

The Sabbath Recorder

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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EDITORIAL

The Old Path to the Well.

Some time ago I read of an old homestead that had long been deserted and was rapidly falling into decay. For years no human being had occupied the house, no children had played about the door, and all about the yard weeds had obliterated the marks of habitation. Even the road leading to the old home was scarcely distinguishable from the field through which it ran. But there was one path that, for years, had been trodden so constantly by many feet that it was still hard as pavement and clearly marked. This was the old path to the well. It was easily discernible and told its own story of faithful use by those who had once occupied the old home.

Year after year the inmates of that dwelling had gone back and forth over this path, for the water that quenched their thirst and supplied their many needs. Without that well they could not have endured the toils and hardships of their early home; and now the old path showed how much they had prized the well and how faithfully its waters had been used. Possibly they had moved out of the old home into a better one, but they could never have forgotten that blessed old well which had kept them alive. In any case they had left behind them a path which would remain after all other paths were obliterated, to show those who should pass that place the way to the well.

Wells were always prized by God's people of old, and one of the greatest injuries an enemy could do to the patriarch was to stop up his well. / No wonder wells of water were used so often to illustrate God's spiritual blessings and the gospel of salvation. Even God himself was compared to a "fountain of living waters;" and the folly of forsaking the living water for broken cisterns that hold no water was shown by the prophets.

When David was in the cave and surrounded by Philistines, he "longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, that is at the gate!" The sublimest of the prophets caught a vision of another Bethlehem well, when he said: "Therefore with joy shall ye draw water out of the wells of salvation." Thank God for the old path to Bethlehem's well! Thank him that faithful ones in all ages have kept this path open and that it has been well worn! Who would not keep it open still? Can we find a better one? Nay, my brother, there is no path like the well-beaten path to the water of life, offered freely to "whosoever will." It has been faithfully trodden by our fathers, and when all other paths have been obliterated, and our house is left unto us desolate, this path will remain as a guide to others. When we reach our home beside the river of the water of life, we shall thank the heavenly Father for his earth path to the well of Bethlehem.

A Salutary Reaction.

One wishing to discover the general trend of thought in the public mind can find no better place to do so than in the great popular magazines of the day. Hence, several of our contemporaries are taking note of the "veritable rush of magazines just now, to print religious and ecclesiastical material," and from this fact are drawing the inference that a healthful reaction has already set in, showing that the American people are now much more eager for things

pertaining to the church and religion than they were five years ago.

The *Continent* says: "These magazine men are as keen as game dogs on the scent of the public's latest and liveliest interest, and they are astonishingly agreed at present in smelling out the religious trail. It is the best sort of presumptive evidence that the average man today is a great deal more ready than he was five years ago to hear, and talk, and think about religion."

If this is so—and we think it is—Christian people have great reason to take courage. A glorious opportunity is before them and they should awake and make the most of it. The pendulum of thought has swung toward worldliness long enough now, so we may naturally expect it to return toward spiritual things. Many movements indicate that this reaction has actually begun, chief among which is the worldwide interest in missionary efforts. The very spirit of Christianity is moving multitudes, and the watchword, "The world for Christ in this generation," is stirring the hearts of men. Let the glorious reaction grow more and more powerful, and let us see that, as a people, we are ready to bear our part in every forward movement toward higher and better conditions.

"Unfair," to Say the Least.

One of our exchanges refers to the "unfairness of the secular press" in respect to the temperance movement, and the tendency of so many papers to side with the saloon. The fact is, one can hardly get a correct conception of any given movement against the liquor traffic by reading the daily papers. As a rule they make the case worse for the temperance people than it really is. Probably this will always be so while the liquor people are willing to spend great sums of money in order to win out against the growing public sentiment that is so certain to prohibit the accursed business in the near future.

A good illustration of the common misrepresentations by newspapers was seen a few days ago when great head-lines announced, "Local Option Defeated in Ohio!" The purpose evidently was to give a setback to the prohibition sentiment of the country and so help hold the half-hearted ones to the liquor ranks. The influence

of a daily paper in thus cultivating sentiment for the saloon and at the same time disheartening the temperance people is so highly prized by the liquor power that great sums of money are freely paid to hold that influence with the saloon. The fact is, the Ohio bill which was defeated was the liquor men's bill, and the defeat was for them and not for the temperance people. The county system of voting on liquor questions prevails in Ohio, and in many counties the rural vote has carried the entire county for prohibition, even when it contained large towns. The bill that was defeated was one offered and backed by liquor men, for the purpose of allowing county municipalities to vote separately upon the saloon question. If it had passed the Legislature, it would have given the saloon a chance to establish itself in the larger towns of a county in spite of the prohibition sentiment of the rural districts surrounding such towns. This would have been a defeat for the temperance people of Ohio; but as it was, the victory is theirs. This is the case even if newspaper head-lines did proclaim, "Local Option Defeated in Ohio." To say that such papers are unfair, is putting it altogether too mild. They are downright dishonest, and are willing to court the favor of the greatest enemies to society, rather than stand squarely by the home, the church, and the State, in their fight for life!

The Patriotic Societies' Estimate of Wardner Williams.

The long-continued deadlock in the Colorado Legislature in the election of a United States senator has resulted in a strong pull on the part of the Patriotic League of that State to settle the question by electing an "independent" instead of either of the partisan contestants. According to three Denver newspapers our friend, Wardner Williams, is being boomed as a "dark horse" in the race. The league has sent out petitions representing the hopelessness of breaking the present deadlock, and urging Mr. Williams as one eminently fitted to represent the State in the United States Senate. Each of these papers speaks in highest terms of Wardner as a proper candidate, and with them comes a circular setting forth the principles for which he

stands in the contest. These principles are so good and of such general application that, on another page, we give extracts from the circular, under the title, "Principles That Should Govern Public Officials."

Where Are the Successful Country Churches?

Readers of the various denominational papers and religious magazines must have noticed that, of late, no question has crowded to the front more persistently than that of the country church. The successes and failures of rural churches, the important position held by the rural pastor, and the *future* of the rural church have been occupying the attention of many writers for some years.

Now comes an inquiry from Prof. G. Frederick Wells, research secretary of Drew Theological Seminary, directed to "Successful Country Ministers," which we publish below. Let any SABBATH RECORDER reader, who can do so, respond to these inquiries, and thus, by cooperating with the leaders in this work, we may share in the results of the investigation. We would be glad to publish, in the SABBATH RECORDER, brief articles upon this matter.

TO SUCCESSFUL COUNTRY MINISTERS.

Do you know of any conspicuously successful country churches in the United States? There must be hundreds of them. Will you help us to learn where they are? If you are the pastor of an aggressive country, that is, of a rural, village or small town church, tell us what you and your church are doing. What community problems have you faced and solved? How was it done? If any pastor is too modest to tell what he has done, tell what your church has done. We want direct evidence that many country churches are very much alive. We want to help the weaker churches to strength. No calls to city pulpits shall result from replies to this request. Address responses to George Frederick Wells, field work office of Drew Theological Seminary, Room 512, 150 Fifth Avenue, New York.

The Lincoln Temperance Legion.

Under the auspices of the Anti-Saloon League of America, the Lincoln Legion was organized in Oberlin, Ohio, on October 21, 1903. Several aged people living in Illinois remembered well the pledge offered them by Abraham Lincoln, at a temperance meeting he held in a schoolhouse in 1846. An aged retired farmer, Moses

Martin, gave the Lincoln pledge orally to fifteen hundred in the old "First Church," and Cleopas Breckenridge told the people how Lincoln had helped him, when a boy, to sign, and how he had then laid his hand upon his (Cleopas') head saying, "Now, sonny, keep that pledge; it will be the best act of your life."

These testimonies gave a wonderful impulse to the meeting in the old First Church, and the Anti-Saloon League began quietly to push the Lincoln pledge among the young people in the Bible schools of America. On last Lincoln day a quarter of a million signers had been secured; and it is now proposed to make the number one million by May 21, the next Lincoln day appointed by the legion.

At the organization meeting in Oberlin, both Breckenridge and Martin were present and signed the same pledge given them fifty-seven years before. This is the Lincoln pledge:

"WHEREAS, the use of intoxicating liquors as a beverage is productive of pauperism, degradation and crime, and believing it is our duty to discourage that which produces more evil than good, we therefore pledge ourselves to abstain from the use of intoxicating liquors as a beverage."

The reasons for urging the children to join the Lincoln League are given as follows: (1) The only solution of the drink problem is to train up the boys as total abstainers, so that when the old drinkers have passed away there will be none to take their places. (2) Preserve the boys today and fewer men will need to be rescued tomorrow. (3) To have the men right we must begin with the boys. (4) The liquor traffic will continue as long as we furnish the boys. The present conditions take an average of one boy out of every five families. (5) It is better to build a fence at the top of the precipice, than to build hospitals at the bottom.

President Taft's letter to young people is also being used to good advantage with the literature sent out by the league. Programs for Lincoln-day exercises are furnished all Bible schools free, upon application to Howard H. Russell, Secretary, Westerville, Ohio.

Another feature of the movement is the effort to purchase a modern printing-press with the offerings from Bible-school chil-

dren. This press is to be thirty-five feet long, and fifteen feet high, and will be used entirely for temperance printing. It will be established at the headquarters of the Anti-Saloon League in Westerville, Ohio, and when it is purchased, a dedication service will be held, to which every school contributing money for it will be invited to send a delegate. It is to be named the "Marion Lawrance Temperance Press," in honor of that great Bible-school leader. Eight thousand dollars has already been received from the schools, and there is no doubt that the remainder will be raised.

Opportunity for Young Sabbath-keepers.

On another page will be found a brief article entitled, "A Good Opening for Young Sabbath-keepers," which may be of interest to some of our readers. Trained nurses are in demand and those who would give their lives to ministering to the sick may find here a good opportunity to prepare for such work.

It is not enough for us to hold the Sabbath truth ourselves, and to walk quietly and silently in the Christian path while we live. We must talk about the truths we love, and magnify them in the eyes of our loved ones if we would hold them true to the faith. If we do not think enough of our tenets to train our children in them, and to act as though we prize them highly ourselves, we need not think strange if they hold them lightly in after years.

A Helper in Time of Need.

An old man told an experience of his childhood that is most suggestive. When a mere child he fell in a crowded street and instantly a great strong man in uniform picked him up and carried him along. For a long time the child thought the stranger was God, caring for him, and did not learn until told later that his real helper that day was General Lafayette. The child had the right idea of God as a helper just when needed, a helper on the watch for times of trouble, and on hand just at the right moment. It would be well if we were all more like that little child.

EDITORIAL NEWS NOTES

The Sixty-second Congress.

Owing to the fact that the new Congress contains more than one hundred new, untried members, and that a Democratic House and Republican Senate are meeting to consider the administration measures of President Taft, there has been unusual interest in the convening of Congress in extraordinary session. Both houses convened at noon, April 4, according to the call of the President. The Senate contains fifty Republicans and forty-one Democrats, while there is one vacancy from Colorado. The House of Representatives is composed of 228 Democrats, 160 Republicans, and one Socialist; and there are two vacancies—one from Iowa and one from Pennsylvania.

The Republicans had fifty-nine members in the Senate of the last Congress; now they have only fifty, and their majority is reduced from twenty-seven to nine. The last House stood 217 Republicans and 174 Democrats, giving the Republicans a majority of fifty-four. Now this is all changed and there are sixty-eight more Democrats than Republicans, and one Socialist. On joint ballot the present Congress would give seventy-seven more Democratic votes than Republican.

The reorganization of the House was marked by unbounded enthusiasm, which reached its height when Honorable Champ Clark of Missouri was elected Speaker. South Trimble of Kentucky was chosen clerk, and Rev. Henry N. Couden, the blind chaplain, was re-elected. He has served the House without intermission for sixteen years. Mr. Couden was wounded in battle in the Civil War, thus losing the sight of both eyes.

William M. Dunbar of Georgia was elected House postmaster over William Bremer of New Jersey, by a majority of ten votes; and the sergeant-at-arms, Wm. H. Ryan of Buffalo, was elected by a similarly small margin. The new doorkeeper, Joseph Sinnott, is a Virginian.

Of course, there would be unusual interest in the extra session under all these

circumstances, and people will watch carefully for the outcome. President Taft seems as serene as ever, and smiles in his own pleasant way as he faces the new Congress with his special message, the main burden of which is the keeping of good faith with Canada by approving the reciprocity agreement.

The House Program.

The new House of Representatives has taken hold of business in good earnest, and the caucus of the dominant party has agreed, with practical unanimity, upon a progressive program. According to the *New York Tribune*, six House committees and a hundred "House jobs" have been abolished, and the annual expenditures for patronage reduced by \$182,000; and, different from general expectation, an elaborate legislative program has been agreed upon. If these plans are carried out, competent judges think Congress will be in session all summer. This caucus decided to urge action upon the following matters: (1) election of United States senators by vote of the people; (2) requiring the publicity of campaign contributions before and after elections; (3) Canadian reciprocity agreement; (4) tariff and revenue legislation; (5) reapportionment of the representatives according to the thirteenth census; (6) admission of Arizona and New Mexico; and (7) any deficiency bills which the exigencies of government may require.

The Republican caucus named James R. Mann for minority leader during the session and took issue with the Democrats regarding their arrangement of committees which seemed to discriminate against the minority party. In both houses, while some old sores have been opened and a little friction has developed, the general spirit and purpose seem far better than people have expected. Indeed, the outlook just now is brighter for the success of certain administration measures, than it has been for some time. Still no one can tell what a day may bring forth.

Dr. Aked's Farewell.

It is seldom that a minister's resignation causes so much general interest and comment as has that of Rev. Charles F. Aked of New York. His farewell services in the Fifth Avenue Baptist church were

very touching and in some respects quite remarkable. Doctor Aked's valedictory was an eloquent plea for peace in the church. The personal characteristics that have drawn so many hearts to the pastor were strongly in evidence. Referring to unfavorable criticisms from Baptist papers and from the secular press, Doctor Aked said that during the sixteen years of his ministry in England and four years in America he had not offered a word of reply from the pulpit. He then said, "I am not in harmony with the spirit of American Baptists, if bad-tempered journalism represents that spirit. I am an English Free Churchman, but I know that I am in harmony with the American spirit."

