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The Sabbath Recorder

I think if thou couldst see, With thy dim mortal sight, How meanings dark to thee Are shadows hiding light, Truth's efforts crossed and vexed, Life's purpose all perplexed— If thou couldst see them right, I think that they would seem all clear, and wise, and bright.

And yet thou canst not know, And yet thou canst not see; Wisdom and sight are slow In poor humanity. If thou couldst trust, poor soul, Thou wouldst find peace and rest. Wisdom and sight are well, but trust is best.

—Adelaide A. Procter.

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EDITORIAL

What About the "Good Old Days"?

As we pass the Thanksgiving mile-stone in the year's journey, and draw near to the festive holiday week, it is appropriate for us to review, not merely the progress of the year just closing, but the gains of all the years stretching away along the pathway of the century. We hear so much against these "troublesome times" and in favor of the "good old days", that it may be well to take an inventory of the blessings we enjoy and compare them with what our fathers of 1810 enjoyed. While we recognize the worth, and revere the memory, of the men and women who stood true to their convictions and laid foundations upon which we are building, it is by no means inconsistent with our respect for them for us to express our gratitude for the improved conditions under which we live. They had much for which to be thankful; but we have a hundredfold more. I would not wish for the good old days of even fifty years ago, to say nothing of those of a hundred years ago. The world in which we now live is far preferable to that which I remember as a boy; and I have unwavering faith in the continued social progress and Christian growth that shall give our children better surroundings and more glorious opportunities than their fathers knew. The world as a place for physical and spiritual development has changed more in the last hundred years

than in any thousand years before. If Washington and Jefferson should return to earth, they could hardly realize that the world of today has grown out of the world they knew, so completely transformed has it come to be, under the hand of civil, educational and Christian progress.

In Washington's time there was no national Thanksgiving day, no united Christian effort in Young Men's Christian associations, Endeavor movements, missions in which Christians of all faiths united in loving efforts for the uplifting of men. Since those days sectarian prejudices have melted away before the incoming spirit of charity and Christian unity, until today even the laymen of many faiths are united in brotherly efforts to win the world to Christ. The days for burning witches, and banishing Baptists, and hounding all who do not accept a state religion, have long ago passed away; and we live in an age of Christian progress such as the "good old days never knew." There was never a time when so many true men and women were working for the higher spiritual living.

This does not mean that sin is not still deep rooted, and that many are not crowding the broad road to ruin. But it does mean that as a whole the world is gaining in brotherly love, in efforts to ameliorate human suffering, in matters of social betterment, and in higher and more widespread spiritual attainments.

HOW ABOUT MATERIAL IMPROVEMENTS?

Let those who long for the good old days look carefully at the ways of living, and the comforts of life today as compared with those of 1810 A. D. Take the simple matter of food products. It is wonderful to think of the difference between the luxuries with which people then were familiar, and those we now have. The people of 1810 never saw in their winter markets the tropical fruits with which we are familiar every day. Indeed, the very lands where they grow, Florida, Texas, California, either did not belong to the United States or were waste places on the face

of the earth one hundred years ago. They then belonged to England, Spain, France and Mexico. Had those countries been gardens filled with fruits there were no railroads to bring them to this country or to carry our products to them. Think of trying to live without a stove of any kind for cooking purposes, and having to do all cooking by open fireplaces! Such things as yeast-cakes, baking-powder, granulated sugar, and nearly all the foodstuffs found in delicatessen stores, were unknown at the beginning of the century.

Again, how would we enjoy the open log cabins, with none of the conveniences of gas, electricity, hot and cold water, and modern heating apparatus so common nowadays? The housewife of 1810 had no sewing-machine, no washing-machine, no carpet-sweepers, no refrigerators, no ice-cream freezers, no matches; and there were no carpets on the floors. Every family carded its own wool, spun its own yarn, wove its own cloth and made its own clothes. No ready-made furniture stores, no shoe factories, no clothing stores—they were unheard of in those good old days. People had to do without rubbers or water-proofs, for there were then no rubber goods.

There were no street-cars, no means of travel excepting on foot or with horses. The pedestrian in city streets groped about on dark nights with his own tin lantern, for street lights were then unknown. The locomotive had not been invented, and steamboats were having their first trials; there were no telegraphs or telephones, and mail was three days going from Philadelphia to Washington. The daily paper was almost unheard of, and people in America knew practically nothing of the great world beyond the deep. All writing was done with sharpened quills, and all printing was done with wooden presses operated by hand. Photographs and pictures were unknown, only as some wealthy one engaged an artist to paint his portrait.

In these days of railroads, steamships, telegraphs, telephones, automobiles, and ten thousand luxuries to make home beautiful and fill it with comfort; in these times of free public schools, of enthusiastic mission work, of benevolent institutions and of splendid culture in the arts and sciences, who wants to go back to the "good old

days" of which some people constantly talk?

Interested in the Tract Society.

The people seem to be awakening to the needs of the Tract Board; and since the appeals in the RECORDER of October 31 and November 14 have reached our readers, several gifts have brought cheer to the workers. Only this morning there came a check to the editor for \$100, "the gift of a friend," while another for \$100 unexpectedly came to the treasurer. It would require only fifty-five such gifts to make up the entire amount needed for this Conference year, including the debt as well as the work now planned. Among ten thousand Sabbath-keepers there ought to be fifty-five who are able and willing to give one hundred dollars. Then the money of the small givers could go to replenish the treasury for new work that could not be foreseen at the beginning of the year. Furthermore, the board should not be left with barely enough to complete the year's work, and be obliged to start on a new year with an empty treasury. Everything now indicates that we made no mistake in expecting large returns from the appeals made in the RECORDER.

Friends, whatever else we do, let us not allow the approaching holidays to pass without seeing both the Missionary and Tract boards entirely out of debt, and with money enough pledged to assure them that the year's work can be completed without fear of indebtedness. This is the right thing to do, and as a people we can not be satisfied with doing any less. Our own holidays will be all the more enjoyed if we see to it that these debt burdens are removed from our boards.

"Close Writing."

Some years ago I clipped from a paper a little item by C. H. Spurgeon in which he said, "When men have much to say in a letter, and perceive that they have little paper left, they write closely." Then he applied this to the way men should work when life is nearing its close. There are many of us who have passed life's noon-day and are rapidly nearing the sunset. We have but a little more time to work and

what we do must be done quickly. As one who has much to say in only a little space writes closely in order to get in all he can, so must we whose time is short improve well what is left us. We can not afford in our writing now to write carelessly, as a schoolboy writes, sprawling his letters all over the page. We must condense and write closely, making every day count, and put in only that which is worth while. We know not how soon we shall be called to leave forever our work on earth, and the all-important question should be, "Are we doing all we desire to do for our homes, for the church, for the schools and for the causes that need our assistance? Have we made provision for some of our money to go on after we are gone, helping the causes we now love? Are we improving the few remaining years by filling them full of good work for our fellow men, or are we selfishly living for ourselves, and allowing our opportunities to go unimproved? Every thought of our lives now should be, How can we make the most of what little time is left?"

Social Problems Recognized.

"Christian society ought not to permit the existence of any industry which can not succeed without the labor of women and children under unnatural conditions. . . . The first care of the Christian employer should be not his profits but his men. He should think not so much of getting work out of them as of helping to form those habits of industry which contribute to health and character."

These words are from a report of the Joint Commission appointed by the great Episcopal convention held in Cincinnati. The convention appointed thirteen commissions to promote practical activities in their respective dioceses, along lines of social reform. The relations of capital and labor received considerable attention, and the essential need of church work in such social matters as public health, proper housing of the poor, proper amusements, remedies for the social evil, and proper hours and methods of labor. Three well-attended meetings were held by this commission on social service, showing an earnest desire to meet, in a practical way, the difficult social problems that confront the church.

Much is being said in these days about socializing Christianity. It is claimed that popular religion concerns itself too much with the work of saving individuals, and not enough with that of saving society. I can not see how society is to be saved en masse, only as it comes through the salvation of individuals. True, certain things may be done in a general way to better social environment, and thus give individuals a better chance to develop Christian character; but before much gain can be made in general lines of social betterment, there must be individual conversions enough to put socialistic methods into operation. The first great need of our time is to reach the man, and to fix individual responsibilities for the welfare of the community at large.

"Go in Peace."

To the poor woman in the streets of Capernaum Jesus said, "Go in peace." He had been foretold by the prophets as the "Prince of peace," and at his coming the angels sang, "Peace on earth." When he departed he comforted his own with the words, "Peace I leave with you." Since that time millions troubled with sin have heard his gracious words, "Go in peace", and have found the peace of God. My brother, have you heard them? What a joy comes to a penitent soul, when the burden of conscious guilt is thus removed. "Great peace have they which love thy law."

Light in Darkness.

When brave patriots were driven from their burning farmhouses and their ruined Italian homes into the mud lands and marshes of the Adriatic, they rebelled against the providence that had overwhelmed them. But afterward, when out of their very extremity beautiful Venice—"the queen of the Adriatic"—arose, the Venetians thanked God for the providence that had driven them there.

This after all is but a sample of human experiences. It often happens that men rebel against that for which they afterward thank God; they weep and cry out today against the things for which tomorrow they will have reason to be most grateful. Happy is he who can see with the eye of faith the silver lining to every dark cloud.

EDITORIAL NEWS NOTES

The people entering the port of New York are not the only ones who have trouble over the customs duties. News comes from across the ocean, of a couple who crossed the boundary between Italy and France to attend a funeral in Nice. They carried a wreath of flowers to which the inscription was attached by a fine bow of silk ribbon. A duty amounting to \$25 of our money was demanded. The mourners protested that the flowers were wild flowers, but were informed that the duty was on the silk, not on the flowers, and that it must be estimated by the gross weight of the memorial emblem. When the bearers of the wreath proposed to throw away the ribbon, they were informed that they could not do even that on French soil without paying the duty; so they went back to Italian territory, disposed of the ribbon, and returned to Nice too late for the funeral.

The King and Queen of England are to be crowned Emperor and Empress of India, on January 1, 1911. There is no precedent for such a ceremony, and the announcement has caused great surprise. It is hoped that the plan will remove much of the growing dissatisfaction among England's Oriental subjects.

Andrew Carnegie celebrated his seventy-fifth birthday by making a \$3,500,000 gift to the Carnegie Technology schools in Pittsburg, Pa. He had previously given \$20,000,000 to these schools.

The government's efforts to secure a verdict of over \$30,000,000 against the Standard Oil Company in Indiana has failed. The jury returned a verdict of not guilty, as instructed by the Judge. This ends one of the most important litigations against a great corporation, and evidently puts an end to the government's efforts to assess the Standard Oil Company in Indiana.

On November 20 Justice William H. Moody retired from the Supreme Court of the United States on account of ill health.

He retires under the provisions of a special act of Congress which allows him to receive the full pay of an active member of the court. No successor has yet been named.

Tolstoy is Dead.

Count Leo Tolstoy is dead. The ban of the church was not removed, and the bishops have been informed by telegraph that requiems are not permissible. Burial according to orthodox rites is considered out of the question. The government is reported to have sustained this decision of the church. Tolstoy was excommunicated in 1901.

All day long the peasants of Russia passed through the death chamber hung with pine boughs, and many of them kneeled at his bier in token of their love for the "poor man's friend." Countess Tolstoy sat beside her husband's body for hours, kissing his face and exclaiming, "The light of the world has gone out." She left the hut in which he died only to attend matins which she supposed would be held in the school chapel, but fainted when told that no requiem could be sung. Tolstoy left a request to be buried without pomp, wreaths or rites, under "Poverty Oak," on the little hillock where he played when a boy, and where the peasants have been accustomed to congregate.

Throughout the night, at the close of which he died, throngs of poor people pressed around the lowly hut, spellbound, knowing that a matchless personality was being taken from them; and when word was gently passed out from the death chamber, there was a moment of silence, and then every head was uncovered and sounds of sobbing filled the air. They exclaimed, "His heart was burst by his unbounded love for humanity."

President Hadley, of Yale, not long ago entertained at dinner the son of one of his classmates, the youth being a Yale freshman. The conversation turned to football and what the president had to say on the subject was news to the freshman, who realized the fact with considerable surprise. He listened for some time, and then said to Mrs. Hadley, condescendingly enough: "Do you know, Mrs. Hadley, that only illustrates the old saying that one can learn something of anybody."

SABBATH REFORM

Gems of Truth.

"We ought to obey God rather than men."
—Peter, in Acts v, 29.

"Let every man be fully persuaded in his own mind."—Paul, in Romans xiv, 5.

"A man of principle plants himself on his convictions and there stands like a rock."—Josiah Strong.

"I am an advocate of the largest religious liberty to all people in our own land."—Ex-President Grover Cleveland.

"To arrive at the truth we should spare ourselves no pain, but certainly inflict none on others."—Sir John Lubbock.

