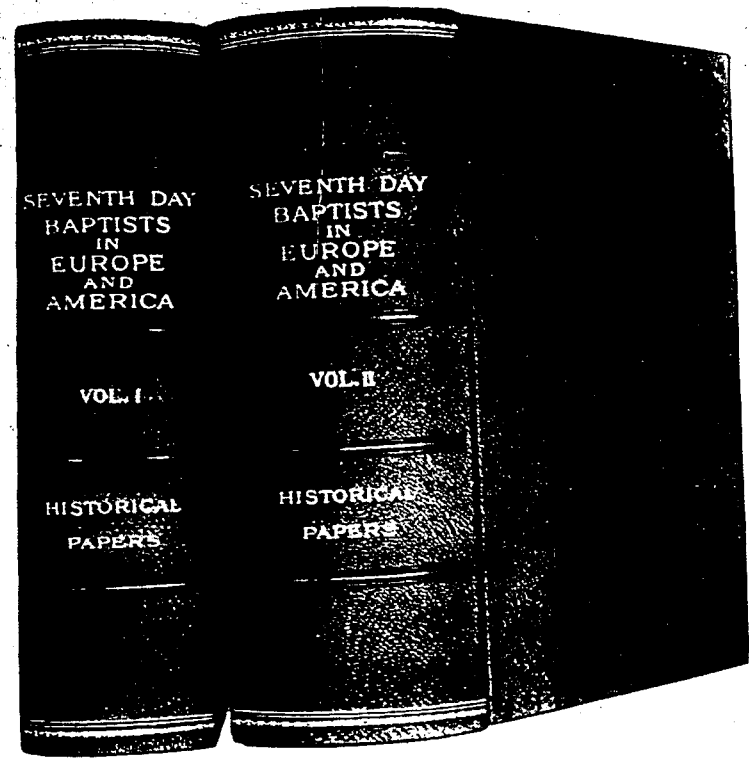


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And so thy likeness shall be formed in me,
I pray. The answer is not rest and peace,
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Till there seems room for everything but thee,
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The whirl and hum and pressure, of my day,
I hear thy garment's sweep, thy seamless dress,
And close beside my work and weariness
Discern thy gracious form, not far away,
But very near, O Lord, to help and bless.
The busy fingers fly; the eye may see
Only the glancing needle which they hold,
But all my life is blossoming inwardly,
And every breath is like a litany,
While through each labor, like a thread of gold,
Is woven the sweet consciousness of thee.

—Susan Coolidge.

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

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EDITORIAL

The Ever Conquering Cross.

I have ridden over the fields where the Crusaders fought, have marked the ruins of the churches they built, and wondered at the zeal that gave them all but irresistible power in their fight for an empty tomb. Resolute and self-sacrificing, they risked their lives and gave their all to plant the Cross in the land of the Christ. They were trying by the sword, with brute force, to win battles for the Prince of Peace, forgetting that he was to conquer by the "sword of the Spirit" under the law of love. They found that Moslem zeal was fully equal to their own, and superior numbers made unequal fight for those who forgot their Lord's own methods of Christian warfare. Thus the zeal of Mohammed's followers was more than a match for that of the fighting Crusaders, and the Crescent supplanted the Cross.

Everything was then done to remove all vestiges of the Christian faith. This for the Moslem was a harder task than that of driving the armies of the Crusaders out of the Holy Land.

Steadily, though slowly, the spirit of Christianity is winning its way once more where the Crusaders fell. The spirit of Christian love has planted missions and schools over all that land; and as the years go by, the Cross is again taking the place of the Crescent. On the banks of the Bosphorus, under the very eaves of the Sultan's palace,

I have seen hundreds of Turkey's young men greeting the Stars and Stripes, who are being educated in a Christian college; and just across the bay from the Mohammedan capital stands a great school for young women, also supported by Christian money. It looks as if the Cross were coming back; and it seems as though the Turk could not overthrow the legions of faith as completely as he did the battalions of carnal warfare.

As we stood under the dome of St. Sophia, the Christian church made into a Mohammedan mosque so many centuries ago, we could see where the Christian symbols, once obliterated by Moslem frescoes, were slowly reappearing. Moslem paints were fading, and through them we could see the faint outlines of the cross; and the mottoes of Christian faith, though dimly seen, were still there.

This is suggestive. Through the silent but all-powerful workings of the Spirit of God, the kingdom of heaven is growing. It is a kingdom to be built up by the slow, quiet workings of heaven until the lump is all leavened. Its progress depends upon the spiritual power and zeal of the children of faith. If we who love the Prince of Peace could become filled with his spirit, and in spiritual warfare consecrate our lives and money to the work of missions as completely as the Crusaders did theirs to that of carnage, the cross of Christ would soon become the symbol of faith for the entire world. Christianity is a patient, persistent force, bound to conquer all nations.

"The Same Yesterday, and Today, and Forever."

In Hebrews xiii, 8 we read, "Jesus Christ the same yesterday, and today, and forever,"—in the past, in the present, and in the future. All history shows how true this is. Even the far-away dreams of ancient philosophers, mythologists and religionists regarding some divine savior, some god to come down to men, some sat-

isfier of human wants, some embodiment of the perfect, the beautiful and the good, had an uplifting and transforming power over men. Just the foregleams of coming day, when sages of old revealed their heart-yearnings for some superhuman "logos" or "reason" to appear among men and draw aside the veil between this life and the life to come, had an enlightening power that promised to drive away the darkness. The very hope that made the ancients patiently "wait for some one, either a god or some inspired man, to teach us moral and religious duties . . . and remove darkness from our eyes" must have been in some degree "the light of the world." Pagans could not dream of a superhuman helper and yearn for the time when some divine man should come to aid them without being lifted above the common multitudes of their times. Who shall say that these efforts to bring the Divine near in human form did not tend to make them better men, and give higher views of life?

Again, when Hebrew prophets, peering into the future for clearer signs of the long hoped for day in which the "Sun of righteousness should arise with healing" power, saw those wonderful visions of the Messiah, the Shiloh or Peacemaker, "the angel of his presence", who shall say that their superior manhood, their beautiful spirituality, their peace with God were not due to their higher conceptions of the coming Immanuel—God with us? Isaiah's visions of the Man of Sorrows who bore our griefs must have done much to make him the "sublimest of the prophets." He was a faithful and honorable leader in righteousness because he saw the "great light" for "the people that walked in darkness." Jeremiah's repeated visions of him who should be called the Lord our righteousness, through whom safety should come to Israel, must have had much to do with his being the "tenderest of the prophets." Thus in ancient days, the very conceptions of "God with us"—Immanuel—brought healing comforts to human hearts, and made men purer and holier in the sight of God.

When in the fulness of time the divine Logos appeared, when "the Word was made flesh and dwelt among us," the age-long prayer of humanity was answered, the

visions of sages and prophets became a reality. It is wonderful that the word *logos* or its equivalent existed in so many different ancient languages, and that it became the nucleus around which gathered the highest hopes in religion, philosophy and mythology. And when the Christ did come, he began to do exactly what the prophets of ages had hoped for: "In him was life; and the life was the light of men." He brought life and immortality to light; he brought a long-lost Father near; he ministered to human suffering, and revealed a remedy for sin. He showed men how to be at peace with God, and opened the gates of heaven to the soul.

He came just as it would be most natural to expect that One to come through whom God was to reveal himself to man. Indeed, in what other way could the Divine come as one who should sympathize with men and reach human hearts, if he did not come in the birth of some godlike form of man, who could speak our language and look upon us through human eyes?

When he began his work in keeping with the hopes and ideals of the best sages of earth who had longed for help from above, it was Jehovah's answer to the heart-yearnings of the ages. The blessings he brought to earth were the same in kind, only greater in degree and in perfection, as were the blessings which came by the Spirit to the prophets who foresaw his coming. And he is the same today unto all who commune with him. Through all the ages he has been bringing peace to the sin-troubled, purity to the defiled, light to those who are in darkness, power to the weak and tempted, and hope like an anchor that holds in time of storm.

Though each age has needed some different vision of Christ to meet its own peculiar needs, still as it accepts and believes in him according to its light, the results have been the same. Men have been transformed, the world has been filled with a new hope, and Christ has brought "the charities that soothe, and heal, and bless." Truly he is "the same yesterday, and today, and forever." To the end of time he will be the "light of the world," and his Gospel will be the only ground of hope for sinful men.

Origin of "Battle Hymn of the Republic."

The younger people, of thirty-five years or less, can have little conception of the inspiration and power of the war-songs that sprang into being during the days of the Civil War. But those of us who are now in the sixties can never forget the thrill of a nation that came with each new song. How they did make our schoolrooms ring when the boys and girls sang together, "Tenting on the Old Camp Ground," "The Battle Cry of Freedom" and other songs born in the agonies of war. I remember how some days all the noon hour was made to ring with these songs. Everybody went wild over "Marching Through Georgia." The air was full of inspiring strains of patriotic songs wherever we went. Who of the old boys does not recall the thrill that came when first he heard the "Battle Hymn of the Republic"? Patriot hearts had been filled with the spirit of the song, "John Brown's body lies moldering in the grave, his soul is marching on." The tune was stirring, and always brought quick response when once it was started, and the steady tramp of armies was quickened under its strains. And when Julia Ward Howe's "Battle Hymn" came out, fitted to this tune, the effect was like magic.

It came about in this way. While visiting Washington in 1861, Mrs. Howe witnessed a review of troops over in Virginia, when a skirmish took place between the Southern raiders and a company of Union boys. On the way back to Washington the road was so thronged with troops that they had to drive very slowly. To beguile the time they sang patriotic songs, as was quite common when on the march. Finally the boys struck up old "John Brown's body," and one of Mrs. Howe's company asked why she did not write some better words to that good air. She said she had often wished to do so. That night she retired thinking of the song, and next morning before rising she had it all in mind. Quickly she arose, found a pen and put the hymn on paper before she could forget any of it. When the armies began to sing, "Mine eyes have seen the glory of the coming of the Lord," and to feel the inspiration of the "Glory! glory! Hallelujah" of "Our God is marching on," new

hope took possession of every heart. No one can measure the help that came to our soldiers as they sang stanza after stanza, to the closing words about Christ—"As he died to make men holy, let us die to make men free." Millions of aching hearts cried Amen, and with renewed strength joined the chorus, "God's truth is marching on."

Thus did one woman inspire the hearts of the Nation, and God only knows how much our victory depended upon the help of such consecrated pens as that of Julia Ward Howe.

Richard Sill Holmes has beautifully expressed the effect of this song in the following stanzas headed "Julia Ward Howe."

In days when clouds hung dark, when fierce winds blew,
When hope in patriot breasts was pulsing slow,
When civil strife was touching life with woe,
When, like ill-omened bird, dire anguish drew
The cry, "O Lord, how long?" then vision new
Came to one waiting soul, inspired to know
How work together, even here below,
All things for good to them whose hearts are true.

She touched her harp. She sang her glory strain,
"Mine eyes have seen the coming of the Lord,"
And hope beat fast, and life forgot its pain,
And voices answered to the vibrant chord.
"His vintage he is trampling," thus she sang,
And through the land one mighty echo rang.

Please Do Not Forget.

In the RECORDER of October 24, the first item under Denominational News calls attention to the call of Dr. Grace Crandall to the China Medical Mission. In that item it was stated that while some churches had responded to the Missionary Board's budget letter, others had not yet done so; and that the board had postponed the matter of making appropriations for the year until a special board meeting late in November. This is done in order to give all churches ample time to reply to the board's letter.

The plans for work must be governed largely by the amount pledged by the churches. Please do not forget to answer the board's budget letter. There is too much pending for our churches to be negligent in this matter. Both the Missionary and the Tract boards are in distress for funds, and the people must wake up if the good work is to go on.

The World's Christian Citizenship Conference.

On November 16-20, 1910, a four days' session of the World's Conference on Christian Citizenship will be held in Philadelphia, Pa. Reports of the attitude of different nations toward the Christian religion will be given by missionaries from the fields; also reports of the attitude of various nations toward the prevailing religion in each will be given. The great problems of all countries regarding the Sunday rest question, capital and labor, education, morality and religion, social conditions, political corruption and how to abolish war will receive careful discussion. Able men of all lands are expected to be in attendance. All Christian peoples, all organizations and brotherhoods, missionary societies, ministerial associations and boards are requested to send delegates. Full particulars may be had by sending to the National Reform Association, 605 Publication Building, Pittsburg, Pa.

The Touch That Heals.

When Jesus was hastening through crowded streets to heal the ruler's son, he was jostled and crowded by throngs of people. They pressed against him on every side. In the midst of this throng he asked, "Who touched my clothes?" One poor distressed woman had purposely reached through the throng to touch the hem of his garment, believing that he could heal her. This effort was her prayer of faith. There must have been other sick ones in the great company; but none of them gave the touch of faith, and none of them were healed. She felt her need, touched the Christ for help, and was the only one he healed. It is just the same today. The healing Christ is in our midst, but thronging multitudes go unblest. They crowd around in thoughtless curiosity, while only here and there one reaches out to give the touch of faith that brings healing.

If you would be happy you must keep a clear conscience. It is impossible to have peace either on earth or in heaven until we come to love what God loves and hate what he hates. Bad men who realize that their deeds are evil are always unhappy. The real way to genuine happiness is to live right, morally, mentally and physically.

EDITORIAL NEWS NOTES

Russian Progress.

Last week saw the opening of the fourth session of the third Douma in Russia. Only a little while ago the world was assured that a constitutional government in Russia was impossible. It is a good thing that political prophecies sometimes fail to hold true. The Russian Congress—the Douma—is a real thing; and although it may be far behind the United States Congress, it is still a long step ahead of what Russia had before. It is one step toward a full standard constitutional government, and practically puts an end to the arbitrary rule of the autocracy; for so far as it goes, it is a genuine representative Douma. It has before it bills for universal elementary education, and important financial and agrarian adjustments. The people of Russia are becoming familiar also with parliamentary government. This, too, is full of promise for their future. When a people have once tasted the sweets of constitutional government, they are not likely to return to the reign of absolutism.

Persia in Trouble.

