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The Sabbath Recorder



MRS. JOHN FRYER. (See page 719.)

—CONTENTS—

Table listing contents: EDITORIAL—Yearly Meeting in New York City; Shepherd the Flocks; After Three Hundred Years; A Sensible Decision; Read Secretary Shaw's Statement; The Year Book is Ready. 705-707. EDITORIAL NEWS NOTES. 708. SABBATH REFORM. 709. THOUGHTS FROM THE FIELD. 711. Tract Society Budget. 712. Tract Society—Meeting of Board of Directors. 712. MISSIONS—From the Corresponding Secretary: At Peking. 714-717. A Suggestive Sermon to the Young Smiths. 717. WOMAN'S WORK—Where Shall I Sow My Seed (poetry); In Loving Memory of Mrs. John Fryer; News Notes. 719-721. Bible Study—Its Importance and Value to a Living Spiritual Experience. 721. YOUNG PEOPLE'S WORK—If We Love Jesus: Nebraska State Convention; Junior Work; "A Chance for Boys" Series; Salem College. 726-731. HOME NEWS. 732. DENOMINATIONAL NEWS—Pastor Called. 733. MARRIAGES. 733. DEATHS. 733. SABBATH SCHOOL. 735.

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The Sabbath Recorder

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

VOL. 69, NO. 23.

PLAINFIELD, N. J., DECEMBER 5, 1910.

WHOLE NO. 3,431.

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

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

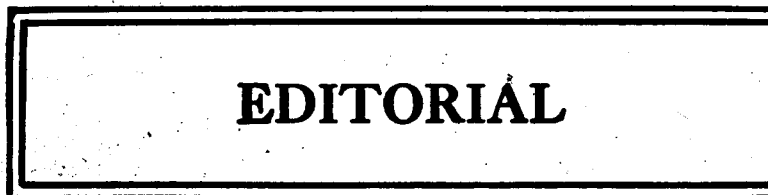
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EDITORIAL

Yearly Meeting in New York City.

The time-honored yearly meeting of the New Jersey and New York City churches was held with the New York City Church, November 25 and 26, 1910. The church at Berlin, N. Y., which had been invited to join this yearly meeting, accepted the invitation and sent a delegate. This now makes six churches to unite in these annual gatherings instead of five. Some twenty years ago the New Jersey churches invited the New York City Church to join with them, and the five churches have since that time enjoyed the annual convocations. For something like one hundred and fifty years the New Jersey churches have held this annual gathering. Long before railroads were known, the farmers of "East Jersey" and "West Jersey," with their families, drove the distance of nearly one hundred miles to enjoy the yearly meeting. This was the one great event toward which the churches in old "Cohansey" and "Piscataway" looked each year with high anticipations. It was to them like the annual festivals of Israel in days of old; and only God can tell how much the yearly meeting has done in years gone by to make the people one and to hold them true to the faith.

Conditions have changed since the days of John and Jonathan Davis, William B. Maxson and Walter B. Gillette; and these meetings are not made quite so much of since the associations and Con-

ference have come to call the people together in denominational work. Still the yearly meeting, to churches so widely separated and so sorely pressed by a world of opposing influences, has a work to do, and should continue to hold a warm place in the hearts of the people. I could not help thinking yesterday, as I saw the friends coming in to join in worship with the little church in that great city, how much it must mean to the members there. A large company from Plainfield and New Market, and quite a delegation from Shiloh and Marlboro made a good audience, and the presence of such loyal ones, the social greetings, the spiritual communion, must have been helpful to the little band of young people and the fathers and mothers who usually meet there alone.

The New York Church always worships in the Judson Memorial Church on Washington Square, and on this occasion the great audience room was quite well filled. Arrangements had been made by the members, who live widely scattered, to entertain their guests during the day in the church rooms below. Ample provision was made for all who came, and about one hundred and forty people took dinner there on Sabbath day. The afternoon session did not begin until three o'clock, and the noon time not spent at dinner was pleasantly occupied in the auditorium, renewing acquaintances and making new ones. This was better than to have taken the guests to a hotel or restaurant, since it kept us more secluded from the multitudes who do not keep Sabbath.

The program began on Sixth-day evening with a sermon by Pastor Jordan of New Market Church, and on Sabbath day an all-day session was held. Pastor Edwin Shaw of Plainfield preached the morning sermon, Mrs. Churchward, pastor at Marlboro, preached at four o'clock, and Pastor Skaggs of Shiloh at seven. Meantime the hour from three to four was occupied by the Sabbath school, conducted by Supt. Holly Maxson.

We were greatly impressed with the change in the personnel of the leaders since we first joined in the work of this yearly meeting. For eleven years, as one of the pastors, it was the writer's privilege to join in these services, and twenty years have passed since we left the pastorate in New Jersey for the work in West Virginia. The familiar forms of Dr. A. H. Lewis, Rev. L. E. Livermore, Rev. J. G. Burdick and Rev. J. C. Bowen among the clergy, and George H. Babcock, Charles Potter, Deacons I. D. Titsworth, Bond Davis, George Bonham and others were then prominent among the workers. A score of years have wrought great changes here. Our old standard-bearers are almost gone; but we are thankful that God has raised up younger men to carry forward the good work which the older ones have laid down.

Shepherd the Flocks.

I have observed with interest the shepherds leading their flocks afield, or staying beside them as they fed, watching carefully lest some harm befell them. Such a scene has always reminded me of Christ's words about his being the good shepherd, and his command to the disciples to feed his sheep. This is really the work of his under-shepherds today. A flock with no shepherd could not survive long in a land of wolves, and even if there were no wolves, the flock would be scattered and lost, or it would starve. I think a flock without a shepherd would be a sad sight. I can hardly imagine such a thing in a sheep-growing country.

But when I look at the flocks of God, I find many of them shepherdless. Little churches here and there with no pastors, discouraged, growing less and less as to members each year, being overwhelmed with the pressure from the world, are indeed sad sights. Would that every such little flock could have a shepherd's care. Do the larger churches aid them as much as they might? I know some do send their own pastors at times, to shepherd the scattered ones and feed the smaller churches. This is good. But do we take pains enough to help those who need it so much? There are too many shepherdless flocks

in each of our associations; and there is little hope of securing shepherds for them unless some changes are made in our plans of work, and in our attitude toward the ministry. First, strong churches must take upon them the burdens of the weak ones more than they now do. Second, weak little flocks need to change their attitude toward the ministers we do have, and open their hearts to receive as under-shepherds the men who are now out of the ministry, whose hearts are in the work, and who would gladly spend and be spent in efforts to build them up. We may not always be able to secure the man of our first choice, and we should be willing to accept a second or third choice rather than let the cause we love suffer. Suppose all the churches wanted the same man and were not willing to call any other? It is plain that many flocks would go without a shepherd. So long as there are several consecrated men now in the ministry, who are ready to work for Christ and the church, there is no reason why churches should go absolutely pastorless until they die inch by inch.

Third, there must be a change in the attitude of the home life toward the minister's profession, if we are to have shepherds for our flocks in the future. So long as the home spirit is worldly; so long as it is persistently adverse in its attitude toward the minister's profession for the sons who are growing into manhood; so long as parents are more ambitious for their boys to be rich than for them to become strong spiritual leaders in our churches, just so long will there be a scarcity of candidates for the ministry, and a dearth of pastors for the flocks.

Would that every Seventh-day Baptist could become anxious for the welfare of Zion and burdened of heart over the scarcity of under-shepherds, until fathers and mothers would consecrate their boys to the ministry as the noblest and best work given to man.

After Three Hundred Years.

The American Bible Society is preparing to celebrate the tercentenary of King James' Version of the Bible. This translation was completed in 1611, and the celebration is being arranged for the week after Easter in April, 1911. The society,

in recognition of the Bible's world-wide influence upon the ideals and life of the peoples of the earth, calls upon churches, schools, universities and legislatures to unite in celebrating the three hundredth anniversary of our old English Bible. Ministers, superintendents, religious societies, college presidents, public-school teachers, heads of governments, members of the bar, and editors, are earnestly solicited to take part in arranging programs for the occasion. Appropriate themes are also suggested as suitable for consideration in connection with services for these tercentenary meetings. Among them we find: The Story and Growth of the English Bible, to the time of King James' Version; Later Revisions and Translations; Influence of the Bible on the English Language; Influence on Literature; Its Influence on the Life of the People, on Missions, on Civil Liberty; and several kindred subjects.

This is a good move. It will bring the Bible prominently before the people, and all the Christian world will be considering its value at the same time. It is a great thing for any good cause when all eyes are turned toward it at once, and when all hearts unite to ponder on its benefits to mankind.

A Sensible Decision.

Two governors-elect, Judge Baldwin of Connecticut, and Woodrow Wilson of New Jersey, have requested that no special pomp or display, either military or civic, be made at their inauguration. This is indeed refreshing. The people will enjoy a simple unostentatious ceremony for the instalment of their state executives, in contrast with the military display so common on such occasions. The decision of the two men shows their good sense, and reveals their characteristic tendencies to prefer quiet to racket. While pomp and military display at inaugurals may do no particular harm, still in such cases, where the State is a business corporation run entirely for the benefit of its citizens, it does seem sensible and businesslike for its principal servant and executive officer to walk quietly into his office, take the oath, and go to work for the people. The people will hail with joy any move which looks toward economy, simplicity, and lack of pompous display on

the part of their rulers. What they do want in their officials is honesty, genuineness of character, and ability to bring things to pass, rather than love of display exercised by some mere figurehead who may have bribed his way into office.

Read Secretary Shaw's Statement.

On another page will be found the statement regarding the Tract Society Budget, referred to in last RECORDER, setting forth the needs for the year ending July 1, 1910. It is prepared and sent forth by the board, in order that the people may know exactly what work is planned and the amount necessary to carry out the plans. Secretary Shaw appeals to the churches and pastors to respond. The amount asked for is very modest; and now that the people have all the data, we confidently expect to hear from them. The board has had to turn a deaf ear to some calls for help to which it would gladly respond if money were in hand with which to do the work. We now throw the burden upon the hearts of our people, and long to see them thoroughly awake to the work of the Tract Society. What will be the result? There seems to be no honorable way for the board to drop the work already in hand, even if the people should not respond. It would have to be carried on during the time for which appropriations have been promised, though money had to be hired every month with which to pay bills. But we have faith in our people. We do not believe they will leave the Tract Board in distress a single month after the case is well understood. Therefore we look for quick returns from this appeal. If all will take hold as they should, the money will soon be in hand and both the board and the people will be happier.

The Year Book is Ready.

The Seventh-day Baptist Year Books are being shipped this week; and before the next issue of the RECORDER is out, we hope these books will be in the hands of the churches for distribution. This book contains three hundred and twenty pages, full of information regarding the work of Conference and the societies. It should not be buried out of sight without reading, but should be studied by all our people.

EDITORIAL NEWS NOTES

Dissolution of Parliament.

On November 28 the King of England dissolved the British Parliament. The recent conference between the leaders of the two houses failed utterly to reach any compromise upon the question of the veto power of the House of Lords, and there was no way but to go before the people with another election. It is less than a year since the last Parliament was dissolved upon a similar issue. This dissolution brings to a crisis once more this struggle to limit the power of the upper house, and to allow the elective body of Parliament—the lower house—larger powers in legislation, especially on the question of "Home Rule" in Ireland, and in the matter of the financial budgets.

In Ireland the struggle is growing more bitter every day, and the new election will undoubtedly be one of the most fiercely contested that England has known for many years. The King's speech was brief and right to the point. He made little reference to the trouble, excepting to express deep regret that the recent conference failed to reach a settlement. Up to the last moment before the King pronounced Parliament dissolved, hope was entertained that a compromise might be reached by the dictates of calm reason, rather than to turn again so soon to the passions of an excited and strongly prejudiced people for a settlement by ballot.

The campaign, however, must be short, since the King has summoned the new Parliament to assemble on January 31, 1911. But two months will be long enough for the kingdom to be involved in the wranglings of a general election, which will have to do with some of the gravest issues presented to the English people in one hundred years.

Exterminating the Rats.

England was startled a few weeks ago by the appearance of the bubonic plague in Suffolk, and in characteristic English fashion the ominous situation was dealt with by going to the very roots of the evil. A vigorous campaign was started against the swarms of rats that infested every possible

place, and in a few days more than 60,000 of these bubonic plague propagators were destroyed in the Orwell Peninsula alone. One man killed 1,400. Both the local and general governments took up the matter of extermination in real earnest; and it looks as if one of the very worst creatures in all the animal kingdom might soon become practically extinct. What a blessing it would be if such a result could be obtained. There is no question about the carrying of the plague from country to country by rats, and there can be none about the fearful loss of property by rats. Conservative estimates place the loss to America alone, by the destruction of grains, fruits and poultry, at \$200,000,000; and high authority in Great Britain estimates the loss to that country by rats at \$75,000,000.

