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—E. H. Gillett.

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EDITORIAL

"There is Green Grass Under the Snow."

As I look out this bright winter morning toward the Watchung Mountains; with all the landscape covered deep with a fresh robe of the cleanest snow, my heart is stirred by the magnificent scene. Housetops and hillsides alike are covered with the evenly spread blanket which no blustering wind has stirred, and flocks of winter birds have clustered in the orchard trees near by, to enjoy the morning sun. Beyond Washington Valley, stretching away in the distance, as seen through the Somerset gorge that cuts Watchung in two, is the "Second Mountain," covered with gray forests and tinged with blue against the sky. One who loves a snow scene can not soon forget this picture.

For days the storm had been announced by the weather prophets as a coming cyclone, and every one was dreading it. But when it actually did arrive, it proved to be nothing more than one of those old-fashioned, still snow-storms, wherein the soft fine snow falls gently over all and then lies right where it falls. It did seem homelike to one whose boyhood days had been spent in western New York, and who had learned to revel in the soft dry newly fallen snow; and I said, How much better it is than we feared it would be. Instead of a hard cyclone, here comes a beautiful and gentle fall of snow—an ideal snow-storm.

While musing in this way my eye fell on a bit of simple poetry lying on my desk, which I had clipped a day or two before, entitled, "The Green Grass Under the Snow," written by Annie A. Preston. The optimistic tone of the stanzas so completely harmonized with the suggestions of the snow scene that I could not resist the impulse to put them together and give them to our readers.

We are so prone to anticipate a cyclone when only a beautiful and helpful winter storm is coming, and all too slow in recognizing the blessings which come with clouds and storms. We are often impatient over the coldness in our churches, and over the slowness of our people, and forget the prospects of better things that might be seen if we only had eyes to see them. Little by little during these February days the sun conquers the night, adding a few moments to each day, and subtracting something from the hours of darkness, but the change is so gradual that we perceive it not from day to day; and only as we take longer looks in comparing can we see any gain. It might be well if we could learn this same lesson regarding our denominational work. I am sure we might see more to make us hopeful, even when the atmosphere in church life is a little frosty and spiritual life seems snowed under, if we could take a little longer look, and with the eye of faith see the grass and flowers under the snow. God takes care of his own. He still cherishes the hidden life, and sometimes covers it with winter snows in order that it may be all the stronger and more beautiful when spring shall come.

Let us not indulge in pessimistic forebodings, even when wintry seasons in denominational matters have apparently hidden our spiritual life, and the atmosphere seems bleak and chilly. The signs of spring with renewed life are unmistakable. The Sun of Righteousness is sure to conquer, and flowers of grace and beauty shall bloom again. There shall be a harvest in

God's own good time, for there is green grass under the snow.

"The work of the sun is slow,
But sure as heaven we know,
So we'll not forget,
When the skies are wet
There's green grass under the snow."

"When the winds of winter blow,
Wailing like voices of woe,
There are April showers,
And buds and flowers,
And green grass under the snow."

"We find that it's ever so
In this life's uneven flow—
We've only to wait,
'Tho' it may come late,
There's green grass under the snow."

Danger From Misplaced Sympathy.

I was impressed by a statement recently made regarding the increase of crime in England and Wales since the new century began, and especially by one or two reasons given for such increase. The writer of the article seemed to think that the growing disposition on the part of the public mind to favor first offenders and to manifest a sort of sentimentality about enforcement of laws in cases of lesser crimes, and a misplaced sympathy that pleads for leniency, or, in many cases, for absolute remission of penalties, have had something to do with the increase in the number composing the criminal class. Whether this be so or not, one writer suggests that the kind women with bouquets—and even good Samaritans, if they be not discreet in their ministries—may be partly responsible for the increase of crime. This might be the case if proper care were not taken to avoid the appearance of siding with lawbreakers in their rebellion against law. It is decidedly unwise for good people to make a sort of hero of one who has openly and knowingly placed himself among criminals, or to manifest a sentimental sympathy toward one who persistently sins against light by violating the laws of his own well-being and by trampling upon the laws of good society, and who insists on going to the bad in spite of all efforts to save him.

What must be the effect upon the criminal classes when thousands upon thousands raise the cry of sympathy and sign petitions for the pardon of some criminal

whose social standing and business relations have made him conspicuous in the public eye? Indeed, is it not time social reformers took cognizance of the conditions which justify a reporter of criminal statistics in saying, "There has been a marked tendency to side with the lawbreaker in his conflict against law"? Is there nothing to correct in a growing public sentiment that makes people "talk too much as if crime were simply the outcome of the revolt of the poor against the rich"? Does it help to solve the problems growing out of the increasing criminal population, to constantly express our sympathies in such a way as to condone or justify men who violate laws and who breed anarchy? If capital is at fault, if the attitude of the wealthy classes and the trust combines is causing men to revolt and take vengeance on the so-called oppressors, then deal with these things at first hand; but do not talk as though their sins could justify the poor man in violating law and in himself becoming a criminal! That one class is oppressive certainly does not justify another class in becoming outlaws.

Let the sensational press, with its fictions that dwell on the mysteries of crime and that make heroes of criminals, cease its baneful influences; and let well-meaning but misguided people stop expressing sympathy that all but lionizes certain criminals and covers malefactors with bouquets, and one step will be taken toward reducing the numbers of criminal classes.

No good can come from a sentimental expression of sympathy with the criminal that makes of him a martyr, suffering unjustly. Sympathy for lawbreakers, like charity for paupers, should be exercised with discretion, lest we inadvertently cultivate the very spirit that makes criminals.

Again, in these times of ill feeling over inequalities in social conditions, with the tendency on the part of the poor to revolt against the rich, and with the conflict of labor with capital, the temptation to express sympathy with those who revolt against these conditions is so great that before one is aware he may be feeding the flames of anarchy. There is too much talk that appears to be in sympathy with those who are cultivating the spirit of lawlessness.

The Need of Consecrated Patience.

Disraeli once said, "Patience is a necessary ingredient of genius"; Rabelais declared, "He that has patience may compass anything"; our own Lowell wrote, "Endurance is the crowning quality, and patience all the passion of great hearts"; and Shakespeare exclaimed, "How poor are they that have not patience!" Many have recognized the worth of this one quality to all who would lead men to truer and nobler lives. The New Testament writers in fully forty passages speak of this essential qualification for the Master's work. Jesus in the parable of the two debtors condemned the man who would not have patience with his servant; the "good ground" hearers were the ones that brought forth fruit with patience; when the days of coming tribulations were foretold by the Master he said, "In patience possess your souls," and Paul prayed that the Colossians "might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering and joyfulness." In Hebrews we are told that we have need of patience, and James says, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

It requires only a little study of the characteristics of great Christian workers to reveal the fact that one of the all-essential things in the work of saving souls is patience. The lack of patience has caused many a pastor to fail in his efforts to feed his flock and to bring in the scattered ones.

Many a missionary has come short in his work and given up in disappointment because he knew so little about this wonderful characteristic of the Christ. Every rescue-mission worker who really comes into touch with the fallen knows full well the value of consecrated patience. I have seen some of these wonderfully blessed of God in their efforts to rescue the fallen. On the other hand I have seen those who had only a theoretical or sentimental knowledge of the work, who were really anxious to aid in efforts for human betterment, utterly fail when brought into practical and personal contact with evil men, because their stock of Christian pa-

tience was so small that they could not hold out when reverses came.

Here is a concrete example. I know a humble laboring man, who never had the advantages of an education, who, toiling for his daily bread, still finds time every night in the week to lead the workers in a rescue mission, and to follow those who have become slaves to drink, into saloon after saloon to help them resist the Tempter, even after they have fallen time and again, and who never gives up until they are saved. Sometimes, after repeated efforts to persuade a fallen member of his mission to leave the saloon have failed, he goes with a heavy heart to the mission room, and in faith lays the case on the hearts of his helpers for their prayers, and then all together they plead at the throne of grace for divine help. Patiently, and in faith, this man goes on day after day for weeks, laboring to rescue the one bound by Satan's chains, until he is finally redeemed and restored to the company in the mission prayer meetings. Thus, by patient toil, has this servant of God saved man after man; and any day, as I go and come, I could point to several who have been saved in this way, and who have stood for years "clothed and in their right minds" and helpful members of the church.

Think of the patience and the faith necessary to succeed in such a work. Who could succeed without it? Whoever would be used of God in reaching the fallen must learn the inestimable value of genuine Christian patience and real perseverance in faith; and he must "let patience have her perfect work."

Just Think of the Difference.

Recently my attention has been called to the wide contrast between the outlooks for the future as portrayed by two gifted men. Both were poets who won favor with men, and both became popular. But favor with men and great popularity do not constitute the real elements of happiness. The applause of men may be given to one who in his own heart is most miserable. The questions of hope and happiness have to do with the inner life of the individual and must be settled by each one in the realm of conscience. Whether or not one has a happy present

and bright hopes for the future depends entirely upon how he has lived, what thoughts he has cherished, what feelings he has entertained—in short, upon his heart's attitude toward God, rather than upon his outward posings before men.

When Byron had reached his thirty-sixth birthday, out of the pent up emotions of his dissatisfied heart he wrote in bitterness:

"My days are in the yellow leaf;
The flowers and fruits of love are gone;
The worm, the canker, and the grief
Are mine alone!"

Think of the utter hopelessness, of the worm, the canker and the grief of such a man—and that, too, at the early age of thirty-six! What waste of early years, what derelictions of duty, what dissipations, what cherished evils and corruptions of heart must have preceded and burned out the better life, when a man at thirty-six must make such a sad confession!

Now look at another man in the last decade of threescore years, as, his locks silvered by age, he looks toward the sunset, fully conscious that his youthful years have given shape to destiny, and hear him as he makes the aged Rabbi Ben Ezra say in cheery, hopeful spirit:

"Grow old along with me!
The best is yet to be,
The last of life, for which the first was made:
Our times are in His hand
Who saith, 'A whole I planned,
Youth shows but half; trust God: see all nor be afraid!'"

* * * * *
"Therefore I summon age
To grant youth's heritage,
Life's struggle having so far reached its term:
Thence shall I pass, approved
A man, for aye removed
From the developed brute; a god though in the germ."

Thus does Browning, out of the depths of his heart, portray that one who looks forward with hope firm and with joy unspeakable after years of toil. Looking back upon early years the Rabbi is made to say: "Youth ended, I shall try my gain or loss thereby," and he is sure that "what is left is gold." He is anxious for God to take and use him; to perfect, and amend all flaws in his life, sure that there is for him a better life to come.

Just think of the difference in the out-

looks presented by these two poems! But the representations are true to life. Byron was undoubtedly as hopeless as his words indicate, and whether Browning wrote of himself or of another, his representation is not overdrawn. It too is true to life.

The one outlook or the other awaits each one of us. Which shall it be? Wise is the one who remembers in life's springtime that the harvest is inevitable and that in years to come he must reap what he has sown.

Written on His Eighty-second Birthday.

In another column will be found an article by our aged friend, Rev. T. G. Helm. In the personal letter that accompanied the article Brother Helm says: "I am eighty-two years old today, and am feeble and nervous as you may see. The church and the kingdom are claimed by some to be identical, but I am unable to see the identity. I thought I would write a short article, hoping thus to call out some abler pen than mine, that can make the matter plainer to me. Many regard the church as the kingdom; but Christ said his kingdom was not of this world, and I understand that his kingdom is *spiritual*. . . . I suppose this is my last effort. I am steadfast in the Seventh-day Baptist faith."

Read Brother Langworthy's Article.

In another column will be found an article by Brother A. A. Langworthy of Rhode Island, upon the subject of furnishing the SABBATH RECORDER to the large number of Seventh-day Baptist families who are not taking it. This article is timely and the thoughts contained therein should interest every one who really has our good cause at heart. Who can estimate the loss of interest in the Sabbath, and in the work of Seventh-day Baptists, due to the fact that so many young people are growing up without ever seeing our denominational paper? What can be expected from families that live year after year utterly ignorant of what is going on among us, and with no weekly visit from this messenger of love and loyalty, that for many years has proved a bond of union to make us one? Can SABBATH RECORDER

EDITORIAL NEWS NOTES

Interstate Commerce Commission and the Railroads.

During the week much interest has been aroused by the decision of the Interstate Commerce Commission regarding the attempted raise in freight rates by the railroads. For many months the roads have been assuring the public that freight charges must be increased before the railroads can make dividends to the stockholders. In the meeting of the railroad officials with the commission, it seems that the officials did not prove to the satisfaction of the commission that a raise in freight charges was necessary, and the commission decided against them. The roads have already taken steps to stop expenses in overtime work, and in works of construction and terminal buildings. The decision caused quite a flurry in the stock markets of the world for a day or two, but things in this line have already settled down to normal conditions. The report of the commission suggested some ways in which the roads might be run more economically.

