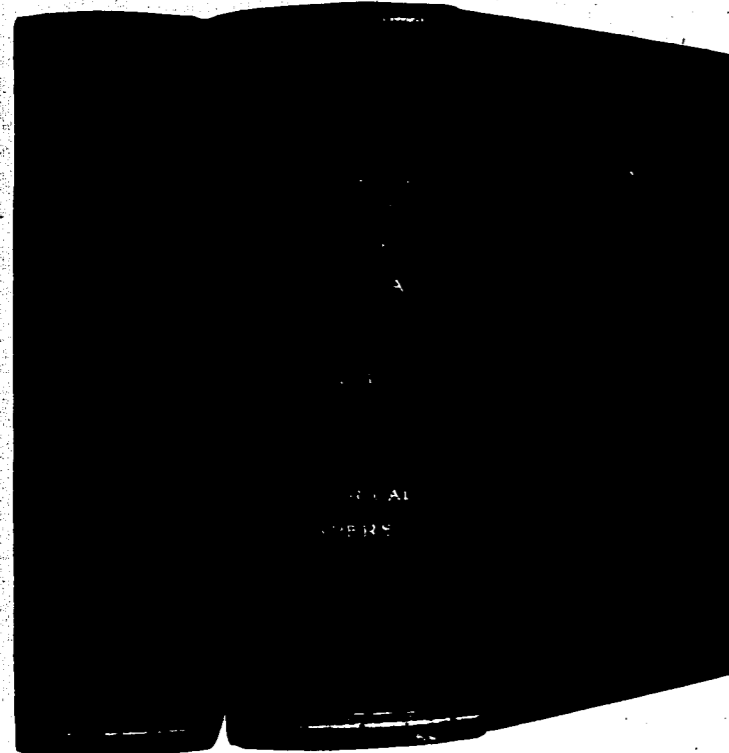


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I thank thee for the sunshine, Lord,
That falls across my way;
I thank thee for the shadows
That sometimes veil the day.
I thank thee for all sorrow,
All discipline, all strife,
For they have helped to mold me
Into the best Christ-life.

I thank thee for the gift of love,
For friendship warm and dear,
And all the blessings thou hast sent
To crown my way this year.
May I give to those I meet
A smile or words of cheer,
Or sing a song of happiness
To one who's lone and drear;

That when life's sun for me shall set
Toward the western sea,
And I am gathered home in peace
To rest for aye with thee,
Some lonely heart, some saddened life,
May nearer heaven be,
Because I tried to give that heart
The love thou gavest me.

—Alice Phillips Aldrich

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WHOLE NO. 3,447.

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

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EDITORIAL

Really, Can "The Watchman" Be in Earnest?

In the Sabbath Reform department of this issue will be found two articles, one entitled "Two Sundays a Week," the other, "Reply to 'Two Sundays a Week.'" They speak for themselves. The first is an editorial from the *Watchman*, a Baptist paper of Boston. In the reply to this, some significant questions are well put and some points well made, but both writers are evidently out of harmony with the Bible upon the Sabbath question.

The editorial will undoubtedly come far short of meeting the approval of all the Baptist people, who are usually strong advocates of the Bible as their rule of life, and who upon all points excepting the Sabbath are consistent with its teachings.

I suppose it is hard to be really consistent in arguments and affirmations regarding the Sunday sabbath, when the writers frankly admit that "there has never been given any entirely satisfactory reason why the seventh day of the week should be abandoned as a day of rest." Really, when one has persistently and knowingly to ignore the scores of passages enforcing Jehovah's Sabbath, while he pleads for another day in its place, for which there is no Bible authority, he has no easy task to maintain his consistency. This is especially true with one who stands foremost among those who claim the Bible and the Bible only, as their rule of life.

One or two points in that editorial are so squarely against well-known Scripture teachings, that one has hard work to believe his own senses as he reads them. It does not seem possible that any Bible scholar could make such unwarrantable statements, and expect his readers to take them seriously! And one is almost impelled to ask, "Can the writer of such assumptions be in real earnest?"

Take, for instance, the writer's assumption running through the entire article that the Jews regarded the Sabbath as a day of rest from toil, with no idea of worship or service; that the fourth commandment contained nothing requiring religious worship on the Sabbath; and that Christ showed by his example that it was only a day for hospitality—for visiting, driving, recreation and feasting, and we can not help asking, How does all this compare with the plain teaching of the Scriptures?

What does the fourth commandment clearly mean when it says, "Remember the sabbath day, to keep it holy"? What is the clear meaning of "blessed the sabbath day, and hallowed it"? Does this commandment impress the reader as having reference simply to physical rest and recreation? Does it merely provide for the holidayism which the *Watchman* declares to be "according to the ideas appropriate to the Jewish Sabbath"? When Jehovah, at Creation, blessed the seventh day and sanctified it, was he making it a mere holiday for physical rest?

"Every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer."

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee

to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

Do such passages as these lead one to think that the Sabbath was only "a day for hospitality, a day for visiting friends, a day for such simple enjoyment as would best recreate the energies worn with the week of labor"? A "convocation," according to the dictionary, is an "assembly," and the Lord called the seventh day a Sabbath of rest, "an holy convocation." Such gatherings for worship as were held on the Passover and the feast of unleavened bread were also held upon the Sabbath, and extra offerings were made on that holy day. In Ezekiel the people were instructed to worship at the door of the temple on the Sabbath. Indeed, the whole tenor of Jewish history shows that the sanctified Sabbath of Jehovah was given to worship in temple and synagogue and home; and nothing can be farther from the truth than the representation that the "Jewish Sabbath" was given to recreation and holidayism.

As to the example of Jesus in this respect, the New Testament gives us glimpses of him on eight Sabbaths, always teaching and preaching the truths of the Kingdom, and sometimes illustrating its principles by healing, and by ministering to the sick. At the age of thirty years we find him in the synagogue of Nazareth on the Sabbath as *his custom was*, joining with the people in worship; and in five out of the eight Sabbaths mentioned, we find him in temple or synagogue preaching the Gospel. In one he walked through a grain field, and his disciples rubbed out some of the grain and ate as they went; but they were even then on their way to the synagogue, as will be seen in Matthew xii, 9. In the other two Sabbaths mentioned we find him busily engaged teaching the people and ministering to the sick and crippled ones who came to him.

Were all these people in the synagogues for recreation and visiting? Was Jesus by his example on these days simply showing the people how to pass a holiday? What can the *Watchman* mean by saying, "The example of Jesus showed that it was a day for hospitality, visiting friends, and

recreation"? Does the record of the Master's eight Sabbaths justify one in saying that his example taught this holiday idea as the real purpose of the Seventh-day Sabbath?

Again, has the *Watchman* overlooked the words of James in the Jerusalem council: "For Moses of old time hath in every city them that preach him, being read in the synagogue on every sabbath day"? Paul, as *his manner was*, went in unto them, and three Sabbath days reasoned with them out of the Scriptures; and in the Acts alone the record shows *forty-eight* Sabbaths thus spent preaching to both Jews and Gentiles. Does the record impress one with the thought that Paul regarded the Sabbath of the fourth commandment as a day for recreation and visiting? Certainly, the *Watchman* can not be in earnest regarding the Bible Sabbath's being merely a holiday for physical rest and recreation!

The Boy Scouts.

The organization called "The Boy Scouts" has been attracting some attention for a year or so, and seems to be forging to the front among the boys, in a remarkable manner. Not long ago the first annual meeting of the national council was held in Washington, D. C., at which it was learned that three hundred thousand boys were eager to be enrolled, and that many new applications for membership are coming in daily.

The object of this organization is to enlist the boys in "self-helping, efficient and honor-loving bands," and "to teach them how to be good comrades, to help the weak and needy" wherever found. So far as we can learn, the movement is most commendable. Anything that promotes gentlemanliness, purity, truthfulness, honor, chivalry, and that aids to knowledge of, and sympathy with, nature must be good for boys, and will be sure to give a higher standard of manhood to the men of the future.

Membership in the society is given only after a proper examination of candidates as to habits and character, and the leaders of the various groups must be men who are capable, safe and manly. The country is being divided into sections, with competent organizers, and the plan is to make it nation-wide in its workings.

EDITORIAL NEWS NOTES

American Prisoners in Mexico.

President Diaz of Mexico has given assurances that prisoners now confined in Mexican prisons shall have fair trials in civil courts on charges of sedition against the Mexican Government. But hereafter all insurgents, whether citizens of the United States or not, may be subject to the death penalty under summary military procedure. Of course men who knowingly join an insurrection against any government must be prepared to suffer the consequences in case they are apprehended.

A diplomatic question has attracted a good deal of interest in the case of two United States citizens who claim to have been kidnapped on United States soil and rushed across the line to be delivered to Mexican soldiers. This is clearly a violation of the sovereignty of this government, and the United States has made a formal request to the Mexican Government for their surrender. The claim is that civilians made the capture at the home of an American citizen, and hustled them without ceremony across the boundary. Strong testimony has been placed in the hands of the government at Washington, fully justifying the movement to secure their release. When the prisoners were interviewed without their knowing what evidence had been given, their own stories fully corroborated the testimony. Nevertheless, Mexican officials deny, categorically, that the men were captured on United States soil. This brings a direct issue of fact between the two governments which must be settled by careful investigation, if Mexico refuses to deliver the men.

No Mercy to be Given on Either Side.

When the permanent commission of the Mexican Chamber of Deputies announced the withdrawal of all constitutional guarantees of trial, from persons interfering with railways, telegraph lines, and property of loyal citizens, General Stanley, commander of rebel forces, promptly accepted the conditions thus laid down, and sent a manifesto to Diaz declaring that he would

shoot every Mexican soldier or officer captured by his forces.

Conditions of Surrender.

When the Mexican rebels heard that the Minister of Finance had formulated tentative plans for ending the insurrection, they hastened to state their own terms upon which they would surrender. These are the essential points in the rebel terms: Diaz must declare his election to the presidency null and void, and submit to a new election, with the free ballot provided for in the constitution of 1857. He must agree to grant all political reforms demanded, and insurgents shall not be required to surrender their arms until peace is actually assured. In view of a protest against allowing our war vessels to remain in Mexican ports, orders have been given that will bring several of them back into strictly American waters.

The real purpose in placing soldiers near to Mexico's borders is simply to stop the violations of neutrality laws which had assumed alarming proportions before the Washington government was conscious of the real conditions.

Corporation Tax Law Stands.

The Supreme Court has unanimously affirmed the constitutionality of the Payne-Aldrich Tariff Law, which subjects corporations and trusts to taxation, and compels them to report their income from all sources as a basis upon which assessments shall be made. This publicity feature is expected to go a long way toward solving the problems arising from the operations of large combinations of capital. The present decision of the court assures the government of at least \$25,000,000 income.

Roosevelt Opens the Dam.

Ex-President Theodore Roosevelt opened the great dam bearing his name in the Salt River irrigation plant on March 18. When Mr. Roosevelt touched the electric button, machinery was set in motion which gradually lifted the great water-gates, and started the streams that are to redeem two hundred and fifty thousand acres of arid land fully sixty miles away. This irrigation project was one of Mr. Roosevelt's favorite schemes while he was President, and the dam has been about five years in

building. It is the largest storage dam of its kind in the United States, and with one exception is probably the largest in the world. The Assouan reservoir on the Nile in Egypt is the largest. The Roosevelt dam holds back a body of water twenty-five miles long and more than two hundred feet deep. It is expected that this water, distributed over the great Salt River valley, will make it one of the richest agricultural valleys in the country, and that one full crop produced by its help will more than pay the entire cost of the dam and irrigation works. Land that was worthless has risen in price to from \$100 to \$1,000 an acre.

Associate Justice Charles E. Hughes of the Supreme Court of the United States was appointed as the head of the commission to investigate the second-class postage rates, especially with reference to magazines. This question has aroused much interest and caused a good deal of discussion since President Taft's recommendation for a higher rate on the advertisement portions of the great magazines. Many things have been said in favor of both sides. If the commission could investigate the entire postal service, it might find other places where the postoffice system could be greatly improved.

The report of the United States Civil Service Commission shows that under the new rules five thousand four hundred and eight classified positions now require examinations, over and above all previous requirements. The competitive system of securing competent government clerks and officials is coming more and more into use; and the appointment system in government patronage is passing away.

The first direct result of government suits against the so-called Electric Lamp Trust is the intimation that prices on electric light bulbs is to be reduced thirty-three and a third per cent. Such a cut is likely to save buyers more than six millions of dollars a year.

Gipsy Smith, the great revivalist, is now in Paris, planning the evangelization of that great city. He thinks Paris is hungry for an evangelical Gospel which it has not

known before; and he believes a great work could be done there by an evangelist speaking both the English and the French languages. The simple words of Jesus, he thinks, would draw many converts in Paris to the foot of the cross.

True Greatness.

(Said to be a true incident in the life of Napoleon Buonaparte, on the Island of St. Helena.)

Upon a lonely island's dreary shore,
There paces one who heeds not ocean's roar;
A man who—seems it not as yesterday?—
O'er a mighty empire held full sway.
Stern sentinels watch close on every side
Napoleon, who once all men defied.
Along the narrow path 'neath burdens bent,
An aged woman crept, her strength sore spent;
"Aside! the Emperor comes; the way leave free",
A guard cried out, "or 'twill go ill with thee!"
Adversity, perhaps, the king had shown
That lasting good comes not from force alone.
He scaled the rocks to leave the pathway free;
"Respect the burden, have no thought for me!"

MILDRED FITZ RANDOLPH.

Newark, New Jersey.

The Fact of Christ.

A recent writer, in laying stress upon the fact that no biblical criticism, however serious, can discover Christ, and that "to discover Christ is to wrestle in spirit with powers that no mere historical knowledge, still less a passing emotionalism, can overcome," has added that "discussions as to the divinity of Christ rarely touch the matter. We must find God not beyond Christ, but in him." Illustrating this there is a striking passage in a recent book. It says: "In the very human life and person of Jesus, we find not only a human life and person that direct us to a higher source of power; we find already there the presence and power of what declares itself to be not less than God himself. When Jesus deals with us, and works within us, he does what only God can do. This is the really Christian meaning of the divinity of Christ; the dogmatic definitions of the symbols are quite secondary. There is no reality in your assertion of the dogma of the divinity of Jesus unless you mean that for you Jesus is that which only God himself can be."—*Author unknown.*

"The least prayer that reaches God's throne shakes his footstool."