Affairs in the Old World seem to threaten quite a mix up between some of the powers, over Persia. It seems that Great Britain and Russia have given notice to Persia that unless order is restored and trade routes are made safe and traversable those two nations will intervene to secure these ends. Germany, it seems, has resented this move and denounced it as a violation of international treaties, on the ground that no two European powers have a right to settle the troubles of a third power without the voice and counsel of the others.

Now it is announced that Turkey proposes to look out for her interests in Persia, by sending in as many troops as Russia and Great Britain have there. Turkey alone would not arouse much fear if it were not for the significant fact that intimate relations have recently been established between Turkey and Germany. The latter country has expressed willingness to grant to Turkey a loan which she could

not secure from France. Germany and Turkey both have interests in Persia and in the Persian Gulf, and it seems probable that they will not sanction the division of Persia between England and Russia. It looks to some as if the "lion" and the "bear" had made up.

Portugal has an Advocate.

The nations seem slow to recognize the new Republic of Portugal. One government seems to wait for another, evidently hoping for some concert of action in the matter. Portugal has asked the United States for recognition, and while this country hesitates, the announcement comes that Brazil has made a plea for us to comply with Portugal's request. The powerful influence of a stronger nation will add some weight to the plea of the weaker one, and probably be the means of securing attention. Meantime, in view of the tardiness of European nations, the United States feels that diplomatic tact is needed in handling the matter.

Strikes.

Eight thousand express-wagon drivers have struck in Lisbon, Portugal. Soldiers and firemen are being used to transport the necessaries of life. This will put the new government to a severe test.

In New York City ten or twelve thousand express-company strikers have gone out, and the police are having hard work to keep order. Strike breakers are being brought in and protected while they work. The strikers threaten a general call out of one hundred and fifty thousand men, and the end is not yet. The express companies have been ordered to move their shipments, and men are being rushed in from other cities to break the strike.

In France a recent railway strike unearthed a deep laid plot to ruin the nation. This was prevented by the timely action of Premier Briand.

The beautiful coasts of the Bay of Naples and its islands have been devastated by cyclone, cloudburst, tidal waves and volcanic eruptions. One hundred persons are said to have perished in the disaster. Besides the eruptions of Vesuvius, a new crater was suddenly opened on the summit of the long-extinct Mount Epomeo, on the island of Ischia. The coast of the mainland with its

beautiful gardens and orchards has been deluged with rivers of mud and ashes from Mount Vesuvius and on the island of Ischia the lava at some points is twenty feet deep. The cyclone brought down immense hailstones; and even rocks of great weight were blown from the mountain tops into the valleys.

President Taft has decided to appoint William H. Lewis, a negro, to the office of an assistant attorney-general of the United States. This is said to be the highest office in the executive branch of the government ever offered to one of that race.

The Chinese government has yielded to the popular demand for the speedy convocation of a constitutional parliament, instead of waiting till 1915 as previously determined.

The economic movement regarding government offices has deprived many unmarried women clerks of their positions. They in turn have petitioned that the unmarried women shall not be kept out while married women who have husbands able to support them are retained. It is said that President Taft will recommend action favorable to this petition.

Another dastardly blow in the fight between labor unions and the "open shop" was struck in Pasadena, Cal., by the blowing up of the iron foundry.

Battleships Go to Sea.

Sixteen battleships of the Atlantic fleet, in their clean new dresses, sailed on November 1 and 2 for a two months' cruise to French and English ports. They set out from Boston, New York, Philadelphia and Hampton Roads, and are to meet for rendezvous at a given point on the Atlantic, 250 miles from shore. This fleet is in charge of Rear-Admiral Schroeder with the flag-ship *Connecticut*, and the four divisions are expected to land in as many different parts of France and England, and remain until about the eighth of December, when each division will change to some other port.

Twelve thousand dollars' worth of opium has been seized in the trunk of one passenger at Honolulu.

SABBATH REFORM

One Phase of the Situation.

DEAR BROTHER EDITOR:

The following correspondence was not written for publication, but it may be of interest to readers of the SABBATH RECORDER. I have suppressed the name of my correspondent because his letters were purely personal; but he is the General Secretary of the Lord's Day Alliance of _____, one of the largest fields in America.

Sincerely yours,

EDWIN SHAW.

*The Rev. _____,
General Secretary of the Lord's Day Alliance of _____,*

MY DEAR SIR AND BROTHER:

I had the great privilege and pleasure of listening to you last evening at Trenton, N. J., in your earnest, inspiring plea for the Sabbath observance of the Lord's day. But, my dear brother, how is it that you can call upon Moses and Isaiah and Jeremiah and Ezekiel and Nehemiah and Jesus, who in all they ever said or did about the Sabbath always meant the seventh day of the week, who themselves kept the seventh day,—how can you call them to aid you in observing Sunday, whose celebration is of pagan origin, connected with the idolatrous worship of the sun, a day for the sabbatic observance of which there is not a single "thus saith the Lord"?

The Protestants made a compromise and retained the Roman Catholic festival of Sunday, and tried to transfer to it the hallowed sacredness of the Sabbath. Their efforts have failed and the world today is reaping the harvest of that compromise.

And now, my dear brother, why not use your splendid powers, your earnest devotion, your wide influence, in loyal, loving, telling work for the restoration of the Sabbath of Jehovah, the Sabbath of Jesus the Christ, the Sabbath of the Bible, the Sabbath of Eden, Sinai and Calvary, the Sabbath of nature, law and love, the seventh day of the week. And may God bless and strengthen and guide you.

I am very sincerely yours,

EDWIN SHAW.

Plainfield, N. J., Oct. 7, 1910.

Rev. Edwin Shaw,

DEAR SIR AND BROTHER:

Your very kind letter of the seventh of October came duly to hand. In reply I beg to say that I have given the question to which you refer a very great deal of study and prayerful consideration. Will you kindly quote to me any passage in any part of the Bible which says that

the Sabbath "always meant the seventh day of the week." Further, will you give me your authority for stating that the observing of Sunday as observed by Christians is of pagan origin, and connected with the idolatrous worship of the sun. Third, will you show me wherein the Protestants made any compromise and retained the Roman Catholic festival of Sunday.

I very much appreciate your very kind letter, and especially its spirit. Although I have received thousands of letters from members of either the Seventh-day Baptist Church, or the Seventh-day Adventist Church, I desire to say that your letter in its spirit is more like the spirit of the Master than any other such letter ever received. Therefore do I greatly appreciate it. In the same spirit do I write you to say that having given the question of the Sabbath, and the day upon which the institution shall be observed, very earnest and prayerful study, through years, I have come to the conclusion that your claim as to the necessity of observing that institution upon the day we call Saturday is not required, neither by the teaching of Scripture, nor by the spirit of Christ.

I join in the prayer you have so fervently offered with regard to me, that God may bless and strengthen and guide you.

Yours faithfully,

General Secretary.

Oct. 11, 1910.

Rev. _____,

MY DEAR SIR AND BROTHER:

I thank you heartily for your kind reply to my letter which I presumed to address to you. To be honest I did not suppose you would take the time to answer so graciously. And now I hesitate to make reply for it must needs be in a measure in a spirit of controversy; and the spirit of controversy seems to me to be so foreign to the spirit of Christ that I always try to avoid it. You have given the question a great deal of study and prayerful consideration. I did not mean, my dear brother, in my letter in any way to pass judgment upon you. Forgive me if my letter seemed to give that impression.

I can not quote to you any passage in the Bible that directly states that "the Sabbath always means the seventh day of the week." But it is a fact that the Sabbath that Jesus kept and honored and stripped of its Phariseism was the seventh day of the week, and that wherever the weekly Sabbath is mentioned in the Bible, the seventh day of the week is meant.

I do not think, my brother, that in my letter I said that "the observing of Sunday as observed by Christians is of pagan origin." I did not mean that. I meant that long before the birth of Christ Sunday was a festival, apparently a weekly festival, of the sun god, Mithra. (The distinguished Belgian scholar, Franz Cumont, is an authority.) This pagan festival seems to have been absorbed, or taken on, much as Christmas has been by the Christian Church. Now I have no objection to Christmas; it is a most delightful occasion; I love it; but it has no

biblical authority for its observance. I do not know when Jesus rose from the tomb; the accounts seem to be rather perplexing: but it appears to me that he arose very early on Sunday morning, and so I love to celebrate the annual Easter service on Sunday. But there is no biblical authority for its observance; it has nothing to do with the Sabbath of the fourth commandment, or of the prophets, or of Jesus. The same might be said of a weekly celebration of the resurrection. There may be a fair question as to whether a man should dress his wife in calico or silk, in fashions for 1910 or 1907, whether he should kiss her cheek, her lips, or her finger tips, but there is no question about his trading her off for another woman.

The compromise I spoke of was this: The Protestants retained Sunday which the Roman Catholic Church of today maintains stands only upon the authority of the church, like Christmas; and history supports this claim. The Protestants retained Sunday and tried to give it the authority of the fourth commandment.

But I have written more than I intended to. If you have read thus far, please pardon me. No amount of argument will be of any avail for you or for me. I must keep the seventh day because Jesus kept it. You say he was circumcised. You know that is different. Circumcision was a Hebrew custom. The Sabbath is universal. I must keep the seventh day not so much because the Word commands it, but because I love to obey my Lord, and I believe that he wishes me to keep his Sabbath. You just as conscientiously keep Sunday and give your talented strength and earnest effort for the observance of the first day of the week. Are we working at odds, at variance, against each other? God forbid. I wish we might see alike and work together; but since we do not, let us keep sweet and forgive each other, and pray God that out of our weakness and blunders he may work wonders for the glory of his name and the good of his children whom we love.

I am very sincerely yours,

EDWIN SHAW.

Oct. 12, 1910.

Rev. Edwin Shaw,

MY DEAR DOCTOR SHAW:

Yours of 12th inst. to hand. Again I thank you for the very brotherly and Christlike tone of your letter. Although we disagree entirely as to the day upon which the Sabbath should be observed, yet I rejoice in believing that we are brothers together in Jesus Christ. I shall refrain from any discussion whatever of your letter, because I know you are fully persuaded in your own mind, and I am certain I am. Therefore, nothing could come of a controversy. In the meantime, let us work earnestly in the various spheres to which God has called us, for the upbuilding of his kingdom, and the winning of souls, and the bringing in of the reign of Jesus Christ upon the earth.

Yours in His Name,

General Secretary.

Oct. 14, 1910.

"Did Protestants Compromise Regarding Sunday?"

Paganism, filled with anti-Jewish prejudices against the authority of the Old Testament, gave no heed to Christ's teachings concerning the Sabbath, but proclaimed that it was a "Jewish institution with which Christians had nothing to do." Borne on the waves of this false theory, Sunday, and its associate pagan days, gradually drove the Sabbath out. The Sunday of the Dark Ages, and the "Continental Sunday" of today, are the necessary results. . . . In the English Reformation the Seventh-day Baptists came to the front, demanding a recognition of the authority of the fourth commandment, and a return to the observance of the Sabbath. Opposed to them, Roman Catholics and Episcopalians continued to assert that the customs and traditions of the church formed the highest authority in the matter of Sabbath-keeping. Between these two the Puritan party sought a compromise, and invented the theory (first propounded by Nicholas Bownde, in 1595 A. D.) that the commandment, being yet binding, might be transferred to the Sunday. This Puritan compromise has been tested, its fictitious sacredness has gone, and much in the present state of the Sunday question is the fruitage of that baseless compromise.—Abram Herbert Lewis, D. D., *Paganism Surviving in Christianity*, pp. 293, 294.

When it was found, after the establishment of Christianity in the times of Constantine, when the great object of the court was to promote uniformity of religion, that many of the heathen would outwardly conform to Christianity if allowed to retain in private their worship of their guardian or tutelary divinities, they were so allowed.—Seymour, *Evenings with the Romanists*, pp. 221-223.

But it was above all the Mithraic worship (Eastern sun-worship) which, in the second and third centuries, attained an extraordinary prevalence.—Rena, *Influence of Rome on Christianity*.

We have before us many significant examples of the facility with which the most intelligent of the pagans accepted the outward rite of Christian baptism, and made a nominal profession of the faith, while

they retained and openly practiced, without rebuke, without remark, with the indulgence even of genuine believers, the rites and usages of the paganism they pretended to have abjured. . . . But the real corruption of the age was shown in the unstinted adoption of pagan usages in the ceremonial of the Christian Church.—Charles Merivale, D. D., *Four Lectures on Some Epochs of Early Church History*, pp. 149-155.

Helios, the sun, was the great object of worship, and so deep-rooted was this idolatry that the early Christian missionaries knew no other way of overthrowing it than by changing it into the name of Elias, and turning the temples into churches dedicated to him.—Dr. Geikie, *Life and Words of Christ*, vol. i, pp. 53, 54.

"Is Sunday of Pagan Origin?"

Soon after the so-called conversion of Constantine, when he became sole emperor, the church entered on its apostasy from the primitive simplicity and purity which marked its earlier history. Pagans in vast multitudes pressed into the Christian fold, bringing with them old practices and customs, and filling the places of Christian worship with the pageantry and the ornaments which characterized the worship of the gods in heathen temples.—Rev. E. Edwin Hall.

Constantine, although professing to be a Christian, lived pretty much the same sort of life he had lived while a pagan.—Rev. Dr. John Alzog, *Universal Church History*, Vol. i, p. 471.

His coins bore on the one side the letters of the name of Christ, on the other the figure of the Sun-god and the inscription "*Sol invictus*."—Dr. Schaff, *Church History*, Vol. iii, p. 14ff.

With Constantine's life-long preference for the Sun-god, and with the sun-worship cult so popular in his kingdom, it was a stroke of policy for him to favor the pagan element by issuing his famous edict in March 321 A. D. But there is no intimation in that edict that the day was regarded as the Sabbath, or the Lord's day, or as in any way connected with Christianity. It was simply the "venerable day of the sun," a purely heathen title, on which day

city people and tradesmen might rest, but on which country people might keep on with their work.

Teacher Training Course.

Suggested for use in Seventh-day Baptist Sabbath schools.

