

The Sabbath Recorder

Oh, tell me, little worm, with furry coat,
If, as thou toilest through the summer days,
Like me, thou hast a vision of thy end?
Dost know the God who planned our various ways?

Dost know the product of thy daily toil
Shall be but winding sheet and tomb for thee?
And that which seemeth death shall be but sleep,
And that some day thou shalt be free?

That not again as worm thou shalt come forth,
But changed—a creature beautiful and fair,
To sip the nectar from the lips of flowers,
And flit upon a perfumed air?

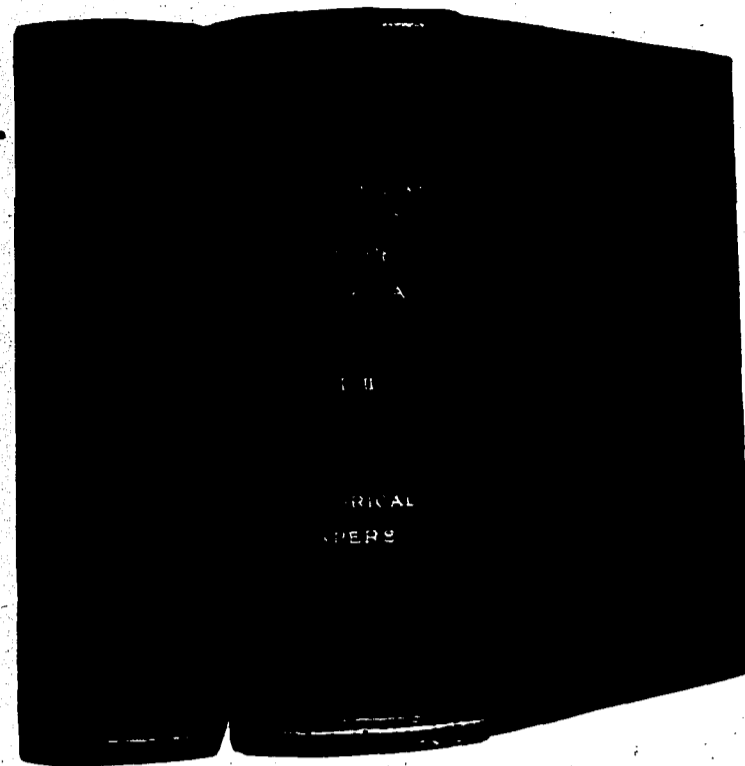
Thou canst not make reply, I know, for thou
Hast neither voice nor way to answer me.
It may be instinct, or a groping blind—
I can not tell what 'tis that's leading thee.

But this I know, that thou art naught compared
To man, the highest type of God's great skill,
And will he not some day wake me from sleep,
Like thee, transformed? I feel, I know he will.

—Will P. Snyder

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

VOL. 70, NO. 15.

PLAINFIELD, N. J., APRIL 10, 1911.

WHOLE NO. 3,449.

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

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

TERMS OF SUBSCRIPTION.

Per year \$2.00

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EDITORIAL

Influence of Faithful Mothers.

An aged Christian mother with a small widow's pension, who already pays for two SABBATH RECORDERS, sends money to pay for a third, to go to young people just starting out for themselves. In the years close to eighty, this mother in Israel is deeply interested in the young people, and anxious to see the SABBATH RECORDER in every home. Now and then letters to the editor from her pen reveal her heart-yearnings for the prosperity of the denomination, and bring substantial evidences of her willingness to sacrifice for the cause she loves.

In this letter she says: "This is my last dollar until June, unless some that I loaned comes in, or somebody gives me an opportunity to earn another. But I am not worried about it, for sacrifice makes success precious, and it is my purpose to have these dear ones interested in our paper. Others will see them supplied with secular reading, but I am anxious for the young people to grow more and more in love with the dear old SABBATH RECORDER."

ANOTHER TESTIMONY.

A friend living remote from any Seventh-day Baptist church sends his first money for the SABBATH RECORDER—which he has long known and frequently read—because his mother loved it and read it as long as she lived. He writes: "Ours was a Seventh-day Baptist home, and I read the

SABBATH RECORDER as a boy; later, when I was away from home in college, university and technical school, mother saved the SABBATH RECORDERS for me to read. Now mother has left us forever, and the old home is broken up; and Mr. Gardiner, although not a Seventh-day Baptist, yet whenever I read the old RECORDER, I feel moved to live a better life and to be more thoughtful for the welfare of others, and kinder to my fellow men. Mother read it, and it held her faith firm to the end; and I trust it may be of the same service to me."

Who can read such testimonies regarding faithful mothers without being moved? Many a man has found the memory of mother-love like an anchor holding him from shipwreck, even after her voice has long been stilled by death. Many a boy has felt himself drawn toward the faith which his mother cherished, and which sustained her in her declining years, until he himself has been transformed, and made loyal to the cause that was dear to her. Thank God for true godly mothers who consistently cling to their faith in all life's vicissitudes and who never give up hope for their children.

Little can a mother realize all she is doing for her family as the ordinary days of toil go by in her home. She can not look forward into the years and see the power her example is to have over the dear ones after she is gone. But of one thing she may be fairly certain: she is molding the characters of her children and shaping their destiny. They will be largely what her home life makes them. No true mother can think of these things without desiring to fill, as God would have her, the mother's place in her home.

Through the mothers the SABBATH RECORDER becomes a strong bond, holding the young people to the faith. Think of our friend's words: "Mother read it, and it held her faith firm to the end; and I trust it may be of the same service to me."

Blinded Eyes.

The Psalmist said, "There be many that say, Who will show us any good?" His next words were a prayer: "Lord, lift thou up the light of thy countenance upon us;" and quickly came the joyful expression, "Thou hast put gladness in my heart." Evidently the Psalmist lived in a very different world from that of the ones who said, "Who can show us any good?" There were pessimists in his day who could see no good, but were always predicting evil. They probably lived right in Israel; and though Israel's singers and teachers saw blessings on every hand, these prophets of evil had eyes that were blinded to the good, the true and the beautiful.

What made such a difference in the world for these two classes of men? One class held sweet communion with God, and evidently the other class did not. The first words that fell from the Psalmist's lips after his reference to those who could see nothing good were words of communion with Jehovah. He saw how dangerous was the condition of a man who had eyes for nothing but the evil; he realized something of the darkness that must surround such a life, and immediately lifted up his voice for help and light from the Source of all good: "Lift up the light of thy countenance upon us." He saw God near by to help, while their eyes were blinded to this greatest good. Being blind to this, they could see no good in anything. No wonder the Psalmist could say, "Thou hast put gladness in my heart." No wonder life seemed filled with goodness, and he could add the words, "I will both lay me down in peace, and sleep: for thou, Lord, only makest me to dwell in safety."

I pity the blinded eyes that can see no good! Eyes that see only evil make a dark and gloomy world. The one with such eyes grows more and more like what he sees; the more his own heart becomes attuned to evil, the more evil he sees in others. Men, after all, see what they look for, and they look for only what is in their hearts. If one would see good, he must have good enthroned within; if he would see God, he must be pure in heart. Shut God out and the understanding is darkened, the heart is out of tune with the good,

and we should expect such a one to say, "Who will show us any good?"

The man who has reached this point has become an expert in discouraging others, and can not help his fellow men to a higher life. On the other hand, the one who opens his heart to receive Christ as his constant friend, who looks through eyes of love and faith, will see the good in others. This man shall stand as a tower of strength among needy, weak and suffering mortals, lifting them to truer and nobler planes of living. He will never let the evil blind him to the good; he will live in God's sunshine, and will help to bring the darkened world into the glorious light of Calvary's cross.

Look Well to the Heart Life.

Whoever cultivates the head at the expense of the heart makes a sad mistake. Those who have moved the world to nobler living have been men of heart power, who recognized the rights of the heart in their preparation for life's work. It is no uncommon thing for the head and the heart to differ, especially upon matters pertaining to religious life; and he who ignores the promptings of his heart, and listens entirely to the imaginations of his head, is likely to leave the best side of himself undeveloped.

By the heart we mean the seat of man's spiritual strength, the realm of conscience where the moral quality of conduct is determined, the benevolent, sympathetic, devotional side of his being as over against the intellectual. "As he thinketh in his heart, so is he," and "Out of the abundance of the heart the mouth speaketh," are well-known precepts of Holy Writ. Heart power is all-important if one would do much toward lifting his fellow men out of the depths of sin and degradation. Education, culture, training, mere intellectual power, while helpful when the heart is right, are all of little worth to the social and moral reformer if the spiritual side has been ignored and heart-culture has been neglected. If the consciences of men are ever to be aroused and their faces set toward true and holy living, it must come through appeals from the heart lives of spiritual men, to the hearts of the needy and distressed. The one power most need-

ed in the world's work today is heart power, and I fear that this is the one side of man's nature most neglected. It is this that gives force to every sermon which moves men; it is this that draws the masses toward every true reformer; without this all exhortations and counsels are empty and worthless. Eloquence, enthusiasm, logic are of little consequence without the spiritual power of a consecrated heart behind them. Heart power is the very power of God with men.

Yet, I said, this is the one side of man's nature apparently most neglected. Wherever we go among the world's workers we find abundant evidence of skilled hands and ready brains. In all the marts of commerce, in every conservatory of art and in every school of learning, one sees unmistakable signs of consummate painstaking in cultivating the resources and powers of the intellect. In the great workshop and factories, and other places of skilled labor, everything goes to show that manual training has not been overlooked. By slow and careful processes, extending from childhood through years of life, we develop the intellectual powers, and almost seem to say, "Level-headedness, intellectual acumen, mental brightness are the all-important qualities of true manhood." Through years of careful discipline and toil, from apprentice to master workman, we train the hands to do skilled work, and look well to the physical elements of success. These are both good and should not be neglected. But while we recognize thus the rights of the head and of the hand, are we placing equal stress upon the rights of the heart? Do we find evidences in the busy, rushing, money-making centers and in the student life of the modern colleges, that the cultivation of the spiritual man has been keeping pace with that of the intellectual and the physical?

Woe to a country that loses sight of the all-important spiritual side of its people, until the head supplants the heart, and rules against the religious culture that keeps man in fellowship with God! When this is done, the nation sacrifices the most priceless jewel in the hearts of its citizens; and when the heart is dead in the citizenship of a country, there is little hope for that country's future. We might as well ex-

pect the finely built locomotive to make headway without the fire and the steam, as to hope for a people to rise to higher levels, and advance to a nobler civilization, without well-developed piety in the hearts of the citizens.

Baptists in Russia.

On another page will be found an article, translated from *De Boedschapper*, giving some facts about Russian Baptists that will be of interest to our readers. It was translated for the SABBATH RECORDER by Miss Catherine De Boer of Westerly, R. I., and forwarded by a friend for publication. Russia must be improving in her attitude toward religious movements within her borders, to permit the convention described in the article. It hardly seems credible that any supposedly Christian nation in this enlightened age could be so intolerant as to cause the persecutions described by the writer. The Christian world will hail with joy every indication of improvement in the temper and spirit of that country whose Siberian exile system has been a stench among civilized nations.

Silent Comforters.

During the Civil War, rolls containing comforting Scripture texts in plain print were often hung upon the walls in army hospitals, by means of which many a sick and wounded soldier, suffering and perhaps dying far from home and earthly friends, was comforted. Only eternity can tell how many were thus strengthened and blessed by these "silent comforters" that kept the promises of God constantly before the soldiers' eyes.

Thus, too, in the common battles of life, when hard pressed by temptation, when cares and anxieties all but overwhelm, and when sorely wounded by the enemy of all good, the soldier of the cross may find silent comforters in the promises of God. These never grow old, but come to the soul with new freshness whenever there is a new need.

It costs a good deal to pay the tithe to the Lord, but it costs a good deal more not to pay it.—*Whallon*.

EDITORIAL NEWS NOTES

A Deadlock Broken After Seventy-four Days.

After having been tied up seventy-four days in a deadlock over the election of a United States senator, the Albany Legislature finally elected Justice James A. O'Gorman of New York County to succeed Chauncey M. Depew. The vote stood 112 to 80. On national issues Mr. O'Gorman claims to favor the income tax, the election of United States senators by the people, the fortification of the Panama Canal, the parcels post system, downward revision of the tariff, and reciprocity with Canada.

Rev. Dr. Jowett Arrives in America.

Great interest has been taken in the calling of Rev. Dr. John Henry Jowett from London to New York to take the pastorate of the Fifth Avenue Presbyterian Church.

The London papers, for two or three weeks, have expressed much regret over the prospect of losing the noted preacher, while the papers of New York have been filled with congratulations over his coming to America. Great audiences attended his farewell meetings on the other side, and hundreds were unable to get within the doors of the packed Fifth Avenue church on April 2, when he preached his first sermon here.

Doctor Jowett comes from the Carr's Lane Congregational Church of Birmingham, England. He was met at the steamship in New York by a large delegation of his church people, and two thousand eight hundred listeners crowded his church to hear him. The church called Doctor Jowett three times before he accepted, and then he did not do so until permitted to cut down the salary of \$12,000 offered him.

Great Gifts for Missions.