Some countries have made clean work in exterminating this destroyer of life and property. Rio de Janeiro killed a million, and freed itself from the plague. They have been practically exterminated from Denmark; and Odessa destroyed 70,000 in two weeks, thus giving freedom from the plague, to say nothing of the economical gain. If all countries would take up the fight against the rat as these countries have done, in a very short time the rat pest would be unknown.

Sad Outcome of the Labor Fight in France.

The recent French strikes are responsible for two sad tragedies, which will undoubtedly make against the Labor Union cause, not merely in France but also in other lands. The Confederation of Labor, and the Socialists evidently regarded the laws of the land as trifles to be ignored in their fight for supremacy; and now that justice is weighing their acts and imposing penalties, these societies are convulsed with rage over what they call "the crime of the age."

The facts are these: When the strike of coal heavers was ordered, one man insisted upon his personal right to continue work if he chose to do so. Thereupon the union voted with but one dissenting voice, that this man should be "got rid of." They did not say in so many words "murdered"; but that was the outcome. This man was promptly set upon by members of that voting union and beaten to death. This was the tragedy on the one side.

SABBATH REFORM

Now the courts of France have sentenced to long terms of penal servitude those who beat the laborer to death, and have sentenced to death the member and secretary of the union who introduced the motion ordering the murder. Here is the beginning of the tragedy on the other side.

We always feel that it is dreadful for courts to be compelled to condemn guilty men to death; and so it is. But is it not still more dreadful for self-constituted bodies to sentence blameless men to assassination? Why should the Labor Union that orders a man put out of the way curse the courts for punishing the murderers? In the case now before the eyes of the French people, the man was assassinated with the expectation of deterring others from following his example in ignoring the rules of the union; and on the other side the courts sentenced the chief author of the murder, partly to warn others against following such abominable example and partly to impress upon all men the necessity of obeying the laws of the land.

We are told that the action of the court is "enthusiastically approved by the country at large."

Serious rebellion is in progress in Mexico. A hard battle has been fought, and the revolutionists are well fortified. At this writing the outlook for the government forces is more hopeful than it was a few days ago, but a serious battle seems to be pending. United States troops are guarding the borders. The rebel commander has given strict orders for his men not to interfere with the persons and property of other nations. The relations between the United States and Mexico are entirely friendly.

A large deputation of suffragettes headed by Mrs. Parkhurst besieged the British Parliament, demanding that bills in their favor be passed in the present session. Much rioting ensued; the Premier was assaulted, bricks and bolts were hurled through windows of some homes, and into offices, and one hundred and sixteen were arrested and released on bail. Later, at their trial, nine were condemned to jail for terms ranging from two to six months. Indignation ran high as the condemned ones were led away to serve their terms.

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

"And it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke xvi, 17.

"Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. iii, 31.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii, 14.

In Perfect Harmony.

The *Baptist Standard* publishes the following article, which is in such perfect harmony with the Bible texts given above that we give it to RECORDER readers. It is good Seventh-day Baptist doctrine, and will make good reading for every lover of the Bible Sabbath.

The Perpetuity of the Sabbath.

Evidently God instituted the Sabbath for man for every period of the world's history. It is claimed by some that it is a Jewish institution; and that the restrictions thrown around it were confined to the Mosaic dispensation; and that the law guarding its sanctity passed with the ceremonial régime. If this contention be true, then the Sabbath is no more to us than any other day. Strip this day of its sanctity, and you at once destroy it. If it is not in a peculiar sense the Lord's day, a holy day, then it necessarily follows that it stands in precisely the same relation to us as any other day of the week. That God instituted the Sabbath in the morning of time, there can not be the least doubt. The question is, Did he institute the Sabbath for a limited period of time, and for a specific race of people? If this be true,

there is nothing in the Word of God to indicate it. On the contrary, there is conclusive proof that the Sabbath is a divine institution, and is the inheritance of all men, in all ages of the world's duration.

Immutability is one of the attributes of Deity. For God to have installed the Sabbath, and made it a holy period of time, set apart from all secular purposes, and then to have abrogated this institution, would have destroyed his immutability. If the Sabbath had been limited in duration, and restricted to the Jews or any other people for a specific purpose, then, when that purpose was accomplished, of course the Sabbath would have ceased by reason of fulfilment. But this is not true; therefore we conclude that the Sabbath is the same to all men, in all periods of the world's history. The mistake consists in supposing the Sabbath to be ceremonial. It is an ethical institution, and not ceremonial. I dare assert that God never nullified an ethical principle—not one. This he could not do without compromising his immutability. In fact, God has never abrogated anything. The ceremonial law was not annulled. The former dispensation was instituted to answer a specific purpose. The ceremonial rites of this dispensation were typical. They all looked to the one common end, the atonement of Jesus Christ. They were correlated to the one central design, the redemption of the world. When Christ came as the completion of this divine purpose, these adumbrations which centered in him ceased, because they had fulfilled the design for which they were instituted. The positive proof of this contention is found in the words of Christ: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil." This is conclusive evidence that nothing was destroyed by the coming of Christ whether ceremonial or ethical. But the ceremonial and the prophetic were fulfilled, that every ethical principle might be confirmed, and the divine purpose to redeem the world be accomplished.

This being granted, the conclusion is irresistible that the Decalogue remains intact, with its binding authority and majesty not impaired but strengthened by the teaching

of the Messiah. To remove every vestige of doubt, the Saviour, continuing his discourse, said: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

These words of our Lord settle this question beyond all doubt. At the time this discourse was delivered, there did not exist any other law except the law found in the Old Testament, and the commandments referred to were evidently the ten commandments. Therefore the law requiring us to keep the Sabbath holy has not been abolished, nor will it ever be. Moreover, whosoever "shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

Matthew Henry understands this to include not only the ten commandments, but all the commandments of an ethical nature found in the law of Moses. I submit a general legislative principle pertaining to all governments, civil and ecclesiastical, that when a law has been enacted, and a record made of its enactment, it remains in force until it is repealed, and a record is made of the repeal. We have seen that God instituted the Sabbath. His commandment guarding its sanctity is on record, and must be binding unless a record of its repeal can be found.—*R. C. Armstrong, in Baptist Standard.*

Ben. W. Hooper, the newly elected governor of Tennessee, was found on the streets of Knoxville less than forty years ago and was committed to the care of an orphan asylum. His parentage is unknown. When he was ten years of age he attracted the attention of Captain Hooper of Newport, Tenn., who gave him an education and his name, and before he was twenty-one years of age Hooper had graduated in law with distinction. He is a successful lawyer, and is considered wealthy. He will be the first Republican governor Tennessee has had in many years, and the third in the history of the State.—*The Morning Star.*

THOUGHTS FROM THE FIELD

Said Mr. Hennessy to Mr. Dooley, "If you were sick which would you rather have, a doctor or a Christian Scientist?"

"Well," said Mr. Dooley, "If the doctors had a little more Christianity, and the Christian Scientists a little more science, it wouldn't make much difference if one only had a good nurse."

I suppose the Dooley philosophy was that fine-spun theories wouldn't do much hurt if one could only have the application of sound, tried and proven doctrine; that the nurse with cold for the congested brain, and hot for the impoverished feet, with her broths, her rubs, and her glows, could meet the human physical emergency right on the ground floor.

So I have thought that for us and our children it will not make so much difference whether we have criticisms high or low, "new thought" or old thought, if we can only have good nursing in the milk and meat of the Word of God; if we can have the divine, healing touch of a loving Saviour; if we may realize that around us are the everlasting arms, and within us the indwelling Spirit that leads to truth, holiness and peace.

Last summer I attended one of our churches that was without a pastor. The desk was supplied by a young man of the Methodist Church. He gave a most excellent discourse, and delivered it in an impressive and earnest manner and made the remark that he always felt in duty bound to give his hearers "the best he had of thought and study."

After the meeting I heard a sister remark, "Why can't our ministers give us sermons like this we have just listened to? If they would, people would come out to church and those that come would not go to sleep."

I have thought much of that sister's remark. Do our ministers, young and old, come short of meeting the needs of the people? Have we given our people in the past and are we now giving them the best we have?

To be a preacher, does it mean to us

standing between the living and the dead? I ask my young brothers in the ministry to be *deadly in earnest*. Do not be dull or prosy; gather from every field of thought the best you can find to point the moral and adorn the tale, but above all preach the Word. "The words of the wise are as goads, and as nails fastened by the masters of assemblies." s.

A pastor writes: "I am finding my work more and more interesting, and my joy in the service is new every day. I am hoping and praying that we shall see this people spiritually quickened before this year closes. I know that many of them are carrying a desire like a burden upon the heart for a revival, and some are looking toward the kingdom. The people of this church are not penurious, but are willing to help support the work whenever they realize the need. Sometimes they seem a little slow, but they have pledged about \$160 for the Tract and Missionary boards, besides a special collection of \$50 just given to help reenforce the China Mission."

Half-truths are sometimes more dangerous than out and out falsehoods. I once heard of a woman who, after an absence from home, was distressed over the cool reception given her by some whom she had counted among her best friends. She was greatly pained over the matter, and could give no solution of the problem. Finally all was made clear when she learned that a trusted friend had told a half-truth regarding a matter in which they were both interested. This did the business. Had the whole truth been told no harm would have come; and had the one telling the half-truth been in the other's place, she would probably have done just as the injured friend had done. I believe it was Beecher who once said that the most disastrous lies are those which have truth for a handle and falsehood for a blade.

The house in which Tolstoy died has become a shrine even before his burial. The fact reveals one of the reasons of the Russian Government's well-justified fear of his influence.—*New York World.*

"Never give up trying; it's often the last key in the bunch that opens the lock."

Tract Society Budget.

The following letter has been sent to the pastors of the churches by the Board of Directors of the Tract Society. But there are many people, loyal helpers, who may not thus be reached through the pastors. Therefore the budget is printed in the SABBATH RECORDER, where it is hoped it will reach the eyes and the hearts of all. But let not any pastor feel that because it has been printed in the RECORDER, he is excused from presenting the matter to his people.

Lone Sabbath-keepers and groups of Sabbath-keepers without a pastor, and all friends of the cause, are kindly invited to study this budget, and then to let us know very soon how much help they can give us before July 1, 1911.

We are asking this year for \$5,500.00, less than seventy cents per member for the denomination. Are we asking too much? Look over the budget and you will say "No, not too much." A church of one hundred members means only \$70.00. Where there are forty members, \$28.00. This is the Lord's work which we are trying to do for you, the people of our denomination. Will you stand back of us with your contributions? Of course you will. Then all right, we will go ahead, but do not forget to let us know, and soon too, for we have sore need of help right now.

DEAR PASTOR AND WORKER:

I am sending to you in another package printed copies of the Budget of Expenses of the American Sabbath Tract Society for this year which began the first of last July.

Will you please see that they are distributed in the pews of your church on Sabbath day? Will you please make an earnest plea to the people for contributions? We have taken you all into our complete confidence and have set forth in detail just how the money is to be used. You and your people may not be interested in all these different lines of work, but there are people who are, and the world is large, and we in our hearts are a large people. We are depending on you to make this thing felt in your community. Get it before the people; they will rise to the occasion if they really see this work and the need before us. You have other calls. Of course; we know how that is. But this is

our especial work as a people, and notice how missionary and evangelistic is the nature of this proposed work. When you have presented the matter, then if possible have a meeting and get a definite action on at least a minimum amount we can expect from your people, and let us know very soon.

Sincerely yours, on behalf of the Board of Directors,
EDWIN SHAW,
Corresponding Secretary.
Plainfield, N. J., Nov. 20, 1910.

For budget of the Tract Society for the year ending July 1, 1911, see minutes of meeting of Board of Directors, immediately following.

Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, November 13, 1910, at 2 o'clock p. m., President Stephen Babcock in the chair.

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

Visitors: C. Laton Ford, Raymond C. Burdick, F. S. Wells.

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

Minutes of the last regular meeting and of the special meeting held October 23, 1910, were read.

The Advisory Committee presented the following report:

To the American Sabbath Tract Society.

DEAR BROTHERS:

Your Advisory Committee would present, for your careful consideration, some plan for systematic work along denominational lines, and to this end would recommend: (1) That semi-annually, on definite and uniform dates to be arranged for, as for instance on the second Sabbaths of April and October, the ministers of our denomination be requested to preach to their respective congregations on the Sabbath question, and impress and instruct them with the importance of our

mission to cherish, save and restore the Sabbath of Jehovah and Jesus Christ to Christianity and the world; (2) That the Sabbath schools throughout the denomination be requested to study the Sabbath question twice a year, using the best material that can be provided for the purpose, so that our young people may be thoroughly trained, and no child among our people be allowed to grow up without a full and complete knowledge of the Bible Sabbath; (3) That in the interests of uniformity of action and purpose, the Board through its Corresponding Secretary prepare and send to each pastor and Sabbath-school superintendent in the denomination, each year, circular letters, one for each of the occasions mentioned in paragraphs one (1) and two (2) and offer to furnish such information as may be desired; (4) That an effort be made to secure a minister or ministers in each Association, to go on the field and visit as many churches as possible in such Association, at least once in the year, and preach on the Sabbath question and thereby increase our denominational spirit and usefulness. We would also suggest that they make the attempt to introduce the SABBATH RECORDER into every Sabbath-keeping family, as one of the best means at hand of uniting our people and keeping them in touch with each other and the great Sabbath cause; (5) That the work of selecting these men, arranging for the schedule of their visits, and for whatever expense may be found necessary, be left in charge of the Advisory Committee.

