them in prayer, on the dirt floor of a dug-out; indeed, we were one with them.

Under such conditions we can reach those people. They have even refused their own ministers and repeatedly invited me to preach at points where I could not well go, excepting on a few occasions. I never lacked a congregation in southern Kansas, and have preached where there was not standing room in the house. These opportunities came only when they were made to feel that I was one of them. The people are in poor circumstances, and would be embarrassed and hesitate to meet a man of note from a distance, or even a delegation from the Oklahoma colony. I write this because I know their infirmity and my heart is with them.

The following extracts from letters recently written to Brother Goff from some of these people will show something of their spirit and their love for him. One sister from Richfield, Kan., writes: "Mr. Goff, we would be glad to have you back with us. I think you could do lots of good in this country. . . . I think the seventh day is the Sabbath."

A brother writes from the same place as follows:

DEAR BROTHER GOFF:

You want to know how I stand on the Sabbath question. The seventh day is the Sabbath without a doubt. When I hear the truth I am bound to obey it; and by the help of God I will keep the Sabbath as long as I live, even if I am left alone. You spoke as though you might come back if it were the Lord's will. I long to see you back. Pray for us that we may hold out faithful to the end, keeping the commandments of God. I begin all my work on First-day, and the Lord has certainly blessed us this year. Our crops are good, and my health is better than for years.

When Brother Shaw was here, our baby was very sick and we could not go to hear him. I was sorry I could not see him, but was away when he and Brother Stillman called. This neighborhood does need a worker so much; for the harvest truly is great, and there is no one to help us. Prairie View is forsaken by the First-day people and no one has preached for them there since you left. . . . I pray the Lord to send you back to be with us. *

An Ideal Evening With the Men's Club.

On Sunday evening, October 16, the men's club of the Plainfield Church enjoyed an ideal outing in which men and boys, old and young, took part. It had been announced that an up-to-date straw-ride and

CONDENSED NEWS

Senator Dolliver Dead.

United States Senator Jonathan P. Dolliver of Iowa died on October 16 from dilatation of the heart caused by acute indigestion. He had been ill only one week, and his death came as a surprise to his friends. He was out about town on the day of his death, and supposed he had about recovered from his sickness.

Senator Dolliver was six times elected to the House of Representatives, and three times to the United States Senate. He was one of the best-known orators in Congress. He was born near Kingwood, W. Va., in 1858, educated in the public schools of that State, and in 1875 was graduated from the West Virginia University. His home for many years had been in Fort Dodge, Iowa.

Name Not Changed.

In the great Episcopal Convention in Cincinnati one of the most closely contested questions before that body was that of omitting the word "Protestant" from the name of the denomination. It was proposed to make that change in the name, and to add the title, "Holy Catholic Church," to the title-page of the Book of Common Prayer. This momentous question was lost by only one vote. It was decided to appoint colored bishops for colored churches.

German University Honors Americans.

The University of Berlin has conferred the degree of doctor of laws on Emperor William in honor of the one hundredth anniversary of the university. It also conferred the same degree on Justice Oliver Wendell Holmes of the Supreme Court of the United States, and upon Professor John William Burgess of Columbia University. The dean of the law faculty spoke in high praise of the service rendered by Justice Holmes in solving important legal problems, and also commended his writings as being of great value.

Demonstrations Against Blasphemy.

On Sunday, October 16, the Catholic churches of various towns and cities rallied in great parades and marched under the banners of the Holy Name Society, in a

camp-fire supper would be held somewhere in the Watchung Mountains, and those who desired to go were to meet at the church at 4.30 p. m. Accordingly, about forty men and boys started in a monstrous automobile dray, and after a ride of nearly an hour, found themselves surrounding a camp-fire in an open field in Washington Valley, four and a half miles from the place of starting.

The evening was ideal, with the full October moon making the night beautiful as day, and a warm autumn breeze which seemed like a breath from heaven. It was just such an evening as one might choose who desired to forget his burdens for a time and enjoy the fellowship of his brother man.

Many hands made light work in feeding the camp-fires, roasting corn and potatoes, broiling "Wieners", making coffee, and preparing other things for the supper. This being over, the entire company stayed around the camp-fire to visit and sing and enjoy the moonlight, until time to return to their homes. Just before leaving the field they were called to order for a little necessary business, introducing which all stood with bowed heads while one led in a prayer thanking God for such blessings as the evening had brought, and for the ties of a common brotherhood. Strength and help were sought by which old and young might be helpful to one another. Just as the last words of the prayer were spoken, the boys in soft and tender tones started the hymn, "Jesus, Lover of My Soul," and others joined. I shall long remember the sweet influences of that song and the uplift of the moment, as we stood in that historic valley, under the stars of the October sky, with the glow of the camp-fire at our feet, and joined in the prayer of the song, "Let me to thy bosom fly."

This men's club is doing a good work. It brings together men of all classes upon the common ground of brotherhood. Such clubs help to bridge the chasm between the church and the multitudes. In our own club pleasant entertainments and refreshments are provided at each meeting, and everybody is made to feel at home. Its regular meetings are held in the church parlors once a month for eight or nine months each year.

demonstration against blasphemy and foul speech. In Plainfield four thousand five hundred men and boys marched in a procession one and one-half miles long, with several bands of music playing "Onward, Christian Soldiers," and other hymns. They carried many banners with appropriate mottoes against vulgar uses of the Holy Name, and emphasizing the commandment, "Thou shalt not take the name of the Lord thy God in vain." The parade ended at one of the school grounds, and an immense concourse of people was addressed by prominent Catholic leaders. The remarks of some of the speakers, upon the folly and wickedness of profanity and of impure speech, were especially good. The large delegations composing the parade came from the towns of three surrounding counties, and revealed something of the strength of the movement against blasphemy in northern New Jersey.

In Pittsburg, Pa., the parade was thirty thousand strong, marching to the music of a thousand male voices, without any band. Every section of western Pennsylvania sent delegations to join the demonstrations in Pittsburg. It is estimated that fifty thousand people knelt, just at sunset, in the streets and on the lawns, and received the sacrament from the hands of the priests. It is spoken of as one of the most impressive religious demonstrations ever seen in Pittsburg.

The Coreans Satisfied.

Japan is demonstrating her sincerity in the effort to give Corea a good and impartial government and the Coreans are reported as being satisfied. Conditions there are growing better under the control of Japan, and that nation promises absolutely to safeguard the titles to land in Corea. Missionaries and other foreigners in a position to know agree in saying that great improvement has been made, and it is evident that the people have accepted annexation in good faith, even if a few officials of other nations do seem somewhat critical.

Refugees in Spain.

It is estimated that five thousand members of religious orders expelled from Portugal are refugees in Spain. They are being distributed among the convents and monasteries in various parts of that country. The attacks on Catholics in Portugal

have greatly frightened members of the religious orders in Spain, and it is reported that they are strengthening the monasteries with iron doors and shutters, and laying in ammunition for defense in case of an uprising against them.

Death of Julia Ward Howe.

Mrs. Julia Ward Howe, one of the world's famous women, author of "The Battle Hymn of the Republic," and a staunch advocate of human liberty, passed away, on October 17, at her home in Middletown, R. I., aged ninety-one years. She had been ill but a few days with pneumonia, when she quietly fell asleep. Many leading men of this country are paying rich tribute to her worth as a philanthropist, and friend of the suffering, and speak in high commendation of her life of faith, hope and love.

A Gift of \$3,820,000.

The new hospital, on Sixty-sixth Street, New York City, which is an adjunct of the Rockefeller Institute for Medical Research, for study of human diseases, announced at its opening session another large gift from Mr. Rockefeller, amounting to \$3,820,000.

Mr. Rockefeller is also reported to have offered \$250,000 to the Western Reserve University for a medical department, upon condition that \$750,000 more be raised. H. M. Hanna has pledged \$250,000 toward the latter amount.

A commission of scientists in Paris has decided that American potatoes are no longer a source of contamination, and the French government will admit this product to the markets of France for the first time since 1875.

President Taft has approved plans for raising the wreck of the *Maine* in Havana Harbor. He has also decided to visit Panama early in November.

Members of the firm of Duveen Brothers owning the famous art stores in New York City have been arrested and their books seized on charge of cheating the government out of customs duties amounting to \$1,000,000. It is claimed that the deception regarding the actual value of antiques and works of art has been practiced for years.

The terrific cyclones that have been sweeping Cuba and the Florida coast are re-

ported to have done enormous damage to crops and to shipping. Several wrecks in Havana Harbor are reported.

Switzerland and Brazil were the first of the nations to recognize the new Republic of Portugal.

THOUGHTS FROM THE FIELD

"The enclosed two dollars is to send the RECORDER to my son, who is just beginning his work in college this year. Please have the paper begin with September 12, 1910."

"I rejoice over what is being done for Christ and our good cause in general. I hope and pray that our boards may soon be out of debt and that the work may go forward."

Letter From Lone Sabbath-Keepers.

DEAR EDITOR AND BROTHER:

I am writing to thank you or the kind brother or sister who has been sending me the SABBATH RECORDER for some time. I wish to assure you that your kindness is fully appreciated, and I surely enjoy reading the RECORDER. It is so helpful and strengthening to me and my husband. I intended sending the money for it after reading the first copy I received, but have been very busy this summer, so delayed until now. I enclose \$5.00, of which \$2.00 is for a year's subscription to the RECORDER; the other three dollars is for the Sabbath cause. I wish we could tell every soul on earth about God's holy Sabbath and could get all to understand. I talk to my friends about it and give away a great many tracts on the Sabbath, but all seem to turn a deaf ear and I fear I am sowing seed on barren ground.

My husband and I enjoy trying to keep God's holy day and we are happier on that day than on any other; and the better we keep it, the nearer we feel to God and the more spiritual strength we have.

The world is full of all kinds of "isms" now, but I don't want any but the good old Bibleism. With God's help I intend to remain on the old Ship of Zion, for I know that is the only ship that will take us safely home.

I wish to thank the kind brothers and

sisters for the nice letters that I have received from several of them. I do appreciate them all; have read them over many times and am keeping them for future reading. I think it so sweet for God's people to be in Christian love and unity with each other. My husband and I would have been glad to attend the Conference at Salem, but it was not convenient for us to do so. He enjoyed reading about it in the RECORDER.

We wish some of your ministers would come to Portsmouth and hold a revival. It is badly needed. We would be so glad to have a Seventh-day Baptist church here.

May God bless you all in your good work.

Yours in Christian love,

MR. AND MRS. HARDY.

711 South Street, Portsmouth, Va.,
Oct. 4, 1910.

Mother's Smile.

It is true, as some writer has wisely observed, that "it is the mother's sunny smile that starts the day happily, or her frown that mars the day for members of her household. In order to command love and respect, mother must, first of all, have full control of her temper, must be able to appear happy under trying conditions, must have learned to govern herself, and have reason to respect herself, or she will fail where she should reign supreme."

Not an easy task—nay, a difficult one at times, and one requiring the divine patience that God gives to some wives and mothers. There is many a great moral victory back of the mother's smile, back of her self-control, back of the careful guard she puts upon her tongue. No mother ever reigns worthily in her own little home kingdom without achieving a great many moral victories and without winning the approving smile of God.—*Faith Fenton.*

We do not sing enough, either in our homes or in the house of God. The tongue that is singing will not be scolding, or slandering, or complaining, or uttering nonsense. And in the house of God it is sheer robbery to seal the mouths of Christ's redeemed followers, and to relegate the sacred joy of praise to the voices of half a dozen hired performers. Choirs have their use; it is their abuse that works spiritual mischief.—*T. L. Cuyler.*

SABBATH REFORM

The Testimony of Noted Scholars.

CARDINAL GIBBONS.—“You may search the Scriptures from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday.”—*Faith of our Fathers*, p. III.

LYMAN ABBOTT.—“The current notion that Christ and the apostles authoritatively substituted the first day for the seventh is absolutely without any authority in the New Testament.”—*Christian Union*, Jan. 19, 1882.

NEANDER, the great church historian.—“The festival of Sunday . . . was always only a human ordinance; . . . far from the early apostolic church, to transfer the laws of the Sabbath to Sunday.”—*Rose's Translation*, p. 186.

Am I Responsible?