Reciprocity Matters Move Slowly.

Everything now looks as though the President would be driven to call an extra session of Congress to act upon the bill providing for reciprocity between the United States and Canada. At this writing there are only five more days for the present Congress, as its time must expire by natural limitation on March 4 at 12 o'clock. Much important business remains to be done and there is little probability that this bill can receive due attention in the limited time remaining for the Sixty-first Congress.

If the President feels compelled to call an extraordinary session, it will be the beginning of the Sixty-second Congress—practically a new body with quite a change in members.

The President feels under an international obligation to secure the passage of the Reciprocity Bill at the earliest possible date, even if it necessitates the calling of the new Congress in extra session. His

readers do anything to help such conditions? Can we afford to ignore them? Does not our very life depend upon our devising some plan by which more of our families—especially the young people in them—shall be kept interested in our work and loyal to our cause? If every one felt the burden of heart for denominational prosperity which some feel, I am sure something good would come. There would be greater enthusiasm for every line of work; more pains would be taken to interest the indifferent; the spirit of unity and of loyalty to truth would be greatly strengthened, and there would be a more hopeful outlook.

In the same mail with Brother Langworthy's article came a letter from a lone Sabbath-keeper, which contains these words: "Sickness has cut off the money I usually have for personal needs; I really have not had the money to send before. I should miss the SABBATH RECORDER very much, and yet had it not come to me unsolicited, I presume I might not have felt able to take it. I shall try to keep it. It is a cross not to be able to help in all the good work being done."

Here is one—there are many such—who is receiving strength and inspiration from the denominational paper because somebody was interested enough in her and in our good cause to send it to her unsolicited. Had this not been done, her interest might not have been awakened, and she might not be standing, as now she is, among the enthusiastic, loyal helpers. I know there are many who have been greatly helped in this way, and our cause is the stronger for it. Again, I feel that many more might be helped if we were wide-awake to our opportunities.

"When God made the great mountains whose grand towering peaks rise like massive columns of glory and touch with majestic beauty the clouds of heaven, and when he tinted the azure sky with its silvery lining and rays of golden hue and made the great open valleys in their imperial beauty with meadows of green, he did it for the glory of mankind and to demonstrate his great love for us in a beautiful way through the grandeur of nature."

word has been given, and he will do his utmost to have his agreement with the Canadian Government confirmed.

The Treaty With Japan.

For a wonder the Senate ratified the treaty with Japan without amendment and without even locking horns with the President. The distinctive feature of this treaty is the omission of all reference to the matter of admitting Japanese immigrants to the United States. This throws the Japanese Government upon its honor in the matter of enforcing at its own ports the limitations already agreed to by the two governments.

United States Remonstrates With Hayti.

The merciless and wholesale executions of revolutionary prisoners in Hayti has caused a reign of terror among the people. The British Consul at Port-au-Prince thereupon registered a protest, upon the strength of which the State Department at Washington has made representations to the Haytian Government, advising the authorities to be more humane and urging the adoption of a more reasonable and civilized course.

A Much Needed "Gag Rule."

It seems that the House of Representatives has at last become tired of the filibustering methods allowable under the rules, by which legislation has been prevented, and now after three days of filibustering on one bill, all rules have been suspended for the remainder of the session. Under what is sometimes termed a "gag rule" there is hope that some important appropriation bills may be passed before the end of the session. In this way bills may be passed without amendment and with no more than forty minutes' debate on any measure.

A Court Decision.

The Supreme Court of the United States has decided that railroad passengers can not pay for transportation tickets with service, advertising, release or property; neither can a railroad company buy services, advertising, releases or property with transportation. This means that cash is the only thing with which tickets can be purchased.

Remodeling the House of Representatives.

A bill has passed the lower house of Congress providing for a complete overhauling of the old chamber. The size will be considerably reduced and all desks and swivel chairs are to be removed. The new chairs will occupy much less room and with the large desks removed ample room will be made for the enlarged body of representatives in the new Congress. The old hall is so large that it is impossible for ordinary speakers to be heard; and while the desks are there, the tendency to write and to stack up books is so great that much confusion results therefrom. All this will be overcome in the new house. Desks will be provided in the enlarged lobbies for all writing, better ventilation will be given, a cooling plant put in (quite essential in the lower house), and the new hall is expected to be much more attractive than the old. The House appropriated \$350,000 for this work of reconstruction.

The present arrangement dates from 1860, and it has taken many years of agitation to bring the members to the point where they are willing to make a change. It is expected that the new plan will facilitate legislation and make a more sedate and orderly body of the House of Representatives.

In the midwinter examinations at Cornell, eighty-eight students fell down in their standings and will have to leave the college. The college of civil engineering lost twenty-four, the classes in the college of arts lost sixteen, and the college of agriculture lost twenty-one, while other departments lost enough to make up the eighty-eight who failed.

On February 25 the House passed, by an overwhelming majority, the bill approving the President's policy of fortifying the Panama Canal, and appropriated \$3,000,000 for beginning the work. The vote stood 123 to 81. The Senate is said to be two to one in favor of the bill.

Considerable interest is being taken in a proposition now before the London Educational Committee to debar from the public school libraries Thayer's biographies of Washington, Lincoln and Franklin. This question is being pressed on the ground

that these books are not suitable books for children. John Denison Pender, vice-chairman of the sub-committee, complained that "this life of Lincoln is objectionable on account of its lack of refinement; besides, it is written in American, and extremely vulgar at that." The matter was referred back to the sub-committee for further consideration.

In England the lower house of Parliament passed the bill curbing the power of the House of Lords, by a vote of 351 to 227. The battle is on again in earnest, and it looks as if the Commons would win.

The German census shows an increase in population since 1905 of 4,255,603. The present total population is fixed at 64,896,881.

An English syndicate has recently purchased an immense tract of land near Westerly, R. I., extending on both sides of the Pawcatuck River between Niantic and Potter Hill, upon which is to be built a great English dyeing plant. It will be one of the largest in the world, and promises to swallow up the small villages of Hopkinton, Charleston and Niantic in one commercial city.

The object of this movement on the part of English manufacturers is to enable them, by competition with Americans on their own soil, to meet the handicap caused by the new tariff laws on dyed goods. These laws have seriously affected the market on finished products, and the wool schedule of ad valorem duty is such that it is more profitable to ship unfinished products here and dye and complete the work on American soil.

A derelict ship, covered with ice, has just been found on the Caspian Sea, on board of which were thirty men all frozen to death.

If you are thinking of moving, better look around first to see if the time, energy and money you would spend seeking a new location would not, if wisely spent about the old place, result in an increase of profit and comfort that would justify you in staying with the old home. Better do this than be sorry.—*Farm Journal*.

Let the Sabbath Recorder Enlighten Our People.

A. A. LANGWORTHY.

While we, as a denomination, are sending abroad Sabbath literature among the masses outside, would it not be a missionary work to in some way provide for the SABBATH RECORDER to find an entrance into the homes of more of our own people? It is a fact beyond dispute that many of our homes are without it, and as a result many of our young people are ignorant of what claims the Bible Sabbath has upon them or what the Seventh-day Baptist Denomination, as a people, is doing.

Quite recently the writer was a guest in a Seventh-day Baptist home and made the remark that there were many of our young people who, if called upon to give the reasons why they observe the seventh day of the week as the Sabbath, would not be prepared to defend their practice. Whereupon a young man who had enjoyed good school advantages and been reared in a Sabbath-keeping home promptly answered, "I am one of them." "Brethren, these things ought not so to be."

When our people publish a weekly paper filled with reading-matter of the highest type and in which the claims of the Bible Sabbath are presented in a manner so plain that none who will read its pages need to be ignorant on this subject, is it not a mistake that it does not find an entrance into all these homes, and also a great mistake if its pages are not faithfully perused there? When we read the testimony given by lone Sabbath-keepers, telling what it is to them, we begin to get something of a correct conception of what it should be in every Sabbath-keeping home. It is an ancient saying that "charity begins at home," and would it not be well to put our own young people in possession of the reasons why we are a distinct people and stand for a distinct truth?

When we listen to remarks which are made oftentimes by those who are the children of Seventh-day Baptists, and hear them say, "What difference does it make what day is observed as a Sabbath?" it seems to the writer that such are either ignorant or wilfully dishonest. While we have much charity for all those who have grown up and been taught differently from

our people on this subject, yet we insist that ignorance should not prevail in Seventh-day Baptist homes upon this question. Now, would not the SABBATH RECORDER, if put into these homes, be a source of enlightenment on this subject? And beside this Sabbath question would it not place a type of reading before our young people which would lift them up into a higher and better spiritual life?

In many respects we, as a people, have no occasion to blush with shame at our record. Within our borders strong men have grown up, who would be a credit to any home or denomination. We only insist that there should be more of them. We certainly have good educational advantages for a people of our number; hence, we urge that there should come forth well-developed young men and women, who will stand by and hold up Bible truths in an intelligent manner.

In this connection we would not pass over home influences in a light and trifling manner. Never can the writer forget the influences of his early Christian home. Never can he forget the emphasis placed by a Christian mother upon obeying the commandments of God. Never can he forget with what interest the weekly visits of the SABBATH RECORDER within that home were looked forward to. Its articles were not only read but made a theme of conversation, and they had an influence upon its inmates which has never been forgotten.

Would to God that the SABBATH RECORDER of today in its improved condition could enter every Sabbath-keeping home and its pages be carefully and thoughtfully perused. Could this be accomplished, we believe that good results would follow and that there would be less ignorance on the question, Why do you observe the seventh day of the week as the Sabbath? less leaving the Sabbath by those who have been reared as Sabbath-keepers. It is a lamentable fact that, while we are putting forth efforts to spread Sabbath truth abroad to convert the outside masses, within our own borders we are losing many of our own people, who ought to be so well posted as to remain loyal and staunch Seventh-day Baptists. We believe that our young people should be posted on the facts

in this matter, and also taught that "to him who knoweth to do good, and doeth it not, to him it is sin."

This question has been revolving for a long time in the mind of the writer, bringing the firm conviction that if a portion of the money which is expended on tracts to be scattered broadcast, many of which we presume are cast aside as useless reading, was expended in putting the SABBATH RECORDER into families among our own people who are not favored with its weekly visits, the results would be salutary, and fewer of our young people would leave the Sabbath.

To the writer the SABBATH RECORDER comes each week as a most welcome visitor, containing what to him is an inspiration to a higher and better life. We do not see how any thoughtful, intelligent person can peruse its pages and not be benefited by the high and noble thoughts contained therein; and could it be put into homes now destitute of it for a fair length of time, we, to say the least for such an effort, could but hope that some would recognize its value and become subscribers to its pages.

Resolutions Adopted by the Young People's Society of Christian Endeavor, Rockville, R.I.

Whereas, Our pastor, Rev. Erlo E. Sutton, has been called to another field of labor, and

Whereas, For the last four and two-thirds years Mr. and Mrs. Sutton have been active and helpful workers in this Y. P. S. C. E., while Mr. Sutton has been a faithful and efficient pastor, be it

Resolved, That we, as a society, do hereby express our appreciation of their life and work among us, and our interest in, and our best wishes for, their future life and usefulness in whatever part of the vineyard the Master may call them to; and that we pray that the divine blessing may rest upon them and theirs in their new field of labor.

Resolved, That these resolutions be spread upon the records of this society, and that copies be sent to Rev. Mr. Sutton, to the Hope Valley Advertiser, and to the SABBATH RECORDER, for publication.

D. ALVA CRANDALL,
Committee.

SABBATH REFORM

Inconsistency Again.

In an appeal to the Christian Endeavor societies of the State of New Jersey, Rev. F. W. Johnson, D. D., superintendent of the "Department of Sabbath Observance," urges all Endeavorers to fight the Anti-Sunday Bill in the New Jersey Legislature. He says, "The bill must be defeated; we must pursue it and strike it at every point. If made a law, it will create a spirit of lawlessness in the State, and will rob the Sabbath of restfulness and sanctity. The Legislature can not afford to tarnish by legislative enactment a law that was given by the Almighty at Creation, and which is such a blessing to mankind."

How can the Legislature by passing a law permitting ball-playing on the first day of the week commonly called Sunday tarnish God's Sabbath law made at Creation? God's Sabbath law made at Creation sanctified the seventh day and not the first, and probably nobody knows this better than the man who makes this plea. Every man in the State who wants to play ball on Sunday knows it, too, and every such inconsistent plea as this only makes the Sabbathless man all the more despise the day these "Christian Citizenship" lawmakers are trying to force him to keep. If we wish to cultivate a spirit of lawlessness toward all divine law, we have only to enact some blue laws to compel men to keep a day they know has no Bible sanction, and we have accomplished that purpose.