"I have very little confidence in legislation. Religious legislation is always attended by very great danger."—S. H. Greene, Baptist.

"A state should not interfere in matters of conscience; for be a man a pagan or a Christian, Protestant or Roman Catholic, Brahman or Mussulman, his religious beliefs or ignorance of religion should not bias a government or debar a citizen from the enjoyment of his rights and privileges."—Henry M. Stanley.

"Even Japan, China, and so-called heathen countries put few restrictions in these days upon religious liberty. May despotism and tyranny of every kind be soon supplanted by freedom in the American continent."—Rev. Francis E. Clarke, President Society of Christian Endeavor.

"I am ashamed of some Christians because they have so much dependence on Parliament and the law of the land. Much good may Parliament ever do to true religion, except by mistake."—Spurgeon.

Enforcing Religion by Law.

When Saul of Tarsus, "breathing out threatenings and slaughter," went up and down the land with the authority and warrants of law, trying to compel men and women to believe in religious matters as he did, or as did the majority, he was making the same mistake that is being made today by many religious leaders. Saul was conscientious and zealous, and well educated; but he was in error. He verily thought he was doing God true and loyal service by resorting to law to compel men—a small minority—to conform their religious beliefs

to his own; but when his eyes were opened to see the real genius and spirit of Christianity, he then realized that such methods were entirely wrong. He afterwards confessed that, instead of being in the right, he had been the chief of sinners. When his eyes were opened and the call came for him to labor in God's way, to make men see religious truth as presented in the Bible, he changed his entire plan, and ever afterward depended only upon the Gospel of Jesus Christ and him crucified, even allowing every one to be fully persuaded in his own mind. But Paul himself was willing to suffer every penalty of the civil law, and even die, rather than give up his conscientious beliefs as to the commandments of God.

Does any one think that the first great missionary to the Gentiles would have favored the enactment of civil laws against Jehovah's holy Sabbath, and in favor of the first day of the week, called Sunday? No, indeed: he would have resisted such unchristian legislation; and even though bonds and imprisonment had been inflicted, still he would have simply carried out his glorious determination to know nothing among them "save Jesus Christ, and him crucified."

In opposition to Paul's spirit and teachings, and contrary to the methods of Christ, who declared that his kingdom was not of this world, many Christian leaders of today seem to think they can make men religious by civil law. One would think, to hear them talk, that all that is needed to make this Nation a Christian nation is to place a civil law on the statute books, together with appropriate penalties for its violation. I presume no one doubts the propriety of some appropriate legislation against certain sins which endanger human life, or make it unsafe for those who have to live in society with the sinners. Probably some safeguards should be placed around the various precepts of the Decalogue to keep unbelievers from infringing upon the rights of others and from interfering with individual consciences. But laws that compel men to observe a sabbath which is not given in the Decalogue, and which is not so much as hinted at in the New Testament, can not properly stand in this class. When civil laws dictate as to which day men shall observe as a sab-

bath, or as to whether they shall keep any sabbath or not, they step within the realm of religious legislation pure and simple. Sabbath-keeping is a matter of conscience, which each one should be allowed to settle for himself; and if any safeguards are needed, they should be such as will protect keepers of the Sabbath of the Bible, just the same as they do those who conscientiously keep Sunday.

In the World's Christian Citizenship Conference many excellent addresses were given, recommending higher Christian citizenship. Many interesting facts were brought out regarding the attitude of different nations toward religion in general and toward Christianity in particular. Strong pleas were made for the recognition of God and of Christianity in the constitutions and laws of the States and of the general government. Special appeals for the Bible in public schools, for the teaching of Christian citizenship in both the school and the home, for the suppression of profanity, and for promotion of social purity were most excellent and timely. These are just the things that will make a nation great, and for these every Christian should pray and work. Every one should stand for pure politics and for righteousness in those we promote to office, and that, too, in such a way as to promote civil and religious liberty. But it seems to me a great mistake to begin at the legislative point; and put so much stress on civil laws just as though men could be made to revere a sabbath or to love the name of God by placing a law on the statute books of a State.

Men can be compelled to stop work by law, but that compulsion may make them hate the very name "sabbath," and drive them beyond reach of the Christianity in the name of which the law is made. Who supposes that statute laws against profanity will make hardened hearts love God? The offender may suffer the penalties of law and possibly be more guarded when officers are watching, but his heart will inevitably become embittered against Christians, and he driven into infidelity by such "blue laws." What folly for men to talk as though the one thing needful to make this a Christian nation is some rigid civil law to enforce a sabbath.

Take, for instance, the State of Pennsylvania, the home of the National Reform Association. This State is noted for its blue laws on the Sunday question. Scarcely another State has so rigid a statute against working on the so-called Lord's day. What has been gained by it? Is there any greater reverence for Sunday in Pittsburg or Harrisburg than in other cities? Do men throughout the State of Pennsylvania have any higher regard for the "Lord's day" than in other States? Here is a law over a hundred years old, imposing heavy penalties for violating the first day of the week, commonly called Sunday; and if such a law could make men true sabbath-keepers, surely Pennsylvania should have become a model Christian State long before this. If such laws as their sabbath law, and their rigid law against profanity could make citizens revere the name of God and sabbatize as they should, corruption in politics, in graft, and the sin of profanity should long ago have disappeared from the State. Pittsburg, Harrisburg and Scranton should now be good cities in which to find model governments and God-fearing citizens. As it is, I presume one could hear as much profanity and find as much sabbath-breaking and graft in those places as in others where laws are not so rigid. In point of fact, what good has come from Pennsylvania's strong laws against working on Sunday? Does anybody try to enforce them? I have known of one or two cases where, in a farming country, one has been put in jail for working his own fields. But these cases are mostly due to personal prejudices, where some neighbor out of spite has brought action against another. But how many thousands of workmen in the employ of corporations go on with their work every Sunday, and no effort is made to apply the law?

This cry for civil laws to promote Christianity in the hearts of men is contrary to Christ's plan. It is beginning at the wrong end. Let us all take hold of the work of making Christians of men in the real gospel way, and stick to it until they take the Bible as the rule of life and yield loving hearts to God, and the question of laws will settle itself, and we will not need to discuss the question as to whether or not this is a Christian nation.

The Pearl of Days.

REV. GEORGE SEELEY.

There was recently exhibited in London, England, a cord of pearls, about a yard long. It was made of sixty strands of tiny pearls threaded together and rolled into a rope more than one-half an inch thick. Of greater length and far more intrinsic value than this cord of pearls is the cord that is yours and mine today.

Each year has woven in it three hundred and sixty-five pearls, and one in every seven shines pure and white, a lovely pearl.

This lovely pearl is the Sabbath of the Lord coming every seventh day of the week, according to the unchangeable commandment of God found in the Decalogue. It was given for all time, and all people. Any change of this commandment is fundamental error and wickedness. It is nothing less.

May I ask the serious question, How have your pearls been kept? How will you keep them? In the great day when the Lord Jesus comes in glory, and all his angels with him, will he say to you and me, "These are they who keep the commandments of God, and the faith of Jesus"? Happy day; glorious consummation.

"A Sabbath well spent
Brings a week of content,
And strength for the toils of the morrow;
But a Sabbath profaned,
Whatever be gained,
Is a certain forerunner of sorrow."

Some people seem to think that what is needed in the church today is new ideas and new truth. But this is far from what the church needs. She needs above all things else to keep to the old truths of the Book inspired of God—to live and obey the Gospel, which always includes the laws of God. She needs earnest, believing, prayerful, enterprising use of the methods and plans already outlined: not a new and novel method of meeting a multitude of hindrances and obstacles that lie in the way, but fresh inspiration and new zeal to begin a more vigorous use of the methods already approved and of the truth already received.

As Seventh-day Baptists we do believe in the complete inspiration of the Bible,

from the beginning, when the Sabbath was instituted for man by Jehovah himself in Eden and consecrated to his own glorious service, down to the last Sabbath of time, when the last trumpet sounds that time shall be no longer.

As the peculiar people of God we have, in the twenty centuries that have passed, filled a place—though a small one, yet decidedly a most important one—and have been kept till this day—a "little flock". As Jesus said to his disciples, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." It is very wonderful how the Lord has kept the Seventh-day Baptists down the apostolic days, along the centuries of martyrdom, along the Reformation period, and through these later times, and keeps them still a separate people—separate from the Sunday-professing masses. And he will continue to keep them, till the Sun of Righteousness shall appear, scattering the mists and darkness of professing Christendom! Then the light of the Bible Sabbath shall become apparent to all, and the gospel millennium dawn upon the world.

A Sunday-keeping minister, writing to me recently, said that if I could read the Scriptures in the original languages I could see that keeping the first day of the week was correct and biblical. Well, I believe that if I could read the Bible in all the classical languages of earth and heaven, I could not find it there. Is this not true, my brethren?

*Sunnie Brae,
Moncton, N. B., Canada,
Nov. 17, 1910.*

"What periodicals we do have should be the best. In determining which these are we should be sure, first of all, that the weekly paper or the magazine for which we subscribe is edited not merely for the selfish interest of the proprietor, but really for us."

The source of nearly all the evil and unhappiness of this world is selfishness. We know it, but we still keep on being selfish. We see that the world might be made ideally beautiful if only all people would live unselfish lives; and yet we keep on being selfish.—*Minot J. Savage.*

Christian Education With Reference to Country Life.

C. L. CLARKE.

Conference, Salem, W. Va.

There has been a wide-spread growing attention to the importance and problems of rural life. This interest, nationally, has been stimulated largely by the Roosevelt Commission on Country Life. However, such an interest was destined to come sooner or later because social and economic conditions were getting ripe for such an awakening. The agriculturist is having his innings as regards public attention and interest. We hear much these days about industrial and agricultural education. The day has gone by when the leisure and the so-called professional classes can monopolize educational facilities and the interest of educators. Many of our American commonwealths are vigorously exerting themselves and expending much wealth to the end that the country people (largely agriculturists) and the industrial classes of the cities may be adequately and efficiently equipped for life. The technical high school, trade schools, and agricultural schools, which are being established the nation over, and the introduction of agricultural, and other industrial, courses in our common schools, high schools, colleges, and universities, are among the material manifestations of this growing interest in the industrial classes. It is also obvious how these concrete embodiments of a new social and educational movement, express an awakened interest in country life. (Professor W. T. Crandall read a very worthy paper on education for the farm at the last General Conference held at Milton, in which he discussed phases of the educational ideal for the farmer which this "new educational" movement is attempting to construct. Therefore, we will not touch upon that part of the field of Christian education with reference to the country.) May we not call it Christian education; for does not any training or education which fits human beings to live happy, useful, efficient, meaningful and valuable lives both to themselves and to society, rightly deserve to be called Christian? Is it not in harmony with the works and aim of Christ's life?

However, there are reasons for considering Christian education with reference to country life which are less superficial than the fact of a popular interest in country life. Religious education, historically, has had a very close and vital relation to country life. The ancient Hebrews during some of the periods of their greatest religious development and advancement were largely an agricultural people. Some of the most valuable religious conceptions which Christians cherish today were achieved by the Hebrews or revealed by God to the Hebrews when their mode of life was rural. We refer to advancement recounted in the middle portions of the Old Testament commencing with the Judges. The fact that Seventh-day Baptists are largely a rural people makes the subject one of additional interest to this General Conference. Of the Seventh-day Baptists living under urban conditions, a large percentage received their training during childhood and youth—the period of character formation—in a social and educational environment essentially rural. This undoubtedly has a great deal to do with the fact that they are now Seventh-day Baptists although living in an urban, business and social environment. We might infer further, that rural environment will continue to be the mother of Seventh-day Baptists because it is more favorable to the training needful for their production; also because such a conclusion is a corollary of the great social fact that the city has recruited itself from the country. A large portion of the nerve and brain which make the city a gigantic hive teeming with industry, enterprise and successful activity, has been, is, and probably will continue to be, country-bred, that is, trained during childhood under a social environment of the rural type. For an illustration ask yourself how many adult urban Seventh-day Baptists are there who did not spend at least their childhood in rural social environment. It probably will be possible to find two who did, to one who did not.

Although we have been emphasizing the tremendous importance of this field of inquiry, we would not minimize in any way or to any degree the very great importance of the relation of Christian education to city life. For this is also of very great moment

to the denomination, precisely because the great social fact of the inevitable migration of people from the country to the city. Some of our brightest and most energetic young people gravitate toward the city. This movement creates a grave problem for the denomination if it is to continue its interest in, and hold upon, these ambitious individuals. We may well ask what bearing has Christian education on this situation. What kind of education must be sought and made available in order to lessen the dangers inherent in this situation? But we will not trespass upon the field of the address following this paper, although the connections are close and vital. We simply remark in passing, that the committee on program chose two phases of education important to the denomination. And we leave the city phase to one more able to discuss it.

