

The Sabbath Recorder

"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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EDITORIAL

Fifty Years Ago.

Fifty years ago yesterday, April 12, 1861, at 4.30 in the morning, the newly organized Confederacy fired the first gun of the Civil War. All day long the roar of cannon, the shriek of shells and the fire and smoke of battle filled the air over Charleston Harbor, and the little band of men under Major Anderson, in Fort Sumter, won the admiration of the world in its brave defense of the Stars and Stripes.

This morning, April 13, 1911, the New York *Tribune* reproduced the leading news columns of that paper fifty years ago, telling the story of the bombardment. The first great head-line reads, "War Begun!" Then follow head-lines in smaller type: "Fire opened on Fort Sumter," "Anderson returning the fire," "Reported breaches in the Fort," "Alleged success of the rebels"—sixteen such head-lines in all, telling of "vessels outside the bar," arrangements to repel them, several wounded, Major Anderson's fire very effective, and "extensive preparations in the navy yard."

Then follow ten telegraphic dispatches sent out during that epoch-making day, telling how Fort Sumter had been made the focal center upon which a great circle of forts and land batteries had directed a murderous fire, and how bravely the boys in blue had defended their country's flag. The white heat of excitement at Charleston as the all-day battle progressed, while

thousands thronged the shores and filled every available elevation to view the bombardment, was described in such a way as to show that the people there little realized how disastrous the conflict they were beginning was to be for them.

What a world of memories were awakened as I read those old war records of the *Tribune*. Who among the older ones today can forget the thrilling, yet heart-rending scenes of fifty years ago? It was springtime, with all nature budding into new life and preparing to put on her beautiful robes, when we were startled as by an alarm of fire in the night, and aroused only to see the flames of civil war springing up in our own fair land! Instantly the currents of peaceful events ceased, and men stood with clenched hands looking into each other's faces, while the blood of patriotism quickened the heart-beat and flushed the cheek. We can not forget how eagerly we watched the daily papers for war news, how each day brought tidings of upheaval and rebellion; how the people sprang to arms when Lincoln called for 75,000 men to put down the rebellion, then for 83,000, then for 300,000! Oh, the fateful months of 1861! War meetings, pole raisings where the Stars and Stripes were given to the breeze, and the enlisting of our friends and loved ones for war were common events. Bands of martial music stirred the night air and thrilled the boys until nothing could keep them from joining the recruits. Then came the mustering of soldiers with their blue files marching to the front—trains loaded with the best blood of the North rushed southward to meet trains coming north crowded with the best blood of the South. In every town and hamlet the country people thronged about the station to see the "boys" off for the war. Who that witnessed them can forget the heartrending scenes, when in agony wives and mothers bade farewell to dear ones, and bravely set their faces homeward to undertake the work hitherto carried by husbands and sons?

Who can recall without tears how husbands committed their wives and little ones to God's care, and then hastened to answer Lincoln's call to fight for the Union? Who can forget those family groups and companies of intimate friends, as they stood in the last precious moments before the train started—mothers, wives, sisters, sweethearts—all grasping the soldiers' hands in parting, and all in tears!

Before the middle of the first week after Sumter's fall, troops were en route for Washington. The Massachusetts boys in the streets of Baltimore yielded up the first lives at the hands of a secession mob, and then a cry went up from all the North, greatly augmenting the power of the war spirit.

Again, who can forget the country's concern over the attitude of England and other foreign nations by which it was clearly seen that they doubted the stability of our republic, and our ability to put down the insurrection. From that fateful April day, when Sumter was in ruins and the war-cloud hung like a pall of death over the Nation, when all the advantage as to trained soldiers and munitions of war seemed to be in the hands of the South, it was not strange that other nations thought they saw a sure prophecy of our downfall. Monarchs listened then for our death-knell; and we can never forget the dark days when our country became aware of this unfriendly attitude of foreign powers.

Then again, when our civil, peace-loving republic turned militant, and called for and marshaled immense armies that began to plow the valleys of the Shenandoah, the Cumberland, the James and the Tennessee with shot and shell and to water their fields with consecrated loyal blood, we marked the changed attitude of the foreign world toward the American republic, and our hearts grew lighter.

If we attempt to recall all the stirring scenes of those far-away days of war, we shall have a sad task. Thank God, they are over, never more to return. And now we look back upon the record of half a century of peace; upon the work of reconstruction, and upon deeds of reconciliation by both the Blue and the Gray, performed in the spirit of the Prince of Peace, all of which have tended to unite the

hearts of the North and the South in patriotic service for the Union. We have seen the wounds of war healed until former foes stand side by side in loyal defense of our Nation's flag; and in the spirit of charity they strew the graves of both North and South with flowers.

The new generation can realize nothing of the hardships and agonies of the Civil War. Few men who heard the thunder of cannon at Charleston fifty years ago are with us today. Not an officer of old Fort Sumter is now living. Most of the commanders and rulers of our day have no recollection of the early war days. President Taft was then a mere child of three years and seven months, and Roosevelt was a babe of two and a half years, while the senior general of the army was a babe in his mother's arms, less than a year old.

Thus throughout the land in these anniversary days we find the children of the old war veterans, with the reins of government in hand, enjoying the glorious benefits secured to them at such fearful cost. How true every official should be to the institutions and principles for which his fathers fought! May no evils be allowed to creep into the body politic which will weaken these institutions and bring ruin to our community. Let all the people guard well their blood-bought inheritance of freedom.

Great Cause for Alarm.

Our own denomination is not the only one that feels the effects of the business pull that keeps young men from entering the pulpit, and that even draws some pastors away from the ministry after they have entered it. A friend sends us the following item from a leading daily paper, showing how things are going in Boston. Probably there are other cities with a similar record:

With thirty pastorless churches now standing in Boston and its suburbs, including many permanently closed, and at least half a dozen turned into moving picture theatres and garages, and with fifteen pastors quitting the pulpit for business within two years, religious denominations here are greatly alarmed. Clergymen attribute this condition to increasing unrest and apathy in religious matters and the high cost of living. "Two or three years ago," said the Rev. A. A. Berle, pastor of the Shawmut Church, "the agitation over the high cost of living began to make

itself an issue. Long before this agitation began in earnest the preacher, whether in a country pastorate or in a large city church, had begun to feel the grip of penury. Even pastors of big city churches found their salaries, formerly sufficient for their needs, wholly inadequate to the demand upon them."

This is enough to make every true Christian thoughtful. There are probably more reasons than one for the "increasing unrest and apathy in religious matters" referred to in the item above, but we shall not attempt to enumerate them now. It is enough to note the reasons given here why so many ministers leave the pulpit for the business world. Of course there are those who will severely condemn every pastor who becomes discouraged and gives up his work. There may be some who are too easily discouraged over the "unrest" and the "apathy" of their flocks; but those who give up and leave the pulpit on this account are few in comparison with the number who are forced to leave on account of inadequate support.

I think our own denomination shows proportionately fewer desertions from the pulpit on account of hard financial conditions than are seen in other sects. We have reason to be thankful for the loyalty and the self-sacrificing consecration of Seventh-day Baptist ministers, so many of whom bear uncomplainingly the pinch of hard times and the humiliating burdens of poverty.

Still there are some things regarding the relations of pastor and people that might be improved in our own churches. We do not consider as we should the changed conditions that have come in recent years, making the demands upon the pastor's purse much greater than they used to be. While wages and salaries of almost every class of laborers have increased—in many cases doubled—the pastor's salary remains about the same as it was twenty-five years ago. Meantime the cost of living has increased immensely. Many necessities of life cost almost double what they did, and the ever-present specter of poverty and privation stares the minister in the face. Men of other professions and trades count on saving something for old age, when they can no longer earn their living. But the average pastor can do no such thing. He does well indeed if he keeps out of debt.

He sees the years slip by on the swift wings of time, feels the weakness of age creeping upon him, and knows full well that soon his church—and all the churches—will cast him off for a younger man. Before him is always the vision of himself as a man too old to be sought as pastor, with salary stopped, and with a family depending on him for support. What a hopeless outlook! Do his best he can not provide for his old age with the mere pittance he receives, and it is not strange that he is tempted to take up some business that will keep him from the poorhouse when he is old.

Only this week I read letters from two worthy aged ministers that made my heart ache, and I can not keep them out of mind. It is indeed sad to see consecrated men who have spent years and years among feeble churches in mission work; who have been giving all their powers to help their fellow men; who have thus been kept poor, while many they have served have become rich, compelled in old age to face the severest poverty in sickness and distress. Are the churches doing their duty by pastors who serve them today? Are the people doing what they should for the aged ones who have served them faithfully in years gone by?

Here let me close with the words of another along this line. The following, entitled "The Worn-out Minister," is from the pen of E. E. Neff, in the *Religious Telescope*, and republished in the *Morning Star* of Boston.

Recently we entered the home of an earnest minister who devoted the best years of his life to preaching the Gospel, and applied himself so diligently to the interest of his flock, that no attention could be given to laying up something for old age. We pitied him. And he is to be pitied still more when the church for which he has labored all these years refuses to come to his assistance at a time when he needs help. While he preached the Gospel to his people and ministered to their spiritual needs, they devoted their energies to business, and many of them are now rich. They have large farms, splendid homes, and even good bank accounts, yet they expect the man who has given his life for them, and is now almost worn out, to continue making a scant living for himself and wife. Is it fair? Is it Christlike for a man to spend his whole life planting and caring for a vineyard and not to be permitted to eat the fruit thereof? We said we pitied the minister, or rather, is not the

church to be pitied because of its great lack of the sense of appreciation?

The failure to appreciate the services of ministers and the insufficient remuneration paid them is the principal cause for a number of preachers resigning their pastorates in Iowa recently, to engage in some profession that would prove more lucrative and afford a decent living at least for themselves and families. There are many men engaged in the ministry who possess great executive ability which, if diverted to business channels, would give them an "O.K." rating with Bradstreet or Dun. There are entirely too many church members who think that a few donations and a little "coin of the realm" now and then is all their pastor and his family need. They would feel highly insulted, and their dignity would sustain a terrible jar if asked to accept donations as compensation for services rendered. The average minister is worthy of his hire—he is as much of a laboring man as he who digs in coal or sand mine, the mechanic or the farmer, and is therefore entitled to a compensation commensurate with the labor he performs.

Read Spiritual Sabbathism.

The recent editorial note regarding the sale of *Spiritual Sabbathism* called forth the following expression from "M. M. C.," a loyal lone Sabbath-keeper.

"Jerusalem stoned all her prophets!

We are shocked at her ungrateful deeds,
And we're sure our own humane treatment
No sort of apology needs.

"No, we never throw stones at our prophets,
But big, fragrant bouquets instead.
We praise them and feast them, when living,
And mourn them awhile, when they're dead.

"But oh! do we honor the message
Which Jehovah has sent us through them?
Do their burning words make us repentant
And our stolid inaction condemn?"

"Methinks that our late sainted prophet
Would say if toward earth he should look,
'O thoughtless and ungrateful children,
Could ye not all read my last book?"

"A solemn charge is upon us
To scatter the truth on each page;
For the volume bears infinite promise
Of rest to a Sabbathless age."

Sources of Denominational Strength.

The spirit of unity, the spirit of obedience, of consecration and of self-sacrifice will make any people strong. These all come by careful listening to the voice of God rather than to the voices of men. Some people make so much noise at their work that they can not hear the voice of God.

EDITORIAL NEWS NOTES

Congress.

The House of Representatives by a vote of 296 to 16 passed the joint resolution to amend the Constitution so as to provide for the election of United States senators by direct vote of the people. Before the Constitution can be amended, however, the measure must be passed by the Senate and then it goes back to the State Legislatures for final action.

By a vote of 128 to 29 the Democratic caucus decided to push the President's reciprocity agreement with Canada to the front, and give it the right of way for first action. The Ways and Means Committee have therefore reported the bill favorably. There were only three dissenting voices in the committee.

Lower House to be Enlarged.

It now seems quite certain that the House of Representatives will add forty-two seats and increase the number of representatives from 391 to 433. Should the House be restricted to its present membership, the ratio of representation under the new census would be so large that twelve States would lose an aggregate of thirteen representatives. The effort is now being made to plan the apportionment and the number of members, so that no State shall lose a representative.

The Mexican Trouble.

In a battle between the government troops and the rebels in Mexico, sixty-five federal soldiers fled in confusion across the boundary line into the United States. Our cavalry forced them back to their own territory, and the United States gave fair warning against firing across the lines so as to endanger Americans or injure their property.

The Mexican rebels made apologies and promised that their bullets should not fly across the line again.

Two or three days later the federals attacked a stronghold of the rebels near the boundary, and the city of Douglas on United States soil was raked with a mur-

derous fire. Seven Americans were reported killed. Our troops drove all United States sightseers back from the border out of danger. American nurses and the Red Cross people crossed the boundary line to care for the wounded. An appeal was made to President Taft by the people of Douglas, and the President at this writing is awaiting official reports before he takes any further action. Great excitement prevailed and the fighting was severe. Every day brings circumstances that prove the wisdom of the President in sending soldiers to guard our interests along the Mexican border.