The more laws we make compelling men to observe any sabbath; when their consciences are not touched by divine love, the less real Sabbath observance will we have, and the more hatred toward the Christian religion will we engender. All this frantic effort to bolster up Sunday by civil law only shows how weak the cause of Sunday observance is, and to what straits men are driven in their efforts to save a pagan day, for which the unchurched masses have no respect.

The only way to beget reverence for any day as a sabbath is to press its claims upon

divine authority alone. The plea must come as an appeal of God to the consciences of men. And there is little use in those methods of enforcing Sabbath observance which resort to civil law. This is especially true when the attempt is made in behalf of a day God never sanctified and which Christ and his apostles never kept.

The Sabbath Blessed and Sanctified.

S. I. LEE.

[The following article is another of the tract manuscripts found in Doctor Lewis' desk after his death. It is written by our aged Southern friend, who found a great blessing when he found the Sabbath of Jehovah.—Ed.]

Infinite wisdom planned God's creative work, and infinite power wrought in harmony with that plan; and on the sixth day of Creation's week God made man, male and female, the crowning work of his creative glory, the nearest approach unto himself, and made him ruler over the created objects on earth.

And God rested, or ceased from creating, on the seventh day; and by blessing and sanctifying the day of his rest, he made it a rest day or Sabbath for man. God blessed the day, that it might be a blessing to man. In sanctifying the seventh day God set it apart from all other days and made it his time representative, in which we are to cease from the ordinary work of other days and recognize it as holy time, a day on which we let busy care awhile forbear that we may draw nigh unto God and that he may draw nigh unto us. This day he calls his holy day, and commands men to remember it and keep it holy. Some say that any day following six days of work fulfils the commandment. The seventh day completed Creation's week, six days of God's work, all complete; then God rested, and man, made in his image, rested with him. Man needed this day in the companionship of his Maker, to learn what God would have him do, and what not do.

God deemed the knowledge of the specified day of restful blessing so important that he, by the falling manna, made it impossible for Israel to mistake it. God placed the commandment to keep the Sab-

bath holy in the heart of the Decalogue, and gave as the chief reason for Sabbath observance that God the Creator on that day rested from creating—a reason which, applied to any other day, would be a falsehood. The Scriptures put the keeping of the Sabbath holy, a restful day in fellowship with God, first; after that, six days in which to do all our work. The Sabbath and not the working days is the time measure of man's week.

Matthew tells us that the Sabbath is the day before the first day of the week (Matt. xxviii, 1), and Moses just as plainly that the Sabbath is the day following the sixth day (Ex. xvi, 26, 27). In the days of Moses the Sabbath which God made for man some 2,500 years before was so plainly and so often pointed out that even if all men had forgotten all about it, the Israelites were now sure of the true Sabbath day. From Sinai to Golgotha the Scriptures contain no hint that its proper place in the reckoning of time was ever lost or changed.

Was it changed when Jesus arose from Joseph's tomb? If so, where is the record of the change? If the so-called Christian world were now as generally keeping the seventh day as it is the first day, there would be nothing in the Scriptures to suggest that the disciples of Jesus ever kept the first day as a sabbath, or regarded it as a holy day, or ever called it the Lord's day.

First-day Sabbatism originated in the incorporation of pagan theories and philosophies with Christianity, and this resulted in Roman Catholicism, which has ever "thought to change times and laws." Romish priests and cardinals openly proclaim that their church changed the day of the Sabbath from the seventh to the first day of the week and say there is no Bible authority for the change and that Protestants acknowledge their authority by keeping the first day instead of the Bible Sabbath, which is the seventh day.

Some say the seventh day is "the old Jewish Sabbath." It is old—made the next day after man was made. If it is Jewish because Jews kept it, it is Christian because Jesus the Christ kept it; it is apostolic because the apostles of Jesus kept it; it is God's Sabbath because God made

it and many times called it his; it is man's Sabbath because God made it for man; it is "the Lord's day," for Jesus said he was Lord of it. The first day of the week never received such honor from Jesus. It was the custom of Jesus to go into the synagogue and teach on the Sabbath day. It was the custom of Paul also, and he preached to Gentiles as well as Jews on that day. He dwelt in Corinth one year and six months, and "reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks."

Some think the Sabbath commandment, with all the other nine, was nailed to the cross with the body of Jesus, and no more to be obeyed. Peter says it was our sins—not the law, but its transgressions—which he bore in his body on the cross. Paul taught the Colossians that the bond, or handwritten ordinances, of condemnation against them was blotted out, taken out of the way when their sins were borne by Jesus on the cross. He warns them against the philosophies and vain deceit of those who teach after the traditions of men and not after Christ. He warns them against conforming to the judgment of such teachers, urging them to conform their lives to the teaching of Jesus. Paul declares that faith establishes the law and does not make it void. "Sin is the transgression of the law;" therefore, where there is no law there is no sin. As long as there is sin in the world, it is because God's law is in force, and men transgress it.

Our God is infinite in wisdom and made no mistake when he blessed with the attribute of holiness the seventh day, and set it apart for man to keep holy—a rest day in fellowship with God the Father and his Son Jesus. The seventh day is the Sabbath of the Lord our God. Don't forget to keep it holy.

Fouke, Ark., Dec. 5, 1906.

A Century's Noble Record by Congress.

It was in 1811, just a hundred years ago, that the first effort was made by some overzealous, misguided religionists to urge Congress to enact a Sunday law. But through all these years, up to January 1, 1911, to the glory and honor of our national Legislature, one of the most dis-

tinguished lawmaking bodies in the world, it has never yielded to the insistent demands and the persistent pressure which have been brought to bear upon it to enact a Sunday law.

Perhaps one of the most effective blows against this proposed legislation was the famous Sunday Mail Reports, which were presented to Congress by Hon. Richard M. Johnson in 1829 and 1830 in opposition to a demand for legislation prohibiting the transportation of the mails on Sunday. This report succeeded in holding in check for many years the most overwhelming demand for Sunday legislation. The following are a few significant selections from these famous reports that indicate their nature. The first one is concerning those who petitioned Congress for a Sunday law:

"The petitioners for its discontinuance [the sending of mails on Sunday] appear to be actuated by a religious zeal which may be commendable if confined to its proper sphere, but they assume a position better suited to an ecclesiastical than a civil institution."

"Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God."

"If Congress shall, by the authority of law, sanction the measure recommended [which would prohibit the Sunday-mail service], it would constitute a legislative decision of a religious controversy in which even Christians themselves are at issue." (The controversy over which day of the week is the Sabbath.)

"However satisfactory this may be to an ecclesiastical council, it is incompatible with a republican legislature which is purely for political and not for religious purposes."

"If the measure recommended should be adopted, it would be difficult for human sagacity to foresee how rapid would be the succession or how numerous the train of measures which would follow, involving the dearest rights of all—the rights of conscience."

The foregoing weighty observations require no comment, for they must strongly appeal to the intelligence of all who read them, indicating clearly the dangers that

are threatened by legislation of the character named. One of the stock arguments of the Sunday-law advocates of more modern times as to why Congress should enact a Sunday law, is that a powerful influence for good would thus go forth from the Nation's capital to every State in the Union, and to other lands as well. The facts are, however, that the influence exerted by Congress thus far in refusing to yield to such demands, is infinitely greater in the accomplishing of good for this Nation, and for the world, than any other one act it has ever performed; because that which has made this Nation great is her staunch adherence to the principle of a total separation of church and state, as voiced in the first amendment to the Constitution, which says:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

But should Congress eventually yield to this un-American and uncivil demand, it would produce a blighting influence upon every State in the Union, and upon every country in the world, and thus lead the nations back to the Old World system of a union of church and state. It is in the providence of God that Congress has so long withstood the assaults of these Sunday-law enthusiasts.

And may it be hoped that Congress will never yield to the appeals for legislation of this character; that it may ever maintain the noble position in this regard which it has held for the past century.

The Johnston Sunday Bill, now in the hands of the District Committee of the House of Representatives, is in character the same as that which Congress has repeatedly refused to enact during the past century. This bill is claimed by its friends to be very innocent, because of the numerous exceptions it contains; but notwithstanding these exceptions, it nevertheless contains the virus of religious legislation; for any bill that distinguishes between days, on religious grounds, regardless of how innocently it may be worded, contains the element that will open the way for other and more oppressive legislation of the same character.

Some argue that as this law is for the District of Columbia only, it is therefore

merely a local affair, which will give Washington a more orderly and quiet Sunday. This certainly can not be the reason, for recently, when the secretary of the Lord's Day Alliance in the United States represented Washington as having a wide-open Sunday, it was quickly denied by some of Washington's most distinguished pastors, who claimed that Sunday was observed better in Washington than in any other city in the United States. If Sunday is well observed in Washington, as stated by these men of prominence, what can be the reason for such a frenzied clamor for Congress to enact a Sunday law for the District of Columbia? The reason for it has been plainly stated by one of the leading champions of Sunday legislation. He says, in substance, that to have Congress enact a Sunday law for the District of Columbia would commit Congress to Sunday legislation, and thus pave the way for the securing of a national Sunday law, which would give effect to the state laws.

From this reason, it is clearly evident that this dangerous propaganda is only the beginning of an extended program to be carried out in this country for the enactment of religious legislation that will result in religious intolerance and persecution. Against this we have been loudly warned by the history of other nations. As Richard M. Johnson further says, in the Sunday Mail Reports: "All religious despotism commences by combination and influence, and when that influence begins to operate upon the political institutions of the country, the civil power soon bends under it, and the catastrophe of other nations furnishes an awful warning of the consequence."—*K. C. R., in Liberty.*

The Church of God.

REV. T. G. HELM.

"Jehovah said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, . . . and in thee shall all the families of the earth be blessed! This covenant was renewed with Isaac and with Jacob. Jacob's family to the number of seventy-five persons went into Egypt.

After they had been in bondage a number of years, and greatly oppressed, Moses was born. When forty years of age he killed an Egyptian and fled to the land of Midian, where he married and remained forty years. At the age of eighty he went to Egypt to visit his brethren. While on the journey he was met by an angel at the burning bush and was commissioned to lead his brethren out of bondage. They passed through the sea on dry ground and went to Mount Sinai, where they camped and where the whole multitude of Hebrews covenanted with God to obey him in all things, and he promised to be their God.

Jehovah called Moses to go to him on the mount and gave Moses the tables of stone on which were written the ten words, or Ten Commandments.

Jehovah also gave Moses law and ordinance for divine worship, and appointed Aaron and his sons to be high priests, and the sons of Levi to attend to the daily sacrifices. He also appointed seventy elders, besides others for different parts of divine services.

According to the reading I conclude the church of God was here thoroughly organized in church capacity, and remained during their forty years' stay in the wilderness.

When the time drew near for Moses to be taken from earth, God told Moses to call Joshua and consecrate him to take the multitude of Israel to the land of Canaan.

Joshua led them through the rushing, overflowing Jordan and they had peace during his leadership, and Samuel was their prophet and guide.

Now, by reading through the Prophets, I can see the church of God to the close of Malachi, but I can not see "The kingdom of God on earth." The Redeemer said, "My kingdom is not of this world."

The first chapter of Matthew contains a list of names of the tribe of Judah, from Abraham to the Babe of Bethlehem, all of whom, as I conceive, were of the church of God.

All Protestants are doing considerable missionary and evangelistic work to *advance* and *hasten* the coming of *the kingdom of God*. Can they do it? Is that God's plan? Protestants are doing great

good in the way of inducing sinners to confess their sins and live moral lives, but they can not influence sinners to live strictly *spiritual* lives while they continue to teach a change of Sabbath from the seventh to the first day of the week. The Redeemer said, "Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till all things be accomplished." Protestants can not do what is reserved for the Christ to do. Read the twenty-fifth chapter of Matthew from the thirty-first verse to the end of the chapter and you will see that the Lord Jesus must conduct his kingdom to earth by his own personal work.

Protestants say their motto is, "The World for Christ." Now if teaching the people that Christ and his apostles transferred the Sabbath from the seventh day of the week to the first day of the week will give the world to Christ, *God be praised*. But if Jesus Christ says the law shall not be *changed*, and the people are taught that he changed it, which will be believed?

Matthew xxv, 31 says: "When the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory; and before him shall be gathered all the nations; and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Kingdom begins.)

A Lighthouse Sermon.

A merry crowd of young people had run over in a launch one clear August morning to visit North Island light. They scrambled laughingly up the rocky path and then stood breathless, looking across the desolate pile of rocks, softened only by a few huckleberry bushes and stunted firs. That was not quite all, either, for in a sheltered angle of the house was a tiny garden of portulaca, marigolds and zinnias.

The keeper and his wife and son met the visitors, the two men with courtesy none the less genuine because it was silent, the

little gray-haired woman with vivid interest. The eagerness in her bright, dark eyes appealed irresistibly to one of the girls. She dropped behind as the crowd trooped after the men, and turned back to the little woman beside her.