The phase allotted to me is so broad and inclusive that it obviously can not be treated in its entirety. Hence we shall confine ourselves to Christian education in its relation to some pressing needs and conditions in country life. The limits imposed on this paper permit the discussion of only a few elements in a Christian education which are necessary to the upbuilding of country life. An endeavor will be made to confine the discussion to those great needs for educational growth which are more or less peculiar to such life. Some considerations brought forth, however, are relevant to city life, but it will be indicated as we proceed why they are treated under this subject.

Now, kind listener, do not be disappointed if some very necessary and fundamental elements of Christian education are not discussed or are barely touched upon. The great breadth of the field of legitimate treatment under the allotted subject of this address, and the brief time at its disposal, make such seeming omission inevitable. Therefore, we shall discuss only three large needs which call for correspondingly greater activity in any education which attempts to dignify itself by the name "Christian." These three needs are: first, some of the crying needs connected with the home life; second, the need of rural people of *varied* interest in life; and third, the great need of a *country* ideal of life, the

manner of living. These will be discussed briefly in the order named.

First, home life. Social and economic conditions and changes have been, and are, tending strongly to a disintegration of the family. Home ties and family customs and modes of living are subjected to necessary readjustments. The status of the family and the function of the home are undergoing transformation. The family has undoubtedly a fundamental and necessary function in the making of life. But the point is, the modes and manners of fulfilling this function are undergoing sweeping changes. These changes, to be sure, are going on more or less unconsciously. And precisely here a great danger creeps in. When these changes are allowed to go on unreflectively, there is great danger of concentrating attention upon the needed readjustments of manner of living, and allowing some values of home life to slip away. Under the former régime human instincts could be trusted largely to secure and maintain the priceless values of existence for which the home stands. Where formerly instinct could be relied upon, the new and complicated social and economic conditions necessitate a reflective reevaluation of home functions. We of the younger generation sadly need guidance in these matters. You of the older generations little realize how imperative it is that we have deliberate counsel and light upon these matters. You are stable and sound in your views and evaluations of these things. Your formative years were spent, and your habits of life were formed, in a social environment more permanent and less shifting and volatile than the one in which fate has decreed that we must form our views, habits and ideals of life. The young people and the coming generation have emerged upon life in a historical period characterized by social tumult. They are in a storm on a raging social sea. The human instincts which lead to unquestionable and safe reactions with you under the stable social conditions of your time, for developing and maturing youth are no longer unequivocal. Unstable social conditions cause instincts to be unreliable; also the complicated social environment making new demands for adjustment and reaction unknown and unheard of twenty or thirty

years ago. As result of this condition of affairs there is a crying need of sound instruction and training in things which almost took care of themselves in the good old days gone by. This demand is a matter of serious thought and discussion on the part of sociologists and educators the nation over.

To be sure, chastity and purity have been problems as old as the human race. But let us be candid and courageous. The issues at stake warrant the abhorrence of prudery. The day has gone by when the young, growing up in the midst of the processes of nature, can safely be allowed to develop, ignorant of sex hygiene. Knowledge of sex hygiene is a fundamental condition, now more than ever before, of chastity and purity. Parents and teachers, even if they feel themselves incompetent personally to discharge their duties along this line, have no excuse for neglect. There is at least one society which stands ready to overcome this deficiency. The Society of Sanitary and Moral Prophylaxis of 9 East 42d Street, New York City, solicits opportunities to furnish scientific literature on this subject in the form of educational pamphlets appropriate to both sexes and to the various periods of growth. These various pamphlets the society distributes gladly for a very nominal fee. For further discussion of this very crucial problem we would refer to the admirable presentation by Prin. J. Fred Whitford in a section of his paper on "The Home: Its Need of Missionary Activity," read at the last General Conference at Milton. In one way this is a more serious problem in country life than in the city—and this because of the numerous occasions (oftentimes unknown by good people) under rural conditions to get the wrong kind of sex knowledge through vulgar channels. One reason of such occasions we will speak of in another connection further along in the paper.

General sanitation and hygiene are problems in the country requiring in some ways more knowledge and initiative on the part of each family than in the city. In the city the individual can and is compelled to some extent to depend upon administration by others more than in the country. Water supply, filth, garbage, sewerage and other

sanitary matters are regulated by a system larger than the family. In urban life a city system regulates these conditions, whereas in the country the family is responsible more completely for the situation. An illustration of what the home can do along this line may be found in prosperous and intelligent portions of the Middle West, where some families have their private sanitary, water, sewerage, heating, lighting and ventilating systems. In the country the family by necessity must be a sanitary unit. The hygienic sanitary conditions are created and controlled by the family group. The advance of chemical science has made it possible for the rural family to institute and maintain sanitary conditions of existence for itself. What is needed is enlightenment along these lines. Life in the country should be the most healthful, vigorous and productive. Conditions must be right in order to ensure this result.

Filth, house-flies and uncleanness are evils which people need to know how to combat. (One half of the blindness afflicting the human race could be prevented by properly washing the child's eyes at the time of birth.) People must be taught that such things are evils. The gospel of the bath should be preached. Unsightly dwellings and hideous museums which are by courtesy called homes require the healing touch of an appreciation of domestic art. A diet made up in part, or wholly, of food of a low nutriment value or unhygienically cooked and an unbalanced diet need the transforming influence of domestic science. Knowledge along these lines is developing rapidly. And country people have a right to possess it and the Christian duty to utilize it. They absorb with more or less avidity knowledge regarding feeds and feeding; the best kinds of stock and crops to raise; how to treat soils; how to raise swine, cattle, horses, sheep, etc.; but how many know there is a Cornell bulletin on the care of babies? But this leads directly into another phase of the home.

This factor requiring enlightenment regarding him, is the child. The child has acquired a new status in the family and a newly recognized importance in society. He can no longer be treated and trained according to the traditional modes. His

nature requires as never before a sympathetic understanding. It is pitiable how little most people know regarding this most wonderful of all growing things. How little indeed do most parents know regarding the conditions necessary for the child to live a normal life! Most of us unconsciously regard him and deal with him as though he were an adult in miniature, whereas, in fact, childhood is a unique thing. Psychology, sociology and anthropology are searching to discover precisely what the child is and how he can live his childhood to its fullest so that maturity the past, today parents must *know* childhood was lived to its fullest. Where instinct and custom could be relied upon in the past, today parents must *know* child-nature and what conditions to secure in order to ensure physical, mental, moral, and spiritual development. No longer can he be commanded, but he must be stimulated, nurtured and even cajoled, through growth. And this requires more than the former insight into child nature and constitution.

The third matter of which we will speak in connection with home life we may designate as the values in and of the home. In the more or less rapid disintegration of the older constitution of the family, American society is in great danger of forgetting or losing some of the intrinsic values of home. Have you not often thought we need the dignity and sanctity of sonship, daughterhood, brotherhood, fatherhood, motherhood, husband and wifehood preached? We do need a lively consciousness of the unspeakable worth and significance of these greatest relations of life. There is so much in modern life, the prevalence of divorce, for instance, which works toward the lessening of the appreciation of these relationships, that we must strengthen the home and raise the dignity of life by direct teaching on these points. There are so many things of common occurrence in life that tend to degrade and minimize the sacredness of the relations of husband and wife that we must strain every nerve to make every educational agency instil in the young a high ideal of married life. The greatest thing that a young man can prepare for is to be a real husband and father. The greatest opportunity God ever gives a

young woman is the possibility of training and fitting herself to become a wife and mother. If I ever despair of the human race it is because such multitudes of people precipitate themselves into wedded life with so inadequate training and such meager appreciation of its unspeakably rich possibilities in the way of fellowship, mutual helpfulness, responsibilities and comradeship in the work of life. The distinction between a place where one lives and a home is that home is a network of mutual and reciprocal responsibilities under the stress of which the finest traits of character and the most priceless human values the race has ever known grow and bloom. God save us from a decline or decay of this network of responsibilities, and teach us to appreciate their significance more than we ever did before, and to cherish them above all other social relationships; and may the Lord help us to teach our children their priceless value. The fool seeketh to evade legitimate responsibilities, but the wise man advisedly enters into them, knowing that wisdom, achievement, and character come thereby. If it were necessary to say more on this point we might call attention to the fact that sociology, psychology, anthropology, education and the many constructive social efforts of today, such as boys' clubs, social settlements, civic-center work, etc., are recognizing as never before the central importance of the home as a social institution. It is a sensible statement to say that the richest fruitage of a college education to a young man or woman is the awakening to an appreciation of the sublime significance and eternal human value of becoming the regal head or queenly mistress of a home.

The more specific application of this topic of the value of home and home ties to country conditions is this. Although the whole social group needs such gospel in country to realize more nearly the ideal country to realize more nearly the ideal home. For rural environment is less inimical to home life and to the strengthening and sanctifying of home ties. The country is more favorable to such a development, and we can rightly expect rural people to keep alive and nourish this ideal. For it is in the country that the family still retains some of its independence.

There it is more of a self-contained unit. But these things must be made a matter of intelligently planned and energetically pursued education by the home, school and church.

We must pass on to the second phase of our discussion, namely, the need of our rural population for more varied interests in life. The relative lack of complexity and consequent distraction predisposes life in the country to a temptation to which it too often succumbs. The comparative isolation renders country life liable to become too narrow and restricted in its range of interests. And that too under conditions which afford it more time to think things over. Thought is not distracted as much as in city life by frequent and varied contacts with many persons and with a multitude of happenings. From this condition two evils arise. Meeting and knowing fewer people rural people may come to know their acquaintances better,—in fact too well. The conditions of life open them to the temptation of knowing other people and their affairs too minutely. The opportunity to think the few matters over more fully away from the distractions of complex city life too often breeds gossip. It is not because members of rural communities are more gossipy than their city cousins, but because they are subjected to greater temptations to gossip. And gossip inevitably creates and fosters envies and jealousies which will make the life of a whole community unhappy and unlovely. A college professor once made the slightly exaggerated statement that if he had a boy to send to college and if he had the choice of sending him either to a college town, the main street of which was lined with saloons, or to a gossiping town, he would by all means send him to the saloon town. However, an unoccupied mind is the devil's workshop.

The other evil to which there is urgent temptation is the smug satisfaction of the rustic which renders his life and home of trivial human significance. If he succumbs to it, farm or self-interests make up the round of existence. Matters of immediate interest are his sole concern. Neighbors' affairs and local literature are his mental diet, and such nutriment can feed only a shriveled soul. An exceptional instance of

this species of sin comes to mind. And the conditions of the illustration suggest the line of remedy. An acquaintance, the head of a family living in the outskirts of a rural community, has found out nearly all the mistakes in judgment, character and conduct of the people and institutions of his small world. He sees no use for colleges in general and Alfred in particular. He berates higher education and thinks the good old ways of farming and doing things the only ways worthy of consideration. His children, of whom there is a goodly number, uniformly with one exception, scarcely possess the respectability and dignity of even common laborers. This one exception, by the way, is a daughter who was fortunate enough to have to seek employment as a maid. She was rescued from the home environment at an opportune period of her growth. Upon close analysis of this home one finds that the father has subscribed continuously for the local paper, but has provided scarcely anything in the way of a good weekly like the *Outlook* or *Independent*, to say nothing of magazines adapted to youth. The children learned to supplement this lack of literature by means of stray dimes expended for cheap novels demoralizing in their tendencies. And none of them with one or two exceptions will read anything, from choice, except a story of the yellow-bound type or the gossip in the local paper. In so far as they have any discoverable ideal or conception of the desirable, it shows itself in light amusement and the fascination of spending money. As far as is known, the father has provided his family well with respectable clothing and satisfying food. He never has been accused of being a poor provider. But the father never has shown any appreciation of the fact that he owed himself and his family good story papers, weekly and monthly magazines, and books, exactly as much as he owed them food when they were hungry or clothing when they were cold. He would purchase horses and fur overcoats for the boys, but he was too blind to feed and clothe their minds by placing at their disposal opportunities for contact with a world of thought and action larger and more absorbing and stimulating than the

narrow range of the immediate tangible things.

Country life affords, because of its greater isolation from rapidly changing movements and forces, an opportunity for more calm reflection and less superficial participation in world forces and movements. But if this opportunity is unappreciated and neglected, gossip, vulgar conversation, and reflection on the coarser side of life are rife. Rural people need to realize the moral importance of acquiring a wider range of interests than those which the pressing activities of their community force upon them. Many of the interests which the urban dweller has forced upon him the rustic *must provide* for by reading and social intercourse planned for mental improvement. Realizing this he can easily escape the temptations to gossip, to vend vile stories and to narrow his world of thought and action to affairs which are good and proper in their place but decidedly unlovely when they are all there is to his life.