The case has been laid before Congress, and it is probable that no troops of our government will be allowed to cross the border into Mexico without the authority of that body.

To many it seems certain that the rebels, by placing their trenches close by, and parallel to, our lines, have deliberately sought to drag the United States into the conflict. This is certainly a master stroke and places the Mexican federals in a hard place. All eyes are now looking for the reply of Mexico to the demands made by the United States.

While nobody wants to see a war with Mexico and no one desires to see the American interests wiped out there, yet our government can not permit the lives of its citizens to be constantly placed in jeopardy.

Ex-Mayor Tom L. Johnson, four times chief executive of the city of Cleveland and twice elected to Congress by the twenty-first district of Ohio, died last week, aged fifty-seven years.

Mr. Johnson has been a zealous worker in the interests of the people for many years.

The right of gas companies to pollute the oyster-beds by sewerage has recently been settled in the superior court by a verdict in favor of the oystermen for \$35,500 damage. This case has been in court nineteen years, and now, since the verdict comes in favor of the bivalves, other cases will probably be pressed.

Denman Thompson, who for years was the star actor in *The Old Homestead*, died April 14 in West Swanzey, N. H. He

was born in a log cabin on October 15, 1833, near Girard, Pa. After working three years as carpenter he left home at seventeen in search of employment in Boston. Soon he joined a show company as an acrobat. For many years he has charmed thousands as the principal actor in the world-renowned *Old Homestead*.

Pastor Russell of the Brooklyn Tabernacle has accepted a call to become pastor of the London Tabernacle, Paddington, England.

Prof. Andrew Reisner of Harvard, head of the Palestine expedition which is working now in Egypt, says he has at last solved the mystery of the Sphinx. He claims that it is the sculptured portrait of Chephren, a Pharaoh of the fourth dynasty, who ruled in the year 2850 B. C.

Major-General Adolphus W. Greely, retired, has been chosen as representative of the United States army, on the American special embassy to the coronation of King George. Major-General Frederick Dent Grant was first appointed but he declined the honor.

David Jayne Hill, the United States ambassador to Germany, has resigned his position and is coming home. There is much speculation as to who will be his successor.

Miss Evelyn S. Hall, for twenty-seven years principal of Northfield Seminary, Northfield, Mass., and widely known in religious and educational circles, died April 14 at the old homestead in Pawcatuck, R. I.

Great efforts have been made in the New Jersey Legislature to pass a bill permitting Sunday baseball, and for some time all the forces of church people have been enlisted to prevent its becoming a law. After a long fight and considerable agitation the bill was defeated by only one vote. This shows something of the inevitable trend of thought in the State toward legalizing such amusements on Sunday.

General Daniel E. Sickles, one of the few surviving corps commanders of the Civil War, has endured the hardships and vicissitudes of life remarkably well. He

is now a kind-hearted veteran of eighty-six years. This week, after learning of the fruitless efforts of a friend to purchase a fine lion cub which she very much desired to have, General Sickles went to the owners and bought the cub for \$250 and presented it to her. When the cub was brought out it snarled and spat cat-like at every one that touched it or made a motion toward it. The General said, "Hand him to me; I have never yet seen an animal that would not be friendly with me." As soon as he took the cub, sure enough, it settled down quietly in the old General's lap and began to purr like a kitten.

Conditions at Fez are still critical. Tribes keep joining the revolt against the Sultan, and France is sending four battalions of troops to reenforce her army now in Morocco.

The coroner's jury has decided that the two proprietors of the shirt-waist factory recently burned in New York are responsible for two of the 145 deaths caused by the conflagration.

Mr. Taft, as president of the Red Cross society, has telegraphed Consul Schmucker to draw on the Red Cross funds for \$2,500 to relieve suffering among the Americans at Alamo, Lower California.

The beautiful grounds south of the President's mansion in Washington were thrown open to the children of the city for an Easter egg-rolling, and the Marine Band gave a concert there. The children must have had a happy day. The President's big back yard was filled with them, and the ground was soon covered with egg-shells and fragments from the lunches. It was really a children's day, and they were permitted to visit Mr. and Mrs. Taft. No grown persons were allowed to enter unless accompanied by children. When this came to be understood, some took advantage of the situation and suddenly made friends with the stray boys who might be hired for a few cents to be led in by some grown person desiring to enter. The police soon suspected the fraud and put a stop to it, so no one could enter with a hired child.

A Glorious Victory at Boulder.

DEAR DOCTOR GARDINER:

It has been some time since anything appeared in the SABBATH RECORDER from Boulder. We have been silent not so much from a lack of something about which to write as from a lack of time in which to write.

Early in January we began a series of special meetings. These were continued but one week when it was thought best to close them because of the smallpox. While our meetings were thus cut short and we failed to accomplish that for which we had hoped and prayed, yet we feel our meetings were not in vain.

On February 14 the pastor left for the Cosmos field. He was gone on this trip about three weeks, visiting on his return Canon City and Colorado Springs. The pulpit during his absence was well provided for. Rev. A. L. Ward of the Christian Church preached on February 18; Rev. S. R. Wheeler, on February 25; and Mrs. C. F. Saunders read a sermon, March 4. Last fall Elder Wheeler underwent a serious operation. He stood the ordeal remarkably well, and is now able to attend services again. All greatly appreciated his sermon. Brother Wheeler is getting old, but he has a warm heart.

The quarterly communion service and the roll-call of the church were held on March 11. Previous to this service I had written to every non-resident, and also to every lone Sabbath-keeper whose name and address I could secure in Colorado, Wyoming, Idaho and Montana. About one quarter of those written to responded. These responses were read and were an added source of help and strength. Mrs. W. F. Church of Greeley, Colo., greatly encouraged us with her presence and by her kindly words of encouragement and appreciation. We were especially rejoiced at this service by the reception of eleven members into church fellowship. These are all strong and capable people, eight of whom are heads of families. Such families bring strength and power to every department of church work.

There are other things about our church life and work about which I might write, but I must tell you something of our recent temperance victory (April 4).

Boulder has been dry for about three and a half years, having become anti-saloon territory two years ago by a large vote. But the saloon interests, as usual, have been active. By the laws of Colorado the liquor question may be submitted to vote by petition requiring 40 per cent of the votes cast at the last election. This they secured. The issue was clear-cut—the return of the saloons to Boulder. The question was: "Shall this political subdivision, the City of Boulder, reverse its vote creating anti-saloon territory?" In addition to this, there was a "wet" ticket in the field, pledged to the high license policy.

The interest in the campaign was intense. The city was sown with literature pro and con. The temperance forces held two large mass-meetings in the opera house, while rallies were held in every ward. The churches, save one or two, either opened their doors for temperance rallies or the pastors themselves preached against the liquor traffic. The W. C. T. U. did splendid work. In fact, the women took a prominent part in the campaign. It was wonderful to see the people at work, to see how quickly and thoroughly the work was organized. The Christian people showed the most marvelous spirit of "faith and works" I have ever seen. Nothing, seemingly, that man could do was left undone. Monday before election, from 2 to 5 p. m., was set apart for prayer. Election morning from six to seven prayer meetings were held in every voting precinct in the city, two of these meetings being held in Seventh-day Baptist homes. One of the daily papers in sympathy with the "wet" ticket said of these prayer meetings: "They prayed for success and then went out and hustled for votes." And so they did.

Election day women worked all day side by side with the men. In fact, of the two, I think the women were the most aggressively active. Of course not all women worked for the cause of temperance. Women circulated petitions to have the liquor question submitted, women attended whiskey rallies, women canvassed in the interest of the saloons, women rode in automobiles to get out the whiskey vote, women cursed the preachers for the part they took in the campaign, and women cried because the city went "dry." I might pause long

enough to tell you what I think of woman's suffrage, but I desist. I do say, however, the results of our election might have been far different had it not been for the women.

Well, now, as to results. The no-license forces won by a majority of 1,229, almost by a vote of two to one. The saloons received almost 300 less votes than they had signers to the petition. The entire "dry" ticket, save one alderman, was elected. And this one feels so much out of place among the "dry" forces that he refuses to qualify. The people have spoken again in unmistakable terms. "Beautiful Boulder," the queen of the Rockies, with her splendid Chautauqua and her magnificent university, prefers to remain clean. The verdict is overwhelming and decisive.

A. L. DAVIS.

1634 Walnut Street,
April 11, 1911.

What Christ Wants.

Is there nothing that Christ, as your friend, your Lord, your Saviour, wants you to do that you are leaving undone today? Do you doubt one instant that it is his will that you should honor and help and bless all the men about you who are his brethren? And are you doing anything like that? Do you doubt one instant that his will is that you should make life serious and lofty? Do you doubt one instant that he wants you to be pure in deed and word and thought? And are you pure? Do you doubt one instant that his command is for you openly to own him, and declare that you are his servant before all the world? And have you done it? These are questions which make the whole matter clear. No, not in quiet lanes nor in bright temple courts, as once he spake, and not from blazen heavens, as men sometimes seem to expect—not so does Christ speak to us.

And yet he speaks. I know what he—there in all his glory, he here in my heart—wants me to do today, and I know that I am not mistaken in my knowledge. It is no guess of mine. It is his voice that tells me.—*Phillips Brooks.*

"He who makes light of temptation will soon find it making light of him."

SABBATH REFORM

Good Sabbath Thoughts.

The quiet and rest and solemnity of the Sabbath should lift our hearts nearer to heaven, and make more real and close to us the endless Sabbath in the new home. This is one of the good things that each returning rest day should bring us—a clearer understanding of, and greater love for, the heavenly life and the heavenly world.—*Wm. T. Ellis.*

"There is no profit in the Sabbath that is not a holy Sabbath. Above all else, this is a hallowed day, set aside for sacred purposes, and its end is not achieved unless it is observed as such. The only Sabbath that is freighted with blessings is the Sabbath that is kept holy to the Lord."

"A profitable Sabbath is the one which we have helped make profitable for some one else."

"That Sabbath is profitable wherein we gain new thoughts about God. As we grow in the knowledge of the Lord we grow in grace."

Isaiah has some wise and stirring words concerning the Sabbath that have a present-day application: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father: for the mouth of the Lord hath spoken it."—*The Continent.*

"But Their Witnesses Agreed not Together."

These words were written concerning the witnesses against Christ, when his enemies were trying to put him out of their way. Time and again in these days have the words proved true regarding those who are determined to get Jehovah's holy Sabbath out of the way, in order to uphold a

pagan festival day in its place. Their witnesses agree not together, and none of them agree with the Bible, whenever they testify regarding Sunday. It is remarkable that witnesses for the seventh day as the Sabbath all "agree together," and their testimony agrees with the Bible both as to the day of the Sabbath and the reasons why it should be kept.

Among Sunday advocates there are almost as many theories as there are leaders. One class insists that the Sabbath has been changed to the first day of the week; another class declares that Sunday is the true seventh day and therefore should be observed; while still another believes that it is impossible to know which is the true seventh day. This class would keep the seventh by all means if it were only sure which day it is. Then there are those who insist that a seventh part of time is all the Bible means, and that one day is as good as another; everybody should be fully persuaded in his own mind. Some strongly affirm that the fourth commandment to keep the seventh day was abolished, and only the other nine remain in force and that, therefore, there is no Sabbath. Some are just as positive that the Christian world keeps Sunday in obedience to the fourth commandment. Then there are witnesses who affirm that the fourth commandment with its Sabbath is Jewish only and never meant for Gentiles, and this in square contradiction to those who testify that the Sabbath was made for man and hence universal.

Some are loud in proclaiming that the Sabbath was unknown before the giving of the law on Sinai; others insist that it was in force from the beginning. Some claim that there was a ceremonial law and a moral law, and that the former was nailed to the cross; others will say, "Law is a unit; the ceremonial law and the moral law were one, and both were done away with at the same time."

Many place the Sabbath upon the ground that man needs rest, instead of placing it upon Bible grounds. Some of these, seeing the inconsistency of appealing to the Bible for Sunday observance, have ceased to talk about Sabbath at all; but plead for the "Lord's day," for "Sunday," for "Sunday rest day," and clamor

for civil laws to compel men to observe it. There are witnesses who claim that the church under the direction of the Spirit made the change, and had a right to do so; and still others who just as stoutly deny this.

Is it any wonder that the common people, to whom the Bible tells a simple story, are bewildered and know not what to believe? It is not surprising that in a thinking age people are constantly losing confidence in such religious teachers, and that multitudes are drifting away from the idea of any sacred Sabbath! Why should this not be the case in view of such a babel of teachings, and face to face with such unbiblical positions regarding Sunday?

Untempered Mortar.

W. D. TICKNER.

"One built a wall and, lo, others daubed it with untempered mortar."—Ezek. xiii, 10.

