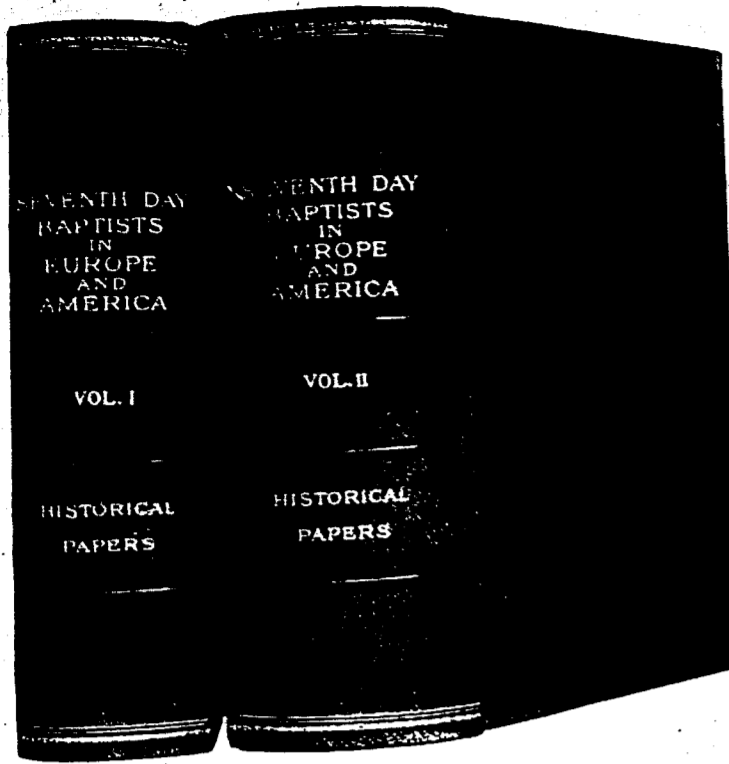


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### DENIAL.

Not only Peter in the judgment-hall,  
Not only in the centuries gone by,  
Did coward hearts deny thee, Lord of all!  
But even in our time, and constantly;  
For feeble wills, and the mean fear of men,  
And selfish dread, are with us now as then.

Today we vow allegiance to thy name;  
Today our souls, ourselves, we pledge to thee;  
Yet if a storm-wind of reproach or blame  
Rises and beats upon us suddenly,  
Faltering and fearful we deny our Lord,  
By traitorous silence or by uttered word.

We close our lips when speech would wake a sneer;  
We turn aside, and shirk the rougher path;  
We gloss and blink as if we did not hear  
The scoffing word which calls for righteous wrath.  
All unrebuked we let the scoffer go,  
And we deny our Lord and Master so.

Come thou, as once of old thou camest in  
And "looked on Peter" in the judgment-hall;  
Let that deep, grieved gaze rebuke our sin,  
Questioning, recalling, wakening, pardoning all,  
Till we go out and weep the whole night long,  
Made strong by sorrow as he was made strong.

—Susan Coolidge.

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N. O. MOORE, Business Manager.

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## EDITORIAL

### Pray for Conference.

The other day I met upon the street one of our deacons who is always interested in the cause we love. He is a farmer, who had come into town on some errand, and as he approached I could see by his face that he was thinking of some good thing to suggest. As we stopped a moment with the crowd hurrying by, he began to enquire about Conference at Salem, and what the prospects were for a good attendance. I expressed a fear that it might be small, and he seemed real sorry to hear that, saying he had been thinking much about it of late. He spoke of the excellent associations that had just been held, and expressed the hope that we might have a good Conference. He then proposed that in all the prayer meetings of our churches the request be made to make one Sixth-day night a special time to unite in prayers for a good Conference.

When this paper reaches its readers, there will be only one prayer meeting left before Conference convenes. Let all the meetings on the evening of August 19 pray for a good Conference at Salem.

### A GOOD SIGN.

Thinking of the case referred to above, my heart was cheered with the hope that all through our churches there are loyal ones who are burdened for the prosperity of Zion, who are thinking about our work, and who are praying for Conference and

for a spiritual uplift to follow. It is a good sign when busy men go about, borne down with the desire to see God's cause prosper. It is a good sign when throughout our denomination can be found many who are praying and asking others to pray for the things that build us up and tend to make us one. Let those who go and those who remain at home plead with the Father who sees us all, that he may lead us to see eye to eye, and to join heart and hand as one man in the work he has committed to our care.

\*\*\*

### The Influence of the Preacher.

Not long ago some one sent the editor a little clipping entitled, "What Preachers Do for Us." It was taken from the writings of Artemus Ward. I will translate it from the peculiar frontier dialect in which it was written, since it seems to me to lose rather than gain force by being given in cowboy terms. The writer says: "Show me a place where there is no church, and where preachers are never seen, and I will show you a place where old hats are stuffed into broken windows, where children are dirty and ragged, where gates have no hinges, where women go slipshod, and where the beards and clothing of men are defiled with the stains of tobacco. . . . Let us consider what the preachers do for us before we abuse them."

Artemus Ward had a way of his own in showing to the lower classes the power and influence of the Christian religion as an uplifting and civilizing force. The preacher is the exponent of that religion, and if true to his calling has a salutary influence, even among the lowest classes of men. Mr. Ward's picture of a community without a church and where the minister's influence is never felt is indeed true to life. What would our country now be if it had not been for the church and the ministry? In our great cities one sees the two extremes—the degraded community without a church, and the enlighten-

ed community with a church at its center. In the country sections where no church exists the contrast between them and rural districts with churches is almost as great as in the cities. It seems that the best things in life come to people in direct ratio to their loyalty to the church and to the faithfulness of the ministers of the Gospel.

Really, the hope of betterment for the slums of our cities and for the God-forsaken country districts lies in the extension of church influences so as to reach them all. The ministers who faithfully labor there may soon see better social conditions. These are sure to come as soon as preachers and church people really gain the respect and confidence of the inhabitants. Purity, reverence, self-respect and prosperity follow wherever a true ambassador of Christ toils in the spirit of his Master for the lowly and the oppressed.

\*\*\*

#### A Foolish Superstition.

It is wonderful what a hold superstition still has upon enlightened Christian people. It would almost seem that the old influences of pagan astrologers and of witches retain sway over the minds of men. If the psychological tendencies that breed superstition could be removed, or if the rational qualities could be cultivated until they hold the most powerful control over minds, the world would be relieved of much that is uncanny and disturbing.

When one thinks of it, it is remarkable that so many unreasonable notions are enthroned in human minds, all growing out of some unexplainable idea that can not be corrected. There are many who suffer from misgivings all day if they spill salt, see the new moon over the left shoulder, meet a yellow dog, see a black cat cross the path ahead of them, or chance by mishap to sit down to eat where there are just thirteen at the table! Not long ago I saw one who could not be persuaded to sit down when it was discovered that she would make the thirteenth! Isn't it strange? People well educated, able to reason well from cause to effect, familiar with the laws of nature, and trusting in God the Father, will persist in holding this superstition about the number thirteen. They know that nothing can happen without a cause sufficient to pro-

duce the effect; and reason says the number thirteen has no power to produce a calamity. Yet many a one who seems wise in other ways will go hungry before he or she will be the thirteenth at table, and will shun the number in every way for fear of some power it possesses for evil. Try it as soon as you get a chance, and you will surely learn that the number thirteen is as harmless as the number seven. If you are the thirteenth at table, your dinner should taste as good, digest as well and strengthen you as certainly as it would with ten or five at the table. It would be as sensible for me to fear to write this word "thirteen" here, as it is for you to fear to sit down to dinner with thirteen at the table.

\*\*\*

#### "Beginning at Jerusalem."

Among the last words of Jesus before his ascension we find the command to preach the Gospel to all the world. Luke makes the Master say, "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." It is quite common to hear people place all the emphasis on "beginning at Jerusalem," to the neglect of "among all nations." The real emphasis given by Christ in the passage seems to be upon the "all nations," if anywhere; but I can not see that we are justified in holding to the one and excluding the other.

Evidently the Saviour and the early Christians were equally interested in both home and foreign missions. The Christian world has not always followed the example of the apostles in this respect, but has given large precedence to home missions, while heathen nations have been neglected. The wonderful revival of interest in foreign missions promises in some measure to make up for this neglect. This is well. The home fields will not suffer from this revival. The spirit that arouses such an interest in foreign lands is sure to create a deep and wide-spread interest in the homeland. Our own churches were never so much alive to the work at home as when they were most deeply interested in foreign work. The individual church that takes no interest in the fields beyond its own borders is foredoomed to death, and

the Christian nation that is not interested in Christianizing other nations is in danger of losing its own spiritual life. The very fact that there is a great revival of interest in foreign missions gives the best assurance possible that the "beginning at Jerusalem" will also take on new life.

Those who insist upon home missions first—upon clearing our own dooryards before trying to clean up other people's—must not forget the difference in conditions and in opportunities, between our land and lands where the Gospel is unknown. Here missionary and Christianizing influences are constantly at work even outside all the churches, in channels apart from our formal religious services. Our schools, our telegraphs, telephones, railroads, and other modern improvements, are all civilization. There is scarcely a nook in all this land where the influences of church life have not been felt, and where people have not heard of the Bible and the Gospel of Christ. The light of the world has reached every corner of our country, and people have had a chance to know the Saviour. Wherever they do not know him, they are sinning against light; they deliberately close their eyes to the truth; they are indeed Jerusalem sinners.

On the other hand, foreign fields have none of the civilizing advantages known to us. The people are in abject darkness; they have had no chance of knowing the way of life, and they are entitled to light. The "beginning at Jerusalem" has already been made here. The imperative demand now is that "repentance and remission of sins" shall be preached "among all nations." If we heed this command, home fields will fare all the better.

\*\*\*

#### A Good Move.

For many years people have been aware of the fact that some patent medicines have evidently been put up more for use as beverage than as real medicine. I have known cases where bottle after bottle of so-called stomach bitters has been drunk in a single evening by companies of men living where no saloons were allowed. It seems that the general government has recently decided to put a check upon this kind of liquor selling. The Commissioner of Internal

Revenue has published a list of several hundred patent medicines, popular in various sections of the country, upon which the special tax required of liquor dealers must be paid, regardless of the fact that these preparations are sent out under the name of medicine. The fact is, they are not sufficiently "medicated" to be called medicine, and so must come under the beverage class of liquors.

This is a good move so far as it goes. But it does not go far enough. It would be better if all such evasions of the law were prohibited entirely and made strongly penal. Evidently this is one of the many nefarious devices of distillers and brewers to fill their coffers at the expense of human lives, and the ruin of souls—and that, too, as usual, by evading laws and by corrupting morals. We are glad to see Uncle Sam's big stick doing more and more effectual work, as the years go by, against the "privileged malefactors" who, for money, will stoop to the vilest methods to ruin their fellow men.

\*\*\*

#### Farming for City Children.

One of the new movements in behalf of city children is an effort to teach them farming. This is a practical phase of the endeavor to furnish amusements, under the supervision of instructors, for children from the most congested sections of New York. The social betterment plans that look to the higher development and culture of the children of the poor have a far-reaching purpose. They are intended to fit them for a citizenship to which they are hastening with the years, so they may be an honor to their country. This seems to me the most hopeful line of work for social betterment yet undertaken. Ten or fifteen years hence we shall see the rich blessings sure to come to a country that looks well after its children.

This enthusiastic movement to teach farming in one of the city parks and also in some vacant lots is especially valuable, since it furnishes amusement and teaches a practical industry at the same time. During the last week of July, in Clinton Park, New York, two hundred and fifty boys, with hoes, rakes and spades, might have been seen preparing soil and planting

the second crop for the year, all under competent instructors. Each boy had his own little garden, in which he planted the common vegetables found in the markets. One crop had already been raised and gathered. This park lies between Eleventh Avenue and the Hudson River, and extends from Fifty-second to Fifty-fourth Street. It is given up almost entirely for teaching the science of agriculture. Sometimes two hundred and fifty girls also are seen, dressed like farmers' girls, planting their garden beds and tilling the soil.

### CONDENSED NEWS

#### The Pilgrim Monument.

On November 11, 1620, in the cabin of the Mayflower, under the shelter of Long Point, was made that famous compact which has often been called the first written constitution of America. While the first settlement was made at Plymouth, the first landing was made at Provincetown. And here, on August 5, 1910, was dedicated the Pilgrim Monument. This is a high tower which can be seen many miles at sea. Thousands were assembled from all parts of the land, and two noted men were appropriately chosen to take part in the exercises—the President of the United States, and the ex-president of Harvard University. The one was the representative of the Nation that has grown from the seed sown in New England nearly three centuries ago; the other stood for the first great institution of learning and higher culture planted on American soil. Where once lay the lone Mayflower, a great fleet of our formidable navy thundered salutes as the monument was dedicated. President Taft paid a beautiful tribute to the Pilgrims, and his address won him many New England friends.

#### Spain's Trouble With the Catholics.

Great fears prevailed throughout Spain lest the proposed demonstrations at San Sebastian for Sunday, August 7, were intended to cover a Carlist uprising. Premier Canalejas announced that priests in the northern provinces were distributing arms, and great precautions were taken to prevent the demonstrations. General Wey-

ler has charge of the troops, and large companies of soldiers patrolled the streets of San Sebastian to disperse the people upon every attempt to assemble. This kept the angry clerical leaders overawed and prevented any outbreak. Six thousand rifles were seized at Bilboa which had been shipped to San Sebastian where the anti-government demonstration had been proposed.

The King and the Vatican are both hopeful now that an understanding may soon be reached. The Carlist movement seems crushed, and the Catholics are learning that the government is in dead earnest about granting liberty of conscience in matters of worship, and in its effort to separate church and state. Much of the trouble is due to the priests who have been advising the peasants to resist to the utmost the movements by the government, and to stand loyally by the Pope. Sixteen priests have been arrested.