"I've seen lights before," she said. "I wonder if you'd let me come in and make you a little call instead."

She was almost startled at the sudden illumination of the old face.

"Would I let you, deary? Land sakes, I guess you don't know what it's like to live on a rock. I tell father and William the only time I envy them is when visitors come, and go tagging off after them. Most always they have to hurry right off as soon as they've seen the light, and I scarcely get a look at them. I tease the men folks powerful to tell me what they wore and how they looked, but neither of them is of the noticing kind, and when men folks ain't noticing they ain't, and you can't make 'em."

The girl leaned forward, moved by a sudden impulse, and looked into the woman's eyes.

"How do you endure it?" she asked. "They have the light, but you, off here alone—oh, I don't see how you endure it."

The wise old eyes met the young blue ones with quiet humor. "Oh, there's lots of ways of enduring," the keeper's wife said. "I think of farmers' wives as far off from folks as I am, with only land all around them. I was born in sight of sea, and it doesn't seem to me I could live away from it. Then I belong to the light too—you have to if you keep one. And if I don't touch the lamp, I cook for the men that do, and that counts. They'd get blue and queer in a hurry if they had to do for themselves. I guess that's the real secret of it. You don't get very much out of sorts as long as you've got somebody to do for—and I guess most people have that, if they'd only realize it."

The girl drew a long breath, "Thank you," she said. "It is a real and very helpful lighthouse sermon."—*Youth's Companion.*

"There is nothing more beautiful in life than to see a Christian family going regularly to the house of God."

MISSIONS

Report From Cleveland.

Secretary Saunders,

MY DEAR BROTHER IN JESUS:—I send you the following report of my trip and work at Cleveland, Ohio. On the night of January 18 I went to Cleveland to visit the people of whom I had previously written you, in regard to the Sabbath interest. I had preaching appointments on Thursday and Friday nights; on Sabbath and Sunday we held three meetings each day. On Sabbath afternoon a consecration service was held and a blessing asked according to Mark x, 13-16 upon an eight days old child of Brother Boehm's. Following this a love-feast and supper were held until twelve o'clock.

Following each evening service a conference meeting was held. On Sunday night Rev. John Boehm, his wife and daughter were received as members into our Chicago (Ill.) Church, and other four people are willing to keep the Sabbath, but will delay uniting with the church until they are released at the factory from Sabbath work. I have prepared and written a supplication to the factory asking that they be released from labor on the Sabbath. I believe it will be granted, and these four will unite with us soon. About the time of my call to Cleveland, a request came from St. Paul, Minn., from another small congregation of Brother Boehm's, for me to visit them on account of a Sabbath interest. I hope to visit them soon.

At the time I wrote you for money to go to Cleveland, I reported the matter to Pastor Webster of Chicago. He took the matter to his church, when Brother Post (Doctor Post) very kindly furnished me funds for a return ticket to Cleveland. I have deposited in the bank the money which you sent me from the board with which to make this trip, which money I shall doubtless need for similar work.

Some seven years ago I met Brother Boehm in the city of Milwaukee, where he was pastor of a German First-day Baptist church. He very much deplored the worldliness of his people, and finally left

the Baptists and united with the people called the "Church of God." His wife learned of the Adventists and for about two months worshiped with them. Two years later they went to Cincinnati where, for some two years, he has published a missionary paper. Here he gathered two congregations of Hungarian and German people. Later he went to Cleveland, Ohio. By this time he had gathered a number of congregations at several points in the United States and Europe. Thus far there are but few of them willing to follow him now since he has embraced the Sabbath. He hopes, however, to induce a number of them to keep the Sabbath. Mr. Boehm is a man of more than ordinary character and power as a preacher of the Gospel. There are few his equal. I have great hopes that Brother Boehm will secure as large a following as he has previously done.

Your brother in Christ,

J. J. KOVATS.

February 7, 1911.

A Correction.

DEAR READERS OF THE RECORDER:—I have just learned of an error made by me in the SABBATH RECORDER of January 30. This correction has been delayed by my absence from home. I made Brother J. H. Hurley say, "We had ninety-two old and young of our own people at the annual church meeting and dinner." It should have read, "Seventy-four were in attendance, and sickness prevented eighteen others from being present."

E. B. S.

The Hotel Bible.

A small party of friends gathered about a cozy tea-table were discussing the propriety of the Bible Society placing copies of the Holy Scriptures in railroad cars, steamers, hotels and other places of public resort.

One or two of this party raised the objection to the practice that in such public places the Bible often received rude and careless treatment at the hands of irreverent and irreligious persons.

After all the rest had expressed an opinion, a woman, the sweet graces of

whose Christian character gave her a wide-reaching influence in the village, related this touching incident of personal experience:

It seems that two or three years after her conversion and union with the church, troubles came upon her and her family. Instead of bearing her trials with patience and submission, she lost faith in the goodness of God, in his ever-watchful care, doubted the genuineness of her conversion, ceased to pray, to read her Bible, or to even think of seeking divine guidance.

While in this pitiable state, circumstances made it imperative for her to visit the city of New York on a very painful matter of business. She was of a retiring disposition, unused to traveling, and had never been in a large city.

While on her journey, in the cars, a slight act of courtesy led her to make the acquaintance of a gentleman and his wife, who took her under their protection, and after their arrival in the city, went out of their way to leave her at the entrance of a respectable hotel.

She ascended the stairs oppressed with an almost overwhelming sense of loneliness mingled with the consciousness of an utter inability to perform the errand she had in hand. On being ushered into the capacious and elegantly furnished parlors, she walked mechanically to a center-table, and opening the single Book which lay on the marble top, her eye fell upon these words: "I will never leave thee nor forsake thee."

An emotion of tenderness born of her old-time love of God and trust in his promises suddenly stole into her heart. Still bending over the precious Book, the gathering tears beginning to dim her eyes, she read on: "Jesus, Christ, the same yesterday, today and forever." The comfort which these passages of Scripture brought to her it was impossible to describe. The black clouds of unbelief and doubt suddenly, but quickly, rolled away. The glorious sunlight of divine love and protection shone in upon her soul, and the bow of promise seemed to span the arch through which she looked toward the beneficent days that were near at hand. She was no longer alone; and this assurance came to her heart like a balm and a bless-

ing. Her perturbed and distracted mind was at rest now; the bygone joy, peace and trust sat again upon the throne of her heart, and held more potent, loving sway than ever. "Jesus Christ, the same yesterday, today and forever!" she kept saying to herself, over and over.

Quieted and perfectly self-poised now, she gave her orders with the assurance of an experienced traveler. She ate a hearty supper, went to her room, and in time to her bed, with as great a sense of security as if she had been in her own house. She slept peacefully, and awoke at her usual time in the morning, thoroughly refreshed.

Unexpected facilities for transacting her trying business opened up on all sides. She was uniformly treated with respect. Her questions were promptly answered. She was marvelously aided in her quest, and her mission proved successful.

Had it not been for that copy of the Bible found so opportunely in her pathway, she was sure she would have taken the next return train home without being able to make an effort even toward the accomplishment of her mission. The Bible in the hotel was in the right place.—*American Messenger*.

What Liquor Cost One Boy.

He was a wholesome, hearty, happy boy, dependent on his own efforts and doing well. He hated the thought of drink, so that as he entered saloons to sell papers, he felt he was safe from temptation.

But the bartender of one of the saloons had his eye on him as good material of which to make a future customer. The boy was not on his guard, for he did not know that the average saloon-keeper feels that he must, if possible, get one boy each week to take his first drink of intoxicants if the supply of customers is to be kept up. Owing to the constant bringing in of innocent boys, who think they are in no danger, and the early death of the average drinking man, most of the customers of the saloon are young men and boys. As a writer in *McClure's Magazine* says, after years of bitter experience in more than eighteen hundred saloons, "fifty per cent of the total number of all drinkers in saloons are minors."

This magazine writer, years ago, was the newsboy who thought there was no danger in his becoming a drinking man. But one warm day, as he passed through a bar-room, the bartender offered him a glass of bottled beer, saying, "You're big enough to drink beer, now." The boy was perspiring freely, and the beer looked so cool; besides, one bottle of beer would not hurt him, he thought, and it was good to take his place with the sedate business men who stood drinking at the bar. So he accepted the beer, and the first links in the chain that bound him for life were forged.

Two years later, the newsboy became an office boy. By this time he felt that it was pleasant and manly to drink. Then he thought, there was no danger of indulgence; proud of his strength of will, he was sure that he could stop just when he wanted to. The back door of the office where he worked was only a few feet from the back door of the saloon. Frequently he would steal out during working hours, returning after he had enjoyed one or two drinks. Of course, he was careful not to let his employers know of his stealthy visits. In the evening, instead of spending his time in reading or study or among helpful friends, he found his way to the saloon or billiard room. Soon he won the praise of the bartender, whose best word for him was: "There's a boy that always buys when he has the price with him;" or "I wish I had a hundred like you." No wonder, for he was spending forty cents a day over the bar.

For years he was able to keep his habits from his employer's knowledge. But when he had a splendid position as chief clerk in the railroad office, he was discharged for drunkenness. After that, he went from one poor position to another, was frequently discharged, and was becoming more and more a slave of the habit which he once felt he was in no danger of acquiring.

When he was forty-five, he sat down and reckoned up what drink had cost him. Of course, he could not estimate the loss in self-respect and usefulness; he could only calculate the cost in dollars and cents. As he had kept an accurate cash account since boyhood, that was easy. He found that he had spent in saloons \$17,364.60, an av-

erage of \$1.57 for every calendar day of the thirty-year period from fifteen to forty-five. But this was only the first item in his financial loss. Of other items he writes thus:

"In 1889, at twenty-six years of age, I held an official railroad position scheduled on the pay-roll at two hundred dollars a month, good during good health and good behavior, till the occupant was sixty years of age, and for a pension later. My public drink cost me that position. The total of my wages received during the subsequent period of twenty years is \$18,060. Subtracting this sum from the amount I would have received in the twenty years, had I kept my two-hundred dollar job, I find that my loss in wages alone amounts to \$29,940. The interest on this loss, and on my saloon account, reckoned at four per cent, would be \$14,686.28. Thus my total loss for the thirty years is \$61,990.88. With this \$61,990.88 in bank at four per cent, I should be in possession of an annual income of \$2,479.63. It gives me pain to put down the figures."

But there still were other consequences which he could measure. He was a leader among his companions, and he was directly responsible for starting twenty of them on drinking careers. When he was casting up his accounts, he stopped to think what had become of the twenty. This record is far more appalling than the items of financial loss he charged up against himself. Here it is:

One of them lasted ten years. At the age of twenty-seven, when he was spending two dollars a day for drink, he committed suicide as he stood at the bar.

Another drank for thirteen years—a longer time than his friend, for he spent only a little over a dollar a day for drink—and then committed suicide as he stood at the bar.

A third companion after drinking thirteen years, was burned to death in a hotel fire. He might have escaped, if he had been in his right mind, but he was drunk.

A fourth man lived for seventeen years after he began to drink, although he became such a slave of his bad habit that he spent more than three dollars a day to

satisfy his appetite. He, too, took his own life while in a saloon.

A fifth companion, who began drinking when he was seventeen, was killed by a fall in a saloon while he was drunk. By his death the bartender lost fifty dollars a month.

The sixth man committed suicide; the seventh died from pneumonia when twenty-nine years old; the eighth died of consumption at twenty-seven; the ninth was a bartender when last heard from; the tenth was a peddler; the eleventh was a tramp; and the remaining nine conquered the habit when they were under twenty-five, married and lived fairly steady lives.

But the man who tempted the twenty did not conquer the habit. He only vainly regretted a life of self-indulgence, pointed to himself as an example of the evils of drink, and spoke this warning:

"Every day that the saloons are open in saloon-licensing States the saloon-keeper or bartender shoves across the bar a glass of cool, refreshing beer to a young man, and says, 'You're big enough to drink beer, now.' Then there is started a fresh minor drinker, who can outdrink a relay of old-timers. If the fresh minor drinker is a boy leader, twenty more minors are started, and half the twenty become alcoholic liquor slaves."—*Kind Words.*

The Lure of the Heavenly City.

Amid all the changes of life, some things abide. God still has a prepared place for his prepared people. How glorious is the hope that when the measure of our years shall be full, we will go to dwell at that Right Hand on high, where there are pleasures forevermore. Surely we will not fear through the dark valley. Thy rod and thy staff, O God, they will comfort us. The feet of an aged saint were walking the borderland between time and eternity. Just before the chariots of fire descended to bear away his triumphant spirit to splendors of the King's palace, he was heard to whisper, "There is no death, it is only passing from one room to another in my Father's house."