Unreliable expositors of God's Word are not peculiar to our own times. They can not claim to be of modern origin. Though ancient, their value is not enhanced by reason of antiquity. Truth needs no covering. There are no unseemly and inharmonious elements, no unsightly and incongruous factors, that go to make up the great wall of truth. On the other hand, error is such a conglomeration of heterogeneous materials that many unsightly seams and fissures mar the beauty of the wall; hence the need of the sophist, whose business it is to cover from sight the inconsistencies which would otherwise make the wall other than a thing of beauty. These arguments of the sophists have been aptly likened to "untempered mortar."

Ever since our first parents bartered away truth for error, these daubers have been at work. They are very busy, for the daubing is but temporary and must be constantly renewed. These daubers are numerous. Some of them are mere amateurs, while others have attained such proficiency and apply the daubing in such artistic manner as to counterfeit the genuine article. However well or however poorly the untempered mortar is applied, it matters little, for it will surely fail because it is untempered.

The great wall, the transference of the Sabbath from the seventh to the first day of the week, was so full of holes and unsightly seams that its builders, almost immediately, saw the necessity of daubing it with mortar.

From that day to this it has been carefully watched, and whenever any of the mortar falls off, some one is always on hand with his bucket and puts on an extra supply. This has been done so long that it is no wonder the arguments for Sunday observance look like a "crazy" patchwork quilt.

Through the courtesy of the New York Sabbath Committee, there came to hand, some time ago, a sample of this untempered mortar in the form of a tract written by Rev. Walter Rauschenbusch, professor in the Theological Seminary of Rochester, N. Y. Commenting on Acts xx, 7 he says: "The greatest error of the Sabbatarians, however, in their explanation of this passage consists in this: that they suppose the first day of the week upon which the church at Troas assembled to have begun at sunset on Saturday evening. They fail to consider the fact that these events did not occur in the time of the Old Testament, but in the New; not in Palestine, but upon the west coast of Asia Minor, nearly a thousand miles away. . . . It is also to be noticed that Julius Cæsar introduced a new calendar in the year 46 B. C., which, after him, was called the Julian calendar, and which was used by the whole civilized world for upwards of 1,600 years. Of course this calendar was in use at Troas, and consequently the day there began at midnight" (*Saturday or Sunday: Which Should We Observe?* pp. 13, 14).

In answer to a query concerning the above, Prof. J. K. Fotheringham of Oxford University, England, under date of February 5, 1909, wrote: "Julius Cæsar's official calendar knew nothing of the week, and it had no official standing in Rome till the establishment of the Christian religion."

Thus it will be seen that Rev. Mr. Rauschenbusch's statement is lacking in historical accuracy and is as valueless as untempered mortar. The tract by Rev. Mr. Rauschenbusch contains 96 pages, but only two more quotations will be necessary to show the unreliability of the author.

Commenting on Gal. iv, 10 he says: "What are the weak and beggarly rudiments? First, the celebration of days; for instance, of the seventh day together with the first, or to the exclusion of the first" (p. 35).

If the celebration of days is one of the weak and beggarly elements, any amount of theological jugglery can not make Sunday observance anything more.

Again: "All those, therefore, who are tempted to observe Saturday instead of Sunday we would exhort with the apostle: 'For freedom did Christ set us free; stand fast therefore and be not entangled again in a yoke of bondage' (Gal. v, 1). This narrowness appears even greater when we consider that the Seventh-day Christians consider themselves under obligation to begin their Sabbath at sunset on Friday. Accordingly in winter they must cease their labor about four or five o'clock, and in summer farmers must cease the labor of the day at sundown, although they often have much of pressing importance to be done after that time. Let it not be said that this occurs only on one day of the week, and therefore is not so bad. The most advanced of the Seventh-day Christians hold it to be their duty to begin every day at sunset, as do the Jews, and at this time to cease their day's labor" (pp. 77, 78).

The untempered condition of the mortar with which Rev. Mr. Rauschenbusch daubs the great American Sabbath wall is too manifest to need comment.

Rev. Thomas Nield, author of *Sunday the Christian Holy Day*, says: "Do we know that the first day of the week, or Sunday, is the Sabbath in a new form? One fact stands plainly before us: Christendom today, as for centuries past, keeps the first day of the week as the day of holy rest. There was a time when the practice began. What time? There was some authority potent enough to secure the change. What authority? Another fact is patent and undeniable: The day was changed in apostolic times or it has been changed since. If in apostolic times, it must have been with apostolic sanction. If at a later period, there must be some evidence of such change in history. If there is no historical proof of the change

since the apostolic times, we are in reason compelled to believe that it occurred while the apostles were yet alive. . . . When was it accomplished? Through what pope or council? The answer of history is—silence; and this is negation" (pp. 12, 14).

Let us apply his method of argument to the case in hand. He says the answer of history is—silence; and this is negation. According, then, to his own argument the Sabbath was not changed after apostolic times. As history does not record any change made by any apostle or council of apostles, this silence is negation and therefore the change, if made, must have been before apostolic times, and therefore during Christ's life on earth. There is no historical record of such change having been made during Christ's earthly career. The answer of history is again silence; and this is negation. Continuing this line of argument we are at length brought back to the Creation; and to the question as to who changed the Sabbath prior to the close of apostolic times, "The answer of history is—silence; and this is negation." If, then, the Sabbath was not changed after apostolic times, and the silence of history denies that it was changed earlier, the only conclusion admissible is that it was never changed. The same law given from Sinai is still in force: "The seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work" (Ex. xx, 10).

David C. Cook, the well-known publisher of Bible-school literature, is authority for the following: "If those who urge the keeping of Saturday as the Sabbath instead of Sunday, and beginning the day at sundown instead of midnight, are asked why we should do this, they have no argument to offer except to say that God so instituted it. . . . I am afraid of blind acceptance of any command of God's" (*Which is the Sabbath: The First or the Seventh Day?* p. 8).

What better argument could possibly be given? Is it not enough to say without fear of contradiction, "God so instituted it?" Can it be truthfully said that God instituted Sunday observance? No. "One built a wall and, lo, others daubed it with untempered mortar."

From this tract of 20 pages, written by David C. Cook, I will quote but once more.

"The laws prepared by Moses under the inspiration of God, regarding the Sabbath, equally with other laws given at the same time, had to be ratified and adopted by the Jews as a nation. Upon the nation rested the duty of enforcing them after they were so adopted. Why should any one say that those who framed our laws touching the Sabbath were not as truly led by God in doing so as was the head of the Jewish nation? I believe we are as enlightened and as good as were the Jews" (p. 15).

Who was it framed for us the law requiring cessation from labor on the venerable day of the sun? Can it be possible that David C. Cook regards Constantine as being as truly led by God as was Moses? Sir William Domville says: "Centuries of the Christian era passed away before Sunday was observed as a sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the sabbatical edict of Constantine in A. D. 321" (*Examination of Six Texts*, p. 291). He who regards Constantine as having been as truly led by God as was Moses, must have a very limited knowledge of the character of the two men; but God did not delegate even to Moses the power to choose which day of the week should be called "the sabbath of the Lord thy God."

"And the Lord said to Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day" (Ex. xvi, 28, 29).

It is not a question of whether we are as enlightened or as good as were the Jews, for there is only one Lawgiver (James iv, 12). "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. xxii, 14).

There are two things which we need never economize, love and thought; since the generous use of each but increases its fountain.—*Margaret Fuller.*

The Basis of the Christian's High Calling.

REV. WILLIAM L. BURDICK.

Sermon preached Sabbath morning, at the semi-annual meeting of the churches of the Western Association held at Nile, N. Y., March 24-26, 1911, and published by vote of the semi-annual meeting.

"Our Father." Matt. vi, 9.

The subject assigned by the Program Committee for this hour is "The Basis of the Christian's High Calling." Had I chosen such a subject for myself it might seem presumptuous, for when we treat of the basis of things we must go down into the deepest waters. It seems from the program that this is intended to lay the foundation for the practical addresses which are to follow. Nevertheless may not we with God's help make this subject as comprehensible, simple and practical as possible, for though man give a subject, unless the Holy Spirit give a message, God pity the preacher and congregation both.

The subject was evidently suggested by the frequent use of the term "calling" in the New Testament. Paul in Phil. iii, 14 speaks of a "high calling"; in 2 Tim. i, 9 of a "holy calling"; the author of Hebrews, Heb. iii, 1, of a "heavenly calling", and the expression is used a number of times without an adjective.

The expression refers to the blessed fact that we are called to be followers of Christ, to be members of his kingdom, to be sons of God, partakers of the divine nature, co-laborers with God, heirs of God and joint heirs with Christ, and to the work and glory connected herewith in time and eternity.

The basis of the Christian's high calling is all summed up in the two words of our text, "Our Father," and includes two things: God, his character, purposes and work; and man, his nature, condition, choices and work.

I. First, then, the basis of the Christian's high calling as it adheres in God. There are two great facts here, creation and redemption. These are the two great facts of this earth.

We are taught that God created man, that he is the crowning work of creation, that all was made for man, to serve and sub-

serve him. But if we are to understand the work of creation, we must get back of the mechanical act to the purpose, or motive. No act of God or man is rightly seen or judged till it is seen in the light of the motive back of it. What was God's object in bringing the race of men into existence?

It has often been held that the motive was his own glory. This always seemed to me to imply that God is a selfish, sentient and dependent being. It is true that we should glorify God. As a child should be an honor to an earthly parent, so we should glorify God. God, however, is not dependent on man or any being outside himself for glory. All that Christ asked for in the hour of deepest humiliation was, "Father, glorify me with the glory which I had with thee before the worlds were." There never was any craving in the divine nature for glory and honor. The very moment we ascribe to God such desires we destroy the idea of God. He becomes a sentient, dependent being, not perfect and absolute.

Then what was the motive? If we may combine the several phases of the other answer to this basic question—an answer which rises above these objections and is supported by Scripture—it will be that man was created in answer to an inner behest, grounded in God's love, to bring into existence a race of beings who should inherit, bear and enjoy his own perfections. Hence we are commanded to be "perfect, even as your Father which is in heaven is perfect," "Walk before me, and be thou perfect." It was not a craving, but a sense of the worthiness of such an act, a behest to impart to others his own perfections and blessedness.

This gives us a telescopic view of man's exalted position, as well as the foundation of his "high calling." Some one has said, "Intellect in God is universal genius, sensibility pure delight, and will as act omnipotence and as choice universal benevolence." To this exalted mountain height God bids us approach. It makes no difference who you are, whether you are a prince or a peasant, a philosopher or a child, whether you belong to the white or black race, there is before you this same high

and glorious destiny if you will in God's strength mount up to your birthright.

The other fact in the life of God upon which the Christian's high calling rests is the atonement. Paul in 1 Cor. xv, 3 says, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures," and the thought that Christ died for our sins runs through the Bible as the scarlet thread runs through the cordage of the British navy. Christ was a great teacher, but the apostles did not emphasize that fact; a mighty reformer, but they said very little about that; a philanthropist, but they did not lay stress on that; a martyr, but they did not look at his death in that light. The one paramount theme with them was his death and that death to save sinners. One fourth of the pages of the Gospels are given to the account of his death. Why this if the chief thought in their minds was that Christ was a teacher, reformer, or philanthropist? John the Baptist's message was, "Behold the Lamb of God, that taketh away the sin of the world." Commencing with Christ's words to the Jews in the opening of his ministry, "Destroy this temple, and in three days I will raise it up," the refrain in his teaching was, "If I be lifted up, I will draw all men unto me," "I have a baptism to be baptized with, and how am I straightened till it be accomplished," and finally on the eve of his crucifixion he instituted an ordinance which was to remain through all time to commemorate his death for sinful men. The writers of the epistles, though often treating the most practical subjects, took up the same theme: "I determined not to know anything among you, save Jesus Christ, and him crucified," "Forasmuch as ye know that ye were not redeemed with corruptible things, . . . but with the precious blood of Christ," "The blood of Jesus Christ . . . cleanseth us from all sin," "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Such was the theme of John the Baptist, Christ and the apostles, and the preaching that neglects this or minimizes it, or that puts the primary emphasis on anything else is not the Gospel of Christ, but is sounding brass and tinkling cymbals.

Upon this the church has been built up; neglect it and the church wavers and falls.

But in regard to the atonement as well as creation we do well to go to the motive back of it. Why did Christ die?

The early Christians did not ask why Christ suffered and died to deliver man from his sins. There are references to this question "Why," but no discussion of it. They seized the fact that he had died for man's sins and proclaimed it with great power. Soon men began to speculate about it, as they have since. Why could not the cup have passed and the work of redemption been without it?

Justin Martyr, who lived in the second century, together with Origen and others, fastened upon the word "ransom." He gave "his life a ransom for many." Man had sold himself in sin to the devil, and God gave the life of Christ to the devil that he would let man go free. This, though not the only explanation offered, was held for a thousand years, when in the eleventh century Anselm seized upon the word "debt" and set forth the theory that sin was debt to God. God was infinite, the debt was infinite, man could not pay the infinite debt. Therefore, if man was to be forgiven, it was necessary that Christ pay the debt.