At a recent social gathering, almost exclusively of Seventh-day Baptists, a lively discussion arose over the statement that there were no opportunities among Seventh-day Baptists for young men to succeed in business, accumulate wealth, and attain to positions of trust and honor.

One good woman having no boys of her own put this question to a minister standing near by: “If you had six boys old enough to begin to think for themselves, and who were getting anxious to enter upon some sort of business, what would you advise them concerning the observance of the Sabbath?” Undoubtedly she was prompted to ask the question because she believed the statement made in the first paragraph of this article.

Another, the mother of three sons, all of whom she has reason to be proud of, except that they are not now keeping the Sabbath, concluded with her husband that these boys must give up the Sabbath if they would succeed.

Another mother, with three bright boys uncommonly promising, volunteered the statement that she expected her boys would grow up to keep Sunday, and I thought it would not be her fault if they did not, if that was her attitude in the home circle.

Other remarks of a disparaging nature along the same line were indulged in by the ladies of the party. One or two gentlemen were called out by questions directed to them; and all, so far as I could hear, were loyal to the Sabbath in their replies.

I have referred to these three ladies because of their unimpeachable characters as Christian women and their high social standing in the community in which they reside, and not because they are exponents of a wrong theory held by so many.

It is a truism that women as a rule are more spiritual than men. A mother would die to save her offspring from physical pain or death; why not bear a similar relation in trying to keep her child from eternal death?

The whole argument was along financial lines. There seemed to be no thought of a successful life uncoupled with a good-sized bank-account, or that it was even possible for a young man to obey God and succeed financially.

To a stranger listening to this most interesting discussion the conviction was forced upon him that these Seventh-day Baptists were pretty weak on the fourth commandment, however strong on the other nine.

I would not leave the impression on any mind that there were no defenders of Jehovah's Sabbath in that company of women. On the contrary, there were several whose statements and answers were positive and unanswerable from the standpoint of Scripture; and it may be they have lent their sons to the Lord, as did Hannah of old. If so they will rise up, as did Samuel, to be a blessing.

The question of Sabbath observance is purely a religious one. The Decalogue is a code of laws emanating from the Almighty for our spiritual good and never would have been given save that we needed just such instructions.

I suppose that not one present of that company of mature age would say the Ten Commandments were of no force or of no particular account at this time, or that they were given to Moses for the children of Israel alone; then why not accept them as a rule of life?

Oh, the sorrow of a mother when first she learns that her boy is a thief—a liar—an adulterer—a murderer—a sinner against

God because of broken laws, and who sits with bowed head inquiring in agony of soul, “Am I in any way responsible for this?” “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, also said, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.”

We may try never so hard to satisfy our conscience that the fourth commandment is of less importance than the others and govern our lives accordingly, but we will not succeed; neither can we escape the responsibility of our attitude before our children at home or out in the world at large.

A LISTENER.

Converts to the Sabbath.

DEAR BROTHER GARDINER:

I wrote you while our meeting was on at Sunshine schoolhouse. The results of that meeting are very encouraging. Nine persons, converts to the Sabbath, have united with our church, whom I believe to be substantial Christians. Two of these we have licensed to preach. Last Sabbath afternoon I baptized Brother Grantham, who has been preaching for the Methodists for ten years. He, his wife and daughter, also his son-in-law and his wife, are keeping the Sabbath, and we are expecting them all to unite with our church. The brethren are jubilant and I feel like saying, Glory halleluia! There are six, not yet members of our church, keeping the Sabbath, and those who joined think the end is not yet. Brother Hyatt, known to all in the association, drove twenty miles to be with us; and though he got lost and was not with us the first night, he said he was glad he came, even if he should get lost again on his way back home.

I recently baptized Emmet, the fifth member of Brother Bottoms' family that I have baptized. My work for fourteen weeks is as follows: sermons and addresses 72; prayer meetings 14; about 3,000 pages of tracts distributed; 18,000 pages of my own books—the latter covering a longer time than fourteen weeks; 58 RECORDERS and many papers. Results: 45 converts to Christ; 10 received into our church; 15 converts to the Sabbath, 9 of whom were received into the church. Two of these are

now licensed to preach. I have asked them to write to the RECORDER, telling of their conversion to the Sabbath.

We organized a Sabbath school at Sunshine and started a prayer meeting. Our licentiates, Brethren Baker and Edwards, will look after these, and preach there regularly. I give God the glory for this work, and God forbid that I should take any honor, even as an instrument in his hands. A minister from Birmingham preached time about with me in one meeting in which fifteen were converted to Christ. Others assisted in nearly all the meetings. I have asked the Missionary Board to discontinue the amount paid me for six months, that I may teach a school, which is about seventy-five miles from this church. It is sad to relax my efforts at this place and leave this prosperous little church of eighteen members, but the Lord can use me elsewhere. The board is in debt, and I need money for the publishing of literature, which I believe to be my duty. Besides this I took a course in a normal college in Alabama, and am under obligations to teach another year.

When I was converted to Christ, forty years ago last month, immersion was almost as unpopular in places as the Sabbath is here now. A minister could not preach it without giving offense to some one, and laying himself liable to be replied to; but it is not so now. Forty years have changed the theology of this people. I look for a greater change to come on the Sabbath question in less than forty years. Pray for the work in Alabama. Glory to God for salvation and the Sabbath truth!

Fraternally,

D. W. LEATH.

Logan, Ala., Oct. 10, 1910.

[The two brethren referred to by Brother Leath have written the letters as he requested, and we give them below. Seventh-day Baptists will rejoice with them over their new-found peace in obedience to God's law, and bid them Godspeed in the work of proclaiming the whole Gospel to others. The friends will also remember them in their prayers. May the good work go on until many more learn something of the spiritual uplift that comes when one yields in obedience to truth and gives up a long-cherished error.—ED.]

EDITOR SABBATH RECORDER:

Brother Leath wants me to write, and tell of my conversion to the Sabbath. I saw the Sabbath about three years ago, as taught in the Bible, but no one here was keeping it, and I was undecided about it. About six weeks ago I bought two of Brother Leath's books and read them. I saw the Catholics gave their testimony that they changed the Sabbath, and this brought me to a decision. Brother Leath held a meeting in my neighborhood at this time, and preached once on the Sabbath question. I went after this about sixteen miles, with two others, and we united with the Cullman Seventh-day Baptist Church, and Brother Baker and I were licensed to preach. I have preached two years for the Free Baptists. Six more united with us when Brother Leath preached here last Sabbath and Sunday; among them was my wife. I feel much encouraged, and hope you will pray that I may be useful in the Master's vineyard.

Yours truly,

W. H. EDWARDS.

Hanceville, Ala., R. F. D. No. 4.

Oct. 9, 1910.

DEAR BROTHER:

I have seen the Sabbath for fifteen years as taught in the Bible, and was satisfied we were not keeping the day God gives us. I joined the Missionary Baptists more than thirty years ago, but their rules and regulations I could not indorse. For twenty-five years I have felt it my duty to preach, but felt I was not qualified, and that I could not preach. I backslid, and have lived a miserable and wretched life. In July I went to see Brother Leath to talk with him about the Sabbath Question. The information he gave me was just what I needed; also the rules and regulations of the Seventh-day Baptist Church were satisfactory.

About three weeks ago Brother Leath began a meeting at Sunshine near where I live. I was restored to God's favor in his meeting, and took up the Sabbath. I united with the Cullman Seventh-day Baptist Church and am thoroughly satisfied. I want, in a humble way, to work for God from this on, with all my strength of mind, soul and body. I hope you all may pray for me that the Lord may bless my remaining days, and restore the years the locusts have eaten, and make me useful in my life's decline. I am fifty-seven years old.

Yours faithfully,

E. L. BAKER.

Hanceville, Ala., R. F. D. No. 4.

A Japanese Story.

I recently heard a charming story. It is Japanese. In a certain village were two families, one prosperous and rich, the other merely getting along, yet the former was famous in the village for its unhappiness and the friction between its members, while the latter was equally renowned for its peaceableness and content.

The man of wealth could stand it no longer. He went to his humbler friend and asked him where he thought the trouble lay.

"I have land enough and house enough, and money enough, yet we are always quarreling and unhappy. You have nothing like the means for comfort and enjoyment that I have, and yet your people are affectionate and contented."

The poor man replied, thoughtfully: "Perhaps it is because you are all such good people at your house."

The rich man objected that if they were all good people, certainly they ought to be happy together.

But the poor man would not recede. "No, you are all good at your house. Now, at my house it is different. We are a very faulty lot, and we all know it. To illustrate: Suppose I am sitting on a rug by the brazier, and the maid passing there kicks over my teacup, spilling the tea over the mats, I immediately break out with, 'Excuse me, excuse me. Very stupid of me. No business to leave a teacup out in the middle of the room for people to stumble over. Serves me right.'

"But the maid will not have it that way! She drops down, wipes up the tea with her handkerchief, and with beaming face cries, 'O master, what a blunderbuss I am! Always stumbling and making trouble. It will only serve me right if you turn me off without a word one of these days.'

"You see how it is, we are such a faulty lot all around, and we know it so well, that there is no chance for ill-feeling or quarreling."

And the rich man, after thinking a moment, slowly said, "I see it all. It would be very different at our house. I would turn to the maid with, 'Stupid, what are you up to now? You've only two feet; can't you look out for that number, or are they so big they are bound to hit every object in the room? I'll have to turn you off some day and get a maid of more delicate build.' And the maid sullenly mutters, 'A lazy man has no business to spread himself all over the room and get in busy people's way.' I guess you are right, we are all too good—or at least we think we are."—*Presbyterian Record.*

Missions

Observations From Shanghai.

JAY W. CROFOOT.

The boys' school opened on September 4 with a slightly decreased attendance compared with that of last term. The attendance is usually less during the autumn term than during the spring term. Some of those who have not returned were not very desirable pupils, but some were boys whom it grieves me to see leave the school to go on their own courses. Two bright boys who have been in the school two or three years have left, I feel sure, only because they did not enjoy the restraint put upon them in the school; and they are able to persuade their mothers, who are both widows with some property, to let them have their own way.

It is a frequent trial to one's patience to see how a Chinese boy, especially if he is an only son, can get his own way in spite of his parents and all their relations. The exaggerated ideas of filial piety are largely responsible for this state of affairs. The filial obligation requires of one that he have sons to wait on the spirits of his dead ancestors, and so a boy is given an artificial importance beyond what naturally attaches to him among a people very fond of children. Of course the boy knows his importance and when we add to this the extreme reluctance to inflict pain on children, except in moments of anger, it will be readily imagined that spoiled boys are very common. Some even reach the stage where they get anything they want by threatening to commit suicide.

I have just had electric lights installed in the school. I suppose the expense of lighting will be greater than with oil, but I hope it will not be much greater. Besides having better light and better air I hope it will be easier for the teacher to manage the going to bed at bedtime. The lights are installed and the electricity furnished by a Chinese company.

My family, with Mr. and Mrs. Eugene Davis, are still at Mokanshan, but I expect them to return next week. There has been

some weather since I returned, September 1, that I was glad to have them escape. For instance, at 8 p. m. on September 12 the thermometer showed 86°, and at 6.30 the next morning it was at 82°, and I don't suppose it went any lower than that during the night. It has been an exceptionally hot summer and I am glad Dr. and Mrs. Davis are planning to go away for a change next month.

West Gate, Shanghai,

Sept. 15, 1910.

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

(Continued.)

Home Missions.

MISSIONARY PASTORS AND PASTORATES.

The Southeastern Association.

There are five missionary pastorates in the Southeastern Association: Salemville, Pa.; Middle Island, Black Lick, Greenbrier and Ritchie in West Virginia.

Bro. J. S. Kagarise has been missionary pastor of the Salemville Church during the year. He reports good-sized congregations, quite a number of Sabbath tracts distributed, and that at least two people have united with the church during the year. The remaining four churches have continued to enjoy the pastoral care of Bro. L. D. Seager, their joint pastor and our general missionary on the West Virginia field, which will receive notice under that head. There are still a few Sabbathkeepers remaining at Conings, who receive occasional visits from Bro. Samuel Ford of Ritchie.

The Eastern Association.