After touching upon the trials of preachers the Doctor spoke some beautiful words about their recompense and reward. Among his closing words were these:

"There is one sermon I shall never preach, or if I do, it will be the best sermon of my life. It will be born of my own pain. The subject will be just this: Avoidable troubles ought to be avoided. It sounds simple. A fool can understand it. Yet if the world would believe it the kingdom of God would be realized. We misknow each other, slander each other, wound and crush and slay one another. The preacher bears more than a double burden of this load of care."

At the close of this remarkable farewell meeting, his congregation presented him with a check for \$2,500 and one of his members, Judge Robert Scott Lovett, placed at Doctor Aked's service his private car, in which the pastor and family will be conveyed from New York to San Francisco without charge.

President David Starr Jordan of Stanford University issued an order to the end that the committee on athletics should abolish intercollegiate baseball.

Andrew Carnegie has just given \$230,000 to establish a hero fund in Sweden. In February he gave \$100,000 for a similar purpose in Norway. This last gift to Sweden makes the sixth fund of its kind established by Mr. Carnegie.

In California the Governor has signed a bill which provides for the punishment of any husband refusing to support his wife, by imprisonment and hard work on the public roads or other public works. While

the husband is thus at work, the county must pay the wife \$1.50 for each day's work her husband puts in.

Persistent rumors of an extensive conspiracy against the life of the Mikado keep coming from Japan. The latest was sent out on the strength of an arrest, which revealed concealed dynamite and brought forth evidence that socialists were at the bottom of the conspiracy to kill the Emperor.

General Stanley Williams, the American adventurer and commander of a band of American outlaws among the rebels in Mexico, has met his death in battle, and all who were left of his outlaw band have dispersed and fled. The wagon trains loaded with spoil taken from several ranches in his raid were all captured. The federals took no prisoners in the fight with this band, but slaughtered every man who did not get out of range of their guns.

Two mine disasters have been reported during the week: one in the Banner Mine, Alabama, resulting in the death of 128 men, and the other in the Pancoast colliery at Scranton, Pa., in which seventy-eight lives were lost.

The old mission building, built by Jerry McAuley thirty-eight years ago on Water Street, New York, has been pronounced unsanitary and is to be torn down. The last meeting in this old building was held April 8. It is to be replaced by a modern building better suited for the work. The great growth of this mission has made larger quarters a necessity, and plans for a six-story building have been adopted.

A Good Opening for Young Sabbath-keepers.

Sabbath-keeping young men and women sometimes feel that their way is largely closed up by the fact that they are Sabbath-keepers. The Battle Creek Sanitarium is offering to such people a very practicable solution of this problem, and is glad to obtain the services of those who wish to observe the Sabbath in its varied lines of work. The call for Christian nurses is very much greater than it can supply. The methods and principles taught in the Sanitarium are becoming more and more ap-

proved in the medical profession, and physicians and hospitals are very desirous of obtaining the services of those who are trained in those methods, and can intelligently administer the Sanitarium treatments. The Sabbath is observed in the Sanitarium, and quite a number of Seventh-day Baptists are employed there. Their church services are for the present held in the Sanitarium chapel.

The Battle Creek Sanitarium is making a call for consecrated Christian young men and young women to enter its Nurses' Training-school, either in the institution or out. A good salary awaits those who finish the course. The course is two years for men, and three years for women. The requirements are: good moral character, attested by a pastor or other reliable person; sound health, attested by a physician's certificate; age from nineteen to thirty-five; education equivalent to ninth grade; a purpose to use the profession as a means for helping suffering humanity.

Should any of our young readers feel interested in this matter we cheerfully commend it to their consideration. Should they desire further information it will be cheerfully furnished by the Sanitarium upon application. Address the Battle Creek Sanitarium, Battle Creek, Michigan.

B. C. S.

Easter Morning.

Snowdrops, lift your tiny heads,
All the earth awaking;
Field and forest, brown and bare,
Into life are breaking.
Snowdrops, rise and tell the story
How he rose—the Lord of glory.

Lilies! Lilies! Easter-called,
Rise to meet the dawning
Of the blessed light that falls
Through the Easter morning.
Ring your bells and tell the story
How he rose—the Lord of glory.

Waken, sleeping butterflies!
Burst your narrow prison,
Spread your golden wings and rise,
For the Lord is risen.
Spread your wings and tell the story
How he rose—the Lord of glory.
—Morning Light.

"The word you neglected to say might have been a great help to your discouraged neighbor."

THOUGHTS FROM THE FIELD

"Preacher, Church, and Comforter."

A friend in the far West expresses the "thanks of the full heart of a lone Sabbath-keeper, to whom the SABBATH RECORDER is preacher, church, news and company, as well as a blessed comfort."

She speaks of trying to let the paper go on with its good work, by giving hers to some friend, after it has been read. She says: "My children love it, too. It is a tie that binds us to our denomination, even if we are lonesome at times."

An aged friend is anxious about his grandson, fourteen years old, who, he wishes, could be brought up in a Seventh-day Baptist home. He asks if we know of any good place for such a boy in a home where he could be properly trained and brought up to keep God's Sabbath.

A New Sabbath-keeper.

DEAR SIR:

I have been studying the Sabbath question for some time, and must confess that, if I take the Bible for a guide, the Sabbath is the seventh day.

Since I decided which was the correct day, I have been flooded by different beliefs based upon the Sabbath, which however did not conform to my idea of the New Testament. A short time ago D. C. Whitford of Wolcott, N. Y., handed me a copy of the SABBATH RECORDER. I was struck by the manner in which it dealt with all men, breathing out the New Testament spirit of peace and good will to all.

Since deciding to observe the seventh day of the week as the Sabbath I have had some difficulty in finding employment, and I now ask you, if it be proper, concerning Seventh-day Baptist communities where it would be possible to obtain employment and Christian fellowship, either in the Eastern or Western States. I do not inquire entirely for myself, but also for others, who like me are not independent and have been thinking over the Sabbath question.

Yours for better understanding of the Gospel,
O. C. VAN VLECK.

Semi-annual Meeting of the Western Association.

The semi-annual meeting of the churches of the Western Association convened with the church at Nile, March 24-26. While the attendance was not as large as had been expected, although the weather was good with the exception of the last session, the meetings as a whole were full of spiritual value. The general theme of the meeting was, "The High Calling of the Christian."

The beginning session, Friday evening, was opened with a song and devotional service conducted by Pastor Herbert L. Cottrell. The sermon for the evening meeting was preached by Pastor G. F. Bakker, who used for his theme, "The Source of True Happiness." His text was the first and second verses of the First Psalm and the thirty-third verse of the sixth chapter of Matthew. Following the sermon was a prayer and testimony meeting.

The Sabbath morning service was opened with music, followed by responsive reading by the congregation. The Scripture lesson was read from the third chapter of Philippians by Rev. W. D. Wilcox. A solo was sung by Mrs. Zillah D. Thorngate, and prayer was offered by Rev. Walter L. Greene.

The Sabbath morning sermon was preached by Rev. Wm. L. Burdick, upon the subject, "The Basis of the Christian's High Calling," as assigned him by the Program Committee, using as his text the two words, "Our Father," as found in the ninth verse of the sixth chapter of Matthew. This was a powerful and stirring sermon, full of spiritual food, with a practical application to daily Christian living. Seldom does a sermon impress a company of people so deeply as did this one, and it was the unanimous request of the meeting that Pastor Burdick should furnish it for publication in the SABBATH RECORDER, in order that more of our people might have the pleasure and benefit of reading it. He has kindly consented to do so.

The first exercise of the afternoon was the Junior rally, conducted by Mrs. H. L. Cottrell. Although the attendance of children was small, due to local sickness, yet the audience was very much interested in

the animated way in which the children performed their part of the program. Rev. W. L. Davis gave an interesting talk to the children upon the subject, "The Church and the Child."

At 2.30 o'clock came the Sabbath-school hour, conducted by Brother John Canfield, superintendent of the Nile Sabbath school. The young men's quartet, composed of Pastor Herbert L. Cottrell and Messrs. Lyle Canfield, Raymond Stillman, Elmer Burdick, sang a much enjoyed selection, which was followed by an opening exercise by the children of the primary department, in which the congregation joined in repeating the Lord's Prayer. Following a duet, which was sung by Pastor and Mrs. H. L. Cottrell, the lessons for the first quarter were consecutively reviewed by Pastor R. R. Thorngate, Rev. G. H. F. Randolph, Rev. Ira Lee Cottrell, Mrs. M. F. Whitford and Mrs. Zillah D. Thorngate. The exercises of the Sabbath-school hour were concluded by singing by the school, and dismissal by Rev. A. G. Crofoot.

Immediately following the Sabbath-school hour came the young people's hour conducted by Miss Melva Canfield. Three papers were presented, the first being, "Christ in the Home," by Forrest Canfield of the Nile society. Intervening between this and the second paper, was a solo sung by Mrs. E. R. Smith of Little Genesee. The second paper, "Open Fields," was presented by Miss Anna West of Milton Junction, who is at present doing special work in Alfred University, preparatory to fitting herself for work on the foreign field. Following this paper a duet was sung by Messrs. Lyle Canfield and Raymond Stillman. The exercises of the hour were concluded by a paper read by Miss Bertha Whitford of the Second Alfred society, the subject of this paper being, "Larger Opportunities."

The program for the evening after the Sabbath began with a praise and devotional service conducted by Rev. Walter L. Greene. The general theme of the meeting was continued, three addresses being given on different phases of the "Christian's High Calling." The first address, "Christian Character and Conduct in Relation to Business, in View of the High Calling," was by Rev. Wm. C. Whit-

ford. The second address, "The Christian as a Citizen, in View of the High Calling," was given by Mr. O. M. Burdick, and the third address, by Mr. Alvah H. Clarke, was upon the subject, "The Christian's Responsibility as an Individual Church Worker, in View of the High Calling." The program for the evening was concluded by the singing of "Jesus, I my cross have taken," by the congregation, after which the benediction was pronounced by Rev. A. G. Crofoot.

The regular business session occurred Sunday morning at 10 o'clock. There was no business of particular importance, as the election of new officers does not occur till the time of the fall meeting in October.

The ordination services of Pastor Herbert L. Cottrell, an account of which will appear later, occupied the remainder of the forenoon and afternoon sessions.

The closing session of the semi-annual meeting, Sunday evening, was opened by a praise and devotional service conducted by Rev. W. L. Davis. Rev. Erlo E. Sutton then preached a stirring sermon from the theme, "To Whom Shall We Go?" taking as his text, John vi, 68. A testimony meeting followed the sermon.

A vote of appreciation to the Nile people for their kind hospitality to the visiting delegates, followed by dismissal by Rev. Mr. Derr of Nile, closed the sessions of the meeting as a whole.

R. R. THORNGATE,
Secretary.

"I'll grow any way you please next year," said the little vine; "but let me have my own way now."

"Ah," said the gardener, "that only shows how little you know about it! Where one nail will hold you now, it would take a dozen in another twelve months' time."

"After the night the morning bright,
And all the birds a-singing.
When winter's cold hath loosed its hold
The buds and flowers come springing.

"After the breath that fails at death,
Then open gates of glory;
For Christ the Lord hath spoke the word
That tells the welcome story."

SABBATH REFORM

Testimony From the Other Side.

DR. PETER HEYLYN: "Take which you will, either the fathers or the moderns, and we shall find no Lord's day instituted by any apostolic mandates; no Sabbath set on foot by them upon the first day of the week."—*History of the Sabbath, Part II, chap. i, sec. 10.*

COLEMAN: "No law or precept appears to have been given by Christ or the apostles, either for the abrogation of the Jewish Sabbath, or the institution of the Lord's day, or the substitution of the first day for the seventh day of the week."—*Ancient Christianity Exemplified, chap. xxvi, sec. 2.*

SIR WILLIAM DOMVILLE: "Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or to his apostles."—*Exam. of Six Texts, Supplement, pp. 6, 7.*

KING CHARLES I: "I conceive the celebration of the feast of Easter was instituted by the same authority which changed the Sabbath into Lord's day or Sunday; for it will not be found in Scripture, where Saturday is discharged to be kept, or turned into Sunday. Wherefore it must be the Church's authority that changed the one and instituted the other."—*Bamfield on the Sabbath, p. 24.*

CHAMBER'S ENCYCLOPEDIA: "By none of the fathers before the the fourth century, is Sunday identified with the Sabbath, nor is the duty of observing it grounded by them either on the fourth commandment or on the precepts and example of Jesus or his apostles."

The Sabbath Question a Religious One.

It is important, especially in these days, that the Sabbath should always be considered from the standpoint of religion. Few of the popular notions of the day are more hurtful than those which are the source of prevailing holidayism by considering the

Sabbath question as one of physical rest, of hygienic and economical values. Seen from the standpoint of religion, the Sabbath question as it appears in the Ten Commandments and as a fundamental law of the moral universe, separates the logical and historical from the ceremonial features of Sabbath observance that were so prominent in Judaism. The Old Testament reveals the fact that all ceremonial laws, and institutions growing out of them resulted from the administration of those fundamental moral laws which make up the Decalogue. The Decalogue was the foundation of all government under the Jewish dispensation. Numerous ceremonies were instituted to teach physical and spiritual purity, to secure repentance for sin through faith, and reformation of life through obedience. If the Old Testament be examined carefully, very clear-cut and fundamental distinctions will be found between the moral laws of the Decalogue and the ceremonial system of the Hebrews. If these distinctions are recognized in the discussion of Sabbath-keeping there will be no difficulty in apprehending the distinction between the fundamental law of Sabbath and the ceremonial features connected with its administration. The historic distinction between the Sabbath of Jehovah, the seventh day of each week, and the yearly festival sabbaths of Judaism is equally clear. For example, the Book of Leviticus deals almost entirely with matters ceremonial, and with the yearly sabbaths which were a part of the ceremonial system and distinct from the weekly Sabbath that antedated them and was separated from them by those universal and fundamental truths to which we have called attention. No adequate study of the Sabbath in the Old Testament can be made without considering the weekly Sabbath and the annual sabbaths, both as to their meaning and history. A book by Samuel Walter Gamble, "Sunday, the True Sabbath of God," issued by the Methodist Publishing House, Cincinnati and New York, rests upon a lot of confused and erroneous notions relative to the annual sabbaths of the Jews and the weekly Sabbath, together with a number of so-called "ancient calendars" which the author has invented but

which do not exist outside his inventive genius.—*Abram Herbert Lewis, D. D., LL. D.*

Assaults on the Sabbath Repelled.

