

The Sabbath Recorder

While Jesus does not give answers to many problems that press for solution upon the modern mind, he does, nevertheless, speak of those things that still constitute the great interests and minister to the supreme needs of modern life. If the scholar of the twentieth century may not go to him to solve problems of nature and history, he does still need to learn from him the spirit that should actuate him in his work and determine his attitude to his fellows. Too often the halls of learning resound with acrimonious debates, with selfish claims of priority of discovery, and with bitter charges of dishonest methods. Too often we find men pursuing the world's myteries with irreverent feet, bent on gain or fame, with little thought of the good of men or the praise of God. The world of scholarship has not outgrown the need to sit at Jesus' feet and learn the lessons of unselfish devotion to truth, of humility, and of love.

—Elbert Russell.

— CONTENTS —

EDITORIAL—What Should the Church Do for the Student? Don't Break the Circuit; \$2,000,000 for Superannuated Ministers; "The Better Boulder Ticket"	545-547	25-28	557
EDITORIAL NEWS NOTES—Roosevelt and the Presidency; President Taft's Reply to Governor Stone; Affairs in Different States; The Income Tax Amendment; The End of the Old Astor Library; Liberty for All Creeds; Hopeful of Peace	548	MISSIONS—Quarterly Report; Missionary Board Meeting; Treasurer's Report	558
Tract Society—Meeting of Board of Directors	549	No Convocation This Year	560
SABBATH REFORM—Testimony From the Other Side; "The Church and Sunday;" "Fetched" From Whom?	550	WOMAN'S WORK—An Old Hymn (poetry); From Private Correspondence of Mrs. Lucy Carpenter	561-564
The Growth of the English Bible	551-557	YOUNG PEOPLE'S WORK—Making Pledges; Christ in the Home; Salem College Notes	565-568
Eastern Association, Berlin, N. Y., May		CHILDREN'S PAGE—The Happy Little Twins	569
		DENOMINATIONAL NEWS—William C. Hubbard at Alfred	571
		HOME NEWS	572
		DEATHS	573
		SABBATH SCHOOL	576

A Historical Work of Untold Value to Seventh-day Baptists and Others.

SEVENTH DAY BAPTISTS IN EUROPE AND AMERICA

A series of historical papers written in commemoration of the one hundredth anniversary of the organization of the Seventh-day Baptist General Conference.

COMMENTS BY SUBSCRIBERS.

"By far the most complete and exhaustive history of Seventh-day Baptists that has ever been published."

"It will be nothing less than a misfortune if a Seventh-day Baptist home must go unsupplied with this adequate and attractive source of information."

"A work of which we may justly be proud. . . . The mechanical work is of the highest order."

"I thought I was going to give one dollar for a paper-bound volume of about 400 pages, and here I have two large, well bound, beautiful, valuable books for \$3.00."

"A work of inestimable importance."

"The possession and reading of these books would do very much towards preserving and increasing our devotion to the faith of our fathers."

"Portraits of more than 200 men and women who have been prominent in Seventh-day Baptist history, . . . several of rare value."

"Few denominations, if any, have had so exhaustive a history written of themselves."

"Really encyclopedic in its scope."

"A monumental work, . . . marks an important epoch."

"Will be the reference book of S. D. B. history for the next hundred years."

"Exceeds our expectations in every way."

"Hundred fold more valuable than if only the original plan had been worked out."

"Pictures worth more than the price of the two volumes."

Sample pages sent on application. Prices: bound in cloth, \$3.00 per set; half morocco, \$5.00; not prepaid. Send orders to

AMERICAN SABBATH TRACT SOCIETY, Plainfield, New Jersey

SPIRITUAL SABBATHISM

By the late ABRAM HERBERT LEWIS, D. D., LL. D.

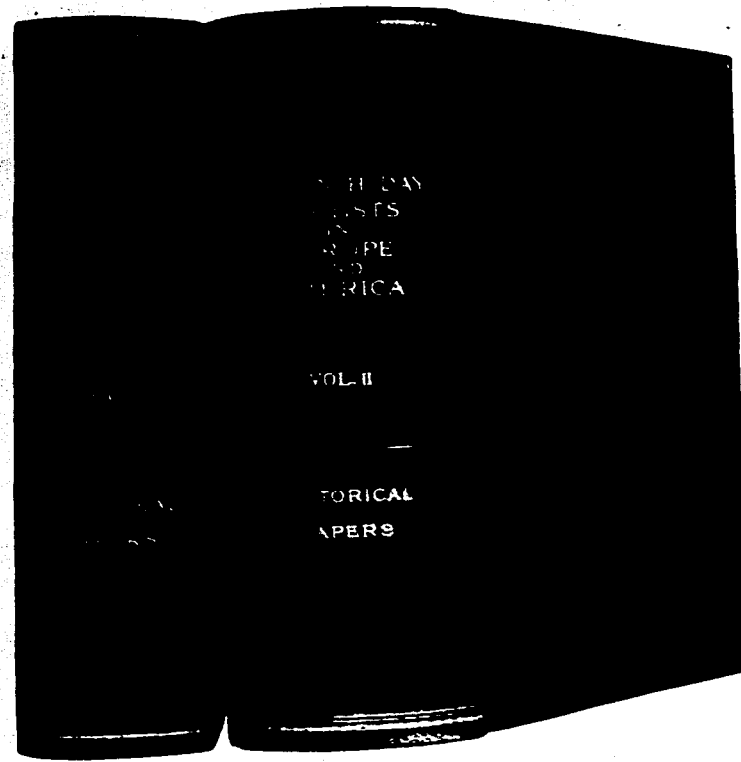
This is Doctor Lewis' last and most important book, written during the last two years of his life and revised after his death by his son, Prof. E. H. Lewis, of the Lewis Institute, Chicago.

The author says in his preface: "Three great crises in the Sabbath question have appeared in history. . . . A fourth crisis is at hand. The key to the present situation is a spiritual key. The coming epoch is to be met on higher ground than was occupied at any time in the past history of Christianity. It demands an upward step so important that it must be called revolutionary as well as evolutionary. The entire Sabbath question calls for a new spiritual basis—new in comparison with positions hitherto taken by Christians. . . . All questions which are at bottom spiritual are important. One of these is the question of Sabbath observance. Spiritually apprehended, Sabbathism becomes of timely, vital, practical significance to the twentieth century. . . . The question of Sabbath reform becomes a large question . . . whether time is merely a metaphysical puzzle, or whether men can transcend time by consecrating it, and live in the eternal while yet in time."

The book is 6 x 8½ inches in size, 1½ inches thick, pages xvi+224; printed on highest quality antique paper, bound in dark green cloth, gold top, back stamped in gold; photogravure frontispiece of the author.

Price \$1.50 postpaid. Send orders to

AMERICAN SABBATH TRACT SOCIETY, Plainfield, New Jersey



Alfred University

ALFRED, N. Y. Founded 1836

Second Semester begins Jan. 31, 1911.

FOR PARTICULARS ADDRESS

Boothe Colwell Davis, Ph. D., D. D., Pres.

ALFRED GEORGE M. ELLIS, M. S., Principal.
ACADEMY.

First Semester begins Sept. 5, 1911.

Milton College

Year 1910-11. First Semester opens Sept. 15, 1910.

A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.

Entrance requirements and required college studies identical with those of the University of Wisconsin. Many elective courses. Special advantages for the study of the English language and literature, Germanic and Romance languages. Thorough courses in all sciences.

The Academy of Milton College is an excellent preparatory school for the College or for the University.

The School of Music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture.

Club boarding, \$1.75 per week; boarding in private families, \$3 to \$4 per week, including room rent and use of furniture.

For further information address the

Rev. W. C. Daland, D. D., President

Milton, Rock County, Wis.

Salem College

SALEM
West Virginia

SPRING TERM BEGINS TUESDAY, MARCH 22, 1911.

Salem College offers six courses of study—three leading to diplomas, the college preparatory, normal and music; three leading to college degrees, the arts, science and philosophy.

The aim of the college is:

Thoroughness in all work.

Graduates who can "make good."

Soul culture as well as body and mind.

A helpful spirit.

Christian character.

For catalogue and other information, address
REV. C. B. CLARK, M. A., Ped. D., President.

The Houke School

Opens October 17, 1910.

Has nine months' continuous work.

Four competent teachers will devote their entire time to the school.

Nice chance to get your little ones under superior kindergarten training.

Special advantages for young people to pay their way in school. Can get the equivalent of an Alfred or Milton Academic course for the mere effort.

Or can secure a thorough training for public school teaching in the same way.

Address **REV. G. H. FITZ RANDOLPH**, Little Genesee, N. Y.

American Sabbath Tract Society

EXECUTIVE BOARD.

President—Stephen Babcock, 48 Livingston Ave., Yonkers, N. Y.

Recording Secretary—A. L. Titsworth, Plainfield, N. J.

Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Treasurer—F. J. Hubbard, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

TERMS.

Single copies per year60 cents

Ten copies, or upwards, per copy50 cents

Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price, 25 cents a copy per year; 7 cents a quarter.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

A JUNIOR QUARTERLY FOR SEVENTH-DAY BAPTIST SABBATH SCHOOLS.

A quarterly, containing carefully prepared helps on the International Lessons, for Juniors. Conducted by the Sabbath School Board of the Seventh-day Baptist General Conference.

Price, 15 cents per year; 5 cents per quarter. Send subscriptions to the American Sabbath Tract Society, Plainfield, N. J.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

President—Wm. L. Clarke, Westerly, R. I.

Recording Secretary—A. S. Babcock, Rockville, R. I.

Treasurer—S. H. Davis, Westerly, R. I.

Corresponding Secretary—Rev. E. B. Saunders, Ashaway, R. I.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

President—Rev. W. C. Whitford, Alfred, N. Y.

Corresponding Secretary—Rev. Arthur E. Main, Alfred, N. Y.

Recording Secretary—Prof. Wayland D. Wilcox, Alfred, N. Y.

Treasurer—Prof. Paul E. Titsworth, Alfred, N. Y.

The regular meetings of the Board are held in February, May, August and November, at the call of the President.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session will be held at Westerly, R. I., Aug. 23-28, 1911.

President—Rev. Samuel H. Davis, Westerly, R. I.

Recording Secretary—Albert S. Babcock, Rockville, R. I.

Corresponding Secretary—Rev. T. J. Van Horn, Albion, Wis.

Treasurer—Rev. W. C. Whitford, Alfred, N. Y.

Executive Committee—Three years, Rev. W. L. Burdick, Ashaway, R. I.; Ira B. Crandall, Westerly, R. I.

Two years, L. D. Lowther, Salem, W. Va.; Rev. L. D. Seager, Blandville, W. Va. One year, Prof. Alfred E. Whitford, Milton, Wis.; Dr. Geo. E. Crosley, Milton, Wis.

BOARD OF SYSTEMATIC FINANCE.

Three years, Rev. L. A. Platts, South Pasadena, Cal.; O. S. Rogers, Plainfield, N. J.; Grant W. Davis, Adams Center, N. Y.

Two years, Dr. G. W. Post, Chicago, Ill.; Stephen Babcock, Yonkers, N. Y.

Rev. A. E. Main, Alfred, N. Y. One year, Dr. A. S. Maxson, Milton Junction, Wis.; C. B. Hull, Milton, Wis.; Rev. E. A. Witter, Adams Center, N. Y.

Pledge cards and envelopes will be furnished free, carriage prepaid, on application to Dr. A. S. Maxson, Milton Junction, Wis.

The Sabbath Recorder

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

VOL. 70, NO. 18.

PLAINFIELD, N. J., MAY 1, 1911.

WHOLE NO. 3452.

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

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

TERMS OF SUBSCRIPTION.

Per year \$2.00

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

All communications, whether on business or for publication, should be addressed to the **SABBATH RECORDER**, Plainfield, N. J.

EDITORIAL

What Should the Church Do for the Student?

With the growing tendency to exclude religious teaching from public schools, and with the state dominating as never before all higher education, drawing to the universities tens of thousands of our brightest young men and women just in the molding and transforming period of their lives, the question at the head of this article becomes a vital one.

The church stands for religious education, but the state can not furnish this. The church also believes in secular education for the Christian community, without which the world could not advance in civilization. The two should go hand in hand in the work of developing character. This can be done in denominational schools, where the student is properly pastored. But only a small proportion of America's students will attend these schools. It is estimated that sixty-five thousand are now seeking education in state universities.

One college president has said of them, "They are like so many thousand locomotives with steam up and ready for a start." If this is so, the all-important questions should be: Upon what track do they stand? Do safe hands hold the throttle-valve? Which way are they headed? Each student is to become a power either for good or for evil. The next four or six years will settle the question as to his attitude toward the church and Christianity. Every

young man is also tremendously in earnest. Moreover, he comes into an atmosphere almost unknown to him before, the tendency of which is to magnify the intellectual at the expense of the spiritual or religious nature. The spirit of criticism and questioning is in the air, and special care is needed to enable one to hold on to the faith life, which has hitherto been fostered by the influences of the home and the church. The danger is all the greater because so many university students upon leaving home become practically pastorless and churchless.

With these essential helps to true living wanting, there is likely to grow a great chasm between the student's past religious life and the religion of his future. His own ambitions, the powerful influences of student friends, the absence of his former spiritual advisers, the all-pervasive critical atmosphere of college life—these conspire to make him break with his former church life; and when school-days are over, if he is to be good for anything to the church, he must make special effort to learn anew of her evangelical work, and how to enter again into the spirit of devout, faith-inspired service for the spiritual uplifting of his fellow men.

In view of these things the church can not afford to leave the great student-body practically unchurched and unpastored during the critical years of university life. Religious organizations among students can do much toward making them like brothers and sisters, but even then, without the church and the pastor, they are too much like brothers and sisters without father and mother.

Some denominations are giving this question close attention, and some are even establishing churches in university towns for the special care of their students. Every church and every Christian family has duties to perform looking toward the spiritual upbuilding of the students they send to college. They should do what they can to secure the proper moral influences for the

boys and girls who are preparing for life's great work, and upon whom the responsibilities of church and state must soon rest. They should do all they can to pastor their own students.

Our own people are blessed with schools situated in towns where the church is regarded as the main thing; but not so with great university towns. If churches of the future are to be strong, they must see to it that the thousands who graduate from universities and colleges and settle for business and professional life within their borders are kept strong, and true to the Christian faith while in school. It would be suicidal for the church to remain indifferent to this great question until the army of young men emerge from the universities with spiritual life neglected, with faith eclipsed and with little or no sympathy for the church. We can not afford to allow even a minority of the young men now in schools to go astray in matters of faith; for even though there should be but few such, each one would poison some other. Worldliness and skepticism are like weeds in a garden: they thrive in rich soil and they multiply fast. Therefore the fewer we have to sow such seed, the better will the harvest be.

In answer to the question at the head of this article, the church must not leave unpastored and untaught in spiritual things the host of young people in the great schools and universities. It must devise plans to keep them enlisted in church work, and to extend to them the warm sympathies of true church life. The church should extend its work of religious training and spiritual culture, in the Christ-spirit, to those who leave it for university life. Let church and school work hand in hand, and all will be well.

Don't Break the Circuit.

Now and then we see an electric burner that gives no light. The other day a friend, trying to point out a certain thing, referred to it as being near the "light that does not shine." The lamp that gives no light while others are shining is always conspicuous. It is out of harmony with the others, and so suggestive of something wrong somewhere! On the other hand, when all the lamps are lighted, when each

one does its full share of light-shining, the unity of effort is seen to be complete, and we know the connections are right. Thus the entire house is well lighted and all who enter are blessed. If one lamp is broken, if the circuit is cut so it receives no current from the great dynamo, so much is lost from the light of the room, and one lamp is dead. It mars the effect and stands as a reproach among the lamps.

Seventh-day Baptists are the light-shiners of Sabbath truth for God. It is a great and glorious mission. Every one should be proud that he is considered worthy to be a light to the world in so important a matter, and he should see to it that his lamp is trimmed and the circuit with the great Source of light complete. This is no time for broken lamps, turned-off currents or spoiled mantles! The world needs bright, clear light-shining. It needs it upon the Sabbath truth as never before, and God calls upon us to hold up the true light.

\$2,000,000 for Superannuated Ministers.

The national board of conference of the Methodist Episcopal Church, convened in Chicago, decided to raise \$2,000,000 for the support of superannuated ministers in that denomination. \$1,000,000 of this money is to be paid to worn-out ministers and widows and orphans of ministers during the next year. The other million is to be invested for future use and will stand as a permanent fund for the assistance of those who may be in need.

This is indeed a worthy move. The Presbyterian Church is also securing a great fund for this purpose. They evidently think the world has seen enough of the class of Christians who love the message but starve the messenger; who live in comfortable homes and grow rich, while those who, for years, have ministered unto them in spiritual things wander as pilgrims on the earth, without a roof they can call their own, often dying in deep poverty. The day is coming when God's servants who have given up all efforts to acquire wealth, and who have consecrated their entire lives to the work of the ministry for a mere pittance, will be better cared for in their declining years. May the day be hastened!