There are five missionary pastorates in the Eastern Association: Cumberland, N. C.; First Westerly, R. I.; Second Westerly (Niantic), R. I.; Marlboro, N. J.; and the Italian Church in New York City. Rev. D. N. Newton has been pastor of the Cumberland Church. The First and Second Westerly churches have had as their missionary pastor the Rev. Horace Stillman during the year. Early in the spring a precious revival under the blessing of God, with the assistance of Mr. Alexander Smith of Westerly, was held at the First church.

Your corresponding secretary has also been permitted to assist Pastor Stillman more or less during the year. A good number were converted and several baptized. At least twice during the year Pastor Stillman has with his church visited the baptismal waters. At the commencement of the Conference year Mrs. M. D. G. Churchward was called to the pastorate of the church at Marlboro, N. J. This pastorate has been very acceptable and the community greatly blessed in her ministry. Rev. Antonio Savarese is pastor of the Italian Sabbath-keeping Church and receives further mention under "City Missions."

The Central Association.

There are six missionary pastorates in the Central Association: Watson, Preston, Otselic, Lincklaen, Second Verona and Scott, N. Y. The Watson, Preston and Otselic churches have held no regular services during the year. Rev. L. A. Wing of DeRuyter, N. Y., has served the Lincklaen Church as missionary pastor during the entire year. The Second Verona Church has had the pastoral care of Rev. A. L. Davis since September first, 1900. He has preached every other Sabbath afternoon at this church and once each month to the new church at Syracuse, N. Y., besides serving the First Verona Church. Rev. J. Franklin Browne of Cummington, Mass., has been missionary pastor of the church at Scott, N. Y., for one year, which service terminated last June. Through the kindness of the New York City Church and that of its pastor, Rev. E. D. Van Horn has spent the month of July on this needy field. The church is now left without a pastor.

The Western Association.

There are now five missionary pastorates in the Western Association: Shingle House, First and Second Hebron, Pa.; Hartsville and Richburg, N. Y. Rev. Geo. P. Kenyon, pastor of the Portville (N. Y.) Church has also served the Shingle House Church as missionary pastor. He reports 104 sermons preached. Rev. W. L. Davis has served the Hebron churches as missionary pastor during the year. He reports 209 sermons, 457 calls and visits. A parsonage has been purchased and largely paid for during the past year. Bro. G. F. Bakker

has served the Hartsville Church as missionary pastor. He reports 56 sermons preached and 65 visits made. Rev. O. D. Sherman has continued the pastorate of the Richburg Church, but on account of Mrs. Sherman's ill health has resigned and Bro. R. R. Thorngate has been called to the pastorate. Brother Sherman reports 50 sermons and 52 prayer meetings. The Missionary Committee of the association, of which Rev. S. H. Babcock was chairman, has continued to act jointly with your corresponding secretary. Hickernell has been visited and a monthly preaching appointment held at Petrolia, N. Y., in connection with the Sabbath school carried on by Doctor Hulett, who provides the principal support for all Petrolia appointments. At the latter place a number of people have been converted and baptized during the year. Brother Babcock has retired on account of ill health and has been succeeded by Dr. H. L. Hulett as chairman of the Missionary Committee. Dr. H. A. Place of Ceres, N. Y., and Rev. A. E. Main are the other members of this committee. Under the direction of this committee several months of most excellent missionary work have been prosecuted by Bro. R. R. Thorngate, an Alfred student. He has been making a house-to-house canvass, doing personal work, distributing our publications, establishing Sabbath schools and other weekly appointments. A number of the churches of this association have kindly contributed to this work.

(To be continued.)

Good News.

DEAR BROTHER SAUNDERS:

I have very good news for you. At our church meeting last Sunday we voted to raise the \$100 for the pastor's salary which the board has been accustomed to contribute for the support of this church. Our ministers receive so little money that \$100 looks pretty big to us. I am afraid we do not ask in faith great things of God, but the best is now to come. Your circular letter came Friday. I knew we could each give \$1.00 if we only could think so. I asked God to help us and decided to preach on "Love and Charity." Where ours hearts are, there our treasures are. If \$1.00 from each church member in the

denomination would save the Missionary Society from embarrassment, we could certainly do our part. Then we talked of the struggles of other churches. The pledges were then passed among the congregation of seventy people. \$67.00 was pledged. The Christian Endeavor society has added \$5.00. We now have about \$80.00 pledged; this covers our membership including non-residents. We are a small church, not feeble, but a strong church. We had a blessed meeting. One brother said we had a regular love-feast. We sang, "Where He Leads I Will Follow," "Jesus, Lover of My Soul," and when the pledges came in, one broke out and sang, "My Faith Looks up to Thee." You may know we had a blessed time. We expect something also from non-resident members. I feel that a revival has started when our pocketbooks are so affected. It has not been a good year financially for our people. A portion of the money has already been raised.

For the cause we love,

*

Mission of Jacob Bakker.

(Continued.)

I learned that the steamer ran only once a month; and by having them send a special telegram to their branch office at Twakopmund, German Southwest Africa, I further learned that a steamer would leave the latter place "about" the sixth or seventh of June, so that if I left Cape Town on the thirty-first of May, I should be able to make good connections. That meant I must find out all I could about the people to whom I was sent *between the twenty-fifth and thirty-first of May, if possible, or else stay another month.* Besides, I had already learned that it was a very tiresome and long journey going up along the Gold Coast and would take much longer than I had figured on. So I decided, if at all possible, I must take the boat on the thirty-first of May.

* * * *

At 7.30 we had meeting, at which I told them something of our people in America, their history, etc. At the close of my talk we gave the people an opportunity to ask questions. Notice of this meeting had been given the evening of the

concert and Brother Olifan had urgently requested that everybody should tell about this meeting, and that *all*—white, black, blue and yellow—were invited.

I had certainly expected that some of the white people would turn up, but not a soul appeared. There were about thirty-five or forty people, all natives. . . . I told them in a very simple way about our people in America and in other countries, Brother Olifan translating what I said into two languages; first into the native or "Sixlosa" tongue and then into the Cape-Dutch dialect, which is also spoken by a good many natives and by most of the white men. At the close of my talk I gave them an opportunity to ask questions, of which Brothers Olifan, Gawu and Sobopa availed themselves. Among other things they asked: "Can any one be saved who knows it to be God's will to be baptized and keep the Seventh-day and who yet is unwilling to obey? How do we know *which* is the Seventh-day, since most men in this country (Africa) claim that Sunday is the Seventh-day? Must we then suppose that all those white men, and many of them very learned and able preachers, are *unwilling* to obey God?"

After answering the questions to the best of my ability by using the Word of God, the meeting was closed at 10.15.

* * * *

Brother Olifan wears a long black robe, trimmed with white, having wide sleeves, and appears barefooted in meeting. The reason for this, he says, is that he feels he is on *holy ground* and must not appear before God in his every-day dress or even with his shoes on. Brother Olifan opened with prayer and singing; then they all knelt down and chanted the Lord's Prayer. Next he read John xv, 1-4 and made a few remarks by also bringing in other texts of Scripture, as John iv, 24 and Rom. viii, 14, 16, 26, dwelling mostly on John xv, 4, first part, also John viii, 31, 32 and John v, 24. "The Spirit shall make us free—free from sin—and help us to overcome temptations and the world; but *not* free from keeping the law of God. Many white men say 'We must keep the law in the spirit, but not in the letter,' but *how* can we do this? When I learned of the people in America, I communicated with them in my spirit, but that

was not sufficient, as I could not speak with them face to face. So I used the means of writing to put my communications, which I made in the spirit, before them. So it is with God's law. How do we know what he wants us to do, unless he tells us in his laws in the Bible?"

* * * *

After the morning prayer meeting Brother Olifan said he wanted me to tell the people in America all about them, how poor they are and in need of help and practically everything. Sometimes the white men say, "They are worshiping the cross or those poor sticks of wood." But Brother Olifan tells them, "No, we do not do that, but we simply have put the sign of the cross up to show the people that we preach Jesus and him crucified." Many white men say also, "Oh, these poor natives have accepted the Jew's religion and are keeping Saturday." When they have baptism they say, "This must be part of the Kaffir's religion." So they have a hard time of it, trying to make the people see that the Bible teaches all those things. It is also very difficult to persuade the natives, as they are so easily misled by the white people. They are more apt to believe a white man than a native preacher; they follow white men's teachings like sheep.

(To be continued.)

Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, October 9, 1910, at 2 o'clock p. m., Vice-President Joseph A. Hubbard in the chair.

Members present: J. A. Hubbard, Corliss F. Randolph, C. C. Chipman, Edwin Shaw, W. M. Stillman, F. J. Hubbard, J. D. Spicer, H. M. Maxson, W. C. Hubbard, C. W. Spicer, T. L. Gardiner, E. D. Van Horn, Asa F. Randolph, Jesse G. Burdick, O. S. Rogers, M. L. Clawson, F. A. Langworthy, A. L. Titsworth.

Visitor: Raymond C. Burdick.

Prayer was offered by Rev. Edwin Shaw. Minutes of the last regular meeting of the Board, and of the annual meeting of the Corporation held in New York City, N. Y., September 14, 1910, were read.

The report of the Conference Committee on Tract Society Work, referred to the Board of Directors at the annual meeting of the Society, was received as follows:

TO THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE:

Your committee on Tract Society work would report that we have held two meetings and considered as fully as possible in our limited time various matters connected with the work of the American Sabbath Tract Society, and have taken action as follows:

We recommend the adoption of the annual statement of the Board of Directors of the American Sabbath Tract Society.

We commend most heartily the work of the Joint Committee of the Tract and Missionary Boards as presented in the published report of the Tract Board.

We further desire to express our hearty approval of the action of the Tract Board at its last meeting held since its report to Conference was printed, whereby an appropriation was made to help foster the Sabbath interests in Africa, which have recently been presented to the Joint Committee by Brother Joseph Booth, of Cape Town, South Africa. We urge upon the Boards that these African interests be given careful investigation and financial aid as the interests of the work may demand. We further urge upon our people the necessity of standing behind the Boards with their prayers and their financial support for this work.

We desire to call special attention to the missionary spirit manifested by our churches in giving the services of their pastors to home mission work, and commend their spirit to all our churches for similar action.

We heartily approve of the action of Conference in 1908 and also at the present session, looking toward the annual presentation of a budget of estimated expenses of the several Boards and Societies, in advance, and urge that this matter be given immediate attention.

Respectfully submitted, on behalf of the committee,

H. N. JORDAN, *Chairman*,
N. O. MOORE, *Secretary*.

Report adopted.

On motion the President and Treasurer were authorized to make such notes during the year as may be necessary to obtain loans for providing current funds.

Voted that two committees be added to the list of standing committees, namely, a committee on annual budget, and a committee to be known as the Joint Committee.

Voted that the Budget Committee consist of three members, to estimate the needs and expenses of the Society for the Conference year.

By vote the following were elected the standing committees for the year:

Advisory: W. M. Stillman, J. D. Spicer, J. A. Hubbard, C. C. Chipman.

Supervisory: D. E. Titsworth, Edwin Shaw, C. C. Chipman.

Distribution of Literature: W. C. Hubbard, Edwin Shaw, C. C. Chipman, Corliss F. Randolph, Asa F. Randolph, J. B. Cottrell, F. A. Langworthy.

Denominational Files: Corliss F. Randolph, C. C. Chipman.

Auditing: D. E. Titsworth, Asa F. Randolph.

Investment of Funds: F. J. Hubbard, W. M. Stillman, H. M. Maxson.

Annual Budget: F. J. Hubbard, O. S. Rogers, and the chairman of the Supervisory Committee.

Joint Committee: D. E. Titsworth, H. M. Maxson, C. C. Chipman, T. L. Gardiner, Edwin Shaw.

The Advisory Committee reported that Dean A. E. Main had written that he would present his message on behalf of the Society, at Shiloh, N. J., without expense to the Board.

The Supervisory Committee reported that matters were as usual at the Publishing House.

The Committee on Distribution of Literature reported having ordered an edition of 3,000 of the paper of F. Ainsworth, and arrangements would be made with the young people to distribute the same.

The Treasurer presented his report for the first quarter duly audited which on motion was adopted.