LT.-COL. RICHARDSON.

NAILING IT TO HIS CROSS.

What is nailed to the cross? Col. ii, 14 is triumphantly quoted to prove that the law of God is done away—nailed to the cross. If it were so, what would be the natural and necessary result? John says, "Sin is the transgression of the law." If there be no law to transgress there can be no sin, and therefore no sinner. But if "Christ Jesus came into the world to save sinners" his mission must have ended at the crucifixion, for since then there can be no sinners, and, if there be no sinners, all preaching of the gospel of repentance is wasted energy. Can any Christian accept such an idea and say there is no sin in the world today? If not, he thereby admits that the law was not done away.

Now let us look at the passage. Two ideas run through it: the position of the faithful—"stablished in the faith," and a warning to beware. Beware of what? The law of God? Certainly not. Through faith "we establish the law" (Rom. iii, 31). Beware of "the traditions of men" (Col. ii, 8). Christ has forgiven "all trespasses," that is, transgressions of the law, or sins. In v. 14 "ordinances" is in the plural, "handwriting," that is, the record of our violation of God's law, in the singular; "it" was against us, but "it" is now blotted out, he having triumphed over "principalities and powers"—commandments of men. And now, what? "Go, and sin (transgress the law) no more" (John viii, 11). Now let your conduct be such as to "let no man therefore judge you" in respect to God's law. No more "worshiping of angels"—or "host of heaven" or any other idols.

If ye are dead with Christ from "the rudiments of the world," why are ye subject to the laws of God? That is how many read it, but that is not in the passage. Why are ye "subject to ordinances"? Don't stop here, but finish the sentence at its proper place, where the note of interrogation really is. Why are ye subject to

ordinances "after the commandments and doctrines of men?" Thus we see it is not the commandments of God but the commandments of men that are condemned.

Jesus did not come to destroy the law of God, for he said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Therefore the Seventh-day Sabbath is still binding on all men. "This is the love of God, that we keep his commandments." The "saints," that is, true Christians, are "they that keep the commandments of God, and the faith of Jesus."

London, Eng.

Milton College.

PRES. W. C. DALAND.

A slight inaccuracy in the very interesting article by Miss Witter, on page 441 of the SABBATH RECORDER, leads me to write a word or two about Milton College and its faculty. The statement that "William C. Daland, D. D., is president and there are five teachers under him" is somewhat misleading. The number of students is considerably less than "two hundred"; but while the total registration does not grow appreciably larger from year to year, the number of students of college grade in regular classes is constantly increasing.

There are, at present, in the faculty of Milton College twelve teachers besides the president. Only six of these (making seven with the president) are full college professors. The rest are instructors and assistants. The "instructors", however, carry on the work in their departments as though they were holding professorships. The difference is merely in the matter of permanent appointment by the trustees, based on endowment.

A movement is now agitated in the Board of Trustees to add to the endowment of the college, with a view to enlarging the faculty, so that there will be fully endowed a larger number of professorships.

Numbers, of course, are not in themselves a guide in estimating efficiency. Still, inasmuch as the dozen faithful workers who make up with the president the mystical thirteen constitute a number quite

in excess of the "five" mentioned in the article, some of us felt that our friends should be better advised.

The library of Milton College, in the Whitford Memorial Hall, newly furnished, is now maintained, as formerly, by voluntary gifts from time to time, supplemented by appropriations from the funds of the college. By the bequest of the late Miss Miranda Coon, of Albion, the college has come into the possession of the sum of \$16,000, the price of her farm, which, after certain legacies are paid out of the income thereof, is to be devoted to the maintenance of the library. These payments have been advanced by the college and the principal invested. As soon, therefore, as the money advanced can out of the income be repaid to the general fund, the interest on this \$16,000 can be used year by year for the library. This will insure after 1912, at least, a permanent fund of nearly if not quite \$800 for the library. The library is used by the general public in Milton, as well as by the college.

The new auditorium-gymnasium was projected at Commencement, 1909, at which time the class graduated in that year pledged the sum of one thousand dollars toward the erection of such a building. Over \$8,000 was subscribed and the building is now completed with the exception of the plumbing, heating and furnishing. It is one story in height, in the "Mission" style of architecture; built of reinforced concrete, with a roof of asbestos cement shingles, laid over planks supported by steel girders. It is 136 feet long and 60 feet wide. The porch in front, 16 feet deep, contains the entrance hall and two offices. At the opposite end of the building is a stage, 30 feet deep and as wide as the building. This arrangement leaves a room for general purposes of athletic exercises 60 by 90 feet, which also may be used for commencement exercises and other assemblies. The floor is of maple laid over concrete. The baths, lockers, and the like will be placed under the stage.

It is planned to heat the building by steam, connecting it with the plant in the other buildings, removing the boilers and having all the buildings heated from a central plant. Until this central plant is erected, the gymnasium can be heated suf-

ficiently when the steam is turned off from the other buildings. We are thus working toward the ideal plan, proceeding as fast as we can with means at hand.

The new building when entirely finished will cost \$18,000. Of the money needed over eight thousand has been pledged, of which more than half has been paid in. The remainder will be collected very soon, and we are trying to secure the rest. We shall dedicate the building in June, even without the baths and lockers, because it can be used, and is now used, for games; the students go to the small baths in the basement of the Whitford Memorial Hall. In pleasant weather, therefore, the gymnasium is ready for use. It can also be used for Commencement in June, when furnished with chairs.

Quarterly Meeting.

The next session of the quarterly meeting of the Seventh-day Baptist churches of southern Wisconsin and Chicago will be held at Milton Junction, April 21-23, 1911. General theme: The Church: its Work and its Ordinances.

PROGRAM.

- Sixth-day Night.
- 7.45. Praise service—E. M. Holston.
- 8.00. Sermon—President W. C. Daland.
Theme: Nature and Work of the Holy Spirit.
- Sabbath Morning.
- 10.00. Sabbath school, conducted by Prof. A. B. West, Supt.
- 11.00. Sermon—Rev. L. C. Randolph.
Theme: The Necessity of United Church Effort to Accomplish the Purpose of God for his Kingdom.
- 11.00. Sermon (at Milton church)—Rev. T. J. Van Horn.
Theme: The Necessity of United Church Effort to Accomplish the Purpose of God for his Kingdom.
- 2.30. Sermon (at Milton Junction)—Rev. A. P. Ashurst.
Theme: Baptism.
- Evening.
- 7.30. Praise service—Milton Male Quartet.
Sermon—Rev. O. S. Mills.
Theme: The Lord's Supper.
- First-day Morning.
- 10.00. Business.
- 10.30. Address—Hon. J. C. Bartholf.
Notes from the Field.
- 11.00. Sermon—Rev. A. E. Webster.
Theme: The Relation of the Young People to the Church Work as a Whole.
- Afternoon.
- Young People's Hour, in charge of Ellsworth Ayers.

Principles That Should Govern Public Officials.

The greatest need of the American people today is statesmanship. The material advancement of our country has been so stupendous, patriotism and statesmanship have been in a measure overshadowed.

We have founded schools for specialists in science, art, medicine, engineering, mining and even in finance; but nowhere within our borders is there anything like an adequate school of diplomacy and statesmanship.

* * * *

Statesmanship is nothing less than a genius for government. The duty of the executive in whatever capacity he may be called to serve his fellow men is a sacred trust, which should under no circumstances be violated. The man that holds an office of school trustee as an economic or religious partisan is inexcusable.

He should be as interested in the welfare, enlightenment and advancement of the Jew, the Catholic, or the child of no faith, as he is of the Protestant, and vice versa. Not to be thus broad-minded proves him to be absolutely unfit to hold this or any other public office.

The mayor of a city or the governor of a State is just as much the executive of and for the unfortunate as for the fortunate. Doubtless the time will come when the unfortunate in our jails and reform schools, and the citizens in every walk of life, regardless of party or condition, will speak of the chief executive of the State as "our governor" instead of "the governor." The executive who holds the broad view of his obligation with malice toward none and charity for all, who is interested in developing the resources of the State for all the people of the commonwealth whether they be rich or poor, bond or free, ignorant or enlightened, exemplifies the highest ideal of statesmanship.

* * * *

Some of the questions that must be answered in the near future growing out of our position are enough to make the bravest men tremble. They are suggested in the "awakening of China," the "modernization of Japan," a "firm application of the Monroe doctrine," the development of our trade with the nations of the earth and

especially with all Central and South American countries, the development of a merchant marine whereby our goods can be distributed by our own rather than by foreign ships—ships like those of foreign powers that can easily be converted into transports and cruisers should occasion require. Problems concerning our internal development must be considered and wisely solved, for upon them hangs the future of millions yet unborn.

For any man to enter our national legislative halls with such problems as confront this Nation with any other than an unselfish and devout determination to serve his country, is nothing less than sacrilege. The person that will, under the guise of serving the people, serve himself and disregard the faith placed in him by the people for personal gain, is a felon and ought to be relegated to political oblivion as unworthy of the name statesman, patriot or citizen.

* * * *

A nation's greatness does not consist alone in its material resources and its declared intentions, but in the men who hold aloft the standard of justice, liberty and progress. The twentieth century is the age of men—patriots incorruptible—and to discover such is the duty of the State and Nation.

*

A Hint to Boys.

I stood in the store of a merchant, the other day, when a boy came in and applied for a situation.

"Can you write a good hand?" he was asked.

"Yaas."

"Good at figures?"

"Yaas."

"That will do; I do not want you," said the merchant.

"But," said I, when the boy had gone, "I know that lad to be an honest, industrious boy. Why don't you give him a chance?"

"Because he hasn't learned to say, 'Yes, sir,' and, 'No, sir.' If he answers me as he did when applying for a situation, how will he answer customers when he has been here a month?"—*Selected.*

MISSIONS

Two Missionary Trips.

DEAR BROTHER SAUNDERS:

I have just had two of the most successful and therefore encouraging trips since I came on the field. Last week I visited forty-five families at or near Rudement, about ten miles from here—families whom I have been visiting now and again for the last nine months—and sixteen families out of the forty-five have been reading up the Sabbath question all winter and have acknowledged the Seventh-day Sabbath. Three of these have commenced to keep it, and others are giving it favorable consideration. This, with the fact that three or four other families in another district are coming to it, gives me good hope and encouragement. They have been long in coming, but I myself advised them not to take the step until they knew for certain that they were stepping onto solid ground; for there are so many false teachings going, that if they were not solidly grounded, they would be too easily upset. Another reason they are long in coming to it is, they have no access to authoritative books, and they have felt nervous at making such an unpopular change. Then again, their pastors fight the question as though it was a double-headed dragon. So one must have sympathy with a people situated as they are.

This last Sunday morning I started off some six miles to bear a message of comfort and benefit to a poor sick woman, thoroughly discouraged and heart-sick, who is suffering from a largely grown cancer. When I gave her my message of how she might obtain a cure through a certain physician, not far away, her face brightened with a radiance that lighted up the whole room, and she exclaimed, "Why, that's Charlie So and So. I'm acquainted with him; he has doctored me before"; and from then on she was a different woman.

I went from there to see a certain Baptist (visit arranged previously) and on my way called at a house where a poor woman had been confined to her bed for upwards

of three years with rheumatism, and is now lying in one position and can not move herself. She has been afflicted with this disease for eight years. A sight like this I never saw before. It made my heart sore, and I wept as I thought how weak and helpless I was to render her any assistance. I thought that had it been Jesus who visited her instead of a weakling like me, how different would be the visit—what a wonderful result would have followed. I prayed with her and gave her a Testament, of which she was proud, as she did not have one. I left her trying to read it.

When I arrived at my destination, I found a young lady sadly afflicted with a nervous spinal disease. It also was a most pitiable case. The Baptist being away from home I failed to meet him. In that vicinity a home had been bereft that morning of its brightness by the removal by death of a beautiful, bright little child—more hearts made sad and uncontrollable. The next morning an aged man was taken by the grim monster, and the following morning an old mother in Israel who had reached her ninety-third year.

Crossing from this scene of affliction over mountain and dale, field, forest and stream, I came to another neighborhood, where the sweetest Christian influence prevails. I visited the whole neighborhood and received such a welcome as is not often accorded a missionary carrying the message of Sabbath against Sunday. I had only one night to spend, but there were more than half a dozen suppers, beds and breakfasts proffered me, and I was sorry that I could not accept them all. Kindness flowed everywhere. I met two preachers of the Gospel in the neighborhood, and all showed a willing disposition to read up our tenets of belief, etc.

In the morning I continued my course farther south, and from the door of a farmhouse on the mountain top, we could see the smoke of the steamers on the Ohio River. Going down into the valley, which was beautifully studded with prosperous looking farms and nice farmhouses, it was my pleasure to pass a beautiful little church building, situated in one corner of the valley. I was so taken with surprise that I went and looked into the window,

and saw that it was entirely new. The new floor had not yet been soiled by walking upon. Upon inquiring about it I found that it was a General Baptist chapel, built last year, but in which there have been no services held since November last. The society organized with seven members, of whom two immediately afterwards withdrew, and two left the community, going to a distant State, leaving but three members in the church, and all one family—father, mother and daughter. The property is all paid for, free of debt, and there it stands. The whole community helped pay for it. About lunch time that day several said to me, when they learned that I was a missionary, "Say! Won't you preach for us tonight? We've had no preaching since last fall." "Of course I will—will be happy to." Inside of three hours the whole neighborhood for miles around knew that a Seventh-day Baptist missionary was in the vicinity and would preach in the chapel in the evening; and as I went around from house to house, they all knew before I reached them who I was (telephone was the cause).

Well, all the neighborhood prepared to go to the meeting. The house would have been filled, had not a rain-storm come up before dark and prevented many from coming. However, there was quite a nice gathering, for lanterns were seen coming from all quarters. We had a nice meeting; love and fellowship prevailed; all seemed to enjoy the occasion and none more than your missionary. Before I came away, I was requested to preach again for them on the third Sunday of April. They are all eagerly reading on the Sabbath question, and I have no doubt good results will follow.

Yours in love,

J. A. DAVIDSON.

Delwood, Ill., March 31, 1911.

From Shanghai, China.