COURSE OF STUDY.

Text-book: "Training the Teacher", by S. S. Times Co. Price, 50 cents. This book takes up the study of Bible history, child study, principles of teaching and Sabbath-school organization. Fifty lesson periods will be necessary to complete the text-book as outlined. In addition to the study of the text-book it is expected that each person pursuing the course will read one of the following books:

For the Primary teachers, "The Unfolding Life", Lamoreaux. Price, 75 cents.

For Junior teachers, "After the Primary, What", McKinney. Price, 75 cents.

Intermediate teachers, "The Boy Problem", Forbush. Price, \$1.00. Or, "Teaching and Teachers", Trumbull. Price, \$1.00.

Adult teachers, "Talks to Teachers", James. Price, \$1.50. Or, "The How Book", Hudson. Price, 50 cents.

Superintendents and officers, "The Modern Sunday School in Principle and Practice", Cope. Price, \$1.00.

EXPLANATIONS AND SUGGESTIONS.

Classes may be formed to meet at the regular Sabbath-school hour, or at a convenient time during the week, or individual students and teachers may take the course of study at home.

The names of individual students and students in classes must be enrolled with the field secretary of the Sabbath School Board.

Examination questions will be submitted by the field secretary and written answer papers are to be returned to him for correction. The field secretary should be notified when the examination questions on the course will be required.

Certificates will be given to all completing the required study and reading, and who present a satisfactory examination paper.

The names of those completing the required course of study will be published in the annual report of the Sabbath School Board to the General Conference.

Books may be purchased from the field secretary at the indicated prices.

THOUGHTS FROM THE FIELD

Brother Gardiner,

DEAR SIR:—It is with pleasure I renew my subscription to the SABBATH RECORDER; I can not get along without it. I enjoy reading it from beginning to end. How any Seventh-day Baptist who has any spirit of pride and who wants to remain "true and loyal" to our denomination and Sabbath-keeping principles can get along without the RECORDER, I can't see. Enclosed find postoffice money order for \$2.50, for the following: subscription to RECORDER \$2.00; Missionary Society 50 cents.

I would be glad if I could do more and hope I can in the future. Please can you send me the following two tracts? *Enforced Idleness on Sunday Promotes Crime*, and *Origin and History of Sunday Legislation*. I saw them advertised in the SABBATH RECORDER of September 11, 1905.

I enjoy reading Bro. A. J. C. Bond's writings, also the letters our young people write, telling of the good the Christian Endeavor society does for them. May God bless our young people; I assure them that their letters are a source of great help and comfort to me. Being off here alone, they help me to be loyal to my Sabbath-keeping principles and, too, I like to keep in touch with what our denomination is doing. Please pray for me, brothers and sisters, that I may remain true to the Sabbath and live a Christian life. May God bless and be with you all, is my earnest prayer.

Yours truly,

E. F. BLISS.

Mt. Vernon, Mo., R. F. D. No. 6,
Oct. 24, 1910.

The Ministry.

REV. H. D. CLARKE.

I have just read of a Methodist conference where fifty-two ministers asked for release that they might engage in "secular pursuits." Low salaries were given as the cause. It was stated that these clergymen were quite efficient and "meeting the demands of their constituency." Other con-

ferences were likewise afflicted. This looks a little like "filthy lucre's sake."

Probably in our own denomination few in proportion to our numbers can be said to "leave the ministry" for this reason. We would not judge any in that way. Those who do leave never ask the Conference to release them. They go without release as our Conference lawfully has *no dictum* in their ordination, appointment and release. Some seem to leave the ministry for secular pursuits, because they have no more "calls" from churches. Prejudices, wrong reports to other churches, the age line, politics, and starvation are often causes. A few have engaged in mere lucrative professions, but why, we may not judge. Possibly a few have been crowded out because of lack of tact and judgment and Christian disposition. Anyway we hear of mourning over those who seemingly ought now to be doing their best as faithful messengers of Christ.

But we fear for a brother minister if he has left because of the salary question merely. Probably he could make more money elsewhere but that was not his life purpose when God called him to the ministry. He knew or should have known that God called him to self-sacrifice, to suffering and possible crucifixion, that he might win souls to Jesus for salvation, and money has no comparison. The object of the Christian ministry is so good, the end so grand, and the true rewards so beyond estimation, that no minister who can keep soul and body together should think of release from his holy calling for the sake of any increase in salary. What does he mean when he preaches from the text, "Endure hardness as a good soldier of Jesus Christ"? What does he mean when he talks upon the life of Paul who counted not his life dear unto himself?

"But I must educate my children." Yes, but at the expense of your own usefulness as God's ambassador? What did you do? You sacrificed much and toiled hard, and missed several years while getting your education for the ministry. And you say you are the better for it. Must your children escape that discipline and have an easy time? Look over the ministers' children who have had an easy time and no

sacrifice like their fathers. Where are they today, some of them?

Certainly the churches owe more to the ministry than they yet pay. That is another question. But the minister, "called of God," leaving his great work for "secular pursuits", so he can have a larger salary! The minister who *has* had a large salary and served a large church, but is now without a similar position, leaving the ministry and not being able to serve in some humble corner of God's vineyard, because it is "a coming down", a seeming loss of prestige and popularity and position! "Feeble churches" with no one to shepherd them, while ministers "of the first class", "out of a job", decline to go to such places! Is God pleased?

The "called-of-God" minister knows there are the greatest possibilities for good and usefulness in his calling, not elsewhere found—though every lawful calling is holy—and it would seem as though he would remain in it, until from all circumstances beyond his control he is absolutely obliged to do something else. He will not "ask to be released." He will ask for opportunity for service. Then, if turned away, he can with some conscience turn to secular pursuits.

No minister should think of riches of this world or of "getting rich", as it is called. Rev. Dr. Atkinson says, "A rich minister is not worth hearing in the pulpit." That may or may not be so.

The writer never "left the ministry", though he was most unworthy to enter it or stay in it. He is in it yet, though not a pastor. It is true that he may have a larger salary, but, thank God, he never fixed his salary in any church or in his present ministry; always took what was given, knowing the Lord knew best what he needed and could use.

Brethren, stay in the ministry. Never before were you so much needed: "Doctor Palmberg, the only physician in a city of 20,000 people"; "Bro. Eugene Davis the only clergyman"; "The magnitude of our task calls for the invincible"; "The trouble with us is 'heart failure'"; "The boy Sanchamo crying, 'Lord, give me power, that I may return to my people and teach them the way of life.'" I read this from Brother Saunders' pen while in a railway

car, and turned my face to the window and cried. O my brethren, *stay* in the ministry.

Amid the Shadows.

ANNIE L. HOLBERTON.

When life's sweetest blossoms are withered and dying,

The hopes so long cherished, the visions so dear;

While shadows of night o'er our pathway are lying,

And heartsore and weary we falter and fear,
The bright hues of morning and toils of the noontide,

Their promise how futile, the labor how vain,
If nothing remains but regret and the ebb-tide
Of joys that are vanished and leave but the pain.

Ah! useless indeed if we've learned not the duty
Of patience to wait, and of grace to endure,
Nor feel that the triumph of life and its beauty
Is when we our treasure in heaven secure.
This world's disappointments should teach us
The story

Omnipotent hands hold the chastening rod
And wrongs overcome will be garlands of glory
If the path we pursue draws us nearer to God.

A tender voice speaks through the mists that surround us

In tones of entreaty, compassion and love,
An arm is extended to circle around us

With strength to uplift us sin's shackles above.
Listen—"Come unto me," the dear Saviour is speaking;

On him cast the burden who giveth us rest;
Through the trials we bear but our good he is seeking,

In whose name and whose service alone we are blest.

"Creeds conflict because creeds are mental; and minds differ. Put religion in the heart, where it belongs, and the hopeless infidel turns believer."

"Those who fear the destruction of the Bible never understood the Bible. Truth can not be destroyed; and what can be destroyed is not truth. The *spirit* of the Bible, which is the reality of it, has changed the life of the world. The actual occurrence of biblical event is immaterial."

The strict enforcement of immigration laws is causing numerous protests from barred incomers. Many humanitarians say the tests are more severe than should be applied to desirable immigrants.—*Signs of the Times.*

MISSIONS

Letter From Brother Bakker.

MY DEAR BROTHER AND SECRETARY SAUNDERS:

Many thanks for your kind letter of July 16. I will now give you an account of the visit which I and my family have recently had in our dear old country, Holland, and of my work since returning. We have been at work in the northern part of our kingdom, where we commenced keeping the Sabbath in 1885 and where I did my first missionary work from 1878 to 1890. There are now two families at this place who are keeping the Sabbath very devoutly. In several villages near by they knew of our visit, so that on the Sabbath we had two meetings. There were twenty in all at the services. The spirit of the Lord was present, and it was a great privilege to meet again here on earth those old friends and schoolmates we had known for twenty-five years. They are not only very dear friends of ours, but very godly people, as all about them know.

Early in July we visited Holland, and spent the first Sabbath with the brethren at Haarlem, and in the afternoon gave an account of my missionary work in Denmark. The following week was spent in visiting old friends in their homes. It was a great joy, and those were blessed days. We are very thankful to our heavenly Father for this privilege.

The following Sabbath evening we had a meeting at Rotterdam, the first one held in the new place of worship. The building is commodious and neat and located on a very pleasant street. Many of our people were in attendance from Haarlem, Amsterdam and other places. I trust that God will richly bless them in this place of worship and that many, for Christ's sake, may be born into his kingdom to honor the ordinance of baptism and keep the Sabbath. Two Sabbaths were spent at Rotterdam, where I was permitted to preach the Word. During the week we visited at the homes of our dear friends in Rotterdam.

One day was spent at Bouinisse, where one of our sisters keeps a little school. You

know, Brother Saunders, that our son Jacob was about to return from his trip to Africa and we were afraid it would not be before we were to leave for Denmark. Our Lord was very good, permitting him to return Friday, the twenty-second, in good health and in time for us to visit him. On Sabbath day he gave us a full account of his trip and visit to South Africa and the Gold Coast. Sabbath day, the thirtieth, was spent at the home of Brother and Sister A. Bakker, the old sea-captain with whom you were acquainted when he lived at Amsterdam. They now live at Apeldoors. Here we had a blessed time for a few days.

From here we went to Harburg, Germany, where we visited Brother and Sister Hart, who were at the train to meet us. They are the only Sabbath-keepers there and are very faithful. Another Sabbath-keeper, Brother Maijer, resided here until about a year ago, when he died. From here we returned home early in August, in good health, the Lord be praised! We have been from home two months and I have preached each Sabbath. The dear friends here were very glad to see us.

We pray the Lord will continue to bless our little work here. During the quarter I have made 122 visits; distributed 300 tracts; held 22 meetings with congregations, sometimes, of 60 people, and have written 60 letters. May the Lord bless you, the board and his beloved Zion,

F. J. BAKKER.

Asaa, Denmark,
Oct. 4, 1910.

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

(Continued.)

GENERAL MISSIONARIES.

The Alabama Field.

Rev. R. S. Wilson, general missionary on the Alabama field, has continued the work as usual, preaching to our people both at the church in the city of Attalla and at the Curtiston schoolhouse some two miles away. His field is principally in Etowah and Cullman counties. He has preached at Held's schoolhouse, nine miles south of Attalla, at Clear Lake, Gelant, Mt. Lebanon, Macedonia, Margaret, Woodsbend,

Victoria Hill, Whiton, Shiloh, Ragland, Alabama City, King's Chapel, Union Grove and Pine Grove. Number of sermons reported 75; added to the church 6; pages of tracts distributed 1,000; Bible schools organized 1. The association which was held with this church last fall resulted in a revival; one brother was called to exercise his gift to preach, a deacon to ordination; the appointments of the Sabbath school and Sabbath morning service were resumed.

Rev. D. W. Leath has been employed as missionary on the Alabama field. In September he organized the new church in Cullman County of which he has since been missionary pastor. He has conducted a number of successful revival meetings during the year. Number of baptisms reported 3; number of sermons 100; pages of tracts distributed 1,000.

The Southwestern Field.

Rev. G. H. F. Randolph of Fouke, Ark., continued the work as general missionary on this field until May 1. Feeling that his health was not sufficient to do justice to this large field with all of his other duties, he resigned. It has been a very successful year with the school and Fouke Church. Number of sermons reported 100; added to the church 10; Sabbath converts 3; pages of tracts distributed 800. The Fouke Church has retained Brother Randolph as pastor and has secured from the board an appropriation to assist in his support. He has continued occasional visits to the smaller churches of the association.

The Pacific Coast Field.

Rev. Eli F. Loofboro is general missionary on the Pacific Coast. He continues to receive support from both the Missionary and Tract societies. He is also pastor of the Riverside Church, which sustains its regular appointments as well as assisting the Sabbath-keepers at Los Angeles in their weekly service until the new church was organized after the arrival of Bro. L. A. Platts on this field. One or more Sabbath converts; pages of tracts distributed 2,900. Last December a call came from the Pacific Coast Association to the Missionary Society for another worker to be sent to this field. In reply the Missionary and Tract societies united in sending Brother Platts to attend the January meeting of the Coast

Association. This resulted in organizing the First Seventh-day Baptist Church of Los Angeles, Cal., with fourteen members. The church called Bro. L. A. Platts to the pastorate and a request for aid in his support was granted by both the Missionary and Tract societies. The energy and push of the great West is manifest in this new movement. The good wishes of the many Milton friends go with Brother and Sister Platts to the new field of labor.

The Wisconsin Field.

Rev. J. H. Hurley, our general missionary on the Wisconsin field, has continued the work, with his headquarters at New Auburn, Wis., acting as pastor of the Cartwright Church. He has not been able to answer all the calls which have come to him for holding special meetings in the surrounding country. He has held several very successful meetings, has baptized nine people, who have united with the church, and reports two converts to the Sabbath. He is to be assisted for a few weeks by a Milton College quartet, whose expenses are borne by the good people of southern Wisconsin. We are greatly indebted to the pastors, churches and Christian Endeavor societies for this work.

The West Virginia Field.