The week's convention in New York City of the Woman's National Foreign Missionary Society was closed on the evening of March 30 by a tremendous mass meeting that packed Carnegie Hall to its

utmost capacity. It was the fiftieth anniversary of the establishment of the society, and half a dozen meetings were also held in various churches in the city. The meeting in Carnegie Hall was presided over by Mary E. Woolley of Mount Holyoke College, and she announced that during the two weeks since the jubilee started in this country the people had given \$869,366.90 for the work. Of this amount New York City alone has given \$130,000. Rev. Dr. Arthur H. Smith, who has been a missionary in China, spoke highly of the work accomplished there. A number of Chinese students now being educated in this country were introduced, among whom were two Chinese girls; and when it was announced that these students would all return to their native land when educated, to educate the people there, great applause filled the house.

Will Close the Observatory.

Harvard is unable to maintain the astronomical observatory in Arequipa, Peru. The annual report shows that the deficit has increased during the year to such proportions that the only thing to do is to close the station. The college has no way of meeting the deficit, and reluctantly abandons, for the present at least, this important post. It is hoped that the closing of the station will not have to be made permanent.

A Good Move Among Colleges.

Harvard University announces that arrangements are being made for a system of exchanges between teachers of that university and those of four colleges in the Middle West. This is in keeping with the plan already in operation between some German and American schools. The exchanges proposed by Harvard will be made with Beloit, Grinnell, Knox, and Colorado colleges. Thus the schools hope to nationalize the educational system in each, and to enable the schools of different sections to become familiar with each other's methods. The proposition for this exchange was made by the Western colleges and gladly accepted by Harvard.

Reasons Why Foreign Ministers are Called.

In an executive session of the Newark Methodist Conference, held on April 1 for

admission of candidates for membership, some of whom were to be deacons and elders, Bishop Henry W. Warren, in charging the candidates, referred to the recent calling of pastors from abroad. He said: "We have recently imported seven ministers from England to preach in our pulpits, at salaries ranging from \$7,000 to \$12,000 a year. What is it that commended these men to us? It is because they expound the Scriptures, and preach the Gospel."

This is suggestive. It looks as though the reaction was really coming toward a simple Gospel for lost men.

An Irreparable Loss.

The loss to be most deeply regretted in the burning of the New York State Capitol at Albany is that of priceless state papers and relics which can never be replaced. Among the valuable papers were such as Lincoln's first draft of the Emancipation Proclamation, André's papers which proved Benedict Arnold a traitor, many old deeds and grants of colonial days. Washington's sword bought by the State and a pistol presented to Washington by General Lafayette, papers and correspondence of De Witt Clinton, the first governor, and a great many precious documents for which the State paid great sums of money were kept in the capitol with no insurance whatever! If the old building alone had been wiped from the face of the earth, the evidences of the most gigantic fraud ever perpetrated upon the State of New York would have been all taken away. Then a new building, finer and grander than the old, could have been built upon honor, at much less cost than the old, one upon which citizens of the Empire State might look without having to blush for shame over the disgraceful graft of their public servants. But the vast store of archeological relics, the priceless documents and papers sacrificed in an old crumbling fire-trap can never be replaced.

Christians should regard money as a trust. They are stewards of Jesus Christ for everything they have; and they ought to see his image and superscription on every dollar they possess.—*Rev. T. L. Cuyler, D. D.*

Special Meeting of Education Society.

The Executive Board of the Seventh-day Baptist Education Society held a special meeting at Alfred, N. Y., on March 28, at 5 p. m.

Present: Professors C. L. Clarke, C. R. Clawson, President B. C. Davis, Principal G. M. Ellis, Professor W. L. Greene, E. E. Hamilton, Dean A. B. Kenyon, Dean A. E. Main, Professor J. N. Norwood, Rev. E. P. Saunders, Professors W. C. Whitford and W. D. Wilcox.

The meeting was called to order by the President, Professor W. C. Whitford, and prayer was offered by Rev. W. L. Greene.

The matter of the presentation of the interests of the Education Society at the sessions of the Seventh-day Baptist Associations was considered.

After discussion it was voted that President B. C. Davis attend the Southeastern Association, Professor W. L. Greene the Eastern and Central Associations, and Dean A. E. Main the Western and Northwestern Associations, as delegates from the Education Society; and that Presidents C. B. Clark, B. C. Davis and W. C. Daland be asked to assist in presenting the interests of the Education Society in the Southeastern, Western and Northwestern Associations, respectively.

Voted that the President, Treasurer, and Recording Secretary be a committee to make out a budget of expenses for next year, to be presented to the General Conference, and to report the same at the next regular meeting of this Board.

Minutes read and approved.

Adjourned.

W. C. WHITFORD,
President.
W. D. WILCOX,
Secretary.

The man who prays, "Thy kingdom come," and does not give some just proportion of his income to promote His kingdom, is a conscious or unconscious hypocrite.—*Rev. F. E. Clark, D. D.*

We may safely take the tenth as a starting point, for there are few who would care to give less than the heathen and the Jews.—*William H. Salimon.*

SABBATH REFORM

Testimony From the Other Side.

JOHN WESLEY: "Beware of antinomianism, making void the law, or any part of it, through faith. Let this be our voice: 'I prize thy commandments above gold or precious stones. Oh, what love I have unto thy law! All day long is my study of it.'"—*Christian Perfection*, pp. 45, 46.

MARTIN LUTHER: "He who pulls down the law, pulls down at the same time the whole framework of human polity and society. If the law be thrust out of the church, there will no longer be anything recognized as sin in the world, since the Gospel defines and punishes sin only by recurring to the law. I never rejected the law."—*Life of Luther*, p. 217.

PRESBYTERIAN CONFESSION OF FAITH: "The moral law doth forever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard to the matter contained in it, but also in respect to the authority of God, the Creator, who gave it. Neither doth Christ in the Gospel in any way dissolve, but strengthens this obligation. The moral law is summarily comprehended in the Ten Commandments."—*Chap. xix, art. 5.*

CANADIAN METHODIST CHURCH: "No Christian whatsoever is free from the obedience of the commandments which are called moral."—*Art. 6.*

ALEXANDER CAMPBELL: "The religious and moral institutions of patriarchal worship were the Sabbath prayer, praise, etc. These were parts of the system which continued for 2,500 years. . . . In the wilderness, before the giving of the law, we find the Jews observing the Sabbath."—*Christian System*, p. 130.

THE BAPTIST TEACHER: "Last, we have God's great gift of the Sabbath, given 2,500 years before the Ten Commandments, given at the very beginning, to last until the end of time. Body, soul, and mind all need it. We have God's example as well

as his command. Why, then, should we not give heed?"—*Jan. 7, 1897, on Gen. ii, 2, 3.*

What Would Be the Gain?

We are sometimes asked if anything would be gained in case the entire Christian world should embrace the Seventh-day Sabbath. Those who ask the question seem to think that just as good results would be reached by a careful observance of Sunday. To a casual observer this may appear to be true; but somehow we can not help thinking that a conscientious turning from Sunday to the true Sabbath would bring to the world the mightiest uplift in spiritual life it has known for nineteen hundred years.

If there were no other gain, a great inconsistency would be removed by conforming to Bible teachings regarding the Sabbath, and this of itself is no small matter. The more consistent Christians can be, the greater will be the world's confidence in the Gospel they preach; but wherever people see a great discrepancy between men's practices and their professions, there will be a corresponding tendency to ignore their teachings. The Bible is accepted by all Christians as the Word of God, and therefore the one rule of faith and practice. Every appeal to men to become Christians is based upon the Bible. From it the preacher takes his texts, and he urges the sinner to make it the man of his counsel. It is to be "a lamp to his feet and a light to his path." Teachers have much to say about its being true, and wherever they preach about Sabbath observance they always refer to the fourth commandment of the Decalogue, urging men to obey Jehovah's words and to follow the example of Christ. They describe the way as being so plain that the child can understand, and plead for a faithful following of Bible precepts. They claim to be spokesmen for God, even when urging men to keep the first day of the week, called by them the "Lord's day."

But the penitent soul, brought to the foot of the cross, promising to take the Bible for his guide and to obey God's commands, discovers, if he stops to think for himself, that the seventh day and not the

first is the Sabbath. He reads the Bible from Genesis to Revelation and can find no word in favor of Sunday, but finds that Christ and his disciples kept the Sabbath according to the commandment. He has no difficulty in understanding the Bible. It tells a straight, plain story about the Sabbath; and since he has been urged to obey its precepts, he can not see why another day is put in its place. The Bible gives no hint of any change, and to be consistent he feels that he should keep the Bible Sabbath.

The discovery of this discrepancy between the Book and his life takes something from his peace. Questionings inevitably arise, and they are by no means satisfactorily settled when he sees into what straits his teachers are driven in their attempt to twist the Scriptures so as to make the first day of the week appear to be the Bible Sabbath. The plainest teachings of God's Word are coolly set aside, and by labored and unwarrantable arguments Scriptures are strained and garbled in efforts to justify Sunday-keeping. This whole practice tends to weaken the hold of the Bible upon the hearts of men.

There are hundreds who can not get entirely over this inconsistency—hundreds who frankly say, "The Seventh-day people have all the Bible on their side," and who honestly wish they could be more in harmony with its teachings. I have heard several leaders among Sunday people testify to the fact that they never were quite satisfied with their position regarding the Sabbath, and express regrets that there was no Bible authority for Sunday.

Now, would it not be a great gain if the Christian world could come upon grounds absolutely consistent with those of the Bible, so long as it extols that book as its only guide, and professes to stand upon it as the only sure foundation? What an immeasurable gain would be made if all could give a "thus saith the Lord" for the day they keep, rather than be forced to such expediences in order to justify their acts! Indeed, it would be a great gain if every Christian would be true to his Bible, and conscientiously accept Jehovah's holy day. It would remove the inconsistency of preaching one thing and practicing another.

Again, we have seen the transformations which true conversion brings to the sinner. We also know that whenever any Christian sees and embraces a new truth—or one he has never apprehended before—it is equivalent to a new conversion, so far as it goes. His eyes are opened to see things in a new light; he has a richer, deeper experience, and enjoys a peace such as he has not known before. Who has not seen such cases? Error has been discovered, and discarding this, the man possesses himself of the broader truth, finding at the same time a fuller, more satisfactory spiritual life. God comes graciously near to such a soul and gives him foretastes of heaven.

We have known this to be especially true where Christians have embraced the Sabbath. Indeed, we have seen many people who have accepted Sabbath truth and forsaken Sunday-keeping for God's holy day, and we never knew one who was not greatly blessed thereby. Some of these testify that they never knew such peace and such enlargement of spiritual vision through years of Christian activity as they found when they exchanged man's sabbath of tradition for Jehovah's Sabbath of the Bible. This is just the experience one ought to expect when he accepts new truth and steps into the wider light.

Now, what is always true of individuals will be no less true of the multitudes; and if every one who professes to obey the Bible should come in all good conscience upon Bible ground regarding the Sabbath and receive the blessing, what a world-wide uplift in spiritual life would come! What a pentecost would follow a genuine coming to God's Sabbath truth! Indeed, the pentecost of old would be as nothing in comparison with the new pentecost. Then the power of the Gospel would be greatly increased as in times of great revival. There would be harmony between our rule of life and our conduct, critics would be disarmed, and consciences would be awakened. Then, indeed, would the Sabbath be a delight, and true spiritual Sabbathism would bless the world.

The Christian Church has fallen below even the Jewish low-water mark of a single tithe.—*George Sherwood Eddy.*

THOUGHTS FROM THE FIELD

Puzzling questions sometimes arise in the mind of the lone Sabbath-keeper, as to what duty is. Miss ———, whom God has blessed with a rich alto voice, is a member of two First-day choirs. On a Sunday afternoon, not long ago, one of them sang an anthem in which occurred the words, "On this thy day, thy holy day." Miss ——— remained seated. An angry look from the leader was directed toward her, but she remained firm. After service an explanation was asked. Miss ——— informed the leader that she could not sing that with them, for she did not believe that Sunday was God's holy day.

Opinions may differ as to the wisdom of the attitude taken by this young lady, but for one I admire her *uncompromising stand for right*.

LONE SABBATH-KEEPER.

EDITOR SABBATH RECORDER:

A devoted Christian and entire stranger to me (except through the RECORDER), and long ago a convert to the unpopular Bible truths of the Sabbath and the time of Christ's crucifixion and resurrection, seeing an article in the RECORDER a few months since on the latter subject and desiring to give something in the future for the promotion of "all truth," and the "salvation of souls," trustingly wrote for advice about giving for missions and other objects. The following is a part of the reply.

As to missions, now as always, I believe it a binding duty to send the Gospel to benighted nations. But it should be done with the strictest economy of the means God has given. Souls are not valued by earthly wealth, but the loss, or punishment, of an impenitent being is surely greater in an enlightened land than in one of entire darkness. So if it costs a hundred or a thousand dollars to save a soul in the foreign field, and that amount will save ten guiltier ones at home, there is unbounded reason and economy in favor of home missions.