To every heart, how sweet is the word home. And how delightful that eternal home will be! If the great crusader,

Godfrey of Bouillon, was completely overcome with emotion when he beheld the turrets of the Holy City silhouetted against the purple sky of Syria, what should our feelings be when we contemplate that New Jerusalem, adorned as a bride for her husband? In some ecstatic dream we have all been transported to those lands of Italian sunshine, where the myrtle blooms, where the palm trees are swaying in the gentle zephyr, where the ocean sleeps on the coral strand. But have you ever asked this question? If this world be so ravishingly beautiful, what will heaven, God's home, be? The gates are of Orient pearl, the streets are golden. No sad funeral processions wind through those streets. No storms ever beat on that glittering strand while the years of eternity roll. Sin shall not be found there. Forever will we be freed from care. Sorrow and sighing have fled away. God shall wipe all tears from his children's eyes. We will greet those whom we have loved and lost awhile. Over there, we shall be satisfied, for we shall see the King in his beauty and be like him. Photograph, then, on your mind this picture. In this world we have the battle-field; over there the triumphant procession. This is the land of the sword and spear; that of the wreath and diadem. When Julius Cæsar had crossed the Rubicon and was marching on Rome he was informed that the Senators had deserted the city. "What," cried the Emperor, "if men will not fight for Rome, what will they fight for?" As regards heaven, ask yourself the same question. And to us all may the lure of that city be the cloud by day and the pillar of fire by night, leading us onward to the Paradise of God.—*Albert C. Applegarth, Ph. D.*

Tomorrow I have wastes of sea to ride,
Long wastes, beneath the blue and boundless dome,

And wild the wind, and white the breaker comb,
But yet I fear not shoal nor swelling tide,
Home lies the other side!

Some other morrow I shall sail a tide
Vaster and darker. But in farther skies
Through breaking mists what shining heights
may rise—
And in great quietness I shall abide,
With home the other side!

—*Harriet Prescott Spofford.*

WOMAN'S WORK

MRS. GEORGE E. CROSLY,
Contributing Editor.

God Goeth, Too.

I go! God goeth, too!
God goeth, too,
I do not go alone.

And so I do not fear the unknown way,
For in the midnight hour I hear God say:
"I will be with thee, with thee all the time."
This is the music of the old year's chime,
These are the bells that ring the new year in,
Heav'n's holy peal across a world of sin.

I go!
God goeth, too!
I do not go alone
Into the paths untrodden and unknown.

I go!
God goeth, too!
I do not go alone;
He knows the way—the mists before him fly;
He loves me—cares—he all things will supply,
Will meet all foes—will guide at every turn:
I walk with him—and as I walk I learn,
For as we journey he has much to say,
And talking sweetly cheers the pilgrim way.

I go!
God goeth, too!
I do not go alone;
He walks with me, and says I am his own.

I go!
God goeth, too!
I do not go alone;
And so I need not trouble where he leads,
Or seek to meet the oft recurring needs,
He has been with me through the old past year,
He will be with me, ever near and dear,
My long proved Friend; so in his hand I place
My little hand, and looking in his face,
I go!
God goeth, too!
I do not go alone;

My weakness goes with the Almighty One.
—Selected.

In a letter to her brother at Milton, Wis., Dr. Grace Crandall writes that she reached Yokohama the day after Mr. and Mrs. Eugene Davis had been there. Mrs. Davis left a letter for her, telling her how sorry they were to have missed her. Doctor Crandall wrote that their steamers must have passed each other in the night, and that she was sorry she could not have seen them. The letter was mailed in Yokohama, where she was sightseeing.

Memories.

"How dear to this heart are the scenes of my
childhood,
When fond recollection presents them to view!"

Once upon a time, when the editor of this department was a very small girl, she lived with her parents and brothers on a farm in Minnesota. She cherishes the memory of many happy days spent there, and very dear to her heart are the friends of her childhood home.

She can still hear the rattle of the wagon and see the prancing of the horses, as on a Sabbath morning the family drive to the schoolhouse, "going to meeting." The little schoolhouse doesn't seem the same as on week-days; there are other rattling wagons and sleek farm horses bringing other families to meeting and soon the yard is full of people chatting quietly.

The children, in their Sabbath dress, are shy and sedately follow their parents into the house. Inside, the schoolhouse seems different, too, someway, from what it did the day before. The older people in the attitude of worship, sitting at the children's desks, make it appear another place—a place glorified, as they lift their voices in praise. Every one sings; the wavering voice of the dear old grandmother is sweet as she sings of the Lord she loves. There is always time for a "prayer and conference meeting," even though there be a sermon.

Dear little schoolhouse, what a tale you could tell of those days at the "meeting-house;" of the simple pleasures of the people; of the joy that came to the fathers and mothers when the children decided to give their hearts to Christ; of the sorrows, when all mourned together as some one of their number was called "over the river."

All these memories and many more came rushing along at the sight of the letter from Mrs. Backus, for Mrs. Backus was the wife of one of the men whose privilege it was to stand in the little schoolhouse and point out to the people the way of life. He was the pastor who baptized the brothers and cousins and other older children. The editor is glad to count Mrs. Backus among the friends of her childhood. The little church that had its meeting in the schoolhouse has long since gone out, but

may its influence live forever. The poem this week is one that Mrs. Backus selected.

Jubilee meetings in Providence, March 8, 9; Boston, March 14, 15; Portland, March 16, 17; New York, March 28-30. May we not have reports from several of these places?

A Letter.

Mrs. George E. Crosley,

DEAR SISTER:—In reading our dear SABBATH RECORDER of January 16, I see that you have been appointed editor of Woman's Work and wish all the women of our denomination to take an interest in your department; so I thought I would write and tell you that I am glad, and hope you may be very successful in your work.

I can surely sympathize with you in your undertaking, as I myself, in my younger days, assisted my husband in preparing copy for the *Sabbath School Gem*, a child's paper for the Sabbath schools of our denomination, and I know it is not always a pleasant task, for the weeks come around so regularly and the copy must be ready on time for the printer. I also know that it is a work of love for those who desire to do something for the dear Master. I enjoy reading the woman's page and hope and pray for your success.

I am glad we are living in the age when women are taking their proper places in the world, and doing good work in all the departments of Christian activity. Christ himself was the first one to send out a woman to do work for the cause when he told Mary to go and tell his disciples to meet him in Galilee (Matt. xxviii, 10). Since that time woman has done her full share of Christian work in all the denominations. I have sometimes wondered what the church of Jesus Christ would do were it not for the dear sisters.

I have been personally acquainted with most of our lady missionaries and know them to be earnest Christian women. My daily prayer has been for Doctor Palmberg, and I do hope she may soon be able to go back to her beloved work in China. I send you a few clippings to use if you desire.

LUCY A. BACKUS.

New Rochelle.

Turkish Women Coming to Their Own.

Misr-el-Fatat, a Mohammedan paper published in Egypt, a short time ago contained a lengthy article on the question of what kind of an education girls need.

1. The teachers of Mohammedan girls must be of Turkish or Egyptian descent, because European teachers cause their pupils to lose their national loyalty.

2. Male teachers of girls must be at least fifty years old.

4. Girls should enter the schools when five years old and leave at the age of eleven or twelve. Five years of school are sufficient for the education of any girl.

5. Girls must wear national dress in school.

6. The rudiments of arithmetic are sufficient for home life.

7. Geography is unnecessary, because when a woman travels she is under the care of her husband or a male relative.

8. Egyptian girls must read the biographies of Arabian women, who excel especially in modesty and humility.

9. Girls must read all passages of the Koran and all precepts of the Prophet referring to women.

10. Girls must learn housework, cooking, washing, and similar things.

EUPHRATES COLLEGE.

This is the only college in Armenia. It has about 225 students in its four college classes and 600 more in the preparatory department. Half the students are girls, and though the customs of the country prevent coeducation, the work done for both sexes is similar. The college is so far predominantly Armenian in its make-up. Its students have been almost exclusively of that race. Its faculty of 45 professors and instructors includes but 6 Americans; one-half the teachers are women. The demand for the graduates in the new undertakings of Turkey is unprecedented; their influence and serviceableness are not confined to their own race; they bless the whole land and are the real missionaries to Turkey, with the doors of opportunity opening wide before them. The value of the college in these new times is beyond measure.—*Missionary Review of the World*, for January.

A Modern Application of the Sermon on the Mount.

Matthew v. 21-48.

Ye have heard that it was said to them of old time, Thou shalt not kill. But I say unto you that whosoever is indifferent to his neighbors' need and leaves them to suffer under conditions that he might prevent shall be in danger of the judgment. And whosoever will not add safety appliances that are needed for the protection of life and limb shall be in danger of the council. And whosoever for greed's sake holds human necessities and puts the price beyond the reach of the poor shall be in danger of the hell of fire. If, therefore, thou art worshiping in the church and there rememberest that thy brother hath aught against thee because of thy greed and graft, leave there thy gift at the altar, go thy way, first be reconciled to thy brother, and then come, offer thy gifts.

Ye have heard that it was said, Thou shalt not commit adultery. But I say unto you that whosoever attends a play that builds up its story on martial infidelity and laughs at it and enjoys it and helps to make it a commercial success, has already aided and abetted this great social wrong. If, therefore, thine amusements cause thee and others to stumble, cut them off. It is better to lose the play of the theater for all time than to have part in what means hell. And if an unclean allusion, a "smutty" story, the price of the laugh, means a defiled heart, cut them off. It is better to go through the banquet or social time without the laugh than with the laugh to fall into defilement.

Again, ye have heard it said, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, An oath for confirmation should be unnecessary. Let your word be better than your bond. Let your goods be more than they appear to be. Let every sign and symbol about your place of business be justified by the facts. Let no manipulation alter your books to make a desired showing.

Ye have heard that it was said, An eye for an eye and a tooth for a tooth. But I say unto you that retaliation is wrong. A lawsuit may breed more evils than it cures. Great armaments are temptations

to provoke combat. It is better to suffer wrong than to multiply the wrong by combat. Try rather to live peaceably with all men. Give more than the letter demands. Go beyond your contract. Do not exact all you can. Be patient with him who imposes on you. Do not tire in your forgiveness of him. Perhaps by so doing you may at last touch his heart and gain a brother.

Ye have heard that it is said, Business is business and you can not mix it with charity or sentiment. But I say unto you, Carry love into your business. Never let the system and the scale interfere with what is humane and just. Have a special consideration for those that are weak that you may be children of your Father who is in heaven; for he remembereth both the strong and the weak. And if ye pay only the market price for labor, what reward have ye? Do not all men the same? And when you control a product and push the price up because you can, what reward have ye? Do not all holders of special privilege the same? And if ye water stock and demand dividends on fictitious capital, what do ye more than others? Is not this the custom? And if ye feed your family and pay your debts and live a life of morality and respectability, what do ye more than all decent men are trying to do? However good the world, ye must be better. Ye, therefore, shall be perfect as your heavenly Father is perfect.—*Arthur C. Baldwin, Fall River, Mass.*

"Sin and Punishment."*Copied and sent by a friend.*

William E. Gladstone, a man with one of the finest intellects of the nineteenth century, a man with great humility of spirit, a man of deep piety, writing on the subject of Sin and Punishment in his book, "The Ecclesiastical and Religious Correspondence," says:

"I notice a decline in the sense of sin, which instead of being, as under the Christian system it ought to be, piercing and profound, is passing with very many into a shallow, feeble, and vague abstraction. . . . You are aware that our Saviour predicts the giving of the Holy Spirit to convict the world of sin, of righteousness and

of judgment, thus succinctly setting out what may be termed a code of moral regeneration for mankind and setting the fact of sin at the threshold.

"Persons think they honor God by imagining [the allusion is to restoration, second probation, etc.] some form of redeeming process in a future state other than the Christian one. For this, however, there is no warrant in Scripture, the tradition of the Christian Church, or reason, if I estimate reason rightly. It is very dangerous for us to set about well-meant vindications of God which he himself has not revealed to us. These overbold and flimsy speculations have become so much the fashion that clergymen are intimidated from preaching about future punishment of sin at all, and I really believe this is one cause which at present helps to enfeeble the arm of the Lord used in preaching."

Tommy's Prayer.

During the years I was at work in the slums of Southeast London, writes Philip I. Roberts, the following example of a simple faith came to my knowledge. A poor little slum-child of about eleven developed a malady which demanded an instant operation. He was taken to Guy's Hospital, where the great doctor who examined him had to tell him that there was just a fighting chance for his life.

The seats of the operating theater, rising tier above tier like the gallery of a church, were filled with long rows of students, who had come to witness the greatest surgeon of his time use the knife. The little patient was brought in, and, during some preliminaries, placed in a cushioned chair. Looking round at the great throng of men, he said timidly to one of the assistant doctors: "Please, sir, I should be very glad if one of you gentlemen would say just a little prayer for me."