Portugal, too, is almost as near the verge of rupture with the Vatican as Spain, due to friction over the government censure of one of the Catholic archbishops for suppressing a Portuguese newspaper without waiting for the government approval. There is also some friction over the filling of the diplomatic vacancy caused by the death of the Portuguese ambassador to the Vatican, and the King of Portugal has retaliated by allowing the post to remain vacant. Portugal proposes also to establish a government civil registry of births, deaths and marriages. This takes the matter from the clergy and makes quite a difference in their income. A great meeting of Catholic ecclesiastics was called to protest against the movement.

Another cause of discord is the neglect on the part of the King to grant amnesties to many political offenders and criminals, including the murderers of his father and brothers. The Republicans have asked this, and in this time of stress between King and Pope, they become quite a factor with which the government has to settle. The two young kings, Alfonso and Manuel, are facing a most serious crisis.

On July 23, in the Democratic primaries of the great State of Texas, a proposition for state-wide prohibition was voted upon,

and carried by an overwhelming majority. The proposition is to make it obligatory on the part of the Legislature to submit to the vote of the people a constitutional amendment providing state prohibition. Already, under the local option law, there are 161 counties "dry," and three million people live in this dry territory.

The new battleship Delaware, which recently made her final trip, exceeded her contract speed in every test.

Seventy-eight Chinese students are expected to arrive in San Francisco on September 10, to be educated in American schools at the expense of the Chinese government. They are a part of the company of students whom the Chinese government intends to educate here out of the Boxer indemnity money which our government paid back to China some years ago.

On the first page of the *Survey* for August 6, appears a picture showing a bottle of nine-cent milk hanging over a stone wall, just out of reach of a great number of emaciated hands straining hard to touch it. Letters on the hands reaching across the cut read, "The Poor." No one is in sight where the string from the bottle passes over the wall. All the poor people can see is the hard stone wall, and the bottle just beyond their reach. Those who have made it so are safely hidden behind an impenetrable wall, and there seems to be no remedy. The milk trust has forced milk for which the farmer receives four and a half cents, up to nine cents, and the babies of the poor must starve.

Associations have recently been formed in several States, for the prevention of blindness. There is what is called the "Russell Sage Foundation," established for this purpose and designed to work on a national scale. The effort is to discover the causes of preventable blindness, and to cooperate with the medical profession, so that these causes may be removed. In the South and West, trachoma scourges cause much suffering and blindness, and the movement is, therefore, being pushed in these sections. Lectures and instructors are being sent to attend teachers' institutes in sections where help in this line

is most needed. They carry lantern-slide photographs to illustrate their teaching. It is estimated that 15 or 20 per cent of the blind in Southern States become so through neglect at birth. Interest in the matter is rapidly growing throughout the country, and the work is being carried into the Middle, and New-England States. The national secretary of this society is Mr. Samuel E. Eliot, 105 East 22d Street, New York, who has found most generous responses to his efforts for organizing new societies.

#### Education for Social Living.

CLYDE EHRET.

(Concluded.)

Let us now turn to industrial life and see how man is dependent on his intelligence; in what way he may affect industry, and industry affect him. We live in a time when telegraphs, telephones, daily newspapers and rapid travel bring the world into speaking distance and make neighbors of all. We are accomplishing results more rapidly than ever before. The merchant sitting in his office with a long-distance telephone on one side and a stenographer on the other can accomplish more business in two hours than the same man could accomplish in two weeks, fifty years ago. During those two hours he may communicate with agents in New York, Chicago, New Orleans, and may place orders in London, Paris and Berlin. The laboring man completes his day's work by five or six o'clock and has several hours for leisure, self-improvement or recreation.

Through this closer organization of business, and concentration of labor into fewer hours, the masses have far greater opportunity to accomplish good or evil for themselves than has hitherto been the case. This fact places more responsibility upon education. The young laborers of our times must be so trained and steered against the dangers of bad habits and wasteful expenditure, that surplus hours may be used for their own profit and that of the community.

Many laborers enter into industry where conditions are bad because they do not have a true understanding of the conditions of a better life. And sometimes even with a

better understanding, to the surprise of the employer, they quit work and demand better conditions. Strikes sometimes occur when they seem improbable or unprofitable; not when economic conditions are at their worst, but when they are at their best; not on a falling market, but on a rising market. The economic conditions of the wage-earners of the United States, in spite of many reactions and interruptions, have on the whole vastly improved during the last generation; and the statistics of American wages have become the enemy of the world: but with all these, industrial conflicts have become greater than ever before. These disturbances meet civilization, not on its way down, but on its way up. It is witness, not of social degradation, but of social expectation.

Again, the real character of social living may be seen if we turn from industrial warfare to the methods proposed for industrial peace. A great variety of admirable schemes have been devised by benevolent employers for the convenience and comfort of their employed. Extra advantages, profit-sharing provisions for housing, recreation, education and sanitation—these and many other plans of "welfare work" have expressed the sense of paternal responsibility, and have converted many industrial establishments into an industrial family. The conscience and self-interest of employers justify such expenditures, and many a benevolent master surveys the scene of a well-housed, healthy and permanent tenantry, with a comfortable sense that his philanthropy does not increase in dividends. What does it mean then, that these generous and well-intended enterprises of welfare work are so often met with suspicion and hostility, and the provisions for libraries, housing, baths and playgrounds, which had appeared a guarantee of peace, have often become provocations of war? How monstrous such ingratitude appears to the benevolent employer and how hopeless he becomes of the future of the wage-earners, who so lightly reject his generosity and defeat their own ends! The cause of this skepticism is not, however, as the employer may fancy, in the stupidity of his employees, but on the contrary, in their increasing intelligence and

self-respect. They want, as other people want, model homes, and entertainments; and they want one thing more, for which they will sacrifice those economic gains. It is the right to live their own lives, to own their own homes, to choose their own amusements, and to spend their wages in their own way.

At any rate they want liberty and they will not accept as benevolence what they think they have earned as rights. The employer who imagines that convenience and comfort are all that working people desire is more stupid than his employed. He fancies that he is dealing with an economic problem when he has in fact a moral problem—the problem of meeting the restless and sometimes volcanic activities of new desires, hopes and dreams. Welfare work was a solution of social living when the wage-earners were an unawakened, toiling mass; but when the ideals of liberty and self-direction possess their minds, then comfort with patronage is likely to seem less desirable than the risk of freedom.

He has learned, too, that freedom does not mean to ravage and rend as the wolf, but to grow and to achieve one's best; to realize one's self; to expand the radius of efficiency, and enlarge the horizon of hope. He does not now wish to labor less, but he sees his dependence upon it, and has a strong desire to do his best. And in doing his best he realizes his duty to man and God, and he sees that the world is not, as is often supposed, separate from God and religion, but closely connected with both.

Intelligence and education are also religious assets, for the more intelligent is a community the better is its religion. The church and the school are today mutually dependent. The entire moral life and character of the individual are cultivated by the church, since religion includes all aims, motives and conduct. Thus the school and all that are connected with it, especially its teachers, look to the church for their ideals and inspirations. In the church they find an anchorage. They have fellowship with those engaged in other forms of service. Faith, hope and courage are renewed through preaching, and week by week they go to their weary routine with freshness and confidence, because of the larger

hopes which religion inspires. And certainly the church has no larger function than to sweeten service of every sort that men and women are called upon to perform. Here it is that the world finds its sphere of action in the world of human society; and of all workers none need more, or esteem more highly, the sympathy of human hearts, than the teachers of youth.

On the other hand, as has already been intimated, the church greatly needs the school. We doubt if it could really live without it. The church fathers of early times evidently thought so because every church had its school; and in this country, which is called upon to receive and assimilate the untrained and unregenerate of all lands, the church would fare but poorly unless the schools did their saving work. The very foundation of character upon which the church has to build is laid in the schools; and considering how the shaping of life depends upon early nurture, the school seems to stand first as an influential means of Christian training.

Does it not seem, therefore, that two institutions that are interdependent and which work for the same general end should be in the closest sympathy, and should give mutual help and cooperation? The school today is undoubtedly a mighty force for righteousness. It certainly should be credited more than it now is as an auxiliary of Christianity. Certainly children are our most precious possessions. In them are centered our hopes for the church as well as the Nation.

A group of men living in the southern end of Boston have been making a most careful study of social life of that neighborhood. They have scrutinized most carefully all the forces that make for righteousness, as well as those that are hostile and evil. One of the investigators, who is a clergyman by profession, says emphatically that of all the forces at work to uplift and Christianize the people of that community, the school stands first. One pastor, after investigating his church, found that there were eighty teachers enrolled as members. What a force were these eighty teachers to Christianize the youth. And youth so taught take highest places in regenerating the world.

The Master said, "I am come that they might have life, and that they might have it more abundantly." No institution does more to fulfil what is implied in this definition of Christ's purpose than the public schools of America. Though they have many faults, yet are they capable of being most potent forces for righteousness when they have the watchful care, the sincere sympathy, the active cooperation and the faithful oversight of the wise and cultured.

The church and the school are two great institutions, both engaged in training, uplifting and saving those who come under their influence. Their work lies along different lines, but their general purpose is the same. Each needs the support of the other.

Teachers should be loyal to all that the church stands for, and all instructions given in the schoolroom should be reverent in tone and strong in moral and spiritual quality. It is not enough that the church be friendly to the school, but it is necessary that teachers, parents and pupils should be conscious of the most friendly feeling,—conscious that it is sympathetically watchful and observant in all that is done in the name of education. This will in itself give a new impulse to teaching; a deeper earnestness and a truer consecration will animate the school and make it more truly a Christian force. Institutions as well as individuals grow and become strong according as they ally themselves with other forces and cordially unite in doing any work that may lead to the betterment of man. And the people of God in their individual capacity should never forget their responsibility toward Christian education. As parents, as citizens, and as possessors of faith, they should cooperate that every teacher in the land should thank God and take courage.

So far we have been saying in a general way what education has done and is doing for social living. Now we wish to consider for a moment certain studies, that we may see in what way they may be made to contribute to the higher aims of social living.

The subject of history, both in its content and in the general method, contains large social factors. History deals with

men who have lived and wrought in the past; but not less with those who are living today and are making their contributions to the world's progress. No man can be fitted to be truly social until he knows something of the struggles by which, step by step, the race has worked its way up to its present attainments of civilization. If he knows little of his brother man he knows little of himself, and his social usefulness is greatly crippled. Through history is revealed the supremacy of ideas and principles. It shows how goodness and truth have been struggling for the mastery; how men and women have fought and toiled to achieve what we now enjoy of good government, good laws and good society.

Science and manual training are demanding more and more attention, not only because they socialize life, but because they establish bands of vital connection between life and the active world. In these subjects we discover the elements and principles which are fundamental in all industry. The applications of chemistry and physics are so varied and multiform that hardly an industrial establishment exists that does not have some form of laboratory, where the skill of the trained youth may find a ready market. It is a significant fact that manual training is being more and more adapted to the needs of mankind,—to the providing of food, clothing, shelter, and even the esthetic side of life. The school kitchen with its studious attention to hygiene and nutrition, the sewing school with its lessons in care, thrift and neatness, and the workshop with its training in skill of hand and practical adaptation of means to end,—all these are exceedingly social, not only because they touch the fundamental needs of man, but because they connect man with man, create a social sympathy, and tend to level up communities where the less fortunate reside.

Music has always and everywhere been a means of elevating human thought, softening dispositions, and reaching the deeper impulses of the soul. Here is a branch of study which is intrinsically social as well as spiritual in its influence and mission. The social value of music as a branch of study consists in the fact that it not only reacts favorably upon the performer in refining

the feelings, giving culture to the voice and expression, but also affords pleasure to others.

Language, as a social instrument at large, has been too lightly esteemed. Great emphasis should be laid upon the communication of ideas in a social manner, making conversation in its true sense an active instrument in life. It is acknowledged that liberal training can give nothing more valuable than a facile and finished speech. If we remember its importance as a social influence, and how the very spirit and tone of the schools are revealed in conversation, we begin to realize the vital importance of expression. Encouragement should be given to the attainment of true, correct and forceful speech, in order that one may use his mother tongue in a manner most agreeable and pleasing. This, too, promotes social ends.

Mathematics furnish the power for deliberate thought and accurate statements. And to speak the truth is one of the most social qualities a person can possess. Gossip, flattery, slander, deceit, all spring from a mind that is slovenly and that has not been trained in the power of truthful statements.

Art in its creative capacity adds beauty to the world, confers happiness, and often transfigures and ennobles what would otherwise be dull and commonplace.

The study of nature in all her marvelous varieties and beauty, and the discovery of those laws which govern all life, and which reveal the harmony and unity of the universe, awaken in man an intense admiration and love for what God has made, and call forth sentiments of wonder and reverence.

Literature gives us the rich inheritance of the race; and in the lives and experiences of those who have lived one finds his larger and better self. Thus he is thrilled and inspired with ambition to go out and conquer, and die, if needs be, for what is true and right.

These subjects might be pursued further, but enough has been said to suggest that all studies are capable of being applied to social ends if rightly used.

Then the personal touch brought about in securing education serves as a strong factor

to teach the responsibility of man to man. Here the young of both rich and poor, the more intelligent and less intelligent, the forward and the timid, are all placed together for the same purpose and end; instructed by the same teachers, grasping the same thoughts, and seeing life on a similar plane. Thus living together and coming in touch with individuals of different tastes, with teachers of cultured mind, young people develop strong personalities which go out in sympathy and love for their fellow men. Not until this personality is developed is one capable of doing his best; and this is developed only as he comes in contact with higher powers.

Thus it would seem that education and training tend to make man more truly social; and as he attains social consciousness and a spirit of fraternalism, he is drawn into union and fellowship with Jesus, his elder Brother, and God, his Father.