SABBATH REFORM

Testimony From the Other Side.

CANON EYTON: "The observance of Ash Wednesday or Lent stands on exactly the same footing as the observance of Sunday."

"The Sabbath was founded on a specific divine command. We can plead no such command for the observance of Sunday."

"It is quite clear that however rigidly or devoutly we may spend Sunday, we are not keeping the Sabbath."

"There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday."—*The Ten Commandments, Hodder & Stoughton.*

More Than a Weekly Rest Day.

ARBAM HERBERT LEWIS: "True worship brings men to the fountain of spiritual life. It begets strength, faith, power, rest, sanctification, peace. The Sabbath, as God's day, draws men to him and promotes such communion and worship."

"Christ unloaded the burden of formality and ritualism from the Sabbath, that its true spiritual character might appear and take hold upon men. Paganism sought to be made right with the gods by outward actions and material agencies. Imperfect Judaism sought to be right with Jehovah by sacrifices and ceremonies, which often took the place of 'the sacrifice of a broken and contrite spirit.' Christians fail much along these lines, and in no point so much as in the low estimate they have placed on the Sabbath. Indeed, the comparative ruin of the spiritual life of the Christian Church came when it cast the Sabbath aside under the lead of Paganism, and attempted to fill its place with Sunday, and its associate holidays. The Sabbath, and the worship which it induces, makes men attentive and teachable; as in the presence of God."

"Judaism welcomes the Sabbath as a bride, with the 'Sabbath lamp,' at the setting of the sun on Friday. So Christians ought to welcome it with the light of obedient love shining out from their devout hearts. It is indeed the 'Queen of days.' With it the King cometh to his own to enrich, enlarge and sanctify all life with spiritual blessings.

"Thus apprehended, the Sabbath rises above formalism and ritualism, and infinitely above the low ground of 'a weekly rest day.' It becomes the point of living contact between God and his people. It is God revealed in time. All lower conceptions rob the Sabbath of its power and meaning. The holiday robs men of spiritual communion and of consequent blessings."

Why Change the Decalogue?

There has been considerable discussion of late concerning a movement that contemplates an abbreviation of the second, fourth and tenth commandments. The Dean of Winchester, England, has been given the job by the Convocation of Canterbury. He is to prepare a shortened form of these three commandments of Jehovah, and present the same for consideration of the Anglican Church. The non-conformists are expected to object to any such change, but already there are some even in America, eagerly catching at this new idea, especially in reference to the fourth commandment.

One prelate in Michigan hastens to announce that he is ready to join the revisers, and comments especially on the fourth and tenth commandments. The fourth according to this bishop should read, "Remember that thou keep holy the Sabbath day." He would not have any reference to the creative power of Jehovah and his work in Creation of which the Sabbath is a memorial. Thus the one commandment that brings Jehovah near to his people as creator and preserver must be changed because it is out of harmony with men's practices and beliefs and practically charges them with inconsistency and disobedience every time they repeat it. Instead of changing their practices to harmonize with God's law, men prefer to assume the authority to change the law to suit their practices!

Another clergyman in New Brunswick says: "The second commandment is obsolete and should be thoroughly revised." He further says he would join the revisers, as he believes an abridgment necessary. "Take," said he, "the fourth commandment; it should read, Remember that thou shalt keep holy the Sabbath day." The *Boston Post* quotes this man further as saying: "Taking the Sabbath in its original meaning as the seventh day, why would it not be more sensible and more in accordance with modern thought to call it the Lord's day of Pentecost, of Resurrection? Although I would not appear presumptuous and am but one voice in the matter, I would suggest as the wording of the fourth commandment, 'Remember the Lord's day, to keep it holy.'"

It will be interesting to watch the progress of this movement. It is seldom that a step so presumptuous and sacrilegious has been taken among enlightened Christians. One might think the church proposing such a measure had gone back to the paganized Christianity of Constantine, and assumed the power to make improvements upon God's law. The avidity with which some have seized upon the idea as a remedy for the predicament they are in regarding the fourth commandment and their Sunday-keeping, shows something of the purpose of the movement. It would not do to revise the Sabbath commandment alone; that would reveal too clearly the real object. But one can not help wondering if the project would ever have been taken if church leaders were not put to such straits to square their practice of Sunday-keeping with the fourth commandment. What a relief it would be for those who have tried so many changes in name, in order to appear consistent, only to fail utterly, if now the commandment could be revised so as to read, "Remember the Lord's day, to keep it holy," and have it stop there! They admit that Sunday can not consistently be called Sabbath, so it might help them to get rid of that word. They don't quite like the secular word Sunday, nor the legal term, Sunday rest day, neither do they relish the "first day of the week, commonly called Sunday" as the name for their day of "rest and worship;" and how it would simplify matters for

them if the Decalogue could be changed to harmonize with their practices!

Really the thing seems so presumptuous that it is hard work to believe the people who are pushing the movement can be in earnest. What authority has any convocation to decree an abridgment of God's law? Such decree will make no difference. The divine command will still be true, and the Seventh-day will still be the only Sabbath recognized by the Bible.

Two Sundays a Week.

The assertion of Dr. Newell Dwight Hillis that this country needs two Sundays a week, calls attention to the fact that if the practice of the earliest Jewish-Christian churches had been followed, two rest days in the week are just what the Christian world would have had. The earliest converts to Christianity were Jews, and they continued, after their acceptance of Jesus as the Messiah, to observe the Jewish Sabbath on the seventh day of the week. After the resurrection of Jesus on the first day of the week, the Christian began to observe this day as a day of Christian assembly to worship their risen Lord. So these early Jewish Christians had a day of rest and a day for worship every week. We have stated before and we repeat, that it is our conviction that this is the proper order for Christians.

There has never been given any entirely satisfactory reason why the seventh day of the week should be abandoned as a day of rest. The example of Jesus showed that it was a day for hospitality, a day for visiting friends, a day of cessation from labor, and for such simple enjoyment as would best recreate the energies worn with the week of labor. There never has been any good reason for transferring the rest and recreation appropriate to the Jewish Sabbath to the Christian Lord's day. The two are entirely different in their meaning and purpose. The latter is a day for worship and remembrance of the risen Lord, and also for service. It was not intended as a day of rest, except so far as refraining from secular labor means rest. The Lord's day should be the busiest day of the week, but filled with Christian worship for the Lord, and service for our fellow men.

Under the present consolidation of the

two into one, we have a large part of the people observing the day according to the ideas appropriate to the Jewish Sabbath—visiting, driving, feasting, and in recreation; while the most devoted Christians observe the day as the Lord's day, in Christian worship and activity, and never have a day of real rest from the beginning to the end of the year.

The mistake made in trying to unite the Jewish Sabbath with the Christian Lord's day, has been the cause of much of the disregard of the proper observance of Sunday or the Lord's day. In the laws given to Moses it was ordered that men should cease from labor on one day in seven. The injunctions against toil were strict and severe. But the fourth commandment contains nothing to show that it was intended that the day should be devoted wholly to religious observances, such as have always been considered appropriate to the Christian Lord's day. On the other hand the practice of the Jews, endorsed by the example of our Lord himself, made it, as we have said, a day of rest from toil and of social enjoyment. The need of such a day once in seven is founded in the physical and social needs of man, and is sanctioned by God. The attempt to induce people generally to devote this divinely sanctioned rest day to the observances proper to the Christian Lord's day has always been a failure; and we frankly say that we believe it always will be a failure, because it is opposed to the constitution of man and to the divine command to cease from all labor on one day in seven.

What Christian should do, instead of continuing the vain endeavor to induce the world to abandon the divinely ordained day of rest for the activities of the Christian Lord's day, is to lend all their influence for the reestablishment of Saturday as a day of rest. It is already generally observed as a half-holiday, and there is a strong and growing tendency to make it a whole holiday. Several large corporations, like the Curtis Publishing Company, the publishers of the *Ladies' Home Journal*, and we think, the National Cash Register Company of Dayton, Ohio, give all their employees, except a few, to keep on necessary work, a full holiday every Saturday. It only needs the strong and definite approval

of the Christian Church, of the seventh day as a day for rest and recreation, to establish it definitely and generally as such a day.

The way would then be open for calling upon all to participate in the Lord's day as a day for Christian worship and activity, a day to be devoted to attendance on public Christian worship, and a day for deeds of charity, fraternal helpfulness, and Christian love. We are not so sanguine as to imagine that all the people would at once accept the Christian meaning and use of the first day of the week, but we are confident that, if given Saturday as a day for rest and recreation, such multitudes would joyfully adopt the habits appropriate to the Christian Lord's day, that all the churches now built would be crowded to the doors with cheerful worshipers, the power of the church would be immeasurably increased, and the establishment of the kingdom of God on earth would soon be an accomplished fact.—*The Watchman*.

Reply to "Two Sundays a Week."

EDITORS OF "THE WATCHMAN":

I was much interested in your editorial "Two Sundays a Week," in your issue of February 16. Perhaps you would like to answer in your paper a few questions that arose in my mind and, I dare say, in the minds of others of your readers.

If there is any need of two Sundays a week, one for rest and recreation, and another for worship and service, is it not reasonable to think that God would have made some provision for such for his ancient people the Jews? Yet have we any intimation of such in the Old Testament? If it is a mistake for us to try to unite a Sabbath of worship with a Sabbath of rest, was it not also for the Jews of old (Ezek. xlvi, 3)? Do you think that the large part of the people who are visiting, driving, feasting, seeking recreation on Sunday, are following the example of Jesus? Are they really observing the day according to the ideas appropriate to the Jewish Sabbath? Are they indeed observing the fourth commandment and keeping the Sabbath holy unto the Lord? Do the Sunday automobilists and excursionists today go only a Sabbath day's journey? Do

the feasters do all the work of preparation the day before?

* * * *

Before you make your conclusion would it not be in order to consider the effect on the employees of those several large corporations you mention, of their two Sundays a week? Are they crowding the churches to the doors? Are they more inclined than others to observe Sunday as a day of Christian work and worship, or do they not have two Sundays a week for rest and recreation? I know a great many clerks and salesmen in Boston who have a Sunday and a half each week all summer but I have never noticed that they were any more given to keeping Sunday with Christian work and worship than during the winter when they had only one Sunday, or than others who do not get Saturday afternoons off. Just as large a proportion of them as of others indulge in the passion for recreation on the First-day. They get a Sunday and a half of recreation.

On the run-out farms here in northern Vermont there are a great many run-out farmers; they have more than two Sundays a week, five or six or seven of them, but we do not see them crowding our churches on Sunday. When the minister goes out for his rest and recreation on Monday to follow up a trout-brook he sees that the recreation appetite has not been surfeited on six Sundays and given way to a worship appetite on the Lord's Sunday. Do you not think that what people need in order to make them joyfully crowd the churches is not so much the mere mechanical arrangement of two Sundays a week but rather a spiritual regeneration by the power of God?

A. M. WATTS.

Thankful for the Light.

DEAR BROTHER GARDINER:

I am sending you a little item which may be of interest to SABBATH RECORDER readers. Not long ago I received a card from a stranger in Vermont asking for a few copies of the RECORDER. I wrote you of his request. I also sent him a number of Sabbath tracts and extended an invitation for him to come to Berlin some time for the Sabbath. I have received an answer from him and will make a few quotations from it:

"DEAR BROTHER:—Your kind letter and package of tracts were duly received, also several copies of the RECORDER, for all of which you have my thanks. I have enjoyed *so much* the reading of them, and am not through with them yet. I also thank you for the kind invitation to visit Berlin. I have many times wished that I might go there to spend a Sabbath, and I hope sometime to have this privilege, but do not know when I will be able to. . . . I am a communicant in the Protestant Episcopal church, but have long been an observer of the Lord's Sabbath, and will be as long as I live, with his help. . . . It has never been my privilege to attend a meeting of your church, but I have often wished that I might. Have always regarded your people very highly for holding up the light of the Sabbath truth as they have. I shall let others read the tracts and papers, and trust they will do some good. How large a church do you have at Berlin, and are there other churches of your faith in that section of New York? I wish there were hundreds of them where there is one now. It is too bad that people are in such darkness concerning the Lord's day. 'An enemy hath done this.'

"I trust that the Lord will use you as an instrument to bring many into the light of his blessed Word."

I refer to this letter with the hope that it may inspire many of us to greater earnestness in regard to the Sabbath. When I see such statements as this and others which appear from lone Sabbath-keepers, I can not help but think what might be accomplished for the Sabbath truth if those of our churches who have Sabbath privileges would be as earnest and zealous as some of these are who are alone in the world. Of course we have very many who are, but we do not have enough who believe that they are spiritually blessed in keeping the Sabbath, and can say with this brother, "It is too bad that people are in such darkness concerning the Lord's day." We believe that we are in the light, but until we are sorry that others are in darkness we shall not be inclined to help them.

Sincerely yours,

J. E. HUTCHINS.

Berlin, N. Y., March 9, 1911.

THOUGHTS FROM THE FIELD

Covet These Gifts.

"If we all possessed calm, patient perseverance to do our duty in strict accord with our ideals of what is right, taking Christ as our authority, then would our prayers be answered, and our work would be advanced."

Loyalty to the Sabbath Recorder.

"There is much encouragement in the interest manifested by some of the SABBATH RECORDER readers. I feel that we can not speak too highly of its worth, and as individuals we can not do less than support it well both as to finances and literary material. We should be true to the fundamental principles that call for its publication, and cultivate as far as we are able the spirit of loyalty to the truths for which it stands. Whatsoever absorbs our interests will be frequently spoken of among our neighbors and highly commended. This will win new friends to the cause we love.

"In homes where the SABBATH RECORDER is the family friend, the young people will learn to love it, so that when they go out into new environments they will make sure of it as the weekly visitor. It thus becomes in many cases a constant reminder of father and mother and a tie that binds us to their precious faith.