WILLIAM M. STILLMAN,
C. C. CHIPMAN,
J. A. HUBBARD.
Advisory Committee.

Nov. 1, 1910.

Voted to consider the report by paragraphs.

After the adoption of each paragraph the report was adopted as a whole.

The Committee on Budget presented the following report:

BUDGET OF AMERICAN SABBATH TRACT SOCIETY FOR YEAR, JULY 1, 1910 TO JUNE 30, 1911.

Proposed appropriations, salaries and expenses.

Boodschapper	\$606 00
George Seeley, salary \$300, postage \$60	360 00
L. A. Platts	250 00
Pacific Coast Association.....	100 00
Italian Mission	350 00
Marie Jansz	150 00
Joseph Kovats	240 00
African work	650 00
Two-fifths salary of E. B. Saunders, if continued beyond June	400 00
One-half expenses of E. B. Saunders, if continued beyond June (estimated) ..	150 00
T. W. Richardson.....	300 00—\$3556 00
Probable field work for Sabbath Reform	800 00
Traveling expenses of Secretary,	

Editor and others to Conference and Associations.....	200 00
Postage, typewriting, legal expenses, etc.	50 00
Deficit on RECORDER	\$2620 00
Deficit on Sabbath Visitor.....	444 00
Deficit on tracts published.....	600 00
Miscellaneous printing	100 00
Appropriation for Lesson Helps for balance fiscal year—3 quarters	300 00—4064 00
Type for Savarese	30 00
Contingencies	500 00
	<hr/>
	\$9200 00
	<hr/>

Probable Income.

Balance on hand	\$ 6 11
Contributions (last year).....	2692 33
Payments on Life Membership.....	45 00
Income	3664 07
	<hr/>
	\$6407 51
Deficit on basis of last year's contributions	2792 49
	<hr/>
	\$9200 00
	<hr/>

On this estimate we will require 100% increase over last year in contributions, or the raising of \$5,500 in that manner. The probabilities are that this figure will be increased by reason of condition at the RECORDER office.

Respectfully submitted,
F. J. HUBBARD,
D. E. TITSWORTH,
O. S. ROGERS,
Committee.

November 13, 1910.

Report adopted.

Voted that the Corresponding Secretary be requested to prepare a circular letter to be sent to all the churches, embodying the report of the Budget Committee, with a view to securing the funds as outlined in the report. The Supervisory Committee reported that they had organized with D. E. Titsworth as chairman and Edwin Shaw secretary.

The Committee on Distribution of Literature reported that they are revising the subscription list on the SABBATH RECORDER with a view to obtaining the exact number of subscribers.

Correspondence was received from G. Velthuysen, L. A. Platts, E. B. Saunders, Geo. Seeley and A. W. Chwalibag.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Rec. Sec.

MISSIONS

From the Corresponding Secretary.

LONE SABBATH-KEEPERS' HOUR, SOUTH-WESTERN ASSOCIATION.

On Sabbath afternoon at 3 o'clock a session was held called the lone Sabbath-keepers' hour. Bro. G. H. F. Randolph, corresponding secretary of the association, had charge of the meeting. A good-sized congregation gathered. All people who were not residents of Sabbath-keeping communities and those who had been lone Sabbath-keepers we invited to the front seats. Some ten or more letters from those who could not attend the association were read. The letters came from a number of the different States—were very interesting and instructive. Some who had expected to be present were prevented by various causes.

One who has not traveled over this Southwest can not realize the great distances between our churches and the scattered people. The ride on the Kansas City Southern from Kansas City to Gentry takes eight hours; from Gentry to Texarkana, where we change cars for Fouke, twelve hours. The Little Prairie Church, several hundred miles farther, sent no delegate; Hammond, La., several hundred miles farther, sent no delegate. The trip to the association in the Southwest is as great for people of this country as for the people of the Northern States to go between East and West to attend Conference. Many of the people of this country can never attend the association or Conference. The greater is the need of other ways of keeping up family ties and church fellowship.

The interest shown at the lone Sabbath-keepers' hour in the welfare of the association was beautiful. It was voted to use the Sabbath-morning offering of the association to pay traveling expenses in visiting some of the churches not sending delegates to the meeting. Sister Randolph and some others contributed more liberally for this work than it seemed they could afford. Bro. A. J. C. Bond was provided with funds to go to the Little Prairie Church and spend there the following Sab-

bath, where he expects to hold several days' meetings.

The closing session of the association on Sunday night was a meeting of decisions. Some at least decided to do the thing they knew they ought. Your correspondent had the privilege of speaking and conducting the after-meeting. A great many of the large congregation spoke. The meeting closed with a hand-shake. The choir sang and the visiting delegates stood in front of the pulpit while all the house came forward in line down the aisle, shook hands, and said, "God bless you; we hope to meet again." I am safe in saying we parted stronger in love for God and each other. God bless the Gentry people, the church of Sabbath-keepers and its pastor. The people are very loyal to both him and his good wife; they love them; there is harmony. The other two resident ministers of the church, Brother Ernst and Biggs, are in harmony—are godly men.

We who came from a distance went from the Southwestern Association stronger for the work we return to. We pledged our prayers for each other. I trust those who made great effort to go are rewarded richly. I wish those of us who were sent as delegates were worthy of the honor the people have bestowed on us. I am humiliated that I can not give you the good things said both in the sermons and testimonies. We thank God for this meeting.

FOUKE, ARK.

Pastor Burdick accompanied me to Fouke at my urgent request. Two very pleasant and profitable days were spent at Gentry before going. The association had closed. We did have a good time. The first day, Monday, we accompanied the delegates who were going south, to the train. After reaching the station we learned that the train was some three hours late. A picnic dinner at Pastor Wilburt Davis' was then arranged. Before the dinner a map was spread upon the center-table and a search made to locate the scattered Sabbath-keepers. Some have changed location so rapidly in this fast growing country that they are not on the map. County after county in several neighboring States, especially Oklahoma, was found containing our people. I wish every one of these scattered Sabbath-keepers who sees in the

RECORDER this letter would send his or her address and name of nearest railroad station to Bro. Wilburt Davis of Gentry, Ark. A trip or circuit should and must be made across the country, almost from Gentry, Ark., to Boulder, Colo. Those who are nearest to the latter place might better send their address to Bro. Alva L. Davis of Boulder.

We have located two live men who will undertake to visit as far as they are able and work Sabbath Reform in this rapidly growing country. Cosmos lies in this circuit. If our people scattered throughout will remain faithful, plant in their localities the standard of the Bible in their six days of business life, and on the seventh that of the Sabbath institution, their light will be like a city set on a hill. Never did men need this light more than now to turn their thoughts away from mammon and towards God. Give God a chance at them, to bless them and their children who are to inherit this goodly land. This service will give God a chance at us, a place in our lives, and make our children the torch-bearers in this new civilization. We are now shaping and building empires; not pyramids but character. God help us that we do not miss the mark of this high calling.

Pastor Burdick with Pastor Davis visited the public school and learned all they could of the real progress being made along educational, industrial and spiritual lines. "The world do move." Again at the Fouke schools, we visited the cotton-gin, and farm and other industries. Here our people have the great honor of leading in church, school and farm. The leading States in education today were first led, in this great work, by our people and schools. Though some of the schools have given place to the public school, *the work lives*. We lifted school and church to heights never known before; this service has lifted us to heights which we must maintain. Arkansas is now feeling the thrill of a superior spirit in the school, in the church and on the farm. This service is now needed far more here than in the older States.

The work of Brother and Sister Randolph of Fouke needs and must have more support. A field missionary will greatly strengthen it. The young people who are

sent from our churches of this association to Fouke to attend school carry the prayers and hearts of the families. Faces are turned to Fouke. Out of more than seventy students in the school about half are, I believe, from homes where the Sabbath is not kept. The child is the key to the hearts of those homes. Brother Randolph and wife, together with their teachers, have the keeping of it. Sister Davis has given more than four years of her service, refusing a good salary in public school work. Miss Eva Churchward of Dodge Center, Minn., and Miss Florence Ayars are also workers here, both consecrated teachers who could command salaries, and who might also say they needed these years in finishing their own education or laying up something for sickness or a rainy day. This missionary spirit now permeates the entire student body. We may be surprised to find that the Fouke School is making more superior characters to go out to life as empire builders than our other schools.

Our cause in this rising country depends on our being a true friend to it. It needs a friend right now. Industrial Christian culture is eagerly sought. The hospitality of those open homes is ours. The people know when a good thing comes in. A man at Gentry on the last night of the association arose and said: "I thank God for the sermon in the home of Dea. Robert Ellis some years ago. Brother Saunders will remember; it brought me to Christ and the Sabbath." An official of the agricultural station told me Brother Randolph was the leading farmer of this country. People who want their children taught to do things are sending their sons and daughters to his school at Fouke.

I write this letter to say to Seventh-day Baptists that unless Brother Randolph has a rest—a vacation—for some months and that very soon, he will break under the load. He needs not only our sympathy, prayers and more funds, but the direction of the Holy Spirit to find a suitable man with his wife, who can relieve him by taking up this load and for a year or two carrying on the school. The class of young men and women who have been under his training for ten years and less would do honor to any home or business. In my judgment

they will lead the State of Arkansas in its coming glory and power. If we wish to share in the honors, let us now share more largely in the service which is being wrought by this consecrated band.

At Peking.

MY DEAR BROTHER:

In writing about Peking it is difficult to know what will be of special interest to friends in the homeland. Peking City, exclusive of suburbs, is about twenty-four miles in circumference. This is really divided into two sections: the larger, on the north, is the ancient Tartar city which was built in 1421 A. D.; south of this is the Chinese city built more than a hundred years later. These cities are surrounded and separated by walls forty-one feet high.

Within the Tartar city is the walled Imperial City, and in the heart of this stands the famous, exclusive, proud and powerful forbidden city of China. In the southern part of the Tartar city is situated the legation quarters, which since 1900 have exclusive quarters of their own. Previous to that time here were not only the residences of foreign ministers but of princes, mandarins and influential natives; also the famous Hanlin Academy, the oldest university in the world, was within the legation grounds. But since the siege of 1900 the legation quarters have been exclusively for foreign diplomats, business houses, and a few privileged foreigners. It now has the appearance of a fortress and, much to the displeasure of the Chinese authorities, there still remain two thousand foreign troops. The American government has withdrawn its troops, with the exception of about one hundred and twenty.

This legation has been all newly built since 1900 and is said to be the most comfortable of any of the legations. The main building, occupied by our minister, is quite imposing. There are three other residences for the secretaries and interpreter. The military attaché and the students belonging to the legation live in a large temple near by. Of course all visitors in Peking are interested in visiting the British Legation, as it was in this legation that most foreigners in the city and many Chinese Christians sought and found refuge during

that terrible siege. It has since been greatly enlarged, taking in the grounds once containing the palace of a prince which was destroyed in 1900. The buildings within the legation, not destroyed during the siege, are many of them of very interesting Chinese architecture. The minister's residence was once a Chinese yamen, "government building."

For three thousand years this city has been the heart of a great nation. It has been open to foreigners since 1860; but since 1900 the changes have been very radical. Up to that time only diplomats, customs officials, missionaries and a few privileged foreigners were allowed; since then a larger influx of foreigners has taken place. Railways have opened to the imperial home of an ancient dynasty; macadamized roads run through its length and breadth; telegraph wires are brushed by trees where formerly no foreigner was supposed to tread; electric lights, telephones and a system of water-works indicate that the products of Western civilization have come to stay.

In 1900 all mission property was destroyed, with the exception of one large Catholic cathedral, where the bishop, his clergy, and several thousand Chinese Christians very miraculously withstood the siege. The Catholics had been fortifying this cathedral for some time realizing, as did many of our Protestant missionaries, that serious trouble was brewing, while, as you know, our ministers were deceived by the false promises and false etiquette of the Chinese officials, until it was too late.

To us now it seems phenomenal the way the missionaries have been enabled to re-establish their work. Most of the headquarters of the Protestant missions are on the east and north side of the Tartar city. The compounds are large, giving ample space for their various lines of work. In the Presbyterian compound, where we are stopping, there are five residences, boarding schools for boys and girls, two hospitals for men and women, and a church. About one-half mile from here, on one of the broad streets, is another large church and dispensary connected with it. One mile west is the new Union Theological Seminary, where this mission has missionaries living and working in connection with

representatives from other missions in the city. The Church of England, American Board (Congregational), London Mission and Methodists all have similar compounds and work. Doctor Lowry of the Methodists called here yesterday and invited us to come over to their service next Sunday morning and have lunch with them. We shall thus be able to see something of their work.