We too must wake up as a people. While we do not have use for so great a fund for this purpose as other denominations, still we do sorely need from \$10,000 to \$20,000 in such a fund. If all our people knew that which a few of them know about this need, there would be a more hearty response than we have yet seen. The effort to raise such a fund was begun January 1, 1910, and the amount raised in all the churches since that date is \$607 or a little less than \$500 a year. One church alone has given \$155 already, on the plan of giving a sum equal to five per cent of the amount paid the pastor. This is pledged regularly by that church, and if all churches would do as well we could realize a handsome income for the fund and no one would be burdened thereby.

Let us show our appreciation of the services of faithful men in the ministry, who are now lingering by the river with work all done, only waiting for the Master's call to pass over. Would we not all feel better satisfied if such a fund were now in hand and available for the aid of some who really need the help?

"The Better Boulder Ticket."

A friend sent me a sample of the ticket used in Boulder, Colo., in its recent fight against the saloon. It was a happy hit and must have set many a father to thinking. The card is six inches long by two and a half wide. On one side is the picture of a little boy three or four years old, with chubby round face full of expression, as if waiting for an answer to his question. He stands clad in shoes, overcoat and cap, with both hands in coat-pockets and with scarf around his neck, ready for a tramp. Printed in capitals over his head are the words, "For my sake, vote No." Under his feet at the bottom we read, "The Better Boulder ticket was named to help keep the saloons away from me, so that I can grow up to be a clean, strong man. Won't you help, too?" Then on the reverse side are the squares containing "yes" and "no" with an index finger pointing to "no," which is printed much larger than "yes," and a cross opposite, showing that the vote means no saloon. Just before these squares stands

this question: "Shall this political subdivision, the City of Boulder, reverse its vote creating anti-saloon territory?"

This ticket was circulated and worn freely by both men and women, pinned on coat or cloak, while they pleaded with voters to save the boy. It was a home argument, and is seldom made enough of in political fights with rum. Economical arguments are good; but if you would reach the hearts of men, the home argument must not be ignored.

A Southern writer says: "In districts where the open saloon has been abolished I find my business much improved." He is a nurseryman, and finds that the money that used to go for drink is being spent for flowers, plants and seeds with which to beautify the homes of his district. This is but one witness. Had the grocers and dry-goods merchants spoken, they too would have said, "Our business has greatly improved since the saloons were driven out."

While these arguments are usually regarded as economical or financial arguments, still they are very strong in showing the improved home conditions and happier family life where men do not drink. A man who spends his evenings in the saloon does not take much pride in his garden, orchard or home. You can tell the home of a drunkard without a mistake. His horses, his children, his wife, his barren home—everything about him tells the story of his degradation. His sense of the beautiful is gone; he is not happy himself, neither does he have a happy family. He has no inclination to plant flowers, and his wife and children in their wretchedness have little heart to do so.

Drive out the saloon and all is changed. Flowers begin to bloom in his garden; his home brightens up with a new-found cheer; his wife's tears are dried; his children are better dressed and look more comfortable; his boys have a chance to grow up to be clean, strong men. Really a man must be far gone when such an appeal as is made on that Boulder card does not open his eyes and touch his heart. No wonder the city rolled up a majority of 1,229 against the saloon.

EDITORIAL NEWS NOTES

Roosevelt and the Presidency.

In an interview designated for publication Theodore Roosevelt declared that he is not a candidate for the Presidency, and that his friends will do him a great injustice if they drag his name into the next campaign as a candidate. When he returned from Africa, Mr. Roosevelt wanted to go home and be quiet, but he was so strongly importuned by friends in the movement for honesty in politics and in finance, that he could not refuse and retain his self-respect. So he took a hand regardless of what it might mean to him personally.

President Taft's Reply to Governor Sloan.

When the Governor of Arizona telegraphed the President for protection of the citizens of Douglas from the fire of federals in their battle with rebels just over the border, the President replied that he was loath to endanger the many Americans in Mexico by taking so radical a step as sending United States troops across the lines into Mexico to stop further fighting. Our safe and sane President seems still firm in the hope that he will not have to intervene at all. Under the provocation, a less level head might have plunged the country into war. Americans may be thankful that they have a strong, true and conservative man at the helm in these critical times.

Affairs in Different States.

New York State Assembly passed a bill appropriating \$1,660,000 for the improvement of the highways.—A cry was made that nearly all the lumber for use in repairing the burned capitol is being purchased from L. Thomson & Co., a firm in which Mrs. Dix and the Governor's brother-in-law are interested. The Governor promptly disclaimed all responsibility in the matter.—In making appointments for delegates to represent New York in the national peace conference at Baltimore in May, Governor Dix named a dead man, Mr. William I. Buchanan of Buffalo, who died in London about a year ago while

on a mission for our State Department.—The much talked of Geran primary and election bill, which has been the cause of the severe fight in New Jersey, finally passed both houses of the Legislature and was signed by Governor Woodrow Wilson. This bill is expected to revolutionize political conditions in New Jersey. Immediately after the passage of this bill, the Senate passed a most drastic measure against corrupt practices in elections. It limits the amount of money a candidate can spend, prescribes the ways in which he may spend it, also ways in which he can not spend money in a campaign, and prescribes further the one by whom such money must be spent. Thus the bills upon which Governor Wilson made his fight for the governorship are fast becoming laws, and he is thereby making good his pledges given during the campaign. The Governor has also signed the bill for the protection of birds. This bill fixes a severe penalty for killing wild birds for millinery purposes, and prohibits all persons from having the plumage of such birds in their possession.—The lower house at Albany passed a resolution calling on Congress to pass a measure providing for the election of United States senators by direct vote of the people. This Albany vote stood 28 to 15, a strict party vote.—Largely through the votes of women in Tacoma, Wash., in support of higher civic ideals, the new mayor was elected for that city, by a majority of 856 votes.—The Minnesota Legislature adopted the Oregon plan for direct nomination of United States senators, and passed a bill abolishing capital punishment.

The Income Tax Amendment.

It begins to look as though the proposed amendment to the United States Constitution regarding the matter of taxes on incomes would be ratified by the required two-thirds of the state legislatures. Up to this time thirty-four state legislatures have voted upon the question, all but four of which approved the measure. It requires only five more States to secure the amendment.

The End of the Old Astor Library.

For more than half a century the famous Astor Library of New York City has stood with open doors to welcome the thousands

who have sought the benefits of its stores of knowledge. Its doors are now closed as a library forever, and its books are being transferred to the splendid New York Public Library just completed on Fifth Avenue and Forty-second Street. The new library can not be opened to the public before May 25, as it will require all this time with faithful work to remove the books to their new home.

Liberty for All Creeds.

The Cabinet at Lisbon, Portugal, has prepared a decree which grants entire freedom to all religious sects, and upon its promulgation the Catholic creed ceases to be the state religion. Henceforth all churches there must be supported by the faithful.

Hopeful of Peace.

The new turn in Mexican affairs by which terms of an armistice for five days have been agreed upon and signed by both parties gives rise to the hope that permanent peace is near at hand. President Diaz has surprised the revolutionists with his liberal and generous terms. During the armistice no troops are to be moved on either side, and provisions and medicines may be brought to either camp across the American borders without duty. Peace negotiations are now under way, and many who are in position to know, believe that the hostile armies will soon disband.

Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, April 9, 1911, at 2 o'clock p. m., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, Edwin Shaw, F. J. Hubbard, J. D. Spicer, H. M. Maxson, D. E. Titsworth, W. C. Hubbard, H. N. Jordan, Asa F. Randolph, T. L. Gardiner, Jesse G. Burdick, E. D. Van Horn, M. L. Clawson, W. M. Stillman.

Visitor: H. D. Babcock.

Prayer was offered by Rev. Edgar D. Van Horn.

Minutes of last meeting were read.

The Advisory Committee reported a letter received from Corliss F. Randolph as

to visiting the German Seventh-day Baptists in Pennsylvania this year.

On motion the Advisory Committee was authorized to send Brother Randolph to visit the German Seventh-day Baptists in Pennsylvania, the question of time and expenses to be arranged in their discretion.

The Supervisory Committee reported everything as usual at the Publishing House and progress made as to the matter of securing a new manager for the office.

The Committee on Distribution of Literature reported that requests for tracts had been answered and some tracts reprinted.

Report adopted.

It was voted that the Corresponding Secretary be requested to write the Secretary of the Missionary Society and ask them to join with us in inviting Gerald Velthuisen of Haarlem, Holland, to visit the Conference this year.

The special committee on the W. T. Whitley matter reported progress.

E. D. Van Horn gave an interesting report of the work done among the Italians in New York City.

The Treasurer presented his third quarterly report duly audited, showing a balance of cash on hand of about \$1,000.00.

Report adopted.

Correspondence was presented from L. A. Platts containing his report; from our Field Representative, E. B. Saunders; from George Seeley, giving a report of his last month's work; from E. G. A. Ammoo, E. H. Socwell, I. T. Babcock, Wilbur Green, J. A. Davidson, C. A. Ackah, S. I. Lee, Lucy Ashton Woods.

Moved that the requests for literature contained in some of above letters be referred to the Committee on Literature.

Moved that the matter of indexing the SABBATH RECORDER and finding out the cost of same be referred to T. L. Gardiner to report at next meeting.

Adjourned.

WM. M. STILLMAN,
Assistant Recording Secretary.

When the Church gets as much in earnest in serving Jesus Christ as the liquor sellers do serving the god of greed your State will get Local Option.—Woolley.

SABBATH REFORM

Testimony From the Other Side.

THE CHRISTIAN WORLD: "The early Christians appear to have had a different Sunday from ours. In the letter of the younger Pliny to Trajan he describes the Christians of his province of Pontus as meeting on a fixed day before it was light, singing a hymn to Christ, taking a pledge of fidelity, and then dispersing to their avocations. It was not till Constantine, in the fourth century, that Sunday observance, and that only of a partial kind, was erected into a statute. There is no getting away from the fact that the British and New England Sunday was the late creation of an artificial conscience."—*London, March 16, 1911.*

EDWARD BRERWOOD (a professor in Gresham College, London): "It is commonly believed that the Jewish Sabbath was changed into the Lord's day by Christian emperors, and they know little who do not know that the ancient Sabbath did remain and was observed by eastern churches three hundred years after our Saviour's passion."—*Treatise on the Sabbath, p. 77.*

BOSSUAT (Bishop of Meaux): "In vain do they pretend that the first day of the week is consecrated by the resurrection of Jesus Christ. . . . Rest is nowhere joined to Sunday throughout the New Testament; it is, moreover, manifest that the addition of a day could not suffice to take away the solemnity of the old one, nor to make or change the precepts of the Decalogue with the traditions of men."—*Meaux on the Communion, p. 279.*

"The Church and Sunday."

The *Christian World* of London, March 16, 1911, contains an article of nearly two long columns upon "The Church and Sunday," in which some suggestive things are said. It speaks of the Sunday question as having "undoubtedly become an immediate and urgent problem of organized Christianity." Reference is then made to an address of Mr. Charles Brown at Portsmouth,

England, as one that "reflects the general uneasiness" of the church, and in which Mr. Brown advocated two things by which to prevent the "weekly day of rest" from "being filched from us." The speaker also drew a dark picture of what may, within a few years, be expected in the line of Sunday desecration, "unless strong action is taken." The two things prescribed as forms of this "strong action" are (1) the "formation of vigilance committees," and (2) the "all-round improvement of Sunday services."

It is almost shocking to hear these two remedies mentioned together in a civilized country as remedies for lax Sabbath-keeping! Just as though men could be clubbed into a spirit of devotion and respect for any sabbath by a vigilance committee! The second prescription for Sabbathless men is the only one which ought to be considered. It is God's plan under the Christian dispensation to persuade men, by the Gospel of Christ, to repent of sin and serve him. I suppose that, in a darker age, with idolatry and heathenism prevalent and men only partly civilized, vigilance committees might have been expected to lie in wait for offenders and stone them when caught; but in the twentieth century of the Christian era even the suggestion of such a thing as a vigilance committee to compel men to keep Sunday savors too much of barbarism. If the vigilance committee plan and the better church service plan were both tried, the former would destroy the good effects of the latter, for what man would have any respect for a church that should send vigilance committees after him to make him respect its tenets? By the power of the Gospel and the persuasive influence of true Christian spirits who love their fellow men and go after them as Christ did, great multitudes can be won to the church; but the more men are clubbed in by police force, the more they will despise the church people who insist upon such remedies.

The appeal to civil law is only another unchristian remedy that must have the same effect. Men who, under laws forced upon the statute books through the clamorings of Christians, are hunted down by the sheriff, haled to court, and remanded to jail will only detest the religion in whose

name it is done. In America as well as in England the better church service remedy is the only true one, if men are to be won to any religious belief. Would it not be better to throw off the mask of "much needed rest for weary men," used to hide the real purpose—*religious* legislation—and openly and frankly go about the gospel method of saving men? It strikes me that there would be much more hope of securing the desired end if men would eliminate the vigilance committee and the civil law factors from the problem, and then go about their Christian work as the Master did. Church services made strong and attractive with exemplary, spirit-filled believers bearing Christ's message of love and ministering to human wants in his name is the real Christian method by which the Sabbath or any other tenet of religion can be enthroned in the human heart.

After admitting that the church's monopoly of Sunday is plainly breaking down, that the attractions of the ordinary pulpit are not all they should be, and that there is an undeniable contention between the church and the non-Sabbath keeping world which must be reckoned with, the article in the *Christian World* goes on to suggest the way out of the difficulty as follows:

It lies in an increased attractiveness of the church and its services. Spurgeon preached often at length, but when he occupied the pulpit, Sunday or week day, not all the theaters in London could keep the crowd away. But great preachers are not the rule. The church has to work with the average man. What then, in defect of eloquence, is to be the attraction of the church? Let us ask another question. What is the attraction of the home? There is no essential decay there. Despite the myriad outside inducements to leave it, there remains to the average Englishman no place on earth so dear as his own fireside. And why? Because there, in his home, poor as it may be, he finds the seat of his dearest affections; the people whom he loves best; the place where he is freest, and most himself; where he is best understood; where, in his weariness and discouragement, he meets the most helpful sympathy.

And it is precisely here, we believe, that the church will find the solution of its problem, the secret of its victory. The church must win by securing to itself the attractiveness of the home. Far more than by meretricious adornments, by frantic sensationalisms, will it gain the people by offering to them the best of the home life. When the church, by the devotion of its pastorate, the breadth and intensity of its sympathies, by an organization of love which reaches the sorrowing peoples with the word of cheer and the grasp

of help when it thus makes its meeting-place a seat of brotherhood, a genuine spiritual home, it will have no need to fear its Sunday question. It will still remain the regenerative force of humanity, the center of its noblest aspirations, of its highest hopes.

"Filched" From Whom?

The London *Christian World*, referred to above, after mentioning the charge of Mr. Charles Brown that "the weekly day of rest is being filched from us," says:

On the other hand the world outside is increasingly disposed to say, in Mr. Brown's words, but in an opposite sense, that its weekly day of rest has "been filched from it," and filched by the church. It resents the church monopoly, and demands that ecclesiastical prohibitions shall no longer interfere with its right to spend its weekly rest day in the manner which suits it best.

Has the "world outside" the Sunday churches no rights that the church people are bound to respect? Has not every man a right to determine which day he shall observe as a mere "rest day"? Of course the men who are pushing Sunday legislation disclaim any intention of compelling people to keep a particular sabbath—"it is not *religious* legislation" they are after—so why should not the outside world be allowed to "rest" in any way it pleases? Why insist that Sunday be the "rest day," and that everybody, be compelled by law to rest in a particular way decided upon by the people of the church?

The simple question seems to be: Which party in the controversy is doing the filching?

The Growth of the English Bible.

E. H. LEWIS, PH. D.

It is three hundred years ago this spring that the Authorized Version of the Bible was completed. The fact has been commemorated in various ways in England. Perhaps some of the younger readers of the RECORDER, who are dipping into Chaucer or Piers Plowman, would like to run over with me the general story of how we got our English Bible in its present form. Let us begin with the Anglo-Saxon period.

In the Middle Ages the masses knew nothing of the Bible at first hand, and the English clergy themselves knew only the Latin version of it. The common people listened gladly to sermons which told the

story of the Gospels in their own Anglo-Saxon, with here and there an off-hand translation by the preacher. The great preachers, like Bishop Ælfric, in the tenth and eleventh centuries, paraphrased the story of creation, the story of the chosen nation, the story of Christ; and they translated into Anglo-Saxon the Gospels and the Psalms for the benefit of those nuns and priests who did not know Latin very well. So our earliest Anglo-Saxon Scriptures consist of the most joyful parts of the Bible, the Psalms and the Gospels. The prophets and the theologians of the Bible had to be read in Latin or not at all.

Bishop Ælfric's translations are very interesting. He made a version of the Gospels, and along with the lives of the medieval saints he paraphrased the Pentateuch, with Kings, Judges, Job, Esther, Judith, and the Maccabees. He rightly guessed that the Maccabees would prove as interesting to his people as Kings. It is a great pity that people no longer read the Apocrypha, for it is difficult to understand the New Testament without knowing what took place in Palestine between the Old Testament and the New.