After the command of Christ, as given in

the last of Matthew, to "teach all nations," in Acts ii, 5 we have, "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." Then in the last verse of Mark we have, "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." Here you have a partial idea of what I have long advocated as the wisest policy for mission work; and I rejoice that Christians of late years are seeing the wisdom and economy of giving intelligent foreigners, who feel called to that work, a good common-school education, with the Bible in hand, and of then sending them to their native land to work with both heart and hand, if need be, with their countrymen for their enlightenment and salvation.

Sabbath, March 25.—I have just read the grand editorial, "The Ways of the Master," in the last RECORDER, and am pleased with the thought, "He took his stand beside those who toiled in the every-day work of the world, and offered them a simple and positive Gospel." Carrying out such a system would save an enormous expense, not endanger the health of devoted but unacclimated missionaries, save the time and trouble of learning another language, and also fulfil the Saviour's command.

My sympathy has long been with the Hamitic race. For their freedom I wore the Blue; and now my greatest interest in, and faith for, Sabbath Reform and the salvation of foreigners lies in the African Mission. Had I thousands to give for mission work, it would be given according to these views of home and foreign work, one or both, and as you suggest, put into the hands of those in whom I have implicit confidence that it would be so used.

Yours in Christian bonds,

FAIRHELP.

March 28, 1911.

"Better buy one good book for the family than three or four cheap story papers. Boys and girls acquainted with great thinkers of great thoughts will not seek the society of loafers or read the frothy, enervating novels."

Transactions of the Baptist Historical Society.*

CORLISS F. RANDOLPH.

Readers of the SABBATH RECORDER will recall a review, by the present writer, in the issue for November 14, 1910, of a biographical sketch of Rev. Peter Chamberlen, M. D., which had been published in the *Transactions of the Baptist Historical Society*, an English periodical, and more recently a communication appeared in the RECORDER from Mr. Charles H. Greene, calling attention to the merits of these *Transactions*, and their value to Seventh-day Baptists.

The Baptist Historical Society is engaged in a most excellent work—a work which is of the utmost importance to Seventh-day Baptists—and its officers and members are worthy of all the encouragement which Seventh-day Baptists can give them.

The first volume contains 260 octavo pages, and offers much information that is of value to Seventh-day Baptists. The first and second numbers of the second volume, besides the biographical sketch of Peter Chamberlen referred to above, which occupies thirty-eight pages out of one hundred and twenty-eight, continue a list of Baptist publications down to 1668, which had been begun in the preceding volume. Among these, is a discussion of the writings of Theophilus Brabourne which are characterized as "the classics of the Seventh Day Baptists;" a list of twelve titles appears, not including second and third editions of some titles. Under the title "The Baptist Interest Under George I," appears a list of Baptist "interests" (including, apparently, churches, congregations, and missions), among which appear certain Seventh-day Baptist "interests."

In short, the early history of Seventh-day Baptists in England is so closely interwoven with Baptist history that it would be well-nigh impossible to differentiate between the two, and Seventh-day Baptists know too little of their English history to allow so rich an opportunity as this to pass without embracing it. As the present writer has remarked on at least one previous oc-

* *Transactions of the Baptist Historical Society*. Baptist Union Publication Department, 4 Southampton Row, London, W. C. Price five shillings a year. Single numbers half-a-crown (one shilling and sixpence) net.

casation in these columns, the chapter of our recently published *Seventh Day Baptists in Europe and America*, is very weak, despite the very earnest efforts spent upon it by its authors. They found very little trustworthy material to use, and the only wonder is that they were able to produce an article of the excellence of the one under discussion.

It is pleasing to observe that *Seventh Day Baptists in Europe and America* is reviewed in a very sympathetic manner in the last number.

The *Transactions* appear at the rate of two issues a year, and four numbers constitute a volume. The price is five shillings (a dollar and twenty-five cents) a year. Subscriptions may be forwarded to the Baptist Union Publication Department, 4 Southampton Row, London, W. C., England.

In the near future it is expected that lengthy transcripts from the early records of the Mill Yard Seventh-day Baptist Church will appear. These records have long been regarded as hopelessly lost, and their present appearance is awaited with great interest.

It is little short of a solemn obligation resting upon Seventh-day Baptists to support our English Baptist brethren in their researches, which, after all, are ours as well as theirs.

Christian Character and Conduct in Relation to Business, in View of the High Calling.

Semi-annual Meeting, Western Association.

REV. W. C. WHITFORD.

The High Calling of the Christian is to continue the work of Jesus Christ in the world. He went away leaving his work in a sense unfinished. He promised however to come again, and he did come again by the power of the Holy Spirit. His work is being done now by his followers. Sometimes we are inclined to think of his work as merely the preaching of the Gospel. Or perhaps we may broaden the view and add the work of religious instruction and benevolence; and then class all else as secular occupations. But in a true sense all that a Christian does is the work of the Master. If we are sincere in our allegiance to him we may and should do all things

in the Christ-spirit. All things that a Christian busies himself about are his business, and his business is the work of his Master. The Christian's High Calling is to be manifest therefore in everything that he says and does. But if it is not thus manifest nothing that a man does, no matter how sacred it may seem to be, is really the work of the Christ.

As a matter of convenience it is all very well to classify occupations as sacred and secular; but we should remember that this distinction has no basis in reality. We must expect the Christian's High Calling to shine forth just as vividly in the field of his secular activities as in any work that is particularly labeled as religious. When we come to the fundamentals true religion is not a matter of abstract doctrines and forms of worship, but is of the heart and life: that is, conduct.

The topic for our discussion is the central theme of Christianity. It matters very little what we believe theoretically, that is, what we think we believe. The real matter of consequence is what we are doing; for this is certainly a statement of what we really believe. The Christian life is nothing if it is not practical. It follows therefore that the character which a man develops in view of his Christian calling must be manifest in his business affairs; not only here and there in his matters of business, and upon special occasions, but all through his business operations of every kind. The Christian calling of a man furnishes the foundation principles which lie back of his various acts and form the basis of his conduct.

The prophet Amos, one of the greatest of the Old Testament prophets, spoke to a nation which had the greatest confidence in the observance of feasts and of the elaborate sacrificial ritual as a means of attaining and retaining the favor of God. They were content, having the confident assurance that God must necessarily be on their side because they were devoted to all the formal service that he could require. Amos would have them see that God desires and must have on the part of his followers a turning away from sin. No amount of ritual service nor multitude of offerings can cause him to overlook iniquity.

The people thought that Jehovah was their partisan, and that he must give them help in their conflicts, right or wrong, because he was just as truly their God as they were his people. But Amos would have them understand that God can not tolerate sin, and that he must turn against his people and punish them, and even seem to side with their enemies if they persist in evil. God's favor is not gained by attention to his formal worship. What he desires is right dealing between man and man. The people thought that he would not notice a little oppression of the poor; but that is just what he did notice.

The times have changed since the herdsman of Tekoa warned the people of Israel of the Assyrian invasion which was to come as a punishment for their sins. We live today under very different conditions. There has been great progress in civilization, in the arts and sciences, in the manner of living and thinking. There has been great progress in every sphere of life, religion included. In spite of all this progress the lesson which Amos had to give is a living truth today, and applicable to us as really as to those to whom he first spoke.

Micah, a prophet a little later than Amos, has perhaps stated the proposition with greater brevity and force. "What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" Our Saviour has also expressed the gist of this principle in that saying which we call the Golden Rule. "Whosoever therefore that ye would that men should do unto you, do ye also unto them likewise."

The fact that a man is a follower of Christ will make a difference in the first place in regard to what business or profession he shall enter. There are some occupations which it is hardly conceivable that any Christian would think of entering. Then there are many others from which certain Christians under certain circumstances must turn away. We can not arbitrarily make a catalogue of those which may be chosen, and those which must be avoided. In view of all our different ways of thinking the lists would not be the same for all men; they would not be precisely the same for any two men. For example, one man might consider the military profes-

sion no hindrance to the service of his Master while another must avoid this trade of violence.

But whatsoever profession or occupation a young man chooses, he should see in it an opportunity to serve his fellow men rather than to aggrandise himself. It is not how much he can get out of the world, but how much can he give that really counts. I do not mean to say that the man who is going to enter on a business career ought not to think of making money. He should not undertake some profession for the express purpose of losing money. But the making of money should not be his chief thought first and foremost; whatever he does he must be the servant of humanity if he would be fulfilling his High Calling. If he can gain money by so doing, then he will be able to support his family and himself, and have something to give to the needy.

In practically every business that a man enters he will have to compete with others in one way or another. Perhaps there may come an era when competition shall be eliminated. While we wait for that ideal age we may be seeking simply to do away with unfair competition. In whatever business the Christian is engaged he may be sure of a field to exercise his Christian virtues in the sphere of contact with his competitors. We can not lay down precise rules to govern ourselves or others in competition; for every concrete case has different conditions. It is certain however that even in the most trying situation, we must put into practice the principles that our Saviour has taught.

A merchant must think also of fairness to his customers as well as fairness to his competitors. And at the same time he must not forget the matter of fairness to his creditors and to his own family. He can not separate these questions and decide each one by itself. We can hardly expect that all merchants in the same town, even if they hold practically the same fundamental principles, will apply them in the same way. One will strive to add the same per cent of profit to the cost price of all goods, while another will make distinctions even when he is not constrained to do so by established custom.

The matter of extending credit to those

with whom he deals is another very important matter for the consideration of the business man who feels the constraining influence of his High Calling. We can hardly maintain that in order to follow the principles of Christian conduct he must trust indiscriminately. Jesus' words, "Give to him that asketh thee, and from him that would borrow of thee turn not thou away," should not be taken as a literal rule. He must have in mind the rights of his creditors and of his own family as well as the necessities of his customers. The man who trusts indiscriminately and makes no efforts to collect accounts of long standing is headed for the bankruptcy court. There is however a vast difference between a discriminating carefulness in listening to the pleas of those who ask for credit and a close-fisted selfishness toward all those who are in need.

The business man who is a follower of Jesus must be above taking advantage of those with whom he deals. I read once of a grocer who at night remembered that he had sold a ham during the day, but could not remember to whom he sold it. He tried the expedient of charging the price of it to half a dozen of his customers, thinking that he might hit the one to whom he sold it, and that the others would call his attention to the overcharge. Three of the six paid for the ham. The grocer got his pay, but at what a cost! He could no longer claim to be dealing fairly and honorably.

The High Calling of the Christian will keep him from petty graft and from combining to enrich the few at the expense of the many in big business.

Combined labor in trades unions and combined capital in the great trusts have abundant opportunity to violate the Golden Rule. The situations with which they have to deal are often so complicated that we should be slow to judge them; but we may be very sure that the decisions which they make have a moral value. And each man has some measure of responsibility not only for his own actions, but also for the group to which he belongs.

One of the arguments that a business man offers to justify some practice in his particular trade that does not exactly square with the Golden Rule is, They all

do it; and if I do not I can not hope to succeed. Perhaps, he can not. I do not know. But there is certainly something better than the success that is to be gained at the sacrifice of principle. Let the business man who is tempted stand forth boldly for the sake of his Master. If he loses he will lose in a good cause; and it is not impossible that he may be able to do something toward creating a better public sentiment and changing the evil practice. Henry Clay who was three times a candidate for the office of President of the United States said when a course of action was presented of which he did not approve, "I had rather be right than President."

If one clothing merchant will establish for himself a reputation for fair dealing, and will refuse to call any goods, "all wool," which are not all wool, he will do much toward relieving the trade generally of the supposed necessity of misrepresenting the quality of goods for the sake of making a sale.

Let us do right for the sake of right, and for the love of our fellow men. It may be said however for the ear of the timid that it pays to be fair and honorable. Those who furnish labor or manufactured products ought to get the work done at the time agreed upon. If they do they will gain for themselves reputations for promptness that will secure other orders or engagements. But we ought to do right and to play fair without having our eyes upon this reward. The man who takes for his motto, "Honesty is the best policy," and is honest as a matter of policy only has missed the whole underlying principle, and will certainly bear watching.

Some dressmakers have come near ruining the reputation of their profession by promising to have work completed on particular days, and then failing to do so. If circumstances enter in to prevent the greatest speed in doing work they should learn to make allowances for these contingencies when making their promises, or else they should have it understood that their estimates of the times when work will be completed are only estimates and not promises.

A man who has made a note should pay it when due, or if that is impossible he should go to the holders some days before

it is due, and make arrangements for renewal. This principle is equally true whether the note belongs to a bank or to an individual. It is very easy for the maker of a note to think that it does not matter much whether his creditor gets his money now or later.

The Christian business man should establish such a reputation for fair dealing that if he accidentally wronged another in trade or bargain the one wronged would know that it was an accident, and let the matter go as one of no consequence or else give opportunity to correct the error. The Christian should meet all engagements promptly, and if anything happens to prevent this practice he should feel that ample explanations and apologies are due. He should strive to put himself in his brother's place. He should do all this not because it will pay in the long run as I have suggested, but because he is constrained to do justly, and love kindness, and to walk humbly with his God.

Whether therefore we consider the great questions that affect many people or those which affect only ourselves, or at most one or two others, we must remember that the obligation that we are under in the sight of God is to be righteous rather than religious. Our ideal should be to deal fairly with all men, and to make the most of the opportunities to serve our day and generation. Thus will we be showing our loyalty to the Master who has called us out of darkness into his marvelous light.