#### Somewhat Perplexed.

*Editor of the SABBATH RECORDER,*

DEAR BROTHER:

I have never studied evolution or theology. I have never read Darwin; but have read the Bible and very little else, on the origin of man and the development of the race. Knowing so little then, I am somewhat perplexed when I read such articles as have appeared from time to time in the RECORDER, on one side and the other. So I have to write to headquarters for information and if you can't give it, maybe some of those who have read and studied the subject can answer my question. I see in the RECORDER of August 8 the statements that "we are forced to the conclusion that God did not create man in his own likeness and image, but that if he created anything it was something infinitesimally small . . . and from this man has evolved. . . . Again, if the science of evolution is correct, the thing God created in his own likeness and image and called man is not the animal we call man today, but that little creature we can see only by the use of the magnifying glass."

Now what I want to know is this: Is it any less "creating" to produce something infinitesimally small and cause it to pass

through changes till it reaches the finished stage, than it is to produce the finished, perfected being all at once in a moment? I honestly ask light on this point, as it seems to me to be of some consequence. I could understand to some degree how "something infinitesimally small" might grow larger, be affected by its surroundings, develop a more complex character and finally become something that apparently is far different from what it was at the beginning; for I am the father of a six-year-old boy, who, so far as I can see, is going through this precise process. I understand something of how he develops from something infinitesimally small to a full-grown man. But it would be much more difficult, it seems to me, to try to comprehend how a man could be created fully grown, developed, having the attributes and characteristics that come through years of maturing, all in an instant. My question is, Is the first process not a "creating", while the second one is? Please tell me, for it seems to me that we who have not read and studied either side, ought to have this point settled first, and then we can go on to consider the matter further.

I notice another thing that puzzles me, in the same article. The author says, "I maintain without fear of successful contradiction that if evolution is the only true and correct basis, then as Christ and the apostles' teaching was in advance of that of Moses and the prophets, so Professors Zueblin, Ross, Sumner, Earp, Briggs and Foster logically should be in advance of Christ and the apostles." Does he mean that because these professors are later in time than Christ and the apostles, therefore they are in advance (morally, I suppose) of Christ and the apostles? I tried to study logic once and made rather a failure of it, so doubtless I ought not to speak; but isn't there a fallacy in the author's syllogism? Again I ask honestly for information, because if his argument is really correct according to rules of logic, it opens vast possibilities, it seems to me.

I didn't mean to take so much time, but I *would* like information.

NE PLUS.

August 10, 1910.

# Missions

## Edwin Shaw's Mission.

Arkansas City, Kansas.

DEAR BROTHER GARDINER:

Oh, but it was hot! The temperature for five days had ranged from 103 to 110 in the shade during the afternoons. The day before, I had traveled in an open carriage about forty-five miles, the Oklahoma sun beating down on my head where the hair is getting thin. Then I had traveled across the burning prairies in crowded ovenlike railroad coaches for several hundred miles in Oklahoma and western and central Kansas, and now, weary and worn, I was sitting on the hotel steps in the early evening, when I heard down the side-street a church bell. I arose as though by habit, and walking that way found a little group of people gathered on the lawn in front of the parsonage of the M. E. church. The quiet calm of the service, prayer and song, words of Scripture and of testimony, gave real rest and peace which I had not otherwise found. The words of hearty welcome by the leader to a stranger so far from home were full of cheer and comfort. The air seemed cooler and it was easier to breathe. I may never meet any of those people again on earth, but I hope to meet them all sometime in heaven.

Brother Gardiner, I like these Kansas towns; they are so clean and enterprising. No saloons, no bars in the hotels, no crowd of debauched loafers about doors and windows where there are screens. Quiet thrift is apparent everywhere. When will the people of other States enjoy the benefits that go with no saloons? Seeing is believing. I wish that the voters in some of these rum-ridden States could make a visit to several of the Kansas cities; I believe it would convert them to the no-saloon policy.

### The Kansas Mirage.

How it took me back to my boyhood days in Minnesota, when the grain elevator at Wells, twelve miles distant, usually invisible, stood out clearly on the southern horizon! But here in southwestern Kan-

sas as I rode along in the hack mile after mile, mile after mile, the mirage was a never-ceasing source of interest, constantly changing, coming and going at a moment's notice. Yonder is a tall building looking like a freight-car standing on end. In five minutes of travel it is shown to be a settler's shanty not over ten feet high. Yonder are three strange looking creatures looking like giraffes walking on stilts. No, they are just ordinary horses feeding on the prairie. Yonder is a lake of calm glassy water on the farther bank of which is a forest of large trees. No, no, the lake has disappeared and the trees are only scrubby soapweeds. These bodies of water appearing and disappearing on the dry barren prairies are so provokingly disappointing! This, too, was in a country where twenty-five years ago there were numerous farmers and flourishing cities, a "boom" of some two or three years in length. But these "farmers" were not farmers, and the dry seasons soon put them to flight. The scenes before them were in the nature of the mirage, and they were not prepared for the real thing. Some men could preach a whole sermon on the mirage. I have thought a good deal about it the last ten days when it has been constantly before my eyes, and when the country needed rain so much, and here were these deceptive lakes, merely the reflection of the sky on the level field; but possibly I have said enough; the suggestions are many and apparent.

Sincerely yours,  
EDWIN SHAW.

July 28, 1910.

### Treasurer's Report.

For the month of July, 1910.

GEO. H. UTTER, Treasurer,	
In account with	
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.	
Dr.	
Cash in treasury, July 1, 1910	\$1,273 99
Church at	
Plainfield, N. J.	21 53
First Verona	2 00
Leonardsville, N. Y.	5 50
Riverside, Cal.	5 29
Garwin, Iowa	7 67
Milton, Wis.	63 47
Shingle House, Pa.	8 00
Richburg, N. Y.	3 31
Milton Junction, Wis.,	
General Fund	\$19 57
Bakker salary	10 80
	30 37
New Auburn, Minn.	7 00

First Westerly, R. I.	8 61
DeRuyter, N. Y.	14 62
New York City	44 35
Hornell, N. Y.	11 00
Cartwright, Wis.	33 50
Greenbrier, W. Va.	2 00
Chicago, Ill.	25 00
Sabbath school:	
First Verona, N. Y.	4 16
Gentry, Ark., Children's-day collection	79
Salemville, Pa.	1 50
Seventh-day Baptist Memorial Fund:	
Income Missionary Society funds	\$ 26 45
S. P. Potter Fund	27 33
One-half income D. C. Burdick farm	236 08
Income Utica (Wis.) Church Fund	14 94
	304 80
Mrs. O. G. Crandall, Milton Junction, Wis.	1 00
Mr. and Mrs. O. H. Perry, North Brookfield, N. Y.	5 00
Woman's Executive Board:	
Miss Burdick's salary	\$300 00
General Fund	68 50
Java Mission	10 00
	378 50
Rev. and Mrs. B. F. Rogers, Alfred, N. Y.	5 00
Young People's Board:	
Doctor Palmberg's salary	\$125 00
General Fund	11 00
Ammokoo education	37 07
	173 07
J. A. Davidson, Stone Fort, Ill.:	
Collected on field	\$23 93
Contribution	1 00
	24 93
Income from Permanent Fund	403 69
Shiloh (N. J.) Female Mite Society	15 35
In memory of Ezra Crandall, Milton, Wis.	25 00
Emma Coon Witter, Wausau, Wis.	2 00
A Friend, Rock River, Wis.	1 00
Marlboro (N. J.) Christian Endeavor Society—	
Velthuysen salary	5 00
Loan	250 00
	\$3,168 00

### Cr.

Appropriations for quarter ending June 30, 1910.	
Church at	
Westerly, R. I.	\$ 18 75
Niantic, R. I.	18 75
Salemville, Pa.	25 00
Marlboro, N. J.	25 00
Shingle House, Pa.	25 00
Second Verona, N. Y.	12 50
Richburg, N. Y.	18 75
Hartsville, N. Y.	12 50
Scott, N. Y.	25 00
Welton, Iowa	25 00
Garwin, Iowa	25 00
New Auburn, Minn.	37 50
Hammond, La.	37 50
Riverside, Cal.	37 50
Gentry, Ark.	75 00
Los Angeles, Cal.	39 33
Battle Creek, Mich.	50 00
D. W. Leath, Logan, Ala.	75 00
S. H. Babcock, labor in Western Association	123 08
L. A. Wing, DeRuyter, N. Y., labor on Lincklaen field	12 50
Joseph J. Kovats, Chicago, labor in July	20 00
Account of labor among Italians in New York	50 00
W. L. Davis, labor on Hebron field	50 00
R. S. Wilson, Attalla, Ala., salary and expenses to June 30, 1910	94 20
L. D. Seager, Blandville, W. Va., salary and expenses to June 30, 1910	50 00
J. H. Hurley, New Auburn, Wis., salary quarter ending June 30, 1910	150 00
J. A. Davidson, Stone Fort, Ill., salary and expenses to June 30, 1910	171 25
E. B. Saunders, salary and expenses in July	63 42
Wm. L. Burdick, expenses of four members of Joint Committee to Plainfield	25 60
Interest	5 25
J. W. Crofoot, salary, quarter ending Sept. 30, 1910	250 00
H. Eugene Davis, salary, quarter ending Sept. 30, 1910	250 00

Susie M. Burdick, salary, quarter ending Sept. 30, 1910	150 00
F. J. Bakker, salary, six months ending Dec. 31, 1910	150 00
Cash in treasury July 31, 1910	969 62
	\$3,168 00

E. & O. E.  
GEO. H. UTTER,  
Treasurer.

### "The Squeeze of the Crowd."

REV. EDGAR D. VAN HORN.

I promised the editor of the RECORDER some time ago that I would put into writing some of the impressions and convictions that have come to me in the last year or two regarding those who drift away from us and leave the Sabbath.

These impressions and convictions have grown out of the experience of the last two or three years where I have had opportunity to observe conditions both in the country and in the city. In either place it is a problem to know how to create in young people that sense of the value of true Sabbath observance that will make them strong to resist the tide of no-Sabbathism that has become so strong in modern life.

Many of our young people of today have come to feel that the observance of the Seventh-day is a hindrance to their influence. Especially is this true of those who by choice of profession are forced into communities away from Sabbath influence and privileges, where their "peculiar" views and practices deny to them not only many privileges but many opportunities as well for social and professional leadership. They tell us that this practice of observing a separate day from the rest in the community often forces them to observe two days in the week, a thing they can ill afford to do; and that work must either go undone or be made up during the week. This is perhaps the reason in the majority of cases where young people leave the observance of the Sabbath and conform to the commonly accepted practices of the community.

Now, it seems to me that in this experience—which to my mind is a sad feature of our history—there are two things to be guarded against: first, mere conformity to common practice, or

## YIELDING TO THE PRESSURE OF THE CROWD.

I fear that those who leave the Sabbath because it is an inconvenience or a hindrance to the realization of their ambitions, fail utterly to comprehend its true significance and value. They fail to see in it an opportunity for spiritual blessing and power. Instead of being an example of true Christian courage and greatness they *come down* and are lost in the common errors and practices of the times. People are too much afraid of being "peculiar;" they do not like to be on the unpopular side; they are afraid of losing a little social prestige; they are afraid it will hurt their business if they "stand out." I often think, in this connection, of Peter, who "sat in the midst of them," and because he was in the crowd, which had no love for Jesus, denied, even with an oath, his Lord and Master. I am afraid that is one of the dangers of this day—collapsing under the pressure of the crowd. This suggests the second danger,

## INNER WEAKNESS.

If any one has the impression that success in life would be easy if it were not for the Sabbath, he is greatly mistaken. Outward conditions are not the only ones insuring success in life. Social life, business, politics, are full of examples of men who might have won success and renown, but who, at the critical moment, developed an inner weakness which under the pressure of circumstances resulted in a "cave in."

Young people who think that by conforming to outward customs they will easily succeed, had better beware. If one can violate the Sabbath command for the sake of social or business success, then he can violate the law of truthfulness and honesty for the same reason, and no sensible person will admit that this is a safe way to success.

The question that arises in my mind is, Is not this tendency to leave the Sabbath a sign of inner weakness; an indication that some have not the courage of their convictions? It is said that after one of the recent investigations in which political corruption had been revealed, a bishop was rebuking a certain senator for selling himself to certain "interests." The senator tried to excuse himself by saying, "If you

only knew how much pressure is brought to bear upon us, you would not blame us." The bishop replied, "Why, man, talk about 'outward pressure'—where are your inner props?" Now, I have thought that what some of us need more than anything else is

## INNER PROPS.

There is a tremendous pressure brought to bear upon us at times, and unless we are strong in our purposes and determinations we will prove unequal to the pressure and will simply cave in. No one who has been taught the moral principles of life can afford to weaken his character by leaving out a single "prop" and thus endanger his prospects for a truly great and useful life. "Be not conformed to this world, but be ye transformed by the renewing of your mind."

Going with the crowd is often pleasant and at times may be right; but the great need is for moral leadership, and he who would lead must dare to step out, oftentimes alone, and manifest a courage and strength extraordinary before he proves himself worthy to lead. Men are looking for leaders; they are ever in demand; and the world will be better when our young people manifest true courage in living up to the training and convictions of early life. To this end we need more men who are willing to stand by their principles, let come what will. I do not care how slight a concession a man makes in arbitrating a question of right and wrong, he is a weaker man for making the concession and has invited defeat. We need more men with Daniel's spirit of loyalty, who gave up the highest position in the king's realm and chose to face death in the lions' den rather than renounce his loyalty to Jehovah. We need more men with the spirit of Nehemiah, who was willing to leave the splendors of a king's palace and champion the seemingly lost cause of his brethren in the face of tremendous obstacles and discouragement, and who, when his enemies would have arbitrated with him, sent back this message, "I am doing a great work, so that I can not *come down*." We need more of the spirit of Job, who, though stripped of great possessions, with his family gone, afflicted with a loathsome disease, cried, "Though he slay me, yet will I trust

in him." We need more of the spirit of Jesus who was "obedient unto death, even the death of the cross," that the world might know the blessedness of a higher life. We need more of the spirit of Peter, Paul, and the heroes of our own faith who showed their inner strength and never yielded to the "squeeze of the crowd," but proved themselves worthy of universal respect as leaders in the work of lifting men up to God and better things.