DEAR DOCTOR GARDINER:

In the SABBATH RECORDER of October 24 there was a report of Doctor Palmberg's talk at Plainfield, in which she tells of the disadvantages as to house room under which we have been laboring in the girls' school. Just at the time this RECORDER

reached us we were entering upon better times and if, for several months, letter writing had not been pretty nearly crowded out, I should long since have written about it.

The room, 33 by 16, in the girls' building, which has been used as a chapel all these years, was vacated about the middle of November for the beautiful new church. This had been foreseen, and during the summer vacation the three small windows on the north side had been enlarged, ventilators put in, and some carpenters, under Doctor Davis' direction, had been making new seats. By having them made here it was possible to make them at a much more reasonable price. They have proved very satisfactory.

This room is north of our dwelling-house and with no southern exposure, which means that it gets no sunshine in winter and there has been a chill in the air which reminds one of a cellar and which finds the very marrow of one's bones. Many Chinese, these days, have stoves in their houses, but formerly there were fires neither in the homes nor schools. It has seemed to me not right to keep the girls in this sunless room without some artificial heat and we have had a small stove this winter. It has made a great difference in the comfort and, I am sure, in the health as well. There have been comparatively few colds and little coughing. These changes, with electric light from the Chinese electric plant just over the bridge from us, have given us a much more comfortable room in which to study. The girls' pleasure in it all has been fairly pathetic and indicates how much they have felt the former inconveniences.

The school building is small and we hope that in time there can be some better arrangement. We have opened a building fund account, which is growing a little as time passes.

Just now we are thinking much of Miss West's coming. I am greatly rejoiced that she has offered herself for this work and am hoping that she can come with Doctor Palmberg.

The months of this Conference year which have passed have certainly been full of experience for us. We have rejoiced in the new church; had great burden of

heart because of Mr. Eugene Davis' severe illness and consequent home-going; been much cheered by Dr. Grace Crandall's coming, and there have been various experiences in connection with our native friends. At some distance from us but near enough to make us mindful of the distress is the great famine and farther north the plague. Residents of both afflicted districts have been present at our union missionary prayer meeting and their accounts have made it all seem very real and near.

Last evening at the meeting Mr. Brockman of the Y. M. C. A., who has just returned from home, brought a very inspiring report of the increase of missionary zeal among the people as he has had opportunity to observe it in Canada, the United States and Scotland. It is as it should be. Certainly the things of God's kingdom should have first place.

Very sincerely yours,

SUSIE M. BURDICK.

West Gate,

March 13, 1911.

Missionary Trip Through Oklahoma.

II.

REV. WILBURT DAVIS.

There was but little to record of special note in traveling from Tulsa to Sayre. I was impressed, however, with the thought that there is a place for everything, as I saw a lady, wearing a hobble skirt, hurrying over the sleety ground and walks towards the depot as the train pulled in; for the two feet acted as though they were trying to order a strike, while the head in a disorganized manner kept lopping over as though enquiring if everything was going smooth with the walking forces below.

I arrived at Sayre about 1.30 p. m., Wednesday. As I was unable to send Mr. Frank Crandall word as to the time to meet me at Sayre, I rode out on the Grimes hack to within two miles of his home, reaching there about dark. My visit there was very enjoyable.

The weather had been stormy for some days and it seemed impracticable to hold services at this time. Friday night we had a prayer and conference meeting which

seemed to be enjoyed by the three families present.

I find that all these people who care for the Sabbath, especially any who have been used to church privileges, feel lonesome when isolated from a church home. Their expression is, "We are so glad you came to see us, for we feel so lonesome away from Sabbath society." On my departure they say, "Come again." Where they are able, they voluntarily show their appreciation by contributing towards the work.

Sabbath at O. L. Moulton's.—While calling, on the previous day, it was arranged to meet at Brother Moulton's for service on Sabbath afternoon. We met and held service, the three families and myself being present. The weather having been so stormy the few days previous to my arrival, and my arrival being unexpected, it was difficult to have any announcement for a public meeting. I felt, however, there was no lack of interest in this service.

PLAN OF CIRCULAR LETTER.

The plan of a circular letter was talked over and approved of, as a possible means of binding the hearts of lone Sabbath-keepers together and increasing interest in the cause which we love.

The plan is very simple. The letter would be started from Gentry, and sent to some near lone Sabbath-keeper who would read it, add his or her own personal letter, then send to the next one named on the enclosed mailing list. After the letter had been sent over the whole circuit and returned to me, I would take out my old letter and put in a new one. As the letters returned, each would take out his old letter, adding a new one and forwarding as before.

The success of this plan would depend somewhat upon our manner of looking at it. If we try to use language unnatural to us, while we try to think of some strange word with which to express the thought, we shall probably find our thought gone when we get the word. Write as though writing to your good old father or brother. Enclose in these letters just such things as would encourage and inspire us on to higher and happier living, in just the every-day language that we would use in ordinary conversation. Then write forget-

ting about the formal way of putting on paper. We may get so much more out of the efforts by being drawn together in Christian fellowship.

Sunday, March 5.—I called on Mr. Will Compary and wife. We spent some time, at Mr. Compary's request, discussing the Sabbath question.

Monday.—De Forest Crandall, who recently moved into Beckham County from Farina, Ill., took me to Sayre, fourteen miles away, where he saw me safely installed on the Rock Island train.

Last summer people living in the same vicinity of these people raised good crops. They are hopeful of a crop another summer. However, I heard more about starvation at this place than any other. I was told that I would have to cross starvation, and I did pass that place—a small creek called "Starvation." It is said to be so named because the Indians at one time cornered up some white people and confined them there until they and their horses nearly starved. This place is starvation in name only.

WITNESSES FOR THE SABBATH.

I find these lone Sabbath-keepers are witnesses to the Bible truth we hold dear. After these people moved to their present home, a tenant said to his landlord, who is a lawyer practicing in Sayre, "We have some Sabbath-keepers living over here." The lawyer, after asking where, remarked, "Well, if I was going to keep any day, that (Seventh-day) is the day I should have to keep."

(To be continued.)

Tercentenary Celebration.

President Taft and King George of Great Britain will send letters to a Tercentenary Bible Celebration to be held in Carnegie Hall, New York, on April 25. The celebration is arranged by a special Tercentenary Committee, and is the American counterpart of the great Bible meeting just held in Albert Hall, London, at which Ambassador Reid presented greetings from the American President, which greetings roused the British public. Similarly, Ambassador Bryce will, at the New York meeting, present and read the letter from His Majesty King George V.

Interest on two continents, throughout the world indeed, is widespread and deep among the people in regard to this anniversary of the publication of the King James Version of the Scriptures. Ex-President Roosevelt spoke in San Francisco on March 26 at a great public meeting, and from coast to coast, in small cities and towns, similar meetings are to be held.

The Carnegie Hall meeting, New York, will be on Tuesday evening, April 25, at 8 o'clock. The Rt. Rev. Dr. David H. Greer, Bishop of New York, will preside. Besides Ambassador Bryce, who presents the greetings of the people of Great Britain, and reads the letter from a lineal descendant of King James, the speakers will be the Rev. Dr. Francis L. Patton of Princeton, Bishop Henry W. Warren of Denver, and Dr. Wm. Lyon Phelps of Yale University. The music will be a feature, and Scripture lessons will be read from a copy of the original edition of the King James Version published in 1611.

Admission to Carnegie Hall will be by ticket, to be had from the Tercentenary Committee, Bible House, New York. Applications for tickets must have stamped and addressed envelope enclosed.

Tercentenary Sunday is April 23, and it is to be generally observed in New York churches and those of many other cities. Practically all religious bodies are taking notice of, most of them cooperating in, celebrations of this three hundredth year of the Authorized Version of the English Bible.—*Church News Association.*

Christian faith is like a grand cathedral with dimly pictured windows. Standing without, you see no glory, nor can possibly imagine any. Standing within, every ray of light reveals harmony of unspeakable splendor.—*Hawthorne.*

A certain rich man said recently, "I have made forty-three millionaires." A certain poor lady missionary, before dying, said, "I have turned the New Hebrides from cannibalism to Christ."—*Exchange.*

"Don't make mistakes if you can help it, but don't be eternally afraid of making them."

WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.
Contributing Editor.

The Risen Lord.

MARY BASSETT CLARKE.

In the gray dawn of early morn
They came, with willing feet,
The loving women with their load
Of spices rich and sweet.
And mournfully and tenderly,
Oppressed by doubt and gloom,
They spake of Him, the crucified,
Who lay within the tomb.

His words of gracious sweetness, sure
They never could forget,
Though on the lips which uttered them,
The seal of death was set.
Love still would guard the cherished form
From nature's swift decay;
But who from that sealed sepulcher
Could roll the stone away?

Thus questioned they with troubled hearts,
But neither grief nor fear
Their hastening steps delayed, and soon
The new-made tomb was near—
Behold! in place of sentinel
Rock-hewn and grim and bare,
An angel, with a smiling face
And blessing, met them there.

How oft in duty's pathway still
The great stone seems to lie:
"The way is hedged, we can not pass,"
In bitterness we cry.
But pressing boldly toward the door
We find it open stands,
While Joy and Blessing smiling wait
And greet with outstretched hands.

The paths of Christian usefulness
Are waiting willing feet,
The stone is rolled, the bolts and bars
No longer hindering meet.
All lands are ready for the truth,
Once far-off lands are near,
The message of the risen Christ
All nations wait to hear.

"Go, tell my people everywhere,
I go before them still,
I lead, I dwell with those who strive
To do my work and will."
The Lord is risen, Christian hearts,
Awake, rejoice and sing!
Spread the glad tidings far and wide,
And grateful tribute bring.

This beautiful Easter poem is reprinted from Mrs. Clarke's "Autumn Leaves," published in 1895. The editor of this department is very grateful to Mr. Clarke for a copy of this book,—and she promises more of these poems to our readers.

Read the good letter from Mrs. Booth and think of the conditions that confront her at this time.

Read the treasurer's quarterly report. The treasurer says, "Anyway read the statement."

A Letter From Mrs. Booth.

MY DEAR SISTERS:

Although I wrote some weeks ago endeavoring to create an interest on behalf of African women, I do not feel that I have yet fully discharged my duty—hence this letter.

Realizing as I do, through personal contact and many years' work among them, the position of African women and girls; and knowing also, as I do, something of the zeal and good will of the three to four thousand free Sabbath-keeping sisters in America, I am anxious that each one, in this our day of opportunity, shall receive the verdict in this matter, "She hath done what she could."

From Cape Town to the great Lake Victoria Nyanza in the heart of Central Africa, a vast change, varying in degree, has, during the past twenty to thirty years, overtaken the position of Africa's woman-kind. Tribal wars have vanished, slave trading and domestic slavery are abolished, languages have been translated, polygamy is waning and is doomed, and thus, by an unseen and mighty hand, a preparation has been made for the sowing of the truth relating to the Sabbath of God, of which we are the unfettered custodians.

I write this in the belief that if we, the Seventh-day Baptist women of this generation, arouse ourselves and make a creditable attempt to discharge our duty, the years to come will yield a large harvest of Sabbath-keeping families and native churches in response to such effort.

It is for us to apply the match of Bible truth, looking to the Spirit of God to fan the flame, till it becomes inextinguishable.

The people knew how to live and how to supply all the needs of life, before the

white race came into this land. Their greatest need is the highest truth of God to restore to them the true paths in which to "dwell."

It is the mothers who have the great home influence; next to the home comes the village school.

The things now asked for are: better education, better clothing, and more good native preachers and teachers.

It is for work among women and children, in conjunction with the homes, and schools in particular, that I now plead.

Women's sewing meetings are much appreciated. I have a large class now in the native section here, but I am unable to cope with the many demands as my present means are so small.

I am very wishful to send samples and parcels of suitable clothing, etc., to the native Sabbath-keeping churches.

The pastors' and teachers' wives need training, that they may teach others. With regard to medical work among the natives in this locality, it is well provided for. I have recently laid the case of the native schools before the Sabbath School Board. The needs of the women and girls I am committing particularly to your care.

I trust that the help asked for in my former letter, namely \$40 to \$50 a month, will by a little extra self-denial be made available as a direct grant from the Woman's Board specifically for woman's work in Africa.

Very sincerely yours,
ANNIE S. BOOTH.

Sabbath Mission House,
High Level Road,
Sea Point, Cape Town, S. Africa,
Feb. 21, 1911.

Woman's Board Meeting.

The Woman's Board met in regular session at the home of Mrs. J. H. Babcock, Milton, Wis., on Monday, April 3, 1911, at 2.30 o'clock, p. m., the President, Mrs. West, being in the chair.

Members present: Mrs. A. B. West, Mrs. O. U. Whitford, Mrs. J. B. Morton, Mrs. A. R. Crandall, Mrs. J. H. Babcock, Mrs. J. F. Whitford and Mrs. G. E. Crosley.

The members joined in singing, "Nearer, My God, to Thee," and Mrs. O. U. Whitford read Isaiah 1x and offered prayer.

The Secretary being absent, Mrs. Crosley was appointed Secretary pro tem.

Minutes of previous meeting were read and

Treasurer reported total receipts for the month \$143.00, total disbursements \$100.13. Report adopted.

The Treasurer also gave her quarterly report and read a statement prepared for the SABBATH RECORDER.

Report and statement were adopted and ordered published.

The Corresponding Secretary read a letter from Mrs. Brown, who has been asked to write a biography of Mrs. Lucy Carpenter.

Informal discussion followed, in which the members of the Board expressed the hope that Mrs. Brown will write the biography.

Letters from Mrs. Booth, Rev. E. B. Saunders, and Mrs. Nettie M. West were also read.

The program for the Mission Study Leaflet for May was presented and adopted.

Minutes read and approved.

Adjourned to meet with Mrs. J. F. Whitford the first Monday in May.

NANIE BURDICK CROSLY,
Secretary pro tem.

Treasurer's Report.

For three months ending March 31, 1911.

MRS. J. F. WHITFORD, Treasurer,
In account with
THE WOMAN'S EXECUTIVE BOARD.

Dr.