"Those of us who can pay for it to be sent to our children and loved ones may hope to see them become sufficiently interested to soon subscribe for it themselves, even though at present they do not seem to care much for it. We may also take pains to lend our own paper to aged and infirm friends, who may be cheered thereby and life for them be made brighter."

A card from Germantown, Pa., asks for any information we may have regarding the descendants of John and Sarah (Pearson) West, parents of Benjamin West 2d, president of the Royal Academy. The writer thinks he was a Seventh-day Baptist. He also asks for information regarding the painter West's family or kindred, if our records contain any such. We have no

data on these points, but will be glad to help our stranger friend to the information he desires, in case any of our readers can furnish the data.

A friend who writes to tell how much an aged invalid Sabbath-keeper prizes the SABBATH RECORDER, says of herself: "Having been reared and educated a First-day woman in a Presbyterian home . . . you will be surprised when I say I have read your SABBATH RECORDER so much with her [the invalid referred to] I am beginning to wonder why, all these years, the First-day has been so largely kept. . . . I have so enjoyed your comforting paper that I feel like one of the family, and wish I could send a tangible proof of my interest."

Our Holland Letter.

DEAR BROTHER SHAW:

We very much appreciated your loving letter for the Board of Directors of the Tract Society. My dear wife, deprived of all the blessings of church and social life, being always fettered at our darling's bedside, joins me in cordial thanks for your sympathy in our sufferings. The pains of our little girl have a little softened but the fever continues. She is thankful for this relief and, resting in the will of her Lord, she patiently awaits the moment of her redemption.

The first two months of this year have been of great importance for my work, especially in the purity movement. At the annual meeting of the Dutch National Committee for the Suppression of the White Slave Traffic, which was very well attended, the president, Doctor de Graaf, a dear friend of mine, read a beautiful paper on the Congress in Madrid, which introduced a new period in our international crusade. My own yearly report was very favorably received.

A few weeks afterwards I had the privilege of assisting the Government Bureau in the rescue of two young Polish girls who had been horribly cheated by unscrupulous dealers in human souls. These girls lived at Warsaw, having left their country village not long before. While they were, for the present, without employment, a trading woman had met them and promised them very nice situations at

Amsterdam, which town, so she said, was not far beyond the Russian frontier. The girls, who could neither read nor write, trusted the woman and consented to travel with her to Amsterdam. One of them had lost her parents, the other one had only a poor mother in the country. They started January the eighteenth. The woman brought them across the frontier with the help of a man who afterwards appeared to be an agent of Russian procurers for South American dens of vice. In Germany she put them in a through carriage for Amsterdam, she herself traveling with the man by another route. By accident on the way the latter couple arrived later than the girls in Amsterdam. The girls attracted the attention of the police and were examined by the Commissioner of the Government Bureau, Mr. Simons de Ruyter, who is a good friend of mine. The girls were harbored in a Christian refuge and the couple who had intended to deliver the girls into a life of shame were arrested next morning when they were about to take passage for them to Buenos Ayres. The girls were thunderstruck on hearing from what horrible danger they had escaped. By the good care of the police they have been repatriated; we would have liked to keep the girls here with their kinsmen (they were Jewish girls) in good situations. I regret to say that the traffickers were also Jews.

This fact reminded us of Paul's prophecy in Romans xi about the coming of the Deliverer who shall "turn away ungodliness from Jacob." The greater part of Israel is living in these regions of eastern Europe, in intellectual and moral darkness. It reminded us also of our dear Brother Lucky and his work there; I should very much like to know his address. Recently I found his name favorably cited in a most important study on Romans xi by Professor Ströter from Dusseldorf.

To our great regret the magistrates were obliged to set at liberty the criminals mentioned above, the Dutch penal law at present containing no article against the traffic in women. The authorities had argued that the bad houses being closed recently, the trade in foreign girls had entirely stopped and no such article was needed. This fact, however, in connection with some

other circumstances, convinced our Minister of Justice of the necessity of such an article with the view to prevent the transit of this trade, via such important harbors as Amsterdam and Rotterdam.

It was a marvelous disposal of Providence that this striking fact just happened at the eve of the debates in our parliament on a bill concerning public immorality, a projected law that was the result of a long continued action by our Midnight Mission and other associations. This law contained many stipulations of great importance, and crowns the action which Rev. Mr. Pierson initiated in 1877, not long after Mrs. Butler's "Cry in the Desert" at the Geneva Congress of that year. It greatly rejoices us that the principal stipulations of this law have been unanimously adopted and the voting on other articles was not decided by party but according to the personal judgment of the members. How has public opinion changed in our country! When we started our work twenty-two years ago the social evil was regulated in about thirty towns; last year the last one of these regulations was abolished.

By the present revision of our legislation our action of many years is being crowned, and we thank God the many hardships we have had to endure in the beginning have ended in so glorious a result. Still, we have to be vigilant for the execution of this law which will have to pass first the First Chamber (Senate).

It will interest you to hear that the fact mentioned above regarding the Polish girls induced us to draw up a petition to the Minister for adding a special article against the traffic in women. This petition has had a perfect success; the law now contains an article which seems to us quite satisfactory.

To close this part of my letter I may add that the Vice Commission of the City of Chicago applied to us for information and sent us a list of questions to which we were glad to reply. I also had the privilege of assisting at the twentieth anniversary of one of our local Midnight Mission societies, at Arnheim. It was a very interesting day, in the remembrance of the days past and the striking improvements in that city, acknowledged by everybody.

* * * *

The Haarlem Church held its annual meeting the first Sabbath of February. There attended a smaller number of non-resident members this year, by sickness and other reasons. Still we had a very blessed time. There is a good spirit in the Haarlem Church and we received good reports from elsewhere.

Recently a very good letter came in from India. Sisters Jansz and Alt have been very cordially received by the little native church at Pangoengsen. They now continue the work there as well as at Bethel (Tajoe). In their absence the service on the Sabbath is conducted by a native brother at Pangoengsen.

Brother and Sister Graafstal have left Gambong Waloh and now live at Magelang where Mrs. Graafstal's brother, John Van der Steur, has his large orphanage. One of the reasons they left Gambong Waloh was the isolated situation of this place, their children lacking all education. They have taken their inmates with them. I hope their presence will be a blessing to their brother. He once was my best friend and we were as David and Jonathan when we started the Midnight Mission under heavy opposition. Sister Graafstal is a very faithful Christian full of mercy for all those who suffer and a true Seventh-day Baptist.

We also received good news from Brother Mourreau in Berlin, whom I visited when I had the privilege of meeting our friend, Ebenezer Ammokoo, at the steamer in Hamburg.

Another rejoicing fact was a letter from Chili from Brother Vennekool, who embraced the Sabbath some years ago by reading the *Boodschapper*. He has had many hardships to endure in the foreign country with his large family. Still a few months ago a lucrative position was offered him, as a bookkeeper at Lloyd's office. It was required, however, to work on the Sabbath. He offered to work on Saturday night and Sunday but they refused. His friends mocked at him and called him a fool. They judged it criminal that he left his family in distress when he could get a magnificent position; but by the grace of God he was kept faithful in this severe temptation.

So you see your prayers for your Dutch friends have not been in vain.

With hope and prayer the Lord may bless abundantly all his faithful people in America, I remain, dear brother,

Yours in the Master's service,

G. VELTHUYSEN.

Amsterdam, March 9, 1911.

Faith.

MRS. ANGELINE ABBEY.

We may not murmur at our lot,
Or doubt our Lord, or question why
Great tribulation comes or grief;
We know he watches over all
And that he'll sometime send relief.

From tribulation patience comes,
Experience next and hope,
Which maketh none ashamed who trust,
And let God's love into the heart.
In God's great love, believe we must.

We know his wisdom is supreme;
And though sometimes amid the gloom
We fail to see his hand,
We know he's somewhere there to guide,
And bring us to the better land.

Garments of Fishes' Skins.

Among the most unique and wonderful garments worn at the present day are the curious fish-skin dresses of the wealthy women of the Gold tribe, living along the Amur River, East Siberia. Though they can neither read nor write, yet these people are producing astonishing ornaments, designs and embroidery work. The dress is composed of several layers of fish-skin, the undermost representing the skin of the garment proper, the uppermost showing the ornaments in their cut-out forms. Between these two layers is inserted a middle layer, which serves as a background, throwing out distinctly all parts of the ornaments. The pieces of fish-skin forming the ornaments are generally colored blue. The front and back of the dress is adorned with these cut-out pieces of fish-skin, sewed with fish-skin thread.—*The Christian Herald*.

When a man comes along whining that he is the victim of circumstances, the chances are that the circumstances were contained within iron-bound staves and labeled "Old Rye."—*Farm Journal*.

MISSIONS

The Java Mission.

[In replying to a request to write us a message, the following is a letter from Sister M. Alt of the Java Mission, written in her native tongue and translated by Brother John Kolvoord, deacon of our church at Battle Creek, Michigan.—E. B. S.]

Rev. E. B. Saunders,

HIGHLY RESPECTED BROTHER:—It affords me pleasure to be privileged to address the denomination in writing, although I am sorry, on account of not knowing English, to cause you the trouble to have this letter translated.

Your friendly letters testifying of interest in our cause are translated to me by Sister Jansz, and I cheerfully avail myself of this opportunity to tender you my thanks for them.

It is cheering to know that others not only take a vital interest in us but also pray often for our work, inasmuch as our expectation is based upon the promises of the prayer of faith through which miracles are performed.

Brother Velthuysen has undoubtedly written you regarding my joining the Harlem Seventh-day Baptist Church about a year ago, after the Lord had plainly revealed unto me his will respecting the Sabbath and baptism. Within the past year Brother Graafstal baptized me at Gambong Waloh, and soon thereafter the Lord directed me to this place. I am thoroughly convinced of being called by God to do this work, and I am very grateful to him for this privilege. Although lacking the requisite experience, I trust that he will qualify me—especially in learning the Javanese language, of which I am now beginning to get a hold.

I have lived here four months, and am working harmoniously with Sister Jansz. As you have been informed by letter from her, she is again at the head of the colony at Pangoengsen. And seeing she is burdened with the care of two churches—the one at

Pangoengsen, the other at Bethel—she is exceedingly busy.

The people thankfully welcomed Sister Jansz back as directrix of Pangoengsen; and we also, Sister Jansz and I, have thanked God for his wonderful guidance in this matter. 'Tis evident, the Lord is blessing this work and it can not be otherwise, for it is his own cause, started in his name. Will he not finish his work? Moreover, there are very precious promises for those who keep the Sabbath according to God's commandment, wherefore we press cheerfully forward with explicit trust in our heavenly Father who cares for us and is able to remove all difficulties.

I will gladly inform you, from time to time, in regard to this work, because we know you take great interest in it. I thank you sincerely for your sympathy. May God bless you abundantly, together with all others who assist us financially in the prosecution of this work.

Very respectfully your obedient servant,
M. ALT.

Bethel, Tajoe, Java, Jan. 23, 1911.

The Gifts of the Negro.

[We take the following item from the *Chronicle*, a London missionary paper, which item was copied from a German missionary paper. It will be of interest to readers of the SABBATH RECORDER, since the Ammokoo family have been interested and have derived benefits from the missionary work of the Basle Society, near the Gold Coast, West Africa.—E. B. S.]

The new church of the Basle Society at Kwanyako (Gold Coast) is a striking proof of the fitness of the negro for civilization and culture. The chancel, altar and front are in mahogany lathe-work, the benches of ant-proof odum-wood, the floor solidly cemented, the walls of rammed clay, the roof of corrugated iron—all negro work, a triumph of negro industry over heathen sloth, a performance of negro civilization of far-reaching importance in this uncivilized land. This building, and many others on the Gold Coast, are not only signs of a growing Christian life, they bear favorable testimony to the mental gifts of the negro. This is not a race that is doomed to intellectual stagnation.

Nearing China.

DR. GRACE I. CRANDALL.

My journey from Honolulu to Yokohama was very uneventful. The sea was uncommonly quiet, so that I could not even have the pleasure of seasickness. The weather was delightfully warm and pleasant and a steamer chair on deck very alluring. Reading, writing and thinking were available diversions, but they all soon became tiresome. I might have studied the Chinese radicals, but concentration of mind was simply impossible in that languid atmosphere. I thought those ten days of endless ocean would never be over, but finally, by dropping one day out of the calendar, we did succeed in using them up.

It was a delight to us all when on Thursday morning, January 26, we at last sighted land again.

The entrance of the harbor at Yokohama I shall not soon forget. The atmosphere was rather hazy, so that objects on land were not distinctly visible, but the boats on the water were very interesting. There were some little sailing craft like diminutive schooners, but the distinctly Japanese boats were the more attractive. The sailboats with their three square sails, a large one in the center and a smaller one at each end, were particularly picturesque. At some distance ahead I saw what appeared almost like a large flock of brown ducks. As we came nearer, they proved to be small rowboats called sanpans. They are built with sharply pointed prow and square stern, the body rather gracefully rounded. The propeller consists of a single oar, projecting from the stern nearer one side and held in place by an oar-lock. A man or woman stands in the boat and works the oar back and forth, rolling the blade by means of a wooden peg projecting from the handle. It seems crude and yet they make very good progress with these little boats, of which there are many.

Yokohama is a rather attractive city, although to me its chief interest lay in the fact that everything was so new and strange to me. Here I had my first jinrikisha ride and was filled with wonder that men could trot along so easily and travel such distances without greater fa-

tigue. A man in Kobé told me that he had ridden sixty miles in one day in a rikisha and then his men insisted that he hire them for his next day's journey.

I did not do much real sightseeing in Yokohama. I enjoyed best seeing the people and how they did things. I visited a number of their shops and saw quantities of beautiful embroideries and drawn work. I was also interested in their kind of china painting and inlay work, at which they are very skilful. I visited one temple, which was very beautiful. The wood-carving and objects made in metals were well worth seeing.

The next port we visited was Kobé. This is more properly a manufacturing center. It had rained the night before we arrived, so that the streets were very muddy and my impressions were somewhat influenced by the slime and odor.

