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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.

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

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EDITORIAL

After Three Hundred Years.

On the twenty-fifth of April, 1911, there was held a notable meeting in Carnegie Hall, New York City, to celebrate the tercentenary of our Authorized Version of the English Bible. The great hall was filled with people, evidently in full sympathy with the movement, and the speakers were frequently greeted with prolonged applause. The meeting was in charge of the American Bible Society, the vice-president of which introduced the Rt. Rev. David H. Greer, D. D., LL. D., a bishop of the Protestant Episcopal Church, as the presiding officer of the evening.

The printed program was a twelve-page pamphlet with leaves the size of a large family Bible. On the first page was a facsimile, somewhat reduced, of the engraved title-page in the first edition of the King James Version, printed in 1611, still preserved in the library of the General Theological Seminary, New York. The symbolical figures of this old title-page make an interesting study, but a mere description here could give no adequate conception of them. The fifty-fifth chapter of Isaiah was read from one of these old Bibles printed in 1611 which now belongs to the library of the American Bible Society. This chapter was also printed in old style, large type, in each program.

The music was under the direction of Richard Henry Warren, who had carefully

drilled a large chorus for the occasion. He was assisted by an orchestra composed of the organ, trombones, trumpets and kettledrums. This alone was well worth the trip to New York to hear.

"How firm a foundation, ye saints of the Lord," was the first hymn. Special invitation had been given the immense audience to stand and join in this old song. Each one had a copy of it in his program and all seemed to sing in the spirit and with the understanding. The volume of that song by the great choir on the stage, and by the immense throng filling the house and all its galleries to the very roof, will long be remembered by many who were present. This scene forms one of the pictures of that great meeting most prominent in the writer's mind. Another song that moved the audience was that rugged old "Ein' Feste Burg" of Martin Luther's, sung by all, which is translated as follows:

A mighty fortress is our God,
A bulwark never failing;
Our helper he amid the flood
Of mortal ills prevailing;
For still our ancient foe
Doth seek to work us woe;
His craft and power are great,
And armed with cruel hate;
On earth is not his equal.

Did we in our own strength confide,
Our striving would be losing,—
Were not the right Man on our side,
The Man of God's own choosing:
Dost ask who that may be?
Christ Jesus, it is he!
Lord Sabaoth, his name,
From age to age the same;
And he must win the battle.

And though this world, with devils filled,
Should threaten to undo us,
We will not fear, for God hath willed
His truth to triumph through us:
The prince of darkness grim—
We tremble not for him;
His rage we can endure;
For lo, his doom is sure;
One little word shall fell him.

That word above all earthly powers—
No thanks to them—abideth;
The Spirit and the gifts are ours,
Through him who with us sideth:

Let goods and kindred go,
This mortal life also;
The body they may kill,
God's truth abideth still;
His kingdom is forever.

Probably no music by the choir alone so pleased and thrilled the people as did the anthem from "The Messiah," following the benediction. The listeners stood spell-bound, catching every strain of that magnificent Hallelujah Chorus, not many of them even leaving their places until all was sung.

The addresses were also good. They were upon the topics, "The Bible in the World's Education," "The Bible in English Literature," and "Permanent Spiritual Power of the Bible." It was indeed refreshing to see such a vast audience responding promptly with applause to every specially good thing said in favor of our dear old Bible. It is well for a country when its people fully appreciate the worth of this book in uplifting the race, and the great tercentenary meetings being held throughout the English-speaking world will do much to revive a genuine interest in its teachings. The New York papers called this gathering, "one of the largest, most serious and most reverent audiences" ever assembled in Carnegie Hall. Who can estimate the value of such meetings in these amusement-seeking, pleasure-loving times.

Two letters written to the meeting were read, one from the President of the United States, and one from the King of England. Both were greeted with prolonged applause. John W. Foster, ex-Secretary of State, read Mr. Taft's letter as follows:

I desire to express my deep interest in the recognition which is being taken in this country of so notable an event as the three hundredth anniversary of the King James Version of the English Bible.

The publication of this version of the Holy Scriptures in the year 1611 associates it with the early colonies of the English people upon this continent. It became at once the Bible of our American forefathers. Its classic English has given shape to American literature. Its spirit has influenced American ideals in life and laws and government.

I trust that this celebration may continue and deepen the influence of the Bible upon the people of this Republic.

When this letter was offered, the audience arose and stood throughout the reading.

Next came that from King George V, read by Ambassador James Bryce, when the great company again sprang to its feet and listened to the letter which follows:

I rejoice that America and England should join in commemorating the publication three hundred years ago of that version of the Holy Scriptures which has so long held its own among English-speaking peoples. Its circulation in our homes has done more, perhaps, than anything else on earth to promote moral and religious welfare among old and young on either side of the Atlantic.