Luther, Calvin, Grotius and others, dissatisfied with this, set forth another theory—if we may be allowed to combine several similar theories into one. Sin was a violation of law, an offense to God's justice, which violation must be punished or God's government would fall. Man, a corrupt being, could not meet the demands of law or justice and could not be forgiven till the demands were met. Therefore Christ was offered to meet the demands of law, or to maintain God's government and vindicate his justice.

These and other explanations and various modifications of them have been offered from time to time to answer the question as to the motive back of Christ's death. Today they satisfy very few of us. Men are sometimes inclined to scoff at them, but let us be reverent. Every age must state truth in its own mode of thought. These have served a great and holy purpose in that millions by them have accepted the truth that Christ

died for them and have been transformed.

But at the same time these teachings have left the impression in millions of minds that, however much Christ might love, the Father is a sort of Shylock demanding the last pound of flesh before he would forgive man.

It is true that Christ did pay the ransom, but not true that the Father gave him to the devil! true that he paid the debt, met the demand of justice and upheld the law, but not true that the Father would not or could not forgive till Christ had suffered.

The trouble with these theories is that they misrepresent God the Father. They represent him as being cold and stern, while Christ is pale and sad with his suffering to meet God's cold justice. They misrepresent God, make him a monster by placing the ground of the atonement in his justice when it is grounded in his love. As Cuthbert Hall has said, "The atonement is not the cause of God's love, but God's love is the cause of the atonement. God does not love man because Christ died for him, but Christ died for him because God loved him." Christ coming to earth is God the Father coming to earth; Christ healing the sick is God the Father healing the sick; Christ blessing the little children is God the Father blessing little children; God in the home in Bethany is God the Father in every home where he is admitted; Christ suffering for the sins of man is God the Father suffering for the sins of man.

The reason why Christ died was in the great love of God, not in justice nor to uphold law. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." As President King has said, "It is God's purpose, let it cost him what it will, to help man conquer himself." The cross of Christ is God the Father suffering to help man conquer himself.

II. We said in our introduction that the Christian's high calling also adheres in man. This includes man's nature, his choices and his work.

What was there in man that should cause God, or justify him, in calling man to be his disciple, a colaborer, an heir and joint

heir, the bearer of his perfections? Men may exalt us to positions which we can in no way fill because it is not in us. But God does not do that way. When he called man to his exalted work and destiny, it was because he saw in man that which justified it. The answer is the fact that man bears God's nature. He is his child. All created things are divine ideas objectized and placed out in space. The landscape, the sea, the flower, the dew-drop are divine ideas objectized. Man is a divine idea objectized, but he is more—he is the child of God; he can say, "Our Father." God created all things, but man stands in a different relation to him. He is his child. He is his child in that he bears his nature or "likeness" or "image," as we read in Genesis. In Hebrews xii, 9 God calls himself the "Father of spirits," and he never speaks of himself as the father of anything else. Paul, in The Acts, speaks of man's being the offspring of God.

Man is an incarnate being. The real self is not the physical any more than was Christ's real self. God is spirit and your real self is spirit and your spirit is like God's spirit, like God, only he is infinite and you are finite and imperfect.

The hope of our bearing the perfections of God lies in the fact that we are the offspring of Deity.

In ancient mythology a great one, as for instance Romulus, founder of Rome, was sometimes supposed to be and was proclaimed to be the son of the gods. This is a reality with you; you are a child of Jehovah God.

This fact has for a number of years grown on me with tremendous force. It is one that should be repeated over and over, for men do not remember it or grant it. If they did, they simply could not do as they do. Men could not treat their fellows as they do if, when they looked into their faces, they recognized that they are children of God. They could not put themselves to the uses they do. They could not live as animals or worse. When you rise in the morning, remember you are a child of Deity; when you go to your work, when you come to the table spread with heaven's bounties, when the evening shades draw nigh, when tempted, at all

times remember you are an offspring of Deity.

The Christian's high calling rests upon his choice as well as upon his nature. Notwithstanding his being a child of God and what the Father has done for him, he may miss his birthright. This is a fearful fact, but the Bible and our own hearts, both, tell us this. Christ's statement of the fact was that few enter the narrow way that leads to life, and many the broad way that leads to death. It all depends on our choices. One of the powers that God has given us is that of choice. As he said through his prophet to Israel, "Choose ye this day whom ye will serve," so has he said to us all; or as stated in the closing chapter of the Bible, "And whosoever will, let him take the water of life freely." The hour you choose the fellowship of the Father and to serve him, that hour is your conversion, whether it be the first hour of self-consciousness or at the eventide of life. That choice may be made with stress and struggle or as naturally as the falling of the evening dew; but when that choice is made, it is your conversion. There are other things connected therewith, the presence of the Holy Spirit, the new life in the soul, the faith, the joy, and the love for God and man, but so far as you are concerned it all depends on your choosing the fellowship and service of God the Father through Christ. Choose that fellowship and service and the birthright of all the promises of glory is yours; refuse thus to do, and you lose all.

Again, service, loving service, on the Christian's part, lies at the very foundation of his high calling. The Gospel of Christ is the gospel of service, of service to others; his death on the cross, service to the death. Nathaniel Hawthorne, in "Mosses from an Old Manse," imagines a new Adam and Eve coming to this earth after a day of doom. They come to it just as it was left by the people of today. It is silent and eloquent with its history. The new Adam and Eve are amazed beyond measure with the great contrasts, with signs of splendor on the one hand and those of squalor and misery on the other; with churches towering to high heaven in some spots, and saloons, gambling dens and brothels in others. This imagined picture

is a real one, in some respects, and shows the need of service. The rich man's wife is sick, and medicine, nurses, and all that money can buy are hers; the poor man's wife sickens under the tremendous strain of poverty, but she perishes for the lack of medicine and skilled attention. The rich man takes his sick child to the sunny South or the summerland of the Pacific Coast, but the poor man, though told that a change in climate is the only hope, must see the child of his love fade away as doth the flower. One half of the world is perishing for service and the other half has the power to render it if it would. All have opportunity to serve in some capacity or other, and if we do not render the service, we are following a course which means our woe.

We need the privilege to serve, more than the world in sin, sickness and poverty needs to be served, and here is where service reaches down to the Christian's high calling. It is not so much a question whether the sick, cold and hungry will die if we do not serve them, as it is whether we can afford not to aid them; not so much whether the church can get along without our help, as whether we can survive the loss that will come to us from a failure to help; not so much a question whether the lost in home and heathen lands can escape eternal punishment if we do not carry them the Gospel, as it is whether we can escape if we do not. The Gospel is one of service to others let it cost what it will. "Tell the lady bountiful that she is not called to discard her ladyhood, but to give herself with her refinements to others." Tell the farmer that he is not to sell his farm, but that he is to run it so as to serve others as well as himself. Tell the merchant prince that he need not sell his establishments, but must conduct them in service to others. Tell the scholar that he need not discard his scholarship, but that he is to use it in service to others.

The coronation of the Czar was a day of splendor seldom equaled on earth. Sailors climbed the pinnacles of churches and cathedrals and set numberless electric lights. Representatives from all terrestrial nations came from north, east, south and west. The Jewel rooms of the Romanoffs were unlocked and from them were brought

dazzling gems in wondrous profusion, the cloth of gold and silver, velvety rugs seeded with pearls, and mantles of ermine. But the most significant and expressive of all was when the Czar crowned himself. Standing in the midst of the splendor he could allow no one to put the crown on his head, but at the moment of greatest expectancy, taking the crown in his own hands, he crowned himself. God, "Our Father," hath created you his own child and hath provided the atonement at an infinite cost to himself; but if you are ever crowned, it will be at your own hands, by your choices and service, choosing the fellowship of God the Father and following a life of loving service to others.

Why Do You Worry?

"Why do I worry? Because I can not help it. You would worry if you were in my place." How many times has this little conversation been repeated, one friend chiding another for the puckered brow and frowning look, the mood of depression and the anxious, wearied, care-worn slump of mind and body together, incidental to a habit of worry. True, it is easy to say to one who is overborne by the burdens she is bearing, that worry will make her load no lighter. She knows this, yet while she concedes that worry is doing no good, she goes on as if she were climbing a hill and slipping back at every step or groping through a thick fog, unable to free herself from the smothering clutch of this fiend. Three-fourths of the women patients in a certain insane asylum were said to have reached their morbid estate and the loss of mental balance through the influence of worry. Worry is really waste. It wastes nervous tissue, is the enemy of happiness, and a prolific cause and aggravation of ill health.—*The Christian Herald.*

"There's a lot more comfort in lending sympathy than there is in borrowing trouble."

"Justice may not travel abreast with you at all times, but it is by you at the finish."

"A sunny, cheerful heart changes a world of gloom into a paradise of beauty."

MISSIONS

A Large Missionary Opportunity.

Rev. E. B. Saunders,

DEAR BROTHER:—Inclosed you will find my statistical report for the last quarter. I have been in Battle Creek a year now. The last three months have been the busiest ones of the year. But I have done less preaching in Battle Creek during the last quarter than in any other since I have been here. The first Sabbath was taken up with attending the Medical Missionary Conference then in session at the Sanitarium. The second Sabbath Dr. Rosa Palmborg told us about her work in China. During the month of February, while I was assisting Pastor Shaw in special work at North Loup, Neb., our pulpit was acceptably filled by Elders Owen, Robinson, McCoy and Tenney, all good Sabbath-keeping men of our city.

The first Sabbath in March Eld. D. C. Lippincott occupied our pulpit, preaching a good sermon. The third Sabbath in March we had no service on account of the Michigan Convention of the Y. M. C. A. that was being held in the Sanitarium chapel. So I have preached but four times in Battle Creek in three months. Nevertheless I have given thirty-six sermons and addresses during the quarter. I have made 200 visits and calls. By request of the North Loup Church, and by the advice of yourself and the hearty consent and co-operation of our church here, I spent the month of February as above indicated. I spoke more than thirty times there, and made 106 visits and calls on the people in that place. Fourteen people united with the church while I was there, eight by letter and six by baptism. Others said when I left there that they were ready for baptism. At our last meeting seventeen came forward for prayer. While our ideal was not realized in the work there, we felt that the effort resulted in some good. North Loup is a great church, and has a great field of opportunity open before it. My work there was strenuous, but I enjoyed it; kept well; and thank God for the opportunity I had of working with Pastor

Shaw and that church for the salvation of precious souls. Our Battle Creek Church stood grandly by the work here, and prayed earnestly for her pastor and the work at North Loup while that work was on.

A number of our people are officers and teachers in the Sanitarium Sabbath school. Nearly all the members of our choir are now members of the Sanitarium choir and sing at the regular Sanitarium Sabbath service. We are trying to let the Master use us for his glory. A year ago we had fifty-six members in our church; now we have seventy-eight. We have a much better place for our Sabbath services than we had then. But our force is altogether inadequate for meeting the demands upon us in this city, and especially the demands coming to us because of our association with this great Battle Creek Sanitarium. Our denomination should take this situation seriously. Here is the largest missionary opportunity now open to us in the world. Here we can touch all quarters of the globe with our spirit and mission as we can in no other place on the face of the earth. But to make ourselves felt in telling ways we must let it be known that our people are here to stay. We need a church building and a parsonage. What plan do you suggest for securing the same?

More of our young people should come here to be helpers and nurses in the Sanitarium. More older ones should come here to establish homes and business for themselves. Here are good opportunities in many directions. I am told by those who have had experience that farmers can do well by buying farms near Battle Creek. Splendid opportunities are open to Sabbath-keeping carpenters here. According to my mind, at the close of my first year's experience here, I can see no reason why many of our people should not plan to make Battle Creek their future home. Many can find no better place for a home and no larger opportunity for doing good than right here. Please encourage those who are loyal and true, and who contemplate making a change, to consider Battle Creek.

Sincerely yours,

D. BURDETT COON.

Battle Creek, Mich.,

Apr. 6, 1911.

Opportunities at Battle Creek.

DEAR RECORDER READERS:

After making a few calls this afternoon I stopped a few minutes at the Sanitarium parlor and heard a lady missionary from India tell of some very interesting experiences she had had traveling by camel, and elephant, and raft, and ox-cart in India. She was giving some of the sunshiny side of her missionary experiences. You might not have thought these were all sunshine. But she saw the bright side. The world might be better if we all talked more about the sunshiny side of life. Almost every afternoon a speech is made in the Sanitarium parlor touching upon the bright and hopeful things of life; so this hour has come to be appropriately known as "The Sunshine Hour." Let us have more of them in all our homes.

Last night seven hundred of the people of our city had the privilege of hearing that wonderful lecture by Dr. William Edgar Geil on "The Land of the Great Wall." Doctor Geil is thoroughly well informed, and he knows how to impart his knowledge to others. Not long ago he was at the head of an expedition that traveled the entire length of the great Chinese Wall. This was the most masterful address on the past, the present, and the future of China that it has ever been my pleasure to hear.