Among other things I visited a huge brass idol, and a temple where the people were feeding rice to an immense flock of sacred pigeons.

At noon I went back to the ship, feeling that I had had enough of Kobé. In the middle of the afternoon a Mr. and Mrs. Parrott came on board, looking for a lady physician who was expected at the Women's Union Mission here at West Gate. As I was the only woman physician on board, they were directed to me. As Mrs. Parrott knows our people here, they invited me home with them. As a result I had a very pleasant afternoon and evening. It was Sunday and they took me with them to the English Episcopal church. Mr. Parrott has charge of the English Bible House.

The following day we spent sailing through the inland sea. I wish I had the power to make you see it as I saw it. The day was beautiful and quite warm and the sea was like glass. The inland sea is the part of the ocean between the islands of the Japan group and is almost inclosed. A map will show the many smaller islands clustered along the coast south of the large island on which Yokohama and Kobé are situated. Our path lay among these to the narrow strait between the two largest islands where we went out into the more open sea reaching Nagasaki.

You can imagine how, in such a sea,

the channel would sometimes be so narrow that it seemed as though our big ship could never get through; then it would widen into a beautiful bay with many exits. There were often so many open channels ahead that it would keep us wondering which would be chosen. Often the narrowest proved to be the one.

Many of the islands are so small that they seem to be composed of a single hill rising abruptly from the sea. I remember one which was so steep that many stone steps had been built leading up from the boat-landing. The few houses just above looked as though the slightest jar would send them sliding into the sea.

One of the most interesting things was the way these hillsides are cultivated. Little fields are built in terraces all the way up to the top and, with the green crops, add much to the beauty of the scenery.

The night was so dark and foggy and the way so narrow that we made little progress. However, this was not bad because it gave us the view of the approach to Nagasaki. The harbor of Nagasaki is almost completely surrounded by steep hills, the city being built on the narrow beach and along the little valleys between the hills. I think it the most picturesque spot I have ever seen. The weather was even warmer here than elsewhere in Japan, and the vegetation was correspondingly farther advanced. The hills were all beautifully terraced and the green crops added much to the picturesqueness. Ever since I had been in Japan I had wished I could climb one of the hills. I expressed the wish to a fellow passenger and found a kindred spirit.

Our climb was rather more than we had anticipated, but the views we gained were worth a dozen such climbs. My remembrance of Nagasaki will be like the remembrance of a visit to a gallery of wonderful landscape paintings, only much more vivid.

We left Nagasaki the evening of January 31, spent the next day in the China Sea, and the morning of February 2 found us anchored in the Yangtse River.

It wasn't long before the tender came and on it were Mr. and Mrs. Crofoot. It seemed, indeed, good to see the faces of friends once more.

After nearly two hours' run we reached

the wharf at Shanghai. Here Mr. and Mrs. Davis and Miss Burdick met us. The trolley brought us almost to the doors of the mission homes where it seemed good to be.

Of my impressions of China I must write some other time.

*Shanghai, China,
Feb. 14, 1911.*

More About "Foreign Missions at Home."

REV. EDGAR D. VAN HORN.

In a former article I called attention to the splendid opportunities which are open to the American people for spreading the truth of Christianity among the nations of the earth, by evangelizing the many foreigners, who sojourn in this country for a while then return to become disseminators of that which they have absorbed and learned here. In this article I will tell what we are actually doing to meet this responsibility and especially what has fallen to us as a denomination.

I have already referred to the fact that New York City has its "Chinatown", "Little Italy", "The Ghetto", etc., where the people of these different nationalities have gathered in rather exclusive settlements. These settlements have grown until in some instances they number many thousands. The common ties of nationality, language, custom, relation and friendship have given rise to conditions which are distinctively foreign to our American life and ideas. Being under no necessity to learn the English language, these foreigners continue their own language not only in daily conversation but in the printing of their daily papers, magazines and books. They buy and sell among themselves until they become a city within a city or a nation within a nation.

The reason for this segregation may be stated in the oft repeated and truthful saying, "Birds of a feather flock together." It is the habit of man to seek environment which to him is most congenial. For this reason the foreigners huddle together while their American brothers are quite willing that they should. Whether this segregation is right or wrong I am not here discussing. I simply call attention to the fact that here is the mass, the "lump"

to be leavened by the truth and principles of the Christian religion, in order that these foreigners when they return to their own country may take with them the blessings of a higher and better civilization.

One needs to witness with his own eyes the awful conditions under which the majority of these people live to appreciate their needs. Crowded together in dark and ill-ventilated tenements, with insufficient food and warmth, we find them in conditions in which vermin, disease, vice and crime become the ravaging enemies of soul and body. Therefore their physical condition is intolerable and must be changed. They must be taught the value of fresh air, sunlight, cleanliness and nourishing food and other fundamentals of the Christian life. This is the task to which the church is now applying herself. Indirectly, legislation has been effected so that tenement houses must now be constructed so as to admit light and air to all rooms. The city schools are providing industrial training whereby the coming generation may earn an honest living. In this connection I want to speak an appreciative word of the splendid men and women who constitute the teaching force of the city. They are a self-sacrificing class of people, often performing unpleasant duties and giving in service for which no salary could compensate. Then directly the churches are maintaining in the foreign sections kindergarten schools, many of them, one hundred and fifty-three church sewing and industrial schools, sixty social settlement stations, and upwards of fifteen hundred Bible schools. Through these agencies it is hoped that these foreign masses may be shown the "more excellent way" and the vital and essential elements of the Christian life.

About two years ago our denomination came into stewardship of a mission among the Italians of New York. A group of Italian Sabbath-keepers under the leadership of Mr. Antonio Savarese was in February, 1910, organized into a Seventh-day Baptist church. This church made Mr. Savarese its pastor and through his faithful efforts has maintained, under disadvantage, services every Sabbath, Sunday, and middle of the week. One of the greatest discouragements which they have had to con-

tend against is the religious intolerance practiced by the Catholics against Protestants, common among the foreigners of New York. Lawless boys in groups, sharing the foolish prejudice of their parents, often follow the business of persecuting workers in Protestant missions. Our Italian friends have shared this persecution until at times their lives were endangered from stones and other missiles thrown into the mission room. Three times Mr. Savarese has felt compelled to move his place of meeting until at present he and his people are meeting in the Dutch Evangelical church at 159 East 112th Street, where they hope for peace and quiet in their religious worship. By such intimidation the members of Mr. Savarese's congregation have been reduced until only a few attended; but he assures us now that they will rally to the support of the work since they will enjoy greater freedom and protection. We are watching with great interest the results of his work.

Since Mr. Savarese's congregation is small and all his time is not needed for pastoral duties, he is devoting considerable time to the printing and distribution of literature dealing with moral and religious questions. Through a little paper of eight pages printed in the Italian language twice a month he is teaching the fundamental truths of social purity, patriotism, and obedience to divine law including the Sabbath. One thousand of these papers are printed and distributed in a personal house to house canvass by Mr. Savarese, who frequently finds opportunity for conversation on religious matters. If time does not admit of the distribution of all the papers in this manner, the remainder are passed out to people on the street. He has also translated and printed in the Italian language a large number of the Sabbath tracts, "Pro and Con", which he has used in Sabbath Reform work. He has also translated material from the Sabbath Reform page in the RECORDER and printed it in his paper from time to time. This work seems to me of great importance and is a commendable feature of our work among the Italian people. As a rule their homes are destitute of reading matter and I have no doubt that much of this religious and Sabbath literature gets a good hearing in many homes.

The results will be known only in eternity; but seed dropping into good ground will surely bring its harvest.

At present Mr. Savarese is working with a very old and worn-out hand press and prints his literature with great difficulty. Accordingly he is planning to buy a new foot press by which he can do better work and save valuable time. It has occurred to me that since we have no tracts printed in Italian we might ask Mr. Savarese to translate into the Italian language two or three or more of our best and popular Sabbath tracts and print a good number. Then I thought by charging a nominal price for these he could secure money to aid him in paying for his new machine and at the same time furnish our Christian Endeavor societies with literature to distribute among Italians wherever opportunity affords. In this way the seeds of Sabbath truth could be scattered in places where we never have sown.

I have written this because a number of inquiries have come of late regarding this work. We want you to know about it, although it is not yet an assured success. Surely there is a great opportunity here for foreign mission work, if we have the means, faith and courage to do it.

1043 Southern Boulevard,
New York City.

From Cosmos, Okla.

REV. A. L. DAVIS.

I recently spent a little over two weeks at Cosmos, visiting Canon City and Colorado Springs on my return home. I left Boulder on February 14 and arrived at Cosmos the afternoon of the seventeenth. Cosmos is only a few miles from the southeastern boundary of Colorado, yet by the nearest route it is 389 miles from Boulder. I went by rail to Syracuse, Kan., and then by auto-stage to Richfield, Kan., where I was met by Brother E. D. Stillman for the final twenty-five miles to Cosmos. The weather was ideal when I left home, and the trip from Syracuse to Richfield was most delightful. When I awoke Thursday morning at Richfield it was raining (the first rain of importance since last August). Later this rain turned to snow, and by the time I arrived at

Cosmos it had assumed almost the proportions of a blizzard. For the first three or four days I was practically shut in by the snow and cold—there were about twelve inches of snow, and the thermometer registered below zero several nights. But I was comfortably housed in the hospitable home of Mr. and Mrs. A. S. Thayer and so enjoyed a few days of rest.

On Wednesday evening, February 22, we began a series of meetings in the school-house, which, with one or two exceptions, were continued daily for ten days. And considering the unfavorable condition of the weather and the sparseness of population the attendance was remarkably good. A good degree of interest was manifested and sustained throughout the meetings.

I tried to present the gospel message in its simplicity, free from sensationalism. Throughout the meetings I tried to emphasize the reasonableness of the Christian religion. The last two evenings I spoke by way of contrast on "What It Costs to be a Christian," and "What It Costs Not to be a Christian." And, praise the Lord, there were several, who had not publicly professed Christ, who decided during these meetings that the cost of *not* being a Christian was so great they could not afford to pay the price, while others who had grown cold in his service indicated a desire to again take up the cross and go forward in Christian duty,—all pledging (1) to make an honest effort to forsake sin; (2) honestly to seek to know the truth, and (3) willingly to testify for him before the world.

"What of the future of Cosmos," do you ask? Well, I don't know. However, this much I do say: I am not as pessimistic in reference to this field as are some. True, there has been a large "trekking" away from this field, as most of you are aware, both by First-day and by Seventh-day people. But this "trekking" has been, for the most part, by those who went to Cosmos with the idea of speculation—taking up of homestead, "proving up," and then leaving. For many, the time for "proving up" has come, and those who have "proved up," for the most part, have left as planned. While some have sold their land, the larger part are still holding their land to make good their original purpose—speculation. But there are still nine Seventh-day Bap-

tist families living at Cosmos with about twenty children. Practically all these manifest a purpose to stay and are vitally interested in our cause there, despite the fact that this "trekking" away makes it manifestly more difficult and discouraging to remain.

I am not now a farmer, and my judgment may be of little value; but I have not seen better semi-arid land anywhere than at Cosmos. Crops are as reasonably sure there as in other semi-arid countries where land is treble the value it is as Cosmos. Kaffir corn, milo maize and broom corn are sure crops. Melon seeds can be grown with profit. Corn, wheat and most vegetables can be grown. It would seem that with a cheese factory the dairy business could be made profitable; while even now, with their large ranges for grazing, cattle-raising offers a lucrative inducement. I can testify to the fact that the people have plenty to eat.

It would seem that unless the history of our people at Farnam, in North Dakota, in Idaho and elsewhere is to be repeated here, Cosmos might become a strong church some day. It ought to be. Land is selling for from \$1,000 to \$1,200 a quarter-section, ridiculously low figures, just as it did at the places named above. Today, I am told, that same land in Farnam, North Dakota and Idaho is selling for three or four times that amount. I predict the same thing for Cosmos. It would seem that Seventh-day Baptists have had a faculty for enduring the stress and strain of the most trying years of pioneer life, only to sell out just before the rise in value of the land came. I trust it may not be so at Cosmos.

And yet, Cosmos is not a paradise, far from it. It is largely pioneer life, with the hardships that go with such a life. It is 40 miles from the railroad on the south and 75 miles from the railroad on the north. That means 30 cents a hundred for freighting, and not the best of market for produce. It costs about \$300 to put down a well, and he who is not able to do so must draw water from the wells of his neighbors. It means lack of high-school facilities for the young people. Yes, it means all this, and more too. But—a railroad is coming—sometime. A territory 120 miles wide

will not always be without railroads. Although it costs 30 cents a hundred to freight goods from the railroad, many things are sold at Cosmos just as cheap as in Boulder. And even if they do not have high-school privileges, that does not mean ignorance. They have a splendid local school, taught at present by a very capable young lady, a graduate of Milton Junction High School. Artesian water has been struck at Richfield, 25 miles north. An artesian well is now being drilled about 14 miles distant, while the state legislature has recently appropriated \$45,000 to test the three counties comprising "No Man's Land" for artesian water. Should this prove to be artesian territory it will be a godsend to that community. They have poor crops at Cosmos, as elsewhere, but they also have good crops. From what I have been able to learn, "crop failures" in the past have been due as much to the *man* as the *weather*.

With faith in the country, and recognizing our duty to "strengthen the things that remain," the last Sabbath I was with them the church and society by unanimous vote extended a call to Brother Goff of Riverside, Cal., to become their pastor. The matter has been laid before the Missionary Board and we trust in the near future Brother Goff may be on the field.

1634 Walnut Street, Boulder, Colo.,
March 14, 1911.

Letter From the Treasurer.

Editor of the SABBATH RECORDER,

DEAR BROTHER:—While, as Treasurer of the Seventh-day Baptist Missionary Society, it is a pleasure, in making my first monthly statement to the RECORDER, to show a balance with no outstanding notes, it should not be taken for granted that the Missionary Society is to remain out of debt beyond the present quarter. The denomination has responded nobly to the Missionary Society's call for help, but it should be borne in mind that the March statement is the last one to be made before the end of the quarter and that on April 1 there will be bills due and payable to our workers on various fields, amounting to over \$1,700; so that unless the society's income for the next few days is much larger than

we anticipate, it will be necessary to borrow money again in April to meet the society's obligations.