The third problem or pressing need must be passed over briefly. Some one has said the Americans are a nation of monkeys and parrots. They are forever in the absorbing occupation of aping manners, modes of living and ways of thinking. There seems to be a grain of truth in this statement. If your neighbor has an automobile, you feel that you must have one, and so on. This tendency to imitate manifests itself in a way often quite noticeable among country people. The *better* toward which they are aiming is to live like their city cousins. Dean Bailey says that when he visited the Middle West in behalf of the commission on country life, some of the prosperous sections seemed to resent his mission among them. Their dislike was well expressed by one man who said to Mr. Bailey, "Why do you come to us in the interest of the uplift of country life? We're all right. We are getting along satisfactorily. Why! A man can make money so fast here that at fifty he has enough to move into the city and live the rest of his life." Mr. Bailey astutely replied, "Why do you want to go to the city if you are all right here? I came to see what could be done to make the country

life attractive enough so you would want to live here always."

We have already called attention to the fact that the rural social conditions are different from those in the city. Now the point is this. The country needs to check its subconscious tendency to copy and live according to the urban standard of life. It should seek to construct a lovely and elevating standard and ideal of life consonant with rural conditions. To develop a *country* ideal of life is the problem. But you ask what that ideal should be. It must be frankly said that no one can tell concretely what it should be. But since there is necessity for such a thing, if country life is to be attractive, if the country is to be good enough to retire in, let us face the problem. Recognition of it is the first step toward its solution. Realizing that there is such a problem we can at least cease trying to ape city modes of life and continue to hold city standards which in a rural situation are artificial and unnatural. Let us courageously attempt to construct an ideal of country life rooted in rural conditions. Such an ideal would be the flower and fruitage of rural life and not an exotic plant from the city struggling to express itself under conditions foreign to its nature.

Our time is up. Let us conclude in a word. The three great needs in country life considered propound great problems for Christian education. They are challenging education to greater tasks and more unstinted expenditure of energy. Let us seriously endeavor to realize their importance and clearly understand them. This is the first step toward their solution. Let us accept their challenge and make Christian education adequate to them.

True sympathy is never inquisitive. It reverences the divine in human nature too much to think to tear away the veil from the secrets of a troubled heart. There is a delicacy and a reticence which all self-respecting men feel and reverence in the most intimate associations with their fellow men. There are rare and sweet moments between kindred souls when barriers appear spontaneously to fall away and mutual utterance is granted without words.—R. J. Campbell.

MISSIONS

From the Corresponding Secretary.

Southwestern Association (Continued).

SABBATH EVENING.

The session opened with a song and prayer service—a good way to begin the Sabbath. Bro. A. J. C. Bond preached on Christ's parting message to his disciples. The sermon was good and prepared the way for the excellent conference meeting which followed, led by himself. The lesson was taken from the fourteenth chapter of John, which was used as the theme of the evening. The house was well filled. The day sessions have been pretty well attended. The attendance at night was larger, many First-day people being present. A good spirit exists between the churches of the town and our own people.

SABBATH MORNING.

The row of teams about the church at 10.30 a. m., Sabbath morning, indicated a good attendance. The main audience room of the church was pretty well filled. It fell to the lot of your correspondent to speak the message of the morning and his usual mistake was made by speaking too long. Many of the congregation were there for their first meeting of the association. Some he might not meet again until he should stand side by side with them at the judgment seat of Christ—we were all eternity bound. More of opportunity for decision was wrapped in this hour than in all eternity. How dare a man let the clock measure his message? This is one point of view. Another is expressed by a friend, a lawyer, who says: "Saunders is a steam-engine, but his terminal facilities are deficient." People said the meeting was good.

THE SABBATH SCHOOL

followed the service; some eighty people were in attendance. There is a fine lot of children at Gentry and some young folks, and a society, I judge, of nearly a hundred people in all who are Sabbath-keepers. The lesson was a temperance lesson. Speeches were made from three to five minutes in length. They were good.

One speaker waxed eloquent, and in denouncing liquor and tobacco said he had no objection to adding tea and coffee to the list. Immediately in front of the speaker sat the secretary of the Missionary Society, who became much excited and, so the speaker declares, shouted Amen, very much to his surprise, since only the day before the secretary had actually drank at his (the speaker's) table a cup of coffee. It is not known whether the speaker's good wife intended to tempt the weak brother with coffee, beyond what he was able to bear, or whether he had forgotten when he exclaimed Amen that he had actually drank, if he did. It is generally thought in Gentry that the speaker should blame neither himself nor his wife for the downfall of this brother.

SABBATH NIGHT.

The evening session commenced at 7.30. A short business session was held before the sermon, at which reports of committees were presented. It seems no deaths of official members have occurred in the association during the year. The Committee on Petitions advise sending the next session of this association to the Little Prairie Church. The Committee on Resolutions recommended work by the pastors of other churches for short periods of time, traveling expenses to be met by the Missionary Board.

The Scripture lesson of the evening was from the Gospel by John, chapter 16; verses eight to eleven were chosen as the texts. Bro. W. L. Burdick preached. The topic of the sermon was, "Of sin, of righteousness and of judgment." The sermon was one of power, searching the heart. The presence of the Holy Spirit was confessed by a great number of people who spoke during the after-meeting. A number of hands were raised for prayers.

FIRST-DAY MORNING.

A summer morning—too beautiful to remain indoors. The session opened at 10.30 with song. A congregation of some sixty people had gathered. Bro. J. H. Biggs led in prayer, and after reading from Paul's Epistle of fighting a good fight, he spoke for ten minutes of Paul as a warrior. Following this Brother Bond read and preached from Exodus—the message of God sent

by Moses to Pharaoh. There are two forces in the world, good and evil. They were arrayed against each other in the days of Moses. They are arrayed against each other today. Organize to fight sin and the taskmaster will increase the tasks—brick without straw. This war is on, Pharaoh against God; the magicians against the servant of God, Moses. Pharaoh yielded only step by step as forced to do. Victory was won by refusing the part concession of Pharaoh and coming out of Egypt entire with family and property.

The afternoon session was opened at 2.30. The first hour was occupied with woman's hour. Mrs. H. D. Witter was chairman. Mrs. E. D. Richman read the Scripture lesson, and Mrs. C. C. Van Horn led in prayer. The circular annual letter was read by Miss Nancy Davis, teacher at Fouke. One or more good papers were read and a selection of music closed the very good session.

Following this hour Bro. W. L. Burdick preached from Ephesians ii, 21. The temple in which we live, character, not made with hands. We will not attempt to give any outline of sermons. They have been a feast of good things to the people of Gentry. The closing session, at night, was a very good session. I hope to give something concerning it in another letter.

Trip to Peking.

MY DEAR BROTHER:

As it has been necessary for Mr. Davis and myself to spend the summer in Shanghai, we have been planning a trip to Peking this autumn, to give ourselves the privilege, which we have not previously enjoyed, of seeing and learning more regarding this strange land.

You may think that, after more than thirty years' residence in a country, one ought to be familiar with its customs; but this is a great empire and its habits and customs differ as greatly in different parts as its dialects, of which there are at least twenty-five.

We left our home this morning in company with a lady traveler from Cambridge, Mass., who is desirous of making the same trip. Our ship is of the Hamburg-American line and we are finding it most comfort-

able. The Yellow Sea is not proverbial for smooth sailing, but we are rejoicing in exceptionally fine weather. We go up the coast, calling at Tsintao (the German concession), then at Dalny and on to Tientsin, where we take the train for Peking. I have promised myself to try to write you a few items of interest en route. Our return trip will be from Peking to Hankow by train, then down the Yangtse by steamer to Shanghai, possibly stopping at Nanking.

Mr. Davis has been working hard all summer and seems to have reached about the limit of his strength, but I hope this change will prove to be just the thing for him and that he will return much benefited.

October 4.—This day has been spent at Tsintao, which is thirty-eight hours from Shanghai. During the morning we took rickshas for three hours, seeing what we could of this "New Germany." In 1898 the Germans demanded this beautiful peninsula of the Chinese government as compensation for the lives of some German missionaries who had been massacred in the interior of this province, Shantoong. There is no doubt that the taking of Weiheiwei by the English, the demand made by the Germans for this peninsula, and then the request of the Italians for a concession, had much to do with the Chinese government's being so readily drawn into sympathy with the Boxer movement in 1900.

It is perfectly marvelous to see what the Germans have accomplished in their possession within ten years. The area of their concession is about 300 square miles. The harbor is decidedly the finest we have seen in China. At low tide the water in the harbor is about fifty feet, so that large ships can easily come up to the wharf. It is a naval station and three million dollars have been spent in building breakwater and heavy wharves of granite masonry. This also extends for long distances around the harbor. Quite a town has already been built. All the government houses, church (which is Lutheran) and residences are of German architecture; and no Chinese are allowed to build according to their ideas, but must follow the direction of German architects. The place is kept beautifully clean, and this is such a contrast to Chinese towns. There

are about fifteen hundred Europeans and three thousand German troops.

We rode several miles through the town out to see the barracks, which are fine stone and brick buildings several stories high, all their surroundings paved and kept scrupulously clean. Stone is found here in great abundance, a fact which accounts for their fine macadamized roads and pavements. The climate is fine, at least ten degrees cooler than that of Shanghai in summer; so it has become a favorite summer resort, especially for Germans. The water is beautifully clear, hence good bathing. There are long lines of sandy beach. It is just a bit of old Germany put down in China and that evidently to stay. The Germans have built a line of railroad into the interior three hundred miles to Tsenan-foo, the capital of the province.

October 5.—We reached Dalny this evening. As it is a Japanese port, there was quite a display of red tape before we could land; then it was already dark. However, by taking the tram-car and riding for several miles, we got an *electric light* view of the town.

Dalny is the new commercial port of southern Manchuria and forms the terminal point of the south Manchurian railway for the Transsiberian service. Twelve years ago Dalny was practically unknown. A few fishing villages and huts (that reminds me, I wish you could see the *mud hut* villages of north China) along the shore, comprised the whole population. Then, during the six years of Russian occupation, from 1898 to 1904, it is said that twenty million roubles were spent by the Russian government in improvements. During the Russo-Japanese War this and Port Arthur, which lies a little southwest of Dalny, fell into the hands of the Japanese. The mixed population today (mostly Chinese and Japanese) exceeds fifty thousand. There are miles of macadamized roads with wide pavements, perfect drainage, tramways, telephones (local and long distance), electric lights, and many other improvements. I speak of these things that you may see what foreign enterprise and capital have done for many of these places in China, thus bringing commercial enterprise into this part of China as an object lesson to the Chinese.

October 7.—Friday morning, about ten o'clock, we reached Tientsin and decided to remain until Monday morning. Through the kindness of a friend in the Y. M. C. A. we found a very comfortable boarding place in the home of the agent of the "Northern Union Tract Society." In the afternoon our friend, Mr. Hayes, took us to visit several places of interest.

Tientsin was one of the strategic points at the time of the Boxer uprising, after which the walls of the native city were completely razed. This was because of the determined opposition to, and cruel and inhuman treatment of, the allied troops when on their way to the relief of the besieged legations at Peking. Now where once stood this great city wall is a fine boulevard along which runs an electric-car line skirting the city. With the exception of America almost every nation has a concession here with fine public buildings and residences, business houses, etc. But we were desirous of visiting the Chinese places of interest, and first went to the memorial hall of Le Hung Chang, which consists of gardens, lakes, pavilions, theaters, and dwellings for the family, who occasionally sojourn here. Perhaps the thing of most interest was the large number of tablets, wood, stone and marble, all commemorating the various official positions he occupied and the services he rendered to his country, some of them with the official stamp of the Empress Dowager. One is in a large pavilion, covered with *yellow* tile, which can only be used by imperial sanction.

Here, as at every place we visited, preparations were being made to receive the "Commercial Commission", composed of representatives of the various chambers of Commerce in American cities, who just now are visiting the important cities of China and being received with great honor.

We then visited the buildings of the Provincial Board of Education and the new Provincial Parliament buildings just completed. Tientsin is taking the lead in educational matters in China. This was the home of Yuan-shih-kai, the great viceroy who was deposed when the present Regent came into power, because of Yuan-shih-kai's treatment of the Regent's brother, the late emperor. There has been much talk of late

of his being reinstated, a thing we all long to see, as he was a progressive man and has instituted many reforms. It is thought, however, that he will not return until it is a sure thing that he will stay. We wanted to visit the reform prison started by this good viceroy but it was too far away. They tell us it is a great institution where many industries are taught and the inmates are treated like human beings, which can not be said of other prisons in China. However, we did visit an industrial school where there were eight hundred boys. This is supported by the gentry and officials. We went through several of the departments: carpenter shops where foreign furniture is made; a pottery where they were making pretty vases, drawings and paintings, all of which reminded me of our school of ceramics at Alfred; a paper-making establishment; one for weaving both silk and cotton goods; dyeing, embroidery, portrait-drawing and painting; beautiful lacquer work.