Correspondence was received from Sec. E. B. Saunders, Rev. D. B. Coon, Dean A. E. Main, Rev. H. C. Van Horn, Warner Williams and Miss Emma Rogers.

The correspondence from Dean Main, relating to a new and revised edition of his "Bible Studies on the Sabbath Question", was by vote referred to the Committee on Distribution of Literature to consider and report.

By unanimous vote, the following By-Law was adopted as a substitute for section 1 of Article I of the By-Laws entitled, "Stated Meetings": The Board of Directors will meet regularly on the first First-day of the week following the second Wednesday in the month of September, and on the second First-day of the week in each other month of the year, at 2 o'clock in the afternoon, in the city of Plainfield, New Jersey,

in the parlors of the Seventh-day Baptist Church of Christ of Plainfield.

In view of the statement made by the Secretary of the Sabbath School Board, relating to an additional publication to the *Helping Hand*, adapted especially for use by the junior grade, it was voted to refer the matter to the Advisory Committee to report at the next meeting.

Pursuant to the action at the last meeting it was reported that the report of Jacob Bakker had been printed and distributed to the members of the Missionary and Tract Boards.

By vote the following appropriations for the year were made:

Gerard Velthuysen toward publishing *De Booschapper*, \$606.00; Rev. Geo. Seeley for the Canadian field, \$300.00 salary and \$60.00 postage; Pacific Coast Association, \$100.00; Los Angeles (Cal.) Church, one-half Missionary Society appropriation; Savarese Italian Mission, New York City, \$350.00; Marie Jansz, in Java, \$150.00.

The Corresponding Secretary was requested to notify the above of their respective appropriations.

Voted that we request Sec. E. B. Saunders to represent the Society at the Southwestern Association.

Minutes read and approved.
Board adjourned.

ARTHUR L. TITSWORTH,
Rec. Sec.

Readiness to shift responsibility to the shoulders of others is a common failing, and it is nowhere more apparent than in civic affairs. Voters remain away from the polls for trivial reasons, carelessly saying, "There will be enough without me." Men and women fail to protest against flagrant wrongs because they dislike to be prominent or to take the trouble, yet they hope that the same reason will not deter others. But patriotism that counts for anything counts on doing as well as on talking. "We built the wall" is the statement of the historians of the returned exiles. Each man realized that he had his appointed task, his part in the great public work of restoration.—*Er.*

Knowledge is in itself only power, and its value depends on its application.—*Sydney Smith.*

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

The Glory of the Work.

There the workman saw his labor taking form and bearing fruit,
Like a tree with splendid branches rising from a humble root.

Looking at the distant city, temples, houses, domes and towers,
Felix cried in exultation: "All the mighty work is ours."

"Every mason in the quarry, every builder on the shore,
Every chopper in the palm grove, every raftsmen at the oar,

"Hewing wood and drawing water, splitting stones and cleaving sod,
All the dusky ranks of labor, in the regiment of God,

"March together toward his triumph, do the task his hands prepare.
Honest toil is holy service; faithful work is praise and prayer."

—Henry Van Dyke.

The By-Product of Life.*

What I want to bring before you this morning, young ladies, is the power of unconscious influence.

There has come into our commercial world in recent years a term that signifies very much. It is the new word "by-product," the meaning of which is this: it is an output of the factory which the factory was never purposed to manufacture.

It is an extra product that is aside from the great purpose for which the factory was founded, and it is counted as one of the little offshoots of the factory system. And yet, in these days, large manufacturing institutions have found that the by-product is the thing out of which fortunes are made and the by-product is often a larger element in the accumulation of wealth than the product. For instance, the Armour Meat Packing Company was organized for pack-

*Delivered at the Northfield Young Women's Conference, Tuesday morning, July 12, 1910. Taken from *Record of Christian Work*.

ing beeves and hogs, and putting on the market sides of pork and quarters of beef, but it has been so finely organized that nothing is lost in the great output of that factory; and today the large fortune that the Armour Company is making is not from the things for which the factory was originally purposed, but from other articles of all kinds that they are turning out—beef tea, lard and canned goods. The Standard Oil Company was organized for the purpose of refining oils for illumination, but today paraffine, lubricating oils, gasoline and many other things are making the fortunes of the Standard Oil Company.

It is impossible for us to say just what is the measure of the unconscious and conscious life of Christ. It is impossible to measure the product and the by-product of that marvelous life, because we do not know how large a realm of life his consciousness actually covered. This we may say: that the things that Jesus did by the way, when on the way to do other things, were often the sweetest and finest things that came from his life. He was on his way to Jerusalem when there fell from his lips that beautiful conversation with the woman at the well in Samaria, for which we would hardly take any one of his miracles. He was on his way to the house of Jairus when there came from his touch that beautiful scene the like of which is scarcely to be found in his life, and for which we would not exchange many of the larger things. The things Jesus did on the way to do the things he set out to do were often the largest things he did in his life. We are never able to measure a human life. We can not tell how much we do. But this it may be safe to say: the things we do on the way to the thing we have purposed are always larger than the things we set out to accomplish. It may be they are worse, or it may be they are better; but our unconscious things are greater than our conscious things.

Goethe was very fond of his theories of color and his botanical knowledge, but he despised his "Faust." Scott was very proud of the fact that he was a Scotch lord, but he despised his "Waverly Novels." Well, we can get a Scotch lord any day, but "Fausts" and "Ivanhoes" are not to be had for any price. Years ago there came

into the city of Boston that marvelous man, Lyman Beecher, and the plan and purpose of his life was, as he said, to destroy Unitarianism. He failed in that, but what he did by the way was a more marvelous thing, for one day when he was preaching there sat a young man in his audience whose life he powerfully moved, and he sent that boy back to his home and on to his knees, crying: "O God, my life is thine. I ask that it may always be used of thee." And when Lyman Beecher touched Wendell Phillips by the way, he did perhaps a greater thing than he purposed to do. Paul went up and down the Roman world. His purpose was to Christianize it, and he stopped here and there to write some letters to his friends in Corinth, in Galatia, in Colosse, and other places. Today he is known as largely for the writing of these beautiful letters as for the fact that he moved the Roman world and set up the Cross over against the Roman Empire. John Newton preached a sermon to stir his audience one day. In the back part of the room sat Thomas Scott. His life was changed, and later he preached a sermon that touched the life of William Carey and William Carey has moved the world. John Newton preached another sermon and Claudius Buchanan was converted and went to India. He wrote a tract that was wafted over the seas until it fell into the hands of Adoniram Judson in New England, of whom history says if the modern missionary movement had not done anything else for the world than give to it Adoniram Judson, it would have been worth more than it cost.

We can not know what a life is worth. You need never pray, young ladies, for influence. You can not evade influence. It is part and parcel of your living. You can no more get away from exerting influence than you can get away from life. Of influence we may say, as Webster said of "Duty": "It is omnipresent like the Deity. If we take to ourselves the wings of the morning and dwell in the uttermost parts of the sea, duty performed or duty violated is still with us, for our happiness or our misery. If we say the darkness shall cover us, in the darkness as in the light our obligations are still with us. We can not escape from their power or fly from their

presence. They are with us in this life, will be with us at its close, and in that inconceivable solemnity, which lies yet further onward, we shall find ourselves still surrounded with the consciousness of duty, to pain us wherever it has been violated, and to console us in so far as God may have given us grace to perform it."

If we could sum up our conscious influence, I still think that the unconscious influence of life would be larger and more powerful in any life. What we know we do is the smallest part of what we really do. It is but the fringe on life.

You think that you can measure life. You think that you can measure it with your arithmetic and when the end of life comes you can balance it all up. But something has escaped you; something has evaded your process, because what you are is always bigger than what you do, and the conscious things of life are incomparable with the unconscious things. Influence is the immortal part of life. Some say it is the only immortal thing about life. There are those who deny the future immortality, but they say that we have immortal influence. It does not satisfy me, and yet this thought of the immortality of my influence, conscious and unconscious, makes life to me to be a terrible, as well as a joyous thing.

Strange is this thing of personality, young ladies. Strange is this law of imitation in psychology. This law of imitation masters us, until we become like the thing we see, until the thing we are transforms others. Our life is like the converging point of thousands of unseen electric wires. Out over those wires goes all you are, all you do, all you think, and all you purpose, and along those wires are stretched, for stations, human hearts, each one receiving from you all you are, all you do, all you think, and all you purpose, and each one becoming a new distributing point for another thousand unseen electric wires redistributing just you. And you can not turn off the current. The switchboard is in the hands of Almighty God. Every day, every moment, all we think, all we do, and all we purpose and plan is going out, out, out, influencing, molding, making, condemning, thousands and thousands of lives.

Said a young man: "Bury my influence

with me," for he had lived an evil life and lately repented. Bury it with him! As well gather up the sunbeams that flash over every flower and brooklet this morning! As well gather up the little winged seeds that were wind-scattered last fall from the milkweed! As well gather up the microbes of miasma that float down the city sewer as to gather up a man's influence and bury it with him! You can not. It has escaped the grave; it has escaped the power of man.

It has been said that "the evil that men do lives after them; the good is often interred with their bones." But, thank God, good is not buried in the grave, for good is as immortal as evil.

The point about this wonderful personality of ours is that there is an atmosphere about us which we unconsciously create and carry with us and often leave behind us. We can not get away from it. You remember how Faust, after he has sold himself to the devil, comes into the little room where Margaret has been. He feels there the subtle influence of her innocency, and he cries out, "There is some strange vapor here." Then he goes out and Margaret comes in, and she says, "Oh, it is so stifling in here," and opens the window. "And yet," she adds, "the air is not so warm outside, but I feel, I know not why, such fear." Faust, without knowing it, had thrown off an influence in that room that he could neither stop nor take with him.

And the subtle thing about influence is that it takes what we are and not what we pretend to be. It goes down into the deepest depths, down through the exterior and past every pretense, and takes the reality of each human life and sends it out upon its mission to bless or blast the world. O God, what a power this is that thou hast put within me, that all I think or purpose or plan should go on to do its mission! To think that all the bitter things I have ever said, all the harsh, cruel things I have ever thought, all the hateful looks I have ever cast out upon the world, all the unlovely things I have attempted to poison my atmosphere with, to think that all this has gone out to blast and blight human lives and make them bitter, this is the fearful thing of life!

But there is another side, and that is the

good side, and thank God, the good is stronger than the evil. Let us never think that good is not more powerful than evil, for God is bigger and better than the devil. And so all the beautiful things I have done for the world, all the love with which I have loved it, all the gentleness with which I have touched it, all the innocency with which I have walked through it, all the forgiveness with which I have covered as with a mantle its hideousness and its sin, all the unselfish efforts I have put forth, all the noble ideals I have planned, all of these God has taken and sent them out to bless and brighten the world in which we live. To know that some day would be heaven enough.

(To be continued.)

Treasurer's Report.

For three months ending September 30, 1910.

MRS. J. F. WHITFORD, Treasurer,	
in account with	
WOMAN'S EXECUTIVE BOARD.	
Dr.	
To cash on hand, June 30, 1910.....	\$ 73 59
Little Genesee, N. Y., Woman's Board Auxiliary:	
Miss Burdick's salary.....	10 00
Albuquerque, N. M., Reta I. Crouch:	
Doctor Palmborg.....	1 00
Milton, Wis., Woman's Benevolent Society:	
Missionary Society.....	5 00
Board Expenses.....	3 00—8 00
Marlboro, N. J., Ladies' Aid Society:	
Unappropriated.....	5 00
Shiloh, N. J., Ladies' Benevolent Society:	
Board Expenses.....	1 00
Unappropriated.....	25 00—26 00
Wellsville, N. Y., Ladies' Evangelical Society:	
China Mission.....	5 00
Board Expenses.....	1 00
Fouke School.....	5 00—11 00
Hartsville, N. Y., Ladies' Aid Society:	
Unappropriated.....	10 00
Jackson Center, O., Ladies' Benevolent Society:	
China Mission.....	5 00
New Market, N. J., Ladies' Aid Society:	
Doctor Palmborg.....	5 00
Board Expenses.....	6 00—11 00
New York City, Woman's Auxiliary Society:	
Miss Burdick's Salary.....	20 00
Boulder, Colo., Woman's Missionary Society:	
Missionary Society.....	5 00
Los Angeles, Cal., Ladies' Society:	
Missionary Society.....	8 00
Alfred Station, N. Y., Evangelical Branch L. I. S.:	
Missionary Society.....	4 82
Tract Society.....	4 83—9 65
DeRuyter, N. Y., Ladies' Benevolent Society:	
Unappropriated.....	5 00
Sale of Historical Volumes.....	6 00
Jackson Center, O., Mrs. O. G. Davis:	
Unappropriated.....	1 00
Lost Creek, W. Va., Ladies' Aid Society:	
Miss Burdick's Salary.....	6 35
Unappropriated.....	6 35—12 70
Albion, Wis., Willing Workers:	
China Mission.....	7 00
Collection at Conference, Salem, W. Va.:	
Education Fund.....	23 12
Alfred, N. Y., Woman's Evangelical Society:	
Education of Ah Tsu.....	50 00
Nortonville, Kan., Woman's Miss. and Ben. Soc.:	
Miss Burdick's Salary.....	25 00

Milton, Wis., Woman's Benevolent Society:	
Missionary Society Debt.....	5 00
Home Missions.....	5 00—10 00
	\$343 06

Cr.