To cash on hand, Dec. 31, 1910.....	\$386 56
Milton, Wis., Woman's Benevolent Society:	
Tract Society	10 00
Jackson Center, O., Mrs. Anna C. Babcock:	
Unappropriated	5 00
Leonardsville, N. Y., Miss Ethel Haven:	
Refund Board apportionment.....	14 00
Leonardsville, N. Y., Woman's Ben. Soc.:	
Tract Society debt	\$15 00
Missionary Society debt	15 00— 30 00
Akron, N. Y., Mrs. S. A. B. Gillings:	
Tract Society	\$10 00
Missionary Society	10 00
Missionary Society debt.....	9 00
Board expenses	1 00
SABBATH RECORDER	2 00— 32 00
Plainfield, N. J., Woman's Society for Christian Work:	
Tract Society	\$25 00
Missionary Society	25 00
Miss Burdick's salary	20 00
Board expenses	5 00— 75 00
Plainfield, N. J., Mrs. D. B. Rogers:	
Tract Society	\$3 00
Missionary Society	3 00— 6 00
New York City, Woman's Auxiliary Society:	
Tract Society	\$2 75
Milton College	3 00
Alfred University	3 00
Salem College	3 00
Board expenses	5 00
Fouke School	3 00— 19 75
Alfred, N. Y., Woman's Evangelical Society:	
Tract Society	\$16 00
Missionary Society	16 00
Alfred University	15 00— 47 00
Boulder, Colo., Woman's Miss. Society:	
Unappropriated	\$5 00
Fouke School	5 00— 10 00
Gentry, Ark., Ladies' Benevolent Society:	
Unappropriated	12 00
Albion, Wis., Missionary and Benevolent Society:	
Miss Burdick's salary	15 00
Norwood, O., Mrs. Thos. R. Williams:	
Tract Society	\$1 00
Missionary Society	1 00— 2 00
Nortonville, Kan., Woman's Miss. and Benevolent Society:	
Unappropriated	\$25 00
Ministerial Relief Fund	13 50— 38 50
Milton Jct., Wis., Allen B. West, Church Treas.:	
Anna West Mission	4 25

Milton, Wis., Circle No. 5 of W. B. S.:	
Tract Society	\$5 00
Fouke School	5 00— 10 00
Alfred Station, N. Y., Evangelical Branch L. I. S.:	
Tract Society	\$4 38
Missionary Society	4 37— 8 75
Little Genesee, N. Y., Woman's Board Auxiliary:	
Miss Burdick's salary	\$7 00
Board expenses	3 00— 10 00
Little Genesee, N. Y., ladies of church:	
Tract Society	\$46 75
Missionary Society	2 00— 48 75
Boulder, Colo., Mrs. James Van Horn:	
Tract Society	1 00
Walworth, Wis., Ladies' Benevolent Society:	
Unappropriated	25 00
Hammond, La., Ladies' Missionary Society:	
Unappropriated	10 00
Milton, Wis., Circle No. 5 of W. B. S.:	
Miss Burdick's salary	\$5 00
Los Angeles Church Building Fund... 5 00— 10 00	
Janesville, Wis., Mrs. Susan Loofboro:	
Los Angeles Church Building Fund.....	5 00
Milton, Wis., Mrs. J. H. Babcock:	
Los Angeles Church Building Fund.....	5 00
Milton, Wis., Mrs. Deal Estee:	
Los Angeles Church Building Fund.....	5 00
Milton, Wis., Circle No. 3 of W. B. S.:	
Los Angeles Church Building Fund.....	10 00
Milton, Wis., J. F. Whitford:	
Los Angeles Church Building Fund.....	5 00
Sale of one set Historical Volumes.....	3 00
Westerly, R. I., Woman's Aid Society:	
Tract Society	\$35 00
Board expenses	5 00
Fouke School	20 00
SABBATH RECORDER	10 00— 70 00
Lakeview, Cal., Mrs. Maggie Brown:	
Mrs. Booth's work in Africa.....	5 00
Lakeview, Cal., Mrs. Gelsie Cook:	
Mrs. Booth's work in Africa.....	5 00
Daytona, Fla., Mrs. Lucy G. Langworthy:	
Unappropriated	10 00
	<u>\$953 56</u>

Cr.

By cash paid Mrs. G. E. Crosley, Editor Woman's Work	\$ 5 00
The SABBATH RECORDER	2 00
Davis Publishing Co. printing	2 00
F. J. Hubbard, Treas. Tract Society:	
General Fund	\$70 25
Tract Society debt	15 00— 85 25
S. H. Davis, Treas. Missionary Society:	
General Fund	\$86 50
Missionary Society debt	29 00
Home Missions	10 00
Marie Jansz	1 00
Dr. Grace Crandall's expenses.....	50—127 00
J. A. Hubbard, Treas.:	
Ministerial Relief Fund.....	13 50
S. H. Davis, Treas. Missionary Society:	
Miss Burdick's salary	200 00
Davis Publishing Co., printing	2 00
Rev. L. A. Platts, Long Beach, California:	
Los Angeles Church Building Fund.....	35 00
F. J. Hubbard, Treas. Tract Society.....	57 13
Davis Publishing Co., printing	2 00
O. S. Rogers, Historical Volumes.....	6 00
	<u>\$536 88</u>
Cash on hand, March 31, 1911.....	416 68
	<u>\$953 56</u>

MRS. J. F. WHITFORD,
Treasurer.

The following general statement will show the women of the different societies the appropriations due before the year closes, June 30, 1911.

	Appropriations Made.	Am't Rec.	Am't Due.
Miss Burdick's salary.....	\$600 00	*\$312 00	\$288 00
Alfred Scholarship	50 00	118 00	
Salem Endowment	50 00	78 00	
Milton Endowment	50 00	14 00	36 00
Fouke School	200 00	44 00	156 00

Board expenses	100 00	82 00	18 00
Tract Society	975 00	268 70	706 30
Missionary Society	975 00	465 33	509 67
*Of this amount \$138.65 was taken from the unappropriated fund. There is still on hand \$75.70 of said fund which is applied on unmet pledges where most needed.			

The Board has never been able to meet the full appropriation of \$3,000.00 but has usually fulfilled the first five or six pledges. At the same time considerable money passes through our hands for other purposes than any of the above mentioned, for which we are very glad. We stand ready to receive and do for any worthy denominational cause and have only words of commendation for the support the women have given the Board so far this year.

Let us all make a special effort during the remaining three months to excel all previous records in the work of the Master.

Yours in His cause,
MRS. J. F. WHITFORD.

Benjamin West.

Benjamin West, an American painter, was born in Springfield, Pa., October 10, 1738, of Quaker parents. After several years of portrait painting in Lancaster, Philadelphia and New York City, he went to Rome, Italy, in 1760, and proceeded to England in 1763, where he made his permanent residence. On the death of Sir Joshua Reynolds, in 1792, West, who had been a member of the Royal Academy from its foundation, was elected president, which position he enjoyed, with the exception of a short interval, till the close of his life. His "Death of General Wolf" was among the first of his productions that attracted public notice, especially for the rational innovation, on which he had ventured in it, of painting historical personages in a modern dress. There is in the Pennsylvania Hospital, in Philadelphia, a copy (with some alterations) of "Christ Healing the Sick," which was presented to it by West. He died in London, March 11, 1820.

—Taken from *The Crown Encyclopedia*, and sent by Mrs. A. W. Berry, Independence, N. Y.

It is only the people in glass houses who are forbidden to throw stones. All the rest of us can practice this favorite pastime of humanity with absolute freedom. And it is wonderful how proficient we can become.—Margaret Deland.

Spirituality is an atmosphere. It blows no bugle and wears no label.—R. S. H.

Tract Society—Treasurer's Report.

For the quarter ending March 31, 1911.

F. J. HUBBARD, Treasurer,	
In account with	
THE AMERICAN SABBATH TRACT SOCIETY.	
Dr.	
To balance on hand, January 1, 1911.....	\$ 357 57
To funds received since as follows:	
Contributions as published:	
January	\$685.98
February	162 75
March	464 42—1,313 15
Collections	15 00
Income as published:	
January	\$1,793 10
February	65 75
March	239 00—2,097 85
Publishing House Receipts:	
RECORDER	\$1,889 50
Visitor	304 29
Helping Hand	481 39
Tracts	2 75
"Sabbathism"	74 00
A. H. Lewis' Biography	1 75
Tract Society	20 00—2,773 68
	<u>\$6,557 25</u>

Cr.

G. Velthuysen Jr., Appropriation	\$ 151 50
L. A. Platts, salary	62 50
George Seeley, salary	\$75 00
George Seeley, postage	15.00— 90 00
E. B. Saunders, Field Representative,	
S. H. Davis, Treas. Miss. Society:	
Two-fifths salary	\$100 00
One-half expenses	50 66—150 66
Marie Jansz, Java	37 50
Joseph J. Kovats	60 00
E. H. Socwell, on account Sabbath Reform...	37 50
Joseph Booth, African Work	150 00
Italian Mission, Edgar D. Van Horn.....	100 00
Y. M. C. A. Work, Lie-u-oo, China,	
H. E. Davis	25 00
Sabbath School Board, C. C. Chipman, Treas.	100 00
Edwin Shaw, Cor. Sec., postage.....	15 05
Advertising, <i>Courier-News</i> (sale bank stock	
and bonds)	94
Publishing House Expenses:	
RECORDER	\$1,758 47
RECORDER, letter heads and envelopes	3 23
RECORDER, subscription blanks	1 41—1,763 11
Visitor	331 77
Helping Hand	\$162 14
Helping Hand, postage	1 60—163 74
"Sabbathism," postage	3 55
Tracts:	
5,000 circulars, Joseph Booth.....	\$17 40
2,000 tracts, Joseph Booth	33 33
3,000 "The Sabbath"	4 08
5,000 Bible Reading	33 83
5,000 "How Did Sunday"	
Postage and Express	15 74—104 38
Tract Society:	
Pastors' Calendar	\$ 8 54
Proportion of Year Book	31 77
Stock and Envelopes, Cor. Sec.	5 40
Circular letters	6 53
Distribution tracts, Plainfield	10 44
3,800 copies Budget, addressing and	
mailing	6 97
Pasters for George Seeley.....	1 32— 70 97

Loans and Interest	\$ 3,408 17
	1,512 50
Balance on hand, March 31, 1911.....	\$ 4,920 67
	1,636 58
	<u>\$ 6,557 25</u>

F. J. HUBBARD, Treasurer.

E. & O. E.
Plainfield, N. J., April 7, 1911.
Examined, compared with vouchers and found correct.
D. E. TITSWORTH,
ASA F. RANDOLPH,
Auditors.
Plainfield, N. J., April 9, 1911.

RECEIPTS FOR JANUARY, 1911.

CONTRIBUTIONS.

W. R. Rood, Iron River, Wis.....	\$ 5 00
A. S. Babcock, Rockville, R. I.....	3 00
Mrs. J. D. Washburn, Earlville, N. Y.....	2 00
Mr. and Mrs. Frank Harris, Bridgeton,	
N. J.	5 00
J. A. Milliken, Vancouver, Wash.....	1 00
Mrs. E. L. Noble, Bristol, N. Y.....	1 00
Mary Jensen, Asaa, Denmark	1 00
Luia Anderson, Asaa, Denmark	1 00
Alice Bakker, Asaa, Denmark	1 00
F. J. Bakker, Asaa, Denmark.....	2 52
L. E. Livermore, Kissimmee, Fla.....	5 00
Mrs. Lucy E. Sweet, Corona, Cal.....	2 50
Mrs. E. B. Hill, Berlin, Wis.....	1 00
L. J. Crandall, Kilbourne, Wis.....	3 00
H. L. Crandall, Clarence, N. Y.....	3 00
H. Alice Fisher, Northboro, Mass.....	50 00
Orville D. Green, Syracuse, N. Y.....	5 00
Mrs. Geo. S. McKee, Bakersfield, Cal.....	2 50
C. Milford Crandall, Andover, N. Y.....	2 50
Mrs. Samuel L. Champlin, Westerly,	
R. I.	1 00
Mrs. J. H. Hardy, Portsmouth, Va.....	8 00
E. J. Potter, Battle Creek, Mich, for	
H. Eugene Davis, Y. M. C. A.	
work in China	25 00
Similda Randolph, Salem, West Va.....	1 00
Harriet A. Burdick, Lowville, N. Y.....	8 00
D. C. Waldo and family, Cambridge	
Springs, Pa.	10 00
Young People's Board	10 00
Special on debt:	
J. O. Burdick, Welton, Iowa.....	5 00
Nannie Bramlet, Eldorado, Ill.....	1 00
Hannah Crandall, Westerly, R. I.....	6 00
D. C. Waldo and family, New Mil-	
ton, W. Va.	2 50
Mrs. V. A. Willard, Belmont, N. Y.....	3 00
Mr. and Mrs. O. H. Perry, N. Brook-	
field, N. Y.	3 00
C. Latham Stillman, Westerly, R. I.....	1 31
Berlin, Wis., Sabbath school.....	2 43
Churches:	
Berlin, Wis.	12 50
Adams Center, N. Y.	40 00
Farina, Ill., Church	14 88
Farina, Ill., Sabbath school	8 32
Riverside, Cal.	13 42
Dodge Center, Minn.	6 00
First Brookfield Church (Leonards-	
ville, N. Y.)	5 00
Salem, West Va.	13 35
Little Genesee	22 11
Milton, Wis., church	23 55
West Hallock, Sabbath school	30 00
Plainfield, N. J.	19 18
West Hallock, church	27 55
West Hallock, sabbath school	30 00
Roanoke, West Va.	23 00
New York City	40 08
Dodge Center, Minn., Sabbath school	
Nortonville, Kan.	11 00
First Alfred, church	39 95
First Alfred (N. Y.), Sabbath school.	
Second Alfred, N. Y.	23 50
Milton Junction, Wis.	6 00
Chicago, Ill.	40 65
Farnam, Neb.	25 56
Carlton Church (Garwin, Iowa).....	10 00
Second Brookfield, N. Y.....	14 58
Welton, Iowa	5 46
	12 80
	9 78—\$685 98

INCOME.