Ælfric had some difficulty in making things clear to an uneducated people, and many of his phrases have a certain naiveté. In his homilies he calls John "Christes dearling." He translates disciple as *leorning-cniht*, or learning-knight, or learning-youth. Scribe comes out as *bocere*, that is *book-wer*, or bookman. The *wer* is cognate with Latin *vir*, a man, and is familiar in *wer-wolf*, or man-wolf. Centurion appears as hundred-man. A man sick of the dropsy is a water-sick man. Evangelium is *god-spel*, or good news, and parable is *big-spel*, an example. We have the same word in German *Beispiel*, in *zum Beispiel*. Treasury is gold-hord. Synagogue is *gesamnung*, an assembly. The Saviour is called *Haeland*, or healer, a perfectly correct translation. "Saviour" (*σωτήρ*) is the same word in Greek as "physician."

Perhaps one of the most interesting words in the Anglo-Saxon version is the translation of *logos*, in John I, as "word." To be sure it is a translation of the Latin *verbum*, and Ælfric did not know the

word *logos*. But *logos* can be translated either word or reason, and it makes a great difference which term you choose. Is Christ some revelation of God's secret logic, or is he God's word of promise, his word of honor? When one reads the literature of the Gnostics, one sees that the instinct of the translators was true as a die when they made Christ a moral and social revelation, and not a revelation of occult and forbidden knowledge.

Let us glance at a few verses from the fifth of Matthew, as they stood in the year 1000. Saviour will appear as *Haeland*; the multitude as *menigu*, our word many; disciples as *leorning-cnihtas*; taught as *laerde*, like the German *lehrte*. Blessed is *Eadige*, a word now lost, though the root of it remains in a proper name like Edward (warden of wealth). Poor in spirit is *gastlican-thearfian*, ghostly-needy. Meek is *lithan*, our word lithe, which means easily bent. Kingdom is *rice*, cognate with German *Reich*. Merciful is *mild-heortan*, mild-hearted, and pure in spirit is *claen-heortan*—clean-hearted. Here now is the passage:

Sothlice tha se Hæland geseh tha menigu, he astah on throne munt; and tha he sat, tha genealehton his leorning-cnihtas to him. And he ontynde his muth, and lærde hi, and cwæth, Eadige sind tha gastlican thearfian, fortham hyra ys heofena rice. Eadige sind tha lithan, fortham the hi eorþan agun. Eadige sind tha the nu wepath, fortham the hi beoth gefrefrede. Eadige sind tha the for rightwisnesse hingriath and thyrstath, fortham the hi beath gefyllede. Eadige sind tha mild-heortan, fortham the hi mild-heortnyse begyath. Eadige sind tha clæh-heortan, fortham the hi God geseoth.

This, you see, is all very like modern German, and even more like modern Dutch. It brings home to us the fact that our ancestors were later conquered by the French, and that you and I are really talking more French than Anglo-Saxon today. If there had never been a Norman conquest, it is likely that you or I could go to Holland and easily be understood. Modern English is a sort of antiquated French put together in Anglo-Saxon fashion. And yet you note that such words as poor, mild, clean, mouth, ghost, earth,

weep, righteousness, hunger, thirst are Anglo-Saxon, and that no French word quite takes their place. Such words as these, together with such words as father, mother, friend, love, hate, hope, faith, come to us from our Germanic ancestors, and they are charged with an emotional power which their French equivalents do not have for us. So the French never quite conquered us. A Bible which did not speak of our Father in Heaven, but which substituted *Notre père qui es aux cieux*, would not seem to us quite real.

The next three centuries were centuries of upheaval for the English people and their language. When a new nation was forming under Norman kings, neither the Anglo-Saxon nor the French Bible could have full sway. But gradually, the written language took on homogeneity, and when Wiclif and his followers arose in the fourteenth century there was a new English ready. Wiclif's principle was that the Bible and not the church is the final court of appeals for Christians, and it was his desire to see the Scriptures brought into universal use. He had a stormy time of it, but he and his school managed to translate the entire Bible from Latin into English. Just what part Wiclif personally had in the work we do not know, but the final revision of it, issued about 1388 (when Chaucer was at the height of his activity) was widely read. This of course was before the days of printing, and yet there are still in existence about 150 MS. copies of the work.

Wiclif's version of Matthew v, 1-8, runs thus:

Jhesus forsothe, seyng cumpanyes, went up in to an hill; and when he hadde sete, his disciples camen nighe to him. And he, openyng his mouthe, taughte to hem, sayng, Blessid be the pore in spirit, for the kingdom in hevenes is heren. Blessid be mylde men, for thei shuln welde the eerth. Blessid be thei that mournen, for thei shuln be comfortid. Blessid be thei that hungren and thristen rightwisnesse, for thei shuln ben fulfillid. Blessid be merciful men, for thei shuln get mercy. Blessid be thei that ben of clene herte, for thei shuln see God.

Printing was introduced on the Continent as early as 1442, and before 1500, it is

estimated, a million copies of various books were printed, among them many copies of the Bible in French, Spanish, Italian, Bohemian, and Dutch. A book printed before 1500 is called an *incunabulum*, that is, a cradle book, since the half century before 1500 was the cradle of the art of printing. But no incunabula of the Bible were printed in England. England was behind the times. And no part of the book was printed in English till 1525, when Tyndale printed his translation of the New Testament at Cologne.

These were the days of the Reformation and the Revival of Learning. The Greek language had been rediscovered, and Erasmus brought out a Greek Testament. Also Hebrew was receiving new attention, and a Hebrew Bible appeared as early as 1488. Wiclif had translated from the Latin Bible, but now the time was ripe for a translator who could work directly from the Hebrew of the Old Testament and the Greek of the New. The needed scholar appeared in the person of that wonderful man, William Tyndale. Tyndale was in the first place a great practical linguist. He spoke half a dozen languages so well as to pass for a native wherever he happened to be. His knowledge of Greek was critical, his knowledge of Hebrew pretty good, and his knowledge of pure, simple English unsurpassed. He had a devout heart, an independent spirit, a scrupulous scholarly conscience, and the ardor of an apostle.

Those also were stormy days. Rome was determined, and Henry VIII seemed equally determined, that the common people should not read the Bible. Tyndale translated the New Testament, but he dared not print it in England. He visited Luther in 1524, and we can imagine the encouragement that these two literary heroes gave each other. Then in 1525 he began at Cologne to print, but he was driven out of the city. He escaped up the river to Worms, and it was the free city of Worms which protected him till he got the work done in 1526. You and I owe a great debt to the brave forgotten officials of that little old German town.

To get help with the work of translating the Old Testament, Tyndale went to Antwerp, where Miles Coverdale and va-

rious Jewish scholars helped him. He had hardly finished the first six books when he was arrested and imprisoned. A year in prison, and then he was strangled and burned at the stake. He died exclaiming, "Lord, open the King of England's eyes!"

The quality of Tyndale's translations may be seen from his version of the verses previously quoted.

"When he saw the people, he went up into a mountain, and when he was set, his disciples came unto him. And he opened his mouth and taught them, saying, Blessed are the poor in sprete, for theirs is the kingdom of heaven. Blessed are they that mourne, for they shall be comforted. Blessed are the meke, for they shall inherit the erthe. Blessed are they which hunger and thirst for rightewesness, for they shalbe filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God."

This English, you see, is known to all of us. It is essentially Tyndale's New Testament that we have been reading all our lives. And for giving this best of translations to the world, Tyndale was strangled.

"Strangled" sends one's mind back to the Anglo-Saxon Sermon on the Mount. "Blessed are ye when men shall revile you"—and revile is translated *wyrgeath*. Take out one letter and you get *wyrgath*. *Wyrgan* means to strangle. Blessed are ye when men shall strangle you! From the same word we get our word worry. A dog worries its prey, that is, strangles it.

And when Tyndale was strangled, he was burned. This light-bearer, this fire-bringer was cast into the fire. But the eyes of Henry VIII hastily opened under the light of that flame, and in 1539 appeared what is called the Great Bible, which was permitted to all the higher classes of persons, and much of it read in churches. Henry's advisers, Cromwell and Cranmer, had been pushing the matter for three years. Coverdale had general direction of the work. It was printed on the Continent, where it barely escaped confiscation.

In spite of the great popularity of this Bible, Henry forbade its use by any woman except she be of the nobility, or by any

artificer, apprentice, journeyman, serving-man, husbandman or laborer.

Under the Catholic queen, Mary, the persecution of the Protestants was renewed, and Cranmer was sent to the stake. But the work of circulating the Bible in English went on. From Geneva came the so-called Geneva Bible, popularly called the Breeches Bible—because it said that Adam and Eve made themselves breeches out of fig leaves. This Bible was printed as a small volume, and therefore circulated widely, but it was never allowed to be used in churches. It was, however, a very accurate piece of work.

When Queen Elizabeth came into power, the Great Bible was reinstated and revised, and came to be known as the Bishops' Bible. Driven by Protestant example, members of the Romish party at last produced an English version. Its purpose was to "redeem souls endangered by false translations." This was the so-called Rheims and Douay Version. It was not a very good version, for it was full of unfamiliar Latinisms. In Philippians ii, 7, we learn that "Christ Jesus *exaninited* himself, taking the form of a servant." That was the Rheims and Douay version of "emptied himself, taking the form of a servant." Such pedantry would not advance popularity. But the Rheims Bible went further. Our version of the Lord's Prayer reads, "Give us this day our daily bread," and we all take it literally as well as spiritually. But the Rheims version reads, "Give us today our supersubstantial bread." Evidently the translators were making a plea for the eucharist.

In 1604 James began the systematic revision of the Bishops' Bible, a work which went on for seven years under the hands of the best scholars of England, and resulted in what we know as the Authorized Version. In accuracy and felicity it was superior to all other translations made up to that time. It retained the beauty and simplicity of Tyndale, and his incomparable sense of prose rhythm, and profited by the scholarship of Westminster, Oxford, Cambridge, and every eminent Hebraist throughout the kingdom. The purpose of it was to settle points of doctrine for the whole church, but its excellence as a piece of English gave it incidental advantages

not to be despised. It formed a standard for the English language. It furnished a moral and spiritual vocabulary for the aspirations of English men, English women, English children, a vocabulary which could be used alike by the most lowly and the most learned. It brought back the forgotten eloquence and moral passion of the Old Testament. It set the Hebrew prophets side by side as literary artists with the best orators of Greece, and above them as reformers. The impassioned speech of those prophets gave a language to the army of Cromwell, to Edmund Burke, to Daniel Webster, to Thomas Carlyle, to John Ruskin, to Abraham Lincoln.

The cadences of it linger in our ears. It has throughout what Dryden called "the other harmony of prose;" that is to say a movement which frequently seems on the point of breaking into metre, but which turns aside and avoids metre at the critical moment. And this movement may be swift and limpid, as in the account of the death of Absalom, or stately and involved, as in the praise of love in the Song of Songs, or musical and tender, as in the 23d Psalm, or marching and victorious, as in the Great Hallel, or rushing and soaring, as in the 13th of First Corinthians.

As the years went on, the great body of Protestant Christians came to have for the Authorized Version a feeling which was almost that of bibliolatry. They did not go to such extremes of book-worship as the Jews went, when the rabbis declared that Jehovah studied the Torah, the Law, every day during the work of creation. But doubtless there were good people who thought that the *textus receptus* was verbally dictated, and that the very punctuation and verse-divisions of the Authorized Version were inspired.

Now as a matter of fact, the punctuation of the Authorized Version is not very good, such marks as the colon being worked to death. And as for the division into verses—well, it is so unreasonable that the printers have an amusing tradition about it. I think it was the late Doctor Poole, of Poole's Index, who told me this tradition. It was that Robert Barker, the printer of the book, made the verses. And being a busy man he made them every day on horseback as he rode to the office. His

horse galloped, and with every gallop Barker put down a figure wherever it happened to come. But this, I fear, is too good a story to be true.

In 1870 the Convocation of Canterbury appointed a committee to consider the question of another revision. Between 1611 and 1870 the English language had changed a good deal, and both Greek and Hebrew scholarship had made great strides. The committee reported favorably, and the work of revision was begun, distinguished scholars from all English lands being invited to assist. The revised New Testament appeared in 1881; the revised Old Testament in 1884, the revised Apocrypha in 1895. Later on the American Committee published its own version of the Revision, and the latest and most accurate English version of the Bible is the Standard American Revision.

The revised version has had to meet a good deal of criticism from conservative people, but in general the Revision has made its way. The prose rhythm of the Authorized Version is occasionally sacrificed, but in general the literary excellencies have been left unimpaired, while the gains in accuracy are enormous.

The changes which depend on a revised Hebrew and Greek text do not concern us here. Neither do such changes as represent a more accurate understanding of the older Hebrew text. But here is one example. The Authorized Version of Job xix has these words: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And that though worms destroy this body, yet in my flesh shall I see God." The Revision has: "I know that my Redeemer liveth, And at last he will stand up upon the earth. And after my skin, *even this body*, is destroyed, Then without my flesh shall I see God." Also, the margin gives, for Redeemer, "Vindicator, Hebrew *Goel*." In short, the revision changes the theology.

But we are concerned with changes in the literary form and in the English as language. The Revised Version is divided into good paragraphs, well punctuated, the old verses being kept within the paragraph. In the Revised, poetry is printed as poetry, that is, each line by itself. The Authorized was prose throughout. But the

Psalms and the greater part of Job, for example, are printed in verse form in the Revision, to indicate the balanced and alliterative nature of the Hebrew originals. This distinction is not a slight one. It calls the reader's attention to a certain imaginative tone and artistic form in the originals, and leads him to a less literal state of mind.

Now a word as to the language considered as language. Language changes a good deal in three hundred years, even when there is no foreign invasion, and our English has probably nine or ten times as many words now as it had in 1611.

One of the changes made in the Revised Version is that of *his* and *her* to *its* when referring to objects. The word *its* does not occur in the Authorized Version at all, and it occurs only 10 times in all of Shakespeare. The tree that bringeth forth *his* fruit in his season now becomes the tree that bringeth forth its fruit in its season.

Another change is that of *charity* to *love*, in such a passage as 1 Cor. xiii. Tyndale used *love* here, but the Authorized Version changed it to *charity*. The revisers went back to the older word, and I know of nothing more creditable to the English-speaking peoples than that they were able to do so. I do not know the present condition of Bible revision in France, but I doubt whether any body of French revisers would dare use *l'amour* in 1 Cor. xiii. It is to our fathers' credit that they have kept the word "love" pure enough so that we can use it as Paul used *ἀγάπη*.

The word "damnation" formerly meant judgment, but it has lost that meaning, and the revisers did well to change it. In 1 Cor. xi, 29, Wiclif has: "He that eateth and drinketh unworthily, eateth and drinketh doom to him, not wisely deeming of the body of the Lord." Here doom merely means judgment, and deeming means judgment too. But the Authorized Version gives a false idea when it says eateth and drinketh damnation to himself. The Revised Version has "eateth and drinketh judgment to himself if he discern not the body of the Lord."

Various other words of the Authorized Version are now unintelligible to most readers. The average person, perhaps,

does not know that in 1611 *leasing* meant falsehood, *lewd* meant pertaining to laymen, *monster* often meant a wonder or miracle, *piety* meant love of parents, *presently* meant immediately, *secure* meant careless, *let* meant permit or hinder, according as it came from Anglo-Saxon *laetan* or *lettan*, *tale* meant count or reckoning oftener than story, *utter* meant outer, *to ear* meant to plow, and *earing* meant plowing. A multitude of such words had to be changed.

The Authorized Version does not pretend to render the same Hebrew word by the same English word all the time. But it was a principle with the revisers to do this whenever possible. Thus instead of rendering *Sheol* by such words as hell, pit, and the grave, the revisers always give it as *Sheol*; and then you have to look up *Sheol* to see what the Hebrews really did mean by it; but that is a good thing to look up.

The system broke down on one point, however. In modern times we speak of the brain and the heart as seats of the mind and the feelings respectively. But in ancient times anatomists had much fuller information—as they thought—on these matters. To the Hebrews the *heart* was the seat of intellect, and to say "As a man thinketh in his heart, so is he," simply means, as a man thinketh. Again, the ancients regarded the bowels as the home of compassion. Accordingly the revisers change "bowels of mercy" to "tender mercies," which is much better English every way. And they translate the Hebrew word for *heart* sometimes as heart, sometimes as mind, according as the passage fits with our modern habit of distinguishing between brain and heart. As a matter of fact, our modern distinction between brain and heart is as much without anatomical reason as was the Hebrew distinction between heart and bowels, or the Greek distinction between heart and liver.

The Revised Versions are not the only recent versions. Professor Moulton's "Modern Reader's Bible" keeps the English Revision for a text, but attempts by modern devices of printing to show more of the literary structure. And there are various efforts to translate the Bible into colloquial English. I do not myself en-

joy reading the Bible in business English, but I see no reason why some parts of the Bible in business English may not be useful. There are things in the Bible which are too lofty, too poetic for such treatment; there are even passages where no translation can give the full force of the original. But just as Arctic missionaries have had to talk to the Esquimo about Christ as a little seal, because lambs are not known in Greenland, so the rudiments of the Gospel can be carried in rough and uncouth English to men who think only in rough and uncouth terms.