Rev. L. D. Seager has continued the work of general missionary on the large West Virginia field and is also joint pastor of our four churches. He has the wise counsel of the Missionary Committee of the association and the support of the churches, which continue to pay a certain proportion of the expense in addition to supporting their own pastor. There are some ten or twelve laymen who frequently assist in visiting the field and filling appointments. Brother Seager not only has stated services at the four churches, and constant calls to hold special meetings, but a host of funerals for miles about. He has frequently ridden on horseback a part or even all night in order to respond to such calls. It appears by one of his quarterly reports that he has preached more than a sermon each day of the quarter. During the winter he suffered a severe sickness on account of overwork. More workers are greatly needed on this field.

The Southern Illinois Field.

Eld. J. A. Davidson has been our general missionary on the southern Illinois field since a year ago last April. He was also pastor of the Stone Fort Church until last May; since then he has given his time to the large and destitute field extending for miles around. He finds in the country not far from our people great destitution. One village of two thousand people had no regular Protestant religious appointment. In both country and town he reports a large share of the homes without Bibles or religious influence. He has stated appointments in at least four localities, sometimes walking twenty miles a day. His reports show over 200 sermons preached; 67 prayer meetings held; 970 calls made; 2,600 pages of tracts distributed; 375 papers; 200 Bibles; 50 other books. During the year he has had assistance in holding special meetings from Rev. D. C. Lippincott, Rev. W. D. Burdick and your missionary secretary. The Stone Fort Church called Brother Davidson to ordination and a council to examine him for the gospel ministry. He was regularly ordained on December 11, 1909, when your corresponding secretary was present to assist.

(To be continued.)

Open Letter From the President of the Missionary Society.

An open letter to all who love our Lord and Master, Jesus Christ, and desire to know and do our heavenly Father's will as Jesus has revealed it, from your humble and loving servant, Wm. L. Clarke.

On Friday evening, August 26, while attending our late General Conference at Salem, W. Va., a letter was received which reads as follows:

Mr. Wm. L. Clarke,

DEAR FRIEND:

Today I received a letter from Doctor Palmberg. In it she asked me if I would be willing to go to China. If I would, to let her know. I thought best to write directly to you, and tell you just how I feel about it.

I can not remember when I did not have in my mind the possibility of medical work in China—a thought inspired, I think, by Doctor Swinney's letters of long ago.

I can not say that this thought has ever been, at least in late years, an ambition; for if I had my selfish preference I should never choose

China as my home. But I feel that Doctor Palmberg's work is urgent, and our people ought to feel intensely her need of a helper. She needs one right away, else it will be as it was with Doctor Palmberg, the helper will have to work alone.

I don't know of any one else who has the strength and preparation besides myself. Hence, if the Missionary Board should wish to send a helper, I will go on certain conditions. I am thirty-five years old, not young, and never will be stronger. If I ever go I must go soon, else I will no sooner know the language than I too will break. I do not wish to force any issue, but I do recognize Doctor Palmberg's immediate need, and I also recognize my own future incapacity. Therefore I am willing that you should say that you know a physician is ready to go if sent soon. Otherwise the board will have to look elsewhere; and if they must wait to prepare some one, it seems to me that it is plenty late to begin. However, it isn't mine to dictate.

Very sincerely,

GRACE I. CRANDALL

Milton, Wis., Aug. 24, 1910.

I first took Doctor Crandall's letter to one of my co-workers in the cause of missions whose counsel and advice I highly prize and always desire, and quickly saw that he was depressed rather than inspired by the presence of the letter, and asked the reason. He replied: "You know our society is already in debt, and any proposal on our part to increase expenditure on foreign work will discourage those who do most for our denominational advancement, insomuch that we will be regarded as visionary, and consequently incompetent to wisely conduct the trust they have assigned us." I replied: "Jesus is our Master, and in his Great Commission defines our duty, and promises sustaining grace, and his abiding presence to all who obey his commandments." Seeing that my words were unavailing I farther said: "Where is your faith that has so long blessed those about you? If you have lost it you need a new conviction." He said: "If you can convince those who sustain our work that this course should be taken, you will have no trouble in convincing me." Seeing one of those beloved brethren thus referred to, I approached him saying I had just received a letter that I would be pleased for him to see. We retired to the "President's Room," which was lighted and unoccupied, and at his request I read the letter. At the close of the reading, without a word of comment from either of us, his hand came

down with a smart slap upon my knee, as he said: "It is the best thing in its line I have heard in years, and I will give \$100 for the proposed cause." I expressed my surprise at his voluntary approbation, and said it would soon be an accomplished fact if there were a few others of his spirit and ready generosity made manifest before Conference closed. He asked me to await his return as he left the room, and soon another good brother was with us. After a little preliminary conversation they desired the rereading of Doctor Crandall's letter. This second brother, without naming a definite sum, desired the pleasure of contributing for the proposed service. A third person also pledged \$100.

The Sabbath having passed, early on the first day of the week another brother came to me with an inquiry concerning this matter. At the conclusion he said: "As a result of my zeal and positive aggressive work at home, some have concluded that I care little for foreign mission demands and needs, which is not true; and as a token of my desires, I gladly proffer \$100 for the proposed helper's cause at Lieu-oo, China. This fourth pledge was soon followed by another of \$25. Thus without asking for money, the bare reading of Doctor Crandall's letter three or four times created, through divine grace, a nucleus that brought this matter before the Missionary Committee of the General Conference, whose report appears in the SABBATH RECORDER of September 19, page 360.

At the regular session of the Board of Managers, held October 19, about one third of the churches had responded to the financial statement of the board, that an average of one dollar per member would be required for the year 1911 in order to pay the indebtedness, send a helper to Lieu-oo, and do as good or better work elsewhere as during the past year. This response was so generous that the board gave Doctor Crandall a unanimous call as a helper at the Medical Mission at Lieu-oo, and adjourned for about one month without making the usual appropriations for the ensuing year, so that the remaining churches might be heard from, and the board thus enabled to more judiciously plan its work.

I close by repeating what I have often said: We of the board are *your servants*,

and the inspiration should come from you to us. We can not go forward without you. We can push the work only as you, the faithful Church of Christ, make it possible. Christ is our only helper who will never forget nor forsake us in any and every time of need. Our *infinite Father* in his *infinite love* hath bestowed upon him an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come to God by him, seeing he ever liveth to make intercession for them.

Westerly, R. I.,

Oct. 21, 1910.

Letter From Marie Jansz.

DEAR BROTHER SAUNDERS:

Since I settled here, Javanese visitors have been coming constantly from Pangoengsen. They are anxious to know why a European woman, all alone, has come to live among them. They come for medicine, money and other things.

I wish to thank the Missionary Board for their help and sympathy. I pray our heavenly Father may reward you all. Brother Velthuysen writes me that your appropriation was only for the year. I hope it may be continued. May I know surely if that is the case? I do not feel strong enough to be your regular missionary, though I am better in health and will continue the work the best I can. From eight to ten o'clock in the morning I distribute medicine, and dress sores for the natives who come from the surrounding villages; from 11 to 12 I teach the children who live near by. At first I had four scholars; now there are fourteen. I have no slates, seats, books, tables or blackboards; so I teach them to sing and count, and tell them Bible stories. Soon I hope to have a proper school.

The natives are friendly, trusty and nice, but very dark about spiritual things. A few attend the meetings each night. The men who came from Pangoengsen, who were here to do the building, can remain only while they have work, except one or two who will settle here. We have three meetings each Sabbath and a very nice time. Twenty were in attendance at the Lord's Supper. Those who come from Pangoengsen for the Sabbath service remain overnight, often bringing their rice with them,

cooking it here. We have two small bamboo houses—one of them to be used as a church and school. Part of it is screened off when the meeting is over and the women and children sleep in it overnight upon mats on the floor. The men lodge in the other house. We have very happy times. We had a nice open-air meeting in the market. I wish we might have it every week. If my health and throat were only strong enough we could. The doctor wishes me to give up public speaking and singing, but I want to work for the Lord as long as I can. I visit the natives in their homes. They like it very much and often bring me rice, fruit and vegetables. Oh! how I want them to know the Saviour, but it is so difficult to teach them spiritual things. Pray very much for me that the Lord may use me to bring light to their dear souls, so ignorant and dark. I wish to be an instrument in Jesus' hands, to carry on the work of saving souls.

Sister Alt has decided to leave her work at Sawang, in September, and join me in the work at Bethel. Sister Slagter sent me money to build a bamboo cottage for Sister Alt. Bamboo is very high here. Would it not be better for Sister Alt to have charge of the work? I am so poorly; she is young, strong and a trained nurse. The \$25 a month (which the Missionary and Tract societies are sending) will be enough for us both. I am so thankful the Lord has inclined her heart to come and work with me. It is in answer to prayer. Another girl has asked for baptism, also my *mandor*. I have rented a few rice fields with money which my mother left me. The men who belong in the mission will work it.

Yours in the Master's service,

MARIE JANSZ.

Bethel, Tajoe, Java,

July 7, 1910.

Mission of Jacob Bakker.

(Continued.)

Bible class at 3 p. m. (Sabbath day, May 28). Subject, Mark ii, 23-28, Jesus and his disciples passing through the corn-field on the Sabbath. Still raining very hard, so only six of us present, four men and two women. Brother Olifan asked questions and sifted the matter out quite thoroughly.

The people are quite well acquainted with their Bibles and have no difficulty in finding passages (of their own accord) with which to answer questions. Brother Olifan also read part of Isaiah lvi to show that other people besides Jews keep the Sabbath and that the Lord has promised to bless them for doing his will. God wants a willing people, but he will not force us to obey him. Brother Olifan asked the question whether the Jews were not right in saying that the disciples broke the Sabbath. One of the many answers given was: "No, because they did not do their regular work, but they had hunger and by plucking and eating the corn they saved life, not destroyed it. And the Lord Jesus himself showed that the saving of life was lawful on the Sabbath." Meeting closed at 5.30. It was then after sunset, and on account of rain it was decided to have no meeting that evening.

The next day they had baptism in the river at 2 p. m. They had told me during the week that they were expecting to have baptism; but on Sabbath day, as it was quite cold and raining continually, and as the candidates had to come by rail after the Sabbath from Cape Town, Brother Olifan told me that quite likely the friends would not come. So, of course, in case they were going to have baptism, I relied on being told of it in time. As the rain had stopped by three o'clock, I went for a walk down to Brother Olifan's, and when I came to the river, I noticed some people looking down over the railing of the bridge. Looking in the same direction I soon saw that our people were having a baptismal service. As quickly as I could I joined them, but they were just finishing the service by singing and prayer. They had put up a rough tent out of sackcloth, in which the candidate for baptism and the preacher could dress themselves. On the way back to the hall they continued singing hymns. When they got to the corner of a street where a crowd of white and colored people were awaiting them, our people stopped and Brother Olifan addressed them and told them that what they had just done was an ordinance instituted by the Lord Jesus and practiced by the apostles. Our Lord himself was baptized. Did he then have sin and did he have to repent? No, but

he did it to set us an example. This baptism is not a part of the Kaffir religion, but is for all people, black and white. Is there then a God for the white and another for the black people? No. God is the Lord of all and he has given his Word to all peoples. Brother Olifan explained it quite fully, that what most white men practice as baptism is no baptism. People have reversed the order of God, for he said people must first believe and afterward be baptized; but nowadays people are (so-called) baptized when babies.

When they got back to the hall after baptism, Brother Olifan read certain portions of Scripture from the Old Testament where the people of Israel made a covenant with God and promised to obey him. So every time after Brother Olifan had read a part he asked the brother, who was kneeling all the time, and who put his hands on a large Bible, whether it was his purpose to keep those words of God, to which the newly baptized member replied: "Yes, by the help of God." I had but a few moments to speak with this new brother, as he had to take the train immediately after meeting, but it appeared to me, as it is written of the eunuch, that also this brother went his way "rejoicing."

(To be continued.)

Treasurer's Report.

From July 1, 1910, to October 14, 1910.

GEO. H. UTTER, Treasurer,
In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Balance, July 1, 1910.....	\$1,273 99
Received in July, 1910.....	1,644 01
Loan in July, 1910.....	250 00
Received in August, 1910.....	539 07
Received since September 1, 1910—	
Collections at Conference.....	\$68 24
Margaret L. Burdick, Milton Junction, Wis.....	10 00
Woman's Executive Board:	
Education of Ah Tsu, Mrs. Wm. C. Burdick's gift.....	\$50 00
General Fund.....	22 83
China Mission.....	17 00
Dr. Palmberg's expenses.....	6 00—95 83
E. J. Potter, Battle Creek, Dr. Palmberg's assistant.....	25 00
Junior Christian Endeavor, Salem, W. Va.....	5 00
Sabbath school, Farina, Ill.....	10 63
Dr. L. M. Babcock, Jackson Center, L. M. of Anna C. Babcock.....	25 00
S. C. Maxson, Utica, N. Y.....	5 00
Mr. and Mrs. E. H. Clark, Mukoda, Wis.....	6 50
Sabbath school, Rockville, R. I.....	10 00
E. A. Witter, unexpended from traveling expense furnished.....	2 39
Mr. and Mrs. T. H. Wise, Shepardsville, Ky.....	5 20
Mr. and Mrs. H. D. Clarke, Dodge Center, Minn.....	10 00

W. P. Stillman, Potter Hill, China Mission.....	3 00
Pulpit subscriptions.....	2 50
E. B. Saunders, L. M. of self and wife.....	50 00
A Friend, Wisconsin.....	4 00
D. W. Leath, Logan, Ark.....	\$5 00
Collected in field.....	4 00—9 00
Seventh-day Baptist Memorial Fund:	
Income from Missionary Funds.....	\$11 88
50% income D. C. Burdick Estate.....	30 65
50% income D. C. Burdick Farm.....	14 70—57 23
Mrs. C. Champlin, Medford, Okla., Gold Coast.....	2 00
Mrs. V. A. Willard, Belmont, N. Y.....	3 00
Church at:	
Plainfield, N. J.—22.08; \$16.07.....	38 15
Welton, Iowa.....	11 81
Chicago, Ill.—\$15; \$22.....	37 00
Adams Center, N. Y.....	32 00
Syracuse, N. Y.....	1 13
Marlboro, N. J.....	10 00
London, England, less expense of T. W. Richardson to Edinburgh Conference.....	5 16
Farina, Ill.....	16 32
Shingle House, Pa.....	2 80
Riverside, Cal.....	3 73
Dodge Center, Minn.....	10 00
Berlin, N. Y., Chinese schools.....	19 00
Milton Junction, Wis.:	
General Fund.....	\$18 04
Bakker Fund.....	29 25
Anna West Fund.....	1 00—48 29
Leonardsville, N. Y.....	11 75
Salem, W. Va.....	7 15
Richburg, N. Y.....	2 00
New Market, N. J.....	20 00—685 81
	<u>\$4,392 88</u>

Cr.
Quarter ending June 30, 1910.