But before we could see all, the shades of evening were drawing on and we had to hasten on. Our friend said we must go to the old bell-tower in the center of the Chinese city. After climbing the stairs which must have done service for many hundreds of years, we were rewarded by a fine view of the city, with the foreign concessions in the distance. Then as we turned our faces in the opposite direction and saw in the gathering twilight the minarets of the Mohammedan mosques which were probably built there hundreds of years ago, and saw the seething multitudes in the streets below, who as yet know nothing of our Christ, we were thankful for the mission stations here and there over this great city and wished they might be multiplied many fold.

On our return we tarried at the Y. M. C. A. and had supper with our friend, Mr. Hayes, and his colleagues. Their work is located in purely Chinese houses in the native city. They have recently, with the help of the Chinese, bought their present location and hope to soon build suitable buildings for their work.

Our Sabbath we spent mostly in our room. Toward evening we went to call on an old friend, Doctor Kin, whom we came to know more than twenty years ago

in Japan. She was then working with the Southern Methodists, as she was adopted when a child and educated by one of their missionaries in America. She now has charge of a hospital and training-school for nurses here in Tientsin, which is supported by the Chinese government. She has working with her one foreign lady physician who is a surgeon, and a native nurse who received her training in a London hospital. This is a most interesting work, especially because supported by the Chinese. Doctor Kin is an exceptionally gifted woman.

Sunday morning we attended services in the American Board Chapel of their Anglo-Chinese College. Mr. Twing, of the International Reform Bureau, preached in English to an audience composed mostly of Chinese students from the college. Just opposite this church is the hospital, built some years ago by Li Hong-Chang, in which Doctor Mackenzie made such a good name for himself and the missionary cause.

In the evening we went to the Union Church in the English concession. As the pastor is on holiday to the homeland Mr. Ewing of the American Board Mission preached.

Monday evening, October 9.—Here we are in the capital city. We left Tientsin about nine o'clock this morning and were in Peking before noon, a distance of ninety miles, quite a change from the days of mule carts. Our friend, Doctor Martin, had sent a messenger to meet us and conduct us to his home, three miles away, at the Presbyterian Mission in the northern part of the Tartar city. We are very glad to find Doctor Martin, who is now eighty-three years old, in good health and wonderful vigor for a man of his years. I will send this on now and in my next try to tell you a little of what we see in Peking.

Affectionately yours,

SARA G. DAVIS.

Steamship Staatssekretar Kraetke,
Oct. 2, 1910.

Mission of Jacob Bakker.

(Continued.)

BIOGRAPHY OF DEACON K. J. GAWU.

K. J. Gawu was born some time in 1877; no parents living. He was converted in 1900 at Cape Town at a Bible school taught by a certain Englishman named Rodway,

who had first served in the Boer War, but who, on being converted, quit the service to preach the Gospel. I asked Brother Gawu how he knew that he had been converted. "Oh," was the reply, "I used to like to smoke, swear, fight and drink some, but since I received a new heart, the desire for those things is all taken away." (When he was telling me this I noticed how his face brightened when he spoke of the inward change which had taken place.) He was baptized during 1901 by a Mr. Jackson (an American), as he had several times asked Mr. Rodway (under whose preaching he was converted) to baptize him, but this gentleman did not believe in baptism.

He used to keep Sunday quite strictly, as he believed it to be God's Sabbath. He used to work at gardening for white people, to make his living. During 1908 he came in contact with Brother Olifan, who was asked to preach for them in their chapel in Cape Town, they not knowing that Olifan was a Baptist who kept the Seventh-day. He then accepted this truth, after he had examined it for some time. Many of the people were also convinced but did not change. Since then Brother Gawu has been several years at Wynberg (near Cape Town) to preach and teach. Many people are convinced of the truth of the Sabbath but as times are so hard and the people can not make a living by keeping the Seventh-day, they continue to keep Sunday. This is also the case at Lower Paarl, where Olifan now lives. All our people have to work for the white men, and hence are compelled to break the Sabbath most of the time; so, as Olifan puts it, they are keeping the Sabbath in a poor way.

In the Transkeie Country it is different. There the people own their houses and gardens and make their living without being dependent on white men. So Brother Olifan thinks we ought to start work there. He feels sure that in a year or two we would have good results.

LIST OF CHURCH MEMBERS.

1. Pastor W. W. Olifan; age about 40.
2. Jemima Jane Olifan; age about 40.
3. Deacon Kubalo Jantje Gawu; age about 33. Brother Gawu is unmarried.

4. Charles Sxabayi, evangelist; age about 40. Works on railway at Cape Town.
5. Joko Sobopa, evangelist; age about 40. Works in saw mill at Lower Paarl.
6. Elizabeth Sobopa, his wife; age 30-35.
7. Tom Mpongo Oubengu. At Johannesburg.
8. Sofia Adriaansi (age about 60), whose husband was sent to Robben Island, near Cape Town, as he was a leper.
9. Sofia Maarten, widow; age about 60.
10. Jephtha Maarten, her son; age about 28. Works in smith-shop.
11. Tekia Pheko; age about 28. Works around high school. Principal has given order that no one must speak with Tekia on the Sabbath question, as he misleads the people.
12. Crissi Mettije; age about 50. Left by her drunken husband.
13. Sana Metsien; lady about 30. Has drinking husband who also left her.
14. Walter Kewana; newly baptized; age 45-50.

Most of them, as Brother Olifan expresses it, keep the Sabbath in a poor way. When possible they observe it, but when compelled to work, they work.

(To be continued.)

A wise man has well reminded us that in any controversy the instant we feel anger we have already ceased striving for the truth, and have begun striving for ourselves.—*Carlyle.*

Love can live upon itself alone, but friendship must feed on worthiness. Therefore, the way to secure a friend is to be one.—*C. F. Goss.*

"Never be satisfied with what you are as a Christian. Yet you are entitled to find satisfaction in being a Christian, even though conscious of imperfection."

Gipsy Smith says, "What is needed is less of the church idea and more of the Christ idea."

WOMAN'S WORK

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

"Live day by day.

The path before thee doth not lead astray.
Do the next duty. It must surely be
The Christ is in the one that's close to thee;
Onward, still onward, with a sunny smile,
Till step by step shall end in mile by mile.
'I'll do my best,' unto thy conscience say.
Live day by day."

Summary of a Talk at Conference.

MRS. A. K. WITTER.

You ask me why Christian parents sometimes fail to win their children to the divine life? I ask you why Christ did not win all who lived in close association with him? We know these are not parallel cases, for he gave them none but perfect examples of a perfect life, while we often give unwise and unfavorable examples of what a pure human life might and should be.

Children of any age are attracted by whatever promises gratification of some prominent desire, and fasten attention upon that which gives present gratification. They study closely, if not apparently, those with whom they are closely associated, but who differ from them in their selections; and they draw conclusions that take strong hold on their formative natures, either for good or evil; and it need not be a very prominent evil that will cast the die for their future, since large trees from small seeds do grow.

Considering that we are seeking for light and guidance, we find in Deut. vi, that we are to "teach diligently" to our children the words God gave his children for their guide in all the walks of life. Have we each accepted the thought that this instruction means *me*? Or are we saying to ourselves, "Those instructions were for the Jews; I am a Christian"? Are we his children? Were not the Jews his also in every sense of the word? Is there any other rule by which our Father-God's in-

structions may be passed on to our children? Have we steadfastly applied our minds to these lessons that we may be prepared to teach? Can we teach properly what we do not accept as ours to do?

The blessed babe's earliest cries may be quieted by the loving, thankful tones of mother's tuneful murmurs of praise and gratitude in her own expressions, as her thoughts dwell on mercies bestowed. The child's attention may be drawn from some disaffection if taken upon the lap, rocked and soothed, while the mother sings "Mary's Lamb." Also sing that Father-God made the lamb with eyes to see where to go and how to get its food, etc., etc. Sing it, not to a set tune, but let the pathos of the creation and its provisions of grass and milk and other foods make the variations of sound to be in harmony. The child, becoming interested, loses its unhappiness, asks questions and learns some facts.

An intimacy between parent and child and an acquaintance with Father-God is begun, which, if carefully carried on, will be a strong cord for loyalty in a life of future care and toil; while the mother's love for Bible truths is being cultivated, and her interest in the apparently trivial—though weighty because essential—things of the outer world is increased, and they are found to be important in child training.

Again, when attempting to answer the queries of a young mind, we are not always in harmony with its thought, do not grasp its real import, and give an irrelevant answer, thereby turning the young mind into an unpropitious channel, where we would not have knowingly sent it, even to save our lives.

A very small child's words bring deep truths to the surface, and irreverent answers twist or blast its future, while careful, reverent response may—yes, will set its feet in the higher path of life.

In talking of the social pleasures of a worldly life, a regretful comment concerning the sacrifice, disappointment or self-denial that a professing Christian must make because of his or her church relations, would be sufficient to keep a lively, socially inclined young person from making an effort to understand the calling of the

Holy Spirit, and keep the ears forever closed to whatever phase of the question might be presented; and yet, we did not intend to influence them so and wonder how we are to blame.

In the ten words or commands Father-God says first, "Thou shalt have no other gods before me"; and Christ knowing the tendency of the age said, "Seek ye first the kingdom of God and his righteousness." If every home interest that patterns after popular outside interests, is carefully attended to in a spirit of earnestness, and the spirit of these commands is not prominent therein, have we given our children a leading toward the divine life? Can there be loyalty to any principle we do not understand and accept? Can children consider anything to be of importance except it be made prominent in our plans? Father-God has given us the Sabbath and particular instruction for its observance; he has also told us of its importance in his plans. If we make our house cares or business demands of so much importance that Sabbath eve is used for other than sacred purposes; if we spend the morning hours of the Sabbath in loitering, dressing in specially attractive or gala attire, in secular reading and conversation (the Bible excluded) and in getting dimmers, and the afternoon in discussing business and social plans at home or abroad, whether attending church and Sabbath school or not, are the children of any age impressed with the sacredness of *the God-given Sabbath* in which we were not to think our own thoughts or speak our own words? Is it any wonder that our young people slide so readily into the social relations of those who disregard the Bible Sabbath? Would you have your children loyal to God, make all your plans for life on the basis of loyalty, and *live to them every week*.

The injunction, "Train up a child in the way he should go," is in force now and brings its reward. *God promised to bless those who were obedient.* Christ says that we must abide in him and his words in us, if we would be his disciples; and "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." We need to be practical if our children are loyal to God.

What a Schoolgirl Ought to Know.

Our subject has no reference to book knowledge, but to a few common things every girl ought to know before leaving home to attend school.

She should have been taught correct personal habits; the proper time, frequency and kinds of baths; the right clothing for different occasions and the necessary changes to suit the weather; to have order in her room; to avoid placing clothing by an open window at night or in damp weather; to hang up her clothes and not leave them on chairs or on the floor; to carry umbrella and overshoes when likely to be needed; to take her meals regularly and not go to recitations without breakfast for the sake of an hour longer in bed; to eat a varied and generous diet, that she may not suffer for lack of mother's dainties; and especially she should be taught how to care for her health. All of these simple things should have become fixed habits so that she may not be dependent upon her mother for information upon every occasion.

A girl should know how to endorse a bank draft, buy a railroad ticket, check her baggage, send an express package, keep an expense book, pack her trunk, do simple mending and shopping, and many other ordinary things. She should know how to deport herself on the cars and in other public places, so that she may not appear too trustful, or too independent, but may be both dignified and courteous; the fullest meed of which can come only by both knowledge and experience.

All of this may seem very commonplace, but it is a commonplaceness constantly displayed. The writer has known girls to be offended because they could not without identification cash a draft; has seen them try to send a package by express on a railroad ticket and imagine they could check boxes without handles and do many other things which make them appear very unsophisticated.

For their own comfort, happiness and safety girls should be fortified with knowledge on all possible points before they leave home for school or elsewhere.—*Selected.*

News Notes.

BERLIN, N. Y.—The Ladies' Aid society recently gave a supper, thereby adding \$14 to its treasury. Old papers have been collected and thirty-two hundred pounds have been shipped. From this we are hoping to realize a snug little sum.—Three of our number have sought a warmer climate for winter. Though we miss them we are holding the fort, looking forward to their return in spring.—A Baraca sociable was appointed for November 8, at the parsonage, but Pastor Hutchins was called to North Loup, Neb., by the illness of his mother and the sociable was postponed. Arrangements are being made for a series of union meetings among the three churches of this place. Pray for us, that the effort may be blessed of God.

COMMITTEE.

Still a Fascinating Work.

REV. H. D. CLARKE.

The years are going fast and some day I must take a rest, though at present I feel as though I could, if spared, give ten more years to the work of placing, visiting, replacing and otherwise looking after orphans. It is a very fascinating work. A few items may again be of interest to the RECORDER family. Recently I took two sisters, aged six and eleven years, to southern Iowa and placed them three miles apart. They are unusually bright and promising children. Helen, the elder, just wrote: "Dear Mr. Clarke, I like my home fine. I can never thank you enough for taking me here. Come and see me. I went down to see my sister and we had a nice time but when I came home she cried."