The version which bears King James' name is so clearly interwoven in the history of British and American life that it is right we should thank God for it together. I congratulate the President and people of the United States upon their share in this our common heritage.

When the prolonged applause which followed the reading of the King's message ceased, Ambassador Bryce spoke at length upon the simplicity, dignity and beauty of the language in the King James Version, as well as the accuracy in rendering the religious truths contained therein. Its influence upon the world's great leaders, its sweetness, loftiness and power as seen in the Psalms and the Prophets, were beautifully set forth. We give here some of his closing words, especially appropriate to the occasion:

Speaking here to an audience of Americans, I will ask you again to remember the profound significance of the epoch in which the English Bible appeared. There was then one English nation. It has since been divided, but this English version is the cherished possession of Americans no less than of those who still dwell in the old home. Our common reverence for it has been a link between all the English-speaking peoples in four great continents, the strength of which has grown more and more evident and precious as the memories of old misunderstandings and bickerings have melted away in the consciousness of a deepened unity and the sense of loftier duty to mankind.

* * * * *

The sacred words enjoining peace and good will among men had stood in the pages of this book as an unceasing protest addressed to all nations against hatred and against strife, the child of hatred, a protest sometimes unheeded in moments of passion, yet never silent and now in this milder age falling, as we hope, upon more attentive ears. "Their line is gone out throughout all the earth, and their voice to the end of the world."

Let us hope that the year we commemorate as the anniversary of a great event in our religious history may also be remembered as the year in which a solemn renunciation of war as a means of settling their disputes was made by two mighty

and kindred nations, grateful to God for the light, more precious than the wealth and the power which he has given, and for the peace of nearly a century which has subsisted between them! Such a renunciation may seem superfluous as between nations whom we can hardly think of as likely to be ever brought near to that dire resort, but the example will be of great and enduring importance to the whole world because it will mean that nations are at least seeking to rise to the level of Christ's teaching.

Blinded Eyes.

It was a bright Sabbath morning in April. The earth seemed glad in the spring sunshine, and buds and blossoms and tender leaves were rapidly transforming it into a veritable paradise. As we walked to church, the world of beauty seemed all the more charming because the spring had been so tardy in coming, and we enjoyed the scenery with an unusual relish.

As we reached her dwelling, an aged sister was being led out by loved ones, also on her way to the house of God. As she walked cautiously in front of us with bowed head and subdued manner, there was no sign of response to the solicitations of nature to enjoy the pictures of renewed life and bright scenes of blossom days displayed all along her path, for she was totally blind. For years she has been unable to see the magnificent pageant of the seasons sent forth by a loving Father to bless his children, and now on this sunny day, while others walked in light and admired the beautiful, she must walk in darkness and think of her loss.

We were deeply impressed with a sense of the loss this sister must endure by being blind. Who could witness such affliction without being moved with sympathy toward the unfortunate one? None of the enchanting, soul-inspiring world of beauty, spread about us on every hand, could be enjoyed by her. The trees putting on their garments of spring; the tidy homes on either side the street, bespeaking contentment and peace; the beds of blooming flowers, put out by careful hands; the blue sky overhead, flecked with fleecy clouds, and the clear sunshine illuminating every object in the scene, were all unknown to her. So far as physical things are concerned, she must grope in darkness the rest of her days. I never see this Christian

woman being led about the streets from day to day without a deep sense of sorrow for her in her misfortune.

Thank God she is not always to be blind. Even now her eye of faith is clear and with spirit-vision she sees a world fairer and more satisfying than even this beautiful earth. She carries the sunshine of heaven in her heart, and reflects something of its glory upon others.

Hundreds are smitten with a worse blindness than hers, and they never see the sunshine that brings life and peace to the soul. How we pity the spiritually blind! God's heaven of love arches above them and bends to touch and bless their lives, but they comprehend it not. A thousand signs of divine beauty and heavenly joy are spread like opening leaves and blossoms all about them, but they realize nothing but the hard earth under their feet. If at times the great Spirit of the universe stirs their hearts, and the Saviour's voice calls to them to behold and enjoy the beauties of the kingdom of heaven, they can not—will not—see the compassionate face of him who loves them, and they spurn his offers. Everything in the spiritual world is dark and joyless to eyes that are blind to God's law and a Saviour's love. Would that every sin-blinded soul would pray in deep sincerity, "Open thou mine eyes, that I may behold wondrous things out of thy law."

Tuberculosis Day in Plainfield.