Churches:	
First Westerly.....	\$18 75
Second Westerly.....	18 75
Salemville, Pa.....	25 00
Marlboro, N. J.....	25 00
Shingle House, Pa.....	25 00
Second Verona, N. Y.....	12 50
Richburg, N. Y.....	18 75
Hartsville, N. Y.....	12 50
Scott, N. Y.....	25 00
Welton, Iowa.....	25 00
Garwin, Iowa.....	25 00
New Auburn, Minn.....	37 50
Hammond, La.....	37 50
Riverside, Cal.....	37 50
Gentry, Ark.....	75 00
Los Angeles, Cal. in full to June 30.....	39 33
D. Burdett Coon, Battle Creek, Mich., quarter ending Sept. 30, 1910.....	150 00
D. W. Leath, Logan, Ala., quarter ending June 30, 1910.....	75 00
S. H. Babcock, labor in Western Association to June 30, 1910.....	123 08
L. A. Wing, DeRuyter, N. Y., labor at Lincklaen, N. Y., quarter ending June 30, 1910.....	12 50
Labor among Italians in New York, balance of appropriation for 1910.....	150 00
J. J. Kovats, Chicago, quarter ending September 30, 1910.....	60 00
W. L. Davis, Coudersport, Pa., quarter ending June 30, 1910.....	50 00
R. S. Wilson, Attalla, Ala., salary and expenses, quarter ending June 30, 1910.....	94 20
L. D. Seager, Blandville, W. Va., quarter ending June 30, 1910.....	50 00
J. H. Hurley, New Auburn, Wis., quarter ending June 30, 1910.....	150 00
J. A. Davidson, Stone Fort, Ill., salary and expenses, quarter ending June 30, 1910.....	171 25
E. B. Saunders, salary and expenses, quarter ending Sept. 30, 1910.....	189 26
E. D. Van Horn, traveling expenses.....	5 87
T. J. Van Horn, traveling expenses.....	5 00
E. B. Saunders, freight on buggy for W. L. Davis, Hebron, Pa.....	3 40
W. L. Burdick, expenses of Joint Committee to	

Plainfield, N. J.....	25 60
Jacob Bakker:	
Balance due on expenses to S. Africa \$65 10	
Less one half of contribution by James Ammoko.....	1 20—63 90
Loans paid.....	250 00
Interest.....	22 91
Recorder Office:	
Pulpits for August and September, 1910.....	70 00
Reports for use at Conference.....	35 00
Jay W. Crofoot, salary July 1 to Dec. 31, 1910.....	500 00
H. Eugene Davis, salary July 1 to Dec. 31, 1910.....	500 00
Susie M. Burdick:	
Salary July 1 to Dec. 31, 1910.....	\$300 00
Gift from Busy Bees, North Loup, Neb., "for education of Chinese child".....	40 00
Gift from Mrs. Wm. C. Burdick, for education of Ah Tsu.....	50 00—390 00
Rosa W. Palmberg:	
Expenses at Edinburgh Missionary Conference.....	\$13 38
Salary, Oct. 1 to Dec. 31, 1910, at one-half rate.....	75 00— 88 38
F. J. Bakker, salary, July 1, 1910, to Dec. 31, 1910.....	150 00
Marie Jansz, Java, salary, July 1, 1910 to Dec. 31, 1910.....	75 00
Balance in treasury, Oct. 14, 1910.....	474 45
	<u>\$4,392 88</u>

Notes outstanding at Washington Trust Co., Westerly.....\$1,750 00
GEO. H. UTTER, Treasurer.
Westerly, R. I., Oct. 16, 1910.

We have this day examined the Treasurer's account, have compared the vouchers with the same and have found the account correct.

FRANK HILL,
J. I. MAXSON,
Auditors.

Special Meeting of the Trustees of the Sabbath School Board.

The Trustees of the Sabbath School Board of the Seventh-day Baptist General Conference met in special session at the call of the President, in the office of Charles C. Chipman, at 220 Broadway, New York City, on the first day of the week, October 30, 1910, at half past two o'clock in the afternoon, with the President, Esle F. Randolph, in the chair.

The following members were present: Esle F. Randolph, Charles C. Chipman, Edward E. Whitford, Stephen Babcock, Samuel F. Bates, Elisha S. Chipman, J. Alfred Wilson, Edgar D. Van Horn, and Corliss F. Randolph.

Visitors: Miss Bessie Van Patten and Mrs. Samuel F. Bates.

Prayer was offered by Rev. Edgar D. Van Horn.

The Recording Secretary read the call for the meeting, and stated that notice of the meeting had been mailed to all the Trustees.

The President presented the following communication:

Mr. Esle F. Randolph,
Great Kills, N. Y.

MY DEAR BROTHER:

I take pleasure in informing you as the President of the Sabbath School Board of the Seventh-day Baptist General Conference that at a special meeting of the Board of Directors of the American Sabbath Tract Society which was held today, a report of the Advisory Committee was adopted which carried with it a recommendation by which the Tract Board agrees (I do not

have the exact wording of the resolution before me) to support the Sabbath School Board with an appropriation not to exceed \$100 per quarter (three months) in the matter of publishing helps for Bible study in our Sabbath schools for the children of our denomination. Please consider this as an official notice to the Sabbath School Board, from the Tract Board.

Very sincerely yours,
EDWIN SHAW,
Corresponding Secretary.

Plainfield, New Jersey, October 23, 1910.

The Recording Secretary was instructed to acknowledge the receipt of the foregoing letter, and to thank the Directors of the American Sabbath Tract Society for their cordial offer of help in publishing Sabbath-school lesson helps for the children of the denomination.

The President reported that Mrs. Samuel F. Bates had consented to edit a junior quarterly for the study of the Sabbath-school lesson, if we should determine to publish such a lesson help.

A report was made of a canvass of the Sabbath schools of the denomination, in which some forty schools had expressed a desire to use a junior quarterly, and that between six hundred and seven hundred tentative subscriptions had been received; and, further, that about fifteen per cent of the replies expressed a strong desire for a graded system of Sabbath-school lessons.

After some discussion it was voted that we undertake the publication of a junior quarterly as a help in studying the International Bible School Lessons, beginning January, 1911.

It was voted that Mrs. Samuel F. Bates be elected editor of the junior quarterly.

It was voted that the details of preparation for the new publication be placed in the hands of the Committee on Publications, with power, and with instructions to report at the next meeting of the Trustees.

It was voted that the price of the new publication be placed at fifteen cents a year, or five cents for a single copy.

The following preamble and resolutions were then introduced, and after a full and free discussion, adopted by unanimous vote:

Whereas, For several years the General Conference has urged upon the Sabbath School Board the desirability of the preparation of a graded system of lessons for the use of our Sabbath schools, and

Whereas, Several of our Sabbath schools have signified a desire to use such a course, therefore,

Resolved, That the Trustees of the Sabbath School Board hereby express their unqualified belief that a graded system of lessons should be prepared under the auspices of this Board as soon as practicable, and used by our Sabbath schools wherever the conditions warrant.

Resolved, That the Field Secretary be instructed to furnish the Trustees with such material as may be available, for an intelligent understanding of the graded lesson system for Bible schools, before the next regular meeting of the Trustees; and, further,

Resolved, That Rev. Edwin Shaw and such others as may be interested, be invited to attend our next regular meeting and join in the consideration of this question.

Minutes read and approved.

Adjourned.

CORLISS F. RANDOLPH,
Recording Secretary.

WOMAN'S WORK

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

The Potter's Clay.

Mold me of faults, dear Lord, but shape me fair—
Pride, hate, and fear—I will not blush nor care;
Too proud to stoop my soul to things unclean,
Hating all actions sordid, base, and mean;
Afraid to trust myself to passion's sway;
Fearing to walk without thee for one day.
Make me thine armor-bearer in the strife,
Loving thy standard better than my life;
Thy bond slave—anything to keep me near
Thy truth—to me than all the world more dear.
Make me each day a little more like thee—
God-man of men—thou Man of Galilee!

—Robert J. Burdette.

A Visit to Japan.

MY DEAR MISS HAVEN:

Before getting into school work again it may be in order to give some account of my month's outing. Early in August I went with three friends of a neighboring mission to Yokohama, Japan, not expecting to spend much time there but to get to some of the pleasant mountain or seaside resorts which are usually so accessible from Yokohama.

All the world has long since known of the severe flood which visited that part of Japan the second week of August. To us it was given to see something of it. We arrived on the eighth of the month, the second day of the great rain, and came ashore in a heavy downpour. It had been raining more or less for days, and the ground was full of water when the great deluge came. I had never seen such torrential rains for such a length of time. We had, upon good authority, the following figures for the rainfall at Karuizawa, a popular resort among the mountains. On the tenth, in fifteen hours, more than twenty inches of water fell, and during the first half of August more than fifty inches. The annual average rainfall for Japan is fifty-eight or sixty inches. There continued to be heavy storms, at intervals, throughout the month. Of course the suffering, with loss of life and property, was great. Rail-

way traffic was interrupted for a long time. The senior member of the mission where we were staying, a woman seventy-eight years old, was visiting in the north and started for home just in time to be caught and weather-bound on the way for eight days. When she did come, it was necessary to get down from the train, cross streams by boat, and at one place climb an embankment by means of a ladder, and get into a coal car as the ground was too soft to bear the heavier passenger coaches. The time required was just double the usual time and her luggage was nineteen days reaching her. Such a flood had not been known in Japan for more than a hundred years.

It was interesting to see how soon after the flood postal cards with flood scenes were offered for sale, and at several places there were cinematograph representations of "That Real Sadful Sight, the Tokio Floods."

During the two weeks we were in Yokohama there were only four days without rain. The stormy days were not wasted, but the four good days were used to the full. One bright morning, on a festival day, we visited a large temple and stood for a little, looking at the passing crowd. At one side was an idol to whom the worshipers went in search of health. The way was to rub the portion of the body afflicted and then rub a corresponding part of the idol. A mother brought a boy with a loathsome scalp disease, and rubbing her hand over the child's head she rubbed the idol's head, then the child's head and the idol's again. There were a great number with eye diseases and various troubles. One is amazed that the Japanese with all their enlightenment will allow a custom which must result in the spread of disease. Doubtless this is a feature in the worship in many temples in China, but I have never happened to see it.

Two of our pleasant afternoons were given to picnics, one down by the seaside and one in some private gardens which are thrown open to the public. These gardens were like a bit of woodland with everything growing naturally. There were beautiful trees—maple, beech, cherry, pine and others—with here and there a clump of

feathery bamboo. Flowers grew everywhere as though at home. There were many rustic bridges, seats, and summer-houses with arrangements, after the Japanese fashion, where one could boil the kettle and make a cup of tea. There was one little cottage with implements and rainy-day garments hanging on the wall, and all the appointments of the house, the tiny garden and the well-sweep in front, exactly like those of an ordinary farmer's home. There were large iris ponds—the flowers finished for this year—and lotus and water-lily ponds just in their glory. It may seem trivial to mention these picnics, but the trees of Japan always remind me so much of our trees at home that to see them and to be among them is one of the greatest attractions of Japan to me. Then it is an unusual and restful thing for a resident of China to go on a picnic and not be surrounded by a crowd of natives.

One day we went up to Tokio—once I happened to say "down to Tokio" and was promptly rebuked. It is always "up to Tokio." As the friend with whom we went had been for years a resident of that city and was acquainted with the priest in charge of the Shiba temple, where we first went, it was an unusually good opportunity to see this old temple and the tomb of the Shogun buried there. The beautiful old carvings and lacquer work were very interesting, but after all it is the fine old ciptomeria trees in the park one remembers longest.

Some of the government buildings were pointed out and a portion of the second of the three moats and walls around the palace grounds. It is said that the wall around the palace grounds is equal to the circumference of modern Jerusalem. The city is built around this wall and one must know that to see even a small part of Tokio requires time. Some landslides in the grass-covered bank across the moat and the collapse of the wall above were evidences of the heavy rains. The refugees we had expected to find in one of the parks were already gone and the city, in general, had recovered wonderfully from the flood.

We were disappointed not to see something of the mission schools in Tokio and other parts of Japan, but the summer vacation is a bad time for that. We came to

know something of the work of the Woman's Union Mission, where we were in Yokohama, and found it very inspiring. Besides a large boarding school for girls they have a fine Bible training-school. In connection with this they have nine preaching places in the country and many Sunday schools out of which several Bible classes have grown. They also have Bible work in an orphanage, hospitals and the woman's prison. Their graduates are holding responsible positions in many parts of the empire. Just to know about it makes one long to do better work.

Our last week we wanted to spend in more invigorating air. Most of the railways were not yet in normal condition, but Gotemba, three hours by express from Yokohama and near the foot of Fuji, was possible, so we turned our faces in that direction. About seventy-five, mostly missionaries, spend their summers at Gotemba. I found two agreeable surprises there; one a pleasant reunion with a friend who came to Japan when I first came to China and who returned by the same steamer by which Doctor Swinney and I went home in '95; the other to find a series of Bible lectures by Doctor Rogers of Drew Seminary in progress. He is one of the Dr. W. W. White party who came out from the New York Bible Institute to conduct Bible-study classes in the different resorts in China and Japan, this summer. We had concluded that we must miss these lectures altogether; but Doctor Rogers who, after the flood, found it impossible to go to Karuizawa, according to plan, had been sent to Gotemba. So we were privileged to hear several lectures. Two of them were particularly interesting to me, showing how archeological research has proved that the Hittites and two of the kings mentioned in Gen. xiv, 1 did exist, and has brought to light much of their history after wise men had declared there never had been such a people nor such kings and that Hebrew history is not to be depended upon. It would seem to be an eminently safe thing to stand by the Bible, and in matters which seem difficult to understand to "wait for Jehovah" to make them clear.