George Greenman Bequest	37 50
Maria L. Potter Bequest	12 50
Sarah C. L. Burdick Bequest	2 50
Ellen L. Greenman Bequest	5 00
Paul Palmiter Gift	5 00
Julius M. Todd Bequest	83
Nancy M. Frank Bequest.....	3 42
I. H. York Bequest	3 00
George Bonham Bequest	3 00
Greenmanville, Conn., Church Fund..	
Mary P. Bentley Bequest.....	4 50
Relief A. Clark Bequest.....	24 00
E. Sophia Saunders Bequest.....	3 00
Susan E. Burdick Bequest.....	3 00
George S. Greenman Bequest.....	137 98
Lois Babcock Bequest	2 13
Deborah Randall Bequest.....	48 12
Susan E. Burdick Bequest.....	1 95

Eliza M. Crandall Bequest.....	8 35
Elizabeth L. North Bequest	1 33
Sarah E. Brand Bequest.....	64
Richard C. Bond Bequest.....	67
I. D. Tittsworth Bequest.....	15 00
Rosannah Green Bequest	75
Sarah E. V. Stillman Bequest.....	15 00
John G. Spicer Bequest.....	3 00
Berlin, Wis., Parsonage Fund.....	6 75
American Sabbath Tract Soc. Fund...	13 56
S. P. Potter Bequest	26 73
50 per cent. D. C. Burdick Bequest...	226 72
50 per cent. D. C. Burdick Farm.....	14 98
15 per cent George H. Babcock Be-	
quest	1,006 56
E. W. Burdick Bequest	26 13
Eugenia L. Babcock Annuity.....	125 00—1,793 10

PUBLISHING HOUSE RECEIPTS.

RECORDER	\$1,015 56
Visitor	102 83
Helping Hand	355 70
Tracts	1 25
"Sabbathism"	38 00
A. H. Lewis' Biography	1 00
Tract Society	20 00—1,534 34
	<u>\$4,013 42</u>

F. J. HUBBARD, Treasurer.

E. & O. E.
Plainfield, N. J., April 7, 1911.

RECEIPTS FOR FEBRUARY, 1911.

CONTRIBUTIONS.

J. R. Wells	\$ 3 00
Gillette Randolph, Salem, West Va.....	1 00
Mr. and Mrs. H. L. Polan, Iron River,	
Wis.	5 00
Mrs. Charles C. Ayars, New Richland,	
Minn.	5 00
Mrs. Anna Thayer, Cosmos, Okla.....	2 00
Mrs. T. W. Jones, Breconshire, Wales	
D. E. Coon, Nortonville, Kan.....	2 37
Mrs. Emma Severence, North Loup,	
Neb.	1 00
Woman's Executive Board	2 00
Churches:	
Plainfield, N. J.	70 25
Special on debt:	
Mary A. A. Davis, De Graff, Ohio.....	32 63
Mrs. Sarah Wardner, Plainfield, N. J.....	1 00
Milton Junction Church	5 00
Mrs. Elmer Kemp, Vancouver, Wash.....	5 00
O. M. Witter, Tampa, Fla.....	5 00
Mrs. S. E. Roe, Oxnard, Cal.....	1 00
Woman's Executive Board.....	15 00
African Mission:	
Blystone and Hickernell Church.....	1 00
Mrs. Elmer Kemp, Vancouver, Wash.....	5 00—162 75

INCOME.

Orlando Holcomb Bequest	\$25 00
Joshua Clark Bequest.....	7 50
Miss S. E. Saunders Gift in memory	
Miss A. R. Saunders.....	3 75
Russell W. Green Bequest.....	3 75
George S. Greenman Bequest.....	7 00
George Greenman Bequest	18 75—65 75

PUBLISHING HOUSE RECEIPTS.

RECORDER	423 04
Visitor	74 90
Helping Hand	32 03
"Sabbathism"	28 50—558 47
	<u>\$786 97</u>

RECEIPTS FOR MARCH, 1911.

CONTRIBUTIONS.

Mrs. J. T. Burdick, Wellsville, N. Y. \$	1 00
Woman's Executive Board	10 38
W. B. Hemphill Coudersport, Pa.....	3 80
C. H. Threlkeld, Memphis, Tenn.....	5 40
Churches:	
Chicago, Ill.	10 00
Farnam, Neb.	28 00
Plainfield, N. J.	16 68
Woman's Executive Board, care Lit-	
tle Genesee Church in re Budget.....	46 75
Albion, Wis.	43 30
Little Genesee, N. Y.	16 75
Piscataway (New Market, N. J.).....	25 00

Pawcatuck (Westerly, R. I.).....	189 85
Battle Creek, Mich.	77
Plainfield, N. J., Sabbath school, Gen-	
eral Fund	27 52
Plainfield, N. J., Sabbath school,	
Boodschapper	13 14
First Brookfield (Leonardsville,	
N. Y.)	7 43
Dodge Center, Minn.	8 00
Special on debt:	
Mrs. Addie R. Bell, Farmington, Ill.	
Junior C. E. Society, Salem, West	
Va.	2 50
Mrs. R. H. Satterlee, Berlin, N. Y.....	5 00
First Brookfield (Leonardsville,	
N. Y.)	1 00
	2 15—464 43

COLLECTIONS.

Quarterly meeting, Southwestern and Chicago	
Churches	15 00

INCOME.

George S. Greenman Bequest.....	\$192 50
Sarah E. Burdick Bequest	18 00
Eliza M. Crandall Bequest	4 50
Sarah E. Saunders Bequest.....	3 00
Mary A. Burdick Bequest.....	1 80
Mary S. Stillman Bequest.....	7 50
Sarah A. Saunders Bequest.....	60
Mary Saunders Bequest	60
Reuben D. Ayres Bequest.....	7 50
Charles Saunders Bequest.....	1 50
Benjamin P. Langworthy Bequest.....	1 50—239 00

PUBLISHING HOUSE RECEIPTS.

RECORDER	\$450 90
Visitor	126 56
Helping Hand	93 66
Tracts	1 50
"Sabbathism"	7 50
Lewis' Biography	75—680 87
	<u>\$1,399 29</u>

F. J. HUBBARD, Treasurer.

E. & O. E.
April 7, 1911.

The Advice of Experience.

A young girl, who was accustomed to express herself on most occasions with unnecessary vehemence, was talking one morning with her great-aunt, who had passed her ninetieth year. The keen old eyes had seen much in their day, and could still flash with fun and help to point the sharpness of a repartee.

"You would hardly think," said the old gentlewoman, "that I was once as emphatic as you are, my dear, in contradiction of anything that I did not approve. I learned in the course of time a bit of wisdom that I recommend to you. One does not always have to express an opinion or to insist on saying the last word. Silence does not always mean consent. There are times when it is much better to let a subject drop than to keep on talking. Somebody has to stop, and if the thing is of no consequence, why should it not be one as well as another? It is really not worth while to talk in italics."—*The Christian Herald.*

YOUNG PEOPLE'S WORK

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

Hawaii and the Philippines.

REV. HENRY N. JORDAN.

Prayer meeting topic for April 29, 1911.

Daily Readings.

Sunday—Christ's possessions (Ps. ii, 6-12).

Monday—A great mission (Isa. xli, 14-20).

Tuesday—Spirit of service (Matt. xx, 25-28; Acts xx, 17-24).

Wednesday—A nation's best asset (Ps. xxxiii, 12; cxliv, 12-15).

Thursday—Before and after (Titus iii, 3-7).

Friday—Why we evangelize (Matt. xxviii, 18-20).

Sabbath day—Topic: A missionary journey around the world. IV. Missions in Hawaii and the Philippines (Isa. lx, 1-12).

I think that most Endeavorers will call this a hard theme to work up and get much out of it. Not that they are disinterested in the cause of or call to missions or in the world's evangelization. Possibly one reason is that we have no missionaries on any of the South Sea Islands. Another may be that we are so little acquainted with the customs and practices of the people. Distance from a strange people often helps us to forget or ignore them; it becomes pretty easy for us to consider them as having no claim upon us. They do not believe as we do; therefore "let them alone."

Then, too, I presume not many of our Endeavorers have ready access to books or magazines which contain interesting and instructive material about these islands and their people. If our homes or Sabbath-school libraries contained such good books as *The Transformation of Hawaii*, by Belle M. Brain; *Hawaiian Yesterdays*, Henry M. Lyman; *The Philippines and the Far East*, Homer C. Stuntz; *The New Era in the Philippines*, Arthur J. Brown; why, we would have a wealth of material for this study.

So, let me suggest that you follow some such plan as the following:

1. Look up in some good atlas the facts about these islands. Learn, if possible,

what islands belong to these two groups, what different tribes inhabit them; the enterprises of the people; their religion; what efforts are made to thoroughly civilize them; how they are being educated by some of the best teachers sent out by our country (I gained a good deal of light on these subjects by using the *World's Almanac*); what efforts are made to bring the natives to Christ.

2. Seek aid from your pastor's library. Maybe he will have the reports from the Ecumenical Missionary Conference (1900), or the Student Convention held in Rochester, N. Y., 1910.

3. Secure some member who will make a small outline map of eastern Asia, Hawaii, and the Philippines, to use in meeting.

HAWAII.

The Hawaiian group consists of eight islands, of which Hawaii is the largest. The seaport and capital city is Honolulu. Hawaii was annexed to the United States by joint resolution of Congress, July 7, 1898. Congress created it a territory, April 30, 1900. The executive officer is a governor appointed by the President. A delegate represents the territory in our Congress. In 1900 the population was 154,001 many of whom were Japanese and Chinese. "There is probably no city in the world where the population is so mixed; with the exception of Constantinople, as Honolulu." Don't you see what a problem and an opportunity it presents to the missionary?

"Hawaii was the first foreign field that received Christian Endeavor, and now there is a strong and very earnest Christian Endeavor union there. Christian Endeavor entered the Philippines with the American army, and at once the natives took up the work with enthusiasm. Societies are found in connection with the missions of most of the denominations at work there."—*Christian Endeavor Topics*.

"It was in 1852 that the American Board began work in Micronesia, in connection with the newly organized Hawaiian Board of Missions. Thirty years before, the first missionaries had gone from New England to the savage people of the Sandwich Islands, and now, as a Christian nation, Hawaii reaches out a helping hand to oth-

ers in darkness." Well did Isaiah prophesy, "My righteousness is near, my salvation is gone forth, and mine arm shall judge the peoples; the isles shall wait for me, and on mine arm shall they trust." God help us, Endeavorers; to pray that this prophecy shall speedily be realized to the uttermost parts of the earth.

PHILIPPINES.

This group, numbering approximately 2,000 islands, lies off the southern coast of Asia. The largest is Luzon on which the city of Manilla is situated. Do you recall 1898, Dewey, and Manilla Bay? That was practically the beginning of our intimate connection with these islands. That was the beginning of freedom to the natives. America's intervention was to them the breaking of political shackles, the ending of bondage in which Spain had held them with crushing force for long years. Now will America open the way that all the natives shall have access to "the more abundant life," that they shall "stand in the liberty wherewith Christ hath made us free"? America governs in the islands only until the inhabitants are capable of self-government; but the rule of the Christ shall be forever and ever.

The natives held largely, in religious faith, to the abominable leadership of the Catholic Church whose priests were, for the most part, vile, greedy, without principle and who ignored the spiritual needs of the ignorant subjects. But a better day has dawned upon them; the Roman Church has been forced to give their adherents a purer form of religion; the Protestant Church has an amazing growth. "Churches spring up as if by magic. A man secures a Bible; he and his friends study it; in a short time they are asking the missionary to come down and baptize the people in the community. The very eagerness with which the people reach out for the Bible, and study it, and pass it on to others, is a great challenge to us."—*Rev. Lewis B. Hillis, Manilla*.

"It is the aim of our country to train the Philipinos for good citizenship and for the political independence for which they aspire. To this end public schools are established in large numbers and many influences of civilization are thrown about

them; but of these none is so important as Christian missions."—*Christian Endeavor Topics*.

International Christian Endeavor Convention.

A splendid opportunity will be offered this summer to many of our young people, especially those who live in the Eastern States. The International Christian Endeavor Convention will meet at Atlantic City, N. J., July 6-12, 1911. It will be a great treat and an education to attend such a gathering. Thus far there have been secured to address this meeting such men and leaders as Judge Ben B. Lindsey, Prin. Booker T. Washington, Hon. Wm. J. Bryan, Hon. Chas. W. Fairbanks, Rev. Russell H. Conwell, Rev. J. Wilbur Chapman, Commander Eva Booth, Rev. Chas. M. Sheldon, Rev. C. Fakuda of Japan, Rev. F. J. Horsefield, England; Rev. H. I. Marshall, Burma, and Rev. R. S. Gray, New Zealand.

The program has been so arranged that ample time is allowed for recreation, for which this resort is so noted. Delegates must find their own board and lodging, but hotel accommodations of the best sort may be had for from seven to twenty-five dollars for the week. Reduced railway rates will probably be secured for those from a distance. Let all within possible reach avail themselves of the opportunity. Our more remote societies would make good investment to pay expenses of one or more delegates to this inspiring convention.

Rev. H. C. Van Horn,

DEAR FRIEND:—In reading the SABBATH RECORDER just now I came upon your request for letters from our young people as to why they are Seventh-day Baptists. I will comply with your request immediately.

I am a professed Christian. Christianity is founded upon the life of Christ. During Christ's life upon earth he kept the seventh day as the Sabbath and commanded all his followers to keep it holy. Through the history of the Jews we know that our Sabbath is the original Sabbath of Christ and his followers, without any loss or misplacing of dates. Furthermore, the observance of our Sabbath at this day and

age adds much to the spiritual strength of our lives.

These, in brief, are my reasons for being a Seventh-day Baptist and I feel that no power on earth can change my faith.

Very truly yours,

HAROLD C. STILLMAN.

Rally at Walworth, Wis.

On Sunday, March 26, a young people's rally was held at Walworth. As this was during the spring recess of the college, it was a favorable time for the students from Milton to attend. There were also in attendance delegates from Milton Junction and Albion. In all, a party of about twenty-five went down on the morning train, arriving in Walworth at eight o'clock. Here, in spite of the showery weather, we were met by the smiling faces of the Reception Committee, and conducted to the church.

A quiet-hour service was held at nine o'clock. This, a fitting preparation for the rally which followed, was all the service held in the morning.

At two p. m. we again assembled at the church and enjoyed talks and papers on the following subjects: "Our Pledge," "The Business Meeting," "Missions," and "The Prayer Meeting." Next came a question box and round-table discussion conducted by Rev. A. J. C. Bond. This session was followed by a bountiful supper served in the basement of the church, and a social hour.

At the evening service Rev. T. J. Van Horn preached from the subject, "The Christian's Secret of Efficient Service," and a consecration service closed the meeting.

A male quartet from the college added much to the enjoyment of each session; and though the attendance at the meeting was not large, it was a rally where an earnest, spiritual feeling seemed present, and one which we feel sure will not be without results.