Nile, March 25, 1911.

Said an unbeliever, sneeringly, "The Christian Church is founded on an empty tomb." And so it is. This blessed fact, first of all, makes life endurable and the burdens of life bearable. Luther at a time of great perplexity and fear sat by his table with bowed head and heart. Soon he lifted his face triumphantly toward the light, and his finger began to trace upon the table, "He lives! He lives!"

We wonder not that the disciples ran to the sepulchre when first they heard that it was empty. Our own hearts beat more quickly as this truth takes possession of us. —*The Classmate.*

MISSIONS

And I?

Is there some desert or some pathless sea
Where thou, good God of angels, wilt send me?
Some oak for me to rend; some sod,
Some rock for me to break;
Some handful of His corn to take
And scatter far afield,
Till it, in turn, shall yield
Its hundredfold
Of grains of gold

To feed the waiting children of my God?
Show me the desert, Father, or the sea.
Is it thine enterprise? Great God, send me.
And though this body lie where the ocean rolls,
Count me among all faithful souls.

—*Edward Everett Hale.*

How the New Testament Came to Korea.

What if, with the assurance of the writers of Bible history, one could point in every-day affairs to the hand of God! One would wish to tell in this assured way the story of the Korean New Testaments which the American Bible Society's agency in Japan furnished to the missionaries entering Korea in 1885.

In 1881 Korea was savagely hostile to Christianity. Any Korean presuming to aid in bringing the Bible to Korea or even possessing a Bible at that time would risk his life. At the king's palace in Seoul was a very learned man named Rijutei, a great linguist, an able writer, and a pagan withal who hated Christianity like the rest of the court circle, for he was court annalist. This man became the translator of the New Testament into Korean. How he came to do it is the story worth telling.

The King of Korea in 1881 happened to send one of his officials, an intimate friend of Rijutei, to Japan to study the new system of agriculture. This man was told to consult some Japanese expert in the science, and it happened that he was referred to a certain Mr. Tsuda, who was an authority on agriculture—and also a Christian.

It happened that, on the walls of the room where these two men discussed farming, the Korean saw a scroll in Chinese containing the Sermon on the Mount. He was startled by what he read on the scroll, for

he had to admit then and there that these sayings of Christ were good and enlightening to the mind. Mr. Tsuda asked him to take the scroll with him to Korea, but the Korean declined, saying, with pale lips, that, if that scroll were found in his possession, his head would be cut off. But it happened that ideas found in the scroll went to Korea treasured in his mind.

Near to bursting with the greatness of his discovery, this man had to speak of it to some one. It happened that the one man in all Korea whom he dared trust in such a plight was his friend Rijutei, the court annalist. Rijutei heard his friend's story with an amused smile, asked a question or two, became more serious, listened intently, and finally decided that he must find some way of going to Japan to see this wonderful scroll himself. But he could find no excuse for asking leave to go to Japan. After a time, however, a request came to the king for a learned man to be professor of the Korean language in the Imperial University at Tokyo in Japan, and curiously enough it happened that the king picked out for this duty Rijutei.

Rijutei made no secret of his pleasure at the appointment. He went to Japan; in due time he sought out Mr. Tsuda; he got a Chinese Bible; he found a helpful teacher in one of the Japanese pastors; and finally he found Jesus Christ as his Saviour and Lord. It happened that a man of his nature could not be a Christian without being a prayer-meeting Christian and a hymn-writing Christian. So the fame of this remarkable Korean professor reached Mr. Loomis, the Bible Society agent in Yokohama, who wanted just such a man. So it happened that soon Rijutei was giving all the time that he could spare from the university to translating the New Testament into Korean. The Gospel of Mark was printed in Korean in the year 1884, and also the China-Korean New Testament, and in the report of the Bible Society it is said that "it will now be possible to supply Korea with Scriptures as fast as the work requires."—*The Illustrated Missionary News.*

"When a man is in earnest and knows what he is about, his work is half done."

Some Modern Isms.

M. G. STILLMAN.

Let the isms alone? Well, yes, if they will let you alone, but they don't do it. Let us take a brief look at a chain of isms with four links.

Ism No. 1. There was Franz A. Mesmer, only a link, but a very prominent one because he worked with such daring force. He was only a link because others before him had the same notion of a magnetic force which could be used in healing. He was a native of Switzerland, studied medicine in Vienna, and during the time of our Revolutionary War was making great fame with his magic wand and tub of chemicals in Paris. Not only did he put his patients into a high state of expectancy, but he put many of them into such a horrible state of fear that they dropped from all earthly troubles. His mental power did help many; therefore he had many followers going about holding both good and bad shows during the next sixty years, until we come to

Ism No. 2. In the year 1841 Dr. James Braid, near Manchester, Eng., was led to investigate those tricks of mesmerism, as the process had been called. Braid found a wonderful force in operation, but came to the conclusion that it was not necessary to assume any natural or impalpable magnetic fluid in the process; he said it was suggestion, the power of thought made effective in another mind by provoking a high state of expectancy leading to faith and action.

Reasoning in this manner he invented a new term for the process, calling it hypnotism. He had hit upon the central fact of mental healing, the main idea of all these wonders of the human mind, so far as we look at it only as a human force.

Ism No. 3. In 1838, up in the State of Maine, a clock-maker, Phineas Quimby, got also to thinking about those tricks. He too learned to hypnotize many people and was enjoying his show business even as a multitude of others had done. One of his subjects in the hypnotic state declared that he could look through the human body and see what trouble was there. This was far ahead of the X-ray discovery. Quimby said, "Look through me." He did so and

told him that his kidneys had gone to pieces. He took hold of Quimby and said, "I have put the pieces together, so they will heal." Quimby found that he really told what the doctors had said, and also found himself free from any further trouble in that part of his anatomy. Then Quimby thought some more and laid the foundation for another ism. He did not believe his subject had really seen inside of him; but he made himself believe that his trouble had all been in his mind, purely imaginary, and that when he came to think himself well he was well. This was pushing suggestion to extreme, but it is the extreme things that catch the multitude.

Ism No. 4. Among Quimby's subjects, in course of time, was also Mary B. Eddy, who caught hard at the nothingness of human ills and after a time proceeded to claim this ism as her own discovery. She probably took a text from the Bible, possibly the one that says, "As a man thinketh in his heart, so is he." She evidently mingled with other things in her magic tub of mental healing some old Greek philosophy which also declared the nothingness of matter; but the success of Eddyism evidently came from the same central fact of suggestion, the power of thought in its influence through the nervous system upon our bodies. The fact may or may not have religious connection, according to what the healer has of faith and purpose in life.

Here are the four links I have chosen to mention. Let the reader lengthen the chain according to taste.

Prayer the Cure of Worry.

Anxiety is one of the most common sins of Christians. Some have their great trials which sadden their whole lives, and others their daily cares which likewise rob them of joy and blessing. Both are inexcusable. They are none the less sinful because common. No Christian has ever yet been found who was helped by anxiety, but, on the contrary, in every case it made matters worse. It is likewise needless. God will work just as effectively without it. Mary weeping at the empty tomb and saying, "They have taken away my Lord and I know not where they have laid him," is a good illustration of the needlessness of

worry. The question of the angel, "Why weepest thou?" was a very applicable one. Had she been in the right attitude and believed in the Saviour's words and trusted in the power of God, she would have been rejoicing in the resurrection of her Lord rather than weeping over an imaginary loss. Anxious thought in anything is needless, foolish, harmful, ungrateful. At best it is but natural, worldly, heathenish. Thank God it may be prevented and cured. Paul clearly asserts this when he says, "Be anxious for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. iv, 6, 7).

1. This prayer is to be constant, without ceasing. "In everything" implies this. In all our affairs and at all times it is our privilege to make known our requests unto God. Dr. Charles Hodge, the distinguished scholar and preacher, gives the secret of his remarkable life in these words: "As far back as I can remember I had a habit of thanking God for everything that I received and of asking him for everything I wanted. If I lost a book or any of my playthings I prayed that I might find it. I prayed walking along the streets, in school and out of school, whether playing or studying. I thought of God as everywhere present, full of kindness and love and would not be offended if children talked to him." We should cultivate the spirit and attitude of devotion toward God so that the life is a prayer, and so that it will be as natural to talk to God, as with the closest friend. Unceasing prayer and ejaculatory prayer should be cultivated by every child of God and thus worry will find no foothold in the heart or life.

2. This prayer should be with supplication. This is a more intense prayer, as is seen in Acts i, 14; Eph. vi, 18; Rom. x, 1; 2 Tim. i, 3; Heb. v, 7. We do well to meditate upon the different shades of meaning of the words chosen by the Holy Spirit. Prayer and supplication mean more than prayer alone.

3. The prayer that cures worry is mingled with thanksgiving. "In everything by prayer and supplication

with thanksgiving." "In everything give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thess. v, 18). "Is any among you afflicted? let him pray. Is any merry? let him sing psalms" (Jas. v, 13). Jehoshaphat appointed singers to go out before the army and to say, "Praise the Lord, for his mercy endureth forever," and when they began to sing and to praise, the Lord gave them a great victory over their enemies.

In 1799, when the armies of Napoleon were sweeping over the continent, Massena, one of his generals, suddenly appeared on the heights above the little town of Feldkirk on the frontier of Austria with an army of 18,000 men. It was Easter day, and as the morning sun glittered upon the weapons of the French, the town council hastily assembled to consult what was to be done. Should a deputation be sent to Massena with the keys of the town and an entreaty for mercy or should they attempt resistance? Then the old dean of the church stood up and said: "This is Easter day; we have been reckoning on our own strength and that fails. This is the day of our Lord's resurrection; let us ring the bells and have service as usual and leave the matter in God's hands. We know only our weakness and not the power of God." Then all at once, from three or four church towers, the bells began to chime joyous peals in honor of the resurrection, and the streets were filled with worshipers hastening to the house of God. The French heard with surprise and alarm the sudden clangor of joy bells and concluding that the Austrian army had arrived in the night to relieve the place, Massena soon broke up his camp, and before the bells had ceased ringing, not a Frenchman was to be seen. Prayer and praise would accomplish wonders in overcoming the greatest and the smallest worries of life.

4. Our prayers should be special and definite. Our "requests" are to be made known unto God. This is more than unceasing prayer or ejaculatory prayer. The word is used in Luke xxiii, 24, "Pilate gave sentence that what they asked should be done" (R. V.). They had "asked" a very definite though a very fearful thing, and at last received just what they asked. The only other instance in which the word

as a noun is found in the New Testament is 1 John v, 15 and is translated "petitions." "Whatsoever we ask, we know that we have the petitions that we desired of him." The verb is used seventy-one times and always in the sense of making definite requests. Here in Phil. iv, 6 it means making request for help in a thing that would naturally cause anxiety. This must be minutely spread before the Lord and deliverance in this definite need must be claimed from him. This leads to a still more minute definition of the prayer spoken of:

5. It must be "made known" unto God. This is to emphasize the importance of formulating our desires into definite petitions and presenting them unto God, even though he knows what we have need of before we ask him.

6. Prayer is to be "unto God," not unto fallible, unkind, powerless man. Too often appeals to man bring disappointment, or untimely or improper aid, and oftentimes only aggravate the anxiety already felt. But requests made known unto God, the wise, omnipotent, loving Father, in the manner he prescribes, always prevent and cure worry. George Muller's rule to tell only God of his needs, was a very sensible and scriptural one.

When this spirit and order of prayer is observed, there is no room for anxiety, and the peace of God which passeth all understanding keeps as with a garrison the heart and mind through Christ Jesus. This peace of God is defined in John xiv, 27; xvi, 33; Col. iii, 15. It is the peace of Christ which he has bequeathed to all his followers. It is the peace of God ruling in the heart. It is a peace which is unknowable to the natural man and exceeding abundant above all that the Christian can ask or think.

"Her ways are ways of pleasantness, and all her paths are peace."

"Thou shalt keep him in perfect peace whose mind is stayed on thee." With this peace to garrison the mind and heart, our "strength is as the strength of ten."

Freedom from worry, and peace that passeth all understanding are marks of self-mastery and make Christians to be giants in the land.

What an example Paul was of his own

teachings. Should any of the Christians at Philippi reply, "Paul, your standard is too high, even you yourself can not practice what you preach," how exultantly Paul could point to an experience which was familiar to them all and which could never be obliterated from their memories: his scourging and imprisonment with Silas in their own city prison. How they would call to their remembrance his prayers and songs of praise at midnight, and his wonderful deliverance and vindication, and the consequent conversion and baptism of the jailer and his household. In this, as in everything, he made known his request by prayer and supplication with thanksgiving, and the peace of God garrisoned him around about, and anxiety found no footing in his soul. This freedom from anxiety is like a medicine which causes the face to shine and the whole life to be unworldly and heavenly. It fills the entire being with rest, contentment, satisfaction, happiness, love, zeal and every Christian grace. God help us, his people, to present this invincible and undying testimony to a sad, heart-broken and hungry world!—*Published in tract form by the Asher Publishing Co., 429 Holly Ave., St. Paul, Minn.*

A Few Facts About Russian Baptists.