By cash paid Historical Committee.....	6 00
Geo. H. Utter, Treas. Missionary Society:	
General Fund.....	22 83
China Mission.....	17 00
Doctor Palmborg.....	6 00
Education of Ah Tsu.....	50 00—95 83
Recorder Press.....	3 25
Cash on hand, Sept. 30, 1910.....	237 98
	\$343 06

MRS. J. F. WHITFORD, Treasurer.

Christian Education With Reference to City Life.

DR. GEO. W. POST.

Annual session of Education Society, Salem, W. Va.

In entering upon the discussion of this subject I wish at the outset to place myself squarely upon the platform of that witness in court who when his statements were challenged said: "Well, Judge, in matters of fact I may be sometimes mistaken, but in matters of opinion I always know I am right."

Moses was a city-bred man. His early education consisted of a forty-year course in metropolitan life under the most able instructors of his time. This was followed by another forty years of quiet seclusion in the mountains to settle his convictions, clarify his views and stiffen his backbone. He communed with nature until finally he communed with God himself; and having received explicit instructions from Jehovah he went forth to his final forty years of triumphant achievement in both the city and the wilderness.

Joseph made a success of city life. However, he had three generations of stout God-fearing countrymen back of him as well as an early life spent amid rural surroundings, and this last impressed him so strongly that his final wish was to have his remains buried at the home of his childhood.

David was raised on a farm, but early moved to town; and while he made some pretty bad mistakes, he finally developed into a character after God's own heart, whose soul's experiences as depicted in the Psalms have been an inspiration and a comfort to the Christian world for thousands of

years. Still even David, with all his sterling and lovable qualities, was not able to impress his character upon his city-bred children. Even Solomon, the best of them, fell sadly from grace towards the close of his career, and the second generation was a total failure.

The Lord Jesus grew up in a village, and spent much of his time in the country. He drew most of his illustrations from rural scenes. And I do not think that any of the twelve apostles were town-trained men. St. Paul, on the other hand, was from first to last a cosmopolitan. Martin Luther spent his boyhood in the country and so did Dwight L. Moody and George Washington and Abraham Lincoln and Jonathan Allen and Wm. C. Whitford and A. H. Lewis and Francis Willard, and other great leaders.

What conclusions can be drawn from the study of these representative lives? If we divide a man's make-up into the three classes of physical, mental and spiritual, it may be safely stated, in a general way, that physical excellence is best promoted by the environment and labors of country life. On the other hand, mental acuteness and the graces of society are fostered by life in communities. And finally, country life is most favorable to the development of faith, hope, charity, communion with God, and the fruits of the Spirit. These views conform to our own observation of cause and effect in our own time.

It is striking to note how frequently the great men and women of history have spent a season of solitude in the country just before entering upon their greatest work, in preparation for that work. Moses and Elijah, John the Baptist and St. Paul are notable examples and there are many others recorded in history. Our Lord and Saviour spent the forty days of his temptation alone in the wilderness.

Almost all the great characters of our own time have had an early training in the country. Whom do you think of who are exceptions to this rule? The statement goes unchallenged that a large majority of the leading men in all lines of city life are country bred. It may be reasonably concluded, then, that the city dweller stands a better show if his antecedents include an ancestry of stout-hearted farmers and if his youth has been spent away from urban

influences. If this is true, city life must fail to pass on to its posterity the qualities which make for greatness.

Our subject, "Christian Education with Reference to City Life," is a broad one and at once brings to mind certain leading questions.

1. What preparation is needed for those who are to become distinguished in any line of work?

2. What special training is desirable for the Christian and especially the Seventh-day Baptist who intends to live in a city?

3. Is there a proper field in the cities for missionary work by our people?

4. Should Seventh-day Baptists in the cities carry the Gospel or the Sabbath or both? Should they seek lost souls or proselytes? Or should they confine their efforts to the conservation of our own denominational resources?

5. Who should go to the city to live, and who should be advised to stay away?

If the three main factors which go to make a successful man were named, I should say that the first one is

Vitality: the abundance of life, with its power of initiative, its strength and energy, its will-power and its dynamic force, whether physical or mental or moral or any combination of the three. The Saviour said: "I am come that they might have life, and that they might have it more abundantly." The second quality of greatness is

Individuality: the maintenance of one's personal characteristics—or peculiarities, if you like; a definite equipoise of mind not disturbed by the views of others, nor conforming to them except for reason—perhaps not even then. The third ingredient of greatness is often mistaken for genius; it is

Endurance: meaning by that term the ability to follow a fixed purpose regardless of difficulty or fatigue or excitement or adversity or danger. Most of the great men whom I have known were able to stand a killing pace, day in and day out, and in a year get through as much work as three or four men in the same line.

Here, then, are three of the fundamentals of greatness: vitality, individuality and endurance; and it follows that they are three of the great fundamentals of every success-

ful life. How shall we provide for them in our general plan of education?

Now education includes everything which develops and prepares one for his life-work. A good ancestry furnishes the proper material. Weak, sickly, diseased or degenerate persons should not marry and reproduce their kind. Eventually the state will be forced to interfere in this particular.

Christian education should begin at the first teachings and experiences of childhood; and the influences of a good mother and father during the first ten years of a child's life are not outweighed in value by any other conditions of life. The guidance of the graded-school teacher, the Sabbath-school teacher and the pastor are very important indeed, but are not to be compared with the influence of the parents themselves; and parents should take up this duty earnestly and methodically, with prayers for help and judgment. To shirk it is a great injustice. It can not be relegated to others.

Good common schools are very valuable but are not without their dangers. Higher education, whether collegiate, technical or professional, is desirable for a part of the community, although not at the present time adapted to all. The association with religious teachers, first as a learner and later as a coworker, is indispensable to a Christian education.

The continual holding up of the Sabbath truth by precept and practice until it becomes a fixed and unquestioned principle is essential to the Sabbatarian Christian education.

The last applies to all our people, but especially to those who are to be citizens; for the distractions and diversions of the city, the difficulty of making a living and the intimate knowledge of all evil things will efface any impressions that are not deeply engraved upon the mind.

What an awful waste of our best Seventh-day Baptist blood have we seen in the last generation through migration to cities! How many young people of our best families and with exceptional natural gifts, carefully trained, educated and equipped, have we seen start for the city with high hopes and higher aspirations, resolved to carry the cause of our Lord and Saviour and his Sabbath where all should see and respect

it, and to bring strangers to a knowledge of his love? How many of them have sunk from sight in the maelstrom, or are floating aimlessly on the surface? I could name ten sons of Seventh-day Baptist ministers, now living in cities, who are entirely estranged from us, and this would only open the list.

Our Pastor Webster is a close student of social conditions and has had very good opportunities of observation. He stated in a recent sermon that a man could not possibly succeed in any commercial occupation in Chicago and keep the Sabbath.

There have arisen among us in the past generation commercial giants, so keen of intellect, sound of faith and forceful in determination that we are not likely soon to see their equals. Have they been able to make their business relations in the cities conform to their beliefs?

Manual laborers are in even a worse plight. It is difficult to make a living for a family by working six days in the week. Many have to work seven. What show is there, then, for a five-day laborer, even if he should get a situation, which is a rare thing?

Some of our well-trained boys came to Chicago as strike-breakers and were permitted to work five days in the week at good wages. But when the strike was settled they were given their choice of working Sabbath days or quitting. I am pleased to add that in this case they quit. I know of a young Seventh-day Baptist of good parts who answered a great many advertisements of help wanted. He stated his convictions about working on Saturday, offered to work Sunday and advanced his good qualifications. He did not receive a single answer to his letters.

True, there have been exceptional cases, like the cases of Thomas B. Stillman and Stephen Babcock of New York City and, in Chicago, Mr. Ira J. Ordway and his good wife of sainted memory, who have done nobly in their city life. But their success was made in the face of trials and vicissitudes which would discourage the majority of people.

Who, then, should go to the cities?

I would say: First, those who have a clear call to enter this field as missionaries, religious or social. Second, students who

can not find suitable instruction elsewhere. Third, professional men and women who find a natural field in the city. Most of these are teachers. And I would say in passing, that there are a good many professional people in our cities who might better have stayed out.

The city is not a good place to raise children and this comes home especially to Seventh-day Baptists. I have an intimate acquaintance with many families of foreigners who would like to bring up their children to speak their mother tongue. I have often heard them say that all goes well until the children begin to go to public school, but after that they rapidly forget what they have previously learned and rarely are able to speak anything but English when they are grown up.

The common school is the great leveler. In the cities it levels many children up, but it will level yours down, especially as regards the Sabbath; for no child can stand ridicule, and any peculiarity calls it forth sharp and cruel from school children. The same principle applies to the higher schools. On this account we should keep our colleges frankly and uncompromisingly denominational, and should send our children to them.

My personal belief is that we should not employ a single teacher in our colleges who is not a staunch Seventh-day Baptist. When a little child is learning to walk you do not put stumbling-blocks in his way. What folly, then, to place young people at the formative stage of religious conviction in an atmosphere of ridicule, criticism and doubt, and expect them to escape contamination. It is argued by some that they will have these things to meet sometime and we might as well expose them early and have it over with, as our fathers did with the measles. Experience proves the fallacy of both these notions. We send our children to school to be educated to the best things of life, and one of them is the pure, innocent, childlike loving faith, characterized by St. John the evangelist. The darker phases of human experience will come to them soon enough. We need not tax ourselves to furnish them.

Let us avoid skepticism in all its phases. Not a breath of it should knowingly be introduced into our schools. No! The de-

votion and economizing of parents, the anxiety and prayers with which they have sent their children to our schools deserve a better reward than this.

Do you remember Henry D. Maxson and W. Frank Place and Lucius Heritage? They were sterling men, of high mental and moral attainments; but they became confused by the fogs of scholarly skepticism. They lost their safe anchorage within the veil, and drifted out upon the sea of doubt; and with great regret we saw them leave us.

No! Let our colleges be flooded with the sunshine of God's love and of the indwelling presence of the Lord Jesus, full of *grace* and *truth*, that there may grow up in the hearts of our young people a faith so clear and strong and trustful that it shall amount to *knowledge* and leave no room for doubts or fears.

Those city dwellers who are unmarried escape many puzzling problems, and this accords with the doctrine of St. Paul who was an expert in this matter. Be that as it may, those who have children should educate them outside the city and in the midst of Seventh-day Baptist surroundings. Otherwise do not expect them to keep the Sabbath. Most of our ministers come from our country churches.

The Sabbath-keeper in the city is continually placing himself in a false light. You may succeed in keeping the Sabbath after a fashion, but what will you do Sunday? The respectable classes in the city are doing their utmost to preserve the sacred character of Sunday which they regard as reverently as we do the Sabbath. If, then, you disregard Sunday altogether, you place yourself in the class of those who are not Christians. It is not so bad with those who know your views, but not one in a hundred of those who see you knows or cares anything about your views, and your influence upon them is bad. Then comes again the matter of the children. You may bring them up in the correct observation of the Sabbath, but what shall they do on Sunday? If they have any associates at all it must be with those who do not regard Sunday as very sacred, and as they grow older this phase of the thing assumes serious proportions.