The other day I met a company of fifteen boys and girls at Chicago just from New York. Previous arrangements had been made for them, and some went to Oklahoma, some to Kansas, Iowa and Minnesota. In March, 1904, I placed a brother and sister at Dunlap, Iowa, near each other. But there was one sister left in Brooklyn. I have been trying for a long time to get that sister. Success at last, and in this company came out the sister. I took her to the home of the younger sister and what a happy, joyful meeting. Eight long years' separation, and reunion at last. It was worth the three days' and nights' travel and all the cost to see that greeting. It was a little strange at first. It could hardly seem like sisters, but the dawning of the sweet fact was quick. As I drove up to the house, the girl placed

years ago, not knowing the sister was coming, looked out of the door and almost screamed: "Oh, that's my sister Grace!"

While I write I have a ten-year old Hungarian-Bohemian boy, as pretty as a picture and as intelligent as any boy I ever saw at his age, taking him to western Minnesota. I placed his two brothers there. His father, a tinsmith, died in New York City, leaving a young wife and seven children. She can not support them. She keeps now a baby of two years. A few days ago she kissed this sweet little boy good-by, and gave him a letter, and off he went to his "Western home." Is she lonely? Would you, dear reader, be lonely in parting with your bright darling?

A girl writes me that she is touring the Middle States and goes to the coast with her foster-parents "in our new touring car." This "Topsy never was born, never-had-any"-father, girl, was graduated in a state normal school (near where I placed her) at the age of sixteen years. She is full of gratitude and writes me a beautiful letter. A dear boy I placed six years ago I visited a few weeks ago. He has been very low with typhoid fever since last July and hangs between life and death. He greeted me with such a smile. The foster-parents had already paid out \$207 for medical services. They cried as they anxiously asked what I thought the end would be. They love him.

Children without homes! No end to this, it seems.

"Outside fall the snowflakes lightly;
Through the night loud raves the storm;
In my room the fire glows brightly,
And 'tis cosy, silent, warm."

But in the great cities are thousands who have *never* known what a "cosy" home is. The Nation wasted over two billions of dollars last year in intoxicants. What would that have done toward saving the lost whom Jesus came to redeem?

"To be able to do one thing well, and to have opportunity equal to the ability, may be better than to be a versatile genius."

We must have a social gospel to meet the times. It is the old gospel applied to the present.—*Bishop Anderson.*

YOUNG PEOPLE'S WORK

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

Christian Characteristics.

REV. A. J. C. BOND.

Prayer meeting topic for December 10, 1910.

Daily Readings.

Sunday—Different, in his life-principle (Eph. iv, 20-32).

Monday—In his deeds (Eph. iv, 1-3; I Peter i, 15).

Tuesday—In his language (Matt. v, 33-37).

Wednesday—In his daily toil (Eph. vi, 5-9).

Thursday—In his sympathies (Phil. ii, 1-8; Rom. xii, 9-16).

Friday—In treatment of enemies (Rom. xii, 17-20).

Sabbath day—topic: How must a Christian be different from others? (2 Cor. vi, 14-18.)

2 COR. VI, 14-18.

A study of Paul's life, as well as of his writings, reveals certain characteristics which every Christian should possess. Because Paul bore these marks in his life, he was capable of writing about them to others; and the Corinthians were in need of instruction—or, at least, they were in need of a new vision of the Christ, which would give them the true spirit of love. Love is the one dominating characteristic of the Christian. Without love, no matter what one may claim for himself, he is but sounding brass and a clanging cymbal. Having love, all else follows; for love finds various ways of expressing itself, and these various expressions of love become Christian characteristics.

In our lesson certain terms are set over against each other, representing certain objects and conditions which, Paul says, have nothing to do with each other. They are, righteousness and iniquity, light and darkness, Christ and Belial, believer and unbeliever, sanctuary and idols. There are five in either group. Christ is the center of one and Belial is the center of

the other. To say that Christ is the center of the Christian's life is like repeating what has been said about love. God is love. Christ is the revelation of God. To be Christlike is to reveal in our lives the characteristics of Christ—is to be the Son of our Father. I remember very well when, a boy of eight or ten years of age, I went to a last day of school in a neighboring district. I remember several things that happened that day. But one thing I remember especially well, for it pleased me very much. A man who was there and who knew my father, said to my older brothers, referring to me, "There is another John Bond." He thought I looked like my father; that my features resembled his. I have had people tell me that I walk like my father. I do not know that there is anything very peculiar in my walk. There must be something characteristic. When I was at home in West Virginia two years ago I met with a young man who had gone to school to me, and whom I had not seen for five years. He said, "Your beard would have fooled me, but I knew your walk when I first saw you across the street."

Christian characteristics are our resemblances to Jesus in our daily walk. We should be careful how we walk. If we bear the characteristics of Jesus, those who know him will be able to say of us, "He is a Christian." But, what is more important, those who do not know him, seeing the qualities of life in us and being attracted by them, will seek to know the source of these things, and we will be able to recommend the Master of our lives to them.

THE FLOWER.

I shall borrow an illustration from a brother minister, which will fit in here very nicely, I think.

Christian characteristics may not always be easily discerned, but the more closely a genuine Christian life is examined, the more clearly are these characteristics seen.

One may make with her hands a flower that will look very much like a real flower. At a distance you can not tell one from the other. Upon taking a closer look, you are able to tell which is the natural flower and which is artificial, but even then the difference is not so very great, and you

marvel at the resemblance. But put the magnifying glass on the one and then on the other, and see the difference. The more highly the artificial flower is magnified, the uglier it becomes; but the more highly the natural flower is magnified, the lovelier it is.

A moral life may look well enough to the careless observer. We often hear it said, "He is just as good as a Christian." The trouble may be with the Christian to whom the person is compared. But it may be that the vision is blurred. If we could see as God sees, things would look different.

Let us study the characteristics of our lives in the light of the Holy Spirit. If our life is artificial and ugly, thank God that, through the power of that Spirit, there may come not only light to discern, but life. And that life unfolding day by day will become more beautiful until it is transplanted in the garden of our God.

FROM PRESIDENT HADLEY.

(The Chicago Record-Herald.)

The following is worthy of the careful consideration of all thoughtful young people.

NEW HAVEN, Conn., Oct. 3.—President Hadley preached the annual matriculation sermon to the students of Yale University this morning. He chose for his text "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind," and in part said:

"There are two sides to a man's religious life: an emotional side and an intellectual side. His heart and his mind must act together. He must intend to follow the right as he sees it; he must also take the trouble to see it as it is. A one-sided religion, which develops the heart without the head, or which develops the head without the heart, is of little use to the individual or the world about him.

"If we had to choose between the two things, the religion of the heart and the religion of the head, I suppose that the first is more fundamental. A man must intend to do right rather than to pursue his own selfish ends. He must love his God and his neighbors more than he does himself. The attempt to construct a social or philosophical system where the spirit of devotion shall be omitted, and enlightened selfishness shall be made to take its place, always has failed and always will fail.

"A man whose heart and soul are wrong can not become religious by putting his mind and strength upon it; and no one who faces the facts squarely really thinks that he can. But there are some people who, consciously or unconsciously, make the opposite mistake—who think that a man may be religious by intending to do right without putting his mind upon it. This

is a practical danger that we have to face every day of our lives. It is not enough to intend to do right. It is not enough to do right when we happen to see it. We must arrange to see things as they are; we must think out the consequences of our doing to ourselves and to others."

TO THE LEADER.

Ask the Endeavorers to name Christian characteristics which occur to them. Write these on the blackboard and discuss them under these three heads: (1) Their relative importance; (2) How to secure or cultivate them; (3) How use them for others.

If the response is not voluntary, call upon certain ones to discuss particular characteristics.

"A Chance for Boys."

Last week attention was called to the series—A Chance for Boys—prepared by Mildred Welch for the Presbyterian Board and begun in this issue. Special arrangements have been made by your editor for publishing these articles in our department. Do not pass them over, but read them with care and be sure to call attention of your younger members, Intermediates and Juniors, to them. Read them at your meetings and ask your pastor to read one each week from the pulpit. They will make capital five-minute sermons for the children.

A Chance for Boys.¹

It is a good thing to be a hero and we all wish we had the chance. What dreams we have of how we would carry the enemy's breastworks, the dead and dying all around us, and fall at last ourselves, our faces to the front, our country's victorious banner waving over our dead bodies!

Or we wish we could win the Carnegie medal for heroism, or belong to the immortal Legion of Honor. If a fellow only had a chance!

You have a chance, boys, a chance to serve the world and your fellow men as none of your friends who will be lawyers, engineers, merchants or teachers, will ever serve it. Have you guessed it—the ministry? But it does not sound attractive, does it? The ministers you know don't

¹By permission of the Executive Committee of Ministerial Education and Relief of the Presbyterian Church in the United States.

look like heroes. They look like they had a hard time and you know they never can make money and they always have to be looking out for other people instead of themselves, so that if that is being a hero, just please excuse you.

It is all true, and yet, boys, here is your chance; the glorious chance to be a hero which you have all been wanting. I think it is like that beautiful old story some one has told us of Gaston de Foix.

In the year 1512 the Spanish and the French were fighting each other on the sunny plains of Italy. The Spanish army had won famous victories on almost every battle-field of Europe; the French army was only the broken half of the great force Louis XII. had sent to Italy. But it had at its head Gaston de Foix, the nephew of the King. He was hardly more than a boy, but so brave, so bright and dauntless that his scarred and battered soldiers worshiped him.

One day there came a crisis in the battle. Two battalions of Spanish infantry that had conquered in every fight were about to break through the French lines and Gaston de Foix determined to lead a charge against them. His men pressed close about him, begging and pleading with him not to throw his life away. But while they still urged he suddenly broke away, crying: "Let him who loves me follow me!" and spurred his horse towards the enemy's lines.

They hesitated a moment, then every nobleman of France, every rude hired soldier, every peasant with a lance, followed with that cry, "Let him who loves me follow me!" ringing in his ears.

The Spanish were not used to giving way but they gave way before that onslaught. The lilies of France waved above the lions of Aragon and a great shout of triumph went up from the victorious French.

But the gallant boy-general lay dead on the field and about him, nobleman, peasant and soldier, lay those who had answered that brave call with their lives. You would have followed him, too, wouldn't you, boys? Then listen—for still that cry rings out and in the forefront of the battle stands the Christ, that Christ who understands all a boy's thoughts and longings, and he calls, "Let him who loves me follow me!"

So clear, so sweet rings out that call, and as in that other battle fought so many hundred years ago, the brave, the strong, the loving will answer it. Will you be among them, boys?—*Mildred Welch.*

Heart to Heart Talks.

REV. E. D. VAN HORN.

II.

In my last talk I tried to emphasize the fact that it is not an easy thing to lead the Christian life; that to follow Jesus calls for a life of strenuous endeavor, self-sacrifice and heroic conduct. Jesus said, "Strive to enter in", thereby implying that it was a difficult way; "If any man would come after me, let him deny himself, and take up his cross daily, and follow me." If any one talks about making it easy for young people to be Christians and keep the Sabbath, he is talking about a physical impossibility. He may not realize it, but he is talking contrary to the teaching of Jesus and Christian experience. Now the Christian life is no cheap affair, and the sooner we get a due appreciation of its real value the better it will be for us and the cause we represent. If we realize that it is going to cost us much to attain it, then we will not be looking for a soft way and will not be disappointed when we are called upon to endure hard, patient toil, and sacrifice much worldly pleasure and gain for the prize set before us.

Now I would like to talk over with you for a moment how this principle, when applied to our daily lives, would affect not only our individual lives but our denominational life. You see we are not to live simply for ourselves—that would be selfish; so while our fathers and mothers and others who love us are seeking to help us, we must not forget that we have an obligation to them, the denomination and the world at large. I suppose you have all read the splendid articles which were given at Conference by Mr. W. K. Davis and Mr. W. H. Ingham, and published in the RECORDER of September 12 and 26. They delivered these addresses with one object in view, that of emphasizing the duty of the denomination to its young people, and it is an obligation which the denomination ought not to ignore; but while it is planning

to help us, what attitude do we take towards it and what are we planning to do for it? Is the debt all on the part of the denomination to us, or do we owe it something?

In the first place I want to ask in all sincerity, Have we appreciated what has been offered us and done for us along the lines of industrial employment where we could be true to our convictions and keep the Sabbath? You will forgive me, I am sure, if I speak plainly and cite two or three out of a great many instances where Seventh-day Baptist concerns have earnestly sought after, and offered liberal inducements in a financial way to, our own young people and then in the end have been compelled to turn to First-day young people for the help which they had to have. It has not been long since the manager of our publishing house was in great need of competent employees. For example, he wanted some young man to spend three or four months in preparation to operate a linotype machine and offered special inducements to any one who would prepare for the position. The position would have been a permanent one with a good salary in a Sabbath-keeping establishment, with splendid Sabbath privileges. He advertised through the RECORDER, made personal appeals, made a long journey to see one young man, and finally in discouragement and desperation came into New York and literally dragged an Italian out to Plainfield to do his work.