The great success of this work, which ten years ago seemed to all human appearance to be literally wiped out, furnishes to my mind a great object lesson showing the power of God to triumph over the works of darkness; and we do not wonder that many Chinese, even among the officials, have lost faith in the power of their gods to enable them to triumph over what they considered their enemies.

Doctor Martin tells us of a man who, wishing to gain merit, thought he would use some of his means in repairing an old temple. Going to the officials for permission he was severely reprimanded, the official saying to him, "Here we are turning many of our temples into school buildings and how can you be so stupid as to spend your money in repairing temples?" It is said that he made two applications, but receiving the same reply, wisely abstained from further effort, as a third application would have brought him into great disgrace. This was an official here in Peking.

Alas! Chinese officials have not all reached this stage of enlightenment and they are often very inconsistent in exerting their power over the people. But one is thankful to discover progress; and as they receive more light through travel and education, taking on more of our Western civilization, we must believe that many of the superstitions that have had such power over them through the centuries will fade away like the morning mist before the rising sun, and not only will they leave behind them the night of paganism and superstition, but the healing rays of the Sun of Righteousness will usher in the new day of gospel light, when the numbers of those who believe will be multiplied many fold. For this reason just now seems to be the opportune time for increased effort in mission work in China, and anxious thought and much prayer for those who go

to foreign lands for education, that, with their mental culture, they may receive spiritual guidance along right lines, and thus, being quickened by the power of the Gospel of Christ, bring back to their homeland not only Western culture but also all that we claim to have in our Western Christianity.

My letter is already too long, yet I have failed to say much about the "sights" of Peking. Perhaps that will come in my next.

Affectionately your sister,
SARA G. DAVIS.

Oct. 11, 1910.

A Suggestive Sermon to the Young Smiths.

UNCLE OLIVER.

MY DEAR NEPHEWS AND NIECES:

I am not intending to write this sermon for you out of my own head, but from the Bible;—that part of the Bible known as the Apocrypha. You can not find the Apocrypha in our smaller Bibles, though it is in the most of the larger ones. It contains twenty-three books in all, but my Bible has only fourteen of them. They were written by Jesus, but the men who put together the books in our common English Bible thought these twenty-three not sufficiently authentic to have place in the Hebrew canon. Let me suggest that you *read up* on this subject.

I must confess to you that never until this year have I undertaken to read the Apocrypha. For some time back, however, I have been going through it, and with no small degree of interest. Did you ever read those rejected books? I am now almost through the fourteen in our big family Bible, and I am truly glad I have undertaken to know what is in them. But now, having made these opening remarks, I will approach the sermon itself. It will have no text.

Nearly two hundred years before Christ came, the people of Palestine were kept nearly all the time in terror by the armies of surrounding nations. They were very cruel to the Jews. You have read much of the tendency of the children of Israel in earlier times to go off into idolatry. After coming back from the captivity in Babylon, however, the most of them were

set against all kinds of idol-worship. At the time of which I speak the wicked king at Antioch had sent an old man down among the Jews to compel them to break the Sabbath, eat meat offered to idols and to despise the true religion. This old man undertook to put to death all who would not yield to him, to kill them in the cruellest manner possible,—and he was ingenious in his invention of methods of torture.

I suppose some of those persecuted people, in order to save their lives, did turn to idolatry,—yet not all. I have selected the story of one brave old man named Eleazar, and will copy it word for word from the sixth chapter of the second book of the Maccabees. In this story is the sermon.

"Eleazar, one of the principal scribes, an aged man, and of a well favored countenance, was constrained to open his mouth and eat of swine's flesh.

"But he, choosing rather to die gloriously than live stained with such an abomination, spit it forth, and came of his own accord to the torment,

"As it behooved them to come that are resolute to stand out against such things as are not lawful, for love of life, to be tasted.

"But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision such as was lawful for him to use, and to make as if he did eat the flesh taken from the sacrifice commanded by the king;

"That in so doing he might be delivered from death, and for the old friendship with them find favor.

"But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honor of his gray head whereunto he was come, and his most honest education from a child, or rather the holy law made and given by God; therefore he answered accordingly, and willed them straightway to send him to the grave.

"For it becometh not our age, said he, in any wise to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion;

"And so they, through my hypocrisy, and desire to live a little time and a moment

longer, should be deceived by me, and get a stain to mine old age, and make it abominable.

"For though for the present time I should be delivered from the punishment of men; yet should I not escape the hand of the Almighty, neither alive nor dead.

"Wherefore now, manfully changing this life, I will show myself such a one as mine age requireth,

"And leave a notable example to such as be young, to die willingly and courageously for the honorable and holy laws. And when he said these things he went to the torment,

"They that led him changing the good will they bare him a little before into hatred, because, as they thought, the aforesaid speeches proceeded from a desperate heart.

"But when he was ready to die with stripes, he groaned, and said, It is manifest unto the Lord that hath the holy knowledge, that, whereas I might have been delivered from death, I now endure sore pains in body, being beaten; but in soul am well content to suffer these things, because I fear him.

"And thus this man died, leaving his death for an example of noble courage and a memorial of virtue, not only unto young men but unto all his nation."

Was not this Eleazar a grand old man?

Children and Women.

My father was a minister with six children. My mother was ready to enter college with her brothers before the day of the woman's college. Now that I have children of my own I am thankful for the thoughtful training which we six children had. We each had a small allowance, and at the close of the year, if in our home-made diaries we could show a balance in our favor, the amount of money we had saved was doubled and placed to our account in the savings bank. We then became the proud possessors of a bank-book. The habit of saving, with wise supervision to prevent miserliness, makes all the difference between plenty and want in later years.—*The Christian Herald.*

"Character is the resultant of the sum total of the choices made by a life."

WOMAN'S WORK

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

Where Shall I Sow My Seed?

"Angel of the springtime," said she,
"Show me where to sow my grain;
Shall I plant it round my doorstep,
Or afar there on the plain?"

"At thy feet!" the angel answered;
"Sow thy nearest field;
First thy dooryard, then beyond it;
Let new fields new furrows yield.

"Till the nearest spot with gladness,
Fill thy home with goodness sweet;
Wider fields shall ask thy serving,
If thou first sow at thy feet.

"Thus for thee shall widening harvests
Wave their manifold grain,
Till the sixtyfold, the hundred,
Gild the dooryard and the plain."
—Selected.

In Loving Memory of Mrs. John Fryer.

MISS SUSIE BURDICK and MR. GEORGE B. FRYER.

(Reprinted from *Woman's Work in the Far East.*)

In thinking of the life of Mrs. Eliza (Lizzie) Nelson Fryer one wonders afresh at the nobility and power of a life surrendered to God. Reverence and love for God, and sympathetic, helpful love for her fellow men have been characteristic of her all through the years and have made the course of her life luminous.

Mrs. Fryer was born in Erie County, New York State, April 22, 1847. From early life she was possessed with a great desire for an education, and her struggle to satisfy this longing is a part of the story of her life.

Her own father died when she was very young, and the property which he left, which might have helped her, was so invested as to be unavailable. She had also to meet much objection from those who did not believe in the higher education of women. Her own indomitable will came to her help, and, evidently having had a

vision of the value of life and of her own responsibility, she determined, at the age of sixteen, to support herself by teaching, and by that means go on with her own studies, first at Griffeth Institute, Springville, New York, and afterwards at Alfred University, where in the course of time she graduated and later also obtained the degree of master of arts. Friends who knew her at this time recall her physical frailty, the self-denial and cheerfulness with which she met the very real difficulties of the way, her excellent scholarship, devotion to Christian ideals and work, and how, out of her own slender means, she was ever ready to help others who seemed in greater need.

With her gifts she always gave herself. One incident of these days well illustrates this point. A child with deformed feet was born in her neighborhood and, hearing of a hospital at a considerable distance from her home where such deformities were successfully treated, she not only raised the money to enable him to make the journey and undergo the operation, but went with him and cared for him, working hard for their support, and finally restored him "every whit whole" to his parents.

For some time after her graduation from Alfred, Miss Nelson was an invalid, but recovering her health, to some extent, returned to Alfred as a teacher, where she did excellent work, both in the class-room and among the students.

In 1879 she received a call, to which she responded at once, from the Seventh-day Baptist Mission Board to go to China as a teacher. She reached Shanghai in January, 1880, and was very successful in acquiring the language and in winning the hearts of the Chinese people. She very soon, however, felt the effects of the malarial climate of Shanghai, but in spite of the illness and consequent weakness undertook school work both inside the city and outside the West Gate, also visiting in the homes of the people, where she was always gladly received, and did many unknown acts of kindness. In subsequent years she never lost her interest in, nor her love for, these early Chinese friends. Of her, they and their descendants say: "She loved others as herself."

It was at this time that she became acquainted with Dr. John Fryer, of Shanghai,

who had for many years been employed by the Chinese government in preparing an Encyclopedia of Scientific Works in the Chinese language. Their marriage took place at the English Cathedral on the sixth of June, 1882. She was a most devoted wife, entering with intense and helpful interest into her husband's work and was also a very sympathetic and tender mother to Doctor Fryer's four children by a previous marriage. In England, in China, and finally in America she took deep interest in their education. During the Shanghai days she was herself their teacher.

Mrs. Fryer was a woman of more than ordinary force of character and intellect. It has been said very truly that she espoused every good cause that came her way. Her work in the Woman's Christian Temperance Union, both in Shanghai and California, may be mentioned. For years she led the Band of Hope in Shanghai, taking a deep and abiding interest in the children. Many of them, now grown to manhood and womanhood, will remember her enthusiastic work in that society. In Berkeley, where Doctor Fryer is professor of the Department of Oriental Languages and Literatures in the State University, she entered with keen zest into the interests of a college community, often taking part particularly in the work of the Young Woman's Christian Association.

Her marriage by no means brought to a close her work for the Chinese. During her life at the Kiangnan Arsenal she had fine opportunities, of which she availed herself, of meeting and helping many Chinese women of the higher class. It is remembered that one lady of high rank expressed the pleasure she had in going to Mrs. Fryer, saying that her rank precluded her from visiting in a friendly way the homes of her neighbors, but Mrs. Fryer, being a foreigner, had no official rank, and to her she could go freely. In this as well as other official families Mrs. Fryer had much influence. The sons of more than one family came to her for instruction, and they all remember her with gratitude.

Not only was her heart open to the Chinese, but many of the Foreign Community will bear witness to her ever sympathetic spirit and helpfulness. Often did she

travel the five miles to Shanghai in a ricksha to stay with the sick in mind or body, and more than once has she been known to order provisions or clothing sent to the really needy.

Dr. and Mrs. Fryer's home, whether at the Arsenal, or in Oakland, California, where she went with the children in 1892, or later in Berkeley, was always open to the Chinese and many a Chinese student has been welcomed and helped under their roof. Their home for years was always a resting place for many missionaries, whom she always sought out and entertained, in their coming or going to this land she loved.

Indeed, her gracious and unfailing hospitality to all alike was ever ready. From her girlhood all through the years the sympathetic heart, which her face so faithfully bespoke, led many to turn to her in their joys and sorrows and with their perplexities. Of her sympathy one could be sure, and wherever possible it found practical expression. A widow, who has had a long, hard struggle to bring up her children, brings this testimony to dear Mrs. Fryer:—"Oh, if you knew the services rendered me during these eight years by those dear, tired hands of hers! She was so unselfish, so saintly, so brave, such an uplifter of human kind. She helped all, no matter what their nation or creed. Her own views were fixed. So quietly she kept her own Sabbath with her Bible and spent nights in prayer and thought, going, like the prophet of old, 'into the thick darkness' that she might receive help and guidance in her work for others. The commands she there received she followed with perfect faith." What a host of friends, whom she has encouraged and helped, could bring a like tribute to her memory!

Since living in California Mrs. Fryer has twice returned to China, the last time in 1908 when she accompanied her husband on a tour around the world. The many changes she found in China deeply interested her and she looked forward to doing further service for this great empire through the addresses she was so frequently asked to give in different churches and before various missionary and other societies. But it was not to be. On the tenth of May, after three weeks of intense

pain and suffering, she fell into a sound sleep during which she passed calmly away without a sound or movement. She was laid to rest in a beautiful spot in Mountain View, on a bed of freshly gathered pink sweet pea blossoms and maidenhair ferns.

She was a woman with a large heart, full of universal love, and never had an enemy. Her well-worn Bible was her constant companion at home and wherever she traveled. Her unusual skill in painting in oils and in water colors is well known to her many friends whose walls are enriched with specimens of her artistic genius. She often made the remark that her hunger after artistic skill and beauty could never be satisfied in this world, but that it would be in the next. Her literary ability was also of no mean order as the numerous articles and papers she has written and the books she has edited abundantly testify.