There was a profound silence. Nobody moved, so the little slum-child knelt down and said: "Dear Jesus, I'm only a poor, weak, little lad, but please, I'd like to live. So, dear Jesus, please help this kind gentleman, so that he shall do his work right. Amen." Having said that, the boy climbed on the table, and lay back with a smile lighting up his face.

The great surgeon stood at the head of the table fully aware that he was about to perform an operation that would test his skill to the utmost. For a moment or so, he was visibly agitated. The students exchanged significant glances. Never had they seen their chief unnerved before, and his condition now augured but ill for the life of the waif. Yet as he looked on the still moving lips of the prostrate boy, a great calm stole over the doctor. He commenced to operate and immediately realized that the slum-child's prayer was being answered. Coolness of head, steadiness of hand and delicacy of touch, all came as they were needed. The boy's life hung on a mere thread, but the skilful surgeon did not snap it.

Next morning the surgeon stood in the ward by the bedside of his little patient. Taking his hand, he said: "Well, Tommy, Jesus heard your prayer yesterday." A confident smile lit up the boy's face as he answered: "I knew he would." Then his features clouded over, and he said: "You were very good to me, too, doctor. And I have nothing to give—nothing at all." Then a happy thought came to him and his face lit up again, and he whispered: "But I can keep on praying to Jesus for you, can't I?" A great lump came into the doctor's throat. "That you can," he answered huskily, "and that will be better than any sort of money, for God knows I need the prayers of one like you!"—*The Christian Herald.*

Good Thoughts.

Say not that we from heaven are far,
When holy thoughts thereto may run,
And every breath of faithful prayer
Brings answer ere our words are done.

Say not that life is dark or lone—
That here unseen, unheard, we lie,
When stooping from his glorious throne,
The Eternal hears our meanest cry.

Say rather, God and heaven are near,
And we, by golden links of prayer,
Are bound, with every human fear,
To him the highest, holiest there.

—G. Milner.

The thoughts of some people live so near to God that to ask them to think of us is to ask them to pray for us.—*Edith C. Richards.*

YOUNG PEOPLE'S WORK

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

Money: Dangers and Uses.

REV. R. J. SEVERANCE.

Prayer meeting topic for March 18, 1911.

Daily Readings.

Sunday—Avarice (Heb. xiii, 5; Eccles. v, 10).

Monday—Indifference (Deut. viii, 11-18).

Tuesday—Pomp (1 John i, 15-17).

Wednesday—Use in trade (Matt. xxv, 14-29).

Thursday—Benevolence (Acts iv, 33-37).

Friday—The Kingdom (Ex. xxxv, 20-24).

Sabbath day—Topic: The dangers and uses of money (Prov. xiv, 24; 1 Tim. vi, 17-19). (A leaderless meeting.)

I wonder if there is any one who will say that this topic has no place in the program of a Christian Endeavor society because it is no part of practical Christianity? Can it be there are Christians (?) who say that as long as they profess Christ, attend religious worship, and give as much to support the cause of Christianity as some others do, it is no one's business how much money they accumulate or what they do with their possessions? Money-making is no sin in itself, but when we consider the methods used in gaining wealth, it may be a moral question. The motives for desiring huge financial prosperity form also a moral issue. Therefore, in the words of another, I would say: "The production of wealth, if not strictly speaking a moral question itself, presses closely upon all other moral questions." If such be the case, the question of the dangers and uses of money may well be worthy the consideration of any who are striving for efficiency in Christian service.

In the Old Testament times wealth and prosperity were regarded as a sign of Heaven's special favor, and in our lesson text from Proverbs the wise man declares that riches are as a crown to a man. But this is one side of the question, for the warnings in the Old Testament directed toward those who are in search of riches leave us no reason to doubt that there were some dangers connected with money-making even under the "old dispensation."

The Deuteronomist suggests that the

accumulation of riches is liable to beget indifference and ingratitude. He warns his hearers lest, when they have acquired large possessions, built goodly houses, and their herds have multiplied, they shall say, "My power and the might of my hand have gotten me this wealth." He then continues with words which are applicable now as well as then: "But thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth."

The writer of Ecclesiastes was a philosopher of no mean talent; he also understood human nature and the result of avarice better than most men of today. He says: "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase." How true this is, that the man who has his heart set on riches is never satisfied. What man of wealth does not feel day by day the worries and anxieties and obligations which his riches impose upon him. If he could only have a few thousands a year added to his present income, then he could afford to lose some and still have sufficient. With this feeling he doubles his diligence to multiply his profits only to find his uneasiness increasing. He does not seem to realize that he already has more of this world's goods than is good for him, although he can clearly see that he was a happier man when he possessed much less. I imagine some promising young business man, or one with such aspirations, when reading this will say, "Oh! but a man must not be selfish; he should not hoard his money, but use it for the good of humanity." I acknowledge that the proper motive for financial success and a philanthropic spirit in using one's means will greatly obviate the dangers connected with money-making, but even then riches stand in the way of our advancement toward moral and spiritual perfection. "The care of the things which a man possesses takes up thought and time, which could be far more happily employed on nobler objects; and it leads one into that practical conviction that these nobler objects, which have so continually to be neglected in order to make room for other cares, are really of less importance."

But this is not the only peril which threatens the successful financier. The

man who, by perseverance and energy and application, succeeds in a very marked way in raising himself to a high worldly position, "is likely to acquire in the process a kind of self-confidence, very detrimental to his character. He started with nothing, and he now has a fortune." The man who started as an office boy or a bell-boy or as an apprentice and is now a magnate is in great danger of feeling that he has done it all by his own sagacity. The result is he makes no account of Providence, and very little of the untold number of men who, by faithful service and skilful workmanship, have contributed to his success. I am not saying that this is always the case, but there is danger; and where one is in the way of becoming rich, or has a desire for worldly possessions, he should not close his eyes to the possible results of so hazardous an undertaking.

You who are in only moderate circumstances, or you who are poor, please do not let yourselves lose all the benefit of this topic by applying it entirely to the rich. You remember when Jesus told the disciples that it was easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God; the disciples in alarm said, "Who, then, can be saved?" This question does them much credit, for it shows that they had sufficient knowledge of themselves to realize that poor as they were, having given up what little they possessed for the Master's sake, yet they might not be free enough from the well-nigh universal sin to be quite safe. So I say, it is not so much the amount of money one has that is liable to lessen his spirituality, but the value he sets upon the little he may possess, and the avaricious spirit which he manifests.

So much for the dangers of money, but what as to its use?

Jesus himself assumed a voluntary poverty. "Silver and gold had he none;" in fact, he had not "where to lay his head." Yet he did not condemn wealth, and some of his warmest and truest friends were among the rich. Neither did Jesus require a renunciation of wealth as the condition of discipleship. It is true he did say to the ruler, "Sell all that thou hast, and distribute unto the poor;" but this was an

exceptional case, and may have been nothing more than a test. Jesus, however, did recognize the peculiar temptations and dangers of wealth and he classed riches with cares and pleasures which choke the word of life, making it unfruitful; yet he gave some hints as to how money might be made a blessing, and not a bane. "In the first place, we must hold it in our hand, and not lay it on our heart. We must possess it; it must not possess us." We are assured that in the case of the Pharisees, the passion which was the root of all their evils was their love of money. It is the love of money which deadens the sensibility, perverts the judgment, and weakens the will. To prevent this, one should heed the frequent injunction of Jesus to "Give"; "Give and it shall be given unto you." "And this is the true use of wealth, its consecration to the needs of humanity." And I believe it is the experience of those who have tried it that here is its truest pleasure.

WORDS OF WISDOM WELL WORTH WEIGHING.

"The true way of holding wealth is to hold it in trust, recognizing God's ownership and our stewardship. . . . He who has learned the art of generous giving, who makes his life one large-hearted benevolence, living for others and not for himself, has acquired an art that is beautiful and divine, an art that turns the deserts into gardens of the Lord. . . . Giving and living are heavenly synonyms, and he who giveth most liveth best."—Henry Burton.

"It is chiefly the desire for greater temporal advantages than we have at present that makes us discontented.

There is no man in this world that has not found out over and over again that success, even the most complete success, in the attainment of any worldly desire, however innocent or laudable, does not bring the permanent satisfaction which was anticipated."—Alfred Plummer.

There is a Turkish proverb which runs like this: "Of riches lawfully gained the devil takes half, of riches unlawfully gained he takes the whole and the owner too." This important truth strikes us the more forcibly coming from the source that it does, but from our earliest youth we have

been familiar with such sayings in our Sacred Scriptures. Here are some of them: "He that is greedy of gain troubleth his own house" (Prov. xv, 27). "An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed" (Prov. xx, 21). "He that hath an evil eye hasteth after riches, and knoweth not that want shall come upon him" (Prov. xxviii, 22). "Give me neither poverty nor riches; feed me with the food that is needful for me: lest I be full, and deny thee, and say, Who is Jehovah? or lest I be poor, and steal, and use profanely the name of my God" (Prov. xxx, 8, 9).

His Mistake.

"No, he is not lazy. No one ever accused him of that. He is very active and bustling and energetic in whatever he undertakes. Yet he accomplishes much less than he ought, simply because he diffuses his efforts too much. If ever a young man needed to learn concentration, he is that one. He will be doing splendidly at something, when all at once he drops it and goes at something else. He does not change because he thinks he will find easier work—I said he was not lazy—but to see if he can not do better at it. The result is that he is always working hard at something, but never long enough at any one thing to make it go."

"Jack-at-all-trades"—usually there is some such good reason for the rest of it—"master of none." It may be well enough to know more than one kind of work, if they are all well learned, mastered, made ready for living-earners, if need should arise so to use them. Carrying all of one's eggs in the same basket is said to be unwise. But dropping the basket in hand to take up another no better is pure folly, and hard on the eggs.

So long as one thing holds good, hold good to it. Change usually means a certain amount of lost time and energy in getting adjusted to new conditions. If you have made a mistake in the choice of an occupation, then by all means change at the first good opportunity. But make sure first that it is a real mistake, not simply a desire for a change.

Remember the Russian proverb that says

that he who goes after two wolves will not catch even one. Better stick to the trail of one until you catch it, or be quite sure you can not before you chase another.—*Selected.*

Our Young People's Interest in Foreign and Home Missions.

HAROLD R. CRANDALL.

Rally Day, Rockville, R. I.

The true Christian spirit is primarily missionary. All who profess to be Christians, if they are true to their profession, strive to pattern after our Great Example. His life was one of service to mankind, most truly missionary. His commission to his followers, as he was about to leave them, was to preach the Gospel to all the world, beginning at Jerusalem and Judea and thence to the uttermost parts of the earth.

To what an extent has this commission been fulfilled! How great has been the spread of the Gospel in our own and in foreign lands in the past few years!

Our Saviour's life of service began when he was young. So it becomes young people, who would not waste their lives, to give their hearts, while still young, to loving service to those who know not the joy of the Christian life, and to fellow Christians with whom they come in contact, and in thus serving others, serve God as he would have them.

As the disciples were to begin at Jerusalem, so we Seventh-day Baptist young people are to begin at home, working as missionaries, living through the divine help of the Holy Spirit as nearly faultless lives as is possible, and ever, under all circumstances, cost whatever effort it may, standing openly and steadfastly for the truth, the *whole* truth, as we believe it.

It is our privilege, if we but will, to be filled with the Holy Spirit; and being thus filled, thus submitting our lives to divine guidance, it is ours, not only to talk of the love of God, but to live lives in which the world may see the Christ-life reflected.

Noble young men and women of our denomination have given their whole lives, unreservedly, to the work of the Master, both in the homeland and in foreign lands.

It is not the lot of every one to go to distant parts of our own land, or to foreign lands, as a missionary; but it is the duty and privilege of all professed followers of Christ to support by their prayers and by their substance the work in the Master's vineyard as carried on by those who give their whole time to the service. May we not, just as truly though in a different manner, give our time to God's service? If we consecrate our lives and our substance to the Lord as he gives us increase, are we not missionaries for him? Can we give of anything in our power too much for the advancement of God's kingdom? If we do everything in our power to this end, are we doing more than is justly due from us? God gives us all, even the smallest commonplace things, so that for all that we have we are indebted to him, and in all that we give we are merely returning to him his own.

When we stop to consider, we can find that there are places right near Rockville where the Gospel is not preached and where our young people might do a great service for the Master. There are doors of opportunity for true missionary service open on every hand. Are you improving every opportunity for doing good? Am I? Is our society, as a society, doing the most service possible for God?

May we, as individuals and as a Christian Endeavor society, improve every opportunity for service for our Master, and more than this, may we come nearer to living the Christ-life, and like our Saviour, be ever seeking an opportunity to serve and make happy our fellow men, and in thus doing serve God in a manner pleasing to him.