Cordially yours,
S. H. DAVIS,
Treasurer.

Treasurer's Report.

From January 18, 1911, to March 1, 1911.

S. H. DAVIS, Treasurer,
In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

<i>Dr.</i>	
Balance in treasury, Jan. 18, 1911	\$ 996 77
Nile Sabbath school	5 00
First Alfred Church	27 75
Gentry S. D. B. Church	15 00
Seventh-day Baptist Young People's Board	110 00
E. C. Knapp	13 00
Farnam (Neb.) S. D. B. Church	16 66
Chicago (Ill.) S. D. B. Church	15 00
Cumberland S. D. B. Church	5 00
Mrs. E. L. Noble	1 25
Mrs. Della McCall	2 00
Mr. Chas. R. Voorhees	3 00
Lucy E. Sweet	2 00
Mrs. H. Alice Fisher	50 00
Middle Island S. D. B. Church	1 19
Milton Junction S. D. B. Church	73 81
New Market Junior C. E. society	1 00
Garwin S. D. B. Church	5 36
Mrs. J. W. Crosby	1 00
Mr. J. W. Crosby	5 00
Waterford S. D. B. Church	5 00
First Hopkinton S. D. B. Church	30 85
Hebron (Pa.) S. D. B. Church	7 41
American Sabbath Tract Society	100 00
American Sabbath Tract Society	5 85
Mr. and Mrs. Herbert Polan	5 00
Mrs. Geo. S. McKee	2 80
S. D. B. Church of Shingle House, Pa.	2 98
Woman's Executive Board	327 00
Brookfield S. D. B. Church	15 00
Salemville Sabbath school	2 00
Richburg S. D. B. Church	6 32
H. A. Place	5 00
Mrs. Olive A. Barber	2 00
New Market C. E. society	5 00
Theo. A. Gill	4 00
Mrs. D. R. Coon	20 00
Attalla (Ala.) S. D. B. Church	9 00
Shingle House (Pa.) S. D. B. Church	7 11
Pulpit subscriptions	6 63
Plainfield S. D. B. Church	33 03
Marlboro C. E. society	5 00
Estate of Mrs. Jane Davis	46 65
Junior C. E. society of Farina, Ill.	1 55
J. S. Kagarise	50 00
Mrs. C. S. Swedin	6 00
Income from Permanent Fund	826 82
Total	\$2,838 29

<i>Cr.</i>	
A. L. Davis, salary	\$ 97 30
R. S. Wilson, salary and expense	96 46
P. B. Hurley, salary of E. F. Loofboro	37 50
L. A. Platts, salary	62 50
G. H. F. Randolph	75 00
G. P. Kenyon, salary	25 00
Mrs. M. L. G. Churchward, salary	25 00
L. D. Seager, salary	45 00
W. L. Davis, salary	50 00
L. A. Wing, salary	12 50
Wilburt Davis, salary	75 00
M. C. Mudge, salary of G. W. Burdick	25 00
Madison Harry, salary	37 50
J. A. Davidson, salary and expense	133 35
Agnes Whitford, salary of G. F. Bakker	12 50
C. C. Wolfe, salary	25 00
William Saunders, salary of R. R. Thorngate	18 75
T. S. Hurley, salary for J. T. Davis	25 00
J. H. Hurley, salary	87 02
Mrs. Horace Stillman, salary of Mr. S.	37 50
Treas. Alfred Seminary from Farnam Church	1 04

Washington Trust Co., Note	500 00
J. J. Kovats, salary	20 00
E. B. Saunders, Cor. Sec., salary & exp.	105 00
D. B. Coon, salary	50 00
R. R. Thorngate, from Theological Student Fund	50 00
Edwin Shaw, sec. appro. for Mr. Booth	50 00
Washington Trust Co., Appro. for Mr. Booth	50 50
Washington Trust Co., Note	500 00
L. F. Randolph, expense to Joint Committee	6 40
S. H. Davis, expense to Joint Committee	6 25
Ira B. Crandall, expense to Joint Committee	5 90
Industrial Trust Co., for Eugene Davis' return	400 00
Treasurer's expense	32 05

	\$2,780 02
Balance, March 1, 1911	58 27
	\$2,838 29

No notes outstanding March 1, 1911.
S. H. DAVIS,
Treasurer.

Don't Give Up.

An aged woman was supposed to be on her deathbed. Her life had been one of particular usefulness in many directions—she had worked hard, age had come upon her, and she felt her service was past, and that there was nothing more for her to do, so she began to regulate her affairs and prepare for the end. As she lay on what she thought was to be her deathbed, her son came into the room. The feeble woman raised her eyes and looked upon him as she murmured, "My dear boy, my time has come." "Why do you think so, mother?" he inquired. "Because there is nothing more for me to do," she wearily explained. "Oh, yes, there is, mother, something more for you to do, some one wants your help. An aged Jew was here yesterday, begging for your assistance. He is in want; can you not help him?" On hearing this, the apparently dying woman exclaimed, "I shall help him, I shall help him, send for him immediately." When the old man came, she arose from her bed to minister to his wants. She now felt that her usefulness was not past; she willed to do more, so the vigor of life returned to her limbs and she lived eight years longer to help all who came to her door for material assistance or helpful advice.—*The Christian Herald.*

"Real growth of character comes as so many gifts of God come—by the way. In doing what we believe to be God's will for us, many things lie in the straight line of that fidelity. Every unselfish act makes unselfishness more possible."

WOMAN'S WORK

MRS. GEORGE E. CROSLY,
Contributing Editor.

A Mile With Me.

Oh, who will walk a mile with me
Along life's merry way?
A comrade blithe and full of glee,
Who dares to laugh out loud and free,
And let his frolic fancy play,
Like a happy child, through the flowers gay
That fill the field and fringe the way,
Where he walks a mile with me.

And who will walk a mile with me
Along life's weary way?
A friend whose heart has eyes to see
The stars shine out o'er the darkening lea,
And the quiet rest at the end of the day—
A friend who knows, and dares to say,
The brave, sweet words that cheer the way
Where he walks a mile with me.

With such a comrade, such a friend,
I fain would walk till journeys end,
Through summer sunshine, winter rain,
And then? Farewell, we shall meet again!
—Henry Van Dyke.

We publish this week a letter from Mrs. Lucy Carpenter written in Hongkong, China. The letter is furnished by Mrs. A. B. West, who assures us that it has never before been published. It bears no date, but must have been written during June and July, 1847.

This and several other letters from Mrs. Carpenter have been treasured for years by a cousin of Mrs. West who was also a cousin of Mrs. Carpenter. This lady is now eighty-seven years old and has been a "shut-in" since the early years of her life. During all these years she has taken great comfort in her correspondence.

The letters from Mrs. Carpenter were written to her and to her sisters; but the sisters have gone to their reward, and the letters have been left to her. She calls them "just home love-letters." Although she is not now, and never has been, a Seventh-day Baptist, she writes that she is glad to send her letters and will try and find others to help our women in writing the life of Mrs. Carpenter.

From Private Correspondence of Mrs. Lucy Carpenter.

MY BELOVED COUSIN HANNAH:

Well do I remember with what heartfelt impatience I used to await the interval that must elapse between the writing and answering of letters, when only a few hundred miles separated me from the beloved correspondent, or perhaps only a few scores. How think you it is now when the distance is increased to many thousands—when even the whole diameter of the globe separates us? Already six long months have passed since I have known of their welfare. It is possible that some are in their graves; many have experienced changes as painful as my own—yet I can not call mine *painful*, as yet. We have been wonderfully blest with health, peace and safety; and although now in the midst of threatenings, I apprehend no danger.

The island is wonderfully blest just now with volunteer troops, standing armies, and officers. Yet we trust not in man or make the arm of flesh our stay. We have no wars, but plenty of "rumors of wars," which I doubt not are often circulated for effect. Should a rupture actually happen, we should feel as safe here as anywhere in the south of China. The northern ports are not much affected by the disturbances, but this has no influence in making us wish to go north. We have other battles to fight, another warfare to accomplish, and our weapons would ill become the strife of these mailclad armies that everywhere surround us. Yet I would that their own were exchanged for these, and that principalities and powers were all subject to the King of kings, the Lord of lords.

Monday, 28.—This letter, dear Hannah, has lain by for want of health to finish it. I believe I have been nearer sick than for years before; and although I never had what we call a fever, yet I am sure I came near it this once. We made use of the remedies which I had learned to consider most successful in our own country and I am now well again. Mr. and Mrs. Wardner are as kind to me and as attentive as the nearest ties of relationship could make them. It has been painful to give them so much anxiety as this indisposition has done, but I believe they both feel amply rewarded for all they have done and suf-

ferred for me. But I am well now, thanks to their kind care and the blessing of my dear heavenly Father. He has been very kind to us; what shall we render to him for all his benefits?

My appetite is excellent and I eat whatever comes in my way. Would you like to peep at our bill of fare for the day? We are so very uniform that you will hardly need more. For breakfast we have rice, baker's bread (excellent), eggs, tea, sugar and often tomatoes, sometimes butter; for dinner all these with the addition of sweet potatoes and a dessert of bananas or lichi (the best fruits of the country); for supper the same as for breakfast, exclusive of eggs. We occasionally for variety have fowl or beef or fish, but we have little relish and still less need for animal food in this warm climate. Milk I have not yet had, although it is to be had, such as it is, but too costly, and withal too much compounded to tempt my appetite. This kind of money-making seems to be understood the world over. Of fruits we prefer the banana, on the whole. The taste is about equally divided between that of a fine muskmelon and rich pear. I have seen them in New York, but they were poor samples of the fruit in its own tropical clime. They are cheap and we indulge in eating them unrestrainedly. The lichi looks like an enormous great strawberry. It is thus described by Davis: "By the side of the yellow plantain (banana) was seen the *lichi* of which the strong, rough and bright crimson skin defends a stone enveloped in a whitish pulp, which for its fine aromatic taste is superior to most of the tropical fruits." The banana and plantain, although differing specifically, are so nearly the same that we use the terms indiscriminately. We are surrounded by a variety of other fruits, but they are mostly gathered too soon, and we do not care to buy or eat them. A very small orange called mandarin orange we like very much.

I would like to have you sit by my window awhile and look out—mostly just now to see the way houses are built here. That, like everything else, must be done from a copy. All the good buildings here are of stone or brick; yet before it is commenced they put up a pattern of bamboo, and put on the roof. A very large house of this

description is now in progress near us. This ghostly type of a future substance, or rather this skeleton which is yet to be clothed upon, would I know interest you much. The graceful outlines, like the finished sketch of a future landscape, would give you a perfect design in a correct and elegant manner. Every variety of clothing is made in the same way. A lady carries a dress to the mantua-maker (always a man) with the material for another, and if it is sufficient, the dress is made to order. Gentlemen do the same, and I have heard of some queer mishaps when the pattern chanced to be mended; although it were upon the elbow of a coat and the order should be for a dozen new ones, the ill-fated patch would, like the plague of leprosy in olden time, be found in the whole lot.

July 1.—Yesterday we received a most welcome letter from Mr. C. He was almost 22 days going up, but is well and seems quite happy. He does not yet call us to follow him, but promises us another letter soon, which will decide.

July 8.—We received, a few days since, another letter from Mr. C., inviting us to join him at Shanghai. He is much pleased with the place, and was making preparations for settling permanently there. And now imagine the anxiety with which we shall await an opportunity to go. In a community small as ours the absence of one is severely felt. Yes, dear Hannah, one should be banished or imprisoned in order to appreciate fully his attachment to friends and country. Why should we, poor sojourners of a day, aliens from our rightful home, be so attached—so fondly cling to the dear dying ones around us? O Hannah, dear Hannah, who would live always? And yet how difficult it is for the fond, frail heart to leave all and follow Christ. How often do I repeat to my dear husband or he to me those lines:

"The fondness of a creature's love,
How strong it strikes the sense;
Thither the warm affections move
Nor can we draw them thence."

Can these affections be all earthly? Will they not rather abide with us, but sanctified, purified, perfected, in a better world where friends shall be reunited, beyond the reach of change, of sin and death and life-

long separations? And is not this enough?

The American Consul, Mr. Bush—by the way, an excellent man and warm friend of ours—sent a note yesterday requesting my letters by tonight, so I shall be too busy to do justice, I fear, to any of them. Could I only know of your health and welfare, could I know how my dear friends are situated at home, I would not ask for more. But this is my trial, and by far the most painful I have experienced. . . . Are you not well enough to go to "Uncle David's*"? Oh, do visit them—and talk about me. But don't talk sad things; speak of me as just outside the door, we shall soon meet again. . . . I hope to hear from you all soon now. Two American ships, one from New York and another from Boston, are daily expected. Surely they will have letters for us. And now adieu, my dear cousin, for awhile. May your health be restored, and life with all its joys be yours for long, long years to come, and meet in a better world.

Your ever affectionate cousin,

LUCY.

Hongkong, China.

Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, March 12, 1911, at 2 o'clock p. m., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, Edwin Shaw, F. J. Hubbard, J. D. Spicer, D. E. Titworth, H. N. Jordan, C. W. Spicer, J. B. Cottrell, E. D. Van Horn, Nathan H. Randolph, T. L. Gardiner, Jesse G. Burdick, W. C. Hubbard, Asa F. Randolph, F. A. Langworthy, A. L. Titworth.

Visitors: Rev. Ira Lee Cottrell, Alburn H. Burdick, Byron Burdick, Milton Randolph.

Prayer was offered by Rev. H. N. Jordan.

Minutes of last meeting were read.

The Supervisory Committee reported that there was nothing especially new in matters at the Publishing House.

Report adopted.

*Mrs. Carpenter's father was "Uncle David" Clarke.