Last Sunday evening we heard Rev. W. P. Clark, a missionary from Macedonia, tell of conditions in that land. He was born in Bulgaria. His father is in that land now, where he has been a missionary for more than fifty years.

Last Sabbath afternoon, after our regular service, we attended the vesper service in the main parlor of the Sanitarium, where we heard a missionary relate some of his thrilling experiences as a medical missionary on St. Lawrence Island, Alaska.

The week before, at the same hour, Eld. G. C. Tenney, of the Sanitarium, gave a very interesting stereopticon lecture on his travels in India. Elder Tenney has traveled extensively. We are very glad to have the opportunity of taking advantage of his observations.

The week before that, at the same hour, Dr. W. C. Dodd, a missionary from Siam, told us of the Laos people, and of a recent journey he took among them of a thou-

sand miles. He visited many places where no messenger of the Gospel of Jesus Christ had ever been before.

The addresses mentioned above are but samples of what we can hear in Battle Creek almost every week in the year. These are from the missionary side. Lectures and addresses along other lines are numerous, interesting and able here throughout the year. Come to Battle Creek and enjoy these good things, and help to give the message of God's law and love to the world.

D. BURDETT COON.

Apr. 12, 1911.

A Trip to Salemville.

REV. HENRY N. JORDAN.

The occasion was the quarterly meeting of our church at Salemville. When Pastors Hills and Shaw and I were at Pastor Kagarise's ordination last December, I gave the brethren there a partial promise I would come again in March if the demand seemed great enough. They were unanimous in wishing that an outsider should visit them to hold extra meetings and to encourage them in their efforts to be strong Sabbath-keeping Christians in the midst of circumstances that are often disheartening. Pastor Shaw has told you about the large number of children and young people there in the families belonging to our church. These parents are just as anxious and are working just as hard to help their children as any parents in the denomination. They feel the stress of circumstances that prevent their children from sharing the educational and religious privileges that are the favors of our brethren in other localities, and are working hard to give them the best.

The church at Salemville is not large in numbers. The members often spoke of the strength that they felt would come to them if they were located near some of our other churches. For this and other reasons they are happy when brethren from other churches come among them.

During the time I spent at Salemville the weather was extremely cold. Many of our people were confined to their homes with colds, mumps or the grippe, so that services were held for five days only. I

preached eight times in all, seven times in our church and once, at the Sabbath-morning service, in the "Brick Church" of the German Seventh-day Baptists. In spite of cold weather and sickness the meetings were well attended, especially so in the evening.

It was very gratifying to me to learn of the increase in interest and attendance at the Sabbath service and the Sabbath school. The pastor told of counting as many as fifty-five at the Sabbath-school session. Brother Homer Long is making good as superintendent, and the members are giving him loyal support. They are delighted with the new *Primary Quarterly*.

One of the great pleasures of my trip was the early ride with Brother Will Kag-arise from Salemville to Curry where I was to catch the morning train for Altoona. We left Salemville at 5.25 for a twelve-mile drive along the foot of the mountains that hem in Morrison's Cove. Along the way were the great broad meadows and pastures of well-kept farms, while the large farm buildings spoke of thrift. Before we reached Curry the sun came out from behind the great high mountain and flooded the valley with its morning glory. The sights along the way more than rewarded us for the discomfort of leaving a warm bed and going out into the frosty morning air.

At Altoona I stopped for some hours while I made calls upon some who are or have been Seventh-day Baptists. It helps them greatly to have their brethren who are stopping in the city call on them. I believe it is worth the effort to look up our people who are living there.

I am glad for the privilege of going to Salemville, and of doing, in this way, a little home-mission work.

Monthly Statement.

March 1, 1911, to April 1, 1911.

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

<i>Dr.</i>	
Balance in treasury March 1, 1911	\$ 58 27
Chicago Church	15 00
William O. Babcock	1 00
Albion (Wis.) Church	5 00
Missionary Fund of quarterly meetings of S. Wisconsin and Chicago churches	15 00
Plainfield Church	17 48
American Sabbath Tract Society	16 35
Pulpit contributions	9 00

Mrs. A. E. Langworthy	1 00
Mrs. A. Z. Langworthy	1 00
Second Brookfield Church	20 00
First Westerly Church	8 90
Albion (Wis.) Church	75 85
Gentry (Ark.) Church	12 00
New Market Church	25 00
Milton (Wis.) Church	40 79
Lincklaen Church	7 27
Dr. S. C. Maxson	5 00
Lost Creek Church	24 75
First Alfred Church	27 60
C. H. Threlkeld	5 40
R. T. Cook	60
Deacon and Mrs. A. L. Clarke	3 00
Cosmos S. D. B. Church	6 02
Battle Creek (Mich.) Church	6 10
Plainfield S. D. B. Sabbath school	55 68
Haarlem Church	17 00
Haarlem (Holland) Sabbath school	8 00
First Brookfield Church	12 82
Pawcatuck S. D. B. Church	338 20
	\$739 08

<i>Cr.</i>	
Rev. D. B. Coon, salary for February	\$ 50 00
J. J. Kovats, salary for February	20 00
Rev. E. B. Saunders, Cor. Sec.	116 03
E. D. Van Horn, Italian Mission	100 00
Treasurer's expense	40 66
	\$326 69

Balance, April 1, 1911	\$512 39
No outstanding notes April 1	
Bills payable April 1	\$1,829 75
	S. H. DAVIS, Treasurer.

Program of the Southeastern Association.

To be held at Lost Creek, W. Va., May 18-21, 1911.

Fifth-day Morning.	
10.00	Song service.
10.10	Moderator's address—P. F. Randolph.
10.45	Report of Executive Committee.
11.00	Introductory sermon—Rev. M. G. Stillman.
	Appointment of standing committees.
12.00	Adjournment.
Fifth-day Afternoon.	
1.45	Song service.
2.00	Report of delegates of sister associations.
3.00	Report of delegate to sister associations.
3.00	Report of Associational Missionary, L. D. Seager.
3.15	Sermon—Rev. F. E. Peterson, delegate from Northwestern Association.
Fifth-day Night.	
7.30	Sermon—Rev. L. D. Seager.
Sixth-day Morning.	
9.45	Song service.
10.00	Sabbath-school Hour—Roy F. Randolph.
11.00	Sermon—Rev. W. L. Davis, delegate from the Central and Western associations.
2.00	Woman's Board Hour—Mrs. W. F. Randolph.
3.00	Tract Society Hour—Rev. T. L. Gardiner.
Sixth-day Night.	
7.30	Sermon—Rev. Geo. W. Hills.
	Prayer meeting.
Sabbath Morning.	
10.00	Sabbath school—L. A. Bond, Supt. of the Lost Creek school.

11.00	Sermon—Rev. H. N. Jordan, delegate from the Eastern Association.
	Sabbath Afternoon.
2.00	Young People's Hour—Miss Mildred Lowther.
3.00	Missionary Society Hour—Rev. E. B. Saunders.
	Sabbath Night.
7.30	Report of committees.
8.00	Sermon—Rev. T. L. Gardiner.
	First-day Morning.
9.00	Unfinished business.
10.00	Educational Hour—Dr. C. B. Clark.
	First-day Afternoon.
2.00	Unfinished business.
3.00	Sermon—Rev. E. B. Saunders.

Loving and Giving.

C. H. WETHERBE.

These two words are linked together. All true love is disposed to give. Love prompts one to give. Personal giving is the result of personal loving. He who says that he loves a certain one, yet is unwilling to give anything to him, is mistaken in his assertion. A true mother loves her child much, and therefore she gives much to the child. It is the mother's pleasure to plan such giving as seems beneficial to her loved one. It would pain the mother if she could not give her best to her child.

Very significantly does Paul say of Christ: "Who loved me, and gave himself up for me." Perhaps you have often read those words without thinking of their significance. Observe how logical they are. Christ loved Paul, and therefore he gave himself for him. If Christ had not loved Paul, he would not have given himself for him. Christ gave because he loved. The loving and the giving were bound together. And Christ gave himself for you, because he loved you.

There is such a thing as one's giving a favor to a certain one without loving him. Indeed, there is a great deal of such giving. Many people give means to others as a matter of necessity, or as a duty; but such giving falls far short of that giving which is prompted and motivated by pure love.

Christ gave because he loved to give. He still gives great things to us because he loves to give them. So it is that he not only gives great blessings to one because he loves him, but because he loves to give.

And Paul was actuated by the same high principle. He loved Christ with all his heart, and hence he gave the whole of himself to Christ in service and suffering.

Is it so with us? We profess to love Christ; are we giving our best to him? We say that we love the cause of Christ; are we giving much or little to his cause? Are we giving our means to aid the work? Are we giving our strongest influence in favor of Christianity? You say that you love the church to which you belong; how much are you giving for its support? Here are tests of the quality and quantity of our love.

Christ, the Evidence.

Butler, in his Analogy, seeks to prove that Christ is divine by the miracles he wrought. But there is a greater miracle than his miracles, namely, Christ himself. A recent writer, in making a very clear definition of the nature of faith, has remarked that in the Bible faith is not once called in because the senses fail. It is, indeed, always the evidence of things unseen:

"Not once is faith appealed to in order to supply the lack of evidence. Christ worked miracles as evidence of his power and mission. Accepting the evidence of the miracle, men might rise into faith in him. But he never asked for faith in the miracle itself. There is first the miracle as demonstrable fact. Then faith stands on that, and rises into the region of the spirit. Faith is not faith that is not in touch with spirit."—*Selected.*

A Comforting Assurance.

A well-to-do housekeeper in need of the services of a plumber, telephoned to a nearby establishment for a competent man. Answering the door-bell, she found a typical Irishman.

"Good mornin,' ma'am," said he.
"Good morning. Are you the plumber?"
"Oi am."

"Now," she said, "I want you to be very careful in your work, as the floors are all highly polished."

"Sure, now," he answered, with a deprecatory smile, "don't worry about me, ma'am. I won't slip. I've got nails in me shoes."—*Exchange.*

WOMAN'S WORK

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

"A gush of bird song, a patter of dew,
A cloud and a rainbow's warning;
Suddenly sunshine, and perfect blue—
An April day in the morning."

The day is long, and the day is hard,
We are tired of the march and of keeping guard,
Tired of the sense of a fight to be won,
Of days to live through and of work to be done,
Tired of ourselves and of being alone;
Yet all the while, did we only see,
We walk in the Lord's own company.
We fight, but 'tis he who nerves our arm,
He turns the arrows that else might harm,
And out of the storm he brings a calm;
And the work that we count so hard to do,
He makes it easy, for he works, too;
And the days that seem long to live are his,
A bit of his bright eternities; and close to our
 need his helping is.

—Susan Coolidge.

We have this week two letters from the South.

Miss Stillman's letter shows the Hammond society to be in a flourishing condition. In a note accompanying the letter she writes: "We are trying to keep up our little society here, though few in numbers, and without a pastor. It is rather discouraging, but we trust that God will bless us as he has promised, even when two or three are gathered in his name. We have about thirty now, including the children."

From Mrs. Lane's letter we can see how much the SABBATH RECORDER is appreciated in the homes of those of us who are lonely Sabbath-keepers—I say lonely, because not all days are as beautiful as the one of which Mrs. Lane writes. There are many Sabbaths with long hours when it seems hard to be so far from the home church,—but it is a comfort at such times to remember that "back home" as the people sit with bowed head, the pastor asks that a special blessing be given these lonely members from the Father of us all.

A Letter From Hammond, La.

The Hammond Ladies' Missionary Society met at Mrs. W. R. Potter's in January for the purpose of electing officers for the ensuing year, and the following was the result: president, Mrs. Emma Landphere; vice-president, Mrs. P. B. Clark; treasurer, Mrs. F. B. Saunders; secretary Mrs. T. M. Campbell.

We voted to meet once in two weeks, and follow the missionary program, as given by our Woman's Board; also to pay five cents at each meeting, aside from our yearly dues.

Since that time we have given two socials for the church society. One, in February, was at Mr. T. M. Campbell's, where a very pleasant evening was spent, enjoying music and games.

The other was held on April 1 at the home of Phoebe and Margaret Stillman. The evening was pleasantly spent in telling stories, listening to music and recitations, after which refreshments, consisting of cake, lemonade and pop-corn, were served, interspersed with "April fool" jokes.

We have found these socials so beneficial that we have decided to have them every month.

In our society we are endeavoring to further the cause of Christ among us and to increase the missionary spirit.

MARGARET STILLMAN,
Corresponding Secretary.

April 2, 1911.

A Day With a Lone Sabbath-keeper.

MRS. HATTIE P. LANE.

When I opened my eyes this morning the room was all bright with the promise of a beautiful, quiet Sabbath day. Everything goes well on such promising mornings. I lingered long at my morning work as I seemed to feel so happy.