Two days of the Gotemba visit were given to a trip up Fuji, but that must have a letter all to itself.

I can not dismiss the Gotemba trip without mention of the railway journey. It was such a pleasure, as it was so much like the Erie from Hornell up the Western Division. The high hills, higher possibly than the hills of Allegany, the streams with their stony beds, and the woods, made it seem as though at the end of the ride we must find familiar faces. If we could have closed our eyes to our strange fellow passengers and to some of the peculiar features along the way, it would have seemed more so.

The return journey by the *Empress of India* was a warm one. After leaving Nagasaki the steamer seemed to be running into a typhoon, but it was only the effect of a severe one farther south. Certainly it was rough enough. The last night out, there was a remarkable phosphorescent display. The surface of the water as far as could be seen was all alight. We counted this unusual sight one of the blessings of the month.

And so home again, where Mrs. Davis has been bearing the burden and heat of the days and looking after many of my duties. School according to plan was to have opened today; but Dzau Sien-sang understood the seventh of the Chinese month, so we are delayed four days.

Very sincerely yours,

SUSIE M. BURDICK.

West Gate, Shanghai, China,

Sept. 7, 1910.

[Another delightful letter from Miss Burdick will appear next week. Watch for it!—ED.]

Tract Society—Special Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in special session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, October 23, 1910, at 2 o'clock p. m., pursuant to the written request of four of the Directors for a special meeting to be called for that time, to consider the report of the Advisory Committee on the question referred to it by the Board of Directors at their last regular meeting, viz., "cooperating with the Sabbath School Board in the publication of certain Sabbath-school helps."

President Stephen Babcock presided.

Members present: Stephen Babcock, J. A. Hubbard, Edwin Shaw, J. D. Spicer, Esle F. Randolph, J. B. Cottrell, Jesse G. Burdick, T. L. Gardiner, F. A. Langworthy, W. C. Hubbard,

C. W. Spicer, H. M. Maxson, Asa F. Randolph, O. S. Rogers, M. L. Clawson, E. D. Van Horn, A. L. Titsworth.

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

Minutes of last meeting were read.

The following report of the Advisory Committee was presented.

To the Directors of the American Sabbath Tract Society:

Your Advisory Committee to whom was referred the communication from the Sabbath School Board of the Seventh-day Baptist General Conference asking the cooperation of the Directors of this Society in the publication of certain Sabbath-school lesson helps, beg to report that after some discussion we would recommend that the Tract Board cooperate with the Sabbath School Board in the publication of primary helps for use in our Sabbath schools. We recommend that an appropriation not to exceed one hundred dollars (\$100) per quarter be made for that purpose, it being understood that the Sabbath School Board provide all editorial work for the publication.

WM. M. STILLMAN,
J. D. SPICER,
J. A. HUBBARD,
C. C. CHIPMAN,
Advisory Committee.

After a protracted and very general discussion of the report it was adopted.

Correspondence was received from Sec. E. B. Saunders stating that the Missionary Board at their last meeting adopted the last report of the Joint Committee.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Religion after all can not be taught—it can simply be communicated. It comes not as a series of propositions, but as an atmosphere in which all propositions are seen in new light. It is not something added to home or school, like a new piece of furniture thrust into a room already crowded. It comes rather as the entering sunlight, showing the meaning and use of all the furniture we have long possessed. Hence an utterly secular education is a contradiction in terms. The little red schoolhouse of a former day has vanished, and the various organs through which society achieves its expression may be wholly changed. But the institutions now existing, whatever they may be, are to be permeated with Christian influence.—*W. H. P. Faunce.*

The foundations of national glory are set in the homes of the people, and they will remain unshaken only while the family life of our race and nation is strong, simple and pure.—*George V., King of England.*

YOUNG PEOPLE'S WORK

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

Thanking God.

REV. A. J. C. BOND.

Prayer meeting topic for November 19, 1910.

Daily Readings.

Sunday—Christ's example (Matt. xi, 25-30).

Monday—How angels did it (Luke ii, 8-14).

Tuesday—When God wants it (Rom. xiv, 6-8, 17; Mark viii, 6).

Wednesday—Sing, happy hearts (Jas. v, 13; Heb. xiii, 12-17).

Thursday—By our service (Matt. x, 7, 8).

Friday—In boldness (Dan. vi, 10-15).

Sabbath day—Topic: How does God want to be thanked? (Ps. c, 1-5.) (Thanksgiving meeting.)

PSALM C.

The first verse of this psalm is introductory, and is a call to praise, given in general terms. In it are recognized two truths, universal and everlasting. The first is that there is one Lord, to whom all praise is due. The second is that this obligation and privilege is for all peoples. *Make a joyful noise unto the Lord, all ye lands.*

In the second verse there is more specific direction as to how, and on what occasion, to make a joyful noise. Our service of the Lord is to be a glad service. It is not with servile fear, nor with grudging hand that we serve him, but with a free and joyful service. Not with hesitancy and fear do we come into his presence, but with singing.

In the third verse are indicated the reasons for such a confidence, the ground for such gladness in service. The One before whose presence we may come with singing is the One who has made us. Not only the One who has created us and given us our being, but who has made us what we are; who has endowed us with powers and given us opportunities by which we may share his life, have a part in his plans, and enjoy the blessings of fellowship with him. *We are his people, and the sheep of his pasture.*

Quite likely this psalm, like many others, was written for the temple service. If so, this explains the reference in the fourth verse to "his gates" and "his courts." One who keeps the Sabbath or attends church merely from habit or as a matter of duty is not enjoying the full privilege of true Sabbath-keeping or church attendance. Thanksgiving and praise should be in our hearts and on our lips as we enter the house of our Father, and enjoy the blessings of the Sabbath.

Again in the fifth verse are enumerated reasons why we should render thanksgiving and praise unto our God. Goodness, mercy and truth are inherent qualities of his life, and these are enduring and become our everlasting portion. What a glad salvation is ours. With what joy do we contemplate the blessings of the divine life, in the constant care of our loving Father. *For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.*

INCIDENTS AND ILLUSTRATIONS.

Tradition says that St. Peter once sent from the gates of heaven two angels bearing baskets. The purpose of their journey through the earth was to gather up the prayers of God's people and bear them to his throne. One was to bear the petitions, the other the thanks; the one who was to carry the thanks bore the larger basket. Forth they went together, visiting the same individuals, the same homes, the same houses of worship. Presently they returned, but they were both disappointed. The basket in which were gathered the petitions was full to overflowing, but the other contained but three missives of thanks, as a result of this tour through the earth.

We are always conscious of things which we think we need, but it is easy to forget present blessings.

A little girl who had often looked at the stars and admired them decided one night to count them. She counted a hundred or so and then stopped, saying: "I didn't know there were so many." An attempt to count our blessings would help us to realize that they are numberless.

A good woman once said, that the fact that she was not harelipped was enough to make her thankful all her life. Reckoning blessings upon this basis, surely there is

no one who can not think of something for which to be thankful.

A lady once visited a dying Gypsy boy. She repeated to him over and over again the sixteenth verse of the third chapter of John: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." At last it seemed that the personal value of the gift was realized by the dying boy, and the burden of his last breath was, "And I never thanked him."

Hawthorne has said, "The air with God's sweetest and tenderest sunshine in it is meet for mankind to breathe into their hearts and send forth again as the utterance of prayer."

Oh, to be able to thank God for the cloud, and the sunshine; for the frost laden air that gives a ruddy glow to our being, and for the warm zephyr that fans the cheek; for the shadows that fall across our pathway sometimes and by their very gloom draw us nearer him, and for the brightness that whispers of his love.

We Thank Thee

Rev. A. J. C. Bond. Mrs. Wardner Davis.

We Thank Thee for the spring-time, When sun and gentle showers
O'er meadow, field and wood-land Change buds to opening flowers;
For youth, O Lord, we thank Thee, When aspir-a-tions rise;
When hopeful hearts dream bravely Of fame that never dies.

We Thank Thee.

We thank Thee for the springtime,
When sun and gentle showers
O'er meadow, field and woodland
Change buds to opening flowers.
For youth, O Lord, we thank Thee,
When aspirations rise;
When hopeful hearts dream bravely
Of fame that never dies.

For summer, too, we thank Thee—
Long hours we spend afield:
Gay songsters lighten labor
As they glad anthems yield.
For manhood's tasks we thank Thee,
When stoutest hearts are tried;
Fond parents for fond children
Toil bravely side by side.

No less for fading autumn
We lift a voice of praise,
When earth and sky are grayest—
The time of shortening days.
For ripe old age we thank Thee,
With slow and slackening pace:
A hope born but in heaven
Shines from the furrowed face.

So thus in every season,
In every time of life,
We bring a glad thanksgiving
For blessings rich and rife;
For sunshine and for shadow,
For toil and Sabbath rest,
For sorrow if Thou send it,
For what Thou givest is best.

A. J. C. BOND, Pastor.

Nile, N. Y., Nov. 29, 1906.

TO THE LEADER.

Ask the Endeavorers the week before to learn the Hundredth Psalm, then repeat it together in the meeting.

Or read the lesson, all together reading the first verse, the leader reading the second and fourth, the Endeavorers alternating with the third and fifth. This will help the society to appreciate the construction of the psalm.

Ask each member to name at least one thing for which he is especially thankful. Try to get a response from each one. Announce your purpose early in the meeting. Call on members personally if necessary. Make this part of the service as informal as possible.

Make use of the thanksgiving hymn found in this department.

Read or have read before the society the incidents and illustrations given here. They will stimulate thought along the right line.

Milton Junction, Wis.

Topic Cards.

The Young People's Board is preparing booklets with topics and daily readings for the year 1911. Special denominational topics will be inserted frequently, so all of our societies will want them. They will be ready for distribution, it is hoped, about December first. Shall we not all rally to this movement and do our part toward making the booklets pay for themselves? Remember to order of the SABBATH RECORDER office, and order early. The board is making honest and earnest efforts to keep things up and a coming. Let us as individuals and societies do our part.

Christian Endeavor Rally Day, November 19.

Much good often results from special effort and special program. Our board suggests that all our societies plan to make Sabbath day, November 19, a rallying day for our forces and carry out, in the place of the regular morning preaching service, the program found in this department last week. All pastors will interest themselves in this movement and help to make the day one of power and efficiency. The program suggested is not meant to be iron-clad and can be adapted to the local conditions and needs of every society. The topics for

short papers or addresses on Missions are especially timely. Let us enthusiastically follow out the suggestion of our board and make this a rally day that shall help to keep us rallied throughout the coming twelve months. Let the president of each society gather the written addresses and papers and send them to the contributing editor for publication.

Alfred University.

More students have registered for the classical course than usual this year. This may be due to the fact that there has been a slight change in the course, by which modern languages may be substituted for Greek.

A new plan is being tried in chapel exercises this year. Short exercises are held each day, except Wednesday, from twelve to twelve-ten p. m. At eleven a. m. on Wednesdays a college assembly is held for an hour. This consists of the usual exercises, followed by a talk or lecture by one of the faculty. Thus far we have heard from Professor Bennehoff on "Peary's Trip to the Pole"; Professor Binns on "The Strength That Comes from Stress"; Professor Clarke on "The Ideal Woman", and Professor Clawson on "The Library, the Reader, and the Book."

Dean Main is giving a series of lectures at the Y. M. C. A., which meets each Sunday night. Each lecture is followed by a discussion in which the young men are showing much interest.

The ladies and the gentlemen's lyceums have been holding joint sessions and receptions the last few weeks. Many interesting methods of making old and new students better acquainted have been carried out.

The agricultural school opened October 17.

News Notes.

FOUKE, ARK.—The Seniors and Juniors held their quarterly social at the home of S. J. Davis. The Juniors have been picking cotton for Elder Randolph, earning twenty-five dollars.—School opened October 17. The prospects are promising for a good attendance. The boys are preparing wood for the school.

GENTRY, ARK.—We are glad to see some of our members returning from North Loup, Neb. A short time ago some of our young people were

assisting with the singing in a union revival meeting conducted by the Methodists in the city hall. A powerful sermon was preached on social reform, in which the speaker made a strong plea for the observance of Sunday, according to the fourth commandment. One of the singers, a young girl about nineteen, felt impressed to speak to him about it, but his time was occupied with "seekers." She had not gone far on her road home, when she felt she must go back and speak to him about the Sabbath. She returned and talked with him quietly about the matter. Will it do any good? God knows. It is ours to sow the seed.

PLAINFIELD, N. J.—The young people had a "corn roast" on the evening of October 1, at the home of Frank Kellogg, in the woods.—The men's club had an up-to-date "straw-ride" (electric truck) and camp-fire, Sunday evening, October 16, among the Watchung Hills.—Dr. Rosa Palmberg spoke Sabbath day, October 15. A reception was held for her at the church the evening of the same day.—The Junior society is doing good work under the superintendency of Mr. Franklin A. Langworthy.

NEW MARKET, N. J.—Dr. Rosa W. Palmberg spent the Sabbath, October 22, with us, speaking at the morning service and at the Christian Endeavor prayer meeting, and explained many of the Chinese customs at an informal reception given in the evening.—The Ladies' Aid society's monthly business meeting and supper was held at the home of C. E. Rogers, October 19. About fifty were present.—Four of the local churches have begun a series of evangelistic meetings. This week the pastors are holding services in three near-by schoolhouses; later the meetings will be held in the several churches in order. We are anticipating several weeks of stirring services.