The day before she died, she managed to finish a letter to the youngest son, George, whom she always loved very dearly, telling him all about her illness and her small chances of recovery, and sending messages to her best loved friends in Shanghai. She wrote: "The disease is angina pectoris, an enlargement and flattening out of the muscles of the heart. You always knew your mother had a very large heart, didn't you? . . . They are doing the best they can to remove the dropsy in my right lung, but only the Father knows the result. It may be that he sees my work is done. Ah! how sore am I that it has not been more and better. . . . We are in his hands; I know and feel it."

So has passed out one of the noblest of lives. To us who have known her it seems the welcome must have been:—"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

News Notes.

INDEPENDENCE, N. Y.—Summer has come and gone and another year is almost at its close. Our society has done good work this year financially and we hope that meeting together as we have has helped us spiritually and socially. We meet once a month and all in the community are expected to meet with us—men, women and children. We have refreshments, after which if there is business to come before the society the

women adjourn to another room and have their meeting.

The last meeting of the year was held at Mrs. W. R. Crandall's, November 12, where about fifty were present, including two gentlemen from Shiloh. It was a good crowd, if not a large one, and all seemed to have a good time. At the business meeting one new member was added to the society. Communications from the associational secretaries were read but no action was taken.

There seems to be a missionary spirit in the society, as all are ready to help in time of need, and many a heart has been gladdened by such help. PRESS COMMITTEE.

November 20, 1910.

Bible Study—Its Importance and Value to a Living Spiritual Experience.

REV. E. ADELBERT WITTER.

Conference, Salem, W. Va.

Bible Study is no insignificant theme to claim our attention. Wise and significant, indeed, were the words of Paul to Timothy; "Study to show thyself approved unto God, a workman that needeth not to be ashamed." When we follow up the arguments of Paul we find he was speaking to Timothy of the important work of the Christian ministry. He was seeking to arouse the young man's mind to the importance of the message of life that had been given to the world in the person of Jesus Christ.

Jesus helped much to show how one might profitably study when he said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." The book of God's special revelation was being wonderfully opened to the gaze of the thoughtful student and to the world when both Paul and Jesus spoke the words to which reference has just been made.

A condition of unrest is evidenced in the mind of man on the great questions of life and man's spiritual relations to the problems of that life. Jesus recognized that, and sought to prepare man for a settlement of this condition.

Timothy had been fired with new purposes of life, filled with a zeal to follow most faithfully the teachings of his instructor Paul. With open-eyed wonderment he was looking about him for a proper solution of the problems confronting him, and for a readjustment of the things of life

as he saw them in the teachings of Paul and the accounts given of the life and teachings of the Christ. Paul grasped the situation and thrust into the young man's hand the key with which he might be helped to find just that for which he longed and which he most needed. Study, says he, but for what purpose? That he might become a workman that needeth not to be ashamed. The workman that needeth not to be ashamed is that one who is so well informed upon the principles that underlie his special line of work that he can readily meet the various complexities that arise and do his work with the master hand.

As well might a young man hope to fill the place of surveyor or architect without a careful study of the various branches of mathematics, as for Timothy, or any other person, to become a helpful religious teacher, a spiritual adviser, or a true counselor in divine things without a careful, prayerful and constant study of the Bible.

The young person of today who has a soul filled with desire to serve God; who seeks to help mankind onto a higher plane of living, into a more perfect conception of life as it stands related to the things of God's kingdom, finds himself, Timothy like, confronted with problems that seem at first to stagger him; but they must be met, and if he would rightly fill his place in the world, as God reveals it to him, he must seek that readjustment of the things of life which shall set him right with God in the new and larger light that has shined upon his pathway.

In our theme today there breaks upon the ears of our understanding the same great word of warning and of helpful preparation that broke upon the ear of Timothy so long ago. Study! What shall I study? is the question that arises in some minds. I heard a young preacher, who had been in a Boston seminary, say that he had as soon use Shakespeare as a book from which to choose his texts as the Bible, "For," said he, "I find as much in those writings to appeal to the heart and sympathies of man as I find in the Bible." Evidently there was something wrong in his concept of life and in his understanding of Bible truths, or we failed to understand his thought.

In the light of our need as individuals and as a people it may not be amiss for

us to consider for a little time the question, how to study.

In seeking to give the how, I wish just here to quote a few sentences from the pen of Selleck as found in his work, "New Appreciation of the Bible" (Chap. xii, Sec. 4). He says: "Approach the Bible frankly as a human literature. Let all thought of its divine character, of its containing 'The Word of God,' wait. If it really possesses a divine character, it will speak for itself. The Bible comes to us first of all as a literature growing out of the deep and varied experiences of human souls. If the great spirit of the Bible is the spirit of the divine life, our hearts will soon know it, and it is far better to feel God in the Bible, in the Word, in our lives, than to have him too much pointed out and explained to us. Just read the Bible as you read the book of nature—contemplate it, feel it, yield yourself up to its influence, learn to love it, caress it and let its mighty heart-beats reach your soul. You will quickly find that it speaks to you as no other literature does and fills you with strength you have not gained in any other way."

I hope no one will misunderstand me in the use of this quotation and be led to think that I do not believe in divine inspiration as it stands related to the Bible, for this is not true. Nor do I believe the author quoted would hold such a position when he exhorts us to approach the Bible as human literature. He is simply preparing us to get from the precious teachings of the Bible much more of richness and true helpfulness for life than could be ours from study according to other methods.

After much experience in communion with the spirit of the Bible, formulate, if you will, your own thought of the inspiration and revelation the Bible contains. The advantage of this method will be far greater, and its value to your soul experiences, as a feeder of your spiritual life, more real than can ever come to you "from a set of notions and beliefs taken on from other men's experiences and theories," with which you suppose you must square your own. In the past there has been too much the thought that we must approach the Bible as the "fixed and finished" rules of

life and conduct. In the light of this teaching the early fathers were not so far afield when they gave form to the dogmatic creedal statements to which all were called upon to subscribe, or suffer those things visited upon the unbeliever and the heretic.

The light of scientific truth and historic research has produced a mighty change in some of our mental concepts and understanding of Scriptural relations. It was long ago that Anselm, in discussing the value of faith in God, said, "I desire to understand thy Truth which my heart believes and loves." How well does that sentence express the desire and longing of every true child and seeker after God today. Again he said, "I do not seek to understand that I may believe, but I believe that I may understand, for if I did not believe I should not understand." We are then helped to understand that to study well we must "read the Bible diligently. Read it privately. Read it freely; read it both for instruction and for spiritual enrichment. It is one of the world's great classics—taken all in all it is justly regarded as the world's greatest literature." It appeals to all that is truest and best in human nature; it arouses the soul of man and fills it with loftiest aspirations. "No one can afford to go without its quickening, guiding, comforting, satisfying influence. Let it have its due place of honor and power in each life and in each home. It will abundantly repay the esteem and devotion accorded it by hallowing all thought and affection, and by helping the human soul to realize its divine mission."

If you desire an illustration of the literary beauty of the Bible go read the Book of Ruth, or that wonderful song of Moses when the children of Israel had come up out of the bed of the Red Sea and the Egyptians had perished beneath its waves (Ex. xv, 2-19); or the entire story of Joseph, the beauty and ethics of which are never lost to the child mind.

If you wish illustrations of the moral sublimity of the Scriptures go and prayerfully consider Deut. vi, 3-25, also chapter ix. Read also selections from Isaiah, such as chapter xli, or xliii, or liii—yes, and chapter lxiii, or most any of the Prophets.

If you wish to illustrate the religious power of the Bible turn to Psalm xxiii, or

xlii, or li, and to many more that will suggest themselves as you read and study. You should not forget in all this study to turn often to the New Testament and take lavish drafts from the sweet and blessed teachings of the Christ, Paul, and the other apostles.

It is not so necessary that we should study about Christ and the Bible, as that we should study to know the deeper life of Christ as it stands forth in the Bible.

There are many who seem to be able to tell much about Christ and the places where most of his mighty works were done, who give glowing pictures of these scenes coupled with their historical relations to other events, but who fail to show how the life and spirit of Christ may be incorporated into action, made to stand out in the life and be fitted to the needs of all conditions of society, so that the poor and suffering of earth, as well as the rich and more favored, may know that the Gospel is preached to them, and that the living, loving Christ is walking among them. This recognition and possession of Christ is the power the world needs; it is the power the pure sweet life and teachings of Christ possesses, the power that will emanate from that life when we come to so study the Word that we can incorporate that life into thoughts and acts of our own.

While conversing with a classmate in Chicago University upon the place and work of such missions as the Lifeboat Mission in Chicago, wishing to illustrate what they were to men I told him of the change that had come to some I knew in the mission. I told him of a man I had seen in the mission only a night or two before, who four years previous had come into the mission a wretched, drunken criminal fleeing from the scene of his crime in Nashville, Tennessee. In the songs of that evening and the sweet Christlike teachings of the leader, backed by a free use of the Word of God, he heard the call of the Master and felt the impress of the spirit of truth and righteousness. He recognized his condition; he felt so deeply the arrow of conviction that he cried out for mercy. After the meeting he tarried, knelt in prayer and conversation with the leaders, listened to the story of God's love till he felt so deeply impressed with the thought that there is

power in the Gospel of Jesus Christ to save to the uttermost all them who come to him by faith, that he was led to confess, telling even the place and nature of his crime. He told how he had left his family that he might hide from the penalty of that crime, and like the jailer of old he cried, "What must I do to be saved?" He was told to go to the police station, give himself up to the authorities and meet the demands of the law; to commit himself to the Lord and with his help live a new and clean life, no matter what penalty the law might visit upon him.

That is true, practical Christianity. That is a true application of the life of Christ. Anything short of that is more veneer than real, and Christianity is not a veneer, but a polish of the real true substance, bringing out its hidden and hitherto unseen beauty.

In company with the mission workers that man went that night to the Harrison Street Station, told his story and was incarcerated while the authorities communicated with the police of Nashville. He was taken to the scene of his crime, tried, and sentenced to the penitentiary for two years. There was a technical error in the proceedings and at the expiration of his time he was arrested and tried again for the same crime, and again sent to prison for two years. When finally liberated he made his way to Chicago and came to the mission that he might see once more face to face those who had helped to show to him the Christ. As I spoke to the men in the mission that night, I found myself often gazing into that man's face, trying to fathom the cause of the expression of mingled pain and joy that I saw there manifest. When opportunity was given for a testimony meeting he was the first to arise and in a few brief words he gave to us a history of those four years. He praised God for his sustaining grace, for his power to illumine a life even within prison walls. He came to Chicago to pay this debt of gratitude to the Lifeboat Mission and then went on his way to be reunited with his family. When I had finished this story the young preacher said to me, "On what ground can you account for such a psychological phenomenon—surely not on the ground of psychotherapeutics?"

To my mind that aspirant after a D. D.

was feeding upon husks, rather than the real chit of Christian theology. To my mind his life would have been illuminated with a new light, possessed of a real throbbing, pulsating soul for humanity had he, in prayerful study, walked with Christ in his wonderful work about the Sea of Galilee. Had he listened to the cry of need or distress that came so often to the Saviour's ears; had he then caught the note of praise and joy that broke forth from the sufferers as they realized the release that had come to them from the divine touch; had he studied the Bible more, and sought a full interpretation of the Christ-life there manifest, and studied less about the Bible and the Christ as they are seen by the scientist and the critic, he would never have asked me that question. His soul would have shouted for joy in the thought that another had been turned from a life of sin and shame, had been saved through the power of the Gospel, which is the life of Christ.

As you stand in the battle front of life and behold the needs of struggling humanity as they grope in darkness, does your soul sink within you? Do you feel your insufficiency for these things? Go stand beside Joshua, breathe in the courage and hope which the Word of the Lord gives as he says: "Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. . . . Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou be dismayed: for the Lord thy God is with thee whithersoever thou goest."

Then for a farther word of comfort turn to Isaiah xli, 10 and hear there God's word of encouragement: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Do not fail to seek the company of the disciples. Stand with them over back of Olivet and listen to the Lord as he takes his leave of them. Hear him say, "Go ye

into all the world, and preach the gospel to every creature," and "Lo, I am with you always, even unto the end of the world." As these passages come to you and you feel their encouragement settling down into your soul-consciousness, you will soon realize that one value of Bible study is an ennobling, strengthening and undergirding of the individual character.

The experience of the ages has taught that the very basic stone upon which the young man must build that he may truly administer the affairs of the world as they come to his hand is none other than the Word of God, and acquaintance therewith through the study of the Bible. This is indeed vital to a successful business career as well as to an active spiritual experience.

While we would not underestimate the value of historical study, or fail to give value to scholarly attainments as a desirable asset in our personal Christian life, we must not ignore the fact that nothing can take the place of careful Bible study in giving to the individual those portrayals of God, his government, and their relation to man, that shall awaken the spirit-consciousness and quicken it into active spiritual experiences.