Are the standards for Sabbath observ-

ance which prevail in the country applicable equally to the city? It would seem not, in view of the facts in the case, although such a conclusion is very unwelcome. A gentleman told me recently that he was brought up to use no money on the Sabbath except that which he put in the collection box. When he first came to Chicago it seemed wrong for him to pay his street-car fare to church, but later he found himself buying unnecessary things on the Sabbath without compunction. Our Sabbath exercises in Chicago are in the afternoon. I heard one of our most conscientious Sabbath-keepers say that if she wished to do some shopping after church she thought it better to do it and go home than to sit and wait until after sundown and then make her purchase.

And so it goes gradually from one thing to another; from small things to greater ones. A staunch Sabbath-keeping friend of mine who is also a radical temperance man expressed the general tendency forcibly if not elegantly when he said that "living in the city is a good deal like seeing how much beer you can drink without getting drunk."

Teachers are often required to attend business meetings on the Sabbath. The medical hospital intern has to work every day alike and the practicing physician is not much better. However, I have observed that those medical students who give up their school work on the Sabbath stand as high in their classes as those who attend lectures on that day, and are more apt to succeed in practice.

The business man in the city has to compromise continually, until one comes to doubt the advisability of such ventures. This opens up a field of thought so wide and so personal that I shall not attempt to enter it farther than to make a plea for charity. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

I asked three experienced city men whether Seventh-day Baptists should be advised to come to the city or to stay away. The first said, "Stay away," and he is accounted a wise man. The second said, "A specialist who can control his own time can come to the city, but a man who de-

pend for his living on being employed by others should stay away." The third said, "It depends on the man. If he is one of those Christians who need a scaffolding all around them to keep them up, let him stay away. But if the person is built like a derrick, able to hold himself up and also to lift others, he can safely go to the city."

In conclusion, the education for our young people, especially those in the city and those who may come to the city, should include that spiritual Sabbathism set forth in Doctor Lewis' last book. There has arisen among us no greater prophet than Dr. Abram Herbert Lewis and he being dead yet speaketh as follows:

"Jesus is our guide. He gave us the assurance that the Spirit will comfort and illumine; it is to be no casual visitant or a chance acquaintance, but a constant companion and a continued spiritual creator within us. He knew the dangers of idolatry, and that it was expedient that he go away that he might come again in spirit. But, said he, 'I will not leave you; I will not leave you.' Thus he transmuted the authority of his bodily presence into the *abiding* of the spirit in the inner sanctuary of each soul. His 'Farewell' was an 'All hail.' His eternity was not broken, and he is the spirit within us of the Sabbath of God. . . .

"The world needs something more than culture and improved political machinery. It needs salvation; it needs redemption; it needs re-creation of the inner man. . . . Not until we grasp this conception of life, which it was a part of the mission of Jesus to teach, can we hope for rest. Then, through faith in our Redeemer, we can live for the eternal; then we can conquer sense and let the prizes of the merely temporal go by us without regret. Then we can know that, after all, a glad obedience is the deepest secret of life. To see things as they are, to attain knowledge of the world, to be scientific—this is also good. But obedience is better than knowledge."

So spake Doctor Lewis and it is the privilege of every converted soul to be thus grounded in the faith and to hold fast to it to the end.

To sum up, then,—the best place for our children and youth is in our rural communities. They should be educated in our

own churches and in our own schools, until their characters are fixed and their convictions firm. If possible let them find a vocation in connection with our own people. But if you have a clear call to city life and the necessary equipment, go, and God be with you. The field is infinite; the need most acute.

Semi Annual Meeting of the Churches of the Western Association.

To be held with the Portville Seventh-day Baptist Church, October 21-23, 1910.

PROVISIONAL PROGRAM.

Friday Evening.

7.30 Song service, conducted by Ferris Whitford.

Sermon and testimony meeting—Pastor Herbert L. Cottrell.

Sabbath Morning.

10.30 Church service. Sermon—Pres. Boothe C. Davis.

Afternoon.

2.30 Sabbath school, conducted by Superintendent of the Portville School.

3.30 Christian Endeavor meeting, led by Miss Laura Sanford.

Evening.

7.30 Praise and devotional service.—Pastor Herbert L. Cottrell. Program, "The Church."

1. The Church Educating Itself—Rev. Ira Lee Cottrell.

2. The Church Training Its Leaders—Rev. William L. Davis.

3. The Church Cooperating with Other Churches—Dean Arthur E. Main.

Sunday Morning.

10.30 Business session.

11.00 Church service.—Sermon by Rev. A. G. Crofoot.

Afternoon.

2.30 Program, "The Rural Church."

1. Problems Confronting the Rural Church—Pastor R. R. Thorngate.

2. Opportunities of the Rural Church in Social Service—Prof. Clarence L. Clarke.

3. Opportunities of the Rural Church in Religious Education—Rev. Wayland D. Wilcox.

Evening.

7.30 Praise and devotional service—Rev. William L. Davis.

Sermon—Pastor G. F. Bakker.

Farewell service—Rev. Walter L. Greene.

Of a certain preacher it was said: "He talks so long we can't keep awake and he talks so loud we can't go to sleep.—James Buckham.

Young People's Work

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

Has Some One Seen Christ in You Today?

Has some one seen Christ in you today?
Christian, look to your path, I pray.
Has it led you nearer the Father's throne?
Farther away from the tempting one?
Have your feet on errands of love been bent,
Or on selfish deeds your strength been spent?
Has a wandering soul with hope born new
Found Christ through following after you?

Has some one seen Christ in you today?
Christian, look to your life, I pray.
There are aching hearts and blighted souls
Being lost on sin's destructive shoals,
And perhaps of Christ their only view
May be, what of, him they saw in you.
Will they see enough to bring hope and cheer?
Look up your life—does it shine out clear?

Has some one seen Christ in you today?
O Christian! be careful, watch and pray.
Look up to Jesus in faith—and then
Lift up unto him your fellow men.
Upon your own strength you can not rely;
There's a fount of grace and strength on high;
Go to that fount and your strength renew,
And the life of Christ will shine through you.

Has some one seen Christ in you today?
Christian, look to your heart, I pray.
The little things that you've done or said—
Did they accord with the way you've prayed?
Have your thoughts been pure? Have your
words been kind?
Have you sought to have the Saviour's mind?
The world with a criticizing view
Has watched; but did it see Christ in you?
—*The Mountain State Bulletin.*

Secrets of Happiness.

Prayer meeting topic for November 5, 1910.

REV. A. J. C. BOND.

Daily Readings.

Sunday—Happiness in God (Ps. lxxiii, 23-28; Neh. viii, 10).

Monday—In wisdom (Prov. iii, 13-26).

Tuesday—God's love (1 John iv, 18, 19; John xvii, 26).

Wednesday—Helping others (John xiii, 12-17).

Thursday—Christ's recipe (Matt. v, 3-12).

Friday—David's experience (Ps. xxxii, 1-11).

Sabbath day—Topic: Secrets of happiness (Job v, 17-27; Prov. iii, 13-18). (Consecration meeting.)

JOB V, 17-27.

Our interest in a given article, and its helpfulness to us, often depend upon our acquaintance with the author, and upon the character of him who wrote it. This may be true of the Bible as well as of other literature. Somehow we feel that if these words had been spoken by Job they would have more weight. But it was Eliphaz who spoke the words of our lesson, he of whom the Lord said, "My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job" (Job xliii, 7).

But there are good reasons why we may rely upon the teachings of the passage, and accept it as truth: (1) We need not necessarily believe that the Lord condemned everything that Eliphaz said. (2) Eliphaz may have been capable of a sound philosophy, even though he might err in its application, misjudging his friend, Job. (3) Again, this passage stands the final test of all Scripture; it is in harmony with the teaching and spirit of Jesus, and is consistent with our own experience.

PROVERBS III, 13-18.

Wisdom: "The choosing of the best ends and the best means of attaining them."

I have a friend so precious,
So very dear to me,
He loves me with such tender love,
He loves so faithfully,
I could not live apart from him,
I love to feel him nigh;
And so we dwell together,
My Lord and I.

—HYMN: *My Lord and I.*

THE SECRET OF HAPPINESS.

(From *The Great Secret*, by Rev. F. E. Clark, D. D.)

In thy presence is fulness of joy.—
Psalms xvi, 11.

Happiness, as usually sought, is the most elusive of emotions. When we think we have it most securely caged, we find that it has escaped us and flown to another bush. Its secret, more eagerly desired than any other, plays constant hide-and-seek with the ardent wooer, and remains a secret.

To many persons it seems that there are two kinds of happiness, the happiness of the without, and the happiness of the within, and the happiness of the without being to them the most real and obvious, they seek for it with feverish eagerness. They pursue it to the mountains and the seashore. They cross the ocean to find it in Europe. They seek it in the theater and the dance-hall. If of a domestic turn of mind, they look for it by the hearth-rug and the fire-side, and seek to establish a home and build up an estate. If of literary inclination, they seek this will-o'-the-wisp in books and communion with the spirits of the past. The mere man of business hopes to find it in banks and counting-room, and can not imagine it apart from ledgers and day-books.

But all these methods of seeking happiness, from the coarse, animal pleasure of the libertine, to the refined, æsthetic pleasure of the artist, have this fatal defect in common, that they look for it *without* the man, in *things*, things that may or may not be right in themselves, but that have as little happiness inhering in them as the refuse heap of a city "dump."

As I write these words, I am pursued by the fear that many of my readers will impatiently skip this letter, saying: "O, yes, we have heard this before. It is the old story that the minister and the moralist are always telling." But, if it is an old story, it is a true story, and none the worse—nay, all the better—for its age, for this shows the consensus of many minds in many ages.

But whether old or new, fresh or stale, received as a glad revelation or scorned as an ancient platitude, it remains certain that the secret springs of happiness must be sought within. He will never, never know the secret who seeks it elsewhere.

This truth can be easily illustrated. A man travels far to see some wonder of nature of which he has long dreamed, and to behold which, he imagines, will fill him with rapturous joy. Perhaps it is the falls of Niagara. But when he reaches Niagara, a telegram is given him, saying that some business venture has gone wrong and half his property is swept away. Would the man of the world enjoy the mag-

nificent glories of the cataract with that telegram in his hand?

Niagara would be just as majestic, as awe-inspiring, as ever, but it would have few beauties for that man, for he could not look at it with an unruffled heart. There would be a cloud, denser than the mist that rises from the falls, between him and the glories of the mighty cataract.

Here is another man who has set his heart upon being a millionaire. During weary years of money-grubbing and muck-raking, he has said to himself, "When I am worth a million, I shall be supremely happy." The day his ambition is realized, however, he learns from the doctor that he has an incurable disease, which within a twelve-month will surely carry him to the grave. Do you believe he is a happy man? He has all that he set his heart upon. The million dollars is his, indubitably, well invested and secure; but, with the terrible news of the inevitable end so near, he can not smile at his money-bags, and the healthy boy whistling along the street, without a nickle in his pocket, is happier far than the millionaire.

Why is this? Because happiness lies not in beautiful Niagara, but in the soul behind the eyes that look at Niagara. Because happiness is found not in a million dollars' worth of securities, or in all that the million dollars will buy, but in the soul of the man that owns the securities.

On the other hand, it requires no stretch of the imagination to conceive of a devout and heavenly-minded Christian, serene and happy, under exactly similar circumstances.

His property gone? "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord," he says. His days numbered? He is not dismayed, for he can shout triumphantly: "For we know that if our earthly house of this tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. . . . Therefore we are always confident."

"But," says the objector, "men do not always lose their property when they go to see Niagara, or always lose their health when they make a million dollars." Undoubtedly; but the truth I would make plain, a truth we are all slow to learn, but without which we can never know the se-

cret, is that happiness lies in the man himself, and not in the thing outside the man. If he is happy when he looks, Niagara gives him pleasure, but not otherwise. If he is happy when he contemplates his stocks and bonds, they contribute to his joy, but his happiness may be quite apart from them.

There is, then, but one place to look for happiness, and that is within the soul itself. The spring must be found there, or else it can not well up to flood the life.