Only recently a member of another firm told me of similar difficulties in getting competent workmen. A bookkeeper and stenographer was needed and they advertised in the RECORDER for the same but they are still compelled to do their own work. A Sabbath-keeping firm? Yes, and under the shadow of a good Seventh-day Baptist church. There are many more such instances that might be cited, but I have not the time to call attention to them. The fact is, we have a number of manufacturing plants that need day laborers and skilled workmen and would be glad to give the positions to competent Seventh-day Baptists but to a large degree they have to fill them with the man who is "available" whether he be a Seventh-day Baptist or otherwise.

It has been charged, I think wrongly, that our young people have been discriminated against by the managers of these industrial plants. Now I venture this suggestion, young people: If any of you were ever discriminated against, it was not because you were Seventh-day Baptists, but because you were incompetent to fill the coveted position. There are Seventh-day employers who would rejoice to give you a good position if you are trained and competent to fill it, but they simply can not jeopardize their business by putting incompetent workmen in responsible places. Too many of us don't think of this. We think if a position is open, it ought to be given us regardless of our qualifications. In Mr. Ingham's articles he states: "No individual concern or large establishment can make a success unless the help is both permanent and competent . . ." Mr. Ingham here utters a fact well worth our pondering. The success or failure of an industrial enterprise depends then in no small degree upon the qualifications of the *employee*. That is where our responsibility comes in. Do we realize it and are we willing to come to proffered positions *carefully prepared* and in faithfulness and loyalty seek to promote the success of the business? Then we shall not lack for employment. This is a day of trained specialists and without training we can not expect to command the attention of employers. Trade schools, commercial schools, industrial schools, all kinds of schools exist for the preparation of men in all professions; and if we as a young people expect to compete with others, we must be willing to spend time in preparation.

What I have said applies with equal force to those who would occupy positions in our denominational schools. I am proud of the young men who have spent the necessary time in training and have come to fill important positions on our faculties, but there are still other positions waiting—opportunities for some one not only to keep the Sabbath but to render an inestimable service to the denomination.

I have not spoken as I have to discourage industrial establishments for Seventh-day Baptists, but to call attention to the fact that if they are to succeed, and we as a people are to succeed, we must be willing

to get ready for them. Let us be willing to prepare and train ourselves until our services are simply indispensable. Let us make ourselves so valuable that we will not have to seek the jobs but the jobs seek us. This will mean an uphill climb; but remember we are not looking for ease. It will mean self-sacrifice; but remember we are doing it not for ourselves but for others and the sake of him who said, "If ye love me, ye will keep my commandments."

New York City.

Alfred University Notes.

Judge Peter B. McLennan was in Alfred, October 24, in the interest of the State School of Agriculture. College assembly was called at half past eleven, so the Judge could speak to the students. He spoke of the early struggles of the University and the difficulties overcome by the founders of the institution. Gradually he led us in the growth of the University to the founding of the Seminary, the State School of Ceramics, the Agricultural School, and the raising of the debt, until now we are in a better condition than ever before. He then urged upon us in our every-day work. Wednesday morning, of himself to the work of the University. Although Judge McLennan is with us each year at commencement, we were glad to have him visit us in our every-day work. Wednesday morning, October 26, Prof. W. L. Greene gave an interesting talk on Athletics. He told of the first baseball and football teams of the University and read some interesting accounts of their first games. Then he gave us some good thoughts on the object of college athletics. He urged more to take part in athletics for the benefit they could get from it. The object is not to make specialists, for few can follow that line after their college days; nor is the main object to have a winning team; but it is to benefit as many as possible.

D. K. Howard is back from Buffalo, where he has been in the hospital for several weeks on account of a broken jaw-bone. He received the injury early in the term in a football game. After attempting to have the bone set at Hornell, he was taken to Buffalo. All are glad to see him back.

News Notes.

SALEM, W. VA.—The ladies of the Aid society gave the pastor and his family a surprise Hallowe'en social, October 31. Besides the happy remembrances many useful tokens of love and respect were left behind.—The first number of our lecture course was given, November 1, by E. W. Hock, ex-governor of Kansas. He gave one of the best lectures ever listened to in Salem

—full of plain truth with wit enough to be entertaining.

WALWORTH, WIS.—Pastor and Mrs. Ashurst and Howard Stillman were added to the church, November 5.—The Rev. Wm. Weyruch of East Delavan gave a temperance lecture at the church, the night after the Sabbath, November 12. A temperance sermon was given in the morning of the same day by the pastor, followed by a temperance program in the Sabbath school.—Quarterly meeting was held with us in October.—One new member has been added to the Christian Endeavor Society since our last report.

ALFRED STATION, N. Y.—The Hallowe'en social held by the Endeavorers, October 31, was enjoyed by all.—Pastor and Mrs. Cottrell attended the semi-annual meeting at Portville.

ALFRED, N. Y.—A Hallowe'en social was held by the Juniors, the evening of October 30, and one by the Intermediate society, October 31. Both were largely attended.—While without a pastor our pulpit has been supplied not only by our resident ministers but by various consecrated members of the University faculty. The sermons have all been helpful and interesting. Pastor-elect Burdick will be with us on January 1.

MILTON JUNCTION, WIS.—You have already received some account of the Christian Endeavor rally, held at Albion, Wis., on October 16. It was an ideal night and many went, those from Milton and here driving over in large rigs and single rigs, while those from Walworth came on the cars. We hope we may have one every year. It is a long time since I have seen so many Seventh-day Baptist young people at a meeting, outside of Conference. The address by Rev. L. C. Randolph was on "Giving;" *giving a tenth* was what he emphasized. Many raised their hand, as new ones, to try for one year the plan of giving the tenth. Miss Zinn's address was about our Young People's Board, who they are and what they want us to do. Pastor Bond spoke on "Forward Steps." He had seven steps for us to climb: (1) Restudy of our Christian Endeavor Pledge; (2) Mission study; (3) Bible study; (4) Giving a tenth; (5) Quiet hour; (6) Personal work; (7) Outpost work. In the testimony meeting which followed many of these steps were referred to, and I'm sure many were blessed by being there.

As for the Milton Junction society, we have several new members, some of them coming up from the Juniors. In October we held one social, "Feast of the Months," clearing over \$14.00.—The Ladies' Aid society held a bake and apron sale, October 5, clearing about \$35.00.—A hardwood floor has been laid in the audience room of the church.—Pastor Bond expects to go to Gentry for the Southwestern Association. He may spend one Sabbath at Fouke, Ark. They are anxious for him to, if he can arrange to do so.

Celebrating Spiritual Birthdays.

DEAR SABBATH RECORDER:

Dear indeed to me is the RECORDER; and it was a great shock and grief when I recently read that there are many of our families in whose homes its blessed messages which are so edifying are *never seen!* The one which just now especially thrills my soul with sacred joy is that precious editorial in October 31 on Spiritual Birthdays. What is more deserving of being enthusiastically memorialized?

If one should be honored by being adopted into the family of some noted person of immense wealth, and being made joint heir to all his possessions, it would certainly be an event justly entitled to recognition. But what would it be compared with being rescued from our ruined condition, our depraved nature, and adopted into the royal family of the redeemed, there to be fitted for companionship with angels?

Do we realize the high calling of every follower of Christ, made partakers of his divine nature by being born of the Spirit? It is certainly the greatest event of our lives, because before it we are lost, and nothing less than the "birth from above" can save us now and forever. I have always had great joy in celebrating it with the dear Christians who labored so faithfully for my conversion; and now that all but one are gone, I go to the class and prayer meeting of my first spiritual home—this ever dear Methodist church—and though there are but four left who were members then, the new ones cordially welcome my testimony of fifty-five years in this glorious new life, for "strangers are brought near by the blood of Christ," and there is no tie so blessedly binding as his matchless love. I am glad our editor suggested this very pleasant and profitable practice, for it will prove inspiring not only to the church, but to the unsaved, who are drawn by hearing an earnest, genuine Christian experience.

But what is more sad than to hear persons, when asked if they are Christians, have to admit they do not know, even though members of a church! If they have passed through this greatest of all changes from being "dead in sins" to being "created in Christ Jesus unto good works," how can they fail to know it, the

contrast is so great? Many may not be able to tell the exact time, but none should rest short of the joyful consciousness of the fact; nor need they, because the divine Word assures us that "the Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. viii, 16), a truth confirmed by six more equally strong passages. "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. iv, 30). "Shun the fatal error of *developing* into Christians" (Titus iii, 5). "Ye *must* be born again" (John iii, 7).

Such mighty change is not a myth
But a resurrection from spiritual death.
'Tis not mere purpose a new life to live,
'Tis new life inwrought, none but God can give.
And I'll ever publish these tidings blest,
Pleading with all to seek this soul-rest.

The Seventh-day Baptist Junior Quarterly.

The Trustees of the Sabbath School Board of the Seventh-day Baptist General Conference have decided to publish *The Seventh Day Baptist Junior Quarterly*, beginning with the year 1911. This publication is designed for the use of pupils in our Sabbath schools who are from eight or nine to thirteen years of age. Such a publication has long been needed, and will come forth now expecting a warm welcome. No attempt will be made here to further describe it, but it is confidently believed that high expectations will be fully realized when the first number comes from the press.

The price of the new publication is fifteen cents a year, or five cents for a single number. Please send your paid subscriptions at once to the American Sabbath Tract Society, Plainfield, N. J., and thus make it possible to have the quarterly entered as second-class mail matter.

ESLE F. RANDOLPH,
President of S. S. Board.

"Licensed gambling is now under the ban throughout the United States, the Nevada law against it having recently gone into effect."

"Character is never determined by chance. Direction may be affected by the unexpected, but not even that is chance."

HOME NEWS

BROOKFIELD, N. Y.—The Second Brookfield Church is still at work, though not heard from very often—possibly not even now, were it not that we feel somewhat under obligation to contribute our share to the Home News which every one enjoys so much.

The Ladies' Aid society still continues its excellent work. During the summer it put considerably more than one hundred dollars into interior repair and remodeling of the parsonage, making it far more convenient and comfortable for the occupants. Just a few days ago a dozen of these worthy ladies met at the parsonage and helped the "mistress of the manse" to make a new carpet for the living-room. This made some extra work the day following for the dominie, who with the assistance of a friend succeeded in putting the carpet down and erecting the heavy winter stove, including the jointing of the stovepipe—without calling on any outsiders to "make appropriate remarks."

The Men's Missionary society, known as the Barnabas Club, recently organized, carried out its first program, the night of November 6, at the home of its president, Dr. H. C. Brown. The program consisted of a Bible-reading on Barnabas, and papers—"The What and Why of Missions," "Barnabas the Missionary," and "Characteristics of Barnabas." Light refreshments were served by the Doctor's estimable wife.

The church is wide-awake to the cause of missions, pledging its support to the Missionary Society for its quota for 1911. It grants its pastor a month's absence each year for labor among feeble and pastorless churches. Early in the month (November) the pastor made a missionary itinerary in which he preached at Scott, visited for two days on the Preston field, and visited and called upon lone Sabbath-keepers at Binghamton, Newark Valley, Homer and Utica. An attempt was also made to visit Otselic but owing to the severe weather it ended in failure.

On November 12 the Sabbath school, at its regular session, presented a special pro-

gram consisting of story and song, in place of the World's Temperance Lesson. Though lightly attended on account of the snowy weather, the program was greatly enjoyed by all who listened. H. C. V. H.

SECOND HOPKINTON, R. I.—For a number of years this church has observed the first Sabbath in November as Roll-call day, it being also the time of communion. These occasions have always been enjoyed by those in attendance, and perhaps none have been more enjoyable than that held November 5, 1910.

Two deacons of the church, who had been appointed to arrange a program for the occasion, entered cheerfully upon their duty and the results were cheering and spiritually reviving. The choir, though somewhat handicapped by unfavorable weather during the previous week, did nobly, giving full satisfaction so far as heard from.

A number of spirit-filled letters, from non-resident and absent members, were read. Some of these contained remittances for the support of the church. One, from a lady, not a member of the church, contained a remittance of ten dollars in memory of her mother, who had united with this church April 3, 1858 and had died during the past year, and who had always retained her membership with us.

Rev. John Jerue, a member of the Rockville Church, was present and very acceptably assisted the pastor. This service will long linger in the minds and hearts of those whose privilege it was to enjoy it.

"Blest be the tie that binds
Our hearts in Christian love:
The fellowship of kindred minds
Is like to that above."