**Better than Expected—A History of a Long Expectation.**

REV. C. A. BURDICK.

The program for the celebration of the one hundredth anniversary of the organization of the Seventh-day Baptist General Conference held at Ashaway in 1902 was a splendid one. It provided for twenty-three papers, mainly historical, covering the history that the Conference had been making during the one hundred years of its existence.

The intention was to build up a history befitting a people that claims to be called of God to restore to its rightful place and recognition among men his long downtrodden Sabbath, and to extend the interests of Christ's kingdom in the earth—a history embracing the various departments of its work. As one among the many whose calling was to promote the interests for which Conference stands, I was interested in the anticipated exercises of that occasion. I was sorry that I should not be able to attend the session and hear the reading of the papers that had been announced on the program, but contented myself with the thought that they would appear in due time in the SABBATH RECORDER. So, after the celebration was over, I held myself in a state of lively expectation of seeing the fruits of the centennial celebration appear in the RECORDER.

But I soon learned that the plan was to put them into a book, and that this work was to be in the hands of a committee. I knew that the committee would need considerable time for this work, and that I must wait with patience the publication of those centennial papers. But I knew that the time to be taken by the committee in preparing the book for printing would tend

to increase its value, and that my seeing the book was of no special importance; and as the making of the history as complete as possible was of utmost importance, I could well afford to defer my expectation in the interest of a complete history.

As time passed, the committee, to whom such liberty of exercising their judgment had been given, saw that certain additions to the original plan would make the history more complete, and they made these additions. They added a history of the German Seventh-day Baptists. They made a very copious index to the book, requiring much time and labor. Finally, it was thought that the interest and value of the history would be greatly increased by including a large number of pictures of prominent Seventh-day Baptists, of historical buildings, etc. The committee say that more than three years' time was given to this object. And they found that the history must be bound in two volumes, covering 1,500 pages.

And so, after seven years' waiting, my long expectation is fulfilled by the possession of this truly splendid history, and I find it *better than was expected*.

I want to add that at no time during the long waiting to see the centennial papers did I feel any inclination to complain of the committee of publication, or to criticize them for taking the time to make the additions they thought would enhance the value of the work. I had confidence in the brethren and believed that they conscientiously did what they thought would be best calculated to make a history of permanent value. And I believe they admirably succeeded, and I think our people ought to appreciate their work, and show their appreciation by using their utmost influence to sell all the books that are yet unsold. And I believe that parents would promote the interests of their children, and thus also indirectly promote Christ's kingdom, by putting before them these splendidly illustrated volumes of our history.

*Farina, Ill.*

We will pray, but let us also do, and do now. By waiting you may lose the little desire you have. Feeling without action is exceedingly dangerous.—*Mary Lyon.*



**Fund for Superannuated Ministers.**

DEAR MR. EDITOR:

The interest in the raising of funds for superannuated ministers does not abate. The Sabbath schools of the Western Association have contributed: Wellsville \$10, Independence \$10, Andover \$1. And so on through the list—Hartsville, Hornell, Petrolia, Nile, Scio, Richburg, Portville, Little Genesee, Hebron—all will be given an opportunity. Last Sabbath the First Alfred Sabbath school voted to make it (the fund) a birthday offering for the year beginning with next October. The money can be sent to J. A. Hubbard of Plainfield, N. J.

The Sabbath schools of Berlin, N. Y., Lost Creek, W. Va., and Jackson, Ohio, will start the chain for their respective associations. We hope that the General Conference will adopt some practical plan like that of the Plainfield (N. J.) Church and recommend all our churches to give the benefit a lift.

Yours for the Ministerial Fund,  
J. G. BURDICK.

Alfred, August 8, 1910.

PS.—In a letter just received from Jackson Center I learn that their Sabbath school has voted \$25 for the fund.—J. G. B.

**Conference Railroad Arrangements.**

The Railroad Committee have been able to secure a rate of fare and three-fifths, on the certificate plan, for those attending Conference, provided one hundred or more persons are in attendance who have purchased tickets to Salem, W. Va.

Ask the ticket agent for a *certificate*, showing you have purchased a through ticket—not a receipt. All persons should use certificate plan to avoid failure in number required.

Mr. Moses H. Van Horn of Salem will collect certificates and have the railroad companies' agent visé them, for which the company make a charge of 25c., so that you may obtain the reduced fare to point from which certificate reduction is authorized.

Tickets are good *going* from August 20 to 26 inclusive, and *returning* from August 28 to September 1 inclusive.

Up to the present time the committee have been able to secure these rates from the following passenger associations only: New England Passenger Association—covering all railroads in the New England States; Trunk Line Association—covering railroads in States of New York, New Jersey, Pennsylvania, Delaware, Maryland, but *not* including *local* fares in West Virginia; Central Passenger Association—covering railroads in Ohio, Indiana, Michigan and that

part of southern Illinois south of a line drawn from Chicago to Keokuk—no reduction west of Chicago and St. Louis.

Delegates from the Northwestern Association should purchase tickets to nearest convenient city in Central Passenger Association, and then a through ticket to Salem, W. Va., taking a certificate therefor, which will entitle you to a three-fifths fare from Salem to point from which you purchased *through* ticket. For instance, persons from Milton and vicinity purchase tickets to Chicago, and in Chicago, purchase through tickets to Salem, asking for certificate; from North Loup and Nortonville purchase to St. Louis, and then a through ticket to Salem. The railroad rate (fare and three-fifths) from St. Louis to Salem is \$14.20. Returning \$8.52. Total \$22.72. The fare from Chicago to Salem is \$11.55. Returning \$6.93. Total \$18.48. The best train from Chicago is the Baltimore and Ohio, leaving Chicago at 10.40 a. m. This connects so as to reach Salem at 8.07 next morning.

Respectfully,

IRA J. ORDWAY,  
Chicago, Ill.  
WILLIAM C. HUBBARD,  
Plainfield, N. J.

**A Lesson for Mothers.**

"I am almost heart-broken over it," she said to me once, during a pastoral call.

"And what is it, pray, that you are so almost heart-broken over?" I replied.

"Well, it is about my little Jennie—what she said to me as I was putting her to bed last night."

"Something very bad it must have been."

"Oh, no, nothing of the kind; something quite different from that. This is the way it was: Jennie is naughty sometimes, as most children are, you know. Then my way is to scold her sharply, and sometimes to punish her. But last night, after I had put her to bed, and was about going away, she said, 'Mamma, have I been a good girl today?' I thought a minute, then answered, 'Why, yes, Jennie, you have been a good little girl today.'"

"A bullet could not have gone straighter to my heart. I had always been quick enough to reprove and punish her for being naughty, but she had evidently, as I remembered, been trying hard all day to please me by being good, and I had taken no notice of it; so the little thing had to ask for the word of commendation which I should have been thoughtful and loving enough to have given, without her hungry little heart having to ask for it."—*Rev. Addison Ballard, D. D., in Exchange.*

**Woman's Work**

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

He that abideth in me, and I in him, the same bringeth forth much fruit.

"Over the clock-tower grim and high,  
Looking down on the city gray,  
Holy hands of an age gone by  
Carved this lettering day by day.  
Over the clock men trace it still—  
'All goeth but Goddes Wille!'"

"All goeth. The eyes that wept,  
Looking up to the tower clock gray,  
Many a year in peace have slept  
Under the churchyard sealed away.  
Hearts that quivered with joy are still—  
'All goeth but Goddes Wille!'"

"All goeth. The carven stone  
Yet shall molder and pass away;  
Tower and citadel overthrown  
Drop to dust in ages gray—  
Grass grown dust on a sunny hill—  
'All goeth but Goddes Wille!'"

"Even so, for his will is heaven;  
Hid in his heart, we shall not die.  
Time shall end and the world be riven,  
Planets drop from a darkened sky;  
Stars burn out, and suns grow chill—  
'All goeth but Goddes Wille!'"

"He that doeth the will of God abideth forever."

**Florence Nightingale—Britain's Famous and Noble Nurse.**

"I was sick and ye visited me." Matt. xxv, 36.

"Whose name, I wonder, will last longest in the history of our country in connection with the Crimean War?" A number of military men had met shortly after the conclusion of that terrible episode in the annals of British national life. Naturally they were discussing the occurrences of the eventful and sanguinary conflict, and one of the officers propounded the question just quoted. "Suppose," suggested another, "we write on slips of paper the name we each think will be longest remembered." This was done, and each slip was then handed to Lord Stratford for his scrutiny.

"Gentlemen," said he, after a moment's glance at the papers before him, "the verdict is singularly unanimous. The name on each slip is Florence Nightingale."

Abundantly has that verdict been verified. On May 15 Miss Nightingale completed her ninetieth year; and the memories of her heroism were revived throughout the wide area of Anglo-Saxon influence. Other names conspicuous in the Crimean campaign are practically forgotten, but the name of the heroic nurse of Scutari is still affectionately remembered. Today, half a century later, the heart of philanthropic humanity throbs with appreciative, grateful enthusiasm, when the deeds of her self-sacrificing altruism are recalled. Undiminished is the national regard for her noble character. In 1907 King Edward placed her name with the names of Lord Kelvin, John Morley and other preeminent representatives of science, literature, progress and martial prowess on the roll of the recently instituted and greatly prized British "Order of Merit"—the first woman to be accorded that distinction.

Born in 1820 at Florence, whence the fact of her name, the chief part of her education was acquired on the continent. As she developed towards womanhood, the principles of a noble ideal became more and more apparent. Under no financial compulsion to pursue an active career, she nevertheless realized the responsibilities of life, and, discerning clearly that duty lay not in pleasure and ease or higher forms of self-enjoyment, she resolved that in some degree humanity should be better for her existence in the world. Her attention was drawn to the necessity for specially trained attention to the diseased and maimed. In the hospitals of Britain's leading cities she assiduously sought information, and gained personal experience in one of the metropolitan institutions. In 1857, when London was *en fête* with the great exhibition, Miss Nightingale was investigating the nursing methods practiced at Kaiserwerth on the Rhine, where Protestant Sisters of Mercy were trained. Three months she remained there in daily and nightly attendance, accumulating an invaluable acquaintance with the details of the vocation she had chosen.

For some time subsequent she remained

at home, maintaining her keen nursing interest, and patiently waiting the fitting occasion for the utilization of her knowledge and experience. The opportunity came in 1854, during the earlier stages of the Crimean conflict. News arrived that England's soldiers, benumbed by intense cold, exposed in the trenches to almost every climatic and atmospheric change, fatigued with heavy, protracted duties, and through most culpable neglect and defective organization, insufficiently fed and clothed, and improperly treated when wounded and ill, were dying in hundreds, if not thousands. Though the particulars known were truly repugnant to her sensitive mind, and the toil and hardship involved perilous to her fragile physique, she volunteered the aid of her undoubted skill and prolonged practical study. Soon she and her assistants were on the hospital scenes of Scutari.

Greater mismanagement, both in regard to food and clothing requisites and hospital necessities, than in the early months of the war, is scarcely conceivable. Huge stores for the soldiers' comfort were absolutely useless through most absurd mistakes. Coffee arrived in green condition. Quantities of boots were for one foot only. Mules for conveyance purposes were delivered into Russian instead of British hands. Medical requirements were deposited at places far remote from the hospital localities. The hospitals themselves were most wretchedly appointed; the patients without proper diet, the surgeons without appliances and other desiderata. The death-rate for months exceeded from disease alone, apart from battle wounds, the mortality usual among those attacked by cholera in visitations of that fell epidemic. Of course, when the British Parliament and public became cognizant of these conditions, there was an imperative demand for immediate rectification of the wrongs.

Miss Nightingale's arrival produced a speedy and, eventually, a complete improvement in the hospital arrangements. The labor entailed was immense. More than two miles of beds required attention. Time-worn customs of ancient system and red-tape routine had to be overcome. "Every day brought some new combination," wrote a Scutari correspondent, "of misery

to be unraveled by the power ruling in the sisters' town. Each day had its peculiar trial to one who had taken such a load of responsibility in an untried field, and with a staff of her own sex, all new to it. She has been frequently known to stand twenty hours on the arrival of fresh detachments of sick, appointing quarters, distributing stores, directing the labors of her corps, assisting at the most painful operations where her presence might soothe and support, and spending hours over men dying of cholera or fever."

The change she wrought was marvelous. Previously the stench from defective sewerage was insufferable; the water supply was poisonously polluted; suitable utensils were wanting; and the hospital walls were saturated with organic matter. So near was the cemetery that the odor penetrated to the patients' beds. In fact the sanitary conditions were inferior to any civil hospital or the poorest homes in any large city Miss Nightingale had seen. Subsequently she could write: "After the sanitary works undertaken at that period were executed, I knew no buildings in the world which I could compare with them in these points, the original defect of construction excepted." Quickly the mortality diminished, gradually at first, until the average rate among sick persons was reached, then a rate just above that usual among the healthy. Ultimately the death-rate at Scutari actually became less than that among the vigorous troops at home.

The heroic leader of the nurse band was almost adored by the soldier invalids. "As her slender form," said the London *Times* correspondent, "glides quietly along each corridor, every poor fellow's face softens with gratitude at the sight of her." Writing home, the soldier lads told of her winsome ways, kindly greetings, and how they kissed her shadow as it fell and then lay on the pillow again content. "Before she came here," wrote one, "there was such cussin' and swearin' and after that it was as holy as a church."

Upon her return to England she was hailed as the savior of Britain's soldiers. The Queen gracefully expressed her gratitude in an autograph letter. A national testimonial of £50,000 offered her she gen-

erously devoted to hospital training purposes. Universally she was regarded as the authority on military nursing, and her advice was sought by our own American doctors during the Civil War, and by the French and German physicians in 1870. Valuable works have proceeded from her pen. Truly prophetic were the words regarding her mission that she would "multiply good to all time." Today the Red Cross Society's arrangements, and other evidences of the progress made in the scientific treatment of the battle-field's victims, demonstrate the unspeakable good her noble example has produced.