But, thank God, every son of man can have it implanted within him. There is none so poor, so obscure, so dull, so cross-grained by nature, so unfortunate, so sickly, so friendless, so weighted by circumstances that he can not have, flowing through his life, the streams which "make glad." As there are vast underground rivers in many parts of the world, broader and deeper and of more majestic sweep than any Mississippi or Amazon, streams which men may often tap and bring to the surface in ever-flowing artesian wells, so there is an undercurrent of happiness in this universe, and if we connect our lives with it, our joy is perennial; there shall be within us then a well of water, springing up not only to everlasting life, but to everlasting happiness.

This undercurrent of happiness, or, rather, —let us give it its nobler name,—of blessedness, is God. How shall you obtain it? Connect yourself with God. Practice the presence of God. This is the secret, the only secret, of happiness. Enter into the secret of his pavilion. Go by yourself every morning for this infilling of the indwelling God. Open wide your heart's door to him. Leave no dark cobweb-lined room in your soul, which you shut away from him. Find out what John has to tell you about the Holy Spirit, about his abiding, ever-indwelling, informing, enlightening, comforting presence. Do not only know about it, but know it; know him as a matter, not of books and second-hand information, but of experience. Then you have learned the secret of happiness.

Again, lest my readers think I am using common words in an occult, mystical sense, let me say that I am talking about ordinary, every-day happiness, the very thing that we are all seeking, the element in life which makes it worth living. There are not two

kinds of happiness. There is only one. There are many kinds of distractions, many ways of filling up the time; only one way of filling the heart.

As the setting sun lights up the heavens and makes the darkest clouds radiant with supernal glory, so the happy heart lights up everything upon which the eyes rest. Niagara becomes more glorious, the home hearthstone more lovely, the Alps more majestic, travel more enchanting, home-staying more charming, success more sweet, sorrow more salutary, and our very tears become prisms through which we behold irradiated the brighter purposes of God.

I began by saying that happiness of a certain sort is the most elusive of emotions; let me close by saying that the happiness which comes from practicing the presence of God is the most steady and abiding of realities. It can always be had. It is always at hand. It never eludes the honest seeker. It never deserts him in the hour of crisis, for it is wherever and whenever God is, and is always and everywhere. And, O blessed thought, it may be yours and mine today and forever.

TO THE LEADER.

Comments on the Scripture lesson are omitted this week. The brief introduction to the first passage may be helpful to those who are somewhat familiar with the construction of the Book of Job, and who may feel the inconsistency of the lesson with other speeches of Eliphaz.

Space is given to Doctor Clark's article on this theme. Study it carefully. Acknowledge your use of it, and make it the basis of your talk.

Have some one sing, "My Lord and I." Before it is sung, read the first verse which is given here.

Milton Junction, Wis.

A Visit to the Hungarian Seventh-day Baptist Mission.

C. U. PARKER.

Upon receipt of an invitation from Brother Kovats, Pastor Webster and the scribe journeyed to West Pullman, a good-sized city inside of Chicago, Sunday, September 25, to attend a meeting of Hungarian Seventh-day Baptists.

We found some twenty odd Hungarians, mostly men, assembled at Brother Kovats'

house, and heard their prayers, exhortations and singing, but could understand scarcely a word.

The following,—

[:Halom Megvaltomat hivi:]
Vedd fel Kereszted S jer Kovetm
Kar [:Hovazet ot Kovetem:]
Az O utjan, Mindeg gor velem,

may look to you like a dynamite explosion in the alphabet, but it is not. It is one verse and the chorus of that old familiar hymn, "Where He leads, I will follow," translated into Hungarian. The look of perplexity on Webster's face changed to a smile of recognition as Brother Kovats struck the notes on the organ. Brother Kovats translates Gospel Hymns into Hungarian and uses the same tunes.

Webster gave a short talk which Brother Kovats translated to the company. Even after that the entire company said they liked us, and insisted on a grand all around hand-shaking *fest*, which was repeated several times before we got away. They have good old-fashioned meetings, from two to three hours long.

Brother Kovats has one room in his house fitted up as a printing-office, with type and hand-press. He works here from 6 a. m. to 6 p. m. week days, and in the evening calls at houses, talks, and distributes tracts he has printed through the day. Sabbath day there is a prayer meeting at 9 a. m., preaching at 10.00, and Sabbath school at 3 p. m. Sundays he preaches on the street corners most of the forenoon, holds a meeting in the afternoon from three to five, and then a love supper which consists of cakes, fruits and coffee. Webster told them the coffee was good and to prove it drank two cups.

Brother Kovats is earnest, energetic and versatile. Like most of us he sometimes gets blue. He said that our visit greatly encouraged him. There is a Hungarian First-day Baptist church in that place that he helped to build up some years ago. He wants, as soon as funds will permit, to hire a room on the business street, where he can hold gospel meetings; and he wants part of the meetings in English. We are unable from one short visit to say whether this plan is practicable or not.

Pray for this little band of workers. If you happen to have an oblong piece of greenish colored paper with your Uncle

Samuel's stamp on it that you can spare, send it to the Missionary Society. They are supporting—as best they can—this and several other just as needy fields, and they will put the money where it will do the most good. The good cause needs the money.

News Notes.

INDEPENDENCE, N. Y.—The Ladies' Aid Society held its regular meeting last month at the home of D. E. and L. E. Livermore. Proceeds, \$5.70. The Christian Endeavor literary meeting was held October 1.

SECOND ALFRED, N. Y.—The Ladies' Industrial society served dinner in the church parlors, September 14.—The Christian Endeavor county convention is to be held at this church, October 13. A good program is arranged and we hope for a large attendance and a helpful meeting.

WEST EDMESTON, N. Y.—Our church recently voted to give Pastor Davis four weeks during the year for work among the pastorless churches in the Central Association. It also voted to make an offering as asked for by the Missionary Committee of this association.—Pastor Davis visited the Verona churches, speaking to an appreciative audience, Sabbath morning, October 1. He thoroughly enjoyed meeting with these earnest Christian people.

SALEM, W. VA.—One new member was added to the church, October 1.—The Ladies' Aid society gave a dime supper at the home of Mrs. E. O. Davis on Monday night, October 3.—The college opened September 20 with an enrolment of about ninety, which is twice that of two years ago. The new building seems to be an incentive to all the students for more earnest work. We all appreciate what President Clark is doing for us.

LOST CREEK, W. VA.—The first Sabbath in the month the pastor filled his appointment at Roanoke. The services here were conducted by Mrs. M. G. Stillman. By special invitation the ladies of the church were invited to spend the afternoon of October 3 at the parsonage, at which time three papers were read on the subject of Missions. The Sabbath following, Pastor Stillman preached on "Our China Mission."

It is amazingly easy to tell the world how a thing ought *not* to be done, but it is quite another thing to *show* the world how it *ought* to be done. Of the former we have a surfeit.—*The Issue.*

Many times God answers our prayers, not by bringing down his will to ours, but by lifting us up to himself. We grow strong enough to no longer need to cry for relief.—*Rev. J. R. Miller, D. D.*

DENOMINATIONAL NEWS

A letter from Secretary Saunders, too late to be given place in this issue, says the Missionary Board calls Dr. Grace Crandall to the China Medical Mission. Nearly forty churches have responded to the budget letter, pledging about \$5,000 for missions. The board delays annual appropriations until a special meeting in November, to give all churches time to respond. Then the members can know how to lay out work for the year. Let no church fail.

"Mill Yard" Church.

Dr. Rosa W. Palmberg, a Seventh-day Baptist Missionary from China, visited the church in June. Daniel H. Ammokoo, son of the late Pastor Ammokoo, of Salt Pond, West Africa, has been with us nearly three months. Mr. D. E. Titsworth, a leading brother from the United States, has also attended the services. A Jew doctor from Persia, who has been a Christian breaking God's Sabbath from his youth, discovered our church, and was delighted to find that to be a Christian it was not necessary to break God's law by keeping Sunday.—*Sabbath Observer*.

Rev. W. L. Burdick Resigns.

Rev. William L. Burdick, pastor of the First Seventh-day Baptist Church of Hopkinton, at Ashaway, announced at the service Sabbath morning that he would hand in his formal resignation from the pastorate of the church at the next business meeting of the church next week.

Mr. Burdick's resignation will take place the first of the year 1911. For Mr. Burdick the call from the Alfred Church comes at an opportune time. He has two daughters who are nearly ready to enter Alfred University. Both are now students in the Westerly High School. Miss Edna is a senior and would have graduated here next June, while Miss Edith is in the junior class. She will be able to complete her college preparation in Alfred Academy.

Ashaway people, as well as Westerly people, regret the change that is to be made. But they realize the opportunities placed before Mr. Burdick, and will no doubt accept his resignation. Some time ago Mr. Burdick resigned to accept a call from Shiloh, N. J., but the church prevailed upon him to withdraw his resignation.—*Westerly Sun*.

Pastor Sutton Resigns.

At the Sabbath morning service of the Rockville Seventh-day Baptist Church the pastor, Rev. Erlo E. Sutton, surprised his congregation in presenting a letter of resignation, to take effect January 1, 1911, closing a ministry here of more than four and a half years. In his letter he says: "They have been years of harmony, prosperity and of pleasure. I have rejoiced in the work of the church, and have great hopes for its future."

The letter was handed to the clerk, with the request that it be considered at a meeting to be held that evening. At the church meeting the following minute was adopted:

"Our pastor, the Rev. Erlo E. Sutton, after a residence with us of nearly four and a half years, having tendered his resignation, to take effect January 1, 1911, we desire to express our extreme reluctance in thus being compelled to sever our relation, which has been one of mutual esteem, confidence and good will. In acceding to his request that the resignation be accepted, we also desire to express to Brother Sutton and his family our sincere regard, and assure them of the prayers of this people for their future happiness and great success in whatever part of the Master's vineyard he may be called to work."—*Westerly Sun*.

HOME NEWS

"BOULDER, COLO.—In our pastorless days we have sometimes sung,—

"Some of these days the skies will grow brighter,
Some of these days the burden be lighter."

We feel that at last the clouds are vanishing, and the burden seems lighter since we have added strength.

Rev. A. L. Davis, with his wife and little daughter, arrived on the Boulder field, Thursday, September 29. They were entertained at the home of Rev. and Mrs. F. O. Burdick till after the Sabbath.

Installation services were held Sabbath morning, October 1, with the following program:

Doxology—Choir and congregation.

Invocation—Dea. S. J. Swan.

Responsive reading of Psalm lxxxiv, led by Rev. F. O. Burdick.

Singing, "Will there be any stars in my crown?"—Choir and congregation.

Scripture reading—Rev. A. L. Davis.

Prayer—Rev. S. R. Wheeler.

Anthem—Choir.

Following announcements and collection was a duet, "Gently Lead Us," by Mrs. L. A. Davis and son, Roy Davis.

After the reading of the covenant, Rev. and Mrs. Davis presented themselves as candidates for membership and were received, the former pastor, Rev. F. O. Burdick, extending to them the right hand of fellowship. Rev. Mr. Burdick then gave a short address, in which he heartily welcomed them in behalf of the former pastors. He was followed by words of welcome in behalf of the ministry, by Rev. S. R. Wheeler. Mr. Wheeler introduced a bit of mirth by the suggestion that Pastor

Davis would have a hard time of it with two former pastors in his congregation.

A male quartet sang "That Beautiful Land."

A welcome was given in behalf of the deacons, by Dea. A. L. Clarke; in behalf of the Sabbath school, by Supt. D. M. Andrews.

A ladies' trio sang "Since I have overcome."

A word of welcome in behalf of the Ladies' society was given by its president, Mrs. Mina Coon; in behalf of the Christian Endeavor society, by Will Jeffrey.

Rev. Mr. Davis responded in a touching way. He spoke of the pain it cost them to part with the friends and colaborers at Verona, and of his hopes concerning the work here.

Letters were then presented with request for membership by Dea. F. B. Hunt and Mrs. Hunt of Battle Creek, and their two daughters, Misses Georgia and Mabel. Mrs. M. L. W. Ennis, formerly of Woodville, R. I., also requested membership, and all were received. The entire congregation took part in the ceremony of extending the right hand of fellowship. After a song the congregation was dismissed by Pastor Davis.

A number of families have recently come among us, and these will doubtless join the church in the near future. May the added strength in numbers urge us on to greater accomplishments.