In the *Bible Student and Teacher* for July we find an article from Howard A. Keeley of Johns Hopkins University, in which he gives an account of one of his patients, who, on one of his visits, said she had just read through the three gospels. The beauty and value of these Scriptures had so aroused her spirit-nature she could not be happy without relating these things to those who called upon her and urging them to read and study these things that they might know the blessing of this spiritual quickening for themselves. The best results come from studying a whole book or an author rather than isolated passages.

"Herein was the love of God manifested . . . that he loved us, and sent his Son to be the propitiation for our sins." Think upon this declaration till you feel yourself entering into the condition of soul expressed by Paul when he said: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which

is in Christ Jesus our Lord." Then shall you find yourself climbing up into the mount of transfiguration on whose summit you will come into closest touch with the living but transfigured Christ, transfigured because of the quickened spiritual experience that has come to you.

Who can read such passages and not find his soul breaking forth in the language of the poet, "Arise, my soul, arise; shake off thy guilty fears," not so much because a bleeding sacrifice appears as because a life has been lived, and an example of personal activity and true consecration of one's powers to the real work of life has been set.

May God help us all to so study that we may be saturated with these visions of a Christ-life and service.

"The Land of Old Age."

Age lops off our interest in one thing, then another. Year by year absence and death thin the number of our friends. Be our children ever so devoted and loving, there always have been and there always will be days that have long, arid places in them for people who have traveled far in the Land of Old Age. It is no one's fault. It is a part of life, no more to be complained of than the loss of the suppleness of youth. The Land of Old age has sparsely peopled districts. Shadows move about under the shade of trees; they are the shadows of the people we used to love. Sometimes as we sit dozing in its tranquillity we hear sounds of footsteps that make our hearts beat; the sound of dear voices come to us, and then we wake up; they are only the dear echoes from the past, the reflections of the things that were. We know that never this side of the great silence shall we hear them with our waking ears. Then to us, sitting lonely and silent, come the voices of little children, living children and not shadows that vanish if we dare to look at them full in the face. They are our children's children, and all at once the silent country wakes up to life. We know now why the Land of Old Age is so still and empty. It is so that the children may find plenty of room there to play. To me, in all the Land of Old Age there is no dearer sight than those old people you see with little children around them.—"An Elderly Woman," in *Harper's Bazar*.

YOUNG PEOPLE'S WORK

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

If We Love Jesus.

REV. A. J. C. BOND.

Prayer meeting topic for December 17, 1910.

Daily Readings.

Sunday—We shall study him (Heb. iii, 1; 2 Cor. iii, 18).

Monday—Imitate him (Rom. viii, 29; Heb. xii, 1-3).

Tuesday—Serve him (John xii, 25, 26).

Wednesday—Feast with him (Rev. iii, 20).

Thursday—Suffer with him (Acts v, 41; Phil. i, 29).

Friday—Reign with him (2 Tim. ii, 12; Rev. xxii, 5).

Sabbath day—Topic: If we really love Jesus (John xiv, 15-24).

JOHN XIV, 15-24.

Love is a term much abused and misunderstood. Love is not an effervescent something whose primary element is feeling, and which comes and goes easily and often. Love is friendship reduced to a passion. It is a mutual relation, implying an abiding confidence and trust. The keeping of his commandments is the evidence of our love for the Master. And if we love him and keep his commandments, he and the Father will come and make their abode with us. We can not enjoy the blessings of his love and be disobedient, any more than a boy can deliberately run away from home, refusing to live in harmony with the parental authority, and at the same time enjoy the home fireside and the family table-talk and the kind words and personal ministries of his parents.

It is not a question of administering a punishment by casting us off; it is simply a matter of refusing or neglecting the love and trust and service which we ought to render and which will insure the blessings of fellowship with Jesus and the Father.

If we love, we will obey; and if we obey,

the result will be the enjoyment of divine fellowship. What a blessed thing to have God as our Father, and Jesus Christ as our Brother, and to have them abide with us; to walk with them throughout the years of this life, and forever and forever.

If We Love Him.

If we really love Jesus, it will affect every department and phase of our life and conduct. It will find expression

IN OUR BUSINESS LIFE.

That every man shall earn his bread by the sweat of his brow is not a matter of choice, except as one shall choose to fail in duty and to violate the laws of the universe. It may not be that the visible drops of perspiration shall break out upon the forehead of every man who gets an honest living. But every man that lives consumes something of this old world's products, and an even justice demands that he shall produce something of equal value with that which he consumes. If he has real economic value there will be a balance on the world's side. One who is really a Christian will never become a parasite on the earth. Another basic law of economic life is that we shall not only live but let live. If justice provides that you shall have an opportunity to make an honest living, it provides also that every other man who seeks an honest living shall have an equal opportunity with you, and that he shall not find his way hedged up by any wall which you may build to protect your own selfish interests. The path to your own success runs parallel to the path of every other man, and they can never cross. You may outdistance another, but you have no right to gain your advantage at his expense.

There is still another obligation upon the business man who really loves Jesus. The world is so full of sin and selfishness that not every man enjoys his right to work or to an honest wage. Men are compelled to work under improper and even vicious sanitary, social and moral conditions. There are many maladjustments of capital and labor. Our Christian business man who really loves Jesus will work for the rights of the downtrodden, will oppose the forces of organized greed, will seek to promote the kingdom of justice and righteousness in the world of business.

IN SOCIAL LIFE.

Man is a social being. None of us liveth to himself, and no man dieth to himself. We are just beginning to appreciate the fact of the solidarity of the human race, and the force with which our lives interact upon each other. No longer do we count him the true follower of Christ who seeks to escape the contamination of the world by withdrawing from the world. The religion of the cloister has been superseded by the religion of the mart. In the world, but not of the world. What the world needs is a social life based upon the intrinsic worth of human lives; whose rules of action have their basis in an appreciation of what man *ought to be*. You who really love Christ should seek to find a point of contact with the one of low ideals, should maintain that vital contact until you shall feel the hurt of his sin, and until perchance he shall absorb something of the health of your own life, and upon that foundation begin a superstructure of his own. Selfishness and pride too often govern our social relations. In democratic America there are all grades of society from the upper tens to the submerged tenth, from the joy riders to Mickey's gang. Perhaps the difference between these extreme grades in society is nothing more than the difference between dollars and dirt, which is no essential difference, except that dirt is the more valuable because more necessary to our life. What society needs is an application of the love of Jesus who had compassion on the multitudes, and who was the friend of publicans and sinners.

IN THE CHURCH.

Secretary Saunders said the other day that if a brother begins to tell you how much he has done for the church, you want to pray for him. Love never calculates. If we love Jesus there will be no jealousies and no bickerings in the church, and no effort to let others know how much we have sacrificed. Does a husband ever try to count the number of kindnesses which he has shown his wife? Love is very exacting of itself, and he often feels that he has done far too little for the one whom he loves. Does a mother count the hours which she spends at the bedside, bending

over the little one that is sick? She often wishes that there was something of her own life that she could give to restore the loved one. If we love Jesus, our church will be a serving church. And we shall not know that we are sacrificing. A young woman who has spent several years teaching in a mission school, giving her time when she could get fifty dollars a month in the public schools, recently asked me what sacrifice is. People have spoken to her about the sacrifice she is making, and she says she has felt no sacrifice. Thank God for love which lifts without feeling it. I read a letter recently which breathed the love of a young man for young men. What can not such love do? Love for Jesus is giving birth to missionaries, and is consecrating young men to the ministry. When love rules in a church, souls are born into the kingdom. Love is what this old world is dying for. Love is what will save the world and lift it up to God and heaven. Love working through the church is God's appointed means of bringing the world to himself. The one organization which comprehends the whole human race in its efforts to uplift and save and bless is the Church of Jesus Christ. The great need is for young people who can lead and love and lift; men and women who can not only inspire, but who can organize and teach and train.

Nebraska State Convention.

BROTHER EDITOR:

I promised you some time ago that I would write you something about the Nebraska State Christian Endeavor Convention, held this year at Aurora. Aurora is situated on the main line of the B. and M., between Grand Island and Lincoln, and has a population of about 3,500—a city, it seemed to me, of wealth and culture, with eight places of worship and not a single saloon.

The location of three of the churches was ideal for convention work, being so located that the blocks upon which they were built cornered one with the other. Each had a seating capacity of five or six hundred, and Sabbath afternoon and evening and Sunday afternoon and evening they were all pressed into service with good crowds in each.

The delegates were entertained on the Harvard plan, lodging and breakfast free. My home was with the Presbyterian pastor, Rev. W. O. Harper, who was at one time located at Garwin, Iowa, and was well acquainted with Rev. L. D. Burdick and wife of that place.

It has never been my privilege to attend a religious gathering of any kind that I enjoyed more, or where such a good feeling among the entire attendance was in evidence; in fact, there was not a single discordant note sounded during the convention. The speakers had been chosen with great care, each in his turn being an instructor and an artist in his line, able to hold the closest attention of his audience through a long session.

But, Brother Editor, the service which made the greatest impression upon my mind was that held in the Christian church on Sunday. The speaker used this familiar Scripture: "Ye are the salt of the earth; . . . ye are the light of the world. A city that is set on a hill cannot be hid." I confess that I felt my back hair stand up a little as he applied it to his own people. You see, I had been so long accustomed to hear it applied to our own people that I almost felt that it belonged to Seventh-day Baptists. He spoke of the great growth of his people, and I could not help wishing that our own denomination might be advanced in numbers. He spoke of the great trials that they as a people are going through and of the many drawbacks, and I could not help sympathizing, because of our own like condition. It seemed to me that God was with him as he spoke. My own heart warmed within me as he told of the thirty churches in Missouri, alone, able to pay pastors and for whom no under-shepherd could be found. It seemed to me that God's hand was guiding them and granting them success; and that under his direction they were helping to advance his cause and kingdom.

I could not help wishing that a like condition existed in our own denomination; and the thought came to me, Is it possible that President Clark in his Conference address sounded the key-note when he said that we live too much within ourselves?

Then he spoke of the great work that

God had given them of uniting all the churches into one great Church of Christ; of the great joy when this should be accomplished. I could not help thinking, Amen (it would have been too startling for a Seventh-day Baptist to say that out loud), for wouldn't it be a joyous time and is it anything that Seventh-day Baptists need to fear? What would bring the world to the Sabbath of Jehovah more quickly than to unite all the churches; for when they are united must they not observe the Sabbath of Jehovah? Surely, if the hand of Jehovah is in it.

And so, Brother Editor, I went away feeling that the field is the world; that God is using every possible means to bring about the time when every knee shall bow to him and every tongue shall confess to God; that the fields are already white unto the harvest; that God is calling to Seventh-day Baptist Endeavorers to put in the sickle and do the work he has appointed unto them.

I wish to call attention to one other meeting—the last on Sunday evening. At the Presbyterian church the Endeavorers met and were admitted by badge. The house was literally packed. I was one of many that had to stand. Our train was to leave soon after the meeting; so as soon as the meeting closed, I hurried out to get the grips and hasten to the train.

As I stepped on the platform in front of the church door, I noticed a large group of boys and young men. I could not help noticing the smell of tobacco smoke, and how quickly the cigarettes and cigars were thrown to the ground when they noticed that the meeting was out. They lined up on each side of the step and one young fellow's remark to another explained their mission: "You tackle her, John, and if she turns you down I'll tackle her." I only waited to see that John was not turned down.

I have thought much of this since. The motto of the convention was vision and service, but it seemed to me there was very little vision used by the girl in her action. If she had looked for the vision, she might have seen something like this: A middle-aged woman with a husband and a family of boys who use tobacco and who care nothing for the church, and to her sorrow and in her hearing profane the name of

God. Friends see her sorrow and say, "Poor woman, her husband is to blame, for the way things go in her home." But is this true? Let us go back to the night when Johnnie waited for her. She knew that he did not care for religious things, else he would be wearing a Christian Endeavor badge; she knew he smoked; she knew that if she married him he would be the father of her children and that generally speaking the father is the ideal of the boy; that the old saying, "Like father, like son," is true. I say she knew these things were true. They are being acted out among us every day of our lives, and Johnnie waits at the door of all our churches.

I suppose this incident was called to mind by some lines I read in a paper before I went to the convention. With these lines I wish to close this already too long article, an article which contains only a small part of the many enjoyments, uplifts and impressions received.

The following is a true story, told in verse, about Mary's little lamb, up-to-date. May it be carefully read by those who stand around church doors Sabbath evenings, and also by Mary who is on the inside.

Mary had a little lamb;
It followed her to church
And stood around outside the door
Like an owl upon a perch.

"Why don't the little lamb come in?"
The watchful people cried.
"Why, Mary told the silly thing
To watch for her outside."

And so you gentle maidens
May, one and all, still find
Some sheep-head waiting near the door,
If you admire that kind.

C. L. HILL.

North Loup, Neb., Oct. 27, 1910.

Junior Work.