Eastern Association, Berlin, N. Y., May 25-28.

PROGRAM.

Thursday Morning, Fifth-day, 10.30.

Music.

Opening Address—Stephen Babcock.

Response of Welcome—Pastor Hutchins.

Reports from the churches—Cor. Secretary.

Appointment of Committees.

Reception of delegates from sister Associations and Denominational Boards.

Prayer Service—Conducted by Rev. J. L. Skaggs.

Thursday Afternoon, 2.15.

Missionary Board.

Praise Service.

Missionary Sermon Address—Secretary Saunders.

Paper or Address, Work and Problems of the Missionary Board—John H. Austin.

General Discussion of the Board Work.

Thursday Evening, 7.30.

Praise and Prayer Service—Conducted by Rev. E. D. Van Horn.

Special music—Berlin choir.

Sermon—Rev. W. L. Davis.

Friday Morning, 10.00.

Business of the Association:

Reports of delegates to sister Associations.

Report of Executive Committee.

Report of Treasurer.

Problems and Work of the Young People's Board—Rev. E. D. Van Horn.

Problems and Work of the Education Society—Rev. W. L. Greene.

Devotional Service—Conducted by Mrs. Minnie Churchward.

Friday Afternoon, 2.15.

Woman's Hour—Arranged by Mrs. Anna Randolph.

Problems and Work of the Sabbath School Board—Prof. Esle Randolph.

The Importance of Sabbath School Work—Rev. J. L. Skaggs.

Friday Evening, 7.30.

Praise and Prayer Service—Conducted by Rev. Henry Jordan.

Sermon and Testimony Meeting—Rev. Geo. W. Hills.

Sabbath Morning, 10.30.

Service in charge of Berlin Church.

Sermon—Rev. T. L. Gardiner.
Offering for Missionary, Tract, and Education Societies.

Sabbath Afternoon, 3.00.

Music by choir.

Sermon—Rev. L. F. Randolph.

Vesper Service—Rev. Edwin Shaw.

Sabbath Evening, 7.30.

Praise and Prayer Service—Conducted by Rev. J. E. Hutchins.

Special music by Berlin choir.

Sermon—Rev. F. E. Peterson.

Testimony Meeting—Rev. E. B. Saunders.

Sunday Morning, 10.00.

Association Business.

Praise and Prayer Service—Conducted by Rev. E. D. Van Horn.

Sermon—Rev. Henry Jordan.

Collection: Young People's, Woman's, and Sabbath School Boards.

Sunday Afternoon, 2.30.

Tract Board.

Problems and Work of the Board—Jesse G. Burdick.

Sermon Address—Rev. T. L. Gardiner.

General Discussion of Tract Work.

Sunday Evening, 7.30.

Praise and Prayer Service—Conducted by Rev. E. D. Van Horn.

Special music by Berlin choir.

Sermon—Rev. H. C. Van Horn.

Closing Testimonies.

Patriotism Demands Abstinence.

In considering the drink question, we must not lose sight of the interests of our common country and what is involved in the issue. The argument for abstinence deserves a special emphasis on the ground of patriotism. The greatness of any nation depends for the most part on the sobriety of its people. Greece and Rome were among the mightiest of the early empires, but as soon as they began to give free rein to their indulgence in drink, they declined and in a short time their glory and splendors were but memories of the past. In our time the French Academy attributes the decline in the birthrate of France, the real national peril of that country, to the daily habit of its women tipping in wines, and of its men indulging in absinthe and other strong spirits. The women and men of France, the former by their tipping, the latter by their excesses, are sinking their country to the lowest level in the scale of nationhood, and if there is not some reformation soon this drink evil will obliterate France from the map of Europe.—*The Christian Herald*.

MISSIONS

Quarterly Report.

Report of E. B. Saunders, Corresponding Secretary, for the quarter ending March 31, 1911.

On New Year's morning I left Stone Fort, Ill., and went to Farina, where one day and two nights were spent. Here a missionary conference was held on the last night. Though the weather and roads were very bad, a number of people came and manifested much interest in the work of our boards.

At the request of the Committee on Permanent Fund a visit was made at Peoria, Ill., to look after the property in that city. One night was spent at West Hallock, Ill., and one in Chicago en route to Battle Creek, Mich., where several matters of the board were looked after. At this place a most remarkable missionary meeting was being held under the auspices of the Sanitarium. One hundred and fifty returned missionaries were in attendance, guests of the Sanitarium, among them Doctor Palmberg, who was tendered her traveling expenses on condition that she would appear and speak upon the program. This she declined to do on account of her health and tired condition. The convention lasted for four days and evenings.

Arriving home January 11 the work in the office was taken up and preparation made for the regular meeting of the board to be held January 18. The day previous, January 17, was occupied in attending the meeting of the Joint Committee held in New York City. The work growing out of the board meeting was completed and on January 31 a telegram was received from Rev. H. C. Van Horn, pastor of the Brookfield Church, asking me to assist in a series of special meetings. These were continued for one week after my arrival. Though the weather was cold and stormy, the attendance was fairly good; yet the attendance and interest were principally confined to Christian people. The meetings had been in progress four weeks before my arrival. Much good had been done,

but the results were not all that were desired.

The following week was occupied in work with Rev. W. L. Davis, pastor of the Hebron (Pa.) churches. A few meetings were held with the Second Church, and Sabbath morning a missionary message was given to the First Church. An engagement was made to spend the Sabbath with Rev. A. G. Crofoot at Independence, N. Y., but sickness prevented. I was confined to my room sick at the home of Dr. H. A. Place of Ceres for a couple of days. The Doctor and his good wife kindly doctored me up sufficiently to return home. Work in the office had accumulated and has required almost constant attention for the month of March.

The following are items of interest from the field:

Rev. G. P. Kenyon closed his pastorate with the Shingle House (Pa.) Church this quarter. The death of Rev. Horace Stillman has left the First and Second Westerly churches without a pastor.

Rev. G. H. F. Randolph of Fouke, Ark., has, on account of his health, taken a vacation from work with the Fouke Church, and Professor Luther S. Davis is acting pastor, thus containing the appropriation.

Rev. L. A. Wing of DeRuyter, N. Y., on account of bad roads and weather, has been unable to sustain the Lincklaen Center appointments, so has taken no pay for work done. He hopes, however, to continue them during the next quarter.

The church at Los Angeles has purchased a beautiful and commodious brick chapel in the suburbs of that city. The location is favorable as regards car lines, and the members are making a great and successful effort to pay for the building.

The Cosmos Church has been visited by Brother A. L. Davis of Boulder, Colo., and Brother Wilburt Davis of Gentry, Ark. On the route they visited a number of lone Sabbath-keepers, and some seventy-three letters were written to others who could not be visited.

Dr. Grace I. Crandall arrived safely in Shanghai, China, Thursday, February 2, and a service of welcome was held on the first Sabbath of her arrival. In company with Miss Susie Burdick she visited and spent several days at Lieu-oo. She has now

commenced a vigorous prosecution of her work, learning the native language.

Rev. H. Eugene Davis and wife arrived in America, February 4. They went at once to Riverside, Cal., where they have been among kind friends and he under competent medical attendance.

Reports show that there are 22 men on the field; weeks of labor 270, in 60 localities; 11 of the workers have stated appointments in one or more stations, several of them at four or five places; number of sermons reported are 273, in Hungarian 80; to congregations ranging from 25 to 100 people; prayer meetings held 263; visits and calls made 1,400; pages of tracts distributed 20,489; books and Bibles distributed 74; Sabbath schools organized 1; added to the churches 30; by letter and experience 23; by baptism 7; Sabbath converts 29.

Your Corresponding Secretary has visited nine of our churches, speaking in all thirty-one times; has written and sent out 350 communications, received 300; has traveled 2,050 miles.

Respectfully submitted,

E. B. SAUNDERS,
Corresponding Secretary.

Missionary Board Meeting.

The Board of Managers of the Seventh-day Baptist Missionary Society held a regular meeting in Westerly, R. I., on Wednesday, April 19, 1911, at 9.30 o'clock a. m., the following members being present:

Wm. L. Clarke, L. F. Randolph, Clayton A. Burdick, Ira B. Crandall, E. B. Saunders, S. H. Davis, Boothe C. Davis, John Austin, P. M. Barber, J. I. Maxson, C. H. Stanton, A. S. Babcock.

Visitors: Miss E. M. Saunders, Mr. and Mrs. Waite, Miss Hannah Crandall, Mrs. C. H. Stanton, Harvey C. Burdick, Fred. L. Hall, Rev. W. D. Wilcox.

Prayer was offered by the President, Wm. L. Clarke.

The quarterly reports of S. H. Davis, Treasurer, and E. B. Saunders, Corresponding Secretary, were approved and recorded.

Rev. D. H. Davis, by letter dated February 20, informs us that he expects to come to the homeland on furlough in July next. Brother Davis recommends the

employment of Mr. Toong, a native evangelist of ability, to do evangelistic work among the Chinese people, and offers to assist in payment of the expense.

It was voted that the Shanghai Missionary Association be authorized to employ Brother Toong for evangelistic work in China, at the rate of \$25 Mexican per month during this year from April 1, provided the Association sees fit to employ him; and that an appropriation be made sufficient to meet the expense.

Upon motion, it was voted that the Board express its appreciation and approval of Doctor Davis' generous offer to continue in the employ of the Municipal Council of Shanghai, China, remitting his salary for work under the Board during the time of such employment; and, also, we approve of his return on furlough to this country, July next.

Dr. Rosa W. Palmberg writes asking that arrangements be made for her return to her work in China in August, 1911; and it was voted that the Treasurer be instructed to make necessary arrangements for Doctor Palmberg's return to China at such time as she may appoint after the expiration of her furlough.

Metta P. Babcock, Secretary of the Woman's Board, writes that Miss Anna West will be ready to go to China with Doctor Palmberg next fall if the Board thinks it best for her to do so, and asks if the Missionary Board will pay her passage provided the Woman's Board can raise the amount for her salary next year.

It was voted that we extend to Miss Anna West of Milton Junction, Wis., a call to go to China as a missionary, provided that her salary will be paid annually by the Woman's Board, her traveling expenses to be paid by the Missionary Society.

The afternoon session was opened with prayer by John Austin.

S. H. Davis presents the following report:

The Joint Committee of the Board of Managers of the Seventh-day Baptist Missionary Society and the Board of Directors of the American Sabbath Tract Society wish to recommend to the two Boards that the present appropriation of \$50 per month by each Society to the work in Central and South Africa be continued under the direction of the committee, as the present appropriation will expire the first of July, 1911.
S. H. DAVIS, *Chairman pro tem.*
EDWIN SHAW, *Secretary.*

Upon motion, the recommendation of the Joint Committee was approved.

Pres. Wm. L. Clarke and Rev. C. A. Burdick were appointed to prepare the program for Missionary Hour in General Conference, 1911.

An appropriation from the Ministerial Fund of \$50.00 was voted to aid R. R. Thorngate in his studies.

It was voted—in reply to a communication from C. R. Watts of the Committee of Reference and Counsel of the Foreign Missionary Board:

Resolved, That we approve the action of the committee in regard to the interchange of medical services between physicians of different denominations.

Much correspondence relating to the needs of various churches was considered and referred to the Corresponding Secretary for investigation and for action.

Adjourned.

WM. L. CLARKE,
President.

A. S. BABCOCK,
Recording Secretary.

Treasurer's Report.

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

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

BY MONTHS.

Dr.

Cash in treasury, January 18, 1911.....	\$ 996 77
Received from Jan. 18, 1911 to Feb. 1	\$496 28
Received in February, 1911	1,642 21
Received in March, 1911	483 84—2,522 33
	<u>\$3,619 10</u>

Cr.

Expense paid from January 18, 1911, to February 1, 1911.....	\$1,510 57
Expense paid in February, 1911.....	1,269 45
Expense paid in March, 1911.....	326 69—\$3,106 71
Cash in treasury, April 1, 1911.....	512 39
	<u>\$3,619 10</u>

BY CLASSIFICATION.

Cash Received.

General Fund, including balance brought forward	\$2,215 31
Home Field	10 00
China Field	373 13
African Field	1 15
Java Mission	8 25
Alfred Seminary	1 04
Salary and expense of Corresponding Secretary	122 20
Life Members	13 00
Debt Fund	47 40
Subscriptions to <i>Pulpit</i>	80
Income from Permanent Fund.....	826 82—\$3,619 10

Disbursements.

Corresponding Secretary	\$ 221 03
Churches and pastors	1,142 88
China Field	400 00
African Field	100 00

Italian Mission	100 00
Joint Committee traveling expense...	18 55
Students	50 00
Treasurer of Alfred Theological Sem- inary	1 04
Treasurer's expense	72 71
Note	500 00
Note	500 00
Foreign Exchange	50

Cash in treasury, April 1, 1911..... \$3,106 71
512 39—\$3,619 10

No notes outstanding April 1, 1911.

S. H. DAVIS,
Treasurer.
E. & O. E.

No Convocation This Year.

As it is generally known that the plans were well under way for the program for the next Convocation of Pastors and Christian Workers, it may come as a surprise to learn that no other course seems open to the committee but to call the Convocation off for this year.

Since the first of February the corresponding secretary has been communicating with a number of churches within comparatively easy distance of the coming General Conference. One by one these churches have considered the matter of entertaining the Convocation and in view of the large crowds that have usually attended this meeting and the fact that it immediately precedes the Conference, when people are needing time to get ready for this meeting, they have felt that they could not assume the responsibility of entertaining it. In each case the matter has been considered in a magnanimous spirit and the decision reached only after careful weighing of the whole problem. Therefore the committee have decided that for the present at least the meeting had better be postponed. We hope that at the next Conference a meeting may be called to decide upon further plans for the future.

EDGAR D. VAN HORN,
E. E. WHITFORD,
THEO. L. GARDINER,
Committee.

Do not theorize as to whether the heathen will be saved without the Gospel; you might as well theorize whether you will be saved if you do not take the Gospel to him. The opportunity to give the Gospel to those who have never heard is awaiting the worker, and no time is to be lost if we would fulfil the trust committed to us by our Lord.—*Sel.*

WOMAN'S WORK

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

An Old Hymn.

To distant lands thy Gospel send,
And thus thy empire wide extend;
To Gentile, Turk and stubborn Jew,
Thou King of grace! salvation show.

Where'er thy sun or light arise,
Thy name, O God! immortalize:
May nations, yet unborn, confess
Thy wisdom, power and righteousness.

From Private Correspondence of Mrs.
Lucy Carpenter.

MY DEAR HANNAH:

I am going to answer your letter by and by, but I take up my pen now to tell you of a little excursion we have had this morning into the country, and the train of associations it excited. Mr. Wardner was along with us, and Mr. C. took a fancy to turn aside from the path and converse with some laborers who were at work; so I told them that in their absence I would amuse myself by strolling about in the shade of some tall trees near by.

Hardly had they left me, when the thought rushed through my brain that it was almost the exact picture of the wood on the hill through the corner of which I used to pass in going to Uncle Robert's "across lots." I could hardly contain myself. There was the same deep shade, the same tall plants, the dandelions, the wood-sorrel, the thistle, little hillocks here and there covered with tall green grass, the bamboo fence (which by the way is wanting there) interlaced with wild roses and buttercups—all these brought the vision of the past too strongly, and I needed only the down-hill path with the well-known cottage at its foot to assure me that I was going to make a visit to my own dear aunt. . . .

But alas! we have no hills here except such as are made by the gradual accumulation of filth from the streets or canals, and the depositions of earth above the dead. Dear Hannah, imagine yourself in

the spot I have mentioned; go, if your health will permit, to that same sweet corner of the wood; then give the reins to your imagination until you see the whole hilltop covered with coffins, full of dead men's bones, some newly placed there, some in a state of decay and ruin, some covered with a slight arch of brick open at the ends or partly closed, some concealed by the conical mound of earth rising to the height of several feet and surmounted by a tuft of bright green foliage, at your side a deep canal which at high tide carries many a native boat,—but, dear Hannah, I fear you will think my imagination was strangely disordered to see aught home-like in all this; but remember all these were lost to sight at the moment of *romance*, and the first mentioned were alone visible. I gathered a few flowers which I shall press and send you as a memento of my fancied home trip.

But I would not have you stop gazing when I have stopped describing. I would have you come homeward a few steps and stand on "Catharine's Bridge," named in honor of Mrs. Lockhart, the first female foreigner resident in the country. I would have you, in addition to all I have described, look at the granite tablets near by, the little pagoda into which the dead bodies of children are thrown without coffins, that Buddhist monastery near it, and all the little native cottages scattered around, and then you would know the kind of scenery we meet with in our rambles. I mentioned "Catharine's Bridge," but if you have ever carefully studied the scenery on plates and saucers that represent Chinese architecture you need not, and you can not, be better enlightened perhaps by any description of mine than by those representations. Indeed, I might say, if you want to see China, look at its pictures. Arches, columns, pagodas, walls, towers, granite representations of lions, sheep, turtles and so forth—all are better represented in the paintings you see, than they could be by the pen.