Yesterday a letter came to me from Nortonville, away around by Riverside, telling about the good revival meetings held at Nortonville, and having a review of Brother Kelly's good sermon about breaking down walls, especially the wall of prejudice between denominations. How good it must have been! I can feel the good of those revival meetings clear down

here in Oklahoma, and I'm not the only one for that letter has gone clear around.

Then I have my Bible, which I love to read and to teach to my little children. After all, we lone Sabbath-keepers have so much to be thankful for! For we have our own Jesus to lean upon, and to look to in our homes six days in the week, and in our homes on the Seventh-day as we can not go to meeting. And should we not be stronger for our isolation? We have our own influence; and if we are determined to have it do good, it must all be felt by "complete outsiders," who, many of them, do not even think of going to hear the Word of God and know so little, if anything, of our 'Seventh-day Sabbath. "After all," they will say, "it is about right."

It seems to me as though we, anyway, should not allow the "wall of prejudice" a place in our hearts and lives.

Then, when about half the day is gone, the rural-mail carrier brings the SABBATH RECORDER and we will leave you to imagine how we spend the rest of the day, as you know the RECORDER will tell us of the other revivals and all the Home News, and the Woman's Work, perhaps a letter from some other lone Sabbath-keeper (if they would only sign their names), and many other good things. You know them. Afterward a stroll around with the children, close to nature and nature's God.

Now you see we are happy even if *sometimes*, not always though, a little homesick.

Fairview, Okla.

Mrs. Djou, Our Bible-woman.

Mrs. Djou was born in the country fifteen miles from Luchowfu, and is from a wealthy official family, well-known throughout this region. Her grandfather was a Shanghai Taotai and her father an official in a Shanghai yamèn. Her mother is a Manchu. Her father-in-law was a general in the army and her husband a wealthy official. Her rank gives her entrance into many of the best homes of the city; owing to her wide acquaintance the story of her life is well known and has great influence among the women of the city.

Married at the age of eighteen, she lived for a time in the home of her mother-in-law, but because of the quarrels among the many wives in that home, her husband would not allow her to remain there. He took her with him to Hangchow, where he had charge of a pawn-shop, an honorable business in China and conducted only by the wealthy. They were very happy together for five years. In this time a girl and two boys were born to them. About three weeks after the birth of their youngest child, tuberculosis claimed the father, leaving Mrs. Djou a widow at the age of twenty-four. Then commenced the sad journey of the daughter-in-law with her husband's body and the little children back to the home of her father-in-law. She was not kindly received, and this was the beginning of two years of awful persecution. As is frequent in China, the widow was blamed for the death of the husband. Her husband's people did all in their power to cause her to commit suicide, even to the extent of telling her there was plenty of opium in the house. Living in the country twenty miles from the city, and not being allowed to leave the home, she was unable to receive any help from her mother's people, not being able to get word to them of her cruel treatment.

The more she was persecuted, the more she sought help and comfort from the idols, throwing her heart and soul into Buddhism. She became a vegetarian and began to prepare for the priesthood. Just as she was about to have her head shaved, one of her husband's aunts, who was also a vegetarian, intervened, persuading her not to cut off all connection with her relatives and the world in that manner. This aunt, also, to a very great extent, stopped the persecution in the home.

At the close of these two years her baby boy became ill. She naturally became very anxious about him. With heart and soul she sought help from the idols. Day and night, for three days, she bowed before them, chanting prayers and burning incense, imploring life for her son. He died, and her faith in the idols was completely shattered. She drooped in the home, hopeless, lifeless, yielding to the darkness that surrounded her. Her people not understanding her, thought she had gone into

quick consumption and did not expect her to live. Her mother, hearing of this, went out and brought her into her home in the city for a few months, trying to arouse her from her apathy by interesting her in other things.

One day one of her neighbors asked her to go with her to the chapel to see the foreigners. She answered that she knew nothing about a chapel and was afraid to go near the foreigners, adding, "If you go even once to see them, they make you take a pill, which acts like a charm, and after that you can't stay away. You may forget the great worship day, but the pill you have taken makes you remember and go in spite of yourself." No, she was afraid and would not go. But her neighbor finally overcame her fears by persuading her that this was all false, that instead the foreigners were very funny and interesting people, that to see them worship was as good as seeing a circus, and that a great many of the townspeople went to hear them. So she came with her neighbors. Mrs. Titus was then preaching in a little Chinese house in front of her compound. Out of Mrs. Titus' sermon, Mrs. Djou understood only three expressions, but they were sufficient for her need: "The heavenly official is God the true Spirit," "God's Son Jesus is our Saviour," "If we worship idols we sin against the true God." These sunk deeply into her heart. She began to wonder if, after all, it was not the true God who took her little boy from her because she worshiped the idols and asked them to save him. The word "Saviour" puzzled her. The thought was new to her, and she did not understand its meaning until after her third visit to the chapel. Then the sweet truth dawned upon her. She believed and accepted Christ as her personal Saviour, and in so doing found the rest she had been seeking so long. Before her visit closed, her mother noticed her interest in the foreign religion. She became alarmed, and asked her if the foreigners had given her some of those pills. From this time on she bitterly opposed the daughter in anything that pertained to Christianity. At the close of her visit, she returned to the home of her mother-in-law and asked permission of the elders of the tribal village to return to the city and learn weaving.

They tried to dissuade her, but finally gave permission. While living at the weaving establishment, she continued to attend the church services, eagerly seeking the truth. This was easier for her than for most Chinese women, because father and husband had taught her to read. As her knowledge deepened, her life began to change. First she broke her vegetarian vows. Next gambling and card-playing were given up. Then the opium habit, to which she had been a slave for thirteen years, was broken. How? Trusting in God's strength alone. She says: "I knew life and death were in his hands, and if he wanted me to die, nothing could save me. If he wanted me to live I could not die." Following this went cigarette smoking, drinking, cursing and quarreling. The fight against sin still continues, but now against the more subtle evils. "Love your enemies" is the ideal toward which she is now struggling.

As the Chinese have no weeks on their calendars, she had some difficulty keeping track of Sunday. She solved this problem by marking every day, and when she had seven marks she knew it was Sunday, and came to church.

She was baptized at the age of thirty-one, two years after first hearing the Gospel. During these two years her mother continued to make her life miserable by persecution, but she was baptized at a time when her mother was away from home. The first Sunday after her mother's return, she threatened to come to the chapel and curse the church and foreigners. She would have done so, but Mrs. Djou asked the neighbors to keep her at home, which they did.

The following year she was sent to the Methodist Woman's Bible School in Nanking. There she remained for two years. At the beginning of her second year in school she was disowned by her family. This was their last resort in trying to compel her to give up her faith in Christ.

Mrs. Djou ignored the fact that she was disowned, continuing to write to her mother with more love and tenderness than ever. After her return to the work here she continued her loving devotion, until at last her mother began to wonder about the change in the daughter and to question her about it. Her mother is now an outspoken in-

quirer, has lately broken an opium habit of about twenty years' standing, and will be baptized next month, won by her daughter's life.

Mrs. Djou's difficulties are not all solved. She is afraid to go near her husband's people because they have legal power over her and she does not know what they might attempt to do. They refuse to give her her share in her husband's property, ignoring her letters and keeping back money due her; all because they have heard of her faith in Christ.

Mrs. Djou is now thirty-four years old. She is educating her boy and girl in the mission schools in Nanking. She is an able, enthusiastic worker. In the work among the women she has shown great tact, especially in preaching in the homes. The women all respect her, and her own testimony is counting much for the cause of Christ. The rich and poor are both alike to her; all are God's children and all need the Gospel. Much of the success of this year's work is due to Mrs. Djou. We trust in the years to come she may be greatly used by the Master in winning souls for him.—*Miss A. Favors, F. C. M. S., in Woman's Work in the Far East.*

Luchowfu.

Chief Justice White and the Opinions of the Supreme Court.

The new Chief Justice was for many years on the Supreme Bench of Louisiana, and for several years he was in the United States Senate. He was sixty-five years old in November. On March 12 he had been a member of the Supreme Court at Washington for seventeen years. He is large of physique and large of brain and heart—with such talent for the expounding of our Constitution and laws, and such gifts of clear and keen analysis, that he may well help us to keep from losing faith in the value of our most distinctive political institution. For undoubtedly there is nothing so distinctive in our system as the Supreme Court; and the authority we repose in the men who constitute this high tribunal could only be justified by intelligence, wisdom, and character on their part. Happily, the Supreme Court has justified itself through the whole course of our one hun-

dred and twenty years of constitutional experience. The questions it has to answer are fraught with great consequences; and many of them in the past have been decided by a bare majority of one vote in a tribunal of nine. Yet, for working purposes, the country has nearly always accepted in perfect good faith the majority opinion, even when that of the minority might have seemed equally wise; and there has been surprisingly little harsh assault in all our history upon either the good faith or the intelligence of the court.

Justice White himself has delivered minority opinions in some of the greatest cases that have been decided in recent years. He did not agree with his colleagues in the decision that overthrew the income tax some years ago, and his minority opinion in the Northern Securities case seemed to many of us at the time as more convincing than the opinions expressed by the majority. Interpreting a written constitution is by no means an exact, scientific thing about which trained and logical minds must necessarily agree. We have before us a period of great and critical activity on the part of our highest tribunal. We may feel confident in having a bench made up of men of fidelity and conscientious industry, as well as of legal learning and intellectual power. And it will be most reassuring if these nine men can agree in their opinions upon the great cases that are soon to come before them. It is quite possible, however, that they may differ in their views. Again and again Justice White has differed from the majority of his colleagues, and his dissenting opinions have brought every resource of a powerful logician to bear upon the destructive analysis of the prevailing arguments. No outside critics of the courts have been as relentless in assault as have the dissenting judges themselves.—*From "The Progress of the World," in the American Review of Reviews.*

"If you go into temptation unarmed, you will not come out unharmed."

Spirituality is religious magnetism in action. It grips the other man.

YOUNG PEOPLE'S WORK

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

Sabbath-keeping and Business.

PASTOR WILLARD D. BURDICK.

Prayer meeting topic for May 6, 1911.

Daily Readings.

Sunday—God's care (Luke xii, 22-31).

Monday—One Master (Matt. vi, 24-34).

Tuesday—Disobedience (1 Sam. xv, 10-23).

Wednesday—Talents (Matt. xxv, 14-30).

Thursday—Manna (Ex. xvi, 11-31).

Friday—Jesus and the Sabbath (Matt. xii, 1-13).

Sabbath day—Topic: Sabbath-keeping and business (Ex. xx, 8-11; Mark ii, 27, 28; James iv, 17). (Consecration meeting.)

SOME FACTS.

The Bible tells us to be diligent in business. God commanded us to "remember the sabbath day to keep it holy."

Some people say that they can not keep the Sabbath and make a living.

Many have left the Sabbath for the sake of their business interests. Quite a number have remained true to God and his Sabbath, and have managed to get a living.

Many have complained that Seventh-day Baptists do not provide employment for their young people.

Employers are frequently unable to secure enough skilled laborers among our people.

Parents often complain about the inconveniences and losses that their children will have if they keep the Sabbath.

There are now many openings for Sabbath-keepers in Sunday and Sabbath communities, as teachers, physicians, dentists, machinists, stenographers, nurses, farm laborers, etc., etc.

Some people successfully manage their business, and others are managed by their business.

A strict obedience to the laws of God as they relate to the accumulation and distribution of wealth will keep the large majority of people from accumulating great riches.

CHOOSING ONE'S LIFE-WORK.

It is probable that a majority of our boys and men think often of the relation of Sabbath-keeping to business, and often it becomes a serious question. Inasmuch as it relates so closely to our financial and our spiritual interests, every one should give the question calm and careful consideration. Not simply with eyes on the present but looking into the future each should consider the business as it relates to his fellows, to himself and to his God. It is evident that there are many kinds of work at which people can earn a living and remain true to their convictions of right. It is equally true that there are many who are failures in these different lines of work who have made no pretensions to Christian living.

Frequently individuals have found the way so hedged that they were forced to take up a different kind of work, which finally they have found they were naturally better fitted to do, and which has been more remunerative. It must be true that God does not call one to a work that he can not do without breaking one of the commandments.

The most important question to settle about business ventures is not, "Will it pay financially?" but "Is it right morally?"

EMPLOYER AND EMPLOYEE.

Much has been written about the need of giving employment to our own people, and sometimes young people feel hard towards others for not employing them. But it seems to me that the experiences of the last ten years, through public discussions, writings, the work of the employment bureau, and advertisements for help wanted, show us that our people are anxious to secure their help from our own people.

To refresh your minds I will quote from an editorial by the Rev. Lester C. Randolph in the SABBATH RECORDER of February 16, 1903. "But, my dear young friend, there are many Seventh-day Baptist employers who can not get enough capable, reliable Seventh-day Baptist employees. I know one firm, which has a wide reputation for kind and generous treatment to its men, which can find only a small percentage of Seventh-day Baptist men to do its work."