The Committee on Distribution of Literature reported that tracts had been sent to a number of persons on request; that several tracts the supply of which had been exhausted had been reprinted; that \$9.50 have been received from the sale of SABBATH RECORDERS by E. G. A. Ammoko; that the sale of *Spiritual Sabbatism* for the month of February was only \$3.00; that nothing definite has yet been done towards establishing a tract depository at Battle Creek, Michigan; that few responses have been received from the persons who are receiving SABBATH RECORDERS on the Gold Coast, Africa; and that it seems advisable to discontinue a large part of these free subscriptions.

Report adopted.

The Joint Committee reported that no meeting has been held since the February meeting of the Tract Board, but that under the direction of the committee, Joseph Booth at Sea Point, near Cape Town, S. Africa, was superintending the interests of the Tract and Missionary Boards, teaching young Africans, preaching, distributing Sabbath literature, and dividing among a number of native preachers in Nyassaland the financial help sent by the Boards. He is seeking by definite reports from each of these preachers exact information as to the number of Sabbath-keepers in their respective localities. He is submitting an itemized statement of the expenditure of the funds sent to him by the two Boards. Nothing definite can be reported concerning the sending of a man to Africa from America at the present time.

Report adopted.

The Treasurer reported amount of cash on hand, and a notice from the executors of the will of the late Mrs. Eugenia L. Babcock (Mrs. George H.) of a bequest to the Society, as per the following sections from her last will and testament:

Twelfth. I give and bequeath to the Board of Trustees of the Seventh-day Baptist Memorial Fund duly incorporated and located in the City of Plainfield and State of New Jersey, and their successors, the sum of Forty-Five Thousand Dollars, IN TRUST, the interest, income and dividends only from the same to be used as follows:

To the American Sabbath Tract Society the income from Ten Thousand Dollars thereof;

Fifteenth. For the purpose of enabling my Executors conveniently to carry out the intention of this will, to pay my debts and do distribute my estate hereunder, I hereby give and bequeath unto them, my said Executors and the survivors and survivor of them, all of the shares of stock which I have or to which I may be entitled at the time of my decease in the following named companies and corporations, to wit: The Babcock and Wilcox Company, a corporation organized under the laws of the State of New Jersey, with its principal place of business in the State of New York at No. 185 Liberty Street, Borough of Manhattan in the said

county and State of New York, Babcock and Wilcox, Limited, a corporation of London, England, Ludowici-Celadon Company (excepting forty shares hereinbefore bequeathed to Myra L. Clarke), and my shares of stock in any and all other corporations of any different name or nature; and in case I shall sell any of the shares of stock referred to in this paragraph, the moneys or other proceeds realized by me on any and all such sales to stand in the place and stead of the shares so sold: IN TRUST, however, for the following uses and purposes, to wit:

My said Executors shall hold said stock in said several corporations, and the moneys or other proceeds realized by me on any sale or sales thereof made by me as aforesaid, and collect the income and dividends therefrom and apply the same to the settlement of my estate, with full power to sell and dispose of any and all shares of stock in any and all of said corporations except the Babcock and Wilcox Company and the Babcock and Wilcox Company, Limited, aforesaid. My said Executors shall hold the stock of the two companies last named and shall not sell or transfer the same except in case of actual necessity but shall draw the interest, income and dividends therefrom as they severally become due, during such period as shall be necessary to fully complete the settlement of my estate, and shall apply the same together with the interest or income from the time of my death on the moneys or other proceeds realized by me on any sale or sales of any and all shares of said stocks made by me, as follows:

They shall pay therefrom during said period annuities as follows:

To the American Sabbath Tract Society, the sum of Five Hundred Dollars.

And if it should happen, during the period which it is necessary for my Executors to hold said shares of stock in the two last mentioned companies as aforesaid, that any of the dividends thereon should be paid by the issue of new stock in lieu of cash dividends, such shares of stock so issued for dividends shall be apportioned, transferred and delivered to the several persons and societies named in this paragraph of my will as annuitants, in the same relative proportions and values as the annuities herein given bear to each other.

He also reported that he had received the first quarterly payment under the will of \$125.00.

Report adopted, and by a rising vote it was voted that in this connection we express and place upon our records, our heartfelt appreciation of this bequest of Mrs. Babcock.

The Corresponding Secretary reported that he had sent a request to the superintendents of all our Sabbath schools, asking that in place of the review lesson for March 25, each school should study a special lesson on the Sabbath. Replies had been received from nearly all the

schools stating that they would gladly adopt the plan.

Correspondence was presented from Joseph Booth, Cape Town, South Africa, including his first financial statement; from E. G. A. Ammokoo, of Tuskegee Institute, Ala., requesting copies of the RECORDER, books and tracts; from Rev. D. W. Leath, thanking the Board for remitting a balance due from him on his recent tract; from Mrs. Elmer Kemp enclosing \$10.00 for tract work; from Rev. Geo. Seeley, with monthly report on his work in Canada; from Secretary E. B. Saunders with monthly report; from W. T. Whitley of Preston, England, offering to furnish six articles relating to Seventh-day Baptist history in England, 1595-1695; from Mrs. Minnie G. Churchward; William E. Best; R. Martz; J. A. Davidson; Marie Jansz; A. E. Webster; Rev. W. D. Burdick, and C. J. York.

A bill for postage of the Corresponding Secretary of \$5.05 was ordered paid.

Voted that we request Editor T. L. Gardiner and Secretary E. B. Saunders to represent our interests at the coming associations.

D. E. Titsworth read a letter to Joseph Booth, from Charles B. Domingo, of Angoniland, B. C. A.

T. L. Gardiner, Edwin Shaw and Corliss F. Randolph were appointed a committee, with power, to consider the matter written of by W. T. Whitley.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

"It saves much hard work in keeping heavy bedclothes tidy under the usage they ordinarily receive from the boys and hired men, to have a breadth of muslin or calico firmly basted over the upper end of quilts and bed comforters. This can be removed often and washed with much less work than to put the whole big comforter in the tub."

"The boys and girls get enough hard knocks out in the world without your being stern and harsh with them. Let your home be to them a shelter and a refuge from the storms of the world."

YOUNG PEOPLE'S WORK

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

Painting the States White.

REV. HENRY N. JORDAN.

Prayer meeting topic for April 8, 1911.

Sunday—Law versus lawlessness (Rom. xiii, 1-6).

Monday—Putting off evil (Rom. xiii, 12-14).

Tuesday—Power of the vote (Ezra vii, 25-27).

Wednesday—Boycott the trade. (Rom. xiv, 19-23; Dan. i, 8-13).

Thursday—The debauched nation (Ezek. xxii, 23-31; Amos vi, 1-6).

Friday—The redeemed commonwealth (Isa. lxi, 4-9; Zech. xiv, 20, 21).

Sabbath day—Topic: Painting the States white (Psalms xiv and xv). (Temperance meeting.)

The topic is timely. It suggests both opportunity and large responsibility to thoughtful, influential people. Here is suggested a plan, novel it is true, but still possible when carried out by earnest workers. When the topic is realized it will be demonstrated that Christians, Endeavorers and all, are really and truly at work and at prayers for "Christ and the Church."

Recently I saw a map of the United States which was prepared by some statisticians whose object was to show how the States stand on the liquor question. I felt ashamed when I saw New Jersey painted black along with Pennsylvania and Nevada while all the other States were in white. Think of it! in these three States there are no adequate laws on the statute books which give the citizens the right to say, whether or not the liquor interests shall dominate our legislatures, courts of justice, police, and ride roughshod over the rights of communities and the sacred relations of homes. One-half hour ago I read a statement in the morning paper that the "Jersey Legislature agrees to drop local option." What if it does? The people of the State will not. We have Prohibitionists "hard at it" in this State while the local optionists are "a live wire." This explains, in part, why the brewers and other influential liquor men are worried and

are urging high license or the "model license" as a sure and sane method of meeting and overcoming the objections of temperance people.

But, young people, we do not believe a question is ever settled until it is settled right. Compromise with evil is virtually surrendering to its sway and will. Therefore, there must come from organized Christianity a determined declaration that the organized forces of wickedness, traffickers in the spoils of appetite, virtue, morals, will be fought to a finish. The honor and safety of our citizens, States and Nation are at stake. The tactics of those who would debauch everything honorable and pure might be studied and thwarted. A campaign of education much be carried on constantly. Unintelligent, spasmodic, misdirected methods will never avail in rooting out and abolishing the strongly entrenched liquor interests. We Christian people into whose hands God has placed the responsibility of conserving and upbuilding the physical, moral and religious forces of our land must so unite in our efforts to wipe out utterly this national disgrace and crush effectually the work of the brewers and distillers and their allied interests, that our designation shall not be religionists "having a form of godliness, but denying the power thereof." But we shall delight to be known, far and wide, as a people determined upon a course, as part of our religion, of putting every State in the ranks of those abolishing the manufacture and sale of liquors.

The signs of the times are hopeful to the friends of temperance. Nebraska has won in a splendid fight against liquor domination. Tennessee has recently declared for state-wide prohibition. So also has Oklahoma. California for the first time in her history has taken her place in the local-option ranks. Liquor and temperance people look with surprise on the rapidity with which the rural districts of New York are going "dry." So, in spite of some reverses, it really looks as though the efforts of the friends of justice, sobriety, purity and righteousness are to see their faith, prayers and good works rewarded.

HINTS TO THE LEADER.

(a) Won't you plan for *this* and *every* meeting at least a week in advance?

Select your helpers and assign their parts.

(b) For this study, ask some good user of the crayon to put a map of the United States on blackboard. Leave New Jersey, Pennsylvania and Nevada in mourning.

(c) Different members may be given such topics as High License; The Dispensary System; Local Option; Prohibition, and their purposes.

(d) Study methods employed by your own State for dealing with the liquor situation.

(e) Determine the causes that hinder the progress of the temperance ideal.

SOME QUOTATIONS.

"The liquor business is on the defensive; its representatives are, for the most part, lawless themselves and in league with lawlessness. They are in partnership with the gambling hell and the brothel. They are the most corrupt and corrupting influence in politics, and I shall not, by voice or vote, aid them in establishing a reign of terror in this State."—*William Jennings Bryan*, 1910.

"It is no more respectable for a young man to drink than for a young woman. Let us have a 'white life' for both."—*Christian Endeavor Topics*.

"Paint is on the surface. The States will really be painted white when, as a people, we come to hate liquor with all our hearts. Then we shall be white clear through."—*Christian Endeavor Topics*.

"A State to prosper, must be built on foundations of moral character; and this character is the principal element of its strength, and the only guarantee of its permanence and prosperity."—*J. L. M. Curry*.

"When the saloon goes, animalism is stricken. The people demand that literature shall discard it. Liquor advertisers release their grip on the press. Original ideals of journalism take control. Schools and colleges prosper as they should, and youth of power will be their increased product."—*Anon.*

"Righteousness exalteth a nation; but sin is a reproach to any people."—*The Bible*.

Why I Am a Christian.

"Ready always to give answer to every man who asketh you a reason concerning the hope that is in you." How many of

our young people, I wonder, are able to do this? Often to the question, Are you a Christian? comes the answer, "I hope so", or "I try to be." It would be quite astonishing to hear the reply to "Are you married?" "I hope so", or "I don't know." We know that we are earthly children. Is it not as reasonable to know whether or not we are children of God? The Word of God does not leave us in the dark, and we ought to be able to give as confident an answer to the former question. Young Christian friends, study your Bibles and let Jesus have such access to your hearts that you can give always a reason for the hope in him which you possess.

Why I Am a Seventh-day Baptist.

We ought also to be able to give a reason for our faith in keeping the Bible Sabbath. I am wondering, if one disturbed on the question should come to you, asking for light and why you keep "Saturday for Sunday", what you would say and if you could take your Bible and sit down with him and lead him into an understanding of the truth. Would you be able to give an intelligent answer? Too often, like many members of political parties, we belong because father did. That may all be very well so far as it goes, but it does not go far enough. That kind of Sabbath-keeping usually lasts only until the boy or girl has grown up and gets away from home and among strangers, or until some promising position turns up. On the other hand there are hundreds of loyal young Sabbath-keepers who are so because of a conviction. Now, let us have, through this department, at least a hundred answers (more will be better) to the question, Why do I keep the Sabbath?

DON'T

lay this down and say, "A and B will answer this." This means *you*. Don't say, "When I get time I will write my answer." Don't wait. Do it now.

A Matter of Conscience.

I.

Allow the Milton Junction Y. P. S. C. E. to introduce to you Uncle Ben and his nephew, Joe. You will soon be close friends of these real human characters that Mr. Fred Ainsworth of Monroe, Wis., has

Salem College Notes.

The basket-ball boys are not feeling much like crowing at present and wish to be excused from giving a report this month.

February 20 Mr. Brigham, of New York City, gave a musical entertainment. One-half the proceeds from the lecture were turned into the college treasury for the purpose of buying books for the library.

The state annual Y. M. C. A. convention was held at Parkersburg, March 2-6. We were represented by eight members from our association with President Clark at the head of our list. They brought back many new ideas, new life and an overflow of inspiration.

The Junior class was very hospitably entertained at the home of Professor Bond, February 27. The Professor seemed to be much pleased to have the class with him once more. Its members had been started out in school life with him as class adviser when they were verdant Freshmen.

The winter term closes March 16 and the spring term will open March 21. A much larger attendance than ever before is expected for this term.

News Notes.

GENTRY, ARK.—Pastor Davis has been visiting lone Sabbath-keepers in Oklahoma. There are enough scattered Sabbath-keepers in Oklahoma to make a strong church.—Elder Ernst supplied the pulpit last Sabbath.

COSMOS, OKLA.—The Rev. A. L. Davis of Boulder, Colo., has been visiting us, and left, March 5, for his home. The church has been strengthened by his visit. A call has been extended to Brother Ira Goff to become pastor of this church. A subscription paper has been circulated and it is greatly hoped he will return.

WALWORTH, WIS.—We had sixteen conversions and baptisms during the recent revival. Twenty-three members have been added to the church, and several new members have joined the Christian Endeavor society.—A business meeting and social gathering was held at the home of William Crandall, March 2.—We are looking forward to a Christian Endeavor rally of our four southern Wisconsin churches, Milton, Milton Junction, Albion and Walworth, to be held with us March 26. We are anticipating a large attendance.