The Seventh-day Baptist young people of today are the hope of our denomination of the future. Do we have at heart the vital things concerning the welfare of our beloved Zion? Do we have the interest in missions, home and foreign, that we ought to have, the things that concern us as a people? Do we seek to do something for self-praise or vainglory? God forbid. The rather may we be so filled and thrilled with the love of God that we will do our part toward supporting the spread of the Gospel in home and foreign lands, and more than this, may we do

our own personal work for him among our associates and acquaintances, and do all because we love him and love to do his will, the fulfilment of which is to lead souls to the Kingdom.

This is our highest aim and privilege. May God lead us in his work, unconscious of self, to his glory.

News Notes.

NEW AUBURN, MINN.—The Christian Endeavor society has been so reduced by removals during the last year that the weekly meetings have been suspended for the winter, at least.

MARLBORO, N. J.—About ten dollars or a little better was netted in a recent social and entertainment. The society has voted \$10 to the Young People's Board towards their \$1,000 budget. One of the young men of the society filled the pulpit during the illness of the pastor. [Fine. Why do our churches not do thus instead of inviting a man in from the outside?]

NEW YORK CITY.—Four members have recently been added to the church by baptism, and two by letter.—The annual church social was held at the apartment of Dr. Harry W. Prentice. It proved to be an occasion of unusual interest to all, and especially so to the children.—Our pastor, Rev. E. D. Van Horn, has preached at Plainfield on Friday night for the last three weeks. He also attended the recent session of the Bible School Workers held at Providence, R. I. Professor Wilcox of Alfred Theological Seminary preached for us on February 11.—Several visitors attended the services, Sabbath, February 18. The Alfred Alumni banquet had brought them to the city. Such visitors are always welcome.

ASHAWAY, R. I.—At the last meeting of the local union of the Christian Endeavor societies of Westerly and vicinity, two of the members of our society were honored with offices, Lloyd B. Crandall and Benjamin Greene, the latter being chosen as president. This union is composed of the following societies: Calvary Baptist, First Baptist, Broad Street Christian, Congregational, Grace Methodist of Westerly, and the societies at Potter Hill and Ashaway.—The Rev. J. C. Dutton of the Christian church, Westerly, supplied the pulpit here February 18, giving us a very strong address on the Education of the Child.—The parsonage has been newly painted and papered preparatory to the coming of the pastor, Rev. H. C. Van Horn, who will begin his work here the first of May.

"Oh, man, looking up to the Father,
With trust in his infinite grace,
Look down, in your turn, on his creatures
That know but the light of your face;
That know but the warmth of your loving,
That wince at a word or a blow;
Ah, all the depth of their anguish
No mortal may know."

Two All-important Questions.

There are two supreme questions every man should keep before him. The first is always this: Where shall I spend eternity? The second is to come before us only after the first has been settled by accepting Christ, and asks not where we shall spend eternity, for we are assured through the promises of God that those in Christ shall spend it in heavenly places, but this question asks how gloriously shall we spend eternity; how much reward shall we have during eternity, how high in the scale of honor and responsibility will God place us for eternity; how near the throne shall we stand during eternity? We should no sooner settle the first question than we should take up the other and make it one of the controlling powers of our life, for the second question is answered not by an arbitrary decree of God, nor by any outright favor bestowed in answer to our importunities in the day of his coming, but it is given just as grades are given in a carefully conducted school,—on the basis of the work already done. Our standing in the kingdom of heaven will be the average, so to speak, of the class work and the examinations had on earth. When we remember this we realize that we can not afford to miss the work of even a day, nor risk allowing to remain in our lives one hidden thing that is contrary to the will of God.—*Author unknown.*

The Ubiquitous House-fly as a Typhoid Transmitter.

The house-fly, well named also the typhoid-fly, is one of the chief factors in typhoid transmission. This indiscriminating insect finds equally congenial habitat in filth and in food; it thrives with indifference in the manure heap, and in such human food as butter and milk. We speak of typhoid as the autumnal disease, because, with regard to isolated, sporadic cases as apart from epidemics, it attains its highest mortality in the fall of the year. Many an urbanite has returned from his vacation down with typhoid, or from an automobile trip well incubated with it; whereupon those tainted wells have been blamed. Wells are certainly from time to time at fault; but probably the urbanite

has contracted his "rural" typhoid before he ever set out on his jaunt or his holiday. The incubation period (from the time of exposure to the infection to the manifestation of the "invasion") is in typhoid about a fortnight; following upon this the disease endures a month to six weeks. Thus, counting back two months from the fall rise in typhoid deaths to the time when the disease is contracted, we shall have come upon the time when the filthy house-fly prevails most. Upon his legs, his wings and his body he carries the bacilli, many thousands for each insect, in addition to those he has himself ingested. A noted physician has written about "the fly that does not wipe his feet." But he does wipe his feet; and more than that. One sees him alight upon a lump of sugar; or upon the nipple of a baby's bottle. Each pair of his six legs is vigorously rubbed together; then the wings are as conscientiously scraped; and finally the toilet is completed with a massage of the abdomen. By such process are thousands of pathogenic bacteria deposited upon the human edible that is the fly's resting-place.—*John Bessner Huber, M. D., in the American Review of Reviews for March.*

"He Gi'es Sich Gran' Accoont."

In a recent sermon at St. Paul's Cathedral, the Bishop of Stepney told a story of his summer vacation. He said that, a month before, he had been in the Highlands of Scotland, where his sympathies were drawn out towards the lonely life of the isolated people. He was especially interested in an intelligent and elderly deer-stalker, who lived fifteen miles from human intercourse through all the long winter months. The Bishop asked if he might send him some magazines with which to while away the tedious hours. What was his surprise to hear: "I hae no time for sich licht stuff as that, sir; but gin you could send me a copy o' the sermons o' Jonathan Edwards, I'd tak' it kindly. He gi'es sich a gran' accoont o' the plan o' redemption."—*Exchange.*

"Sorrow is only one of the lower notes in the oratorio of our blessedness.—*A. J. Gordon.*

CHILDREN'S PAGE**Two Little Maids.**

Little Miss Nothing-to-do
Is fretful and cross and blue;
And the light in her eyes
Is all dim when she cries,
And her friends, they are few, oh, so few!
And her dolls, they are nothing but sawdust,
and clothes;
Whenever she wants to go skating it snows
And everything's crisscross—the world is askew,
I wouldn't be Little Miss Nothing-to-do,
Now, true,
I wouldn't be Little Miss Nothing-to-do,
Would you?

Little Miss Busy-all-day
Is cheerful and happy and gay;
She isn't a shirk,
For she smiles at her work
And romps when it comes time for play.
Her dolls, they are princesses, blue-eyed and fair;
She makes them a throne from a rickety chair,
And everything happens the jolliest way,
I'd sooner be Little Miss Busy-all-day,
And stay
As happy as she is, at work or at play,
I say.
—*J. W. Foley, in Southern Presbyterian.*

How Ailsie Saved the Bible.

It was in the year 1555, when Queen Mary sat upon the English throne and filled the land with trouble because of her terrible persecution of the Protestants.

In the west of England was a little village called Harrant. At one end of the hamlet, standing apart from the few dwellings scattered along either side of its single street, was the blacksmith's shop, with its small house just back of it, and a tiny garden in the rear.

The smith's wife was dead, but his bonnie, blue-eyed little daughter kept his house. When lonely, she pushed aside a small panel in the end of the shop and crept in and stayed with him, unless the sound of voices or hoof-beats on the road drove her away, for she was a shy child.

One day when she had stolen in, her father was standing behind the door.

He had a sliver in his big hand, with which he touched the side of the great black beam in the corner. Suddenly a block of wood fell forward, disclosing a

small opening. Into this he thrust a dark, leather-bound book, and quickly, but carefully, fitted the chip into the place, so that no sign of the hidden space remained.

Seeing his daughter, he started and said sternly: "Ailsie, child! how dare you spy upon your father?"

"O father! I am not spying!" and the blue eyes filled with tears.

"Of course you were not. I was wrong to say so, child!" said the smith remorsefully; "but you saw what I did."

"You put the Holy Book into the beam, father. It is a fine hiding-place, too, for neither priest nor soldier can find it there."

"I would you knew not its place of concealment, for the knowledge may bring you into danger, lass. You must never betray it. When Parson Stow went away to foreign lands, he gave me the sacred Word, and told me to keep it as my life. For, by the queen's orders, all the Bibles have been gathered up and burned, and we are forbidden to read from its holy pages. This is the only one between here and the sea, and it is more precious than the crown jewels. You are fifteen, Ailsie, and old enough to understand, so I told you all."

"You need not fear, father," said Ailsie, firmly, "I will not tell." But the rosy cheeks grew pale as she remembered all that her promise might mean.

Now there was a certain priest that came sometimes to Harrant to preach to the villagers. But, being all Protestants, they would neither listen to him nor pay him tithes. He was very angry at their behavior, and spied about until he became sure there was a Bible among them; and he knew that it was in the blacksmith's possession, because he was the only man in the village who could read.

After trying in vain to find the Holy Book, he went to the nearest town and lodged information against the village with the officers there; and one day, when the smith chanced to be away from home, an officer and six men marched into Harrant.

They called upon the cottagers to surrender their Bibles; but one and all declared they had none. Then the soldiers searched every dwelling and threatened to burn every one, unless the Book was found.

But that did not suit the priest at all.

He would get fewer tithes than ever if the village was destroyed. So he told the soldiers to let the rest of the village alone, for the Bible was in the blacksmith's possession. It was getting late and the soldiers were in a great hurry to be gone. So they resolved to burn the two little buildings, and thus destroy the Book quickly and surely.

At the first sight of the strange men Ailsie had fled through the garden, out upon the moor, and hidden among the furze bushes. She was terrified, for she feared they might find her and demand the hiding-place of the precious Bible.

It was growing dark when she saw a bright light against the sky, and sprang to her feet. Her father's house was on fire! The sight made the shy child a heroine. Forgetting all about her danger, she only remembered that she must save the Bible at all cost.

Swift as an arrow she sped homeward.

The soldiers were intent upon piling straw around the burning buildings and did not see the little figure that darted in between the house and the shop, whose thatched roofs were all ablaze. Breathless and determined, she pushed aside the panel and stumbled through the blinding smoke.

The hungry flames scorched her dress and her hair, and burned and blistered her hands and face before she secured what she sought. But at last she reached the Bible and fled out into the open air.

No one had noticed her in the darkness, and she crept safely into the little garden and sank down choked and suffering among the vines.

But she felt that the Bible was in danger even now. She slipped off her woolen petticoat and wrapped it around the volume; then, digging with her little burned hands in the soft soil, she buried it under an immense cabbage. Then she crawled upon her hands and knees to the spring at the foot of the garden, where her father found her, an hour later, half unconscious with pain and fright. He never ceased, while he lived, to praise his little daughter for her brave deed of that day.

The Bible always remained in the family, and years and years afterwards Ailsie's great-granddaughter carried it when she

followed her Puritan husband across the sea to the lonely coast of New England.—*King's Builders.*

Plenty of Money for Autos.

Estimates for last year placed the amount expended for motor cars in this country at 250 million dollars. That is more than the amount contributed by the whole Protestant world for missions in the last ten years. A hundred and seventy-five millions of dollars are invested in automobile factories. People by thousands are mortgaging their homes and life insurance policies for money to buy these expensive luxuries. Banking associations are taking steps to restrict loans for such purposes. The factories have been unable to supply the demand, taking orders far in advance of delivery. The expenditures for the current year will greatly exceed those of any previous one. At the present rate of annual increase in the trade, the half billion dollar mark will soon be reached.

If this money were invested in productive enterprises it would promote business prosperity, but being expended mainly on a non-productive luxury, it is a tremendous drain on public wealth and strain on the industrial resources of the country. To build farming implements or freight cars increases national resources, but to supply the people with the means of luxurious pastime, however it may conduce to enjoyment, does not provide means for promoting the prosperity of the people.

Moderation is a much neglected virtue. It is none the less an essential element of sound character, a companion of integrity, a balance wheel for all the virtues, a source and evidence of moral strength. In the proper use of luxuries and necessities, as well, it is indispensable. There is a time and a place for the motor car. The misfortune is that it is so often out of place and out of time.—*Presbyterian of the South.*

"The liquor traffic tends to produce criminality in the population at large and lawbreaking among the saloon-keepers themselves."—*Theodore Roosevelt.*

DENOMINATIONAL NEWS

While Pastor R. G. Davis always gives his hearers an excellent sermon, the one last Sabbath day is particularly worthy of mention because of the subject, "Education," and also because of the earnest and sensible way in which the question was treated. Not only were parents urged to give their children all the best school education possible, but their attention was directed to the necessity of giving them thorough Christian training at home, and everywhere, that the claims of God upon them might be so impressed upon their hearts and consciences that they would prove by their lives that they had indeed been brought up "in the nurture and admonition of the Lord."—*West Edmeston Items, Brookfield Courier.*

The meetings at the Seventh-day Baptist church will close Sunday night, and Rev. D. B. Coon will return home the following day. While the enthusiasm has not been what it was hoped it might be, yet a lot of good was done—just how much only eternity will reveal. Mr. Coon's sermons are filled with the right spirit and are heart-reaching, yet they are utterly devoid of sensationalism, and one who is converted under his preaching must necessarily have done much good, hard thinking. He is a splendid evangelist, having a friendly, hearty way which wins all.—*North Loup Loyalist.*

New Teachers at Fouke, Ark.