It is well known to our readers in southern Europe, Hungary, and in other parts of our country, that there is a powerful movement in the religious life of the people. Many turn to the Lord and form churches on the New Testament foundation. In Russia also, in late years, this movement has been strong. Everywhere have sprung up churches, notwithstanding the great persecutions and suffering.

Five years ago the Czar permitted religious liberty, and although persecution did not wholly cease throughout the great empire, because the state church did her best to hold her power, still the work extended mightily; and when, not long ago, the first Russian Baptist Congress met in St. Petersburg, there were delegates from all parts of the Russian Empire. They came from Batum, Baku and the Caucasus; and Eupatoria in the Crimea; from Ruatoph and farther east in Siberia. Many of these people had never met; delegates came from

churches that did not know of each other's existence. These met to unite in one Russian union and to talk over matters in the interests of the kingdom of God.

After prayer and fellowship they parted, each to go to his own field of labor, but the National Russian Baptist Union had come into existence—a powerful child, a child of God's Spirit, destined to exert an influence upon the whole life of this mighty empire, laboring for uprightness in religion, purity in life and walk, freedom of conscience and the crown rights of the Lord Jesus Christ in Russia. From the old hero and martyr Pavloff, to the youngest recruits, all declared, "It is not our first aim to make Baptists, but we wish to put Christ on the throne of the heart of the Russian people."

An interesting movement during the congress week was the laying of the corner-stone of a new tabernacle in the Russian capital. After much exertion the minister, Mr. Fettler, obtained a license for a public ceremony. It was a grand spectacle because so many nationalities were represented. About one hundred and fifty stones were laid by the different delegates. There were from Russia 86, Germany 18, Estland, Libhauer 5 each, Poland 4, Finland 2, England and Australia each 1, and one Jew, who had learned to know his Saviour. After Brothers Pavloff, president of the union, Galieff, vice-president, Fettler, pastor of the church for whom the tabernacle was built, and Byford, representative of the Baptist World Union, had each spoken a few words and had signed his name in the book which contained the names of every one present, they together took a large block of granite and put it in its place for the corner-stone, after which each one laid his own stone. While the ceremony was going on, a letter was read from Mrs. Tchertkoff, one of the first evangelical Christians in Russia, and a telegram from Duchess Tchernikoff, expressing their sympathy and wishing God's best blessing. The architect, a Christian, in a short speech said among other things: "Today we are establishing a building with hands, to win people for a city not made with hands."

The ceremony lasted five hours and was witnessed by hundreds, while the delegates

from the several countries each spoke in his own tongue, Mr. Fettler interpreting. In closing, all sang the hymn, "Glory to God, he has done glorious things."

This movement was severely criticized by some of the Russian papers, yet it served to awaken curiosity in the matter and crowds came to hear and see. On Sunday evening there was a baptism, and the building where it occurred was crowded. Priests, students, soldiers and policemen were there with others. On Monday morning several papers reported very favorably about the gathering. One gave an illustration of the scene; another said: "This Baptist movement aims at the reformation of Russia. This work began among the lower classes, but now reaches even to the rich and the learned; the two streams are going to meet. The government should be careful not to hinder, but to help. These Baptists awaken the best powers in the country,—they mean Russia's real salvation."

A few facts about what our Russian brothers have suffered:

In one of the meetings Mr. Byford requested those who had been imprisoned or exiled to stand; and of the eighty-six delegates, thirty-two men and two women arose. A few brothers had suffered imprisonment the year before on account of attending those unlawful gatherings. The jailor at first treated them very cruelly: they had to sit and eat and lie on the stone floor; but one day, hearing them praying for himself and wife and children, he was convicted and changed his attitude toward them. He listened, was converted and baptized, and now is preaching the Gospel.

Other brothers were exiled to Siberia, but they took their principles with them and there met together to seek the Lord. It was not long before the people began to attend their meetings; souls were converted and baptized, and now there is a flourishing church of 230 members, and on Sunday evenings there are always 1,600 or more listeners. They have a building with two thousand seats, which was a present from one of the members who found his Saviour through the labors of one of those exiles.

At the congress there was also present a brother, Pramenchoff. He was fifty-six

years old, but, with his white hair and beard, looked like one well toward eighty; and no wonder when we hear how this hero of faith has suffered. When a young man he was converted and baptized, and straightway began to preach the Gospel. This brought him into collision with the government, and twice his house and belongings were destroyed and three times he was beaten until the blood trickled from his back and he was left unconscious. After that he was put into prison, but after his release, his courage unabated, he again commenced preaching the Gospel, whereupon he was exiled. After two years he was permitted to return, and yet again resumed his preaching, and within a week was arrested and exiled to Siberia for life. For seven and a half months he was chained day and night. He had to work with the meanest and lowest culprits. After fourteen years, at the birth of the crown prince, he was released. He had no shoes and was obliged to make his journey home—two hundred and sixty-four miles—bare-foot over frozen ground. Altogether he was imprisoned fifty-two times, in twenty-one different prisons. Even now he is forbidden to visit his birthplace, and all civil rights are taken from him.

In reply to a question by Mr. Byford, he answered: "The love of Christ richly compensates for what I suffered. I thank my God that he has counted me worthy to suffer for his kingdom."

In one prison the keeper was converted and gave him an opportunity to preach the Gospel. By this, many were brought to Christ.

Is it surprising that the work of Christ prospers when men like these are laboring? God uses the weak things in this world to confound the mighty. May he bless our brothers in great Russia and open the eyes of many in our little Holland also for this salvation.—*"The Christian," in De Boodchapper.* A free translation by Miss Catharine De Boer.

It is written, not "blessed is he that feedeth," but "he that considereth the poor." A little thought and a little kindness are often worth more than a great deal of money.—*Ruskin.*

Answer to Inquiry About the West Family.

DEAR SIR:

In the last SABBATH RECORDER some one enquires about the West family, especially the noted painter, Benjamin West. His parents, John and Sarah (Pearson) West, were Seventh-day Baptists, and members of the old French Creek Church of Chester Co., Pa. They are said to have been buried at the old Seventh-day Baptist cemetery at Newton, Pa., though no stone marks their last resting-place. Benjamin West observed the Sabbath as a young man, but in mature life was not so "peculiar." Kindly refer your correspondent to the *Pennsylvania Magazine of History and Biography* for January, 1890, p. 464; also "The Old West Homestead," in *West Chester Village Record*, April 1, 1897.

John and Sarah West yet have descendants among Seventh-day Baptists. The wife of Frank A. Crumb, the editor of the *Alfred Sun*, of Alfred, N. Y., her sister, the wife of the late Frank Whitford of the same place, Doctor West of Riverside, Cal., Dea. A. B. West of Milton Junction, Wis., and a family of Wests at Verona, N. Y., are all of this John and Sarah West family.

Yours very truly,

CHAS. H. GREENE.

A Word for Sugar.

Pure candy is good for children. Pure sugar is good for grown people. Of course, there are exceptions to every rule. If the doctor prescribes a diet and orders a patient to refrain from sweets, the patient is bound to obey his adviser. What is the use of calling a physician and paying him for suggestions if the latter are treated with indifference? People in ordinary health need not be afraid to gratify an appetite which craves sweets. Those who have looked into the matter have been telling us lately that soldiers on the march hold out better if they have rations of sugar than if their food omits this useful commodity. A fondness for sugar is often a defense against the temptation to use alcoholic stimulants. The inebriate does not care very much about pure sweets.—*The Christian Herald.*

No man can master others until he is perfectly able to master himself.

WOMAN'S WORK

MRS. GEORGE E. CROSLY,
Contributing Editor.

Yes, clean yer house, an' clean yer shed,
An' clean yer barn in ev'ry part;
But brush the cobwebs from yer head,
An' sweep the snowbanks from yer heart.
Yes, w'en spring cleanin' comes aroun',
Bring forth the duster an' the broom,
But rake yer fogy notions down,
An' sweep yer dusty soul of gloom.
—*Sam Walter Foss, in Ladies' Home Journal.*

Already the year 1911 has given us anniversaries of two notable events. The great meetings of the Woman's Foreign Missionary Jubilee that have been sweeping the country from West to East have been celebrating the completion of fifty years of organized mission work by women.

The actual date was passed in January, as it was on January 18, 1861, that the Woman's Union Missionary Society was founded. This society has a record of fifty years' existence with never a debt.

Just as these meetings were closing came a call from the American Bible Society for a "nation-wide celebration" in April of the tercentenary of the publication of the King James or Authorized Version of our Bible.

How would it seem now if the great majority of people had no knowledge of the teachings of the Bible, save only such knowledge as the clergy should give them? This was the condition in England when King James came to the throne in 1604.

To be sure there had been Bibles printed in English before that time. William Tyndale in 1526 printed the New Testament in English, but this was done in exile, amid dangers and persecutions. To him belongs the honor of printing the first Bible in the English language, and he suffered death for printing the book that should show to many the way of life.

In 1539 Cromwell's sanction was put upon a Bible that was called the Great Bible. These Bibles were too large to be carried from place to place and were kept in the churches chained to the desks. Here

people might come to read from the sacred book; but a very few years later an act was passed forbidding any but "noblemen and gentlemen" to read this Bible, and imposing a prison sentence upon any one who should read from this book to any tradesmen, common people or *women*.

The Geneva Bible was printed in 1560 by exiles from England under the persecutions of Mary, Queen of Scots, and in 1568 the Bishops' Bible was published. This was the Bible used by the clergy, but was too expensive for common use.

These were the three best known Bibles when James came into power. The claim is made that James hearing the Puritans express a wish for a more accurate translation of the Bible decided to have a translation made under his own direction; however that may be, within a few months after his succession to the throne he appointed a committee of fifty-four of the most scholarly men of the kingdom to make such a translation. These men were picked from all the great colleges, and included the best Hebrew scholars for the Old Testament, the most careful Greek students for the New Testament, and the most noted divines. While the original committee numbered fifty-four, the number actually engaged upon the work was somewhat smaller. This committee was divided into six sections, two of these sections meeting at Oxford, two at Cambridge and two at Westminster, and their work was carefully planned and subdivided. The King gave them very definite instructions but no pay. The cost of printing, about \$17,000 in our money, was met by Matthew Barker, a London stationer.

After the work was completed a few of the translators were promoted to offices with higher salaries, but the greater number did not profit in any material way by their work; and to the average person of our time their names are unknown, while every one knows of the "King James Version."

The study of the early history of the English Bible is very interesting. Why can not some society spend an afternoon on this subject, just now while this anniversary is being celebrated?

We are glad to have this week the report of one of the jubilee meetings. Mrs.

Clarke's suggestion, that Seventh-day Baptist women should have a part in the blessings that are sure to follow such giving of money is very good indeed. Do we want a blessing of this kind?

Mrs. Van Horn's article on Paying fits right into this thought, doesn't it? Did you ever hear of the man who said he would "pay his honest debts" first and then if he had any money left he would give some to the Lord?

Jubilee Meeting in Wisconsin.

MRS. H. VINE CLARKE.

It was my privilege to attend one of the jubilee meetings recently held in a near-by city. The Interdenominational Committee on United Study, organized in 1900, planned a celebration for this year which should extend entirely across our continent, and mark the fiftieth anniversary of the beginning, in America, of woman's organized work for foreign missions.

Mrs. Helen Barrett Montgomery was secured as the leading speaker, and she with other representative women has presented the cause of woman's work in foreign missions, in a chain of great cities extending from Oakland, Cal., to New York and Boston. Beginning in Oakland they have traversed the whole country, the entire series ending in New York City, the last week in March, in a fitting manner.

The object of these meetings was to enlist the attention of thousands of women who could not be reached in any other way. Especial emphasis has been put upon prayer, recognizing that "everything vital hinges upon prayer." The two notes most insistently struck have been prayer and the spirit of unity. The *Outlook* says: "As one result of the Western circuit of meetings three hundred thousand dollars have been poured into the missionary treasury. While money is by no means the primary purpose in the movement, it is presented as a privilege to women and girls, that they should make an offering of one million dollars this year, 'not grudgingly or of necessity' but 'hilariously.'"

At the morning session of the meeting which I attended, the attendance was small, but the afternoon found a goodly number assembled. Miss Elizabeth Pettison, a

missionary to Japan, was the principal speaker both morning and afternoon. She is earnest, enthusiastic and consecrated, and seemed filled with the jubilee spirit. Her presence was an inspiration to us all.

In the afternoon denominational rallies were held, when cards were distributed, for the purpose of securing pledges for the million dollar thank-offering. As there were only three of our Seventh-day Baptist women present, we did not hold a rally, so were not given the pledge cards.

Although these meetings are past, it is not too late for our women to contribute to this fund. Each denomination may choose the way its contributions shall be expended. Do we not want a part in this great work, and a share in the blessing which will surely follow?

The objects of the jubilee meetings are being realized, which, quoting again from the *Outlook*, were "to gain a better conception of the opportunity confronting the Christian Church in the Orient, to deepen the prayer life, to enlarge the sense of obligation and the contributions of Christian women."

Milton, Wis.

Paying.

MRS. FLORENCE CLEMENT VAN HORN.

No definite subject was given me for this paper. It was only suggested that it be along the line of raising money for church work. I have decided to title it Paying.