In a paper prepared by Mrs. Mary F. Whitford of Nile for the Boulder Conference, she wrote: "I have learned that in more than one instance positions have been offered to our young people because they were Seventh-day Baptists and that, too, when these same young people have proved themselves entirely unfitted for the places. I have also learned that Seventh-day young people have been hired and given good positions only to desert not alone their employers, but their Sabbath also, and, without warning, accepted work with other firms. . . . I have letters from two different business men in which they state that they are in need of young men, and would gladly employ our own young people, but that they have been unable to find one qualified for the work to be done."

Most of us remember the effort that Manager N. O. Moore made to secure Sabbath help in the RECORDER office. Numerous advertisements have appeared in the RECORDER week after week for physicians, dentists, farm help, blacksmiths, painters, Sanitarium help, etc. Doctor West of Farina advertised for a dentist to succeed him, and although the location is a good one and in a good society he did not receive an answer to the advertisement from a Sabbath-keeper.

PREPARATION FOR BUSINESS.

Young people, fit yourself for your work! Machinery now does the heavier part of our work. Thoroughly trained men and women are in demand to plan the business and direct the machinery. If Seventh-day young people meet the demands of the day, they will find something to do.

The business of many of our people is,—and I hope will continue to be,—farming. I am in hearty sympathy with the thought that farmers need a good education and that they should specialize in agriculture, the raising of stock, and the raising of fruit. Editor Gardiner has well said, "Any study that broadens and deepens the reasoning powers, and quickens mental acumen, thus enabling one to form safer judgments, will be of advantage to the farmer, as certainly as to the teacher or the business man."

Many of our young people who start into business for themselves must begin with

small capital. Good land can not often be secured at low rates now, and to succeed on the farm demands intensive farming, which means preparation for the business. A good illustration of my point is given in the *Youth's Companion* of March 16, 1911, by Prof. L. H. Bailey of the Cornell College of Agriculture. He "visited a farmer in Texas who was making less money on a forty-thousand-acre ranch than a Rhode Island man was making on ten acres"; and Professor Bailey says, "I am convinced that the size of an acre of land varies directly with the size of the man who manages it: the larger the man, the larger the acre."

Then, too, the Sabbath-keeper should remember that a good name is always an aid in business; that quickness of perception, good judgment, interest in the work, and application and honest effort are sure to be rewarded.

I will close these notes by quoting from an inspiring address by Phillips Brooks on "The Christian Business Man." "Is it possible for a man to be engaged in the activities of our modern life and yet to be a Christian? . . . I do know that upon Christian merchants and Christian brokers and Christian lawyers and Christian men in business today there rests an awful and beautiful responsibility: to prove, if you can prove it, that these things are capable of being made divine, to prove that a man can do the work that you have been doing this morning and will do this afternoon, and yet shall love his God and his fellow man as himself. If he can not, if he can not, what business have you to be doing them? If he can, what business have you to be doing them so poorly, so carnally, so unspiritually, that men look on them and shake their heads with doubt? It belongs to Christ in men first to prove that man may be a Christian and yet do business; and, in the second place, to show how a man, as he becomes a greater Christian, shall purify and lift the business that he does, and make it the worthy occupation of the Son of God."

SUGGESTIONS TO LEADERS.

Arrange for an informal discussion of the subject. Give out three or four subjects for short talks on such subjects as these: Attractive kinds of business for Sab-

bath-keepers. Examples of successful Seventh-day Baptist business men. The influence of Sabbath-keepers who are successful in business. Helpful conversation before children about Sabbath-keeping and business. How can employers who need help be brought into communication with those who are willing to work?

SOME GOOD ARTICLES TO REFER TO.

The discussions in the SABBATH RECORDER of 1903, in *Young People's Work*, pages 106, 154, 362, 394, etc. Also the article, "The Endeavorer in Business," by A. E. Webster, page 266, and "Duties of the Seventh-day Baptist Employer and Employee to Each Other," by Prof. A. B. Kenyon, page 489.

"The Christian Spirit in Business," Prof. A. B. West, SABBATH RECORDER, 1908, page 395.

"Business Initiative," Mary F. Whitford, RECORDER, 1908, p. 407.

"Why Some of Our Young People Leave the Sabbath," Dr. H. L. Hulett, RECORDER, 1910, p. 523.

"The Opportunities and Responsibilities of a Christian Business Man," Geo. R. Boss, RECORDER, 1910, p. 585.

Atlantic City, July, 1911.

Last week an editorial note brought to your attention the great Christian Endeavor convention to be held at Atlantic City next July. A letter this week from Pastor Burdick of Alfred, our trustee of the United Society, informs me that we have been invited to hold a denominational rally one afternoon at this convention. We will have a place provided for the meeting, but we furnish our own program. Plans are on foot now to arrange for it and a program is being prepared. We hope to have a message concerning this matter from Mr. Burdick for publication at an early date. Keep your eyes open for it, and all within reasonable distance plan to attend.

Larger Opportunities.

BERTHA MAE WHITFORD.

Young People's Hour, semi-annual meeting, Western Association, Nile, N. Y.

Today, March 25, 1911, is one day of the great twentieth century. What are we doing? Do we fully realize the larger

opportunities which lie before us? I doubt that we do; and yet there lie before each more opportunities than were ever given to young people before, of which I can mention only a few.

Look at our fine schools. Do we appreciate them? Only a few years ago our college at Alfred was one with the academy, while the equipment was deficient in many respects. Today we have Alfred University with its many departments and fine equipment. What an opportunity lies before us here.

I believe it to be the duty of all young people to secure as thorough an education as their circumstances will permit. Those who do should take Christ with them to class-room, field and playground. How much better our schools would be. Think of the many who would be helped by you if you would.

The Y. W. C. A. and the Y. M. C. A. are doing an untold amount of good, and through them we may reach many who never attend our Endeavor meetings. Especially let us join in their work when we can not be connected in active work in our own society.

It is sad to see some of our bright members drifting away from the Sabbath. Why is it? They are losing opportunities to give the Sabbath truth to many who know not of it.

If we wish to have strong, healthy bodies we must exercise, for if we do not we become weak. It is just the same with our Endeavor work. We must work or soon lose interest, and some one else is in our place.

Think of the fields in China, Africa, Holland and in the different parts of the homeland, which are now so eager for the gospel truth and are asking us to give it. Where are the ones to go? Why are not more in readiness? Sooner or later helpers must come from our ranks. Let each do his or her part so that when the summons comes to us there will be those ready to answer the call. May we not then, like the foolish virgins, try to buy the oil of faith and experience when it is too late.

Not all of us, however, will have the splendid opportunities of college life or mission field. Some must live quiet lives of sacrifice and toil. But let us not forget

that before each lies an unseen work, mapped out by an unseen hand.

If we look for opportunities to work for Christ, we shall surely find them in whatever sphere of life we live. These are one form of talents. Some have great ones, some have small; yet each has his share in the great work for the betterment of mankind.

Alfred Station, N. Y.

Milton College News.

J. V. E.

Milton College is now at its busiest. We have but recently given a very successful contest among the academic students. The contestants showed hard work and considerable ability, each one conferring on himself and on his school no small amount of credit. Mr. Paul Kelly and Miss Ivaline Kellogg were the fortunate firsts. This is to be followed, April 20, by an oratorical contest, in which the upper classmen of the college will participate. As several very able speakers will enter, we are looking forward to this date with much interest.

Under the able directorship of Miss Alberta Crandall, the commencement music is well under way and it is certain an unusual musical treat awaits us.

The raw material of the college is being carefully examined and sorted for the annual Shakespearian play. "The Taming of the Shrew" will be given this year.

The Y. M. C. A. and the Y. W. C. A. gave a very pleasant social to the college students Wednesday evening, April 5. "Stunts" were given by each class and by the alumni, which kept the audience in a continual state of laughter; but the notable part of the evening was the good fellowship which exists among the students.

We rightly feel proud at Milton of our new auditorium-gymnasium. Its structure affords not only one of the best basketball floors in the State, but also a room large enough to seat the largest audiences that gather in Milton. The neat appearance of the building on the inside is, to a large extent, due to the light-gray bricks which form the inner wall, while its pebble-dashed exterior walls and pilasters nestle on the grassy hillside slope with all the fitness

of art, thereby adding much to the appearance of the campus.

The short test that has been given the gymnasium shows its great value in the success of athletics, and at the same time we have a spacious electric-lighted, well-ventilated auditorium in which to receive our guests during Commencement.

News Notes.

INDEPENDENCE, N. Y.—The Ladies' Aid society recently contributed \$8.65 to fix parsonage.—The literary meeting, Sabbath night, of the Christian Endeavor society was very interesting.—Pastor Crofoot and wife attended the semi-annual meeting, and ordination of the pastor at Nile. In his absence Rev. Mr. Baker of Whitesville, pastor of the M. E. church, gave us a very fine sermon.

BROOKFIELD, N. Y.—The Barnabas Club gave a pancake supper and social early in March, which was much appreciated (seemingly) by those who attended. Supper was prepared and served by the men. This club is doing outpost work in near-by schoolhouses, it being the plan for different members to conduct the services.—The Ladies' Aid society conducted the prayer meeting, March 10, presenting a missionary program which they had carried out in one of their own recent meetings. It was a good meeting, the material presented being of high grade and well handled.—In the pastor's absence, Sabbath, March 25, the Christian Endeavor society had charge of the morning service, carrying out a missionary program with the regular subject for that day: Home Missions, the Northwest. Both these programs were in harmony with the month's program which had Missions for its general theme, every prayer meeting and the sermon on the third Sabbath having some topic on this subject for consideration.

LOST CREEK, W. VA.—Roads are in such bad condition our church attendance is very light. The special temperance speaker found but three in attendance, one Sabbath, owing to condition of roads. The ladies' ten-cent supper was patronized by about twenty.

GENTRY, ARK.—Pastor Davis recently gave us an interesting account of his trip into Oklahoma. Many are of the opinion that more can be done in promulgating Sabbath truth by visiting and encouraging lone Sabbath-keepers than in any other way.—Four active members were received into the Endeavor society not long ago. All but three of our members were present at the regular meeting.—The album-quilt fund is increasing slowly.

RIVERSIDE, CAL.—The Juniors held a social presenting post-card views on a "projector." Among the views were several from China, explained by Mr. H. Eugene Davis. A collection was taken with which to purchase song-books. The Juniors also held a picnic on Mt. Pachappa, a short prayer meeting following the lunch.—The Men's Club and the various class organizations have held their regular monthly business and social meetings, and the Dorcas Society held a pie social. Partners for supper were chosen by matching the names of churches and their pastors, the ladies representing the churches, and the men the pastors.—The pastor has been away on three trips in the interest of county Bible-school work. While in Los Angeles he preached at the Seventh-day Baptist church there. He has also preached in the Grace M. E. church of Riverside, and has spoken at the Sunday afternoon men's meeting at the Y. M. C. A.—We are enjoying having Mr. and Mrs. H. Eugene Davis among us. It has not seemed best for Mr. Davis to do much public speaking, but the few informal talks he has given have aroused much interest, and we are eager to know more of their splendid work in Lieu-oo. Mr. Davis is to give the missionary address at the county Christian Endeavor convention which meets in Riverside, April 6, 7.—After nearly a year's residence in Riverside, Mr. Ira Goff and family have returned to Cosmos, Okla. We regret their going from us, but bid them Godspeed in the work they are to take up elsewhere.

A Bird's Curiosity.

Professor Guy A. Bailey, a member of the faculty of the Geneseo State Normal School, relates a little incident which might be doubted were it not for the fact that

he has the proof to show for the story. Mr. Bailey was on Temple Hill with his camera attempting to get a picture of a horned lark. The lark evidently thought that Mr. Bailey was providing it with a bird house, as it hopped on to the camera, back into the trees, and then back on the camera again.

The bird repeated this performance several times, refusing to remain in the tree long enough to be snapped. Finally Mr. Bailey left the camera where he had located it, went and got another camera, and when he returned he secured a splendid picture of the bird perched on camera No. 1. Curiosity got the best of the bird, and the result was a novel picture.—*Rochester Herald.*

A Short Sermon on Love.

The following beautiful sentiments are translated from the French:

"You have only a day to spend here on earth; act in such a manner that you may spend it in peace.

"If you can not bear with your brother, how will he bear with you?

"Peace is the fruit of love; for, in order to live in peace, we must bear with a great many things.

"None is perfect; each has his failings, each hangs upon the other, and love alone renders that weight light.

"It is written of the Son of Mary, that 'having loved his own which were in the world, he loved them unto the end.'

"For that reason, love your brother, who is in the world, and love him unto the end.

"Love is indefatigable; it never grows weary. Love is inexhaustible; it lives and is born anew in the living, and the more it pours itself out the fuller its fountain.

"Whosoever loves himself better than he loves his brother, is not worthy of Christ, who died for his brothers. Have you given away everything you possess? Go and give up your life also if needed!

"The wicked man loves not, he covets; he hungers and thirsts for everything; his eyes, like unto the eye of a serpent, fascinate and allure, but only to devour.