DEAR MRS. HUTCHINS:

I have waited for a long time for a Junior report blank, but have failed to receive one. I was afraid it had gone astray, and because I think our Junior has been doing good work I wished you to know it. Not that I think it has done any better than other societies, but I do think it has done better than it did last year. We had 35

at the beginning of the year, added 5, dropped 8, have 32 now. The average attendance is 25. In the fall and winter it is better than that, but during the summer vacation not quite so good. The average at morning service is better than that at Junior, for the reason that some of our members live in the country and are brought to church in the morning, but do not often attend Junior, although their names are on the Junior roll.

The boys' class is studying "Men of the Bible" this year. These are leaflets with questions, references and maps, published by the Y. M. C. A. The two other classes are using, in addition to the topics, Kenn-gott's "Object-lessons and Illustrated Talks." They use note-books illustrating their own lesson. For example, the first lesson, "The Bible our Lamp," text, Ps. cxix, 105. The aim—to introduce the Bible as *the* Book, worthy of study and thought. Illustrations—different kinds of lamps and the open Bible as our lamp. A short essay on the lesson, written in the scholar's own words, completes one lesson. Then the tiny tots have a lesson suited to their age.

There have been 507 Bible verses committed to memory. About \$25.00 has been raised by self-denial, work, and collections; no socials. We used \$4.25 to send dolls and scrap-books to the children's home at Council Bluffs, and to our isolated Sabbath children; \$7.00 for mission work, some for flowers for the sick, some for Junior supplies. The girls have, under the supervision of the superintendent, pieced a quilt to be given to the pastor's wife when she returns home. They solicited names to be written on the quilt, at five cents for children and ten cents for grown folks, and raised over seven dollars on it. There have been 12 Juniors baptized and received into the church this year; 7 or 8 others have signed a card saying they wanted to do right and be Christians, but they have not been baptized. The Juniors have taken charge of one Sabbath service in the absence of the pastor.

Now, if you are tired of all this, please remember you told us to write it all out.

Yours for the work,

MRS. R. A. FRINK.

Milton Junction, Wis.

"A Chance for Boys" Series.¹

THE RED THREAD OF COURAGE.

Many years ago the English troops in India were fighting some of the native tribes from the hill-country. They knew little about their enemies except their desperate courage, but they had noticed one peculiar custom. Whenever one of their chieftains was killed in battle, the Hillsmen marked his body by tying a red thread around the right wrist, as the highest honor they could show a hero.

The English, however, had found the common men of the tribe hard enough to fight, they were so fearless and so clever in laying ambushes.

One day a small body of English had marched a long way in search of the enemy and in the afternoon they found themselves in a part of the country strange even to the guides. The men moved forward very slowly for fear of an ambush. The trail led into a valley with very steep, high rocky sides, and topped with thick woods. Here the soldiers were ordered to advance quickly, though quietly. After a little they came suddenly to a place where the path was cut in two by a great boulder. The main line of men kept to the right, while to avoid crowding the path, a sergeant and eleven men took the left, meaning to go around the rock and meet the rest beyond it. They had gone only a short distance when they saw that the boulder was not a single rock at all but an arm of the left wall of the valley and that they were marching into a deep ravine with no outlet except by the way they came. On either side of them towered sheer walls of rock and in front of them the ground rose in a steep hill bare of woods. When they looked up, they saw that the top was barricaded by the limbs and trunks of trees and guarded by a strong body of Hillsmen. While the English hesitated at the mouth of this death-trap, a shower of spears hurled by hidden foes fell from the crest of the hill. The officer in command saw the danger and signaled to the sergeant to retreat. By some awful mistake, the men took it for the signal to charge. Without a moment's pause straight up the slope they

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

charged on the run, cheering as they went. The spears hurled from the cliff killed some almost at once, others were stabbed as they reached the crest and fell backwards over the precipice, but a few got to the top and fought there hand to hand with the enemy. They were outnumbered seven to one but when the last Englishman lay dead, twice the number of Hillsmen lay dead around them.

When the relief party came later in the day, they found the bodies of their comrades full of wounds lying stiff within the barricade or crushed on the rocks below. They were stripped, mutilated, bloody. *But around both wrists of every British soldier was bound the red thread.* The Hillsmen had given their heroic foes the highest honor they paid their own brave dead.

The "red thread of courage"—what does it mean to you, boys? Many of you already are thinking of what you intend to be. The future is bright with promise of wealth, power, fame, and they beckon you to follow—but that other narrow path, the Path of Service, it does not look attractive, does it? It seems hard and cold and right across it stands the great stone of self-sacrifice. And yet, boys, *that way* gleams the red thread of courage.

When you are thinking of what you are to be, and the world calls loudly to you, think of that highest of all callings, a soldier of the Cross. The soldiers of the Cross, ministers, doctors and laymen who are giving their lives in service, wear no glittering uniform, no banners wave over them, no martial music cheers them on.

They fight their battle man by man, in lonely and scattered places, in the country, in the mountains, in the cities and across the sea, but they *fight*—and to them as it may to you if you fight the hero's fight, belongs the "red thread of courage."—*Mildred Welch.*

Salem College.

School opened September 20 in the new college building with about one hundred students present. The enrolment steadily increased for the first few days and now we have over one hundred enrolled. As the members of the faculty took their places on the stage, they were hailed by the college yell, enthusiastically given by the students. Every movement indicated that all were there for a purpose.

The Friday morning following the week of the opening of school an address of welcome was given by Pastor Backus of the M. E. church, welcoming all the students to the Sabbath and Sunday meetings of the various churches.

The Christian associations have begun their regular work. Doctor Clark has arranged to give a series of talks to the Y. M. C. A., which he will begin soon.

On November 15 Mr. Rice, state secretary of the Y. M. C. A., is to give a lecture here, and special arrangements have been made for a general Christian Association rally.

The first number of the college lecture course was rendered November 1 by Ex-Governor Hoch of Kansas. His subject was "A Story From Kansas." He showed himself to be a man of great ability and determination. He is known as one of the strongest ex-governors on the platform today.

Friday morning, November 4, Rev. Mr. Woof-ter, pastor of the First Baptist church, gave a very helpful talk from the passage of Scripture which says, "As he [a man] thinketh in his heart, so is he." He emphasized very strongly the importance of pure thinking and the highest standard of ideals.

The model school, which is in charge of Miss West, is doing very successful work. She now has about fifteen students from five to eight years of age. They all seem to enjoy their work very much.

A Child's Book.

CORLISS F. RANDOLPH.

Christmas time is the one season of all the year when children's books appeal to everybody, irrespective of age—to the children who delight to read them or to have the books read to them, and to the grown up people,—big brothers and sisters, fathers and mothers, uncles and aunts, grandfathers and grandmothers, and, in short, to everybody else, if indeed there be anybody else who wants to make a Christmas present that will appeal to some child. But the selection of the right book is a hard question. The recognized classics—the books which have outlived time and will continue to do so until time shall be no more—are rare in number as well as in quality, and many children already have them. Beyond these few, the field is as wide as the world, and the current juvenile literature ranges all the way from the highly imaginative and the ultra-artificial impossible, to the intensely practical (so-called), wholly devoid of imagination, poetry, and sympathy—too dull and prosaic to make it worthy the attention of any normal child.

Among the newer books, clad in charming attire and available for the first time as a Christmas present, is *The Doings of the Brambles and Other Stories*,¹ by Alice Annette Larkin, a writer of children's stories, who is well known to the readers of the SABBATH RECORDER. This is a collection of twenty-five clean, wholesome short stories of child life and animal life, some of which, particularly those of the type of "Wanted—A Grandmother", "An Unexpected Valentine", and "The Wrong April Fool", can be read with interest by older people, too.

The volume is daintily bound, with dark red and silver decorations on the sides, and illustrated with eighteen excellent, full-page, half-tone engravings, printed in sepia. Every Seventh-day Baptist home in which there is a child will do well to possess a copy. The book may be obtained of the author, Miss Alice Annette Larkin, by addressing her at Ashaway, Rhode Island.

Grant, the Unassuming.

Grant and Sherman were the only officers of high rank I ever met who did not charge the atmosphere about them with military consequence. While at City Point, I frequently joined my friends of General Grant's staff, Porter, Babcock, "Billy" Dunn, and others, at his headquarters. The general, in undress uniform, always neat but not fastidious in appointments, would sit at the door of his tent, or sometimes on one of the long settees that faced each other under the tent-fly, smoke, listen, and sometimes talk; and not a soul of us from the youngest to the oldest ever had a thought of rank. Without lowering his manner to the level of familiarity, he put every one at his ease by his natural simplicity. He had none of the caprices of moods or vanity. Quiet in his presence and natural in his manner, gentle in voice, of absolute purity in speech, of unaffected, simple dignity, Grant threw a charm over his camp-fire. West Point never graduated a man who added so little austerity or pretense to the peak of fame.—*Gen. Morris Schaff in the Atlantic.*

1. *The Doings of the Brambles and Other Stories.* By Alice Annette Larkin. Illustrated. 107 pp. Size 6 in. by 8 in. Bound in boards with decorated sides. Price \$1.00. Mayhew Publishing Company, 92-100 Ruggles Street, Boston, Mass. 1910.

HOME NEWS

FIRST WESTERLY CHURCH, R. I.—This church has no Y. P. S. C. E., but the active interest of an aged member secured cooperation with the Young People's Board and used the program published in the RECORDER of October 31, developing much interest and bringing from the members, to whom the topics had been assigned, many ideas for personal thought and general activities.

This being our first effort in using denominational programs, and the young people who were asked to take a part being truly young in years and discipleship, 'tis no cause for discouragement that there were two failures to answer the questions presented. We are encouraged to plan for more such programs and are enthusiastic in the hope of having strong, active workers in our young people.

There is also a growth of interest in missions, and we are making plans whereby we expect (hope) our collections for missions will be doubled, if they do not reach the desired amount of one dollar a member, as so many are non-resident and non-contributive.

We have the following proposition before us for consideration:

Resolved, That we will purchase no material for, or Christmas gifts, except some necessary article for one in especial need thereof; but we will donate such money as we usually spend in friendly gifts, to a fund for the equipment of the school in Lieu-oo, China, or the Fouke (Ark.) School: also

Resolved, That we realize this is more in harmony with the gift and life of Christ than our ordinary method of making Christmas gifts.

A. K. W.

MILTON, WIS.—“Best meeting I ever attended.” So said one of those present at the last Sabbath evening meeting. It certainly was an hour to warm the heart and uplift the life. The testimonies, coming spontaneously, were full of sound sense as well as spiritual aspiration. Occasionally a ripple of laughter went round the room, as when a brother told of a man who asked a blessing on his whole batch of winter potatoes when he put them in

the cellar, in order to save the trouble of doing it at each meal. Of course he drove home the point that we should be thankful *all* the time. Several of the talks were veritable sermons in miniature. Fourteen of them were by men, heads of families. A boy, his father and his grandfather sat side by side and all spoke. The very interesting session on tithing, two weeks ago, has suggested the question, How shall I divide my offerings among the different causes? This will be the topic next Friday night. The people are invited to speak of the different causes that are on their heart, the blessings of giving, how to apportion the amounts, etc. As usual, a layman will cooperate with the pastor in leading, the meeting being under the auspices of the Men's Brotherhood. The attendance is large, but there is room for more, and every one is welcome.

Mysterious Knowledge.

Some years ago an expedition from the University of Pennsylvania was sent to one of our Southern States for the purpose of observing a solar eclipse. The day before the event one of the professors said to an old colored man belonging to the household wherein the scientist was quartered:

“Tom, if you will watch your chickens tomorrow morning you'll find that they'll go to roost at eleven o'clock.”

Tom was, of course, skeptical; but at the appointed hour the heavens were darkened and the chickens retired to roost. At this the man's amazement showed no bounds, and he sought out the scientist.

“Professor,” said he, “how long ago did you know dem chickens would go to roost?”

“About a year ago,” said the professor smilingly.

“Well, ef dat don't beat all!” was the man's comment. “Professor, a year ago dem chickens wa'nt even hatched.”—*Ladies' Home Journal*.

It seems to us that a halt ought to be called on the practice of offering \$10,000 and \$20,000 prizes for foolhardy aeroplane exploits. It tempts men to efforts which threaten almost certain death.—*Western Christian Advocate*.

DENOMINATIONAL NEWS

Rev. H. C. Van Horn upon the invitation of the Verona Church preaches the Thanksgiving sermon there tomorrow and remains to occupy that pulpit Sabbath morning. The Verona Church is without a settled pastor.—*Brookfield Courier*.

The friends of the late Prof. Edward M. Tomlinson will be glad to know that an appropriate memorial has been established in his honor in the form of a one thousand dollar scholarship, established and paid in full by his widow, Mrs. Mary E. Tomlinson. The income of this scholarship is to pay the tuition of a worthy but needy student.

Dean A. E. Main preached at Andover last Sabbath for the Seventh-day Baptists, and on Sunday at the Presbyterian church.—*Alfred Sun*.