May 22.—Last evening I was amused by conversing with our men and getting the different sounds of consonants, as substituted for each other. I will mention it as a proof of the difficulties we have to encounter in this most difficult of lan-

guages. The name for sedan-chair we usually pronounce "keaw-tss," but we found by giving it to them "cheaw-tss" or "teaw-ts" we were equally understood. Again, the same *word* means, often, many different things, but the difference can only be detected by the *tones*. These I can not represent in all their varieties on paper, and then the written language you know is so much more difficult for being syllabic, and requires so many characters. . . . We proceed very slowly, of course, and feel thankful that we are able to make ourselves understood at all. The connection of syllables is very important and the structure of sentences, on which everything depends. O, it is a Herculean task, but we do not despair of accomplishing something in this warfare by the favor of a kind Providence.

Many thanks, my beloved cousin, for your kind expressions of love and regard; for although as you say, "I am well aware how much you have loved, how much you have prized our society," yet I have not learned to dispense with the *words* of affection. I know they sometimes deceive, they are sometimes spoken when they are not of the heart, mere lip service, but it is not such language that I ask. "The *love*, the steadfast love of years," . . . it is this that can not deceive. O how I have longed sometimes to pour out the full tide of my affection into the listening heart of a beloved one. With what vain yearnings have I *listened* for such language, until I could turn away and weep, through the excess of unshared thoughts. I want to give you a quotation from Mrs. Hemans; and although it is lengthy, I know it will be acceptable, even though you may have read it a thousand times.

"As the hart panteth for the water brooks, or as the captive for the free air of heaven, so does the ardent spirit for the mingling of thought with thought, for the full and deep communion of kindred natures. The common, every-day intercourse of human beings, how poor it is, how heartless; how much more does it oppress the mind with a sense of loneliness, than the deepest solitude of majestic nature. Can it indeed be that this world has nothing higher, nobler, more thrilling? And the thousand minds that seem to dwell

contented within this narrow circle, do they dream of nothing beyond? I often ask myself this question in what we call society. Yet when a sudden spark of congenial thought or feeling seems to be struck from the mind of another by our own, is not the joy so great as almost to compensate for the hours and days of weariness? Is it not like the swift breaking in of sunshine through the glades of a forest, sending gladness to their very depths? Yes; but few and far between are such moments, widely severed the fresh fountains at which we drink strength and hope to bear us on through the desert beyond." Let me add one little quotation more, it is so good.

"Is not the propensity of ardent and generous natures to love and trust, though disappointed again and again, as a perpetual spring in the heart, ever throwing out fresh buds and flowers, though but to be nipped by the 'killing frost'—far better thus than to be bound in 'the lifelessness of winter.'"

And now I fear you will say there is a tinge of homesickness in all this; but no, much as I love you, much as I love all the dear friends I have left there, I wish not to return, I would not go back to America for the privilege of filling the most splendid place on all its shores. I sometimes feel to despair of ever being actively useful as a missionary and have need to cry continually, "Lord, increase my faith." But there is comfort in the thought that I have ever had it in my heart to devote myself to this work. We often go out and converse with our Chinese neighbors, and they often call on us; but it is so difficult to approach them on this most important of all subjects, that we sometimes almost despair. They are too polite to dispute with one, will tacitly assent to what you say, or plead haste and leave you, so that we find it necessary to make their acquaintance, cultivate their friendship, and wait until an opening shall be made for us to introduce the subject of religion. . . .

I wrote you from Hongkong and it is now nearly a year, so you must have received it unless it was lost. . . . How many things I think of to ask you about . . . but your answer would be so long in coming. And then you may be too sick to write. O, it is a painful life, I know, to live in constant suffering, and more still

to feel that this pain deprives us not only of bodily comfort, but of the still more blessed privilege of dispensing comfort to our dear friends. And while I write, I feel that I am saying wrong in insinuating that comfort can not emanate from the sick-bed. "The bird that we nurse, is the bird that we love," to say nothing of the lessons of patient endurance, of uncomplaining suffering, that we there learn. But more than this, the enlightened, the gentle spirit there diffuses the beauty of those spiritual attainments which it has been permitted to gather from silent communing with nature and nature's God, and scatters its benign influence beyond the little limits of even its own suffering. So truly has Young said of the dying Christian what might just as truly be said of the living, suffering one,

"The chamber where the good man meets his fate
Is privileged beyond the narrow walks
Of virtuous life, quite on the verge of heaven."

Yes, both they who suffer and they who sympathize are alike blest. True, I know comparatively little of sick-bed suffering, yet my little experience has been blest to me. My longest and severest season of sickness was in November and December last, and I need not tell you how much the *little world* in which I live was endeared to me by their kindness and sympathy in those days of suffering. Since my recovery I am occasionally attacked by severe headaches, when a half-dozen hands (a pair for each three of our beloved circle) are at once stretched out, and they are full of blessing. My severest attacks are after a day spent in preparing letters for home. Such an one I had last Friday, and I have about concluded that benevolence and magnetism are synonymous terms, for my intense suffering at such times is only alleviated by the pressure of kind hands upon my throbbing, almost bursting head.

Evening.—Have just returned from our accustomed walk into the country and will tell you something we saw before leaving the city. The street seemed suddenly blockaded by some gaudy procession, and as we approached it we found first a *horse* made of paper, about the size of a pony, elegantly painted, and covered with the

trappings of—I hardly know what, it might have been a warlike gear, it might have been for pilgrimage—but there it remained ready for its owner's use, fastened to a table by its legs. On the table were candles burning, and a variety of ornamental coverings; next was a large platform, on which was another table laden with gaudy ornaments and burning tapers, and behind which stood three men, whom I might have easily mistaken for painted images, but that the one in the middle was earnestly chanting something in the native tongue, accompanied at intervals by the beating on an instrument somewhat resembling a tambourine. We knew by the unshaven head they could not be the prevailing order of Buddhist priests (they were, I suppose, Taoists), the long cue being coiled at the back of the head around a fastening in the form of a hand clenching the pin that held it fast. The two outside priests were dressed much after the Roman Catholic style, with embroidered satin robes and sashes. The central one, who towered above the rest, was more moderately adorned.

We passed through the crowd with no other annoyance than that which springs from curiosity, and this on the present occasion was of the most quiet and orderly kind. We soon found ourselves the "observed of all observers." Even vanity has become weary of these attentions, but they ever continue. Even the priests so far forgot their dignity as to turn their faces back to gaze at us. On inquiring we learned that the present ceremony was got up to "complete the merit" of the deceased parents of the present actors. The horse was to be burnt at the close of the oration, and his *shade* sent into the other world for the benefit of the "nyang-tse (wife) of the departed worthy." Such is heathenism. Large quantities of "ghost money" are burnt at the same time for the same purpose.

Such, dear cousin, are the scenes that surround us, such the people among whom we live, such the souls for which we labor and pray, and such the dead among whom we expect to be buried. When shall the day-star arise upon China? I believe I am pardonable for thinking that there are many prayers put up for China now that

would not be if this little band of four had never entered it. Nor do I think those prayers are selfish because they are called out by the existing circumstances. It is only because those circumstances have given a new bias to exertion, perhaps I might say a new impulse, for sorry indeed should I be to believe that our sacrifice, small as it is, has had no effect upon the minds of our friends. We talk about sacrifices, but what have we sacrificed that others do not for the gold that perisheth, and who calls theirs a sacrifice? Mr. P., a merchant here, and an acquaintance of ours, has been in China the last few years, and left his wife and children in Boston. They arrived here a few days after ourselves, having been separated nearly six years. And this self-denial was all for the love of wealth! The Christian has other tests of his love to Christ than these. The mother in her family, the sister among a beloved flock, the child ministering to the wants of dear parents, may be a much more acceptable Christian—yes, and missionary too, than many who live and die among the heathen. God sees not as man sees. O that there were in us such a heart that we would cease to regard the exterior of a life any farther than it was the result of a heart purified and made meet for the indwelling of the Holy Spirit. My dear cousin, don't forget us, don't forget the idolatrous millions who surround us.

* * * * *

And now adieu, beloved Hannah, believe that you are as dear to me as ever, and that I love to tell you so, and love to have you call me *dearest*. It is a sweet word; so thinks Hannah, and so thinks

COUSIN LUCY.

Shanghai, May 19, 1848.

Mexico.

The 20-page article in the *Catholic Encyclopedia* on Mexico is full of interest just at this time. It abounds in cuts and tables, and gives data, some of which has not until now been placed before the public. The author, Father Camillus Crivelli, writes in a scholarly way about the possible origin of the Aztecs, and of the biblical traditions that abound in the Aztec folk-lore.

We give below some "notes from the tenth volume."

It is interesting to note that this country is a replica of the United States inasmuch as it comprises twenty-seven states, three territories, and a small federal district round the capital (City of Mexico). Of the 13,000,000 inhabitants, 2,000,000 are pure whites either by birth or descent. Regarding the aboriginal Aztecs, the theory is advanced that they may have had some close connection with the Egyptians and probably came to America by way of Behring Strait. There is much plausible evidence to support this, e. g., the pyramid of San Juan Teotihuacán, the hieroglyphics, and the costumes of the mural paintings of Chichen-Itza. A remarkable feature is the amount of biblical tradition which exists in the Aztec folk-lore, e. g., stories recalling the Garden of Eden, the Deluge, the Tower of Babel, the Confusion of Tongues, etc. Still more suggestive are the Christian traditions which existed ages before the coming of the Conquistadores, and especially the worship of the Cross. The high priest of Tixcacayon said: "There shall come the sign of a god who dwells on high, and the cross which illumined the world shall be made manifest: the worship of false gods shall cease. Your father comes, O Itzalanos! your brother comes, O Itzalanos! receive your bearded guests from the East, who come to bring the sign of God. God it is who comes to us, meek and holy."

No one wishes to criticize Prescott; but it is open to any one to state the fact that Prescott lived three hundred years after the events he chronicles. Our author has had access to all the materials that Prescott had; and one or two popular fallacies are dispelled. First of all, there was nothing miraculous about Cortes and his five hundred conquering an empire, because the Aztecs did not want to kill them. The principal part of the Aztec's religion was human sacrifice; and they always went to war, not for conquest, not for revenge, not even in self-defence, but merely to obtain prisoners for sacrifice.

Secondly: The Inquisition in Mexico, in three hundred years, caused to be executed exactly forty-nine persons. This finally disposes of the tale that the Spaniards substituted the Inquisition for the human sacrifices. The Aztecs on one occasion disposed of 20,000 victims in a festival of four days.

Thirdly: There was no wholesale destruction of Aztec writings by the Catholic clergy.

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

Though he doesn't open his mouth, the sinner says "No" to God every time he has an opportunity to say "Yes."

YOUNG PEOPLE'S WORK

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

Making Pledges.

REV. HENRY N. JORDAN.

Prayer meeting topic for May 13, 1911.

Daily Readings.

Sunday—Jacob's pledge (Gen. xxviii, 20-22).
Monday—Foolish pledges (Judges xi, 30, 34-36).
Tuesday—Joshua's pledge (Joshua xxiv, 14, 15).
Wednesday—A pledge rejected (1 Kings xviii, 21, 22).
Thursday—Unwritten pledges (Luke xvi, 13).
Friday—Living the pledge (Ps. lvi, 11-13).
Sabbath day—Topic: Universal duty of making pledges (Ps. lxi, 5-8).

The spirit of the Christian Endeavor is most praiseworthy. Briefly, it aims to promote an earnest Christian life among its members; to be mutually helpful in the social and moral life of the society; and to prepare the workers for more efficient service for the Master. The motto, "For Christ and the Church," should be constantly emphasized. There is much in it that is good and inspiring. "For Christ"—who is there among the young people who is not filled with enthusiasm and made willing to do and dare with such a leader! "For the Church"—the object of our love and prayers, which stands as Christ's representative now, as ever, to bless with moral, social and Christian influences all classes and grades of men!

To accomplish fully work of such magnitude and tremendous importance requires leadership, the wisest and most unflinching. This we find in our Saviour. In the ranks of his followers there must be complete harmony of thought, spirit and action. Varying opinions must not be allowed to pull in opposite directions. One common tie, one bond of union, cements all our interests, makes of us one membership, one brotherhood. "One is your Master, even Christ; and all ye are brethren."

Our pledge is really that which makes us one in purpose and interest. It is a standard or code directing our thoughts and energies toward a definite end. We do

not work at haphazard, for a definite plan is given. "United we stand, divided we fall."

Thoughtful people are everywhere growing more in favor of taking the pledge. It has been of great strength in its moral influence over the drunkard, as aid in overcoming the drink habit or in avoiding the temptation to drink. In various ways does the vow make for the peace, happiness and security of men. The marriage vow, thoughtfully taken and sacredly kept, becomes a benediction to the home, the family, and a stable foundation to society. The church covenant becomes the rallying point of our religious interests as it expresses our desires and hopes in Christian endeavor.

I believe that the progressiveness, the permanence of Christian efforts depend almost entirely upon loyal adherence to the spirit of the pledge by the members of the societies. I know some are opposed to the pledge, feeling that it requires too much of them. A part of these are persons who have seemingly valid objections. Others object out of pure obstinacy or to cover up some moral conditions which the pledge would expose or compel them unwillingly to change. But the United Society is anxious to make the pledge to suit varying conditions. So they put out three pledges other than the long one, which are designed to meet all good objections and to provide a standard for any society.

After all, are not the ideals of the pledge splendid and high? And is it not the aim of our members to reach out toward, and strive to attain to, things that are high and uplifting rather than low ideals? Let us never lower our spiritual standards. By God's help let us reach out for the things that are lovely, pure, of good report, until they are realized "in Christ and the Church."

The worth of a pledge:

I. It is an aid to decision. When one is confronted with questions, the principles of which are included in his pledge, at once the right and wrong in the case appear. The vow makes a strong pull in favor of conscience and the sense of right and strengthens the will power to make good the pledge. It is a great thing to bring

Christ in the Home.

Young People's Hour, semi-annual meeting, Western Association, March, 1911.

In considering the subject given me this question arose: What is home? Turning to Webster we find that home is a dwelling house, the house in which one resides, a residence. That answer not proving entirely satisfactory we turn to Exodus ix, 18, 19:

"Behold, tomorrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die."

This seems to give the impression that home is a place of safety and a refuge from the evils which come to us here below.

Home life is meant to be the happiest, fullest and richest of lives. It was God's own ideal of completeness.

If in any case it fails to prove a blessing and yield joy, the fault can not be with the institution itself. Was not this proved true in the first and only perfect home of which we have any record—that home founded thousands of years ago by God himself in the garden of Eden? The perfectness of that home and all the homes reaching from then till now was marred because of sin, because the inmates of that home were not willing to be led by their creator, God, but wished to become gods themselves. They proved disobedient to his commands and by so doing crowded him out of their lives and home. As long as God was honored, obeyed and made a welcome guest in that home, it remained perfect; but just as soon as an element of evil was given the supremacy, then their home was ruined.

What then is needed after all the architect, the painter, the builder, the furniture-maker and decorator can do to make a perfect home?

There can be but one answer,—God's presence within.

If we leave him out, our most perfect

one's self, his friend, or a company, to the point where they decide to pledge their allegiance to Christ, their great Leader and Saviour.

2. It is an inspiration. The power of a pledge, through inspiration and stimulation, is being recognized by modern psychologists. Its value can not be estimated. When one takes a pledge he sets a definite standard by whose conditions he agrees to abide. This action becomes a part of his character which he desires to strengthen. He has given his word. His honor is at stake when the test of the value of the resolution is made. There comes to that person a thrill of pride that because of his pledge his honor remains unstained, his word more precious than jewels, as true in its ring as steel. Then too, it is an inspiration to feel that so long as we adhere faithfully to our pledge we have the sympathy, the prayers, and coöperation of thousands of fellow workers.

3. It is a reminder. "Lest we forget." The pledge recalls us to the reasons for taking such action. We are reminded how much of value to ourselves and to others may hinge upon adhering to or forsaking our resolution; that our loyalty or disloyalty may mean progress or a halt in the advancement of God's kingdom. But if we are reminded that pledge-making is a duty only and not a sacred privilege as well, we shall miss much of the action.

So let us renew our allegiance to the objects which called Christian Endeavor into being and service. Let us take our pledge as a helpful monitor in the work for the young people, for the church, for Christ.

In closing, may I suggest three principles in thoughtful pledge-making? These occur to me because of some bad mistakes I have made and some few successes I have won.

1. Know what the pledge means. Study open-heartedly the whole situation, the reasons that have made necessary or wise the pledge. Count the probable consequences arising from its acceptance or rejection.

2. Make it.

3. Keep it. Don't say, "I'm bound to fail in its keeping anyway." By God's help make it and live up to it. Be young people with faith, courage and backbone.

home will be like a marble statue with all the grace and beauty of life, but having neither breath nor heart thereof.

In the Bible we read that God and Christ are one and the same, and we also read that God is love.

There are many reasons why Christ is needed in the home. One is that nothing is complete without the benediction of Heaven. We need the divine blessing on everything we have and do, and surely there is no place in which we need the benediction of God more than we need it in the home; no place where we need so much of the spirit of Christ to keep us pure and true; no place where we need so much love to make us patient and forgiving one toward another.