Though not naturally robust, Miss Nightingale has received the crown, vouchsafed to very few, of the attainment of the ripe age of fourscore years and ten. Assuredly to her can be applied the Saviour's memorable commendation, "She hath done what she could," and for long, long years to come Florence Nightingale will be lovingly remembered by "what she has done."

"Press on! press on, nor doubt nor fear;  
From age to age this faith shall cheer—  
Whate'er may die and be forgot,  
Work done for God it dieth not."

—Charles Bailey, in the *Union-Signal*.

**The Executive Board of the Seventh-day Baptist Education Society.**

The Executive Board of the Seventh-day Baptist Education Society met in the Theological Seminary at Alfred, N. Y., Sunday morning, August 7, 1910, at 10 o'clock.

There were present the following officers and members of the Board: President E. M. Tomlinson, Corresponding Secretary A. E. Main, Treasurer A. B. Kenyon, G. M. Ellis, W. L. Greene, E. P. Saunders, P. E. Titworth, W. C. Whitford, and W. D. Wilcox.

At the request of the President, Professor W. C. Whitford presided at the meeting.

Prayer was offered by Professor W. L. Greene.

In the absence of the Recording Secretary, V. A. Baggs, Professor W. D. Wilcox was appointed as secretary pro tem.

Professor A. B. Kenyon presented his report as treasurer for the fourth quarter of the 55th year, May 1, 1910 to August 1, 1910, as follows:

**Treasurer's Report.**

Fourth Quarter—55th Year—May 1, 1910 to August 1, 1910.

**I. REVENUE AND EXPENDITURE.**

—Dr.—

Balance, May 1, 1910:		
Seminary Fund .....	\$663 86	
General Fund .....	348 38	\$ 1,012 24
Interest on Bonds:		
Denver and Rio Grande Railroad.		50 00
Interest on Mortgages:		
George F. Berry.....	30 00	
A. J. Clarke .....	60 00	
H. Crandall .....	15 00	
W. S. Emerson.....	36 00	
Fred W. Mundt.....	75 00	
George W. Rosebush.....	31 50	
Della M. Sullivan.....	18 00	
Charles R. Voorhees.....	4 50	
George W. Woodworth....	16 50	286 50
Interest on Real Estate Contract:		
W. H. Jacox .....		80 00
Interest on Note:		
Alvord B. Clarke.....		15 00
Contributions for Theological Seminary:		
(a) From Associations:		
Eastern .. .....	\$21 02	
Central .. .....	21 32	
Western .. .....	12 15	
Northwestern .....	42 75	\$97 24
(b) From S. D. B. Memorial Fund .....		200 00
(c) From Churches:		
First Alfred.....	22 35	
First Alfred S. S. ..	6 00	
Chicago, Ill. ....	10 00	
Farina, Ill. ....	1 40	
Friendship, Nile, N. Y. ....	6 85	
Milton, Wis. ....	4 98	
Milton Junct., Wis.	12 50	
New York, N. Y. ..	9 90	
Plainfield, N. J. ..	129 67	
Riverside, Cal. ...	65	
Rotterdam, Holland	5 00	
Salem, W. Va. ....	1 50	210 80
<b>Total .....</b>		<b>\$ 1,951 78</b>

—Cr.—

Alfred Theological Seminary.....	\$ 650 00
Alfred University .....	350 00
Salary of Treasurer .....	25 00
Balance, August 1, 1910:	
Seminary Fund .....	\$702 17
General Fund .....	224 61
<b>Total .....</b>	<b>\$ 926 78</b>

**II. PRINCIPAL.**

—Dr.—

Balance, May 1, 1910.....	\$ 287 08
Payment on Mortgage:	
Charles R. Voorhees—Balance ...	150 00

## Twentieth Century Fund:

Mrs. David R. Stillman, New London, Conn. ....	10 00
Life Membership: C. Latham Stillman, Westerly, R. I. ....	25 00

Total ..... \$ 472 08

—Cr.—

Balance, August 1, 1910..... \$ 472 08

## III. CONDITION OF ENDOWMENT.

## (a) Productive:

Bonds .....	\$17,052 35
Mortgages .....	19,800 00
Loan Association Stock..	1,980 00
Note .....	500 00
Theological Endowment Notes .....	3,070 00
Real Estate Contract....	3,200 00
Cash .....	472 08
	\$46,074 43

## (b) Non-Productive:

Theological Endowment Notes....	550 00
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Total ..... \$46,624 43

## IV. LIFE MEMBER ADDED.

C. Latham Stillman, Westerly, R. I.

Respectfully submitted,

A. B. KENYON, Treasurer.

Alfred, N. Y., August 1, 1910.

Examined, compared with vouchers, and found correct.

E. E. HAMILTON,  
G. M. ELLIS,  
Auditors.

The above report was adopted by the Board.

It was voted to pay \$700 to the treasurer of Alfred Theological Seminary, and \$200 to the treasurer of Alfred University.

The Treasurer, Dean Kenyon, and the Corresponding Secretary, Dean Main, presented their annual reports, which were adopted as the annual report of the Board to Conference.

Professor W. C. Whitford presented his report as delegate from the Education Society to the Eastern, Central, Western, and Northwestern S. D. B. Associations. The report was adopted and incorporated in the report of the Board to Conference.

The minutes of the meeting were read and approved.

Adjournment.

E. M. TOMLINSON,  
President.

W. D. WILCOX,  
Secretary pro tem.

## Bible Studies on the Sabbath Question.

I have for a long time wished for just such a study; have called the attention of my people to the book, several Sabbath days; and wish all our people would secure a copy.—A. P. Ashurst.

I have admired it greatly, both as to form and matter, and have spoken of it to several.—Alfred C. Prentice, M. D.

Thank you for giving the book to us; we needed it.—Mary Lewis Langworthy.

It is my hope that it will be used a great deal, and help clear up the hazy uncertainty found among many of our people regarding the Sabbath.—Esle F. Randolph.

A scholarly defense of the continued claims of the seventh day of the week to be observed as sacred. The literary references are numerous and valuable.—Bibliotheca Sacra, Oberlin, Ohio.

For some time now we have been reading and talking over together one "Study" each morning in connection with our morning devotions, and I find it a great help to me. I especially like the point of view taken in the book. It seems to me to be the only logical and true one. I know that I shall have a far greater appreciation of the significance of the Sabbath after having read the book.—S. B. Bond.

After reading your "Bible Studies on the Sabbath Question," I can not refrain from expressing to you my appreciation of the excellent little volume. You are to be commended for the painstaking, thorough, yet concise, presentation of the subject. It merits a place in every home in our denomination. The best place for the book will be on one's library table, where it will be convenient to spend any spare moment in reading or rereading any one of the brief studies into which the subject-matter is so properly divided. The extra expense for a new edition, with somewhat larger type, would be well warranted, I believe. I certainly hope that the distribution of future editions will be indeed general, as our Seventh-day people can not afford to be without such an inexpensive yet exceedingly helpful little book.—G. M. Ellis.

Alfred Theological Seminary,  
Alfred, N. Y.

## Still the Power of God.

Dr. J. Wilbur Chapman said: "Wherever in Australia or China, or Japan, or Korea, people were standing on the old Book, believing in its integrity and preaching its power, wherever they held absolutely to the Deity of Christ, and the power of the cross, the work was flourishing marvelously. May I say with great care, wherever in all our journey we found men questioning the integrity of the Scriptures, or doubting the Deity of Jesus Christ, or questioning his resurrection, we found the work languishing, and it seemed as if the black hand of death was upon it."

## Young People's Work

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

## The Gospel in Asia.

REV. A. J. C. BOND.

Prayer meeting topic for August 27, 1910.

## Daily Reading.

Sunday—Asia's first call (Acts xvi, 9-14).

Monday—First experiences (Acts xvi, 22-24).

Tuesday—Honest Asiatics (Acts xvii, 10-12).

Wednesday—Gospel and philosophy (Acts xvii, 22-32; I Cor. ii, 1-5).

Thursday—Asia's great need (Acts xix, 1-7).

Friday—Missionary character (Acts xx, 17-35).

Sabbath day—Topic: The progress of Christ's Kingdom this year in Asia (Matt. xiii, 31-33).

## MATTHEW XIII, 31-33.

I pluck an acorn from the greensward and hold it to my ear; and this is what it says to me: "By and by the birds will come and nest in me. By and by I will furnish shade for the cattle. By and by I will provide warmth for the home in the pleasant fire. By and by I will be shelter from the storm to those who have gone under the roof. By and by I will be the strong ribs of the great vessel, and the tempest will beat against me in vain, while I carry men across the Atlantic."

"Oh foolish little acorn, wilt thou be all this?"

And the acorn answered, "Yes, God and I."—Lyman Abbott.

The two parables which constitute our Scripture lesson this week illustrate a principle of the kingdom, and contain a prophecy concerning it. The principle illustrated is that of growth; and the prophecy is, that this kingdom which Jesus came to establish and whose beginning seems so small will yet fill the earth with its presence and permeate society with its beneficent in-

fluence. There are two ways in which this principle of growth is to be manifested. There is the external aspect of the kingdom, and its inner nature.

The first is illustrated in the parable of the mustard seed. As the mustard seed, tiny as it is, grows to be a tree in which the fowls of the air lodge, so will the kingdom of heaven, with its small beginning, fill the whole earth. This is to be done in fulfilment of the first part of the Great Commission: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." In order that this prophecy may be fulfilled speedily the Layman's Missionary Movement has been organized with its watchword, "The winning of the world to Christ in this generation."

Evidences of the growth of the kingdom in this sense may be seen in the open declaration by men and women of their allegiance to the Christ; in the building of churches, and the establishing of missions; in Christian institutions which are built up and maintained to promote the principles of the kingdom, or to aid in giving expression to its spirit. Every visible evidence of the introduction of the Gospel into lands that have not known Christ, or among people who have not accepted him; every external manifestation of a wider acceptance or better understanding of the teachings of the Gospel by those who have accepted Christ, manifests the growth of the kingdom in the sense illustrated by the parable of the mustard seed. Not yet does the kingdom of heaven fill the earth, but it *must*, and it *will*. Since it must, our duty is clear, for it must be done through his disciples. Because it will, we can go forth in confidence, proclaiming the word of truth, and calling men to share in the work of evangelizing the world, and in the blessings of victory, which are sure.

Accompanying this idea of an external growth is that of the pervasive spread of the kingdom illustrated by the parable of the leaven. This silent, unobserved power must be present if there is to be growth at all. For it is as the spirit and power of the kingdom work in the hearts and lives of men that the outward manifestations of that kingdom appear. Perhaps this growth

is realized as the second part of the Great Commission is carried out, "Teaching them to observe all things whatsoever I have commanded you." As this is worked out, the inner spirit and meaning of the kingdom work their way deeper into the hearts of members of the kingdom.

#### A GREAT RACE AND INHERITANCE.

Our topic cards ask, "What are some of the virtues and vices of the Asiatics?" We have heard much of the vices of the Chinese. Let me abridge Chapter II of "The Uplift of China," by Arthur H. Smith, which gives the better side of Chinese character. Mr. Smith is familiar with Chinese life and people, and he lists their virtues as follows:

*Filial Piety.*—From early childhood they are taught to obey their parents. While the duties of children to parents are exacting, they have nurtured a respect for parentage that children of the West would do well to emulate.

*Absence of Caste.*—There is no caste in China and very little caste feeling. Any one, with few minor exceptions, may aspire to rise and may constantly do so, after starting from the humblest beginnings.

*Physical Vitality.*—The Chinese are a hearty people, fitted for any climate from the subarctic to the torrid zone. From the physical point of view, there is no group of mankind now in existence, if indeed there ever has been any, better qualified to illustrate the survival of the fittest.

*Adaptiveness.*—While the Chinese are not an inventive race, they possess a phenomenal capacity for adaptation to their environment. Having only the rudiments of natural science, they ages ago empirically made discovery of the latent capacities of earth, air and sea.

*The Talent for Continuance.*—This wonderful gift is exhibited on a vast scale in the perpetuation of the Chinese race from prehistoric times till now, without check from without, without essential decay from within. For the compulsory assimilation of the Chinese people to other standards than their own, even geologic epochs would not suffice.

*Absence of Nerves.*—The Occidental composure is easily shattered by delay and disappointment, while to the Chinese it mat-

ters not how long he is required to remain in one position; and he will stick steadily to his work from morning till night, plodding faithfully at the most monotonous task.

*Industry and Economy.*—If the Chinese have any talent at all, they have and always have had a talent for work. They rise early and toil late. Farmers in particular toil ceaselessly. Artificers of all kinds ply their trades, not merely from dawn till dark, but often far into the night.

*Content.*—The Chinese themselves understand far better than any outside critics can do the imperfections of the system under which they live, but they are profoundly aware that many of them are inevitable, and they are convinced that it is better to bear the ills they have than to fly to others they know not so well.

*Organization.*—The entire civilization of China is an illustration of this native gift. Perhaps no form of government was ever more adroitly contrived to combine stability with flexibility, apparent absolutism and essential democracy. That the genius of the Chinese is fully equal to reshaping their institutions to accommodate modern needs may be taken as certain, if only there were an adequate supply of the right kind of men.

*Intellectual Endurance.*—But perhaps it is in intellectual tasks that the industry of the Chinese is most impressive. To commit to memory the works called classical is an alpine labor, but this is merely a beginning.

*Respect for Intellectual and Moral Forces.*—With a theory of the universe which explains the relation between heaven, earth and man as one of moral order, the Chinese have a profound respect for law, for reason, and for those principles of decorum and ceremony which are the outward expression of an inner fact.

*Reverence for the Past.*—For their own immeasurable past the Chinese entertain the loftiest admiration. The universal memorizing of the most ancient classics, the all-pervading theatricals for which they have a passion, and the tea-shop, the peripatetic story-teller, the popular historical novel, all unite to render the period of say two millenniums ago, quite as real as the present, and of far more dignity not to say of more importance.