The school at Fouke, Ark., is now under the management of Mr. Luther S. Davis of Shiloh, N. J. Mr. and Mrs. Davis are not strangers to the work, for as will be remembered, they both spent a year or so there in mission work some time ago. The financial responsibility and general management are the same as heretofore, but needed rest and change made it necessary for Brother Randolph to be relieved from the work. With Mr. and Mrs. Davis at the head, the school is in excellent hands, and can not suffer from the change.

We see by the *Farina News* that Dr. Rosa Palmborg has been spending a few

days at Farina, Ill., where the people were much interested in her talk about China.

Having in Abundance.

In America an old Indian with wooden leg hobbled for years from place to place begging. One day, half starved, he applied himself to a little house. While eagerly eating his piece of bread, the friendly giver asked him what he had in the dirty little bag hanging around his neck. "Oh," he said, "that is a souvenir the President gave me for bravery in the Civil War, in which I lost my leg." Saying this, he took out of the bag a dirty piece of paper, and handed it to him.

The other one read it and found it a declaration that this invalid Indian had a claim to a lifelong pension, for which he might apply to the government. This poor man, who could not read, did not know how rich he was; he had been begging all these years, while there was a provision sufficient for his every need.

How many people live like that poor Indian? Their souls are starving, while they have in God's Word his immutable promises and assurances. They do not know how rich they would be in spiritual possessions if they only in faith applied themselves to the Lord Jesus, in whom all God's promises are "yea" and "Amen." Dear readers, do you want to be starving, while there is such an abundance in store for you?—*Translated from De Boodschap- per, by Catherine De Boer.*

Surrender First.

A French officer, whose ship had been captured by Nelson, was brought on board the latter's flag-ship. He walked up to the great admiral and offered him his hand.

"No," said Nelson. "Your sword first, if you please."

There are people today who would take Christ's hand. They say, "Jesus is such a noble character; we are enamored of him; we will be friends of his."

Nay, nay, not so fast. Your sword first: give up your rebellious will; confess your guilt; then Christ will take your hand with a grip that he will never relinquish.

You can not have him as a friend until you own him your Saviour.—*Author unknown.*

HOME NEWS

SYRACUSE, N. Y.—On Friday evening, February 17, the Rev. E. A. Witter of Adams Center, N. Y., was with us and led a prayer meeting at the home of Joseph Parslow, a few miles east of this city on the line of the Suburban Electric Road.

On Sabbath afternoon, February 18, Elder Witter gave one of his excellent sermons at the Foresters' Hall on South Salina Street, also conducting the prayer meeting at the close of our afternoon service.

We see again and again the wisdom and value of advertising our Sabbath afternoon meetings in the city papers.

E. S. M.

Feb. 22, 1911.

What Makes a Great Life?

Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win his smile of approval and do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfil faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chaffing and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.—*F. B. Meyer.*

Some Pluck About Him.

The old gentleman in his heart did not object to the young man as a son-in-law; but he was one of that kind of gentlemen who like to raise objections first and then reach an agreement as though conferring a favor. When the young man called he was ready for him.

"So," he interrupted fiercely, almost before the suitor could commence, "you want me to let you marry my daughter, do you?"

The young man very coolly responded: "I didn't say so, did I?"

The old man gasped.

"But you were going to say so!"

"Who told you I was?" inquired the applicant, seeing his advantage.

"But you want me to let you marry her, don't you?"

"No."

"No!" exclaimed the old gentleman, almost falling off the chair.

"That's what I said."

"Then what the mischief do you want?"

"I want you to give your consent," replied the youth, pleasantly. "I am going to marry her, anyhow, but we thought your consent wouldn't be a bad thing to have as a start."

It took the old gentleman a minute to realize the situation. When he did, he put out his hand.

"Shake hands, my boy," said he. "I've been looking for a son-in-law with some pluck about him, and I'm sure you'll do first class.—*Detroit News-Tribune.*

Ship Queries.

Guess the name of the ship for which churches are built,

The ship that's of use in the dark,
The ship of attachment, affection and love,
The ship on which writers embark.

The ship that won't go when the fires have gone out,

The ship that we don't like to stand,
The ship in which learners are taught a new trade,

The ship that is nearly all land.

The ship that revises, finds fault with and blames,

The ship that don't wait for the tide,
The ship with which battles are won on the land,
The ship from which oft comes a bride.

—*Exchange.*

"The religion that is laid on the shelf soon gets moldy."

DEATHS

FELTON.—Alonzo B. Felton was born near the village of West Edmeston, N. Y., July 31, 1832, and died at his home in the same community, February 21, 1911.

The deceased was a son of Gilbert and Wealthy Burdick Felton. He was married to Miss Adelaide Brooks, January 1, 1855. Three children were born to this union: Elbert A. Felton, a resident and merchant of West Edmeston, Rosa Belle, who died July 2, 1881, and Ellen Jennette, who died in childhood. Mrs. Luella Felton Wilcox, who resides in Utica, N. Y., is an adopted daughter.

Mr. Felton was converted during the winter of 1878, while attending a revival conducted by Rev. J. L. Huffman. After experiencing religion he was baptized by Rev. J. B. Clarke, and united with the West Edmeston Seventh-day Baptist Church, where he was an honored and highly respected member throughout his entire Christian career. From the date of his conversion he was a faithful attendant at the prayer meeting and all other services of the church. He was also a member of the Christian Endeavor society and took much interest in the work of the young people. He was always present at the meeting of the society, unless unavoidably hindered. For a number of years he rendered excellent service as member of the choir. He contributed freely of his means for the support of the work, ever manifesting a cheerful and willing disposition in whatever he did for the Lord's cause. The patience with which he endured through his last illness will long be remembered by those who watched by his bedside.

Funeral services were held at his late home in West Edmeston, February 24, conducted by his pastor. The Rev. E. D. Hammond, pastor of the First Baptist church, assisted in the service. Mr. Felton leaves an aged wife, a son and one daughter, also a large circle of friends and relatives.

R. G. D.

Being an Angel.

A man was putting his child to sleep. The little fellow prattled for a time, his mind running from one thing to another that he had seen and heard. At first he was gleeful, but gradually sobered. Finally he queried,

"What would God do with me were I dead?"

Without waiting for a reply he continued in a more positive tone,

"He'd take me to heaven, wouldn't he, papa?"

"Yes," answered the father.

Then the boy went on.

"I'd be an angel, wouldn't I?"

"Yes," said the father.

There was a pause, and a moment of solemn stillness, broken by the heavier breathing of the child. This four year old boy fell asleep with that idea possessing his mind. The man rose and went his way rejoicing in the salvation of God.—*Jno. G. Stanton.*

Blindfolded and alone I stand
With unknown thresholds on each hand,
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know
Each day more surely as I go
That doors are opened, ways are made,
Burdens are lifted or are laid
By some great law unseen and still
Unfathomed purpose to fulfil,
"Not as I will."

Blindfolded and alone I wait;
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak and grief is strong,
And years and days so long, so long!
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless law are ordered still,
"Not as I will."

"Not as I will!" the sound grows sweet
Each time my lips the words repeat;
"Not as I will!" the darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfil—
"Not as we will."

—*Helen Hunt Jackson.*

"The man who has religion will be moral. He will carry his religion from the church into his everyday life. He can be trusted in a business transaction, in the store or in the office, just as much as he can be trusted in the church edifice. He will conduct himself in the home, in the social gathering, in the place of amusement, with just as much decorum as he will in the church. He will be as conscientious regarding his vote at the polls as he is about his ballot for a pastor. The church needs such men just as much as the world needs them, and a little more if the church is to do the world real good."

SABBATH SCHOOL

LESSON XI.—MARCH 11, 1911.

ELISHA THE PROPHET RESTORES A CHILD TO LIFE.

2 Kings iv, 8-37.

Golden Text.—"The gift of God is eternal life through Jesus Christ our Lord." Rom. vi, 23.

DAILY READINGS.

First-day, Mark v, 25-43.

Second-day, John xi, 21-44.

Third-day, Acts ix, 31-43.

Fourth-day, 1 Kings xvii, 8-24.

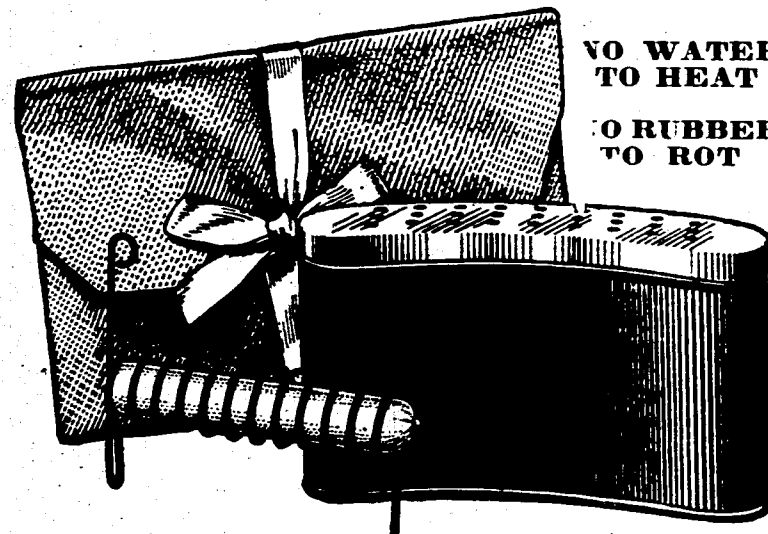
Fifth-day, 2 Kings ii, 19-iii, 12.

Sixth-day, 2 Kings iii, 13-iv, 7.

Sabbath-day, 2 Kings iv, 8-37.

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

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The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 1043 Southern Boulevard.

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 church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue, every Sabbath afternoon. Sabbath school at 2 o'clock, preaching at 3. Everybody welcome. L. A. Platts, pastor. The pastor's address is State and Chestnut Streets, Long Beach, Cal.

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

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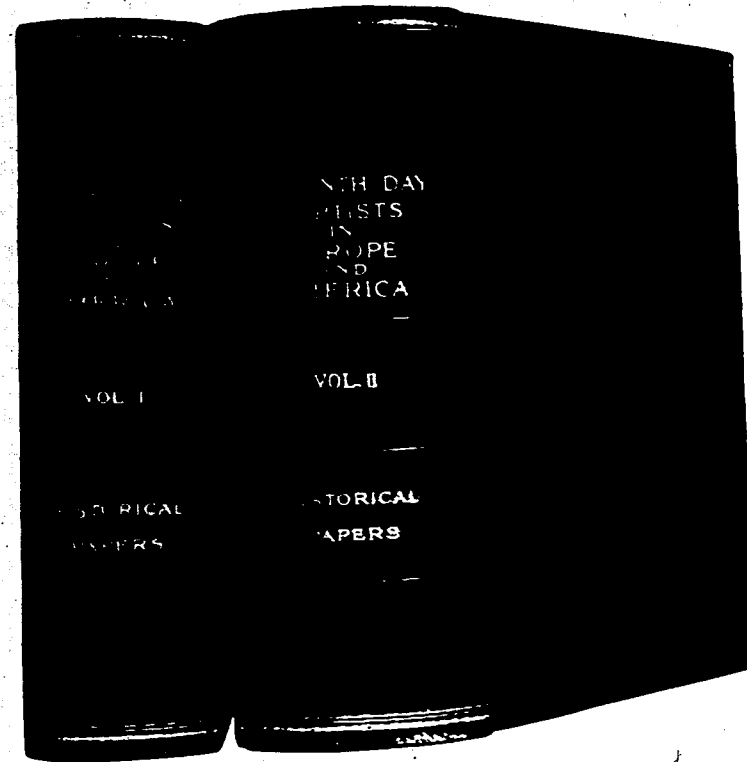
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One small stitch which could scarce be seen;
But the one stitch dropped pulled the next stitch out,
And a weak spot grew in the fabric stout;
And the perfect pattern was marred for aye
By the one small stitch that that was dropped that day.

One small life in God's great plan!
How futile it seems as the ages roll,
Do what it may, or strive how it can,
To alter the sweep of the infinite whole!
A single stitch in an endless web,
A drop in the ocean's flow and ebb!
But the pattern is rent where the stitch is lost,
Or marred where the tangled threads have crossed;
And each life that fails of its true intent
Mars the perfect plan that its Master meant.

—Susan Coolidge

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