We do not make a gift to a person to whom we owe one hundred dollars if we hand him a ten-dollar bill. When we have given him nine more like it, we are then, and only then, in a position to make him a gift.

God gave the children of Israel all that they had and told them to keep nine-tenths of it for their own use, but that one-tenth was his and they should pay him the best tenth for the use of the nine-tenths.

He knew that tenth would always be sufficient to meet the needs of his work. He knew that through all time his work would be carried on by men and that means would always be necessary. So he established a system that would fulfil the demands of all time. And he claims our tenth today. We owe him that just as

legally as we owe our grocer for our flour or our butcher for our meat. No one of us would think of refusing to pay one of them. But, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." Then comes the forgiveness and the promise: "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."

No man-made system will ever bring in funds enough to meet the demand; and not until we, as a denomination, adopt the tithing system, will our boards be out of debt, our mission fields be supplied with men and means, and our churches with pastors. It requires a great faith for a young man to enter the ministry these days, if he has or ever expects to have a family to support.

We may follow systematic giving—ten cents a week or ten cents a month, or any other system we may devise—but it will never fill the purpose any more than substituting Sunday for Sabbath makes Sunday sacred.

Nor are we to pay grudgingly. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

My father once visited my brother in Iowa. There being no church of our faith in the town, he went to church on Sunday. He had in his pocket a one-cent piece and a five-dollar gold piece. The collection box was passed and he dropped in a coin. On reaching home he found he had put in the gold piece. He was a very quick, short-spoken man: "Just as well have put in the penny; that's all I'll get credit for."

I do not know the income of the mem-

bers of this church, but I believe that if every one tithed we could easily support our own minister and have money to spare for missionary work. People say they are giving as much or more than a tenth. But if they try saving a dime out of every dollar they soon see how far short of the tenth they have been giving.

And we would be blessed spiritually and financially. From experience and observation I am sure that those who pay their debts to God live near to him and are rewarded in this world's goods.

Boulder, Colo.

The Jubilee Hymn.

"The women that published the tidings were a great host."

WRITTEN FOR THE WOMAN'S FOREIGN MISSIONARY JUBILEE
BY M. E. H.

Tune—Battle Hymn of the Republic.

Have your eyes beheld the vision of this grand and mighty host
Whom prophets long ago foretold should rise to save the lost?
Have you caught the inspiration? Make it yours at any cost!
This glorious Jubilee.

Chorus:

Glory! Glory! spread the tidings!
Glory! Glory! spread the tidings!
Glory! Glory! spread the tidings!
And crown this Jubilee!

When first the Orient cry was heard some fifty years ago
Our loyal women good and true said, Who will send or go?
To this pitying cry of helpless ones, we never will say no,
And hence this Jubilee.—*Cho.*

So the gifts at once were coming, 'twas the silver and the gold;
But the gift of mothers' daughters, Oh! that never can be told.
'Twas love that prompted it, God would his love unfold,
It made this Jubilee.—*Cho.*

Oh! women come and help us, there are millions yet to hear
The blessed gospel messages of faith and hope and cheer.
Forget the little selfishness, let love enlarge your sphere.
Make this your Jubilee.—*Cho.*

"Don't lose sight of the fact that the contribution box of the church is almost as much of a necessity as the minister."

The Lord is Risen.

The Lord is risen! A Victor o'er the tomb!
Lo! white-robed angels guard the empty gloom.
O chiming bells, on throbbing air outfling
Your clear, high notes of praise to Christ, the
King!

Bid flowers fair exhale their rich perfume.
Because he rose, for us there is no room
Amid grave shadows. Easter lilies bloom,
And symbols sweet of resurrection bring.
Let raptured hearts in joyous chorus sing:
"O Victor Christ! O Death, where is thy
doom?"

The Lord is risen! —Selected.

Perpetual Resurrection.

Easter was the beginning of a never-ending program. "Because I live ye shall live also," was a word to come true in all after time. The miracle of the resurrection is being perpetuated in the spiritual life of this latest generation. Christ is a far greater force in the world today than when he came forth from the open sepulchre. This is the miracle above all other miracles that proves his reviving power. He does for every believing man what he did for himself. Death, physical and spiritual, surrenders at his touch. His undying life is the life of the modern centuries. The throbbing vitality of this progressive age is the product of his abiding power. Men are born anew whenever they yield to his creative Spirit. Never was human energy so great and so alert as now. The risen life vitalizes every faculty of the soul. The mind thinks with new power, the will grows masterful, the heart aspires, the spirit is ennobled. Through all the avenues of his being man becomes conscious of the miracle of resurrection. He is a new creature, and every product of his intellect and heart and hand shares and expresses the glory of his spiritual renewal.

The wonders of our material civilization are fundamentally a spiritual product. In every invention, art, new discovery, new achievement, we see the life of the risen Christ. The momentum of this age is a spiritual momentum. The heart of mankind everywhere is alive with new purpose and passion. Ancient empires are catching the vision of a nobler manhood, and are ascribing the superiority of the western world to the religion of Jesus. His divine presence in the world's better life and progress is being universally recognized.

The miracle of his perpetual and growing power is the wonder of this new century.

The return of Christ's body to life was for the sole purpose of showing the life-giving energy of his undying spirit. Every renewed man is the repetition of that Easter miracle. When Christ shall have entered every human heart the entire world will be a renewed, a resurrected world. To accomplish this result is God's aim in history. Christianity witnesses to "the power of an endless life."

Easter morning proclaims to every Christian his true mission. It is to do as Peter did on the day of Pentecost—tell the story of Christ's risen life and power. This story ought to fill every believer's heart, as it did his, with enthusiasm and undying zeal. It should give birth, in the entire church, to a mighty optimism and faith.

The creative energy of God entered the world anew on the morning of Christ's resurrection. Life and immortality had not been brought to light until that wondrous day. The greatest miracles of history are yet to come. Already the pulsations of a larger life may be felt in every portion of the earth. Revivals, regenerations, resurrections, are everywhere taking place. The upheavals of the nations are all evidence of the presence of a new vitality and spirit. Through the travail of revolution and conflict the risen life in the hearts of oppressed peoples is bursting the bands of death and is rolling away the stones from the door of the sepulchre of ignorance and bondage.

As a universal vitality pulsates through all the natural world with the return of spring, so Christ's life is sending its quickening energy through all humanity, conquering death and decay, and bringing to expression, in human character and in human institutions, the very life of God. Easter pledges the ultimate renewal and spiritual resurrection of the world. "Because I live ye shall live also."—*Rev. Dwight Mallory Pratt, D. D., in Christian Work and Evangelist.*

Cincinnati, Ohio.

"The best day of your life and mine is located exactly between yesterday and tomorrow."

YOUNG PEOPLE'S WORK

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

Sabbath Benefits.

REV. HENRY N. JORDAN.

Prayer meeting topic for April 22, 1911.

Daily Readings.

Sunday—The blessing of rest (Gen. ii, 1-3).

Monday—Opportunity to worship (Ex. xx, 8; xxxi, 13-17).

Tuesday—Opportunities for fellowship (Luke xiv, 1).

Wednesday—Opportunities for service (Matt. xxv, 43; Luke vi, 6-11).

Thursday—Deliverance from toil (Ex. xx, 9-11).

Friday—Sign of eternal rest (Heb. iv, 9-11).

Sabbath day—Topic: Sabbath benefits (Isa. lviii, 1-14).

The holy Sabbath! the gem of the week! the testimony of the wisdom and beneficence of the universe's Creator, God; the symbol of our eternal rest,—heaven! With what lavish hand will the Father pour out the spiritual treasures upon those who "will to do his will" and find the Sabbath "a delight, holy to the Lord."

The prophet Isaiah puts the emphasis in the right place when he speaks of true Sabbath-keeping and the resultant blessings. If we do our part, if we get and keep the proper spirit, if we have due regard for the words of Jehovah God, then he will faithfully observe his promises. The greater our willingness to follow his plans, the more abundant and richer the blessings afforded us as Sabbath-keepers.

Not every child or young person fully understands the vital nature of the Sabbath. He scarcely realizes the immense benefits it confers on mankind. I am sure that I did not think of the weekly rest day in the light that I do today. So little did I esteem its nature and worth that I did many things on the holy Sabbath that reason and conscience condemned. Consequently I was deprived of the happiness and help that belong to, and are shared in by, God's loyal followers. In fact, I began to think of the Seventh-day Sabbath as a positive hindrance to my life's plans. Christian people kept talking of the joys

and blessings that came to them through the conscientious observance of God's Sabbath. But these benefits I did not experience. Why? I'll tell you. I did not understand how intimate was the relationship between God and his people. I did not know that the Sabbath was one of his ways of keeping in touch with men. The close connection between divine command and implicit human obedience was lightly regarded. How could I share in God's grace when I had not fulfilled the first condition by which his favors were to be won. But when I was quite ready to take God at his word, with obedience came a knowledge of the great things the Father has in store for those who love and trust him.

Divine blessings for cheerful, willing Sabbath-keeping are promised and given on condition:

1. That we abstain from unnecessary secular labor. Ordinary business thought and effort shall cease for the day.

2. That we give over our recreations and pleasures which, while right and proper at another time, will, if engaged in, rob the Sabbath of its true significance and value.

3. That the Sabbath shall be esteemed a delight, not a day that bores and wearies. 'Tis only when the day becomes a delight that it can become a benefit.

4. That we honor the Sabbath as of divine origin, hallowed by Jehovah God, and as having moral, ethical and religious values.

5. That we shall devote it to holy meditation, to the strengthening and upbuilding of our religious natures by private and public worship, and to loving service for our fellow man.

Benefits to be gained by true Sabbath-keeping:

1. Physical rest. Constant employment without regular intervals of rest tends to break down and destroy the splendid powers of our bodies, the temples of God. The Sabbath is the divine foresight in providing for man's physical needs.

2. Divine worship. This, too, is rest. Communion with God is the soul's greatest blessing. When we share in the public prayers and hymns of praise and the preached word of the Sabbath service then are we taught, nourished and uplifted in the truths of God's kingdom.

3. Private reading and meditation. We live in another atmosphere on the Sabbath. Our reading, conversation and thought should be such as make the home life on the Sabbath that of peace and joy. This will help our associates and children to look upon the Sabbath as a delight.

4. Loving Christian service. The prophet Isaiah speaks of the best type of Sabbath-keeping Christian as one who helps another to free himself from sin; that aids the oppressed; that feeds the hungry; that clothes the naked; that comforts the distressed; and brings hope to the despairing.

QUOTATIONS.

"The prophets saw a vital connection between true Sabbath-keeping and spirituality in religion and purity of morals. And to them Sabbath relates most of all to God, religion, and righteousness of life. By divine appointment it has material and physical use, but its chief ends are spiritual and ethical."—*Dean A. E. Main, Bible Studies on the Sabbath.*

"They who call the Sabbath a delight, and the holy of Jehovah, honorable, shall delight themselves in Jehovah, and receive abundant blessings, riding upon the high places of the earth."—*Ibid.*

"National prosperity and power depend more upon Sabbath-keeping and what goes with it of purity and self-restraint and godliness, than upon an army or wealth or learning."—*C. E. Topics.*

"The Sabbath is a holy day because it has proved eminently helpful to mankind. We have discovered that we can not live a whole or complete life without reckoning on the proper observance of the Sabbath."

"A world without a Sabbath would be like a man without a smile, like a summer without flowers, and like a homestead without a garden. It is the joyous day of the whole week."—*H. W. Beecher.*

Not long ago I had the privilege of being in a thriving little town in the Middle West over the Sabbath, with an invitation to preach at the regular service and conduct the Christian Endeavor meeting at night. Probably about forty people were present at the latter meeting. About a dozen took part, some of whom came prepared with a definite task given previous

to the meeting. With an exception or two no young people took part, though there were quite a number present. It was just an ordinary meeting, and inquiry revealed that the middle-aged who took part were those accustomed to do so. They were trained in the earlier days of the Y. P. S. C. E.—we may say well trained. Why are they still in training? Do they realize that they are depriving the *real* young people of the privileges such as they enjoyed? It would seem not, yet such is the case. They are good church people and are the backbone of the church. For just that reason they ought to recognize the needs of the boys and girls of fifteen and twenty years and give them the same chance they enjoyed. It is true that the boys and girls may make mistakes; it is true that they may be careless; they may fail to accomplish all their seniors would see accomplished. But how better can they be trained than through experience, failure, and defeat?

Friends, you who read this, don't be hurt, don't put this aside thinking it means some one else,—it means you if you are above thirty. You ought to be trained by this time and on the church's firing line. Back up the younger recruits with your sympathy and tactful advice, but let them run the society. It may mean the going out of the present society, but a new organization with new blood and new life will take its place.

"A great meeting of men was recently held in Guildhall, London, under the auspices of the Church of England, in the interest of a crusade for social purity throughout the country. The Bishop of London and the Earl of Shaftesbury were among the speakers, all of whom urged not merely the righteousness of 'the single standard,' but the possibility of raising the men of the nation to an acceptance of it in their daily lives. They advocated systematic education of the young in regard to social purity both from a medical and a religious standpoint."