*Conservatism.*—He is not easily swerved from his uniform course, because from the beginning this has been the way of All-under-Heaven. Without this strong bond of conservatism China would, like other empires, have long since fallen in pieces. With it, the face of all the people being turned to the past, she has been practically immovable. But now, under new conditions, impelled by fresh impulses, we behold the wonderful spectacle of the most ancient and the most populous of empires, with one hand clinging to that mighty past, with the other groping for a perhaps still more mighty future. With this galaxy of race traits, not to speak of many others, the Chinese may be said to be outfitted for the future as no other race now is, or perhaps ever has been.

#### PROGRESS IN TURKEY.

The following paragraphs are taken from a magazine article by Howard S. Bliss, president of the Syrian Protestant College of Beirut.

"The Turkish flag has become a new flag. When you have looked upon it with the star and crescent upon the red field you have been accustomed to think of that as a setting star; but I assure you, my friends, in the opinion of these Syrians and these Turks and all the different elements of the Turkish Empire, the star in that flag is not a setting star, but it is the star of the morning, and it is a waxing and not a waning crescent."

"At the present time I suppose there are nearly forty thousand schools in the Turkish Empire, and very probably a million and a half boys and girls are attending those schools. The curriculum is not very advanced; and yet I was in the southern part of Syria not long ago, in a little village far away from the railway, hundreds of miles from Damascus, and in that little village there was the local school and there were the scholars. They are all over the empire. Although the system is not advanced, these schools have been advancing. A school is a school, and the boy who goes to school has pushed against the door that opens into the twentieth century."

"You can imagine that wherever a graduate is found there is a new light illuminating the region round about him; that there

is emanating from the doctor's office, or the lawyer's office, or the preacher's house a force that is making for civilization—those centripetal forces that overcome the forces of ignorance."

#### THE WORLD MISSIONARY CONFERENCE, EDINBURGH.

That was a great meeting of representatives of the missionary forces of the world which met in Edinburgh, Scotland, in June. Eight commissions which had been making a thorough study of various phases of missionary work made their reports to this conference. These reports formed the basis of the discussions, and will be printed as a part of the proceedings of the meeting. The proceedings will be printed in nine volumes. The set will be sold for five dollars, and it is to be hoped that every Christian Endeavor Society or church may secure a set.

The following reveals something of the sentiment of the closing session: "And so we turn from the vastness of the task to the vastness of our God." "God does not merely work in us and through us, he also works beyond us; and that which God does without us is much greater than that which God does through us."

"Has it not humbled us all as we have discovered that the greatest hindrance to the spread of Christianity lies in ourselves? He is summoning us to a sacrifice that is a new experience, like unto a revolution."

#### TO THE LEADER.

Assign the traits of Chinese character presented here to different members of the society, and ask them to discuss their relation to the progress of the Gospel in China. Will they be a help or a hindrance in the work? How should the missionary deal with them?

#### Milton Junction.

#### What the Christian Endeavor has Done for Me.

The most important effect of the Christian Endeavor Society upon me is that it has plainly shown that I have a part in the work of the church which should not be shirked. By urging to duty it has disclosed the satisfaction always attending true zealous service. As a school of training for usefulness in the kingdom, the society has been a source of great help.

In calling attention to the lives of self-sacrificing men and women the Christian Endeavor has pointed out that the people who give up the most of self, receive a proportionately great joy. The special topics on Bible heroes and those in our land today who are making a true success of life, have greatly helped to fix in my mind the beauty of sacrifice as the means of giving God our best. The people of modern times who are toiling along only to satisfy their own selfish desires without a thought of fulfilling their religious obligations, of which they are more or less conscious, fail to live; they simply exist.

Members of an Endeavor Society should come in contact with those less fortunate than themselves and try to interest them in the work. Along this line I believe the Christian Endeavor has done for me what it was intended it should do. It has formed in me an interest in others and a solicitude for their welfare.

The society has also urged upon me the necessity of taking part in prayer meeting and other services of a similar nature. I say *necessity* because I believe that in no other way than having a part in the meeting can one obtain lasting benefit from a consecration service. Many others who have had a similar experience will say that this is a fact.

What the Christian Endeavor Society has done for me, it will do for others. The success of its work depends entirely upon the members themselves.

Leonardsville, N. Y.

DEAR BROTHER:

Your request of July 20 is at hand. In reply I can say that the Christian Endeavor has strengthened me to meet many duties in life. By leading the meetings from time to time, I have gained courage and some ability to talk before an audience; this was at one time very difficult for me.

I am glad to tell you that our Christian Endeavor meetings here in Garwin are a great spiritual uplift to all who attend, and every one is welcome, both young and old. For the last two years we have enjoyed the fellowship of a number of young people who, we believe, are truly striving to walk "In His Steps."

I have also gained more enthusiasm and courage to work in Sabbath reform and missionary work than I ever had before.

If this shall prove helpful, I gladly contribute.

Yours in the work,

ETHLYN DAVIS.

Garwin, Iowa.

DEAR MR. VAN HORN:

I think one of the ways in which the Christian Endeavor has helped me most has been by helping me to feel my responsibility in helping to maintain the church and other Christian organizations in which we are interested.

C. MILFORD CRANDALL.

Andover, N. Y.

#### News Notes.

LEONARDSVILLE, N. Y.—The Ladies' Benevolent Society held its annual tea, July 20, at which about \$25 was received.—Pastor Severance was in attendance at the Baraca Convention, Jamestown, N. Y., having been sent as delegate by our Baraca class.—At a recent afternoon meeting of the ladies' society seven young ladies joined as associate members.

ASHAWAY, R. I.—Rev. Joseph Booth, a missionary whom many of our readers will remember, gave three very interesting talks on his African experiences, a few weeks ago.—Alexander Smith of Westerly, R. I., has a gospel tent located near the library and is holding evangelistic meetings nearly every night. On Sabbath evening the service was held in the church with a large attendance and considerable interest. Special music is rendered at his services.—Pastor Burdick changed pulpits with Rev. L. F. Randolph of Hopkinton last Sabbath morning. A very helpful sermon was given by Mr. Randolph.

NEW MARKET, N. J.—The Ladies' Aid Society held the July business meeting and supper at the home of A. H. Burdick. The annual reports were given at the business session and about seventy were present to enjoy the social evening.—An ice-cream and lemonade festival was given by the Christian Endeavorers. Though the evening was cool we were able to add nearly \$8.00 to our treasury to apply on the electric light fund.—Mr. Jonathan, a young student from Persia, recently gave us an interesting talk about Christianity in his country. He expects to return to his home as missionary after completing his studies in America.

SHILOH, N. J.—The Ladies' Benevolent Society gave a cantata and cleared \$21, which they are planning to use in buying new furniture for the parsonage.—The Sabbath school spent a day

picnicking at Centreton.—Mr. Herbert Cottrell has been supplying us as pastor during the summer. His sermons have been very helpful.—Rev. J. L. Skaggs of Nile, N. Y., has accepted a call to become our pastor; he is expected in October.

#### The "Lumber Jack Sky Pilot."

At one end of a room, trying to preach, stood a man behind an upturned cask that served as a pulpit. At the other end of the room a Frenchman was grinding his axe.

"Some of the boys here," began the preacher, "want to hear me preach, and if the boys would just as soon grind their axes some other time, I'd be much obliged." The grinding continued.

"I say," began the man behind the improvised pulpit, "a good many of the boys have asked me to preach a little sermon to them, but I can't unless all will listen." No impression was made.

"Now, boys," said the preacher, "most of you want to hear me preach *and I'm going to preach* all right, but I can't if anybody grinds his axe." The Frenchman began to whistle a tune.

"Friend, back there, can't you oblige me by grinding that another time?" By this time a titter passed through the room and the preacher slowly walked to the back of the room, and gently putting his hand on the Frenchman's shoulder began: "Friend," — The Frenchman struck at him.

"Keep back, boys," said an old Irishman, grabbing a heavy pole, "give the 'Pilot' a show and don't mix in this or I'll brain ye." The "Pilot," now thoroughly aroused, caught the Frenchman about the waist, flung him against the door, caught him on the rebound, put him head foremost into a barrel of water and absent-mindedly held him there until the same Irishman whispered, "Ye ain't goin' to drown him, are ye, 'Pilot'?" It was all over in a second, and the next moment a dripping, gasping Frenchman lay on the floor, while the room was in a tumult of jeering and the preacher made his way back to the pulpit.

Now you are, no doubt, wondering what kind of a preacher this was who would leave his pulpit to thrash a man who was disturbing the sermon, and what sort of a church it must be to have in it a rain bar-

rel, peddy pole and a place to grind axes.

To tell the truth, this preacher is different from those to whom we are accustomed. He is known as the "Sky Pilot" of the lumbermen, and has spent many years among them in the lumber camps, nursing them when sick, preaching to them, scolding them, picking them up on the road drunken and half frozen and bringing them back to life.

His churches are the bunk houses; and what queer churches they are: a low, long hut, stifling, ill-smelling, unclean and infested, a row of double-decker bunks on either side, a great, glowing stove in the middle, socks and mackinaws steaming on the racks, boots put out to dry and all dens lit with lanterns. Half-clad, hairy men and boys with young beards lounge everywhere. It would be unfair to the Frenchman not to tell the rest of the story. After Mr. Higgins, who is affectionately known to the lumber jacks as the "Pilot," returned to his pulpit, he raised his dog-eared little hymn-book and began feelingly: "Boys, let's sing No. 56, 'Jesus, Lover of My Soul.'" The men who had been jeering a few minutes before joined heartily in the singing. In an ordinary church a fight would have been disturbing, but in a bunk house a fight is commonplace, while singing "Jesus, Lover of My Soul" is of unusual interest.

The next morning Mr. Higgins was aroused by this self-same Frenchman. He jumped to the floor thinking, "Well, if I am ever to preach in these camps again, this man must be satisfactorily thrashed and I might as well do it now." "'Pilot,'" said the Frenchman, "I'm sorry about last night; let's shake hands." And that is just one example of how Mr. Higgins has fought and preached his way into the trust of the lumbermen. When they find that he is no coward and can take care of himself, when he is willing to work with them day by day felling trees like the other workers, they are willing to believe him and listen eagerly to the message he brings them after supper in their bunk houses.

Preaching is just one of the many varied tasks that fall to the "Pilot's" lot. To every man in the lumber camp does he give help and advice. To all the loggers, lumber

jacks, road monkeys, cookees, punk hunters, wood butchers, swamp men, teamsters, bull-cocks and the what-nots of the woods, besides the gamblers, saloon-keepers, panderers and bartenders. Sometimes a young fellow who has worked hard all winter in the woods and has just been paid off and is starting to some far-away home with his "stake" in his pocket, comes up to Mr. Higgins and says, "When you goin' to be in Deer River, 'Pilot'? Friday? All right, I'm goin' home. See me through?" And having committed himself unto his care nothing can get him from Mr. Higgins until he is safely through the town. A queer kind of service, you say, escorting through a Minnesota lumber town a weak-kneed boy who wants to take his savings home. Deer River is typical of the many lumber towns in Minnesota. It is filled with saloons, gambling dens and everything else that would attract men who have been away from any amusements for a long time to spend their money and have a good time. This the lumbermen proceed to do every paying-off season. They go to the nearest town, spend until their money is all gone and then, when they are of no further use to the saloon-keepers, are kicked out to freeze or lie in heaps in the snake rooms. There Mr. Higgins goes and finds them. He examines drunken men in search of those who have been wounded in brawls or have been taken with pneumonia, or in whom remains some hope of regeneration. Those he carries back to his lodgings or wheels them away in a wheelbarrow, washes, scrubs and puts them to bed until they have returned to their normal condition. Many a man has been picked up almost frozen in the snow and carried home to be nursed back to life.

Mr. Higgins writes letters for the illiterate, visits the sick, distributes "readin' matter," consisting of old magazines and tracts which he has carried into camp. He packed more than a ton on his own back last year.

He comforts the dying, for the "Pilot" sits with every dying lumber jack. He was sitting one day by Alex. McKenzie as he lay in the hospital at Bemidji. The "Pilot" had told him the end was near. "Nearing the landing, 'Pilot'?" "Almost

there, Alex." All this he had heard before, being Scottish born, and had forgotten it, prodigal though he was. It was now recalled to him by a man whose life and love and heart were well-known to him—his minister.

"Pray for me," said he like a little child. McKenzie died that night, but just before his last breath was drawn he whispered in the "Pilot's" ear, "Tell the boys I made the grade!"

Pat, the old road monkey, now comes to the end of a long career of furious living and about to die sent for Mr. Higgins. He was anxious concerning his soul that was about to depart from his ill-kept body. In great pain he turned to Higgins. "'Pilot,'" he whispered with a knowing wink, "I want you to fix it up for me." "To fix it up, Pat!" "Sure. You know what I mean. I want you to fix it up for me." "Pat," said Higgins, "I can't fix it up for you." "Then," said the dying man, "what on earth did you come here for?" "To show you," answered Higgins, gently, "how you can fix it." "Me fix it?" Then Mr. Higgins explained redemption according to his creed, atonement and salvation by faith. The man listened, nodding his comprehension. "Oh!" he uttered when the preacher had done, "I see." He uttered no other word, but when it came time for him to die he still held tightly Mr. Higgins' hand, muttering now and then, "Oh, oh," like a man to whom has come some great revelation.

When Mr. Higgins preaches to the lumbermen he preaches to them straight from the shoulder and they like it. With wondrous cunning the message is addressed to them in their own language. "And what did he do?" he asked concerning the prodigal son. "Why, he packed his turkey and went off and blew his stake just like you. You know what he did—just what you do up at Deer River." Then he will give them some advice and perhaps end in an appeal to remember their mothers.

Mr. Higgins is a big, clean, rosy-cheeked man. In a mackinaw coat and rubber boots hardly distinguishable from the lumbermen. He is a big, jovial, rotund Irish-Canadian (pugnacious upon occasions, for

in the Minnesota woods fighting is as necessary as preaching and just as tender a profession of Christ).