If Christ dwell within, when temptation comes he gives us strength to overcome.

We need him in our homes in time of sorrow. And where is the home into which sorrow does not come?

It is said that in the Pitti Palace at Florence there are two pictures which hang side by side. One represents a stormy sea with its wild waves and black clouds, and fierce lightnings flashing across the sky. In the waters a human face is seen, wearing an expression of the utmost agony and despair.

The second picture also represents a sea tossed by as fierce a storm, with as dark clouds; but out of the midst of the waves a rock rises, against which the waters dash in vain. In a cleft of the rock are some tufts of grass and green herbage, with sweet flowers, and amid these a dove is seen sitting on her nest quiet and undisturbed by the wild fury of the storm or the mad dashing of the waves about her.

The first picture fitly represents the sorrow of the world, where all is helpless, despair; and the other the sorrow of the Christian where, amid trials just as terrible, he is in perfect peace, because he is hidden in the cleft of the Rock of Ages and nestles securely in the bosom of God's unchanging love.

If Christ dwells in our homes, those who mingle with us will know it. He can not be hid. As an illustration I will tell a story which perhaps you may have heard. A German sculptor labored eight years in making a marble statue of Christ. When

he had wrought two years upon it, the work seemed to be finished. To test his success he called in a little child, and showing her the statue asked her who it was. She looked at it and replied, "A great man." He was discouraged, for he had hoped that his conception of the Master had been so true that the pure eye of the child would recognize it at once.

He began anew, and after a year or two invited the child in again, and pointing to the new statue asked, "Who is that?" She looked at it in silence a minute and then with eyes filled with tears she said in low and gentle tones, "Suffer little children to come unto me."

This time his work was not a failure. He had produced a figure in which the untaught instinct of the child saw the features of the Redeemer. His work had stood the severest test.

A somewhat similar test must be applied to all our homes. After we have done all in our power to make a true Christian home, we must prove its spirit.

We may build a palace of marble. We may fill it with the rarest beauties of art. We may furnish it in the costliest manner. It may be perfect as a gem in all its appointments, a piece of art in itself. There may be the most perfect order, the loftiest courtesy, and each member of the home may fulfil his or her part with unflinching promptitude.

Bring in a child and ask it what it thinks of the home.

"It is very beautiful, it is grand," responds the child.

You turn away disappointed. You have failed to make your home what you should. It is a splendid piece of art. You have succeeded in setting up a model which all will admire, but you have not made a home of love, of tenderness and praise.

You begin anew. You build your home with taste and thought, and put in as many lovely things as you can afford, and then set up your household life and fill it with the spirit of prayer, of love, of gentleness and unselfishness.

Again you call in the child and she mingles in the life of your household. You ask her what she thinks of your home, and she replies, "I think Jesus lives here."

It is not grandeur that impresses her

now, but the spirit that dwells within. She finds love everywhere—love that shows itself in tone, in act, in look and in word. It impresses the untaught feeling of the child as a home like that in which Christ would live. It matters not how little or how much of grandeur, of luxury, of costly adornment there may be. Money and art can do many things, but they can not make a home.

There may be more of the spirit of a true home in a lowly cottage or in the one room where poverty dwells, than in the stateliest mansion.

Surely too much is involved, too great responsibility, too many and too precious interests, to venture into a home life without Christ. The lessons are too hard to learn, to be attempted without a divine teacher. The burdens are too heavy, to be borne without an unerring guide. The duties are too delicate, and the consequences of failure in them too far-reaching and too terrible, to be taken up without wisdom and help from above.

Therefore, as we build our homes may our prayer be like the prayer of the Breton mariner as he launched his boat: "Keep me, O God, for my boat is so small and the ocean is so wide."

Salem College Notes.

The spring term opened March 21 with a very good number of students present, but the number steadily increased and we now have one hundred and forty-five students in college and preparatory work. The Senior class has been steadily increasing until this spring it has twenty-five members, the largest graduating class Salem College has ever had.

On March 24 Pastor Hills gave the pastor's welcome address to the students both old and new, assuring all that they would have a hearty welcome to any and all of the churches of the town.

On March 27 Doctor Clark gave an address, "The Ladder of Education and Discipline." The address was well illustrated by a drawing which showed the beginning of education and the height that could be attained if the individual was determined.

On March 30 the students' annual spring social was given under the auspices of the

Clonian and Philadelphian lyceums. The various committees appointed had so arranged everything in the old chapel that all students could not but feel at home. A program was given which consisted of short addresses from some member of each of the school organizations and of college songs followed by class yells from the verdant Freshmen to even the few alumni that were present.

The last number of the lecture course, which was to have been given on April 6 by Judge Geo. D. Alden, was not given because of the speaker's being unable to get here at the appointed time.

The boys are beginning to swing the bat and toss the ball in a manner prophetic of victory. *

The Right of Suicide.

The German Emperor has rather surprised the people by announcing officially that if a man wants to take his own life he has a right to do so. It was in a review of a military opinion that he made the statement. A German army officer had failed in an attempt at suicide. He had been court-martialed, and sentenced to punishment for the attempt. Then the Emperor stepped in and overruled the decision, and gave as his reason that it was a right of the individual to shuffle off this mortal coil if he desired.

In ancient times such an act was recognized as a right and men did take their own lives. But all of that has changed now. Civilization has brought in a higher conception of the sacredness of human life; the suicide is not regarded as having done his duty by his fellows. Should suicide be accepted as a way to escape responsibilities of every kind, our social order would be badly damaged. Fortunately, however, the world is not overcrowded with those who have the courage to take their own lives. With very few exceptions we would "rather bear those ills we have, than fly to others that we know not of."

Emperor William may be correct, and probably the would-be suicide whom he befriended agrees with him.—*Westerly Sun.*

"Live today so that you can look out of honest eyes tomorrow."

CHILDREN'S PAGE

The Happy Little Twins.

Fofi and Fifo were two of the blackest and happiest little boys living along the Congo. After the dressing of palm oil and redwood dust, their bodies shone, and they looked so much alike that Fofi wore a string of red glass beads and Fifo one of blue glass beads, so their mother could tell them apart.

There must have been a great deal of shine inside of these little boys, too, for something quite pleasing sparkled in their soft black eyes and bubbled over in smiles and laughter as they played and chattered from morning until night in the village of their father, the big chief Momba, or along the banks of the great brown river, or even in the kraal of "White Man," the missionary.

All the people for miles around would remember as long as they lived when Fofi and Fifo came into the world, for the beating of the drums called them to the great feast given in honor of the tiny black babies, and all the members of Momba's village, or family, drew streaks of white paint across their foreheads because Fofi and Fifo were twins.

But they were big boys now, they thought, for they had lived seven years; and Fofi, who cared a great deal about his appearance, was already saying to his brother, "Fifo, I wonder when we shall be old enough to have our hair dressed like the mammias' (women) and the big men's?"

"I don't know, Fofi," Fifo would answer, "I shouldn't like it very well. It takes so long. From the morning sun until the midday and from the midday until the sun goes to bed some of them sit for the hair-dressing."

"Yes, but how beautiful it is," Fofi would say, as he gazed longingly at the hair of his older brothers and sisters and of the men and women, arranged to look like cones, horns and pyramids, and thrust through with many strange and crude ornaments.

Fifo, however, cared more to run down

to the river and watch the boats which passed now and then, though his mother would always call out, "Go not so close that the alligators may catch you."

Fofi and Fifo loved also to wander in the bamboo brakes and build of the young growth peaked little huts, weaving in and out among the light, slender stems the long, coarse grass until they had fashioned a comfortable shelter from the hot sun.

The greatest fun of all, though, was visiting the good White Man, who joked with them and petted them in turn and gave them presents and told them of the little children in his own country.

After a time many moons passed without sight at the village of the trader who brought salt and beads and knives in exchange for alligator hides and ivory and other such articles for which they were wont to barter. Fofi and Fifo became restless and almost ill for want of salt; for even their father, the great chief, had none to give them.

Then one day, as they lay in their play-hut, weak and thin, Fofi said faintly, "Fifo, we will go to White Man, and he will give us the salt we need to keep our bodies from getting sick, for he loves us."

"But what if he has none?" asked Fifo.

"He always has what we want. Let us go to the mamma and be oiled and dusted, and ask her to dress us in our best beads and—and—brother, the brass rings! Have her put them about our necks and arms and ankles, for we are of the family of the Chief Momba."

"O Fofi! You know our mother will not permit us to wear the rings, for they are only for the big great ones, bigger than we are; and, if White Man wants to give us the salt, he will do it just because he loves us."

So Fofi and Fifo went to the hut of their mother inside the bamboo walls surrounding the village, and told her what they wished to do; but when they asked that their bodies might be freshly oiled and rubbed with redwood dust, she said: "No, no, my children, such is not the way. It will become you not that you should receive gifts as rich children. You may go, but with no palm oil and no redwood dust upon your bodies, and not even your beautiful red beads, Fofi, nor your sky-blue beads,

Fifo, and then White Man will see that you are poor."

"But we are not poor," said Fofi, proudly, straightening his thin, black little body. "Is not Momba the chief, our father?"

"Yes, my sons, but you are poor for salt. Go now, and may White Man be gracious to you."

Then Fofi and Fifo went, not with so proud an air as they had expected, and with misgivings that the great White Man would believe them to be common poor boys, for he had always seen them only at their best.

Slower and slower grew their steps as they drew near White Man's kraal. How could they appear before him like this? But they were so hungry—so very hungry—for the salt.

"Ah! who is this?" exclaimed White Man in mock surprise, as the twins, with downcast eyes, came near.

But Fofi and Fifo did not for a moment forget their manners, and down on the ground they knelt, bowing their woolly heads to the dust. Then they squatted before White Man, Fofi backed up in the wedge formed by Fifo's short, thin legs—another way of expressing homage to their elders.

"Humph! What now?" said White Man, as if to himself, a merry twinkle in his eyes.

Then the funniest thing took place. At least boys and girls of this country might think so; but White Man had grown accustomed to it, and only pity was aroused in his heart.

Fofi and Fifo said not a word, but, raising their tiny, black palms to their mouths, they licked them with their little red tongues.

"Oh, I see!" said White Man. "You want salt. Two poor little black boys are hungry for salt."

"Good White Man," said Fofi, almost weeping, "do you not know us? We are the honored twins of Momba, the chief."

"Yes," bravely chimed in Fifo, "and we are poor only for salt. Our mother told us this was the right way to come. But we have brought kauri shells to give you for the salt. They are all we have; but—but if they are not enough we will—give—our—beads. I will give mine, and Fofi may keep his if he wishes," he added.

Fofi looked sadly at White Man and then

at his brother, who was trying to keep the tears back, and at last he managed to say very solemnly,—

"No, Fifo, you may keep your beads and I will give mine."

"You think a great deal of your beads, do you not?" asked White Man, his face quite serious.

"Yes, yes," answered the boys. "We would have nothing to wear at the great feasts if they were gone, and, beside, without them we would be poor all the time like we are now."

"That is too bad, too bad," said White Man, shaking his head, "and yet, Fifo, you are willing to give yours to me for salt, although your brother would eat some of the salt?"

"Yes, White Man," answered Fifo bravely.

"And you, Fofi, would part with your beautiful glass beads for salt and let Fifo eat all he wanted of it?"

"Yes, we are twins; and I love him and he loves me."

"Humph!" grunted White Man. "Two little black boys away out here on the banks of the Congo among the bamboo brakes, with hearts as tender and white as those of any boys and girls whose skin is of the fairest."

Then he laughed so cheerily that Fofi and Fifo forgot all about being poor, and he called out in a jolly voice, "Come here, you little rascals, and sit on my knees. How I love the little children! Now, Sam-soti shall bring you a cup of salt at once, and you may keep your kauri shells to buy something else, and your beads to wear at the feasts, and you may also sit as long as you like in my camp chair with the umbrella over you. What do you think of that, my boys?"

"We shall be proud to have so much honor," answered Fofi with as much dignity as a little black boy of the jungles could command.

"None in the village but our father, the chief, has such riches as White Man's chair and the wonderful sun cover," said Fifo, as he and Fofi, forgetting that their bodies were not polished and that they wore no beads, gave themselves up to utter comfort and happiness as the guests of the good mission man.—*Alice M. Long, in Northwestern Christian Advocate.*

DENOMINATIONAL NEWS

William C. Hubbard at Alfred.

The third alumni lecture at Alfred University was delivered by William C. Hubbard of Plainfield, N. J., upon the newer electric light inventions, and various kinds of artificial illuminations. Mr. Hubbard is an electrical engineer in the employ of the Westinghouse Electric Company, and so is master of this subject. The people of Alfred crowded the house to hear him, and they speak in highest terms of the interesting way in which the subject was presented. After an introduction upon the general principles of light, he proceeded, with apparatus shipped from New York City, to give practical exhibitions of many different kinds of light, and to explain the principles by which each is produced. The difference between illumination and light itself was made clear, and the kind of lighting best suited to the eyes. The merits of the several lights were clearly shown by use of the electric battery and apparatus. One of these, the Quartz Lamp, was exhibited to the public for the first time. After these illustrations the speaker made use of the stereopticon to excellent advantage, and to the delight of his hearers. At the close of the lecture Mr. Hubbard presented to the University most of the apparatus used in the exhibit.

Rev. Geo. B. Shaw returned Tuesday from his visit at Farnam. He did not hold any extra meetings, but instead put in his time visiting the people of his faith at that place. He says he had a splendid visit and a profitable time.—*North Loup Loyalist.*

Rev. Henry N. Jordan led the Christian Endeavor meeting last Sabbath afternoon at the Seventh-day Baptist church, Plainfield, as a representative of the New Market society. The meeting was preceded by a vesper service.—*Dunellen Call.*

Boothe C. Davis and Wayland D. Wilcox left town Wednesday evening for Alfred, N. Y., after attending the Missionary Board meeting of the Seventh-day Baptist Denomination yesterday.—*Westerly Sun.*

The birthday of Rev. Theodore L. Gardiner, of Plainfield, was quietly observed on last Sabbath evening at the parsonage of the local Seventh-day Baptist church, when a few relatives assembled to do him honor. Those present besides Mr. and Mrs. Gardiner included Rev. and Mrs. Henry N. Jordan, Mr. and Mrs. William H. Rogers and Mrs. Louise Stillman. A dinner was served and there was a pleasing social evening. The event was Mr. Gardiner's sixty-seventh birthday.—*Dunellen Call.*

We see by the *Pioneer* of Cosmos, Okla., that our friend, Ira Goff, has returned to Cosmos to make a home with our people there. This is good news. The little flock there will now have an under-shepherd.

Prof. Wayland D. Wilcox went to New York last Thursday night to attend the second annual Public Speaking Conference, held with the College of the City of New York, April 14 and 15. Professor Wilcox was honored by being the first speaker on the program, after the president's address, under the general theme, "Declamation," discussing "How I Conduct a Class in Declamation."—*Alfred Sun.*

Pres. B. C. Davis made a flying trip to Plainfield, N. J., New York City, Westerly, R. I., and Boston, Mass., all in the interests of Alfred University.

Rev. R. R. Thorngate of Richburg, N. Y., has accepted a call to become pastor of the Verona Seventh-day Baptist Church, Verona, N. Y.

A passage of the widest significance from President Eliot, recently published, should be read by all the churches:

"In those denominations which permit extemporaneous public prayer the minister possesses that tremendous means of influence. Leading in prayer worthily is the most exalted effort of the human mind. The power of such prayer is pervasive and enduring beyond all imagination. It may at any moment give to the listener a thrill which runs through all his being, and determine the quality, not only of his own life, but of many of those lives which will derive from his."

HOME NEWS

NEW YORK CITY.—As our working year is from September to July we are reminded that the larger part of this year is gone and what we do now will have to be done quickly, although much has already been crowded into the year.

It seems as though there had been an unusual amount of sickness in the parish this year. A run of the whooping-cough among the children has not only kept them from Sabbath school and church services but some of the parents as well. Then some of the older members have been compelled to absent themselves from church. In the early winter Mr. Will R. Clarke of West Nutley, N. J., had the misfortune to suffer an attack of neuritis and for weeks was unable to be on his feet. A couple of weeks ago he put in his appearance at church again and is now able to attend the work in his New York office. Mr. Clarke has had a long and tedious lay-off, but we are very glad that he is sufficiently recovered to be at his post of duty again. Then Mr. C. C. Chipman who has, in addition to his own work, given unstintingly of his time to denominational matters, was forced to seek a rest and change. He and Mrs. Chipman took an extended trip through the South, going as far as Havana, Cuba. They had expected to return by way of the Bermuda Isles but fears of a "rough sea" (?) led them to abandon the idea, which they could the more comfortably dispense with; and they accordingly returned directly to New York. Last Sabbath we were glad to welcome them back to their old places. But perhaps the most serious illness is that of Mrs. W. L. Russell, who joined our church last fall. For a number of weeks she has been confined to her bed by an injured knee, being unable to use it in the least. She has a large share of our sympathy.