CHICAGO, ILL.—Baptism was held early in the year. Thirteen have been added to the church since our last report.—A monthly social will be held at Doctor Post's, February 23, and a fine musical program rendered.—Pupils of the Misses Ordway and Post gave a creditable re-

presented to us in the story, "A Matter of Conscience." When you have read it you will feel as if you had actually listened to this sympathetic old uncle and his six-foot nephew in their talks on a certain matter of conscience.

Doesn't this sound human? Uncle Ben and Joe are talking about Joe's recent stand for the true Sabbath. Uncle Ben asks:

"And it's a matter of conscience with you?"

"To be sure, it is. I'm not doing it for fun."

"Then in that case, all I have to say is, 'Go ahead in the light the Lord gives you, and God bless you.' I don't imagine every one will feel that way towards you though."

"No, that is the most galling part of it. In the minds of the best people I am associated with thugs, lawbreakers, saloonists, etc. The less reasons they can find to support their own belief, the more bitter they are against me."

"Yes," chuckled the old man reminiscently, "last Sunday afternoon I went around to Bill Downers. Deacon Stearns had come over there and he and Bill were setting out by the barn watching you harrowing. You'd better believe the conversation wasn't flattering. The Deacon said it spoiled his peace of mind so that he couldn't enjoy any Sabbath peace at all. I've noticed, too, that the weather's been better for work Sundays than Saturdays. P'raps that helped rile the Deacon. The more they talked, the worse they felt. They bemoaned the fact that our Sunday laws were so lax that they couldn't even put you in jail. They had you in the bottomless pit all right, and were preparing to dance round the fire. I don't know what else they would have done to you if Bill's colts hadn't come up to drink, and the Deacon saw a dead match to one he's got. I don't believe either of them thought of you again. I knew it was a gone case from the start, for Bill's been wantin' for a year to get hold of that black pacer of the Deacon's. It was only a question of who could fight shy the longest and get the best end of the bargain."

"Traded horses Sunday, did they?"

"Huh! I should say not. I guess, Joseph, you don't know Deacon Stearns. He nor Bill either, ain't green enough for that. They only agreed that on Monday morning Bill should bring over the colt and two heifer calves and ten dollars, and the Deacon would then trade the black pacer for them. It being Sunday, and no bargain made, of course they couldn't pay down anything to bind it, so they shook hands on it that neither of them would back out when it came time to trade."

Write Miss Mercy Garthwaite, Milton Junction, Wis., for an introduction. This story is published in leaflet form and is distributed by the Christian Endeavor society for 5 cents a copy or 3 cents a copy in numbers of 50 or more.

cital at Kimball Hall, March 11.—Rev. J. J. Kovats made a missionary trip to eastern Missouri last week.—Dr. E. Stillman Bailey gave a fine address before the Brotherhood, March 5, on his experiments with radio-activity. The meeting was held at Doctor Van Horn's.—The Hon. J. C. Bartholf preached a very helpful sermon, March 4. He is spending several weeks here in home missionary work.

The More Excellent Way.

ELIZABETH L. CRANDALL.

No one who has been truly converted and has had experience in the Christian life can deny that it is a good way to walk in. Yet how many are satisfied to stumble along the outer edges of the way, tripping over obstacles that might easily be avoided if they would break away from old associates and habits that, although not positively sinful, retard their progress in the divine life.

Isa. xxxv, 8 suggests a picture of a common country road which aptly illustrates the way of the Christian: "And an highway shall be there, and a way, and it shall be called The way of holiness."

In most country roads the center of the way is cleared for travel. Stumps, stones and other debris have been removed, bridges have been built across streams, hills have been cut down to a reasonable ascent, by every means possible the way has been smoothed, graded and improved to facilitate safe and easy travel, while on either hand may be seen stones, bogs, ditches and many other menaces to travel should one attempt to leave the "way within the highway."

A man was once riding a bicycle along a country road. At the beginning the side of the highway seemed more favorable for wheeling than the graded middle track, so he chose the former. All went well for a time but at length, while going swiftly down a grade, he saw a stream before him. Being unable to dismount at so great a speed he looked with horror upon the danger he was rushing into. Just as he approached the brink of the river, with a mighty effort he threw himself from the wheel, escaping with a few slight bruises what would have been certain death. Glad was he then to clamber into the prepared way to resume his journey.

The Christian who takes the apparently

easy way to heaven will find that the safe way is not always the way with an easy beginning, and happy is he who at once discovers the way of holiness and, though it may be with difficulty and some heartache for the things once held dear, by way of consecration laying aside every hindrance, steps up by faith into the more excellent way of divine love.

To be sure, some progress may be made along the side of the way, there being frequent stretches made smooth by love; but how difficult and slow the progress when temptations come and the way is roughened by stones of adversity, bogs of unbelief, and stumps of old evil habits: and sooner or later there is sure to come a time when some insurmountable obstacle will present itself, the only way of escape being to get into the middle of the way, "the way of holiness."

How many, alas, close their eyes to the grand possibilities at hand and rush headlong into rivers of temptation or sullenly give up the attempt to walk in the way of righteousness, thus deliberately dooming themselves to destruction and despair.

How different the progress of the one who enters the way of holiness! The same obstacles may be seen but how powerless to harm, since the eye of faith sees a clear track to the heavenly goal. Turbulent streams may cross the highway, mountains loom ahead, but while the angry waters roll and lash the bank on either side, Divine Love has bridged every chasm, and as the mountain is approached, a way, straight and narrow but illumined by love divine, leads safely and surely up its steep ascent. And when the plains above are reached, how trivial seem the objects that at first had appeared so formidable.

Let us not try to see how much of the old life we can cling to while walking in the King's highway, stumbling and falling as we painfully make our way through the thorns and underbrush of temptations that come to half-hearted Christians; but let us leave the old life entirely behind, rid ourselves of everything that is sinful and unchristlike, and let the Spirit of God lead us in the more excellent way of love divine, the way of holiness.

Kilbourn, Wis.

DENOMINATIONAL NEWS

Pastor Prophecies Change.

The Rev. A. E. Webster, pastor of the Seventh-day Baptist church, declared Illinois would not allow the disgrace of Lorimerism to continue. He spoke yesterday from the text, "Let Us Alone," and called that the only answer given to the charge of corruption.

"Professional politicians of the corrupt type say, 'Let us alone,'" he said. "Was it Senator Lorimer or men of his stripe who demanded that an investigation of his election at Springfield be made? No. That demand had to come through the Legislative Voters' League, an organization of clean citizens. Did the senator himself take the stand before the investigating committee, in session in Chicago, and attempt to throw light on the situation? Not to any noticeable extent."

"Lorimer is only too anxious to be let alone, but will the people do as he wants? Will not the presence of this splinter in the body politic pain and fester until the organism revolts?"—*The Chicago Tribune.*

Several papers both in the East and in the West have published very favorable comments on the work of Prof. Wayland Wilcox as a lecturer, impersonator, and reader in literature. We also notice high commendations of his work by several leading educators in this country. Brother Wilcox is at liberty to visit towns near enough to Alfred to allow him to go without interfering with his duties in the University. His work is appreciated wherever he goes.

Rev. Henry N. Jordan of New Market, N. J., has been spending a few days in home mission work with the church at Salemville, Bedford Co., Pa.

We notice by the North Loup *Loyalist* that Mr. Henry E. Davis and wife, parents of Eugene Davis, who had to leave China on account of ill health, have gone to Los Angeles, Cal., to spend some time with Eugene and his wife. Eugene is reported to be doing well since his return to the homeland.

Some time ago the boys' class in the Seventh-day Baptist Sabbath school taught by Pastor Shaw challenged the classes of Mesdames Shaw and Babcock to a membership and attendance contest, the losing side to banquet the winners. Of course the boys won, and last night at the church the girls carried out their part of the agreement.—*North Loup Loyalist.*

Dr. W. J. Hemphill was quite seriously hurt Friday of last week. While making a call out on Davis Creek, and while going down a hill, the tongue of his buggy broke. The broken piece ran into the ground and the Doctor was lifted high and dry with the buggy and deposited by the side of the road. The team ran to Matt Brown's and when he recognized them he started to find the Doctor. He found him by the side of the road somewhat dazed, but with no serious injury except a severe shaking up—a shaking up which has kept him confined to his bed much of the past week. He is getting along as well as could be expected, but it will be some time before he is himself again.—*North Loup Loyalist.*

Rev. L. F. Skaggs of Boaz, Mo., writes: "I have been sick for the last eighteen months. A good portion of that time I have been confined to my bed; have not improved in health yet. There has been no preaching at the Delaware Seventh-day Baptist church at Boaz, Christian County, Mo., for eighteen months. No one of our missionaries has visited this church for three or four years. There are six resident members."

Rev. Clayton A. Burdick of Westerly supplied the desk of the Seventh-day Baptist church at Ashaway on the Sabbath and preached a sermon which was appreciated and enjoyed by all who heard it.—*Westerly Sun.*

"The Fifth Avenue Bank, New York, has adopted stringent temperance rules prohibiting the employees from drinking intoxicants at meals, visiting saloons, race-tracks or evil resorts of any kind."

"He can not trust God for his past who is trembling as to the future."

HOME NEWS

DERUYTER, N. Y.—A merry company took possession of the home of Dea. G. W. Burdick and wife, the evening after the Sabbath, March 18, to help them celebrate the twenty-fifth anniversary of their marriage, which occurred the day before. The hostess, although completely surprised, greeted her guests with ease and self-possession, and accorded them a hearty welcome, notwithstanding the fact that she had been quite indisposed for several days previous. The refreshments, which were in charge of Mrs. R. W. Wing, were both excellent and abundant.

The evening was pleasantly passed with music and conversation, and Dea. C. J. York, in behalf of the company, presented Brother Burdick and wife with a beautiful rug and a small sum of money as slight tokens of the esteem in which they are held. They also received from their son and wife in Plainfield a set of silver teaspoons and an embroidered centerpiece. At an early hour the company broke up, after wishing the host and hostess many happy returns of the day.

E. M. A.

March 19, 1911.

ADAMS CENTER, N. Y.—The covenant meeting and communion service of the church, held March 4, was one of quite an encouraging nature. Out of the seventy-five persons present sixty-two bore testimony. Six of the number have lately accepted Christ, but have not as yet been added to the church. Much interest was manifested by the members present, and a spirit of blessing seemed to rest upon the services.

The annual church meeting was held Sunday, March 5. Meeting was called to order by the pastor, and the regular business of the society transacted. The reports showed the financial condition of the church to be one of encouragement. Meeting adjourned at noon. The annual dinner, prepared by the ladies of the society, was ready and the tables were quickly filled, there being a goodly number present.

A pleasant social time was enjoyed by all. After all were served, some after-dinner speeches were made, the first being given by Mr. Wm. P. Jones. This was immediately followed by one from Mrs. W. T. Colton, both of which were given in a very admirable manner, showing a careful preparation. Our pastor then gave us a little talk, defining his position toward the church and its members, the work he would like to do among them and the reasons why he could not accomplish all that was in his heart to do, bidding them not to misunderstand him because of his inability to accomplish what he would if he were at liberty to use all his time in pastoral labor. He said his desire was, that all might cooperate with him in trying to build up the church, strengthen its membership and advance the cause of Christ in all its branches of work. By doing this their spirituality might be increased and the church become an active and living body. His words were grand and noble and must have stirred the hearts of all who heard him with an inspiration to do more and better work. His words and speech showed how deep were the feelings of tenderness and love that he bore for his people, as he told them how glad he would be and how willing he was to work with them and for them, for the attaining of higher Christian ideals and a fuller consecration of heart and life to the Master's service.

After these remarks the business was again taken up and completed. Then the meeting adjourned and a general social time was enjoyed by all present; and if appearances speak truly all did enjoy themselves, and if they felt as the writer did they went home strengthened and encouraged to do more and better work for the Master the coming year. In my heart I was led to exclaim,—

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

MRS. F. A. B.

March 14, 1911.

DODGE CENTER, MINN.—While the beginning of 1911 has brought joy to many homes of our church people, sorrow has also come by the visit of the death angel.

Memorial Board Meeting.

The quarterly meeting of the Trustees of the Seventh-day Baptist Memorial Fund was held in Plainfield at the church parlors, January 8, 1911, at 10 a. m.

Present: H. M. Maxson, D. E. Titsworth, J. A. Hubbard, W. M. Stillman, J. D. Spicer, C. C. Chipman, Stephen Babcock, O. S. Rogers and W. C. Hubbard, also Accountant Asa F. Randolph.

After reading the minutes of October meeting, correspondence was read from Dr. L. A. Platts acknowledging, with thanks, receipt of \$1,500 from the Feeble Church Fund to help the members of the Los Angeles (Cal.) Seventh-day Baptist Church purchase their new house of worship; from Dr. A. S. Maxson, Milton Junction, Wis., advising that he had a four-foot concrete walk laid in front of the late Henry W. Stillman property at Edgerton, Wis., as requested by the Board. The Treasurer had reimbursed Doctor Maxson and voted him thanks for his services on their behalf; from Moses H. Van Horn, Financial Agent of Salem College, stating their needs.

The Secretary announced that since the last meeting the mortgage from the Hebron Center (Pa.) Church, to which the Board loaned \$200 for five years, without interest, had been received; also from the Rotterdam Seventh-day Baptist Church, Rotterdam, Holland, a mortgage for \$1,600 on their new church property recently purchased, loan to run three years without interest. It was voted to pay a bill for legal services, transcribing the mortgage, etc., amounting to \$82, on the Rotterdam Church property out of the Feeble Church Fund.

The Treasurer reported that the \$5,000 mortgage on the Whittier School had been sold and the proceeds reinvested at 6 per cent, also that the remaining two or three mortgages at 5 per cent had been raised to 5½ per cent, beginning November 1, 1910.

The Attorney reported that the Minnie Blum mortgage for \$4,000 under foreclosure had been paid in full with interest and costs and that the matter is settled. He also reported progress on the Harry Pound and Henry Schlieff foreclosures.