*

"We know not a millionth part of what Christ is to us, but perhaps we even less know what we are to him."

The road to happiness is the continuous effort to make others happy.—Selected.

Margaret Ann Hitchcock: A Biographical Sketch.

CORLISS F. RANDOLPH.

Margaret Ann [Corlett] Hitchcock, daughter of John and Nancy [Cottier] Corlett, was born near Douglass, on the Isle of Man, April 13, 1826, and died at the home of her daughter, Mrs. Adelbert Tompkins, Norwalk, Connecticut, February 16, 1911.

In 1832, she came to America in company with her parents, who were of pure Manx blood, and her brother John, the latter of whom is still living in the State of Iowa. Her father was one of the pioneer farmers who settled at Griffin's Corners, in Delaware County, New York. Here she remained with her parents until her marriage, at the age of sixteen years, to Joseph N. Pfeider, a Frenchman. To this union were born all her five children—all daughters—as follows: Estelle E., Louise E., Josephine M., Constance L., and Florence I., all of whom grew to womanhood; Louise E., however, died in 1867, at the age of twenty years. Constance married John McLaurry, of Beatrice, Nebraska, and died in 1888, at the age of thirty-seven years; Florence I. married Henry Roe, of Charlottesville, New York, and died in 1884, leaving three sons; Estelle E., who married Alanson Ruland, and Josephine, who married Adelbert Tompkins, both survive their mother, the former living in Rochester, New York, and the latter at Norwalk, Connecticut.

Besides her two daughters—Mrs. Ruland and Mrs. Tompkins—there survive her the following: a brother, John E. Corlett, who lives at Oskaloosa, Iowa; a younger sister, born in America, Mrs. Patrick Galvin, of Barrytown, New York, besides five grandchildren and six great-grandchildren. There was also another younger sister, born in this country, Mrs. Daniel Becker, of Saugerties, New York, who died in 1893.

In 1875, her first husband—Joseph N. Pfeider—died, and four years afterward she was married to William Hitchcock, who died in 1884. Following the death of her second husband, she made her home with her oldest daughter, Mrs. Ruland, who was then living in Rome, New York, until 1887. After that time, she spent her

summers on her farm at Bushnellville, New York, in the Catskills, and her winters in New York City, Brooklyn, and Rochester.

In 1905, she suffered a stroke of paralysis, at Bushnellville, and soon afterward went to make her home again with her daughter, Mrs. Ruland, who now lived in Rochester. Here Mrs. Hitchcock remained until in August, 1909, when she went to the home of her other surviving daughter, Mrs. Tompkins, at Norwalk, Connecticut, where she remained until her death.

The funeral services were held at the home of her daughter—Mrs. Tompkins, of Norwalk, Connecticut, and were conducted by the Rev. Mr. Carpenter, pastor of the Baptist Church of South Norwalk. She was buried temporarily in Willowbrook Cemetery, at Westport, Connecticut, but it is expected that she will finally be laid at rest beside her first husband on the old home farm in the Catskills.

In 1851, Mrs. Hitchcock was baptized and became a member of the Baptist church at Westkill, Greene County, New York. She continued her membership with this church until after her attention was called to the Sabbath of the Master and she had begun its observance, when she became a member of the First Seventh Day Baptist Church of New York City, April 3, 1897. She continued a consistent member of this church until her death.

For several years, Mrs. Hitchcock spent much of her time in and near New York City, endeavoring in such ways as she could, to bring joy and happiness into lives that were thoughtless, or cheerless, or hopeless. Indeed, service of this kind characterized her entire life. Her material resources were limited so that she was not able to do all that she could have wished, but her deep, abiding, simple faith in her Maker gave her a courage that enabled her to appreciate to the full, Cowper's outburst of homely, unfaltering trust when he said:

Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning Providence,
He hides a smiling face.

To the weary, sin-sick, storm-tossed soul, she delighted to bring the message of good cheer that has been the sheet anchor of the hope of countless numbers in

all ages. Her joy of service in being a messenger of such tidings fairly shone from her countenance, and added conviction of sincerity to the words she spoke.

She took an especial pleasure in showing kindnesses to children, particularly to those who had little of sunshine to brighten their lives.

If she found a case of actual physical want which her own slender means could not satisfy, she rarely failed to appeal successfully in its behalf to some more bounteous neighbor. The sweet memory of the subtle fragrance with which her pathway of unselfish service was strewn is revealed in the many messages of appreciation and gratitude for the help the senders have enjoyed in bygone days at the hands of this godly woman sent to her bereaved daughters since her death.

In her childhood and youth, Mrs. Hitchcock attended the rural schools that were accessible to her, and profited from them to an unusual degree.

Of her last days, her daughter, Mrs. Ruland, writes as follows:

"She was a great reader and had a wonderful memory; until the last few weeks of her life, she was always cheerful and ready to make the best of everything.

"She began failing last June, and was very feeble and frail the last six months of her life, yet she kept her interest in everything until September. It was pitiful to see her give up first one thing and then another of the interests of life. But her Bible was the very last thing she gave up."

That Mrs. Hitchcock was an ardent, as well as a most consistent, Sabbath-keeper, no one who knew her would question. She was led to its observance, in the first instance, as the result of a direct revelation through her own accustomed reading of the Bible, and it was undertaken as an imperative duty, which, while it brooked no temporizing, was a whole-souled pleasure to perform.

"It would be well were we to pray to have our eyes opened that we might see the common angels God sends to bless our lives."

"I fear the adversary on the outside because of the alliance between him and the adversary on the inside."

CHILDREN'S PAGE

The Squirrel's Sunshine Joke.

Phil and Edith were in a warm corner of the garden puzzling over their "sunshine jokes," for tomorrow was the first of April.

"First of April jokes always ought to be sunshine jokes, mother says. Do you know how to make a sunshine joke, Ede?"

"I suppose it's doing something to make folks happy, 'stead of giving them creeps down their spines," answered Edith.

"That's it. You wait a minute."

He was soon back with a small bottle of glue, a dish of walnuts, and some white tissue paper. He cracked a nut carefully around the seam and got the meat out without breaking the two halves of the shell. Then he put a gold dollar from his pocket inside a crushed ball of the tissue paper and put the ball into the nut shell. Next the halves were glued together.

"But oh, Phil, it's your birthday dollar. What are you going to do with it?" cried Edith.

Phil pointed to a house down the road. "The family that have just moved in there are so poor they don't have enough to eat, and one, Annie, is a cripple. I'm going to write her a letter and say, 'A friend sends you this walnut, hoping you will find it agreeable.' The walnut won't go in the letter of course, so I'll put it in a little box by itself with Annie's name on it and the postman will deliver her the box and the letter together. That'll be a sunshine joke, don't you see?"

"Oh dear, how glad she will be," said Edith. "But you'll have to hurry, Phil, —it's most time for the postman to come."

Phil scribbled his letter and dropped it in the mail box at the garden gate. He left the cover flung back while he ran to the house for a pasteboard box that would hold the nut.

When he came back Edith was sitting on a bench near the mail box with her finger held up warningly.

"Don't scare him!" she whispered. "He's such a beauty and so tame! He's taken all the nuts one by one when I laid

them in the corner of the mail box cover."

A beautiful gray squirrel was sitting on the gate-post with his tail curled up like a plume and his head held on one side as he looked for the little girl to put another nut in the cover.

"Look here," shouted Phil, running to look, "what have you done with the joke nut? I put it back in the dish."

"Oh, Phil!" faltered Edith, "I thought you had it in your pocket. I must have given it to the squirrel."

"Then we must hunt for it," cried Phil. "Did you see where he carried the nuts?"

"It was way down by the river bank somewhere," answered Edith. "I don't believe we'll ever find them."

It seemed as if they never would, but Phil knew the ways of squirrels and at last they did find the little hoard of nuts down behind an old log. But the joke nut was not among them.

To add to their troubles, when they got back to the garden they found the postman had been by and taken away the letter Phil had written to Annie.

"She'll think we did it just to be hateful," said Phil.

They were sitting in the garden next day when the postman came, and as he beckoned to them they ran down to speak to him.

"Well, now, you young ones have got the right idea of April fooling," he said. "You never saw a dollar do so much good as that one did. Only, you ought to have put it in a box with her name on it. When I found a walnut rolling around loose in the letter box how was I to know who 'twas for? I thought maybe it was a joke on me, and it just popped into my head I'd carry it along to that little Annie to make her laugh. So I did and she said that the letter said it was hers. You ought to have seen her eyes shine."

Edith and Phil looked at each other.

"The squirrel must have dropped the nut in the mail box by accident when he took it out of the cover," they said.

The postman listened to them and laughed. "Accident!" he chuckled. "Bless your hearts, don't you know a squirrel can tell a false nut as soon as he catches hold of it? He made up his mind there was something wrong with that one, and he dropped it."

"Sounds as if squirrels knew more than folks," said Phil, opening his eyes. "Anyway, it was the squirrel that made the sunshine joke this time, wasn't it, Ede?"—*Mabel S. Merrill, in Sunday School Times.*

Letters to the Smiths.

To Paul Smith.

MY DEAR NEPHEW:

I am writing to you this morning to tell you about the music we have at our house. There was a time after our babies had grown up and married when we had little music in our home. Oh, yes, I whistled some, and your aunt undertook now and then some of the hymns in the little old book her mother had left her. Once in a while, as we sat together of an evening—all alone—we'd attempt some of our old school-day songs,—Daisy Deane, Catch the Sunshine, Brother Ralph, and the like. Though all this was pleasing enough to us two old folks, we felt in need of something to interest our friends when they called upon us, especially the young people.

It was not easy, however, to decide just what to get. In our younger days we had lived so far away on the frontier that we had no chance to learn to play the organ. In fact, we never saw such an instrument in those days; and as for the piano—well, we had scarcely heard of such a thing. We felt sure, when we discussed the matter, that at our age it would be foolishness for us to undertake the training of our fingers for service on the keyboard.

I may tell you, though, Paul, that some years ago I did attempt such a thing. A young school mistress led me to believe that I was not too old to learn, and I began taking lessons from her. Since I must needs practice I went to the vacant high-school room, determined to get used to the scale. After working diligently for an hour, trying hard to do just as Miss Mac Allister had told me to do, Mr. Fowler, one of two carpenters at work on the roof, called down to me, "O Oliver, do stop that infernal noise! If you don't quit, we'll have to leave the job!" Well, that remark discouraged me. I lost faith in my musical ability, and so took no more lessons.

I had, in recent years, passing by saloon doors and restaurants, heard the brassy jangle of phonographs; and because of such noise I had hurried on out of hearing. So we gave little thought to that kind of instrument. I, myself, wondered how a jew's-harp would do, or a mouth-organ from the ten-cent store, yet I was timid about mentioning these popular instruments to your aunt. In the meantime we were lonesome for want of music in our home.

One day while off on a trip I stopped between trains at the home of an old friend, who was musical, and had in her parlor several instruments,—one of them a Victor phonograph. I wondered that she should have such a machine on top of her piano.

But she told me that they got the very best of music out of it,—as good, at least, as they were minded to put into it. And then she began to demonstrate the fact. She ran off record after record containing the songs of some of our best singers; also some excellent instrumental music. I was indeed surprised. I enjoyed the concert so well that I decided I'd rather have an instrument like that than a jew's-harp.

When I came home I told your aunt about it,—and declared to her that soon we'd have in our home as good music as the girls across the street could make. We bought a Victor, with a wooden horn, and now for nearly three years we've had music just when we pleased. All we have to do is to wind it up, select what we wish first on the program, touch the button—and then sit and enjoy it all.

Now, if either your aunt or I could play some instrument well, I presume it would be better for us to have that instrument than our talking machine, for thereby we should be practicing an art instead of running a machine; yet let me tell you, my dear Paul, that our Victor has certain advantages over your piano. In the first place, we can have our music—both vocal and instrumental—from the very best of singers and players. Your music is all from the piano; and I suspect that not every one who plays it edifies you. But we have here music from the piano, the big pipe-organ, the violin, the flute, the violoncello, the cornet, the trombone, the clarinet, the harp, the xylophone, the guitar,

the bells. We have them in solos, in duets, trios, quartets and all together in the orchestra and the band. And then we can have some of the finest voices in solos, duets, quartets and choruses. They sing for us our national anthems, sacred music—anthems, grand old hymns and gospel songs—ballads and tender home songs. And then there are some jolly college songs and bird songs, and whistling—oh, more than I can tell you. When your Aunt Elizabeth and I decide upon an hour of concert we can have a varied program. We have needles that make our music just soft enough for our little sitting room; and then there are others that, when we open our windows, will make it lively for the folks all round the neighborhood.

Yes, indeed, we have a variety. There is some difference between the Soldiers' Chorus and Blue Galilee; between The Holy City and College Days; between Teddy Bears' Picnic and All Through the Night; between Red Wing and Rocked in the Cradle of the Deep; between The Star Spangled Banner and Golden Slippers.

I have often, when asking young people to play, had to put up with such excuses as, "I never play before folks"; "Oh, I'm all out of practice"; "I'd really like to play, but I have no music here", etc., etc. You know how it is. And then sometimes when one does find his request granted, he almost wishes, before it is all over, he had not asked. But we never hear any excuses from our musicians, and they never disappoint us. They are all ready at half-a-minute's notice. And we love them for it. And, best of all, they'll never get married and leave us.

We have come, too, to love some of the music they give us—yes, *love* it. Blue Galilee and Loch Lomond and Home, Sweet Home touch our hearts every time; and we confess to a liking now and then for Red Wing and Play on Yo' Harp, Lil' David. Some are very sweet to us because given to us by dear friends.

Come in and sit with us some evening.

UNCLE OLIVER.

"One may be tempted without being a sinner, but one can not be a sinner without being tempted."

Weaving in Shadow.

In one of the famous lace shops of Brussels there are certain retired rooms devoted to the spinning of the finest and most delicate lace patterns. These rooms are altogether darkened, save for the light from one small window falling directly upon the pattern. There is only one spinner in the room, and he sits where the narrow stream of light falls upon the threads that he is weaving. "Thus," you are told by your guide, "do we secure our choicest products. Lace is always more delicately and beautifully woven when the worker himself is in the dark, and only his pattern is in the light."