MILTON, WIS.—The "Old Folks' day" service, held on Sabbath, September 24, was one worthy of special mention. Those in the society who were eighty or more years of age were escorted to church by some member of the Christian Endeavor Committee and given seats of honor in willow rockers placed near the pulpit. Each person upon entering the door was provided with an aster, the aged wearing the white or delicate tints and the younger the brighter hues. In the choir were seen several who in former days were faithfully found there, among whom were Sherrill Clarke, the chorister for over thirty years, and his wife, Mrs. W. P. Clarke, Mrs. A. R. Crandall and others. Seated in the pulpit with the pastor was the Rev. W. T. Millar, for many years pastor of the M. E. church of this place and now eighty-three years of age, who offered the prayer, most comprehensive and earnest. The sermon by Pastor Randolph was full of appreciative, helpful thoughts, he closing with an appropriate song, playing his own accompaniment on his guitar. The whole service was indeed a beautiful one, long to be remembered by the large number in attendance.

The Philathea class of the Milton Sabbath

school began its second year, October 1, under the able instruction of Pres. W. C. Daland. It now has a membership of twenty-two. The following officers and committees were elected: president, Miss Alberta Crandall; secretary, Miss Harriet Oursler; treasurer, Mrs. Tacy Inglis; press reporter, Miss Cora Clarke; Volunteer Committeé, Misses Ferne Crosley, Amelia Rittenhouse and Lois Green; Social Committee, Misses Lena Oursler, Marguerite Ingham and Mary Swinney. The class meets at the usual hour at the home of Miss Myra Campbell, just east of the church. Any visiting friend will be cordially welcomed.

The district Christian Endeavor convention, comprising Walworth, Rock and Green counties, convened in Milton October 7-9. Although the visiting delegation was small, the attendance was good and each session full of interesting, helpful thoughts.

Over twenty-five Milton Endeavorers went to Albion, Sunday evening, October 16, to attend a Christian Endeavor rally. Among the number were Pastor Randolph and the Hon. J. C. Barthoff of Milwaukee. The weather was perfect and those in attendance report a grand meeting.

Pastor Randolph preached Sunday morning and afternoon of October 16 at "Sandy Sink" and Newville respectively.

Hon. J. C. Barthoff of Milwaukee, formerly of Milton, spoke to a good-sized audience Friday evening; and in his earnest, convincing way showed that real success in life can not be attained without the acceptance of Christ.

Solomon's Mistake.

It was not the fact of an Egyptian alliance which ruined Solomon; it was his idea of his religious life as a separate thing from his family life. This is indicated in what he said about the house he built for Pharaoh's daughter. "And Solomon brought up the daughter of Pharaoh out of the city of David unto the house he had built for her; for he said, My wife shall not dwell in the house of David, king of Israel, because the places are holy, whereunto the ark of Jehovah hath come." The ark was the symbol of the presence of God. Solomon separated his life into two parts. From his life as a husband he excluded his religion. He barred and bolted one part of his life against God, under the excuse that it was not holy enough for God's presence. This is the secret of his ruin.

Christians in all ages have been guilty of Solomon's mistake. "We are willing," says Ruskin, "for Christ to occupy the parlor and chief room, but we wish to keep a stool in the kitchen upon which the devil may sit and lick the pots." The essence of

Phariseeism was in separating the life into "sacred" and "secular." They scrupulously tithed mint, anise, and cummin—that was sacred; but they neglected weightier matters of law and judgment. Peter needed a special vision from heaven to convince him that nothing was "common, or unclean."

The supremest wile of the devil has ever been to persuade the Christian to build a house for Pharaoh's daughter—to leave something in the life unconsecrated. To the Christian there is nothing "common or unclean," or unfit for an offering to God, if it is permissible to the man. God has given this world to his Son—its business, its society, its recreations, its work, all its manifold and diversified activities. The whole cosmos is the subject of redemption. No Christian has any right to covenant with the world, the flesh or the devil for any division of the territory or the time. There is no chamber of the soul at which Jesus does not knock.—*Joy Bells.*

The War on the Bible.

There is a rising storm of protest over the action of the Illinois Supreme Court in excluding the Bible from the public schools. In other States, the people are awaking to the far-reaching importance of the issues that would be involved were the Illinois precedent to be followed elsewhere. In the Western State, there was a significant coöperation of the Jewish, Catholic and agnostic influence against the Bible. It has been the glory of this nation, since the foundation of the Republic, that we had an open Bible. Now that the first serious blow against the freedom of God's Word has been struck, who can tell how far the assault may be carried? Nation after nation, which had lain under the blighting restraint imposed upon its religious freedom has shaken off the shackles. Shall we suffer the Bible to be shut out of our schools in obedience to the same power that has made it a sealed book to nearly all South American republics? There is no room in our public schools for dogmatic or sectarian teaching, and there should be none. But the Bible belongs to no one church, or sect, or denomination. It is the divine message that has come down to us through the ages; the moral and spiritual manual of all hu-

manity; the foundation of all law and the source from which society has drawn everything we deem admirable and worthy in our civilization. It is indispensable to the education of the young and the formation of human character. This is the book which the plotters against the Christian religion would exclude, if they could, from every school in America. It is not a local or even a State question, but a national one. We see the same battle waging in other countries. In Saxony it has been going on nearly six years. There, however, the defenders of the Bible have fought a good fight, and thus far the modern science reformers—who would eliminate Bible study from the schools or have the sacred book interpreted after the manner of some of our own "advanced" theologians—have been compelled to make compromises. Saxon Protestants, and especially Lutherans, while willing to shut out sectarian teaching, are resolved that religious instruction shall continue, with the Bible as the inspiring source, and that "the person of Jesus should stand at the center of instruction." They insist that the great central figure of all history should not be eliminated, but that the teaching must be such as will make "the mind of Jesus live in the child," who must be taught to recognize him as the great example for the human race. If the battle for Bible exclusion is to spread here, as we believe it may, there will soon come a testing time for all true Americans who have at heart the perpetuation of those principles which are essential to national life and greatness. "Blessed is the nation whose God is the Lord."—*Christian Herald.*

"You want to be true, and you are trying to be; learn these two things: Never to be discouraged because good things get on so slowly here; and never fail daily to do that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into that sublime patience of the Lord. Be charitable in view of it."

"True worth is the deposit which good life makes in the storehouse of character. A man may leave the doors of that storehouse wide open without fear. Only his own hands can remove or waste the treasure."

CHILDREN'S PAGE

The Grievances of Puff.

ALICE ANNETTE LARKIN.

Puff was very, very angry. She wandered up and down the back porch, waving her fluffy white tail fast and hard while the fluffy white hairs on her back stood almost on end.

"Me-ow! me-ow! me-ow!" she was saying but nobody paid the least bit of attention to her. Buster, the fat little dog, who was trying to take a nap in a sunny corner of the porch, opened one eye but that was all.

What could be the matter with such a pretty white kitten on such a pleasant November morning as this was? Well, let me tell you. In the first place, Puff belonged to Doris, who was really one of the main causes of Puff's unhappiness this morning.

Doris had been so much pleased when Aunt Jennie brought her the fluffy little kitten that she had decided to name it Puff because she herself liked cream puffs so well. And she was very fond of Puff, the kitten, too.

But trouble had come to the fluffy white kitten in the big white house this morning; there was no doubt about it.

Doris, who had been eating breakfast with her father and mother a little while before, had suddenly glanced up from her plate to see Puff playing with the pretty gold-colored knobs on the sideboard. Then the big bright sun, shining in at the windows, had cast so many dancing little shadows on the sideboard itself that Puff put out her fluffy white paws to catch them, when, lo! the claws were so sharp that they left a long, ugly-looking scratch on the polished wood. "Oh, mercy sakes!" exclaimed Doris' father as he grabbed the white kitten and put her out through the front door.

"My poor, poor kitty!" cried Doris sadly. "She didn't mean to do anything naughty." So, just as soon as her breakfast was eaten, she hurried out to comfort the little white kitten, who was curled up in a dejected little heap on the window-sill.

But when Doris tried to pick her up, she put out her long, sharp claws again, and gave her little mistress such a scratch that she pushed her from the window-sill saying, "There, you hateful kitty! guess you needn't scratch my woodwork either!" And she went back into the house with a very disgusted look on her usually happy face.

So that was what was the trouble with the fluffy white kitten this November morning.

"Me-ow! me-ow! me-ow!" she was saying very loudly. And again,—

"Me-ow! me-ow! me-ow! me-ow.
I am going to leave this house right now;
There are plenty of children who'd like, a good
cat,
And would give me nice food; but, better than
that,

They'd treat me so well I'd be willing to stay;
So good-by, Mr. Buster, I'm going away."

And with a shake of her fluffy tail she pattered down the back steps. Buster opened both eyes this time, and seeing that she had really gone, he got up, stretched himself, and looked up and down the yard.

"Guess I'd better keep track of her," he said to himself.

And Puff, with her head held very high, wandered through a little gap in the fence and into the next yard. Then she stopped in astonishment, for there on the doorstep lay a big black dog while a smaller one was chained to a post near by.

And the big black dog was saying in a deep, gruff voice,—

"Bow-wow! bow-wow! bow-wow!
I'd just like to ask what you're doing here now;
If you know when you're wise, you'll hustle right
home,
For cats are not liked here, so hurry up—come!"

And the smaller dog joined in with his "Bow-wow-wow-wow!"

"Why!" thought the white kitten, "I supposed everybody liked cats. Guess I'll try that little brown house down there."

So she pattered softly up to the little brown house. Nobody was in sight, not even a dog or a chicken.

"This is just the place," she declared. "They'll surely be good to me here." So she curled up in a little round ball on the front walk and prepared to make herself at home.

Then suddenly she heard some one say,

"Shoo! shoo! scat! scat!" and there in the doorway stood a woman with a broom, and she evidently was not using it to sweep the house with, either. "Scat! scat!" she cried again. "Oh, how I do hate cats! If I had my way, I'd drown every cat and kitten in this town."

Puff opened her eyes very wide but she didn't wait to hear any more. Out of the yard and down the street she ran as fast as she could go.

"Mi-ew! mi-ew!" she said faintly, for she was very much out of breath. But she dared not stop until she came to a big brick house on a little hill.

"Mi-ew! mi-ew!" she cried pitifully. "I really believe I'm lost, and nobody wants me. I most wish I'd stayed at home." But what was this coming?

It proved to be nothing worse than old Ned, the big black horse, but Puff was very much afraid of horses and this one was coming very close to her and saying in a language that was quite hard to understand,—

"Neigh! neigh! neigh! neigh!
Come on, little kitten, let's frolic and play;
Just jump on my back, and we'll have a fine ride,
Oh, yes, you can do it! You haven't half tried.

"Neigh! neigh! neigh! neigh!
I really am glad to have company today;
For the dog has run off and the donkey is sick,
So come now, jump on; there, hurry up quick!"

But what hurrying the little white kitten did was in quite another direction. Over the stone wall she jumped and through the orchard she ran, not daring to look behind her.

At last she lay down in the shelter of a big haystack where no one could see her, and oh, how she longed for Doris to cuddle her in her arms once more. But Doris did not come, and at that very minute she was walking up and down the street, calling, "Come, Puff—come, kitty, kitty, kitty."

But Puff did not answer, and, had it not been for Buster, the fat little dog, I fear that my story would have had a sad ending.

But just as Puff had given up all hopes of ever seeing her pleasant home again, she heard a familiar patter, patter, patter, and a well-known voice was saying,—

"Bow-wow-wow-wow-wow!
It really is time to go home right now;
For supper is ready, your milk is all warm,

And I think by the clouds that it's going to storm."

And leading the way back through the orchard and on up the street, he escorted Puff toward home, feeling quite proud of the fact that he had rescued her for his little mistress.

And the fluffy white kitten following meekly behind had learned a great many lessons that bright November day.

And she said to herself as she curled up for a nap in her basket near the fire,—

"Mi-ew! mi-ew! mi-ew! mi-ew!
It seems to be almost too good to be true;
But I'm really at home and there's nothing to
fear;
I think I'll not venture to run off this year.

"Mi-ew! mi-ew! mi-ew! mi-ew!
My mistress is kind and so patient and true;
I know I shall stay here as long as I live,
And I surely shall try no more trouble to give."

And she went fast asleep in the basket. So even a little white kitten can learn that it is not a wise thing for cats, or dogs, or even boys and girls to run away from home.

"Grit."

Over in Scotland there once lived a stout, tall, busy youth, who was known among his neighbors as the "grit barelegged laddie." One day he called upon the village schoolmaster and said: "I wish to attend your evening school."

"And what would you wish to study if you came?" the teacher asked.

"I want to learn to read and write."

The master looked into the lad's face, shrugged his shoulders in a knowing way, and said: "Very well; you may come."

The lad could not see into the future, nor had he any dreams of greatness. He had only a great desire to know. He was eighteen years old then, and could neither read nor write; but before he died he wrote his name among the great and honored men of the earth. He was George Stephenson, and became the great railroad engineer.—*S. S. Evangelist.*

"Jesus Christ is not the same today to the Christian of long standing as when he first believed. The better the Christian, the better the Christ. But still Hebrews xiii, 8 is true."

DENOMINATIONAL NEWS

Last Sunday night, at the home of Pastor Van Horn, the organization of a men's missionary club was completed. Two enthusiastic and well-represented meetings have been held. The society is to be known as the Barnabas Club and will meet the first Sunday night in each month. Its object is to promote spiritual life and to awaken interest in the cause of missions and in all other lines of Christian work.—*Brookfield Courier*.

Rev. and Mrs. M. B. Kelly Hurt.

Rev. and Mrs. M. B. Kelly and their daughter Ruth were victims of a runaway accident Sunday in which both Mr. and Mrs. Kelly were severely injured, says the Nortonville (Kan.) *News*. Mr. Kelly was badly bruised and shaken up and Mrs. Kelly received a large gash over the eye which required medical attention and nearly rendered her unconscious. She was taken to the T. C. Davis home near where the accident occurred, but was able to be taken home in the evening. Mr. and Mrs. Kelly were starting out to make some calls and were driving one of F. W. Kenyon's horses. It is thought the shafts in some way irritated the horse which began kicking and plunging. The buggy was overturned and Mr. and Mrs. Kelly were caught in the fall. Little Ruth escaped with a slight bruise on the head. Mr. Kelly pluckily held to the horse until help came. We are glad to note they are reported mending rapidly.—*Alfred Sun*.