"Love rests at the bottom of every pure soul, like a drop of dew in the calyx of a flower. O, if you knew what it is to love!"—*The Living Church.*

CHILDREN'S PAGE

The Missionary Chickens.

—ALICE ANNETTE LARKIN.

Florence stopped in astonishment. There, in a dark corner of the old red barn, was Speckle, mother's long-lost hen, and behind her, yes, there were three downy little chickens. And Speckle was strutting proudly along and calling, "Cluck! Cluck! Cluck!" to her small brood. Florence waited to hear no more. Back to the house she ran as fast as she could go.

"Oh, Mamma Prescott!" she called. "What ever do you s'pose I've found? Why, it's old Speckle and three of the cunningest, downiest, little chickens you ever saw. Let's go out and see them quick."

Mamma Prescott was very willing to go for she had wondered and wondered what had become of Speckle. Now the mystery was solved.

"Florence," she said, suddenly, as they watched the little flock of chickens following their proud mother back and forth in the old red barn, "I'll tell you what I'll do. If you will take care of Speckle and her little family all yourself, you may have them for your own. Then you will have a way of earning your missionary money after all, for they will surely be large enough to sell by October. You seem to have found them just at the right time."

"Oh, Mamma Prescott!" Florence cried gratefully, "you're the generousest mother there ever was. Course I'll take care of every one of them."

So it was decided that they should be kept in a little coop by themselves in the old red barn. And Florence, true to her promise, took good care of the downy little brood. She was much happier than she had been for three whole weeks.

Just that long ago Doctor Carter, a young lady missionary from China, had come to the little village where Florence and her parents lived, and had been telling a great deal about her work with the little Chinese boys and girls and asking help to carry on this wonderful work. The children were especially interested, and

Miss Eldred, Florence's teacher, had suggested that each little girl and boy try to earn one whole dollar for Doctor Carter before she returned to China early in October.

This seemed like a lot of money to raise and Florence went home to mother quite discouraged. For her father was sick and mother was bravely trying to run the little farm until he should be well once more. So Florence didn't see how she could ever earn one whole dollar all by herself. And mother hadn't been able to see either. But now they need not worry about it any more for Speckle had solved the big problem. And how those downy chicks grew! Mother said that they would soon be eating their heads off. And Speckle, piloting them up and down the meadow, cried, "Cluck! Cluck!" as if she was trying to say:

"Cluck! Cluck! Cluck!
Good luck to all, good luck;
We surely are trying to do our best
For the Chinese children as well as the rest;
Cluck! Cluck! Cluck!"

But one morning after Speckle had left her children to take care of themselves because she thought they were almost grown up, when Florence went to old Mrs. Slocum on an errand for mother, she found the little old lady sick in bed, and Doctor Jones anxiously measuring out doses of medicine.

"She needs nourishing food more than anything else," he was saying to himself as much as to anybody.

But Florence heard and thought about it all the way home.

"Mamma, what kind of food is nourishing food?" she asked the first thing when she had opened the kitchen door.

"Why, chicken broth, and chicken, and custard and so forth," mother wonderingly answered, as she took a tin of ginger cookies from the oven.

So Florence went on to tell about Mrs. Slocum and what Doctor Jones had said. And the result of it all was that the little old lady feasted on chicken broth and dainty morsels of chicken for the next two days.

And in the chicken-coop in the old red barn only two plump young roosters strutted back and forth as if to say:

"Don't fret, little girl, there's nothing to fear,
For we are both waiting right here, right here;

You have been very kind and we won't forget. The money for China you'll surely have yet."

And Florence did not worry. But one day, the very next week, she saw little Henry Spencer going by the house on his crutches. Henry had always been a cripple, but he was a cheerful little fellow in spite of his misfortune. But today big tears were chasing each other down his face as he hobbled along. Florence rushed out to see what the matter was. And she soon learned that some one had broken into his hen-house and stolen his two choice Wyandotte roosters that he was planning to send to the county fair. And he had no money to buy more with. His little story ended with a sob.

Florence thought and thought as she went back to the house.

"I'll just have to do it," she finally said aloud. "Maybe old Speckle will bring me some more some day. I s'pect I'll be 'shamed to go to class without any money for all those little Chinese girls, though. I can't help it just the same."

And what she had been thinking about might have been learned the next day if you had visited little Henry Spencer's hen-house; for there, perched high on a roost and appearing to be very much at home, were two plump young roosters. The chicken-coop in the old red barn was empty. And Henry's surprise and happiness were enough to make up for Florence's disappointment.

But this is not the end of my story. In some way or other, Elder Crowell, the young pastor, heard about the missionary chickens, and what had become of them, and then what do you suppose he did? Well, he went to church the very next week, which was the time for Doctor Carter to be there, and told the whole story from beginning to end, only he didn't tell anybody's name. And then, when he had finished, he asked the ushers to take the offerings for the little children in China, and my! there were dollars and dollars and dollars more than anybody had ever dreamed of there being. For some people, who had taken no interest in China before, felt ashamed to think that a little girl should be willing to do so much more than they were. The offering proved to be the largest ever taken in the Mount Pleasant Bap-

tist church, and Doctor Carter, with happy tears in her eyes, thanked the kind people who had done so much for her little Chinese boys and girls. Then, in closing, she said:

"Little deeds of kindness done from day to day,
Help to cheer and brighten many a lonely way;
Every little sacrifice, so we're often told,
Will increase and multiply many a hundred fold."

Ashaway, R. I.

—*The Standard.*

Pockets.

Pockets are fine
For marbles and twine,
For knives and rubber bands;
So stuff them tight
From morning till night
With anything else but hands!

—*Alden Arthur Knipe.*

Lost Accomplishments.

There are women who look back regretfully on lost accomplishments and waning powers. They have dropped into the whirl of housekeeping, have been caught and held and have done nothing else. Others there are with as much to do, as many children to care for and with means as small, who have resolutely raised a barrier against the waste of their mental powers and have continued to take in new ideas.

I can think of the wife of a minister who taught her boys Latin and prepared them for college over the mending basket and the kneading board. I remember a woman who amid varying fortunes, including a battle with real poverty, never intermitted her piano practice. She is beyond sixty today, and her playing is up to date, so that she can still not only find delight in it herself, but is able to add much pleasure to a social evening, and at any time can aid at a concert, if required. Were it necessary she could teach as thoroughly and successfully as the youngest recruit in the ranks. Do not permit moth and rust to invade the field of your life, dear sister woman. If you have already done so, change the situation at once.—*The Christian Herald.*

"We have no right to waste money; it does not belong to us; it belongs to God. Character is developed more than we think in the use of money."

MARRIAGES

GARD-VAN HORN.—At Billings, Mont., April 4, 1911, by the Rev. B. Z. McCullough, Mr. Lee E. Gard of Billings, Mont., and Miss Casandra Van Horn, of Boulder, Colo.

BURDICK-SMITH.—In DeRuyter, N. Y., at the parsonage, March 29, 1911, by the pastor, L. A. Wing, Mr. Carroll R. Burdick and Miss Isabel C. Smith, both of DeRuyter.

DEATHS

CLARKE.—In Clarke's Falls, Conn., March 19, 1911, Mrs. Martha N. (Witter) Clarke, wife of Alfred M. Clarke, aged 66 years and 16 days.

Mrs. Clarke was sick less than one week. The tender and faithful care of her family, the attending physicians and nurse could not arrest the fatal stroke of the dreaded "pneumonia." Mrs. Clarke was a true wife, a tender mother and painstaking home-maker. For many years she was member of the Second Hopkinton (R. I.) Church, to which she was ever true. A worthy woman has gone to her eternal reward. A husband, three children, one sister and many other relatives and friends are left to mourn the loss of a genuine woman.

The funeral was largely attended, the pastor officiating. The floral offerings were beautiful and abundant.

L. F. R.

MCCARLEY.—In Los Angeles, Cal., April 4, 1911, Mr. James K. P. McCarley, in the sixty-second year of his age.

He was born in Georgia, where he lived until thirty-five years of age, when he moved to Cullman, in Cullman County, Ala., and in 1904 he came to Los Angeles. He was twice married, and leaves eight children,—three sons and five daughters,—all by the first marriage. The wife of the second marriage and his children tenderly cared for him in his last sickness, and with a large circle of friends mourn his departure.

In youth he gave his heart to Christ and united with the Missionary Baptist Church, in which he was chosen deacon. While living in Alabama he embraced the Sabbath and changed his membership to the Seventh-day Baptist Church of Attalla. He with his wife were constituent members of the Seventh-day Baptist Church of Los Angeles, and he was one of the trustees and had recently accepted the office of senior deacon of that body.

A sweet-spirited Christian, full of charity toward all men, but loyal to every conviction of truth and duty, he will be greatly missed as widely as he was known. His going is a serious loss to our little church.

L. A. P.

LEE.—Rev. Seth Inman Lee was born in Chenango Co., N. Y., 1831 and died at Fouke, Ark., April 3, 1911.

A wife and four sons mourn the loss of husband and father.
L. S. D.
(An extended biography will be sent later.)

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SABBATH SCHOOL

LESSON V.—APRIL 29, 1911.

GOD'S PITY FOR THE HEATHEN.

Jonah iii, 1—iv, 11.

Golden Text.—"Go ye therefore, and teach all nations." Matt. xxviii, 19.

DAILY READINGS.

First-day, Isa. xi, 1-16.

Second-day, Isa. lx, 1-22.

Third-day, Isa. lxvi, 10-24.

Fourth-day, Jonah i, 1-16.

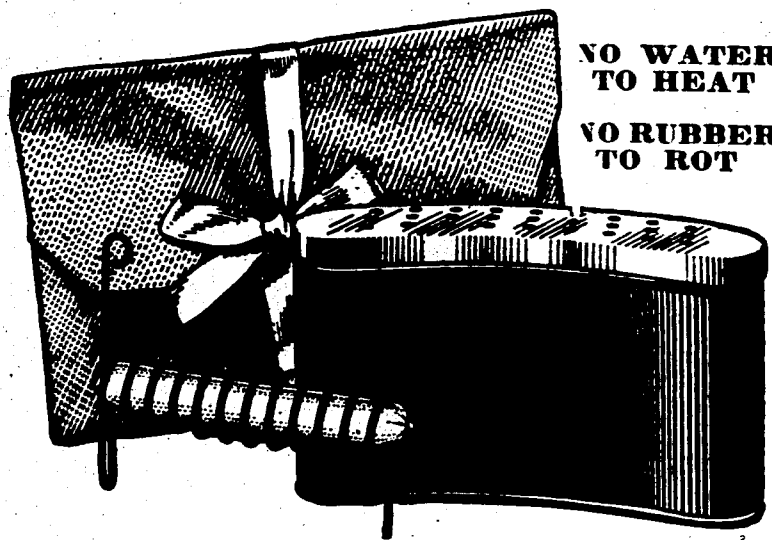
Fifth-day, Jonah i, 17—ii, 10.

Sixth-day, Jonah iii, 1-10.

Sabbath-day, Jonah iv, 1-11.

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

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

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

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

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

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

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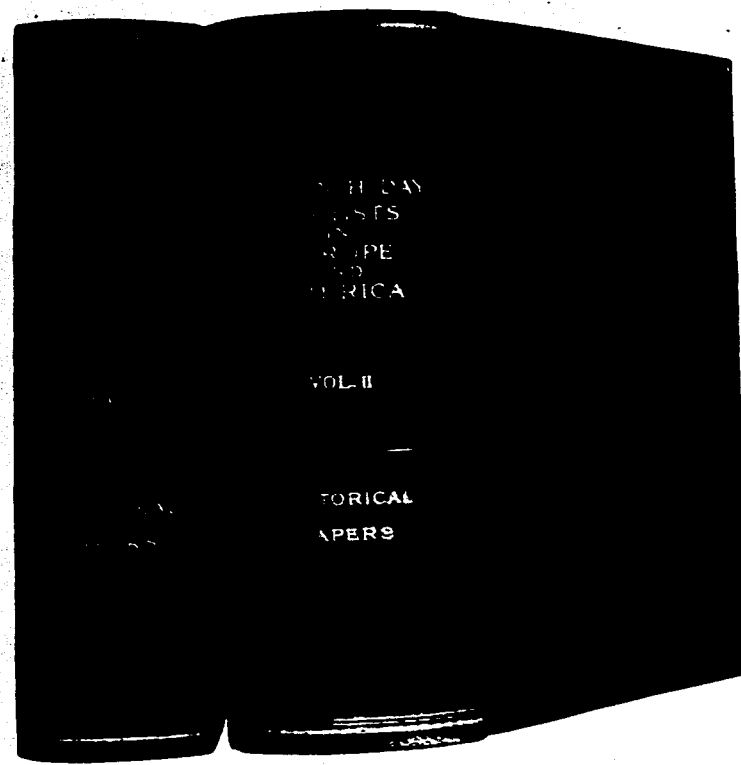
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The Sabbath Recorder

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