Does not the same beautiful and mysterious result appear in work of any kind, when surrounding shadows compel the toiler to fix his attention solely upon the task in hand—the task upon which falls the concentrated light of life? When a soul finds itself shut in by disappointments, trials, bereavements, disciplines, or physical limitations, to its divinely appointed task, the one thing it is best fitted to do or teach in this world, how marvelously the pattern is wrought! What new power and beauty appear in both work and character! That one small window through which falls the light of heaven full upon our task is, how often, the essential condition of highest achievement!—*Exchange.*

Fighting the Drink Traffic.

The fact that half the people of the country are living in territory in which the liquor traffic has been forbidden by law tells eloquently that the drink traffic is being fought in dead earnest. Twenty-five of the thirty millions of people of the Southern States have abolished the saloon either by local option or by state prohibitory law. The following States are prohibition: Alabama, Georgia, Kansas, Maine, Mississippi, North Carolina, North Dakota, Oklahoma and Tennessee. In about twenty-four States there is local option. There is no doubt that the good work of putting down the liquor traffic is making headway, and it is to be hoped that before another generation the saloon will have no place in our enlightened Christian American civilization.—*The Christian Herald.*

DENOMINATIONAL NEWS

Rev. R. J. Severance has for several Sundays past preached in the Free Baptist church in Unadilla Forks, which, since the removal of Mr. Hobart to West Oneonta, has been without the services of a regular pastor.—*Brookfield Courier.*

Rev. Geo. B. Shaw went to Farnam Wednesday where he will work with and for the Seventh-day Baptist people at that place in a series of special meetings. In this work he will be assisted by the pastor of the First-day Baptist Church. He expects to be gone about two weeks.—*North Loup Loyalist.*

Rev. Samuel H. Davis of Westerly preached at the Sabbath morning services of the Seventh-day Baptist Church of Rockville, on Sabbath, April 8.—*Westerly Sun.*

Rev. G. W. Lewis, who is now living at Dodge Center, Minn., has accepted a call to become pastor of the Seventh-day Baptist Church at Jackson Center, Ohio.—*Milton Journal.*

Last Sabbath was the closing meeting of the series held by Rev. A. L. Davis of Boulder, Colo. A good attendance and close attention showed that his effort had been appreciated. The weather has been very unfavorable for evening meetings, yet a good degree of interest has been manifested from the first. Several have expressed a determination to lead a new life and strengthen the things that remain. A liberal donation was given to aid the Missionary Board in sending missionary pastors to small pastorless churches.

Rev. Ira Goff, now at Riverside, Cal., was given a unanimous call to return and take the pastorate of this church. Rev. Mr. Davis regrets very much that he could not remain longer with us and finish the good work begun. Duties elsewhere demanded his attention, so Sunday morning he bid us farewell and started for his home.—*The Pioneer, Cosmos, Okla.*

A personal letter from Pastor Kelly of Nortonville, Kan., speaks of a gracious revival in progress there, in which many are being brought into the fold and to a higher Christian life. There is also much interest in the Sabbath question.

A Short Sermon on a Short Text.

How shall we carry out the apostle's counsel, "Stir up the gift that is in thee"?

First, let us clearly recognize that our sacred fire may smolder. To be conscious of a peril is to have taken the first steps to escape it.

Secondly, let us deliberately put our wills behind our gifts. Do not leave the gift to look after itself. Put your will behind it. For instance, put your will behind your love, and ever extend its dominion. Never allow it to loiter and to drowse. Let it be driven by a will intent on retaining the glow and multiplying its conquests.

Thirdly, let us range our imaginations in support of our wills. The will and the imagination can together do much to keep any passion burning. If will is to drive compassion, imagination must supply the eyes to will. Let the will and the imagination be at work, for instance, upon the needs and sorrows of a great city, and the gift of compassion will be kept burning.

Fourthly, we must "pray without ceasing." We must so dispose our souls toward heaven that the breath of God can blow upon us continually. If we drop prayer, we shut out the moving air: when we take up our abode in Lotus land, our finer passions cool and all the noblest passions fall to sleep.

And, lastly, we must offer the sacrifice of praise. A thankful spirit supplies mystic oxygen to every sacred flame. The really thankful heart is never narcotized by the unfriendly forces in its surroundings.—*Rev. J. H. Jowett.*

Drill your thoughts, shut out the gloomy and call in the bright. There is more wisdom in "shutting one's eyes" than the copy-books will allow.—*J. R. Green.*

"I want," and "I ought" are two "I's" of life that are always crossed. They stand for the irrepressible conflict between desire and duty.

DEATHS

SWEET.—Harriet A. Lanphere was born at Alfred, N. Y., August 17, 1828, and died at Alden, Minn., March 18, 1911.

She was united in marriage to Chas. Sweet, December 15, 1849. In 1855 they moved to La Crosse Co., Wis., and from there to Carlston Township, Freeborn Co., Minn., where they took a homestead in May, 1863, remaining there until his death in September, 1880. Since then her home has been with her son Dell.

In early life she professed faith in Christ and joined the Seventh-day Baptist Church at Alfred, N. Y. She was one of the constituent members of the Old Carlston Seventh-day Baptist Church, organized in 1863. At the time of her death she was a member of the Dodge Center Seventh-day Baptist Church. For more than sixty years she has been a faithful Christian, a loving wife and mother, honored and respected by all who knew her.

L. C. S.

CARLISLE.—Sarah Amoret, daughter of Robert and Eliza Irish Langworthy, was born in DeRuyter, Madison Co., N. Y., April 3, 1843, and died at her home in Farina, Ill., March 19, 1911, aged 67 years, 11 months and 16 days.

She was one of a family of six children, of whom only Mrs. Thomas Zinn of Farina is now living. April 3, 1861, she was united in marriage to S. J. Carlisle. To this union were born four daughters: Mrs. Mattie Davis, who died four years ago, Mrs. Lettie Ferrill and Mrs. Hattie Carlisle of Farina, and Mrs. Mame Crandall of Milton, Wis. The golden wedding of Mr. and Mrs. Carlisle would have occurred in fourteen days had Mrs. Carlisle lived.

Mrs. Carlisle gave her heart to Christ in early life, and probably joined the DeRuyter Church. She attended DeRuyter Institute for some time, and later was a student in the academy at West Hallock, Ill. In the fall of 1855 she came with her parents and their children to Illinois, settling on a farm near West Hallock. After her marriage to Mr. Carlisle she lived at West Hallock for about five years and then came to Farina, where she has since lived.

At the organization of the Farina Seventh-day Baptist Church Mrs. Carlisle became one of its constituent members, and during its entire history she has been a regular attendant at its services and deeply interested in its work. She has been a teacher in the Sabbath school for many years, and was serving her fifteenth year as president of the Ladies' Aid society. The church prayer meeting was dear to her, and her occasional absences during recent months were due to poor health and not because she willingly stayed away. She was greatly interested in denominational matters, and read the SABBATH RECORDER with keenest relish. Only the day before her death she read two or three articles in it.

Mrs. Carlisle is the eighth of the early numbers of the Farina Seventh-day Baptist Church

who have died during the past year—five of these were constituent members. Memorial services were held at the church on Tuesday morning, conducted by her pastor.

W. D. B.

CRANDALL.—James Arthur Crandall was born in the town of Brookfield, N. Y., October 25, 1850; died March 26, 1911, of heart trouble, after many weeks of intense suffering.

He married Zora C. Crandall, August 20, 1873, who with one son survives him. In 1895 he was baptized and joined the Second Brookfield Seventh-day Baptist Church, of which he was an official member when he died. Mr. Crandall was an outspoken man on present-day evils and will be greatly missed in his church and community. He leaves, besides his immediate family, many relatives and friends who mourn his loss.

Funeral services were held at the church and conducted by his pastor assisted by the Rev. R. W. Putnam of Clayville. The sermon was preached from the text, Rev. iii, 12. Interment was made in the Brookfield Rural Cemetery, conducted by the I. O. O. F., of which he was a member.

COATS.—Morris H. Coats, son of Ambrose and Mary Kenyon Coats, was born in the town of Alfred, Allegany County, N. Y., June 1, 1826, and died at Richburg, N. Y., March 27, 1911.

When he was only four years old, his parents moved to the town of Wirt, settling on the East Notch road, four miles north of Richburg, where he lived until some twenty years ago, when he moved his family to the village of Richburg. March 23, 1852, he was married to Adaline Smith, who survives him. Thus they had spent a little more than fifty-nine years together—a privilege that is given to but few. A sister, Mrs. Lavinia Stillman of Richburg, the last living member of a family of six children, also survives him. There are three living children—two sons, William and Edwin, both of whom reside in Ohio, and one daughter, Mrs. Mary C. Chase, who has made her home with her parents for the past five years, and who most tenderly and faithfully cared for her father during his last sickness.

He was a veteran of the Civil War, having enlisted August 14, 1862, for three years, in Company A, 136th Regiment, N. Y. Volunteers. While with Sherman on his march to the sea, he was wounded at the battle of Peach Tree Creek. He served out his full term of enlistment, and was mustered out of the service November 2, 1865. He was a member of Cassius Maxson Post No. 249, G. A. R., of Richburg.

He was a person of jovial disposition, and an industrious, hard-working man, and not till some two years ago was he compelled to give up his regular duties, because of failing health. While poorly and feeble for the past several months, his last sickness was of only about three weeks' duration.

Funeral services, conducted by Pastor Thorngate of the Richburg Seventh-day Baptist Church, of which he was a member, assisted by Eld. B. E. Fisk, were held at the home and interment made in the Richburg Cemetery.

R. R. T.

HITCHCOCK.—At the home of her daughter, Mrs. Adelbert Tompkins, at Norwalk, Connecticut, on February 16, 1911, Mrs. Margaret Ann Hitchcock. (For biographical sketch, see another page.)

C. F. R.

Let Us Be Kinder to One Another.

Let us be kinder to one another. Our bitterest enemies—if we have enemies—have troubles enough, if we knew them, to turn our hostility into sympathy. Let us be more friendly all round. Let us not enter into the prevalent disposition to place upon the head of every public servant a crown of thorns. Let us in the social body and in the family circle resist this disposition to harshness of judgment and of speech so plainly visible. Let there be an abatement, if not a cessation, of the habit of denunciation and ridicule, of complaint and accusation among us (1 Thess. v, 14).

To this end let us remember the far-reaching injunction which says: "Be patient toward all men." 1. Because all men have their needs and limitations. The wisest have much to learn that can be learned only by experience. We are all being trained for the duties of this life on earth and for the blessedness of a heavenly inheritance. 2. Because without watchfulness against impatience our patience breaks down in the critical junctures in our lives. In the true sense of the word, the patient disciple of the Lord Jesus is ready for whatever comes by divine appointment or permission. And he is ready to surrender whatever he expected that comes not. "Thy will, O Lord, be done," is his prayer.

In this connection let us also remember the injunction: "Let brotherly love continue." (Heb. xiii, 1). This scripture assumes that in every believing soul this brotherly love exists. It is assumed also that this brotherly love will be tried. All recipient and responsive souls find that this is even so. 1. Brotherly love is tried by the test of remembrance in the midst of the manifold engagements that claim the time of believers and the burdens that tax their strength. 2. Brotherly love will be tried by the temperamental differences that exist among good men. Some good men are eccentric. Other good men are exacting. 3. The lapse of time is test of this

brotherly love, which is prescribed for both worlds. And this makes it worth cultivation. Let it continue forever. Keep it free from hindrance. Clear away all obstruction in its way. Cherish for it now the disposition that will make it a treasure of infinite value.—*O. P. Fitzgerald, in Presbyterian of the South.*

It is astonishing how soon the whole conscience begins to unravel; one little sin indulged makes a hole you could put your head through.—*Charles Dickens.*

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SABBATH SCHOOL

LESSON IV.—APRIL 22, 1911.

JOASH REPAIRS THE TEMPLE.

2 Kings xi, 21—xii, 16.

Golden Text.—"Then the people rejoiced, for that they offered willingly." 1 Chron. xxix, 9.

DAILY READINGS.

First-day, 2 Chron. xxiv, 1-14.

Second-day, 2 Chron. xxiv, 15-27.

Third-day, 2 Kings xiii, 1-13.

Fourth-day, 2 Kings xiii, 14-25.

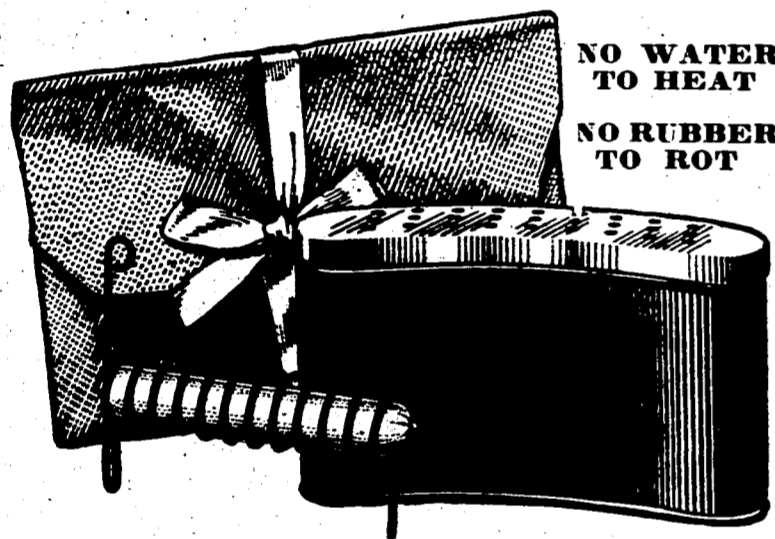
Fifth-day, 2 Kings xiv, 1-16.

Sixth-day, 2 Kings xiv, 17-29.

Sabbath-day, 2 Kings xi, 21—xii, 16.

(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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"THY KINGDOM COME."

Within thy children's hearts come thou to dwell;
 Our Father, make thy healing presence known;
 Purge every heart, and set therein thy throne;
 About each one build high thy citadel.
 Lead thou the way—the course we can not tell—
 Nor would we longer tread the way alone;
 Thy way we seek, we dare not trust our own;
 If thou wilt show the way, then all is well.
 At best we are but children in thy sight;
 Rule thou, and lead in paths thou knowest best,
 For we are weak and wilful, prone to stray;
 With trustful hearts through all this earthly night
 We follow thee, and on thy goodness rest,
 Safe and secure; "Thy kingdom come," we pray.
 —Max Hill.

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