However, notwithstanding these absences, the attendance most of the time has been gratifying. Since the first of January it has averaged forty-five. Dr. Harry Prentice, the chorister, has added much

to the interest and helpfulness of the services by organizing a choir.

The Bible school under the lead of Superintendent Holly Maxson is doing good work. Especial mention should be made of the work done by Mrs. S. F. Bates who has charge of the Intermediate class. Mrs. Bates, as editor of the new *Junior Quarterly*, has here an opportunity to try out her own lesson helps in a practical way and the enthusiasm and efficiency of her pupils are ample evidence of the success of her efforts both as an editor and teacher.

We are always glad to welcome the young people who are attending Columbia, Pratt and other institutions and heartily commend them for availing themselves of the opportunities offered by our church. Their interest and attendance are not only an inspiration to the church and pastor but a prophecy of their future success.

We have enjoyed visits from Mr. Fred Dunn and Mr. P. M. Green of Milton, Wis., Mr. and Mrs. and Miss Schoonmaker of Bradford, Pa., Deacon and Mrs. F. W. Hamilton and Rev. I. L. Cottrell of Alfred Station, N. Y., Miss Helen Brown of Leonardville, N. Y., Rev. W. D. Wilcox of Alfred, Mr. and Mrs. Whitford Maxson of Nortonville, Kan., and many others.

We have lost two members this year so far, one by death and one dismissed by letter to join elsewhere. We have gained six members: four by baptism and two by letter. While we have our discouragements, the future looks bright to us. God is good to us, and for his blessings we would praise him.

E. D. H.

DERUYTER, N. Y.—There have been many deaths in this vicinity within a few weeks and Pastor Wing has been called upon to officiate at nearly every one of the funerals, although most of them were First-day people. He has been supplying the Congregational church in this village for nearly a year, and so acceptably that the members do not seem to care to call a pastor. Our Sabbath school used the tract, "Bible Reading on Sabbath and Sunday," for our exercises, March 25, in accordance with a suggestion from Brother Edwin Shaw.

Our pastor has varied the prayer meet-

DEATHS

ing, several times of late, in a very interesting, and we trust profitable, manner, by asking questions on a given subject, the same being numbered to correspond with slips containing Bible references, those who hold the slips reading the answers from the Bible. This method brings out the truth very clearly.

E. M. A.

Our Fire Horses.

Chief Spencer of the Chelsea fire department sat chatting with friends in his office the other evening when he abruptly excused himself and called some one by telephone. "I promised to call him at five minutes of nine," he apologized.

"But how did you know that it was five minutes of nine?" asked an observant visitor a few minutes later, after he had satisfied himself that there was no watch or clock in sight.

"Why, I heard those horses pawing in their stalls downstairs," replied the chief. "They are very accurate timekeepers."

"You see," explained the chief, "we have a test blow on the fire alarm system every night at just nine o'clock. The doors of the stalls open automatically, the horses run out and take their respective places under the swinging harnesses of the different pieces of apparatus. They are hitched into the harnesses and then, after this nightly drill is over, they go back into their stalls for the night.

"Every night, just before that alarm strikes at nine o'clock," continued Chief Spencer, "those horses begin to paw the wooden floors of their stalls. They never vary more than two minutes either way, and almost never more than one. I've observed this thing for years. Every horse that enters the fire service does this after he has been here a few weeks.

"How do they tell the time so closely? I give it up. I simply know that they do it—that in some mysterious way they are able to pick out that minute—that almost exact point of time from the 1440 minutes that occur within every 24 hours," concluded the chief.—*Boston Evening Herald*.

"A good book in the home that the boy can keep is worth ten that he has to return to the library."

BABCOCK.—Elder H. W. Babcock was born in West Edmeston, N. Y., June 24, 1819, and died near Cottage Grove, Ore., February 20, 1911, in the ninety-second year of his age.

At an early age he became converted, and joined the First-day Baptists. Later, through the influence of his eldest brother (Eld. T. H. Babcock), he accepted the Seventh-day Sabbath, and at the age of nineteen began his public ministry in the Seventh-day Baptist Denomination, with which people he continued about thirty-seven years. At the age of twenty-six he married Catherine M. Wells, who was laid to rest about a year and a half ago, at the age of eighty-three. To this union were born eight children, three of whom—two sons and a daughter—survive their parents.

Elder Babcock accepted the Seventh-day Adventist faith in 1875, laboring first in Minnesota, and later, in 1889, coming to Oregon, since which time his labors have been of a more or less local character, although he was recognized by the conference from year to year. After coming to Oregon he filled the office of senior elder of the Royal Church until the time of his death. He delivered the baccalaureate address at Royal Academy one year ago last May, which was about the last of his public work.

By all who knew him he was honored as a man, a scholar and a minister. Now, after nearly a century of warfare under the banner of his King, he lays down the sword to take, at the appearing of his great Captain, the palm of eternal victory.

Words of comfort were spoken by the writer from Ps. cxv, 15 to a large company of friends and relatives.

H. W. OLIVER.

VARs.—Mrs. Emma Whitman Vars, the wife of Horatio Vars, was born May 9, 1843, and died February 25, 1911, at the home at South Berlin where her married life had been spent.

She was the mother to two children, only one of whom, Mrs. Blanche Lamb, remains. Father and daughter mourn the loss of a faithful wife and mother.

The funeral services were held at the home. The body was laid to rest in the Berlin Seventh-day Baptist Cemetery.

J. E. H.

TURNBULL.—In Ashaway, R. I., March 24, 1911, John Turnbull, in the sixty-fourth year of his age.

He was a native of Scotland, where, on June 5, 1874, he was married to Jane McEwen. They lived eleven years in Scotland. From there they came to Providence, R. I. After five years' residence in Providence they removed to Ashaway where they lived till their deaths. Mrs. Turnbull died October 5, 1910. Mr. Turnbull was a member of the Baptist church of Hawick, Scotland. He lived a quiet, inoffensive life.

Four sons and three daughters are left to mourn his going.

Funeral services were held at his late home, March 27, conducted by Rev. L. F. Randolph, assisted by Rev. E. B. Saunders, with burial in Oak Grove Cemetery by the side of his wife.

L. F. R.

BATES.—Carrie Viola Hibbard Bates was born at Harvard, Clay Co., Neb., December 28, 1880, and died at her home near Knowlton, Mont., April 3, 1911.

In 1885 she moved with her parents from Harvard to North Loup, Neb., where she grew up and at about twelve years of age was baptized and united with the Seventh-day Baptist Church of North Loup, of which church she was still a member. She was married to Alva A. Bates, June 22, 1898, and moved to Montana, where she lived till death claimed her. She had been ailing for some months but had seemed so much better that her death came very unexpectedly after thirty-six hours of intense suffering.

She was of a very quiet and retiring nature and a most devoted wife. She leaves, to mourn her loss, a husband, a father and an only sister, besides other relatives and friends.

The funeral services were held at the house, being conducted by Rev. Mr. Johnson of the Congregational church at Baker, Mont., and the body was laid to rest in the Ismay Cemetery. Text, John xiv.

MRS. RICHARD GREEN.

BURDICK.—Lewis J. Burdick, the eldest son of Phineas and Lydia Burdick, was born in Lincklaen, Chenango County, N. Y., February 18, 1833, and died there of bronchial pneumonia, April 3, 1911, near the place of his birth.

At the age of twenty years he was converted and baptized by his father-in-law, the Rev. Russell G. Burdick, and joined the Seventh-day Baptist Church in Lincklaen Center. He has remained a faithful member of that church, ever cheerfully and generously helping in every way to support it and advance its interests? Its ministers always found a cordial welcome in his home.

Naturally quiet and gentle in his disposition, he yet possessed in an unusual degree the qualities of strength and firmness of character. Kind and tender as a husband, and wisely indulgent as a father, his home was a happy one, a place loved alike by family and friends. Widely known, and at times holding positions of honor as the gift of his townsmen, it was said of him that he had no enemies.

Mr. Burdick was twice married; his first wife, C. Alzina, being the daughter of the Rev. Russell G. Burdick. Their marriage occurred January 1, 1852. Of this union were born two sons, Lewis Grant and Russell DeWitt. Their mother died December 30, 1856. October 31, 1857, Mr. Burdick was married to Miss H. Sophronia Burdick, who survives him. To them were born two sons, Freddie Eugene, born March 19, 1863, and died July 7, 1863, and Erwin Phineas, who with his wife has lived at home with his parents. In his last brief illness Mr. Burdick was tenderly cared

for by his wife, three sons and other friends. He leaves to mourn his loss, his devoted wife, three sons, three grandchildren, six great-grandchildren, one brother, Albert, one sister, Mrs. George T. Stillman, one uncle, David C. Coon (who although eighty-three years old walked about two thirds of a mile nearly every day to see his nephew during the latter's illness), together with many other relatives and friends.

There was a large attendance at the funeral which was held at his late home. Pastor Wing and wife sang three beautiful selections. Pastor Wing chose as his text Rev. xiv, 13: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." From these words were drawn many comforting thoughts and helpful lessons. Afterwards the remains were laid to rest in the cemetery at Lincklaen Center.

Farewell, Husband, loved so dear,
Here no more I'll clasp thy hand,
Yet this hope my heart shall cheer,
We shall meet in heaven's fair land.

Farewell, Father, loved so dear,
Though with thee no more we roam,
May we feel thy spirit near,
Guiding us to thy blest home.

MRS. GRANT BURDICK.

STANTON.—In Cazenovia, N. Y., Josephine Greene Stanton died suddenly on April 5.

She was the last surviving member of the family of the late Hon. Geo. S. Greene, the youngest brother of Elder John Greene of Scott, N. Y. Although Mrs. Stanton had lived where she was deprived of Sabbath privileges, she was a most devout Christian and Sabbath-keeper and still kept her membership in the Scott Church.

Funeral services were held at her late home on Friday, April 7, conducted by the pastors of the Baptist and the Presbyterian church of Cazenovia.

K. M. C.

ZOERB.—In Springfield, Mass., April 16, 1911, John Zoerb, formerly of Ashaway, R. I. Had Mr. Zoerb lived till the day of his burial, April 19, he would have been eighty-five years old.

His wife died a number of years ago. Mr. Zoerb owned a nice home in Ashaway, R. I., which was eventually sold, and he went to live with one of his sons. His daughter-in-law speaks in the highest terms of the father-in-law, and no doubt the family all rise up and call him blessed. His two sons and their wives and others accompanied the body from Springfield to Oak Grove Cemetery, Ashaway, R. I., where it rests beside that of his wife.

The funeral was held in Springfield. A brief service was held at the grave, at which Rev. L. F. Randolph officiated. Mr. Zoerb was baptized and joined the First Hopkinton Church in the year 1860, of which he was a member at the time of his death. Two sons and one daughter and other relatives and friends are left to mourn the departure of a loving parent and friend.

L. F. R.

True Safety of the Believer.

"Yes, let us pray for the safety of Brother Andrews while on his prospective journey," said the prayer meeting leader, in answer to the indicated request; "but let us pray more for his spiritual welfare, as representing his most important needs. After all, awe-inspiring as the sea is, God can take care of our brother just as well there as elsewhere."

"Isn't God upon the ocean, just the same as on the land?" piped up a dear old lady in the corner, mimicking the childish elocution of her younger days. A ripple of amusement followed, but when it died away a second mother in Israel was ready for speech.

"I just want to say a few words on this subject," she explained, "because perhaps lots of people are troubled now just as I used to be when I was younger. My father cured me of worrying foolishly over my dear ones. I told him once that I wasn't enjoying my summer visit to the home farm as I should because my two boys would climb trees and the barn roof, go wading and swimming, and so on. I said that I wouldn't mind so much about Harry, but that I trembled to think of what might happen to careless James. My father's eyes twinkled as he made reply.

"In other words," he said, "you're willing to trust Harry to the care of the good Lord, but you can't feel quite the same confidence in his ability to take care of James. Have you explained to the Lord, dear, that while you're perforce obliged to trust him for all things, you'd really prefer to have the care of James yourself?"

"Well, that started me to thinking, and I decided then and there that the good Lord might take care of James as well as Harry, and just as well out of my sight as in it. Of course, being 'pure human,' I've felt anxious many a time since, but never again have I worried so intensely. And when, some years ago, one of my boys was fighting in the Philippines and the other was ill with tuberculosis in Arizona, while I was kept here with my injured husband, it was the greatest comfort to me to remember that always the Lord was taking care of them all—and of me, too."

"Judah shall be saved, and Israel shall dwell safely," quoted the leader, and over

the tired face of more than one listener settled a look of dovelike peace.

Perhaps the simple old colored "auntie" who used to conclude a list of her needs and troubles with the unvarying formula: "And now, dear Lord, you'll just haf ter look after dese matters, for I'be done all I can!" was not so far wrong in spiritual attitude. Having done all we can for the care and safety of our beloved or ourselves, peace comes with the quiet reflection that, after all, God is "upon the ocean, just the same as on the land," and equally potent in whatever time or tide his children know.

—Ethel Colson, in the Continent.

"The beer wagon is a hearse and at every trip it hauls away some of the hope of the home."

Get a Nurse's Training.

The Battle Creek Sanitarium offers the very best inducements to those who wish to qualify for nursing. Both men and women nurses are in increasing demand. Splendid opportunities for doing good, and at the same time earning a liberal salary. Specially favorable opening for Sabbath-keepers. For full information address the Battle Creek Sanitarium, Battle Creek, Mich.

Pecan Growing in Florida.

"I feel safe in saying that pecan culture offers greater possibilities than any other line of horticulture." We have fifteen acres set out in pecan trees; and are looking for persons who would like to invest from ten to one hundred dollars, or more, coöperating with us in building up a nut orchard of from seventy-five to one hundred acres, that, at the end of ten years, should be worth not less than five or six hundred dollars an acre. The owner of a small Florida farm, the chief features of which are a pecan orchard of fifteen acres and good buildings, said he could not afford to exchange his place for \$20,000.00. This is not a get-rich-quick proposition; but we believe that we offer an opportunity for a safe and profitable investment. For further information address,

THE SISCO FRUIT CO., ALFRED, N. Y.

SABBATH SCHOOL

LESSON VI.—MAY 6, 1911.

UZZIAH, KING OF JUDAH, HUMBLEMED.

2 Chron. xxvi, 1-23.

Golden Text.—"Pride goeth before destruction, and a haughty spirit before a fall." Prov. xvi, 18.

DAILY READINGS.

First-day, 2 Chron. xxv, 1-16.

Second-day, 2 Chron. xxv, 17-28.

Third-day, 2 Chron. xxvi, 1-15.

Fourth-day, 2 Chron. xxvi, 16-xxvii, 9.

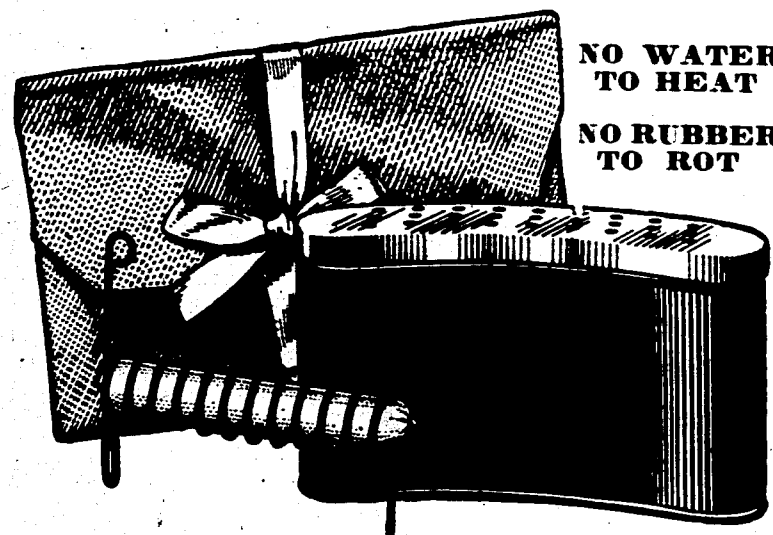
Fifth-day, 2 Chron. xxviii, 1-15.

Sixth-day, 2 Chron. xxviii, 17-27.

Sabbath-day, 2 Kings xiv, 21-xv, 7.

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

WELKOM WARMER vs. HOT WATER BAG



WELKOM WARMER OUTFIT

Size 3½ x 5½ inches; weight 4½ ounces.

The only modern, safe, effective and sensible substitute for the antiquated Hot Water Bag. Will last for years.

The Warmer is made of metal heated within one minute by the lighting and insertion of a paper tube containing a BLAZELESS, SMOKELESS and ODORLESS fuel generating a uniform heat which lasts over two hours at a cost of less than one cent. It is curved to fit any portion of the body and held in place by means of a bag and belt allowing the wearer to move about at will.

AS A PAIN KILLER

The Welkom Warmer has no equal. It can be put into instant action and is indispensable in cases of rheumatism, lumbago, neuralgia, sciatica, cramps, etc.

By placing the Warmer on the affected part, the heat being dry, not moist, BAKES out the cold. Physicians say that the moist heat of the hot water bag will not cure but aggravate the ailments above mentioned.

Many have been sold—not a single complaint.