"All the tithe of the land is the Lord's," and not to pay it is robbing him; and that is a sure way to bring down his displeasure.—*Bailey.*

CHILDREN'S PAGE

Story Time.

ALICE ANNETTE LARKIN.

Yes, story time's the nicest time,
Of all the livelong day;
When mother glances at the clock,
Then puts her work away
And says, "Come, little folks,
There's room for every one;"
When mother speaks to us like that,
It means the nicest fun.

Wee Dolly sits upon her knee,
And in the big armchair
Are Ralph and John besides myself,
While close by nestles Claire.
So when at last we're all arranged,
And eager, every one,
And mother speaks in accents soft,
It means the nicest fun.

Sometimes she tells us of the knights,
Who lived so long ago;
Or else about some little boy
Who's just like one we know.
And then again a fairy tale,
That makes us shout with joy;
Oh! 'tis the grandest thing to be
My mother's girl or boy.

Sometimes 'twill be the queerest tale,
Of cats and dogs that talk;
Or funny little Teddy bears,
That jump about and walk.
Sometimes she'll make her voice so soft,
And then again 'twill rise
Till we all clap our hands with joy,
For 'tis the best surprise.

But best of all we like the tales
Of many years ago,
Which mother tells in accents sweet,
And voice so soft and low;
Of how the little Christ-child came
One night to Bethlehem,
And how the angels gladly sang
Of peace, good will to men.

And when at last the story's done,
And we are safe in bed,
We love to lie and think about
The things that mother said.
So when I grow to be a man,
And try to do the right,
I know I'll ne'er forget the tales
That mother told at night.

Ashaway, Rhode Island.

How Trella Helped.

MRS. ELLEN W. SOCWELL RAMSEY.

Mama sat on the shady back porch paring apples. She could hear the murmur of Trella's voice as she played out under the trees. But the sound finally drifted out of hearing, and mama's thoughts whirled many miles away, over the forest, hill and stream to Walworth. And as she thought of the many dear friends who were no doubt at that very moment gathering there to attend the Convocation, she felt that her disappointment was hard to bear. Plans had been made for her and Trella to attend, but at almost the last moment unforeseen circumstances had interfered and the long-cherished trip was given up. A big lump rose in mama's throat this morning, but just as it was about to choke her, she heard a merry laugh and the patter of little feet.

Around the corner of the house galloped Trip, the Scotch collie, with his bushy tail held gaily aloft. In full pursuit came Trella with her eyes shining and her long curls flying in a golden cloud over her shoulders.

Trip dashed up the steps and settled himself in a curly, yellow heap at mama's feet. Trella balanced herself on the railing and swung her feet while she regained her breath, at the same time taking a good look at mama's unusually sober face. She drew her brows into a wise pucker and nodded at Trip, who gave a very wide yawn and wagged his tail as if he understood the matter and was ready to do his best to help.

"I've made me a trolley, mama, and won't you come and take a ride? It's just fine, and I wouldn't be a bit s'prised if we'd get clear to Walworth 'fore noon."

Mama smiled, but said, "I fear I have no time to play with you now, for you know—"

"Oh, yes, do come, mama, your pies 'nd things 'll get baked anyhow, and we want you, don't we, Trip?"

"Bow-wow-ow-ow," said Trip, looking wise and gravely winking at mama with first one eye and then the other.

"Bring your apples and pare 'em on the car. Trip and Pharaoh and Ahab won't care if you do."

Then mama had to laugh, and taking her apples she went out in the grove where the trolley line was supposed to be. Trella skipped along by her side while Trip gallantly trotted ahead, looking back every now and then to see if they were coming.

"There's our car and we must hurry," cried Trella, trying to drag mama along faster. "You c'n get in on the back seat. I'm motorman, so I'll sit here," and she settled herself on a box up in front.

Mama finally got seated and took a look at the "car," which proved to be an ancient spring buggy, with no shafts or tongue. Trella had draped the broken seats with horse blankets and lap robes until it presented quite a gay appearance, and mama leaned back very comfortably in the high-backed seat.

"Get in, Trip, or you'll be left," said Trella.

He needed no second invitation, but with one bound was in the back seat with mama, looking as grave as a judge.

On the front seat, curled up like an immense gray ball, was Pharaoh, the cat, loudly purring his contentment. Perched on the dashboard was Ahab, a black rooster of very uncertain age, by turns pluming his feathers and taking naps.

"Now, mama, you c'n tell me 'bout towns 'nd things as we go along. We re'ly don't go, you know, but you just think we do. I'll tell you when we get ready to stop and then you c'n 'xplain things."

Mama said she would if she could. So Trella shouted, "All 'board!" and blew her tin whistle long and loud, which made Trip howl, and mama had to give him a piece of apple.

Presently Trella announced that they had come to a river, and mama thought it must be the Raccoon. So she told of a young lady who had won a Carnegie medal by saving a boy from drowning in this river. Then Trella wanted to know about the Carnegie medals, and it took so long to tell that mama had quite a pan of apples pared by the time she had finished.

Then Trella blew her whistle again which made Ahab wake up suddenly. But after giving a startled crow he settled himself for another nap, and Trella said they had reached "High Bridge." Mama laugh-

ed at this and said she thought it was quite a crooked road to Walworth. But she told her of the high, trestle bridge, and of how slowly the trains creep across it—so slowly that a person can walk and easily keep up with the train—of the river below and the rocks and trees that can be seen from the car windows, the river looking like a crooked, silver thread winding among them. Trella held her breath and looked up into the trees as if she expected to see the bridge towering above her.

"Did you ever cross it, mama?"

"Yes, I did, and the train crept across so slowly that it seemed as if we were not moving at all."

"Didn't it make you feel funny to see the rocks 'nd things so far down?"

"Yes," admitted mama, "and I was glad when we got across."

Trella drew a long breath of relief, and in a moment said, "Here we are at Vicksburg."

"Oh, dear!" laughed mama. "This is the queerest trolley car I ever rode in."

"Yes, it is rather jumpy," said Trella. "But what can you tell me about Vicksburg?"

Then mama put aside her apples and knife, and her face grew sober and a far away look came in her eyes as she told of those terrible days of struggle in the trenches around Vicksburg, of the weary, anxious waiting for news, and of the wild joy which greeted the dispatches that at last flashed over the North, East and West, telling, "Vicksburg has fallen."

Trella listened with round eyes and rounder mouth to mama's enthusiastic recital, and at its close she gave such a very patriotic bounce that to their astonishment the trolley car really started to move.

"Mama, mama, there's going to be a commotion!" cried Trella, clapping her hands.

And sure enough, there was a commotion, for the car caught on a neighborly tree with such a bump that Ahab fell from his perch on the dashboard, and after an astonished squawk fled under the corn-crib.

Pharaoh suddenly awoke and with a loud "hiss-s-s-s" scampered up into a tree, where he growled with disapproval and glared down with large, yellow eyes at Trip, who pranced around the foot of the

tree, barking merrily at poor Pharaoh.

Mama and Trella both laughed heartily. And then mama gathered up her apples and said she had played long enough and must go back to her work.

The lump was gone out of her throat now, her face was smiling, and a happy song soon filled the kitchen as she busied herself with her "pies 'nd things." And while she worked, her heart was full of thankfulness for the little daughter who had helped make a disappointment easier to bear.

Cleaning House on an Ocean Liner.

When a liner has docked and the passengers have all passed down the gang-plank the officers and crew do not, as might be supposed, make a dash for their homes, there to see their families and friends and have a good time until the vessel sails on the return trip. On the contrary, about the hardest work the ship people have then begins, for between docking and departure the liner must be thoroughly overhauled and cleaned from stem to stern, inside and out, and within the period of thirty-six hours.

The hull of the vessel must be entirely repainted; the funnels scraped and brightened with a fresh coat of color; every bit of the machinery inspected and tightened up; and even the masts and rigging looked after.

In the matter of cleaning up, it may be pointed out that in the case of a big liner the mere furbishing of the first cabin dining-saloon is itself a task of no mean dimensions. Such a saloon may seat nearly 500 guests without any "relay." The carpeting must be taken up and beaten; each table must be repolished; the floor must be cleaned until it shines like a mirror; every bit of paint or gilding must be carefully washed; all chairs are inspected and repolished; and many other odd jobs done before the saloon is again put at the disposal of passengers.

The same task must be accomplished with reference to the second dining-saloon, the drawing-rooms, the library, the smoking-rooms, etc. Then, too, there are some 400 staterooms, say, which must be treated in the same fashion, to say nothing of the inspection of forty bathrooms.

One of the hardest bits of work is in connection with the "furnishings." For instance, it is necessary to count, sort, and check some 30,000 pieces of linen. No linen, however, is ever washed aboard. It is placed in sacks containing each from 200 to 250 pieces and sent in vans to the laundry. When it comes back the tiresome job of counting, sorting, etc., must again be gone through with.

The silverware also comes in for a good deal of attention. This may be to the number of 15,000 to 20,000 pieces. Glassware on a liner seldom numbers fewer than 25,000 to 30,000 pieces, while the number of dishes, plates, cups, etc., often reaches 60,000.

Every piece of this glass and china has to be washed and polished during the ship's "housecleaning," although they have been kept scrupulously bright during the entire voyage. Each department is in charge of an employee—one for the silverware, one for the linen, one for the china, etc.—and each of these men is in turn answerable to the head steward, to whom is brought a report of the total number of pieces on hand.

Every sheet, towel, tablecloth, found to be worn to any appreciable degree is immediately discarded, for no "rags" are permitted on a first-class liner. During the course of one trip a liner will use something like three hundred Turkish towels alone and as many as a thousand smaller ones for the first-cabin people only.

In the steerage the cleaning is conducted on somewhat different lines. Everything that might be damaged by water is taken out of the steerage quarters and the hose is brought into play. Then the whole steerage is scrubbed down.—*Harper's Weekly*.

When you pack hams and shoulders for summer use, be sure that they are well smoked and thoroughly dried out. Powder each piece with pulverized sulphur, slip it into a paper-sack, tie each sack tightly, then pack, not too closely together, into a bin or large tight box filled with oats. We pack them each year in this manner in our oat bin, feeding the oats to the hens as we use the meat. No worms, maggots or other pests attack our meat supply.—*Farm Journal*.

HOME NEWS

PLAINFIELD, N. J.—The annual church meeting of the Seventh-day Baptist Church of Christ in Plainfield is always a great day for both old and young. It is looked forward to, for weeks, with much interest and everybody expects a good time. The seventy-third annual meeting, held April 2, was no exception—the good time came and every one enjoyed it. Really, these meetings are ideal meetings in every way. The afternoon session is given to business matters, reports of trustees regarding the condition and income of the church properties, the presentation of the "budget," giving estimated expenses and money needed for the coming year, the treasurer's report, and election of officers. From five to six the church audience room and adjoining parlors are alive with happy people enjoying the annual social gathering; from six to seven a good supper is served to all, and at 7.15 begins the evening meeting. In this meeting come the annual report of the pastor, reports from all the church organizations, and from workers in organizations outside the church. Letters from absent members are read, and a question box is opened containing questions, and suggestions for the good of the church. This last feature is usually very interesting.

The reports showed that the receipts from all sources had exceeded \$4,500. The members had raised during the year by the envelope system something over \$2,000. The church has given, since last report, \$502.43 to the Missionary Society, \$493.82 to the Tract Society, and to the Sabbath School Board, \$104.07. Its gifts to other things are as follows: Theological Seminary \$213.55, children's-day gift \$12.58, to the baby camp, \$5.45, to the Y. M. C. A. \$25, to the Christian Endeavor society, \$28.25, to the Muhlenberg Hospital \$33, and to the fund for aged ministers \$75, making in all nearly \$1,500 given by the church for benevolent purposes.

Aside from the regular church offerings the various societies and organizations, such as the Sabbath school, Christian Endeavor,

Woman's Society for Christian Work, have given for denominational purposes alone \$487.34; and the total amount raised by all these societies, aside from the regular church gifts, amounts to \$1,295.60. This includes the last item given above.

There are fifteen outside organizations for benevolent work, in all of which some of our members are workers, and to which quite a number are contributors. The report of this outside work was full of interest, and showed, so far as figures could be obtained, that a total of \$750.20 had been given to support it.

The Sabbath school, Senior and Junior Endeavor societies, woman's society, etc., all report to the church, thus recognizing that body as the head. This is as it should be.

No one could attend the annual church meeting in Plainfield without being impressed with the spirit of unity and of general good will among the members. The children are out in full force, and to them it is a real picnic. The older ones enjoy seeing the children so happy, and take pleasure in showing their interest in the young people. The sum of fifty dollars was appropriated from the church funds toward fitting up a playground for our own children, where they can be free to enjoy themselves unmolested.

NEW MARKET, N. J.—April 2 was another memorable day for the Piscataway Church. That was the time for the annual meeting of the church and society. I could not but compare the interest, as shown by the attendance, of six years ago with that of yesterday. Then the meeting was held in the evening and eleven members, all men, met and transacted the business. Yesterday there were between thirty and forty present at the afternoon session and many of these were ladies and young people of the church. The report of the trustees, which was given by the treasurer, James R. Dunham, was one of the best yet. Of particular interest was the statement of the treasurer that offerings of the people came more willingly and cheerfully this year than any year since he has been treasurer. It may be helpful to know that this church has for years given systematically for all objects of its beneficence; so

the plan of the Board of Benevolence was not new to our people in New Market.