Nominated for Congress.

Ex-Governor George H. Utter of Westerly, R. I., was last week nominated by the Republicans for member of Congress. His name was placed before the convention by Samuel H. Davis of Westerly, who paid a glowing tribute to the sterling worth of Mr. Utter, and in regard to his public career said in part:

"He has served for four years as a Representative in the State Legislature of Rhode Island, during one year of which he was Speaker of the House; for two years in the Rhode Island Senate; for three years as Secretary of State; for one year as Lieutenant-Governor; and for two years as Governor and Chief Executive of the State."—*Alfred Sun*.

Going to China.

Dr. Grace I. Crandall has received word from the Seventh-day Baptist Missionary Board that they have accepted her offer to become Doctor Palmborg's assistant in the Medical Mission at Shanghai and she is expected to sail about January 1. She will leave Milton in about two weeks for Alfred, N. Y., where she will visit her brother. She will also make a visit at North Loup, Neb., on her way to the coast.

Doctor Crandall has been practicing medicine

here for three or four years and has many patrons and friends who will miss her greatly but who will join in wishing her great success in her chosen work in China.—*Milton Journal*.

President Daland preached at the Seventh-day Baptist church Seventh-day morning. Pastor Randolph was able to attend the services but was not strong enough to preach.—*Milton Journal*.

Preparation and High Day Sabbath.

S. F. RANDOLPH.

Through the interest and kindness of a Christian brother, I came in possession of Dr. A. E. Main's late *Bible Studies on the Sabbath Question*; and with it there came a request to state what I thought was wrong in the author's views, as expressed on pages 58, 59 and 60, regarding the time Jesus was in the tomb. This request was made because of difference in opinion when we were investigating the subject many months previous. Believing the reply may reveal truths to some others it is offered for their consideration.

The views presented here regarding the time of the crucifixion and the resurrection are substantially the same as those held and taught by our former noble leaders, Samuel Davidson, Wm. M. Jones, Nathan Wardner, J. W. Morton, Dr. A. H. Lewis, Charles Potter and many others who are now reaping the reward of toilsome lives, spent in search of God-given truths.

Though, as nearly all admit, the question has no direct bearing on the Sabbath, and is not so important, yet it is a Bible truth that has been overlooked for more than a thousand years.

I wish to state just here that, so far as seen, the part of Brother Main's work relating to the Sabbath is just grandly arranged for thoughtful study and investigation. In that I bid it Godspeed.

In the SABBATH RECORDER, Vol. 68, page 233, near the bottom of first column, the same author expresses the belief that the sacred Scriptures are self-explaining and self-correcting. Near the middle of the other column is this: "The writer would like to say for himself here that he reveres, exalts and loves 'the Book his mother read,' more and more." God grant that we all might believe and feel the same.

Now compare the above statement about the Scriptures being self-explaining, with

what is said in the book on page 58 about harmonizing them. I too am liable to err; but if the pen is crossed in any of my writings, please show me where.

I will now reply in this public way to the request of the brother referred to in my opening paragraph. From expressions on page 58 and near the bottom of page 60 I infer that the writer was puzzled with my tract, "Millions in Error," before him. Now please read nine lines at the middle of page 17 in *Bible Studies*. These lines express what ought to be the state of mind, and desire, of all Christians. For that reason I can not accept certain statements, made on the pages you refer to, about harmonizing those Scriptures.

In the preface of the tract mentioned above, a complete harmony of the texts and the solving of nine difficulties is claimed by giving each writer the credit of meaning just what he says. Herein lies the supposed objection, and reason for calling it a "dogmatic interpretation." Then, on page 58 (*Bible Studies*), it is stated that "our Saviour, then, was crucified on Friday." But Hastings is the only proof offered, and the author is not positive, as may be seen by other statements on page 58.

Your three questions, my brother, all relate to the Passover sabbath, and to the day of the week on which it came. I will try to give your questions a "fair and candid consideration", as you request.

To the first, I answer: "In no other place than John xix, 31 is the Passover called a "high day" in so many words. It was the five attendant circumstances, given further on, that made it such, and not that it came on a weekly Sabbath, as claimed at the top of page 59 in the book. It is very true the four evangelists all call the day following the preparation the sabbath. It is true also, as stated near the bottom of page 58, that it was "an annual ceremonial sabbath," and the sabbath referred to in every verse on that page, except Luke xxiii, 56, means the same day. Examine my Harmony Tract if you please.

Second: Why we ask you to believe that the other texts in Study XV of the book, referring to the next day, have reference to the Passover sabbath only, is, first, because the harmony of God's Word on the subject in both testaments requires it. Sec-

ond, I know of but five or six ministers in the denomination who advocate the opposite view; and to my knowledge not a single tract has ever been issued by the Tract Society in support of two sabbaths on the same day. On the other hand, thousands of tracts, by more than twelve different authors, have been published by that society in support of the two sabbaths with a day between them. Third, the evidence given hereafter shows the same to be true. These are the reasons. We ask you in love to believe them for truth's sake.

The Jews in the wilderness were commanded to prepare a double portion of food on the sixth day for the Sabbath; and so ought we, as Brother Main suggests. But otherwise than this, I know not a single instance, these disputed texts excepted, giving any intimation that the weekly Sabbath had a so-called preparation day. Now, how about the other preparation day? John xix, 14 says, "It was the preparation of the passover"; and verse 42 says, "It was the Jews' preparation day." Of course, this is not disputed, but is a strong intimation that it was peculiar to them only. But why was it a Jewish preparation day more so than for the weekly Sabbath?

1. It was not binding on Gentiles or Christians in later days, after the typical law was annulled.

2. They had to put away leaven from all their dwellings on that day.

3. Their paschal lambs had to be killed, roasted and prepared with bitter herbs, as on no other occasion.

4. They had to have ready for next day one kid, one ram, two bullocks, also seven lambs for a day by day burnt offering.

5. There had to be fine flour and oil for a day by day meat offering, and wine for a continual drink offering.

These things made it a genuine Jewish preparation day.

The next day was a "high day", because 1. It was the beginning and most notable of the great seven days' feast (Num. xxviii, 16-25) which commemorated their deliverance from bondage.

2. No leavened bread was to be eaten on that day or during the feast. At other times it could be eaten.

3. All unnecessary or servile work was forbidden on that day.

4. In the evening beginning that day, by the Saviour's order, the Passover Supper was eaten (Luke xxii, 7-18) which was one day before the regular time, and contrary to former custom and to the Levitical law. This was done to fulfil the Scriptures. (See item 6, after "Third" below.)

5. They were to offer, as burnt sacrifice, one lamb, the ram and the two bullocks; also the goat for a sin offering.

6. On that day and on each day of the feast following, they made a meat and drink offering for each animal slain.

These things made that sabbath a "high day" without any identity with the weekly Sabbath.

Third: That there was a day between the Passover and the seventh day Sabbath is shown by the following facts:

1. The Jews were too strict to have a guard set on the weekly Sabbath; but the next day being secular time, they had it done.

2. "Friday crucifixionists" and Bible scholars generally agree that the body of Jesus was entombed late in the afternoon, or just before sunset; consequently there was not time for the secular business of buying and preparing the spices and ointments without violating the fourth commandment. But there being a secular day between the two sabbaths, there was ample time for the buying and preparing.

3. Astronomers compute time backward as well as forward, and they say the new moon at the Exodus, the beginning of the Jewish year, and month Nisan, came on Thursday. And at the time of the crucifixion the fifteenth of Nisan was the fifth day of the week, which was the Passover sabbath.

4. Historically, I understand the Eastern or Greek Church for over three hundred years held that three days and three nights intervened between the crucifixion and the resurrection. The Friday crucifixion was handed down from Romanism, the same as the Sunday sabbath. Why believe one and not the other?

5. For further Scripture proof, in Daniel ix, 27 we read, "In the midst of the week he shall cause the sacrifice and the oblation to cease." The fourth day of the week will answer to that prophecy much better than the sixth, the next to the last.

6. The crucifixion being on the fourteenth of Nisan made Christ the true Antetype. At that time and forever thereafter, he took the place of the paschal lamb which the law required to be slain on that day. (See Harmony Tract, page 21.)

Modern history, sincere scholars, astronomical calculations and even modern Greek should have no weight if they conflict with ancient history, plain statements of the Bible and Christ's own words.

In Study XVI every passage given relating to being in the sepulcher, all scholars know means the same length of time. Jonah i, 17; iii, 3 and 1 Samuel xxx, 12, 13 all mean about 72 hours. Dispute these texts and Christ's own words in Matthew xii, 40 and you have nothing left in the Bible to express that length of time. It would all be untrue. Think of that, my brother! I freely admit that other texts have reference to fractions of days.

The Talmud, and Brother Ch. Th. Lucky's honest belief of later days, are only human and founded on the same Romish teaching as the beliefs of Sunday advocates. I prefer Bible evidence and think you will, if seen.

To page 60 of *Bible Studies* we need give but a passing notice. From the stand the author takes, he well says, "Matt. xxviii, 1 is not easily interpreted." He then honestly says, "Matthew may intend to say that at that hour the two Marys went to 'see the sepulcher.'" Then eleven literary works are cited as proof, instead of believing what the Bible says.

Doctor Lewis once said, "It is better to know just what the Bible teaches, than to know what men say about it."

As to the verb "dawn" (Luke xxiii, 54) on page 60, a great majority of true Sabbath reformers have taught that it was a correct rendering; and the same Greek word in Matthew xxviii, 1 should be translated "drew on." This view was held by various translators.

* * * * *

Now, my brother, if you are as much benefited by studying these lines as I have been in searching for the truth and writing it, you will be a wiser man.

Farina, Ill.,
March, 1910.

SABBATH SCHOOL

LESSON VIII.—NOVEMBER 19, 1910.
JESUS IN GETHSEMANE.

Matthew xxvi, 36-56.

Golden Text.—"The Son of man is betrayed into the hands of sinners." Matt. xxvi, 45.

DAILY READINGS.

First-day, John xiv.

Second-day, John xv.

Third-day, John xvi.

Fourth-day, John xvii.

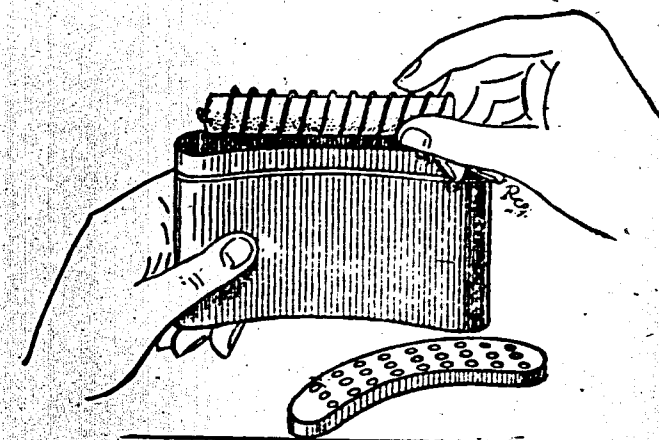
Fifth-day, Mark xiv, 27-50.

Sixth-day, Luke xxii, 35-53.

Sabbath-day, Matt. xxvi, 36-56.

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

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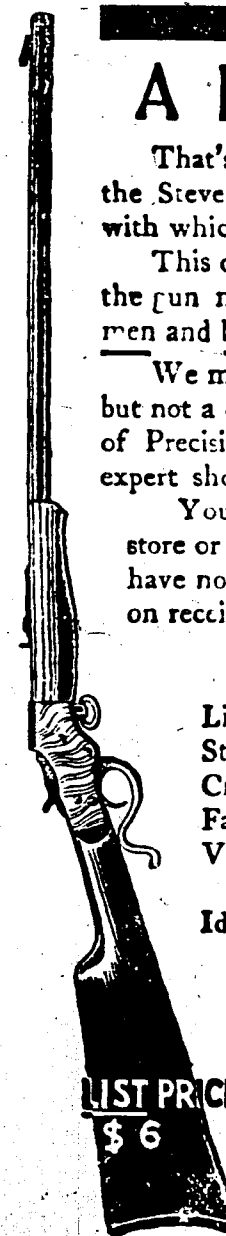
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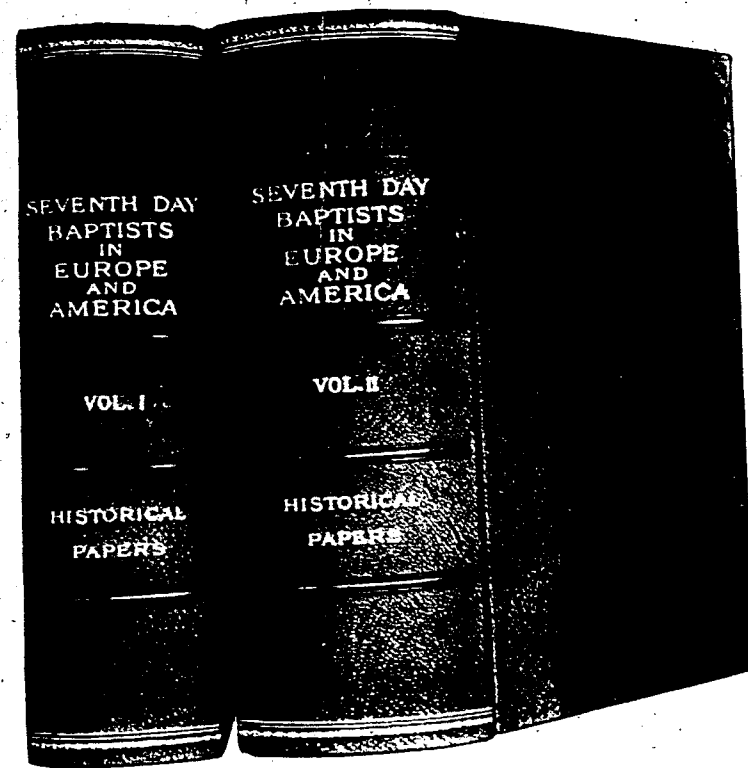
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—Samuel D. Robbins.

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