Complete outfit, including Warmer, bag, belt coil and 10 tubes of fuel sent prepaid to any part of the U. S. upon receipt of \$1.00.

If you wish to know more about this wonderful device write today for free descriptive booklet.

WELKOM WARMER MFG. CO.

Dept. E.

108 Fulton St., New York

SPECIAL NOTICES

The address of all Seventh-day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

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

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

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

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

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

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

WANTED.

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

MANUAL FOR BIBLE STUDY

BY

REV. WALTER L. GREENE,

Field Secretary of the Sabbath School Board.

The book is a series of forty-eight studies in Bible History, Bible Characters, Fundamental Christian Doctrines, and Denominational History. Size, 5 x 8 inches, 138 pages; bound in substantial cloth binding and also in flexible boards.

This *Manual* was published at the suggestion of the Convocation of Seventh-day Baptist ministers and Christian Workers for the use of pastors' training classes, Sabbath-school classes, and young people's societies. It has been so used in many churches and has also been used in home study and in prayer meetings.

A limited number of copies yet remain unsold, and while the edition lasts the books will be sold at the following prices:

Cloth, \$1.00; flexible boards, 40 cents post-paid.

Send your orders direct to the author,

REV. WALTER L. GREENE,

ALFRED, N. Y.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President—Mrs. A. B. West, Milton Junction, Wis.
Vice-Presidents—Mrs. S. J. Clarke, Mrs. J. W. Morton, Mrs. O. U. Whitford, Mrs. A. R. Crandall, Milton, Wis.; Miss Phebe S. Coon, Walworth, Wis.
Recording Secretary—Mrs. A. J. C. Bond, Milton Junction, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.

Treasurer—Mrs. J. F. Whitford, Milton, Wis.
Editor of Woman's Work, SABBATH RECORDER—Miss Ethel A. Haven, Leonardsville, N. Y.

Secretary, Eastern Association—Mrs. Anna Randolph, Plainfield, N. J.

Secretary, Southeastern Association—Mrs. Will F. Randolph, Lost Creek, W. Va.

Secretary, Central Association—Miss Agnes Babcock, Leonardsville, N. Y.

Secretary, Western Association—Mrs. Daniel Whitford, Alfred Station, N. Y.

Secretary, Southwestern Association—Mrs. Horace D. Witter, Gentry, Ark.

Secretary, Northwestern Association—Mrs. Nettie M. West, Milton Junction, Wis.

Secretary, Pacific Coast Association—Mrs. E. F. Loofboro, Riverside, Cal.

SABBATH SCHOOL BOARD.

President—Esle F. Randolph, Great Kills, N. Y.

Recording Secretary—Corliss F. Randolph, 76 South Tenth Street, Newark, N. J.

Treasurer—Charles C. Chipman, 220 Broadway, New York City.

Vice-Presidents of the Corporation only—Henry N. Jordan, Herbert C. Van Horn, O. A. Bond, R. R. Thorngate, W. D. Burdick, Geo. B. Shaw, G. H. F. Randolph.

Board of Trustees—Esle F. Randolph, Corliss F. Randolph, Royal L. Cottrell, Charles C. Chipman, Rev. Edgar D. Van Horn, Stephen Babcock, E. E. Whitford, Dr. Alfred C. Prentice, Dr. Harry W. Prentice, J. Alfred Wilson, Elisha S. Chipman, Rev. A. E. Main, Clifford H. Coon, Samuel F. Bates, Holly W. Maxson.

Stated meetings the third First-day of the week in September, December and March, and the first First-day of the week in June.

General Intermediate Superintendent—William M. Simpson, Milton, Wis.
Contributing Editor of Young People's Page of the RECORDER—Rev. H. C. Van Horn, Brookfield, N. Y.
Associational Field Secretaries—E. Mildred Saunders Ashaway, R. I.; C. C. Williams, Adams Center, N. Y.; Mrs. Walter L. Greene, Alfred, N. Y.; Flora Zinn, Farina, Ill.; Mildred Lowther, Salem, W. Va.; C. C. Van Horn, Gentry, Ark.; Daisy Furrow, Riverside, Cal.; Jacob Bakker, for England and Holland; Rev. H. Eugene Davis, for China.
Trustee of the United Society of Christian Endeavor—Rev. W. L. Burdick, Ashaway, R. I.

YOUNG PEOPLE'S EXECUTIVE BOARD.

President—A. Clyde Ehret, Salem, W. Va.

Vice-Presidents—O. A. Bond, Salem, W. Va.; Miss Bessie Davis, Long Run, W. Va.

Secretary—Miss Draxie Meathrell, Berea, W. Va.

Treasurer—Orville Bond, Roanoke, W. Va.

General Junior Superintendent—Mrs. G. E. Osborn, Riverside, Cal.

General Intermediate Superintendent—William M. Simpson, Milton, Wis.

Contributing Editor of Young People's Page of the RECORDER—Rev. H. C. Van Horn, Brookfield, N. Y.

Associational Field Secretaries—E. Mildred Saunders Ashaway, R. I.; C. C. Williams, Adams Center, N. Y.; Mrs. Walter L. Greene, Alfred, N. Y.; Flora Zinn, Farina, Ill.; Mildred Lowther, Salem, W. Va.; C. C. Van Horn, Gentry, Ark.; Daisy Furrow, Riverside, Cal.; Jacob Bakker, for England and Holland; Rev. H. Eugene Davis, for China.

Trustee of the United Society of Christian Endeavor—Rev. W. L. Burdick, Ashaway, R. I.

Trustee of the United Society of Christian Endeavor—Rev. W. L. Burdick, Ashaway, R. I.

Trustee of the United Society of Christian Endeavor—Rev. W. L. Burdick, Ashaway, R. I.

Trustee of the United Society of Christian Endeavor—Rev. W. L. Burdick, Ashaway, R. I.

Trustee of the United Society of Christian Endeavor—Rev. W. L. Burdick, Ashaway, R. I.

Trustee of the United Society of Christian Endeavor—Rev. W. L. Burdick, Ashaway, R. I.

Trustee of the United Society of Christian Endeavor—Rev. W. L. Burdick, Ashaway, R. I.

Trustee of the United Society of Christian Endeavor—Rev. W. L. Burdick, Ashaway, R. I.

Trustee of the United Society of Christian Endeavor—Rev. W. L. Burdick, Ashaway, R. I.

Trustee of the United Society of Christian Endeavor—Rev. W. L. Burdick, Ashaway, R. I.

Trustee of the United Society of Christian Endeavor—Rev. W. L. Burdick, Ashaway, R. I.

Trustee of the United Society of Christian Endeavor—Rev. W. L. Burdick, Ashaway, R. I.

Trustee of the United Society of Christian Endeavor—Rev. W. L. Burdick, Ashaway, R. I.

Trustee of the United Society of Christian Endeavor—Rev. W. L. Burdick, Ashaway, R. I.

Trustee of the United Society of Christian Endeavor—Rev. W. L. Burdick, Ashaway, R. I.

Trustee of the United Society of Christian Endeavor—Rev. W. L. Burdick, Ashaway, R. I.

Trustee of the United Society of Christian Endeavor—Rev. W. L. Burdick, Ashaway, R. I.

Trustee of the United Society of Christian Endeavor—Rev. W. L. Burdick, Ashaway, R. I.

Trustee of the United Society of Christian Endeavor—Rev. W. L. Burdick, Ashaway, R. I.

Trustee of the United Society of Christian Endeavor—Rev. W. L. Burdick, Ashaway, R. I.

Trustee of the United Society of Christian Endeavor—Rev. W. L. Burdick, Ashaway, R. I.

Trustee of the United Society of Christian Endeavor—Rev. W. L. Burdick, Ashaway, R. I.

Trustee of the United Society of Christian Endeavor—Rev. W. L. Burdick, Ashaway, R. I.

Trustee of the United Society of Christian Endeavor—Rev. W. L. Burdick, Ashaway, R. I.

Trustee of the United Society of Christian Endeavor—Rev. W. L. Burdick, Ashaway, R. I.

Trustee of the United Society of Christian Endeavor—Rev. W. L. Burdick, Ashaway, R. I.

Trustee of the United Society of Christian Endeavor—Rev. W. L. Burdick, Ashaway, R. I.

Trustee of the United Society of Christian Endeavor—Rev. W. L. Burdick, Ashaway, R. I.

Trustee of the United Society of Christian Endeavor—Rev. W. L. Burdick, Ashaway, R. I.

Trustee of the United Society of Christian Endeavor—Rev. W. L. Burdick, Ashaway, R. I.

Trustee of the United Society of Christian Endeavor—Rev. W. L. Burdick, Ashaway, R. I.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

President—H. M. Maxson, Plainfield, N. J.
Vice-President—D. E. Titsworth, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Joseph A. Hubbard, Plainfield, N. J.
Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

Plainfield, N. J.

PUBLISHING HOUSE OF THE AMERICAN SABBATH TRACT SOCIETY.
Babcock Building.
Printing and Publishing of all kinds.

WILLIAM MAXSON STILLMAN,
COUNSELLOR-AT-LAW.
Supreme Court Commissioner, etc.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY.
REV. A. E. MAIN, Dean.

Commencement, May 15, 1910.
Next year begins Sept. 13, 1910.

YOGURT—The enemy of all unfriendly germs. \$1.00 per box. For sale by J. G. BURDICK, Agent.

New York City.

HERBERT G. WHIPPLE,
COUNSELLOR-AT-LAW,
220 Broadway, St. Paul Building.

C. C. CHIPMAN,
ARCHITECT,
220 Broadway, St. Paul Building.

HARRY W. PRENTICE, D. D. S.,
"THE NORTHPORT,"
76 West 103d Street.

ALFRED CARLYLE PRENTICE, M. D.,
226 West 78th Street.
Hours: 1-3 and 6-7.

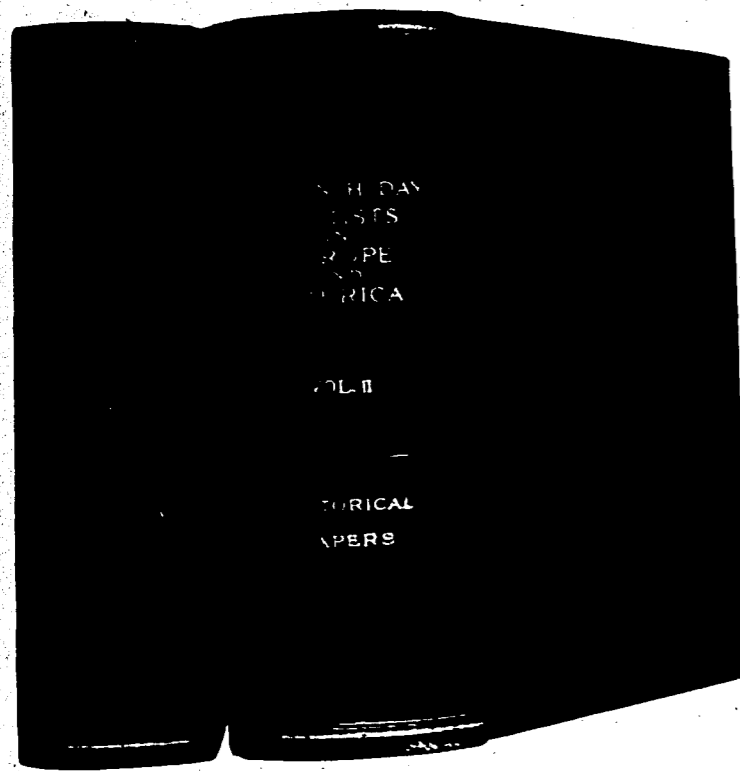
ORRA S. ROGERS, Manager,
Metropolitan District,
Phoenix Mutual Life Insurance Company,
149 Broadway, New York City.

Utica, N. Y.

D. S. G. MAXSON,
Office, 225 Genesee Street.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,
ATTORNEY AND COUNSELLOR-AT-LAW,
Suite 510 and 512, Tacoma Bldg.
131 La Salle St. Telephone Main 3141. Chicago, Ill.



A Historical Work of Untold Value to Seventh-day Baptists and Others.

SEVENTH DAY BAPTISTS IN EUROPE AND AMERICA

A series of historical papers written in commemoration of the one hundredth anniversary of the organization of the Seventh-day Baptist General Conference.

COMMENTS BY SUBSCRIBERS.

"By far the most complete and exhaustive history of Seventh-day Baptists that has ever been published."

"It will be nothing less than a misfortune if a Seventh-day Baptist home must go unsupplied with this adequate and attractive source of information."

"The mechanical work is of the highest order."

"A work of which we may justly be proud. . . . I thought I was going to give one dollar for a paper-bound volume of about 400 pages, and here I have two large, well bound, beautiful, valuable books for \$3.00."

"A work of inestimable importance."

"The possession and reading of these books would do very much towards preserving and increasing our devotion to the faith of our fathers."

"Portraits of more than 200 men and women who have been prominent in Seventh-day Baptist history, . . . several of rare value."

"Few denominations, if any, have had so exhaustive a history written of themselves."

"Really encyclopedic in its scope."

"A monumental work, . . . marks an important epoch."

"Will be the reference book of S. D. B. history for the next hundred years."

"Exceeds our expectations in every way."

"Hundred fold more valuable than if only the original plan had been worked out."

"Pictures worth more than the price of the two volumes."

Sample pages sent on application. Prices: bound in cloth, \$3.00 per set; half morocco, \$5.00; not prepaid. Send orders to

AMERICAN SABBATH TRACT SOCIETY, Plainfield, New Jersey

SPIRITUAL SABBATHISM

By the late **ABRAM HERBERT LEWIS, D. D., LL. D.**

This is Doctor Lewis' last and most important book, written during the last two years of his life and revised after his death by his son, Prof. E. H. Lewis, of the Lewis Institute, Chicago.

The author says in his preface: "Three great crises in the Sabbath question have appeared in history. . . . A fourth crisis is at hand. The key to the present situation is a spiritual key. The coming epoch is to be met on higher ground than was occupied at any time in the past history of Christianity. It demands an upward step so important that it must be called revolutionary as well as evolutionary. The entire Sabbath question calls for a new spiritual basis—new in comparison with positions hitherto taken by Christians. . . . All questions which are at bottom spiritual are important. One of these is the question of Sabbath observance. Spiritually apprehended, Sabbathism becomes of timely, vital, practical significance to the twentieth century. . . . The question of Sabbath reform becomes a large question . . . whether time is merely a metaphysical puzzle, or whether men can transcend time by consecrating it, and live in the eternal while yet in time."

The book is 6 x 8½ inches in size, 1¼ inches thick, pages xvi+224; printed on highest quality antique paper, bound in dark green cloth, gold top, back stamped in gold; photogravure frontispiece of the author.

Price \$1.50 postpaid. Send orders to

AMERICAN SABBATH TRACT SOCIETY, Plainfield, New Jersey

The Sabbath Recorder

THE MOTHER.

What magic does that loved word, "Mother," hold!
And next to God, the sweetest ever said;
The king and slave, the child, the hero bold,
At mother's name bow reverently the head.
Her love outlasts all other human love,
Her faith endures the longest, hardest test,
Her grace and patience through a lifetime prove
That she's a friend, the noblest and the best.

No higher knighthood can a young man prove,
No richer gem can maiden's bosom wear,
Than true devotion to a mother's love,
Than faithful answer to a mother's prayer.
Who is this mother too obscure to own?
How has she helped the world and where and when?
Ah! she the unseen power behind the throne,
Has conquered vastly more than all the men.

She rules the ruler, and her gentle hand
That rocks the cradle, moves the world more sure
Than all the kings that ever held command,
Than all the heroes whose proud names endure.
For did not she the molding power impress—
Before the heart was swept by passion wild—
Which swayed the will through all life's "storm and stress,"
Was not her knee the prayer throne of the child?

—F. Watson Hannan, D. D.

—CONTENTS—

EDITORIAL—After Three Hundred Years; Blinded Eyes; Tuberculosis Day in Plainfield; Southeastern Association Postponed; "The Wolf at the Door;" O For the Secret Place; Be Not Discouraged.....	577-581	A Brief History of Our China Mission.....	594
EDITORIAL NEWS NOTES.....	582	Correction	596
Memorial Board Meeting	583	WOMAN'S WORK—The Guest of Every Day (noetry); Report of Dorcas Society, Riverside, Cal.; The Great Missionary Exposition in Boston	597-599
Unscriptural Hymns	583	Report of the Sunshine Committee, Seventh-day Baptist Church, Battle Creek, Mich.	599
SABBATH REFORM—A Pathetic Situation; Jesus, the Sabbath-keeper; Lone Sabbath-keeper in Ceylon	584-586	YOUNG PEOPLE'S WORK—Larger Work; Why I Am a Seventh-day Baptist; Meeting of Young People's Board; Treasurer's Report; Alfred University; News Notes	600-604
Jesus, Our Easter	586	The Crusade Against Tuberculosis.....	604
MISSIONS—Statement of Apportionments; Missionary Trip Through Oklahoma; Observations	590-593	Mrs. Clark R. Tefft	606
From Westerly, R. I.	594	DENOMINATIONAL NEWS	607
		SABBATH SCHOOL	608