With a boy's smile, eyes and laugh, a hearty voice and head held high, with a man's clear, confident soul gazing frankly from his eyes, five feet nine and two hundred pounds. He is big of body, heart and faith, outlook and charity, with inspiration and belief in the work of his hands. His life is lived judiciously, notwithstanding he is deprived of the common delights of life. He has no church. He straps a pack on his back and tramps the logging roads from camp to camp, whatever the weather, and preaches every day and twice and three times a day in the bunk houses.

Does this ministry accomplish any good? Yes, it does. The results may be seen in many, many ways. An entirely new element has been brought by Mr. Higgins into the life of the camps. Most of the lumbermen in the Minnesota woods have become close friends of the "Pilot", and his influence is strongly felt.

It is related that the "Pilot" was once taken sick in the woods. It was a case of exposure occurring in cold weather after months of bitter toil and deep trouble of spirit. There was a storm of snow blowing at far below zero and Higgins was miles from any camp. He managed, however, after hours of plodding, to reach uncut lumber where he was somewhat sheltered from the wind. The lumber jacks found him lying in the snow near the cook house, carried him to a bunk house, put him to bed and consulted concerning him.

"The 'Pilot's' an almighty sick man," said one. Another prescribed, "Got any whiskey?" There was no doctor within reach. There was no medicine, and the "Pilot" whom they had taken from the snow was a very sick man. There was nothing to be done. Nothing but keep him covered up and warm. "Boys," a lumber jack proposed, "how is this for an idea?" They listened. "We can pray for the man," said he, "who is always praying for us." They managed to do it somehow and when Higgins heard them praying for him he turned his face to the wall and wept like a child.—*The Christian Republic.*

## DENOMINATIONAL NEWS

Herbert Cottrell, who is supplying the Shiloh (N. J.) Seventh-day Baptist Church this summer, has been called to the Nile Seventh-day Baptist Church. Mr. Cottrell is a graduate of both Alfred University and Alfred Theological Seminary, and has a promising future before him as a minister of the Gospel.—Rev. Joseph Booth of Cape Town, South Africa, was a guest over Sabbath and Sunday of his daughter, Mrs. H. W. Langworthy.—Dr. Rosa Palmborg of the Seventh-day Baptist China Mission, and her sister, Miss Ellen Palmborg, a New York teacher, are spending a week with Principal and Mrs. F. L. Green.—*Alfred Sun.*

### If We Knew.

There are gems of wondrous brightness  
Ofttimes lying at our feet,  
And we pass them, walking thoughtless  
Down the busy, crowded street.  
If we knew, our pace would slacken,  
We would step more oft with care,  
Lest our careless feet be treading  
To the earth some jewel rare.

If we knew what hearts are aching  
For the comfort we might bring;  
If we knew what souls are yearning  
For the sunshine we might fling;  
If we knew what feet are weary,  
Walking pathways roughly laid,  
We would quickly hasten forward,  
Stretching forth our hands to aid.

If we knew what friends around us  
Feel a want they never tell,  
That some word that we have spoken  
Pained or wounded where it fell,  
We would speak in accents tender  
To each friend we chanced to meet;  
We would give to each one freely  
Smiles of sympathy so sweet.

—*Genesee Richardson.*

### Doubt is no Sign of Genius.

A negative way of looking upon things has come to be a kind of fashion, and seems to be felt by those who adopt the fashion to be indicative of a somewhat exceptional vigor and chivalry of mind; but let me say with affectionate seriousness to any manly minded man that there is no business into which you can enter that requires so little genius and so small an outfit of mental capital as the business of doubting. Of course there are a great many important truths that we do not know, but the doubting habit vetoes the possibility of our ever finding them out.—*Charles H. Parkhurst.*

## Children's Page

### A Feast of Animal Crackers.

I know a boy  
Whose age is three  
And appetite is great,  
As you will probably agree  
For this is what he ate:

Nine elephants,  
A cow and horse,  
A lion and a bear,  
Some sheep and goats and tigers too,  
And camels, I declare!

And when he'd sat  
And eaten thus  
For half an hour or more,  
He fell asleep with empty box  
Beside him on the floor!

—*Children's Magazine.*

### Tabby's Visit to Town.

"I don't know which one to keep," said Mrs. Hawkins. "They are all pretty, and, since their mother is such a good mouser, they should all be fine at that, too. I'll leave it to you, children. Pick out the one you like best, and we will give the other two, with Tabby, to the butter-and-eggs man."

Robert and Amy hardly knew which to choose. They were all pretty kittens, beyond doubt. One was yellow, like Tabby, its mother, with very, very soft fur; another was maltese, except for a tiny locket of white under its chin; and the third was no color in particular, but it had the best eyes of all. Strangely enough, this was the one they decided upon at last.

The children would have been glad to keep all three, and Tabby as well, but Mrs. Hawkins said one cat was enough for a city home. Besides, the butter-and-eggs man lived in the country, where cats were badly needed, and the Friday before, when he had come into town, he had made an earnest plea for the family.

"He promised to take good care of them," said Robert, who had heard him; "and he'll let us know every week how they are getting along."

So, when the butter-and-eggs man came

the following Friday, he brought a big box with him, filled with little holes, to give the family plenty of air on their seven-mile trip. The old cat seemed rather doubtful about getting into the box at all; but, when two of her children were put in before her, she made a great leap and landed beside them. Then the butter-and-eggs man clapped on the cover, promised again to bring news of the family the next Friday, and drove off.

The ugly little kitten looked very lonesome in its basket, now that its brother and sister were gone. It was quite big enough to take care of itself; but, as Amy said, any kitten would have been lonesome in its place. It got out of the basket, by and by, and went on a little journey through the dining-room, into the parlor and back, which seemed to improve its spirits, and in the evening it cheered up long enough to play with a spool. Still, any one could have seen that it missed its mother.

The next morning both children ran into the kitchen to see the "orphan," as Robert called it. Amy was first, and, when she reached the basket, she started back with a little cry of surprise.

"Robert, come here, quick!" she cried. "Look!"

Robert looked, and it was his turn to start back.

There was the kitten, just where it had gone to sleep the night before; and there beside it was Tabby, licking its fur with her tongue, purring over it, and extending all the attentions that a mother cat should toward her children.

"How did she find her way back?" Robert asked. "She couldn't possibly have seen out of that box in the wagon."

"I can't tell you that either," his mother answered. "But the instinct of animals is very wonderful."

It seemed, however, that the strange happenings were not over even then; for an hour later, when the children came again to the basket to look at the mother cat, she was gone. They waited all that day for her to return, and early the next morning they ran to the basket, but she was not there. The week went by, but still she failed to come back.

"I wonder"—began Amy, but she stopped

### The One Talent Man.

There is an inevitable association of ideas with words and phrases from the Bible, that can not be eradicated by the use of revised versions or teachers' manuals. The use of "charity" in place of "love" in I Corinthians, xiii, has played a wide part in philanthropy and life. No revision can take out of our popular vocabulary and habit of thought the idea that it is the active giving of self and means, rather than a quiescent feeling of affection for humanity, that "covers a multitude of sins."

And so with the parable of the talents. No sum of money, given in a modern equivalent of sterling, or dollars and cents, will convey to English-speaking people the reproach that is intended in the lesson of the man who "hid his Lord's money." We feel that we have a right to apply it to any who have a helpful thought or impulse, and stifle its expression from the world. We get a quaint idea of the neatness with which they do it when we are told they put it in a napkin.

The Teacher, in the parable, is severe on the "one talent man," or seems so, but severity is needed. In the first place there are so many *more* "one talent" men. The brilliant few, with their five or ten, get so much of the world's applause that they need no incentive to use them. Besides, they can not help using them. You may hide a candle under a bushel but you can not well cover up a searchlight or a torch. "Take it from him!" our Lord says. Why, he never had it, really. He never knew that he had it; that he was fully one-fifth as brilliant as that public speaker, that he had one-tenth of the influence of this or that rich neighbor. Who was he, to have even one talent, and that perhaps not genuine, not equal in quality to the talents possessed by his pushing and successful brothers?

Now the lesson is very plain. The "horrible example" made of the "wicked and slothful" one was to stir up the others of his kind, to wake them up to a sense of responsibility to use the "one talent" that they have.

For in very fact the one talent man is not wicked or slothful, as men go. As a rule, he has kept the law from his youth up. He

short, and said, "Wait till the butter-and-eggs man comes."

He came while the children were home from school, and they stormed him with so many questions that he threw up his hands in perplexity.

"Why, yes," he said, at length. "The cat is there, and so are the kittens. They are doing very nicely. She has been there all the time."

Then it was the children's turn to give him some information, and they did, with glee. He could hardly believe at first that the old cat had made a visit to town and back without his knowing it; but in the end, of course, he had to believe.

"She just came to see if her kitten was all right," said Amy; "and when she saw it was, she was satisfied and went back."

And so, indeed, it seemed; for Tabby stayed in the country after that, and never visited town again.—*Paul Suter, in Sunday School Times.*

### Lifting Cats and Rabbits.

It is a mistaken idea that the proper way to lift a full grown cat is by the nape of its neck without supporting the lower part of its body with the other hand. It is true that the mother cat carries young kittens by grasping in her mouth the loose skin at the back of her offspring's neck, but a tiny kitten is a very different matter from a large cat, and, indeed, the only way to lift a kitten without squeezing or hurting its soft little body is to lift it by its neck. But after it has grown larger its own weight is too great to be supported by such a bit of skin and fur as is so grasped by the hand, and many a cat suffers perfect tortures by being held in this manner and is quite helpless to run or struggle, as in such a position certain of its muscles can not be controlled, and it is absolutely at the mercy of its unfeeling tormentor.

The same rule should be observed in lifting rabbits by their ears. They should always be partially supported by the free hand and not allowed to dangle with their whole weight straining from their large but necessarily delicate ears.—*Watchword.*

"The generous hand is the hand to cling to when the path is difficult."

is a good husband, a kind father, a steady worker, faithful up to a certain point, but always perhaps with a resentful sense that he is not getting all he earns. Certainly he is not appreciated, and while he does his daily task it is often grudgingly, and he seldom does more than he has to.

But his worst fault is his cowardice, his lack of moral courage, his fear of the world, of criticism or of failure. Penned into a corner, he will admit it. "I was afraid." He thinks of the world, his employers, the opinion of his neighbors, as "austere." He knows that others gather where they never sowed. He sees them take up where they laid not down. They have a knack of it, or luck. He has none. He tried it once, or perhaps more than once. He used to speak in meeting when he was younger, before he was married. Now he doesn't go out in the evenings. He takes no part in politics or reform movements, although he believes that most politicians are dishonest and knows that some are. But what's the use? "Turn them out and you'll only put another lot in, just as bad." "I am not going to make a fool of myself, or get that gang down on me." "Besides, our firm, or our company, does business with those people!" Political leadership is not your talent, but that is no excuse for hiding away from the primary or the polls, or for not speaking your mind. If you only knew how *one more* counted, sometimes, at a meeting, how one more voice helped a cause, perhaps you would not be so "afraid."

Not only in the wide field of public or political affairs, or in local and neighborhood efforts for betterment, is the one talent man so missed. The talent may be musical, social, educational. President Eliot, or some one as wise, said once that any one of moderate ability could readily make himself a better authority on some one subject than any one else in his community. And in all the wonderful and bewildering variety of our modern life, there is room for the application of any talent one can command.

A few months ago there died, in the Blockley almshouses at West Philadelphia, a man who had lived there so long that all

his antecedents were forgotten. Buried among the broken-down, the dependent, the socially unfit, he had lived for years in an atmosphere of hopeless and helpless humanity, that could have had few suggestions for the exercise of talent, or even of will. But in such depressing surroundings this man had kept, brightly polished by constant use, his one gift of a cheerful heart. Strangely misplaced, it shone there like a star. When he died they said it seemed as if some of the sunshine had been taken away. The officials and attendants have placed in the entrance hall a little brass tablet to his memory.

And no doubt his Lord said, "Well done!"—*Joseph Drexel Holmes, in the Survey.*

#### Notice to Young People Who Expect to Attend the Coming Conference.

All young people who are willing to wait on table while attending Conference will please notify E. O. Davis, head of dining room department, at once, so we can arrange our help accordingly.

Respectfully,  
COMMITTEE.

A young man who had gone through the great school of Oxford, and done well in his studies, made up his mind to go to Africa as a missionary. One of his teachers who loved him said: "You will die in a year or two in that hot country. It is madness." But the brave young servant of Jesus answered: "I think it is with African missions as with the building of a great bridge; you know how many stones have to be buried in the earth, all unseen, to be a foundation. If Christ wants me to be one of the unseen stones, lying in an African grave, I am content, certain as I am that some day Africa will belong to Jesus." The young man died in a year.—*Exchange.*

To the Bible men will return, and why? Because they can not do without it.—*Matthew Arnold.*

"Put the best construction on all you see and you will construct the best in yourself."

## HOME NEWS

BATTLE CREEK, MICH.—Sabbath day, July 23, Pastor D. B. Coon baptized seven of our congregation, who have been received into the church; other additions are expected soon.

On July 27 the Christian Endeavor Society was entertained at the home of Dr. and Mrs. J. H. Kellogg. The evening was pleasantly spent. After a short literary program came a "personally conducted" tour of each one present (by himself) by means of "cut-outs" from magazine advertisements. Mr. Aubrey Babcock was awarded the first prize for the most interesting journey.

Our church has recently moved from the College Building, on Washington Ave., N., where we have held service ever since Rev. J. G. Burdick came onto this field, to the Sanitarium Chapel, immediately across the street. This was deemed a more convenient and desirable location, both by the Sanitarium management and by our leaders. Our friends will please take notice; when you can make it convenient to be in Battle Creek over the Sabbath, meet with us for our mutual help, and see how pleasantly we are located. The hour is the same as formerly, 2.45 p. m.

C. H. GREENE.

July 31, 1910.