L. F. R.

DODGE CENTER, MINN.—Minnesota has been highly favored with a most lovely fall. Farmers have been taking advantage of the same. Harvesting the potatoes, corn, cabbage and onions has been the principal work.

Three of our young men, Ray North, Myron Langworthy and Justin Ernst, left for Milton to attend college at the beginning of the fall term. Miss Eva Churchward, accompanied by Miss Florence Ayars of Freeborn County, has gone to Fouke to

teach, the coming year. All of these young people will be greatly missed in the home and in the society.

On October 2 occurred the quarterly church meeting, at which time Pastor Sayre was called for another year.

Seven delegates from here attended the semi-annual meeting at New Auburn, Wis. Pastor Sayre reports a very good meeting. On the evening of November 5 a number of our church people met at the home of Mr. and Mrs. Walter Lewis, formerly of New Auburn, Minn., who with their family have recently moved to Dodge Center to make their future home. In token of the esteem in which they are held, a vegetable shower was tendered them.

Mr. A. N. Langworthy and wife celebrated their twenty-second anniversary on November 12, 1910. A jolly crowd of about forty-five relatives and intimate friends wended their way to this home of good cheer and comfort. During the evening a well-prepared program was rendered. Many beautiful and useful presents were presented them. After a bountiful supper the guests were presented with a family picture by the host, as a souvenir, accompanied by a box of candy. At a late hour the guests departed for their homes, wishing this worthy couple many more reminders of their wedding day.

MRS. G. W. LEWIS,

Nov. 14, 1910.

Cor.

ADAMS CENTER, N. Y.—On October 15 a Sabbath service was held for the children, and our pastor spoke to them from Col. iii, 20: "Children, obey your parents in all things." He told them many interesting and instructive things. He gave a brief description of Joseph's life, without giving any name, then asked the children who the boy was. You could plainly see they had been attentive, and much interested, for a number of hands were raised at once. That the parents took an interest in the occasion could be seen by the number who came and brought the little ones to the service. The children occupied the orchestra and furnished the music for the service, singing very nicely.

A second Sabbath service was held, October 22, especially for the old people, although the young were not prohibited from

attending; all were welcome. The morning opened dark and rainy; but notwithstanding the weather, a goodly number were in attendance, although perhaps not as many as if the day had been pleasant.

Buttonhole bouquets had been prepared, made of autumn leaves and flowers; and when the members began to assemble for service, each was handed a buttonhole bouquet. The aged ones in the village and those too feeble to attend church were visited before the service by the thoughtful pastor, and a buttonhole bouquet was left for each member to wear, that they might know they were remembered, and feel as if they too were partakers in the services. All over sixty years of age received a bouquet with a white flower, while those for the younger members were made of colors.

The choir was composed mostly of members over sixty years of age, several of them having been members of the choir long ago. Dea. O. D. Greene, who had been their chorister for nearly forty-two years, was unable because of ill health to be present, a disappointment to him and also to the pastor. Dea. Nathan G. Whitford, who was once a member of the choir and is now nearly ninety-one years of age, sat among them, the oldest member of the church, and, I think, the oldest person in the community.

The songs they sang were old and familiar, one of them being, "My days are gliding swiftly by." The text was Isa. lxii, 10: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." The pastor told of preparing the soil and planting the seed. The cultivation, growth and development of the character; the maturity of the life and gathering of the golden fruit and ripened grain. He described the standard under which the labor should be wrought, and the union of our lives with that of Christ; then the passing through the gates into the life beyond.

I wish you all might have heard the sermon. It was rich in thought and full of beautiful comparisons. The pastor spoke of the aged Christian, whose new birth, he said, had been like the bursting of the bud into life. Then had come years of growth

and development, each year growing richer and fuller and more beautiful, until the head with its silvering threads, kissed into beauty by the frosts of many winters, was like the foliage, made beautiful by the touch of autumn's frost. The autumn foliage will soon pass to decay, its earthly mission fulfilled, and the aged head will be laid low in death; but like the evergreen branches you see beneath these decorations, typical of the life underneath the decay, so will be the soul within as, untouched by death, it shall pass to that new life beyond.

The decorations were in accord, and appropriate for the occasion. The beautiful cream-white leaves and vine of the bitter-sweet were draped around the orchestra rail, and the vine, together with branches of maple and other shrubs, covered with beautiful tinted leaves, completely concealed the desk from view by its solid mass of bright foliage, while beneath this foliage were found evergreen branches typical of the eternal life beyond. The golden fruit and ripened grain were found hidden beneath the mass of leaves and branches, a type of the maturing lives that are rapidly passing through the gates into the eternal city. Two Union flags were draped upon the wall behind the desk, and between them hung the banner of the cross, bearing these words, "Under this sign conquer." As the aged ones are swiftly passing away one by one, the burdens and responsibilities will soon rest upon the younger members of the church. May they hold aloft this banner of the cross, unfurling its emblem upon the breeze, and thus be able to fulfil all the duties and requirements which will soon devolve upon them. May their eyes be fixed upon the mark for the prize of the high calling of God in Christ Jesus, and may they thus be able to march onward to victory.

MRS. F. A. B.

In Memoriam.

Eliza Bassett Stillman was the youngest daughter of John C. and Martha St. John Bassett. She was born in Independence, N. Y., September 25, 1840, and died at the Berkshire Hills Sanitarium, North Adams, Mass., November 5, 1910.

When Mr. and Mrs. Bassett moved from Vermont to Independence they found people there keeping the seventh day of the

week as the Sabbath. Thinking to convince them of error, Mrs. Bassett read her Bible through three times; and failing to find proof of the change from the seventh to the first day, she and her husband became Seventh-day Baptists.

They reared in this faith their fourteen children, ten of whom lived to maturity and to bring up families of their own. Mrs. Bassett was a consecrated and generous-hearted woman, and gave, as a memorial to her husband, the first gift for the permanent fund ever received by the Seventh-day Baptist Missionary Society.

Born in such a home, Eliza from infancy drank freely from the Christ-spirit that pervaded it, thus becoming one of the "little children" whom Christ has blessed; and during her entire life her sweet spirit of sacrificing self in comforting others has won the respect and love of all who knew her.

She was educated at the local school and at Alfred, N. Y.

On September 25, 1865, she was united in marriage to James Stillman of Westerly, R. I., and to them were born four children, all of whom, with seven grandchildren, two brothers and two sisters, survive her. Her children are Mary A. Stillman of Boston, Dr. Frank R. Stillman and Mrs. Jesse Prescott of Webster, Mass., and Marie S. Stillman of Providence, R. I.

When a child so small that her pastor, Eld. Jared Kenyon, carried her in his arms into the baptismal waters, she gave her heart to Jesus and united with the church at Independence. After her marriage she removed her membership to the Pawcatuck Church, where she retained it till Christ called her to the eternal home he had prepared for her.

After a residence of twenty-six years at Westerly she removed to Webster, Mass., where she resided thirteen years with her son. Since 1904 she has had a home with her daughter Mary in Boston. Although for about twenty years she and her daughters have been lone Sabbath-keepers, our benevolent denominational societies know that she has always stood in the front rank in generous loyalty to all their endeavors. She kept in touch with them by attending the General Conferences, and by

being a subscriber for, and reader of, the SABBATH RECORDER.

All who have been acquainted with her have seen in her life the fruitage of a pure and clean heart inspired by such faith in Jesus as the Christ, that she through gratitude cast her burdens at his feet, and silently endured trials and sorrows that would have wrecked any soul that trusted in itself more than in God's grace and love. Sorrow is the price that must be paid for having loved, but we have this assurance to comfort us, that Jesus is the resurrection and the life, and that those who believe in him, though they were dead, yet shall they live; and that those who live and believe in him shall never die; and that our departed one so believed in him that what we call death was the opening door through which she entered heaven.

She had been infailing health for about three years, and early last summer went to the Berkshire Hills Sanitarium for treatment and care. Soon an incident occurred that well illustrates her character. Having received from a friend a large bunch of roses she at once proposed dividing them. Keeping only the poorest for herself, she gave at least one rose to each patient at the institution. The writer, from an intimate acquaintance and friendship for more than fifty-four years, knows that this incident is a fitting type of the life of this Christian woman. With her it was always more blessed to give than to receive.

The following tender tribute has just come from President W. C. Daland.

We can not feel, and we will not say
That she is dead; she is just away;
With a cheery smile and a wave of the hand
She has wandered into an unknown land.
We think of her faring on, as dear
In the love of There, as the love of Here.

The funeral services were conducted by her pastor, Rev. Clayton A. Burdick, at Westerly, R. I., November 7, 1910, and the mortal remains were interred in River Bend Cemetery.

WM. L. CLARKE.

Nov. 15, 1910.

"Mistakes do not 'happen'—they are the results of causes. This infinite truth will manifest itself more clearly upon a little thought."

SABBATH SCHOOL

LESSON XI.—DECEMBER 10, 1910.
THE CRUCIFIXION.

Matthew xxvii, 15-50.

Golden Text.—"He was wounded for our transgressions, he was bruised for our iniquities." Isa. liii, 5.

DAILY READINGS.

First-day, Mark xv, 1-37.

Second-day, Luke xxiii, 1-25.

Third-day, Luke xxiii, 26-46.

Fourth-day, John xviii, 25-40.

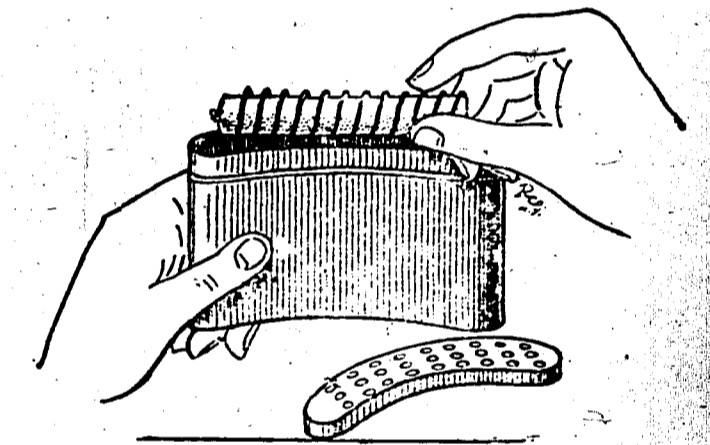
Fifth-day, John xix, 1-30.

Sixth-day, Matt. xxvii, 1-14.

Sabbath-day, Matt. xxvii, 15-50.

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

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

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

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

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

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

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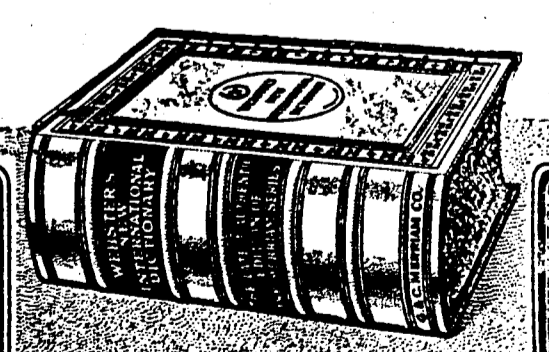
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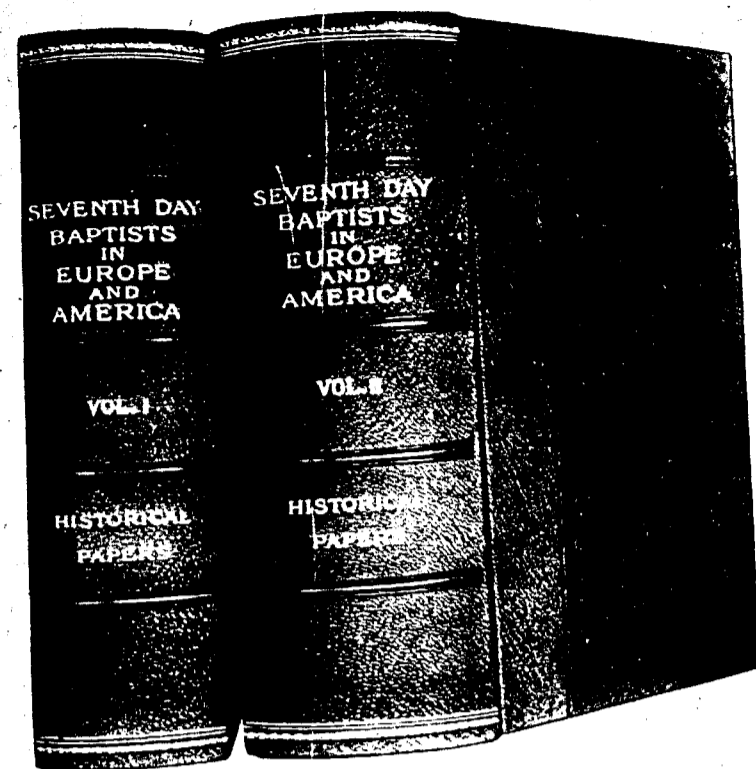
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