At the last meeting of the Men's Club of the Plainfield Church, Mr. David E. Titworth gave an interesting account of his recent trip abroad. He left Plainfield about the middle of August and returned early in November, having traveled extensively in England, Scotland, Holland, Denmark, Germany, France, Switzerland, Italy and Ireland. He combined business and sightseeing in all his journeyings, returning somewhat improved in health, and quite well pleased with the business part. Everybody had been invited, and the audience at this club meeting was large. By means of descriptions and anecdote and word-pictures Mr. Titworth took his friends with him across the Atlantic, while he revisited in memory the scenes he had most enjoyed abroad.

Pastor Called.

At a business meeting of the First Hookinton Seventh-day Baptist Church held on Sabbath evening, it was decided to extend a call to Rev. Willard D. Burdick of Farina, Ill., to become pastor of the church at Ashaway, to succeed William L. Burdick, D.D., who will close an eminently successful pastorate of over six years to become the pastor of the church at Alfred, N. Y.—*Westerly Sun*.

A few years since some one undertook to decide the relative rank of great men according to the number of books, pamphlets and catalogued magazine and newspaper articles written about them. It was found that Napoleon was first, Shakespeare second and Washington third. If that list were revised and brought up to date, Tolstoy would be found among the first ten.—*New York World*.

MARRIAGES

DOTY-ORMSBY.—At Alfred, N. Y., November 15, 1910, by Pastor I. L. Cottrell, Alfred Station, Mr. Floyd L. Doty of Trumansburg, N. Y., and Miss Alma Sarah Ormsby of Alfred.

COON-HULL.—At the home of the bride's parents, Rev. and Mrs. J. L. Hull, in Little Genesee, N. Y., November 16, 1910, by Rev. George Bond of Bolivar, N. Y., Adelbert E. Coon of Birdsall, N. Y., and Charlotte M. Hull of Little Genesee, N. Y.

REED-GREENE.—At the home of her mother, Mrs. Daniel Greene, Adams Center, N. Y., November 18, 1910, by the pastor, E. Adelbert Witter, Mr. George P. Reed and Miss Alice A. Greene, both of Adams Township.

DEATHS

HAMILTON.—John Perse Hamilton was born in Alfred, N. Y., on the Hamilton homestead, September 21, 1825, and died at Avon, N. Y., November 16, 1910.

He was one of a family of twelve children born to Freeborn and Tacy Green Hamilton, all of whom, save one, grew to maturity. Dea. F. W. Hamilton is the only surviving one of this large family.

Brother Hamilton was baptized by Eld. Stillman Coon when about fifteen years of age, and united with the First Seventh-day Baptist Church of Alfred. In 1871 he united with the Second Seventh-day Baptist Church of Alfred by letter. Of this church he was a beloved member at the time of his death. He was married to Catharine Sanders in 1844. To them were born three children, two of whom are still living. Most of his life was spent in the town of Alfred, but about seven years ago he and Mrs. Hamilton went to live with their daughter, Mrs. Sarah Pease, at Avon, N. Y., where they were tenderly and lovingly cared for in their declining days. Mrs. Hamilton entered into her rest last February, after they had lived together more than sixty-five years. Brother Hamilton has not seemed well since. He passed the eighty-fifth anniversary of his birth last September, and has been waiting to be called. He has talked much about going home, and wanted all to go with him.

As he wished, farewell services were held in his old home church among his neighbors and friends of former days, and he was laid to rest in the family plot beside his beloved companion.

I. L. C.

Sisson.—Esther, daughter of Bert J. and Alice May Sisson, at their home near Adams Center, N. Y., October 29, 1910.

Esther was born July 22, 1908. She had been a little rosebud in the family but for a short time; but brief as it was, it was long enough to fill a wonderful place in the hearts of those parents. In her removal they feel that the hand of the Lord is heavy. It is he alone that can sustain them.

Gone is this loved one of ours,
To the better land above;
Gone to the tender care
Of our Father who reigns in love.

Gone are the smiles that cheered us,
The hands that gave fond caress.
With God's help we hope to meet her,
When called to the home of the blest.

E. A. W.

STILLMAN.—In North Adams, Mass., November 4, 1910, Mrs. Eliza Bassett Stillman, aged seventy years. The funeral service was held at River Bend Cemetery Chapel, November 7, at 1.30 p. m. A more extended notice will appear.

DAVIS.—Little Gwendolyn Marguerite, the sunny daughter of Will M. and Gertrude Wells Davis, went out from this life, November 5, 1910, after a short illness, aged three years, three months and twenty days.

She was a favorite of those who knew her, winning her way at once to all hearts. She had her little satchel all packed for a trip with her parents to California, but her journey was to a fairer land, where there is neither darkness, pain nor death. Many of the poor orphan children will be given a happy Christmas in her memory. The Gwendolyn bank-account has already been opened in which the "tithe" is placed to be used for God's work. Services were conducted at the home in Chicago, November 7, 1910 by Pastor Randolph and Pastor Webster.

SHAW.—Mrs. Hannah E. (Mathews) Shaw was born at Waterbury, Conn., February 15, 1835, and died at Alfred Station, N. Y., November 14, 1910.

She was married to Varnum Shaw, April 22, 1848, at Stephentown, N. Y. They commenced housekeeping at Locke, N. Y., but in 1857 settled in Alfred on a farm, and her home has since been in this town. Her husband died in the U. S. Army during the Civil War, February 17, 1865, and Mrs. Shaw was left with her four little children, in poor health, her youngest child only a babe ten months old. We may imagine something of the trials and difficulties which were before her, and which she quietly and uncomplainingly bore almost alone, and how she labored and trusted in God.

In early life she was baptized and united with the First-day Baptists, and was evidently a very conscientious and loyal believer in her church; but when she became convinced that the seventh day was the Sabbath, she united with the Second Alfred Church and became a zealous and

devoted adherent of the same, to the end of her life.

All of her four children are now living except Mrs. Perkins, formerly of Hornell, who died September, 1909. She also leaves seven grandchildren and eight great-grandchildren. She came to live with her daughter, Mrs. Vincent, and her family, about twelve years ago. For nearly two years she has been unable to walk. At last the weary mother, after only two days of sickness, tired with the toils and cares of threescore and nearly sixteen years, laid down the burdens of life as quietly and uncomplainingly as she had borne them, and entered into, as we trust, eternal rest and peace. "She was one of the kindest of neighbors. Such a self-sacrificing woman," said one. Often she was found among the sick and suffering when able to help. When finally she was unable to walk, she would sit in her chair by the window and help others as she could.

She will be missed from the home and especially by her invalid son, for there is no earthly love like mother's; but we think she will not miss the mansion prepared for her on the other shore. Ps. lv, 22. I. L. C.

THOMAS.—Mary Rainear, daughter of James R. and Lucy West Rainear, was born near Shiloh, N. J., July 21, 1871, and died November 18, 1910, in the same house in which she was born.

In early adolescence she became a member of the Shiloh (N. J.) Seventh-day Baptist Church. During the years that have passed she has proved herself a worthy member. Though of a retiring disposition her influence has been felt in the Christian Endeavor Society, the prayer meeting and regular weekly services of the church. For some years she has had poor health, but through it all she has shown her interest by often coming to the house of worship; indeed, her last illness came upon her at the church service on Sabbath morning, November 5, 1910.

She was married to Edward A. Thomas, December 24, 1890. To them were born six children—three boys and three girls—of whom the oldest is sixteen years of age and the youngest two years. She was a devoted wife and mother. We can not express the sense of loss which we feel. We can only trust in God and believe that in his wisdom and love he careth for his own.

The funeral service was conducted by Pastor James L. Skaggs, November 20, 1910, at the Shiloh Seventh-day Baptist church. Burial was made in the Shiloh Cemetery. J. L. S.

It is sad to contemplate the number of men who are willing to go without food and clothing in order that they may contribute to the prosperity of the saloon-keeper.—*Farm Journal.*

We have got to give Christian children to the world or the church will go out of business.—*The Survey.*

SABBATH SCHOOL

LESSON XII.—DECEMBER 17, 1910.
THE RESURRECTION.

Matthew xxviii, 1-20.

Golden Text.—"Lo, I am with you always, even unto the end of the world." Matt. xxviii, 20.

DAILY READINGS.

First-day, Mark xv, 38—xvi, 9.

Second-day, Luke xxiii, 47—xxiv, 14.

Third-day, Luke xxiv, 13-35.

Fourth-day, Luke xxiv, 36-50.

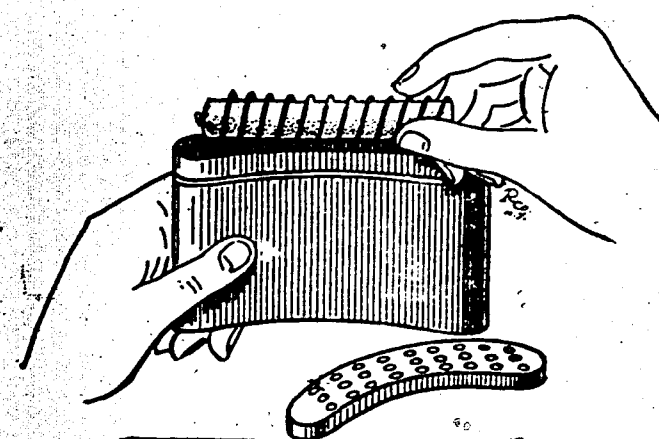
Fifth-day, John xx, 1-18.

Sixth-day, Matt. xxvii, 51-66.

Sabbath-day, Matt. xxviii, 1-20.

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

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"Thou hast seen many sorrows, travel-stained pilgrim of the world, but that which has vexed thee most has been thy looking for evil, and things that never happen have chiefly made thee wretched."

Those who bring sunshine to the lives of others can not keep it from themselves.—*J. M. Barrie.*

SPECIAL NOTICES

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

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

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

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

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

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

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

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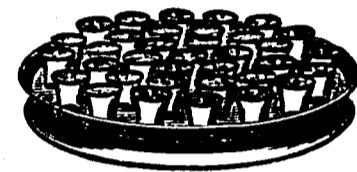
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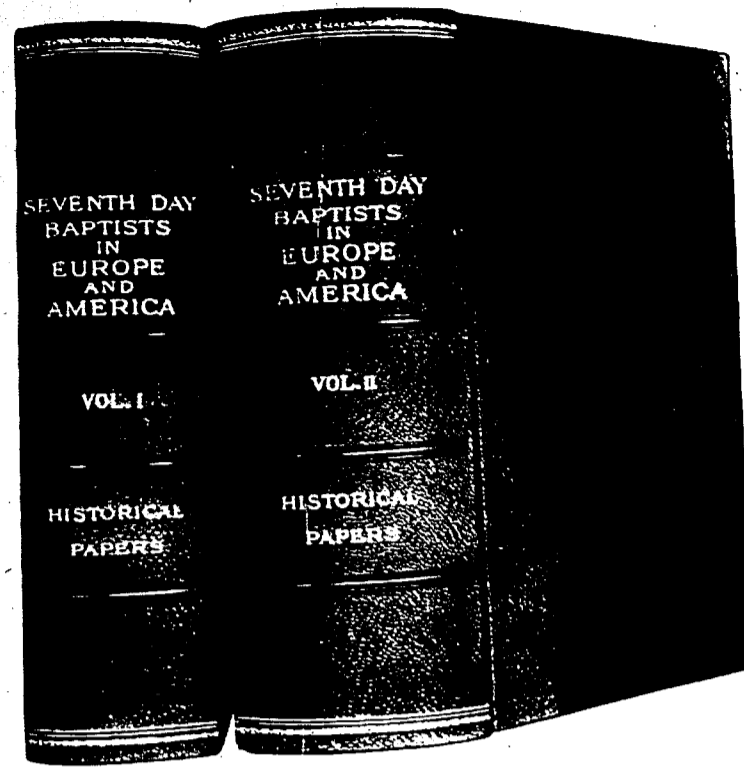
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—James Russell Lowell.

—CONTENTS—

EDITORIAL—A Sermon on the Budget; Please Do Not Emphasize One Item; The Money is Coming Slowly; Immigrants and Christian Citizenship; The Supreme Work of the Church; Must be in Harmony; When?	737-740
EDITORIAL NEWS NOTES—Mrs. Eddy is Dead; Gifts for Patriotic Education; General Merritt is Dead	741
SABBATH REFORM—Spiritual Sabbath-Keeping; Sabbath Interest in Africa; Extracts From Letters From Nyassaland, B. C. A.	742-745
The Power of Trifles	745
The Anointed	745
MISSIONS—Evangelistic Campaign at Wal-	

worth; At Peking; Mission of Jacob Baker; Missionary Board Meeting; Treasurer's Report	746-751
WOMAN'S WORK—On Your Back (poetry); Terminating, or Germinating	752
Progressive Methods for the Rural Sabbath School	753
YOUNG PEOPLE'S WORK—Christ Born in Us; Work in Nebraska; A Chance for Boys; Our China Mission; Our Young People's Interest in Foreign Missions; News Notes	757-766
DEATHS	766
Mrs. L. M. Cottrell	767
SABBATH SCHOOL	767