HAMMOND, LA.—With the mercury at 88° to 93° in the shade these August days one has a definite sense of insufficiency stealing over his personal consciousness while he mentally weighs the propriety of making any effort except to keep cool—leaving out the suggestion to say something from the Hammond point of view. Only for the fact of the danger that Hammond shall be lost to view by the many far-away friends, also that one has plenty of time to have his say—if he has any—and that the RECORDER correspondent is *non est*, would one be justified in assuming a new role.

The liquid conditions that have prevailed here for some time, owing to excessive rains and a disappearing membership, finally culminating in the exodus of the pastor

and his family, haven't been conducive to encouraging reports of religious thrift. We are doing what all small churches of reduced membership have to do—trying to preserve the status obtained by many years of successful endeavor—making use of our own available material to do this.

The Hammond Church has always through its history so far stood true to its denominational tenets, and there is no disposition to relax its efforts in that direction because of untoward circumstances.

The other churches of the city of which there are ten are doing good work. The Congregational people gave a sacred concert Sunday evening last, which was very fine.

The place is growing, there being at all times several new buildings in process of construction—some very expensive ones recently contracted for.

Several of our people are spending the summer in the North.

P.

August 2, 1910.

"Home Missions" does not mean the spiritual care of ourselves and of our children in elegant or even comfortable houses of worship; it means ministry to the destitute, to the neglected. It means mothering the unmothered; fathering the unfathered. It means battling with the tides and tempests of sin. It means watching at the gates. It means laying sieze to human hearts persistently, untiringly. It means the interpretation of faith in acts intelligible to human thought, even despite the differences of language and custom. It means that streams of influence and power, too long restrained within accustomed banks, be turned upon arid deserts, hot, blistering unpromising, that these deserts shall become as watered gardens.—*Christian Missionary.*

Mr. J. W. Bryan was one of the speakers (at the World Missionary Congress) and ably defended the missionaries from the attacks made on them. He said the missionary was far less apt to get nations into trouble than were those who went abroad for the purpose of making money.—*Exchange.*



## MARRIAGES

**HURLEY-NELSON.**—At the home of the bride's parents, in Milton, Wis., by the Rev. William C. Daland, Robert Vernon Hurley of Sheboygan Falls, Wis., and Lyda Esther Nelson of Milton.

## DEATHS

**FLINT.**—Alta Finch was born in Allegany Co., N. Y., March 12, 1846.

In early life she united with the Seventh-day Baptist Church and since she came to Dodge County, Minn., she has been a member of the Dodge Center Seventh-day Baptist Church. In 1863 she was married to Joseph Flint, who died May 22, 1898. She was a woman of strong convictions and with the courage of her convictions. She greatly appreciated the many kindnesses of her friends and neighbors who ministered often to her necessities in her widowhood. Death came unexpectedly July 5, 1910.

Funeral services were conducted in the church, July 7, by her pastor, assisted by Rev. H. D. Clarke and Rev. G. W. Lewis, both former pastors.

c. s. s.

**LANGWORTHY.**—At the Swedish Hospital, Minneapolis, Minn., July 10, 1910, from injuries received in a railroad accident, Mrs. Elizabeth Hubbell Langworthy, aged 64 years, 1 month and 3 days.

This sister, with her parents, came from Wisconsin to Dodge County, Minn., in 1862, where she has spent her remaining years save for a short residence in South Dakota. On March 4, 1864, she was married to Edward Langworthy. To them were born three children—Lewis, Ina and Pearl. She was a model of industry and economy in her home. When about fifteen years of age she was baptized by Rev. O. P. Hull into the fellowship of the Wasioja and Ashland Seventh-day Baptist Church, where she remained a faithful member till death called her home.

Funeral services were held in the church, July 13, conducted by Rev. G. W. Lewis, assisted by Pastor Sayre. Interment was made in Riverside Cemetery, the beautiful city of the dead.

G. W. L.

**STILLMAN.**—Celestia Amelia Slingerland Stillman, daughter of Walter and Sophena Crandall Slingerland, was born at Fabius, N. Y., May 23, 1846, and died at Alfred, N. Y., July 20, 1910.

In young womanhood she publicly confessed faith in her Saviour, and at the time of her death was a member of the First Seventh-day Baptist Church of Alfred. On the fourteenth of February, 1863, she was married to Mr. Al-

bert S. Stillman, who died February 26, 1910. The land on which they made their home, from which both departed this life, has been the property of this branch of the Stillman family since 1807. Notwithstanding Mrs. Stillman's poor health and great suffering for many years, quiet and unselfish devotion to her husband and the making of a happy home, and to the welfare of children and grandchildren, is spoken of as a leading characteristic, by those who best knew her.

There survive her two sons, Luin A. and A. Clark; three grandchildren; three sisters, and fifteen nephews and nieces,—to all of whom may every needed divine blessing come.

A. E. MAIN.

Alfred, N. Y.

**WELLS.**—Sarah M. Carson, daughter of Thomas L. and Jane Carson, was born near Jordan, N. Y., April 11, 1841, and died at her home in Battle Creek, Mich., July 22, 1910.

She was reared in the Presbyterian faith. But in November, 1866, she was married to Alfred M. Wells, at Mauston, Wis., and at once began the observance of the Sabbath. The following year she was baptized by Eld. Chas. M. Lewis, and united with the Seventh-day Baptist Church at Berlin, Wis., where they then resided. She is survived by her husband, a sister, and four children. The children are Jason R. of Nortonville, Kan., Mrs. Jennie Satterlee and G. C. Wells of Battle Creek, Mich., and Mrs. Gertrude Davis of Chicago, Ill. Till sickness overtook her about a year ago Sister Wells had always been a hard worker. She was much interested in the well-being of all those around her. During this sickness she was a great sufferer. For many months she sat in her chair, not being able to lie down at all. She bore her sufferings with Christian fortitude and cheerfulness. Often in the night-watches she sung the old gospel hymns that she loved so well. A few months before her death she united with the Battle Creek Seventh-day Baptist Church although she knew that she could never meet with the church here below. She desired its prosperity, and did what she could to cheer us on our way.

The funeral services were conducted from the home by her pastor, July 25, 1910.

D. B. C.

**LONG.**—Gideon C. Long was born at Salemville, Pa., January 3, 1849, and died at his home in the same place, July 23, 1910, after an illness of about four days.

He became a Christian in early manhood and joined the German Seventh-day Baptist Church. When the Seventh-day Baptist Church of Salemville was organized he became a constituent member and remained in its membership until death. While a member of the German Seventh-day Baptist Church he was its chorister. When he transferred his membership to the new church he was appointed its chorister, which office he held to the last. This is perhaps the longest service of the kind in the denomination. He was also a faithful Sabbath-school worker. He will

be greatly missed as a worker in these lines of service as well as in the home and community. His bereaved wife and children have the fullest sympathy of an unusually wide circle of friends.

The funeral attendance is said to have been the largest ever known in that community. Relatives and friends were present from far and near. Pastor Geo. W. Hills of Salem, West Virginia, was called to have charge of the funeral services, in which he was assisted by Brethren Kagarise and Detwiler; the latter, of the German First-day Baptists.

G. W. H.

**KING.**—Lizzie Long King was born near Salemville, Bedford County, Pa., October 26, 1869, and died in the Altoona Hospital, July 28, 1910, aged 40 years, 9 months and 2 days.

She was the youngest of the two daughters of Rev. David C. Long and wife. Her father was a noted German Seventh-day Baptist minister, especially proving his ability in the preaching of funeral sermons. Reared in a Christian home, Lizzie gave her heart to Christ in her youth, and on one wintry day was one of a little band to follow her Lord in baptism. She was for some years a member of the German Seventh-day Baptist Church of Salemville.

Being interested in music she went to Salem, W. Va., for the purpose of developing her musical talent. In later years she often spoke of the many pleasant and Christian influences which she enjoyed so much during her stay among the good people of Salem, and repeatedly did she speak of the many happy hours spent in the home of Pres. T. L. Gardiner, then president of Salem College.

On June 21, 1900, she was joined in marriage to Simon E. King of New Enterprise, Pa., by Rev. T. L. Gardiner. During the ten years of their married life, Lizzie was a kind and loving companion, always awaiting her husband with smiles and cheerfulness, as he came home from his work. In 1904, while living at Salemville, they united with the Seventh-day Baptist Church at that place, and both became active workers in church and Sabbath-school work. After the resignation of Rev. R. G. Davis as pastor of this church, Brother Simon E. King was asked by the church to act as local pastor. He remained a leader and an influential factor in the cause of Christ.

While attending a county teachers' institute a few years ago, his wife received an injury from a fall, causing a bruise which would not permit her to go to church very often; but the help that she rendered in choir practice, in quartet work and in other ways can hardly be measured. Often she would sit by the organ and assist the chorister, in songs for Sabbath school, at the same time in pain and suffering, such as only a Christian woman could endure.

As she received no permanent relief from the home physicians, Brother King thought best to resign his pastorate in order that she might get the much-needed hospital treatment. Both were thinking that in a few years they could come back again. She seemed to be getting better at first, but later it was found that she could not

get well. These last words she spoke to her husband shortly before she died, "If my time is here I am ready to go."

During all her suffering and pain, she was a kind, patient and Christian woman, always manifesting a cheerful spirit. She was loved and admired by all who knew her. Her life has been full of kind and loving deeds, and she will long be remembered for the good she has done. By her death, a happy home is broken up, a loving companion is taken away, and all ties of love here are forever broken. This is another lesson to help us realize that this life is only preparatory. Death is only a stepping from this world of pain and misery to a world of bliss and happiness.

The funeral services were conducted by Rev. D. T. Detwiler and Pastor J. S. Kagarise, in the Seventh-day Baptist church. Her body was laid to rest in the burying-ground close by the church.

Only five days before this sad event we were called together in the same church to pay our last tribute of love and respect to our beloved chorister, Brother Gideon C. Long.

C. C. WOLFE, Sec.

All the night and all the day,  
Follow, brook, your happy way;  
Ripple, ripple down and down,  
Through the meadow, past the town;  
Swerve and curl, and sing your song,  
And take, oh, take my thoughts along!

Sweetest winds among the trees  
Bide or leave me, as they please.  
Winds and loves, they come and go;  
Here or there—we never know.  
Journey, brook, and sing your song,  
And take, oh, take my heart along!

—John Vance Cheney.

"No nest is more uncomfortable than the one that is feathered with stolen finery."

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tf.

## Sabbath School

LESSON IX.—AUG. 27, 1910.  
JESUS ENTERING JERUSALEM.

Matthew xxi, 1-17.

*Golden Text.*—"Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest." Matt. xxi, 9.

### DAILY READINGS.

First-day, Luke xix, 1-10.  
Second-day, Psa. xxiv, 1-10.  
Third-day, Zech. ix, 9-17.  
Fourth-day, Mark xi, 1-11.  
Fifth-day, Luke xix, 29-44.  
Sixth-day, John xii, 1-19.

Sabbath-day, Matt. xxi, 1-17.

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

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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 Seventh-day Baptists of Los Angeles, Cal., hold Sabbath school at 2 o'clock and preaching services at 3 o'clock every Sabbath afternoon in Music Hall, Blanchard Building, 232 South Hill Street. All are cordially invited.

The Seventh-day Baptist Church of Battle Creek, Michigan, holds regular services each Sabbath in the Sanitarium Chapel, North Washington Ave., at 2.45 p. m. Visitors are cordially welcome. To reach the chapel, enter Sanitarium from Washington Ave., take second elevator to the right, descend to basement, turn to left and go to end of corridor. Rev. D. Burdett Coon, pastor, 216 W. Van Buren St.

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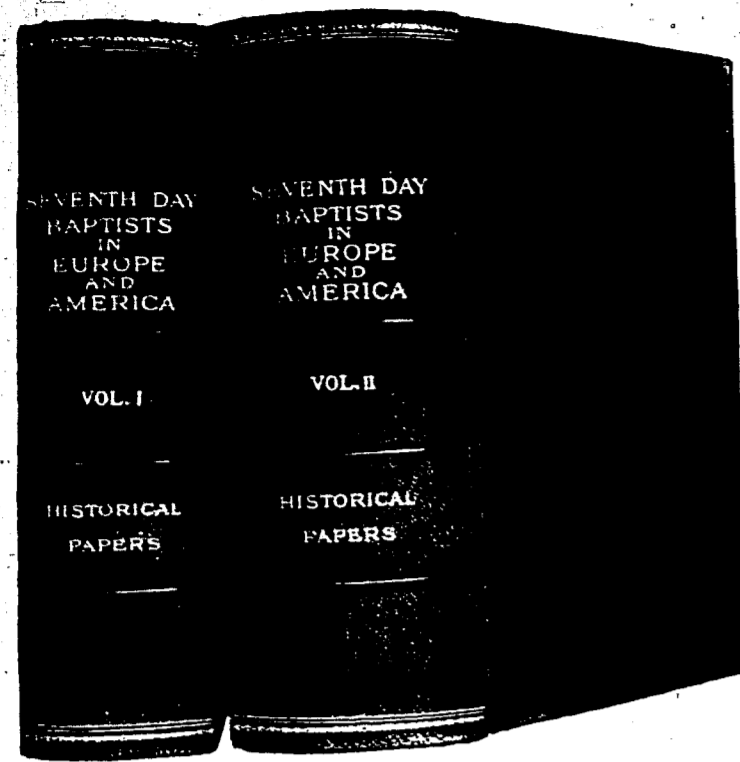
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Master, to do great work for thee, my hand  
Is far too weak! Thou givest what may suit—  
Some little chips to cut with care minute,  
Or tint, or grave, or polish. Others stand  
Before their quarried marble fair and grand,  
And make a life-work of the great design  
Which thou hast traced; or, many-skilled, combine  
To build vast temples, gloriously planned.  
Yet take the tiny stones which I have wrought,  
Just one by one, as they were given by thee,  
Not knowing what came next in thy wise thought;  
Set each stone by thy master hand of grace,  
Form the mosaic as thou wilt for me,  
And in thy temple pavement give it place.

—Frances Ridley Havergal.

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