G. C.

Oct. 17, 1910.

NEW YORK CITY.—The efficient Social Committee of the New York Church arranged for last Wednesday—a legal holiday—a pleasant social event at the home of Mr. Esle Randolph on Staten Island. The main feature of this event was a "clambake"; and since it was the first the writer ever had the privilege of attending, it was an event of no little interest.

The appreciation of, and the interest which the New York people take in, such events were shown by the large company, fifty in all, which gathered from Closter, Newark, West New York, Ridgefield Park, in New Jersey, and from Yonkers, Manhattan and Brooklyn. The day was an ideal autumn day, and the trip across New York Bay from South Ferry to St. George was

full of interest to those who had not seen this part of New York before. The view of the "sky-scrapers" from the bay, Governor's Island, the Statue of Liberty, the busy fleet of vessels—from the little launch to the mighty ocean liner—all added to the pleasure of the trip.

Mr. Randolph's hospitable home is about twenty-five minutes' run on the S. I. Rapid Transit line from St. George. The day being warm could not have been more ideal for the clambake, which took place in the edge of the little orchard just at the rear of Mr. Randolph's home. As I am writing this for those who, like myself, have always lived "inland", I will tell how the clams are baked. A heap of stones were collected and upon them a fire was built and kept going until the stones were thoroughly heated. Then the fire and coals being raked off, the clams were placed on the stones with sweet and Irish potatoes and covered over with seaweed and a heavy canvas to keep the heat confined until all were thoroughly baked. This required about an hour and fifteen minutes. In baking, the clams partially open; so that, in serving, the shell is pulled open, a little butter dropped in which quickly melts, and the clam is ready to eat and makes a most delicious morsel. The potatoes baked in this way are also far more delectable than when cooked in the usual way. The clams, the potatoes, and other good things provided, made a feast which everybody fully enjoyed.

The little piles of empty shells strewn about the scene of the feast were sufficient evidence of the popularity of the clambake. With sociability, good cheer and Christian fellowship abounding, the day proved a most delightful one. The New York people do not get together as frequently as the members of other churches, perhaps, but they have certainly learned to appreciate their social privileges and accordingly make these days a time for keen pleasure. And to me at least such days will greatly add to the pleasant memories of after-years.

E. D. V. H.

The Bible is the most important document in the world's history. No man can be wholly uneducated who really knows the Bible, nor can any one be considered a truly educated man who is ignorant of it.—*J. G. Schurman*.

DEATHS

HUMMEL.—Captain George W. Hummel, son of John G. and Sarah E. Hummel, was born August, 1832, at Philadelphia, Pa., and died September, 1910, at Camden, N. J., a little over seventy-eight years of age.

"George W. Hummel was a young man residing in Shiloh, Cumberland County, when the great debate over human slavery began. In that patriotic community of good men and women who loved God and their country, he joined with the Randolphs, the Holmeses, the Bonhams, the Davises, the Sheppards, the Gillettes, the Ayarses and many others in the cause of humanity, which in the end brought the liberation of the slave, and restored the Union under an unstained flag. He was made a second lieutenant in Company D, afterwards transferred to Company H, and promoted to first lieutenant, October 7, 1863. At the expiration of his three years' term he re-enlisted for another three years, and because of gallant conduct in the field was promoted to captain, March 24, 1864, in which office he served meritoriously until the end of the war, and was discharged with honor, May 3, 1865."

At the time of his death he was a member of the Shiloh Seventh-day Baptist Church, having served ten years in the capacity of sexton and having buried over one hundred people during his term of office.

"Captain Hummel was not only a model soldier, but a model citizen as well. He was one of those modest men who walk the path of life without ostentation, rarely referring to himself, or to what he had done in the trying hours of the Nation's agony. We who knew him, however, knew that his splendid military and civic record was of the best, and that the Nation and the community were better because of his excellent life."

His death was only a promotion to a higher and more intimate service under the King of kings and Lord of lords.

The funeral services were held at the Shiloh church and conducted by the writer, who was acting as pastor of the church.

H. L. C.

HOARD.—Mrs. Adeline Gregory Hoard, wife of Mr. Fred S. Hoard, and daughter of Ralph and Ellen Gregory, was born August 22, 1871, and after much suffering, patiently endured, entered into rest at Alfred, N. Y., October 5, 1910.

In 1910 she was baptized by Pastor L. C. Randolph and received into the fellowship of the First Seventh-day Baptist Church of Alfred. Gentleness, thoughtfulness of others, kindness to the aged, cheerfulness, charitable judgment, loyalty to friends, and love of little children, are among the excellencies of character witnessed to by her friends.

A. E. M.

RAINEAR.—James Richardson, son of Parnell and Rachel Richardson Rinear, was born November 28, 1842, in Gloucester County, N. J., and died October 11, 1910.

He moved to Shiloh, N. J., with his parents at the age of ten years. Since that time his home has been in the vicinity of Shiloh. He enlisted in Company K, 12th N. J. Volunteers, August 5, 1862. He served as a soldier three years, until the close of the war, when he was honorably discharged. Soon after the close of the war he joined the Shiloh Seventh-day Baptist Church. He is well known for his interest in the work of the church and in the welfare of the community at large. He was of a retiring disposition, but tender-hearted, generous and fair. It was his custom for many years to kneel by his bed in prayer before retiring.

Mr. Rinear was married November 28, 1865, to Miss Lucy D. West. To them were born nine children, seven of whom are living and reside in the vicinity of Shiloh, N. J. On August 6, 1893, his former wife having died, he was married to Miss Carrie Fogg. One son was born to them. In Mr. Rinear's death the home has lost a loving husband and father, and the community a beloved citizen.

The funeral service was conducted by Pastor James L. Skaggs at the Shiloh Seventh-day Baptist church, October 14, 1910. The burial was made in the Shiloh Cemetery. J. L. S.

SATTERLEE.—Eliza Disbrou was born in Newport, Herkimer Co., N. Y., July 24, 1831. She was the youngest, and last living, of eight children—four sons and four daughters.

January 1, 1851, she was united in marriage to Alfred Satterlee, and with her husband moved the same year to West Hallock, Ill. This marriage was blessed with the birth of two sons—Arthur and Albertie, the latter of whom departed this life June 8, 1900, having been preceded to the life beyond by his father, the husband of the deceased, one year and seven days.

In 1880 the deceased made a public profession of religion, under the labors of Rev. G. M. Cottrell, and was baptized by him into the fellowship of the West Hallock (Ill.) Seventh-day Baptist Church. She retained her membership with that church till the fall of 1888, when, with her family, she moved to Nortonville, Kansas, where she united with the church of her faith at that place. Here she retained her membership till her Master called her to the church triumphant. Her death occurred at the home of her son Arthur, in Battle Creek, Mich., October 7, 1910. Her bright, cheery disposition attracted to her a host of loyal friends, who, with the relatives, mourn her loss. She was a woman of prayer, and for months past could be heard frequently, engaging in prayer two or three times during the night.

Her body was brought to Nortonville, where the funeral sermon was preached in her church, by Pastor M. B. Kelly, and the interment was in the beautiful cemetery of Nortonville.

M. B. K.

Sabbath School

LESSON VI.—NOVEMBER 5, 1910.

THE LAST SUPPER.

Matthew xxvi, 17-30.

Golden Text.—"This is my body which is given for you: this do in remembrance of me." Luke xxii, 19.

DAILY READINGS.

First-day, John xiii, 1-20.

Second-day, John xiii, 21-35.

Third-day, 1 Cor. xi, 17-34.

Fourth-day, Mark xiv, 12-26.

Fifth-day, Luke xxii, 1-18.

Sixth-day, Luke xxii, 19-34.

Sabbath-day, Matt. xxvi, 17-30.

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

One Reason Why the Poor Man Should Fight the Saloon.

All of a poor man's wealth is invested in his children. The poor man sacrifices his whole life to raise his children, and hopes that when they grow up they will be a help to him in his old age. If the rich man's children go to the bad, the rich man still has money to support him; but when the poor man's children go to the bad, all his wealth is lost, and he is left in his old age to a life of misery. The saloon is an institution that robs the poor man of his children, and he ought to be against it more than the rich.—*John F. Cunneen.*

Good News From the Youth's Companion.

We have had to make The Youth's Companion larger to get in all the good things that Companion readers ought to have. The added amount would make four hundred pages of standard magazine size and print; but we have kept the price just the same—\$1.75 for the fifty-two weeks of 1911, and all the issues for the rest of this year free from the time you send in your subscription.

We would like to tell you what is in store for Companion readers next year. We cannot do it here, though; there is not room. But send us your address on a postal card, and we will send you the beautiful Prospectus of The Companion for 1911, announcing many new features, together with sample copies of the paper.

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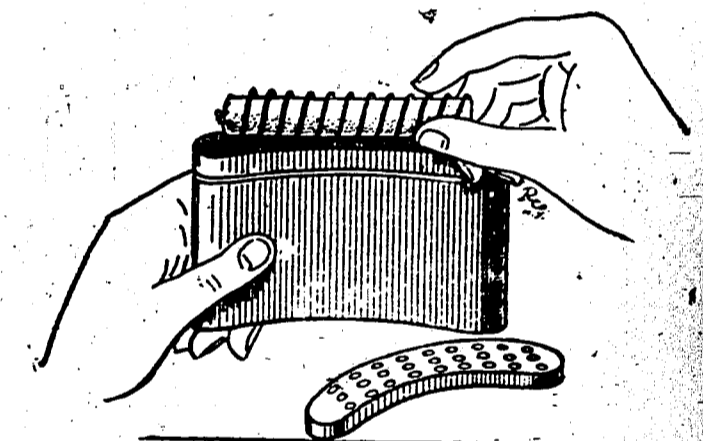
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The shadow-folk anywhere.
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Follow the sunbeams where they throng.

Follow the joy of the sunny path,
Wherever the joy may be;
Tell to another what gladness hath
A smile on the way for thee.
Keeping the right evermore in sight,
Follow the way to truth and light.
—*Frank Walcott Hutt.*

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

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

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

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

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

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

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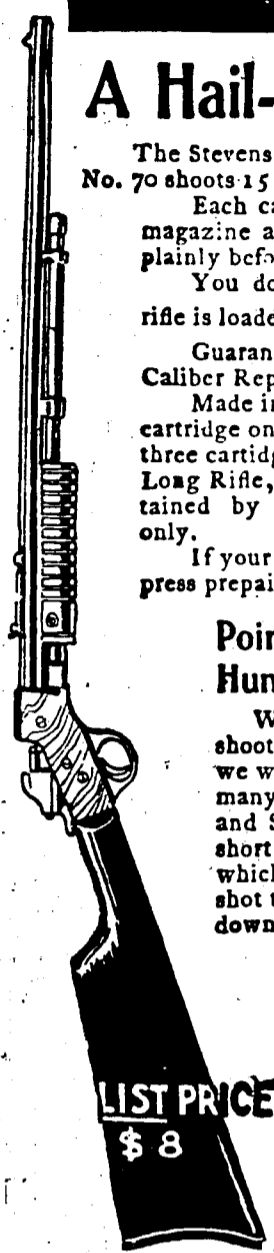
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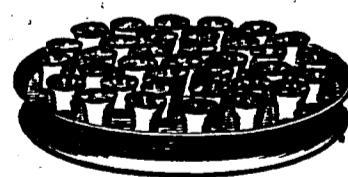
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There is no music in a rest, but there is the making of music in it. In our whole life-melody the music is broken off here and there by "rests," and we foolishly think we have come to the end of our tune. God sends a time of forced leisure, sickness, disappointed plans, frustrated efforts, and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be silent and our part missing in the music which ever goes up to the ear of the Creator. . . .

Not without design does God write the music of our lives. Be it ours to learn the time, and not to be dismayed at the "rests." They are not to be slurred over; not to be omitted; not to destroy the melody; not to change the key-note. If we look up, God himself will beat the time for us. With the eye on him, we shall strike the next note full and clear. If we sadly say to ourselves, "There is no music in a rest," let us not forget, "There is the making of music in it." The making of music is often a slow and painful process in this life. How patiently God works to teach us. How long he waits for us to learn the lesson.

—John Ruskin.

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