At yesterday's meeting A. H. Burdick was elected trustee; Miss Ethel Rogers, chorister and organist; and Lewis T. Titworth, Ellis J. Dunn and Herbert L. Dunham, auditors.

Maybe the men's supper had something to do with the large gathering at the business session; it certainly did at the sociable, which was held at the parsonage in the evening. Seventy-one were served with a bounteous supper, prepared (?) and served by men only. (Did you notice the question mark? That has some significance.) During the evening the company listened to messages from the Ladies' Aid society, the Sabbath school and the Christian Endeavor society, presented by Mrs. C. E. Rogers, Mr. J. G. Burdick and Miss Myrta Dunn. Both the business session and the sociable were good indications of the unity of the spirit of the members and the progress of the church.

The "mistress of the manse" had a birthday recently. The ladies of the church in some way found out about that important event and determined upon a secret invasion of the parsonage. The day and company came together and the surprise was complete. To be surprised is bad enough for any woman's pride; but when to that successful strategy is added the gift of a set of dining-room chairs, it must be confessed that under such circumstances not even a woman can find words for utterance. The spirit of the people that prompted the gift is of untold value to the inmates of the parsonage. May the lives of our people be as richly blessed with the graces of our Father's love and goodness.

Our Sabbath-school superintendent, in the past year, has been giving the school a treat at the time of the study of the temperance lessons. Instead of the usual study he has secured excellent speakers to make addresses upon different phases of the temperance question. Rev. J. J. Allen of South Plainfield and Henry W. Hermann, a business man living in Plainfield, have given us splendid talks. Then, too, one week ago last Sabbath, in place of the quarterly review the superintendent followed the suggestion of the secretary of the Tract Society and substituted a Bible read-

ing upon "The Sabbath." This was the best study of the Sabbath question by such a method that I have ever taken part in. Some one will be helped by that study.

On the last Sabbath evening in February, on invitation from Pastor Shaw, our congregation met with the Plainfield Church in a union service, at which Pastor Van Horn of New York preached. Two young ladies, one a convert to the Sabbath, were baptized and on the following morning received into the fellowship of the Piscataway Church.

There is a good spirit and interest shown in all parts of our church work. For this we humbly and earnestly thank God and take courage. We are alive to the needs of our denomination and prayerful that Zion's cause shall triumph.

HENRY N. JORDAN.

Dunellen, N. J.,
April 3, 1911.

A True Story of a Bluebird.

I had read many times of the success of bird-lovers with wild birds in cages and I had resolved to try what I could do in that line whenever I found the opportunity.

One beautiful day in May I discovered a bluebird's nest in an old pump near by. I watched it with zealous care and when the wee birdlings were hatched the first day of June I redoubled my attentions. The days crept on and the fledglings grew. The twelfth, thirteenth and fourteenth day passed. The fifteenth day at noon the birds were snugly sleeping in their cozy nook and I saw no signs of leaving.

Imagine my consternation a little after four o'clock that afternoon to see the nest empty! Everywhere I might look I could find no trace of the young birds. I searched as long as I could that night and renewed my quest early the next morning. I was sure the birds could not be very far off, for the nearest trees were some rods away. At last in the wet grass I found one bedraggled bird and still later the half-eaten body of another. The fate of the third blue baby I never knew. The one I captured I took home with me, feeding it often with egg and potato and giving at each meal a few drops of water. This was Friday.

The next day I continued to feed it every hour and oftener if it called, and in the late afternoon the birdling first helped itself to food. That ended my service as nurse. Henceforth I studied the diet and disposition of my bird and sought to keep it healthy and happy. I read that grated carrot was nice food and I took pains to bring in a fresh carrot from the garden every morning. Sand I furnished daily and my bluebird grew and thrived. It soon began to trill a little song, sweet and low, but very musical.

Flies and spiders are its special relish. Fearing a time when I could not get such luxuries for it I one day scraped a little beefsteak and gravy to the bird. This was even better than the insect dainties. Berries, lettuce, cherries, sweet corn, oatmeal, crackers and celery vary the bill of fare, but the yolk of egg and grated carrot are its staple food. I do not know the gender of my pet but certain dainty ways make me think of it and speak of it as Lady-bird.

Is the bird happy? Yes, if her daily song and her affection for her friends tell anything of her frame of mind. She is a source of constant pleasure and study to us at home and we delight in trying to interpret her different notes. For instance a long shrill note sounding much like "Come here, come here" tells us she is lonesome and wants some one to talk to her, sit near her or take her out for recreation. She has another call for food, while her alarm note of "Quit, quit, quit" will bring the whole household to her relief. This is invariably her call if the cat approaches her cage but of the dog she has no fear. Often when out of the cage she will alight on his head or back.

She knows every member of the family and is perfectly fearless with us. Sometimes I will put my hand into the cage and ask her if she wants to come out. Nearly always she will hop into it and nestle there till out of the cage. Then she is ready for any diversion and she seems to expect to be entertained as a visitor, too, manifesting impatience, sometimes scolding if she is not satisfied with the attention given her.

She answers readily to her name, going from one friend to another as she is call-

ed. She will perch on the finger of one and preen her pretty feathers, fly to another and pause long enough to sing her bluebird song, then alighting on my desk she will make a queer medley of the pens, pencils, etc. She examines every new thing and if it does not please the little midget's fancy she will charge at it with ruffled feathers and snapping bill. She has her playthings, too. Toothpicks, a gaily colored marble and a tiny bell are her familiar toys.

She is quite vain and will stand many minutes before a glass admiring herself in different poses. She is shy of strangers and will protest loudly if we attempt to take her from the cage when any one strange to her is in the room.

Her cage is her home and she objects to a change of quarters. Put her in another cage and she will lament continuously till put back to her accustomed place. —*Bertie M. Phillips, in American Ornithology.*

Oxford, Maine.

The Enriching Years.

The poetry of all growing life consists in carrying an oldness into a newness, a past into a future, always. So only can our days be bound "each by natural piety." I would not for the world think that twenty years hence I should have ceased to see the things which I see now, and love them still. It would make life wearisome beyond expression if I thought that twenty years hence I would see them just as I see them now, and love them with no deeper love because of other visions of their loveliness. And so comes this deep and simple rule for any man as he crosses the line dividing one period of his life from another, the same rule which he may use also as he passes through any critical occurrence of his life. Make it a time in which you shall realize your faith, and also in which you shall expect of your faith new and greater things. Take what you believe and are and hold it in your hand with new firmness as you go forward; but as you go holding it, look on it with continual and confident expectation to see it open into something greater and truer.—*Phillips Brooks.*

MARRIAGES

BOWEN-LUPTON.—In Shiloh, N. J., at the home of the bride's parents, Mr. and Mrs. Chas. Lupton, March 4, 1911, by Rev. James L. Skaggs, Mr. Earle J. Bowen and Miss Beulah H. Lupton, both of Shiloh, N. J.

HIRES-HILYARD.—In Shiloh, N. J., at the home of the bride's father, Mr. Clinton Hilyard, March 16, 1911, by Rev. James L. Skaggs, Mr. Chester S. Hires of Deerfield, N. J., and Miss Eva M. Hilyard of Shiloh, N. J.

BURDICK-WITTER.—In Alfred, N. Y., March 28, 1911, by Pastor William L. Burdick, Mr. Elwood Herbert Burdick and Miss Clara Eola Witter, both of Alfred, N. Y.

DEATHS

MAXON.—Phebe Adelaide Howland, youngest of four daughters of William and Cynthia Sheldon Howland, was born in South Adams, Berkshire County, Mass., September 17, 1836, and died at her home in Walworth, Wisconsin, January 25, 1911.

She was the descendant of two prominent families in the early history of this country; through her father, from John Howland, the last survivor of the Pilgrim band that came to America on the Mayflower in 1620, and through her mother, from the Sheldon family, that came to America in 1710 and the members of which were especially prominent during the colonial and revolutionary periods of this country.

At the age of three years she was left an orphan, and together with her sisters went to live with her grandparents, Mr. and Mrs. John Sheldon, in North Adams, Mass., and in 1845 accompanied them to their new home in Wisconsin, coming by the Erie Canal and Great Lakes to Kenosha, Wis., and driving overland from that place to Big Foot, arriving there on the first of September of that year. During the next ten years she made her home with her aunts, Mrs. Asenath Fish of Big Foot and Mrs. Elizabeth Hayden of the White Oaks.

She was united in marriage to Henry J. Maxon of Walworth, June 1, 1855, and began housekeeping on the Asa L. Maxon farm, one mile east and south of Walworth, where they resided until they purchased their prairie farm, one mile south of Walworth, and erected buildings thereon.

In the spring of 1892 failing health necessitated their leaving the farm and they moved to the village of Walworth, where Mr. Maxon died the following October, since which time Mrs. Maxon had resided in Walworth.

She was the mother of eight children, one son,

Charles, having died in 1886, in his twenty-second year. Seven children—Dwight, Lewis, Cynthia and Mabel Maxon of Walworth, Mrs. E. W. Sheffer of Madison, Fred J. Maxon of Chicago and Dr. J. G. Maxon of Harvard, twelve grandchildren and two great-grandchildren are left to mourn her loss.

Mrs. Maxon was a member of the Walworth Seventh-day Baptist Church. She was a woman of large intelligence and the possessor of many excellent traits of character. She was a devoted wife and a wise and tender mother, and won the respect and love of a large circle of friends, who mourn her death and sympathize with the sorrowing sons and daughters.

Funeral services were held at the home in Walworth, Sabbath afternoon, January 28, and she was carried to her last resting-place in the Walworth Cemetery by her sons and grandsons, to rest in peace.

DIBBS.—Mrs. Jane A. Dibbs was born in Henryville, Canada, December 7, 1822, and died March 26, 1911, aged 88 years, 3 months and 19 days.

She was the daughter of Mr. and Mrs. Gilbert McDougall, and was married to James Dibbs, December 4, 1844. To them were born nine children, three of whom are still living. Her husband died in 1896, since which time she has lived with her children. In 1861 they moved to Henderson, Minn., and from there, about 1862, they moved to New Auburn, Minn. She was a member of the New Auburn Seventh-day Baptist Church. N. H.

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LESSON III.—APRIL 15, 1911.

JOASH, THE BOY KING, CROWNED IN JUDAH.

2 Kings xi, 1-20.

Golden Text.—"Blessed are they that keep his testimonies, and that seek him with the whole heart." Ps. cxix, 2.

DAILY READINGS.

First-day, 2 Chron. xxii, 10—xxiii, 21.

Second-day, 2 Kings viii, 1-29.

Third-day, 2 Kings ix, 1-20.

Fourth-day, 2 Kings ix, 21-37.

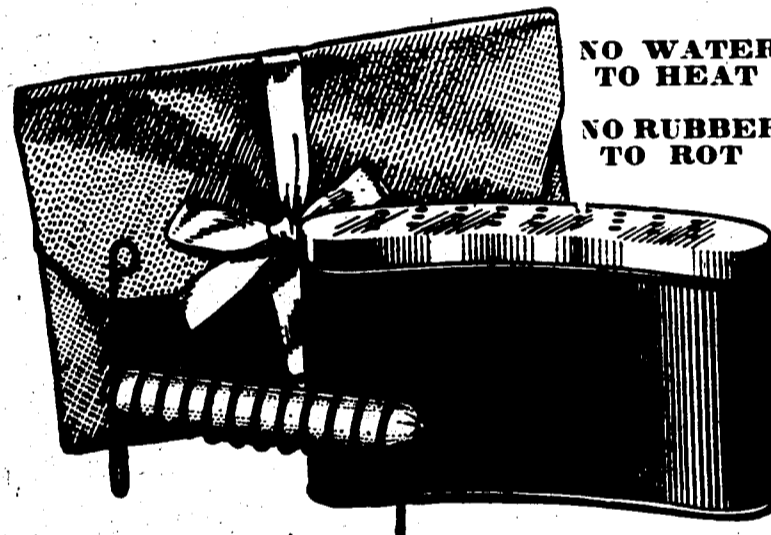
Fifth-day, 2 Kings x, 1-17.

Sixth-day, 2 Kings x, 18-36.

Sabbath-day, 2 Kings xi, 1-20.

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

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

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

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

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

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

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LEAD ME WHERE'ER THOU WILLST.

Lead me, yea, lead me deeper into life,
This suffering human life wherein Thou liv'st,
And breathe still, and holdest Thy way divine,
Here where the strife is fiercest; where the sun
Beats down upon the highway thronged with men,
And in the raging mart. Oh! deeper lead
My soul into the living world of souls
Where Thou dost move.

But lead me, Man Divine,
Where'er Thou willst, only that I may find
At the long journey's end, Thy image there,
And grow more like to it. For art not Thou
The human shadow of the Infinite Love
That made and fills the endless universe!
The very Word of Him, the unseen, unknown
Eternal Good that rules the summer flower
And all the worlds that people starry space.

—Richard Watson Gilder.

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