The quarterly report of the Finance

On February 18 Grandma Houghtaling of ninety-four years, the oldest living constituent member of the Dodge Center Seventh-day Baptist Church, was laid to rest in our beautiful city of the dead. She will be greatly missed, not only in the home but in the church services, as she had always been a faithful attendant when able to be present. No one knew her but to love her for her many Christian graces and helpfulness to others.

On the evening of February 11 occurred the fifteenth anniversary of the marriage of Mr. and Mrs. B. T. Severance. About fifty of the friends of this most worthy couple responded to their kind invitation to celebrate with them this event. During the evening a set of dishes was presented them, after which a fine supper was served to all present. At a late hour the guests took their departure, wishing the host and hostess many happy returns.

Following the Sabbath of March fourth, at the home of Mr. Giles Ellis, an oyster supper was served by the Ladies' Aid society for the benefit of the Superannuated Ministers' Fund; \$8.85 was cleared.

Principal G. M. Ellis and family, having made an extended visit of four weeks at the home of his parents, Mr. and Mrs. E. L. Ellis, called here by the illness of his mother, started for Alfred, N. Y., on the evening of March 8.

Supt. G. W. Lewis was sent by the Sabbath school as a delegate to the Fifty-third Annual Convention of the Minnesota Sunday School Association, Mankato, March 8-10. He reports a spiritual uplift in Bible-school work.

On the evening of March 11 occurred the annual temperance entertainment previous to election day, March 14.

Pastor Sayre starts for Nortonyville, Kan., on the fifteenth, to assist Rev. M. B. Kelly in a series of meetings. That their efforts may, by the aid of the Holy Spirit, be the means of bringing many precious souls into the fold of Christ, is our prayer.

MRS. G. W. LEWIS,
Correspondent.

March 14, 1911.

"Keep the windows of your soul open
and the sunshine of love and happiness
will enter."

Committee was read, and an abstract ordered placed on record.

The Treasurer's quarterly report was read, and referred to the Auditors, when approved by them to be adopted by the Board.

It was voted to appropriate from the Fund for Young People Preparing for the Ministry, the sum of \$60 to each of the persons studying for the Seventh-day Baptist ministry, when certified to by the proper person.

The Babcock Discretionary Fund amounting to \$859.92 was by vote divided as follows: \$200 to the Treasurer of the Seventh-day Baptist Education Society for Alfred Theological Seminary, and the balance, \$659.92, to Salem College, Salem, W. Va.

The sum of \$25 was appropriated to Rev. Horace Stillman of Ashaway, R. I., then very ill in the hospital at Westerly, R. I.

The Treasurer was instructed to distribute the income of the Edward W. Burdick Bequest, recently come into the hands of this Board, as per the terms of the will without further action by this Board.

The minutes were read and approved. Board adjourned.

WILLIAM C. HUBBARD,
Secretary.

The thoughts and feelings that we shrink from uttering to man are already known to God. We long to utter them, we long for sympathy and help; we find it by looking above. And thus it is that all which is most sacred in regret or hope or moral purpose carries the thoughts upward, and that which separates us from man unites us to God.—*Ephraim Peabody.*

"The men in our state prisons cost \$400,000,000 a year to the Nation, if we include the amount of their depredation and the cost of their maintenance in confinement. This is a per capita tax of \$5 to every man, woman and child.

"Men who owe all they have and all they are to an industrious, economical wife, too often leave her out when they boast of their success, as most successful men are prone to do."

MARRIAGES

DATES-TRETTIN.—In Albion, Wis., at the home of James M. Dates, father of the groom, and by Eld. S. H. Babcock, February 22, 1911, Mr. Leon H. Dates of Albion and Miss Wilma Trettin of Edgerton, Wis.

SMITH-COON.—At the residence of the bride's parents, Mr. and Mrs. Eugene N. Coon, February 25, 1911, by Pastor G. P. Kenyon, Mr. John H. Smith of Olean, N. Y., and Miss Florence Coon of Ceres, N. Y.

HARRIS-WILLIAMS.—At the home of the bride's parents, Mr. and Mrs. Julius J. Williams, of 674 Essex Street, Plainfield, March 22, 1911, by the Rev. Edwin Shaw, Mr. Winfred Russelle Harris of Shiloh, New Jersey, and Miss Nellie Williams of Plainfield, New Jersey.

DEATHS

BARBER.—Thomas Franklin Barber was born in Chenango Co., N. Y., February 5, 1834, and died December 12, 1910, at his home in Barbertown, Pa.

He was converted forty years ago, was baptized by Rev. J. L. Huffman and joined the Portville Church. He was married to Martha P. Barber, December 14, 1854, at Ceres, N. Y.

G. P. K.

CRUMB.—Mrs. Caroline M. Crumb, daughter of Doctor Pliny and Sabrina Robinson, was born in Plainfield, N. Y., May 3, 1829, and died January 15, 1911, at her home in Rockford, Ill.

In early life she became a member of the Seventh-day Baptist Church of Leonardsville, N. Y., and continued a faithful member for many years. She was married, July 18, 1853, to Mr. Ruggles W. Crumb, who preceded her to the heavenly home nine years ago.

"Although in her eighty-second year at the time of her passing, Mrs. Crumb had never grown old. Interested in all the activities of life, holding fast the old friendships and opening her heart and home to those who came into her life in its later years, she retained the spirit of youth, matured and softened by the experiences of life. Her life has been a blessing to all with whom she came in contact, and the world is better because she lived."

K.

BARBER.—Mrs. Emily (Clarke) Barber died in Westerly, R. I., February 10, 1911, aged 88 years, 1 month and 22 days.

Mrs. Barber was one of the oldest members of the Pawcatuck Seventh-day Baptist Church. Westerly had always been her home, she having

been born here November 22, 1822. She was the widow of Captain George P. Barber. There remain of her family one brother, Stanton Clarke, one daughter, Mrs. Emma P. Prosser, and one son, Hiram W. Barber, all of Westerly. One granddaughter, Antoinette Barber, has made her home with Mrs. Barber from childhood.

Mrs. Barber was quiet, a woman with the grace of peace. As long as she was able, she was a regular attendant on the services of the church. Unassuming and considerate, she was a good example of Christian virtue.

C. A. B.

AYARS.—Lawrence Hummel was born in Marlboro, N. J., October 23, 1910, and died February 24, 1911.

Lawrence was the only son of Reuben J. and Elsie H. Ayars, and made their life happy for four beautiful months, when the Master came to claim his own. Sunday, February 26, the little form was laid to rest in the Marlboro Cemetery until the resurrection morn, when the One who said, "Suffer the little children to come unto me," shall come.

The father and mother have a Christian's faith and can find comfort in these lines:

"The Master gave into my hands
A little life to hold,
An unfledged bird for which to care,
A helpless lamb to fold.
I thanked him through my happy tears
And murmured in my joy:
'Into thy hands I give, dear Lord,
The leading of my boy.'

"A little while, a happy while—
And then the unstained breath
Of human life went softly out,
And that they said was death.
I knew it was not death, but life
When Jesus stopped to say,
'I am the way, the truth, the life,
And led the lamb away.

"My lamb by sacred motherhood,
His by the right divine
Of life that bears all spirit life,
As branches of the vine.
His for all growth in angelhood,
His for defense from fears:
His and yet mine to hold in him
Through the eternal years."

M. L. G. C.

BABCOCK.—In Westerly (Pawcatuck), March 7, 1911, Mary E. Babcock, aged eighty years.

Mary E. Babcock was the daughter of James and Eliza (Davis) Babcock and was born in the town of Hopkinton, R. I., January 13, 1831. In early girlhood she confessed Christ openly, being baptized by Eld. John Green and uniting with the Second Hopkinton Seventh-day Baptist Church. Later she joined the Woodville Church; but later still, during the pastorate of Rev. O. U. Whitford, she joined the Pawcatuck Church, with which she remained till death. Affliction of body caused by sickness

confined her largely to the home, in which she was loved for her patience and gentleness. She leaves two sisters: Mrs. Sarah A. Briggs, with whom she made her home in Westerly, Mrs. A. Rosette Emmons of Moodus, Conn., and one brother, William D. Babcock, of Westerly, (Pawcatuck).
C. A. B.

Signs of a Dead Church.

An artist, so the story is told, was once asked to paint a picture of a decaying church. Instead of putting on the canvas an old, tottering ruin, he painted a stately edifice of modern grandeur. Back of the open portals could be seen the richly carved pulpit, the magnificent organ, and beautiful stained glass windows. Just inside of the grand entrance, which was guarded on either side by a "pillar of the church" in spotless apparel and glittering jewels, was an artistic shelf containing an offering plate of goodly workmanship for the offerings of the fashionable worshippers. Directly above the offering plate there hung a simply painted square box, bearing the legend "Collection for Foreign Missions." But right over the slot through which contributions ought to have gone, he had painted a huge cobweb. The fullest and richest joys of church membership will never come to those whose missionary collection boxes are spanned by cobwebs.—*Author unknown.*

At morning the day returns, and brings us the petty round of irritating concerns and duties. Help us to play the man; help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting-beds weary, and content, and undishonored; and grant us in the end the gift of sleep.—*R. S. Stevenson.*

Not infrequently the exalted lodge member, the whack of whose gavel brings all the members up standing, takes off his shoes outside the door when he goes home, lest he waken his wife.—*Farm Journal.*

WANTED.

A number of Sabbath-keeping young men over eighteen years of age for nurses' training school, and call boys and elevator service. In writing please mention age and line of work in which you are interested. **BATTLE CREEK SANITARIUM,** Battle Creek, Mich. **tf.**

SABBATH SCHOOL

LESSON I.—APRIL 1, 1911.
ELISHA HEALS NAAMAN THE SYRIAN.

2 Kings v, 1-27.

Golden Text.—"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isa. xlv, 22.

DAILY READINGS.

First-day, Luke iv, 16-30.

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

Third-day, 2 Kings iii, 13-27.

Fourth-day, 2 Kings iv, 1-22.

Fifth-day, 2 Kings iv, 23-44.

Sixth-day, 2 Kings v, 1-14.

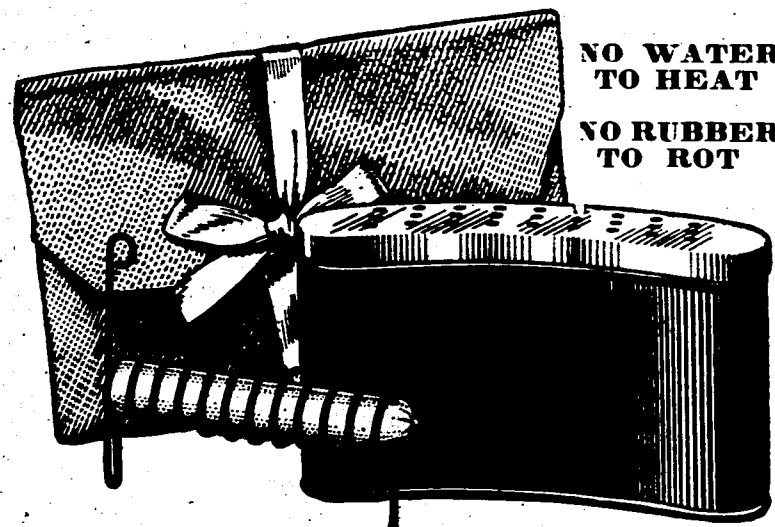
Sabbath-day, 2 Kings v, 15-27.

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

NOTICE.

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

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

Forget each kindness that you do
 As soon as you have done it;
 Forget the praise that falls to you
 The moment you have won it;
 Forget the slander that you hear
 Before you can repeat it;
 Forget each slight, each spite, each sneer
 Wherever you may meet it.

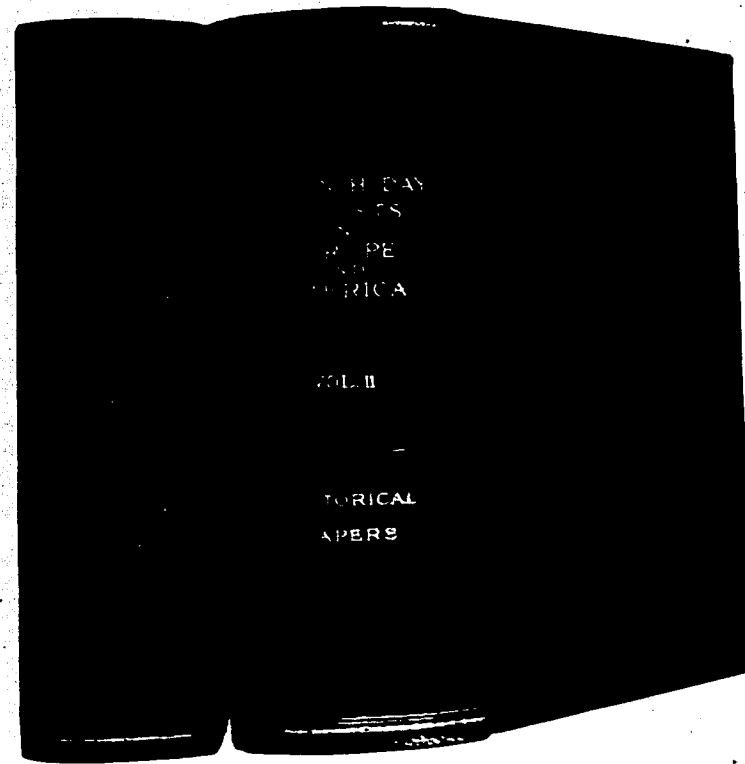
Remember every kindness done
 To you, whate'er its measure;
 Remember praise by others won,
 And pass it on with pleasure;
 Remember every promise made
 And keep it to the letter,
 Remember those who lend you aid,
 And be a grateful debtor.

Remember all the happiness
 That comes your way in living;
 Forget each worry and distress,
 Be hopeful and forgiving;
 Remember good, remember truth,
 Remember heaven's above you,
 And you will find, through age and youth,
 True joys, and hearts to love you.

—Priscilla Leonard.

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