April 29 was tuberculosis day in the Seventh-day Baptist church of Plainfield, which, in common with all other churches, gives one day to instruction upon how to stay the ravages of this common scourge of humanity. This is one of the new ways in which the church in America is rising to meet the demands upon it for the work of social betterment. It is a noble mission, and savors of the spirit and work of the Great Physician.

Pastor Shaw had arranged for two addresses on Sabbath day by active physicians of Plainfield, Dr. Marcus Clawson and Dr. Thomas H. Tomlinson. One of these addresses is given on another page of this paper, and the other will appear a little later. It will pay all our readers to study them carefully and profit by their in-

structions. Doctor Tomlinson exhibited a chart which is now hung in eleven thousand schoolrooms throughout the State, and is made a subject of instruction once or twice a week. It is entitled, "How to keep well and prevent consumption," and according to an order of the state superintendent of schools, a copy of it must be kept in a conspicuous place in each classroom, and teachers are requested to make its rules as effective as possible. The rules on this chart have been approved by the State Board of Health, and the State Board of Education.

Here are the rules given in order, as they appear on the chart:

AIR.

Fresh air and sunshine are necessary to good health.

Cold or damp fresh air does no harm if the skin is kept warm.

Night air is as good as day air.

Breathe only through your nose.

Avoid hot, crowded, dusty, dark or damp rooms.

Breathe deeply and throw back the shoulders frequently.

FOOD.

Live on plain food and eat regularly.

Eat slowly, chew thoroughly, and avoid fried food.

Drink water freely (not iced).

Have your own cup if drinking fountains are not provided at school.

EXERCISE AND REST.

Regular exercise is essential to good health.

Go to bed early and sleep with the windows open.

Never sleep in a damp bed.

CLOTHING.

Wear only loose clothes.

Wear no more clothing than you need for warmth.

Never sit with wet feet or in damp clothing.

CLEANLINESS.

Consumption and other diseases are spread by careless spitting.

Spittle on the floors of rooms, halls, stores and cars will certainly be breathed in the form of dust.

Keep clean. Wipe and dry the body quickly every day.

Keep your finger nails clean, and wash your hands and face before you eat.

Clean your teeth after each meal and before going to bed.

Never hold money, pencils, pins, or other things in your mouth.

Never lick your fingers while turning the pages of a book or counting money.

All children should observe the preceding rules, both for their own sake and for

the sake of others. They are necessary safeguards against other dangerous diseases besides consumption. Nearly all children's diseases are infectious.

Southeastern Association Postponed.

On May 1 a letter from Pastor M. G. Stillman of Lost Creek, W. Va., came to hand, stating that on account of the impassable roads there it would be impossible to have the association at the time appointed; and that the church at Lost Creek had voted to ask the association to meet with the people there in the fall instead of this spring.

The editor knows something of the stern necessity that has caused such a decision. Only those who have seen the West Virginia roads in a wet springtime, after a winter's heavy teaming by oil and gas operators, can form any conception of their terrible condition. To attempt to hold the association at Lost Creek this spring would certainly result in utter failure, as it is not at all likely that, by May 18, the people could reach the meeting-house with carriages, and to ride horseback is hardly safe.

So I do not wonder the people there feel compelled to ask for a postponement. Brother Stillman's letter is only a brief note, giving but few particulars. Probably we shall hear further from him before this paper goes to press. But if nothing more comes, the editor, at least, fully understands the conditions that compel a change of time.

"The Wolf at the Door."

The *Survey* for April 29 contains a significant cut in which a gaunt, hungry wolf is represented snarling and scratching at the door of a home. I understand that this cut has been used on the cover of folders in two or three cities, by which an appeal is made through charitable associations for funds with which to relieve the suffering, starving poor. It certainly makes a strong and eloquent plea, if one stops to think of all it suggests.

One of the sad features of American life is the fact that tens of thousands in every large city, and hundreds in every township, have a constant life and death struggle to

keep the wolf from the door. Everybody knows what the expression means, but all do not know by experience what it is to have hungry children to feed and clothe, with only the meager earnings of common toil. I have, time and again, watched the crowds of day-laborers going and coming from work, with careworn faces, with heavy and discouraged step, whose every motion showed the effects of the constant grind, and my heart has been touched by their hard lot. It is dreadful to feel that a loss of one day means so much hunger and pinching in the home. It wears the life out of men worse than work to have to worry over the children and the wife, scantily fed and poorly clad, knowing that a single day of sickness, or days without work, will surely cause suffering. I do not wonder at the dejected, forlorn look seen on so many faces we meet in the streets. The desperate hopelessness of such lives, driven to work beyond their strength, and haunted day and night by the specter of starvation, is vividly told in the following poem by Charlotte Perkins Gilman, as published in the *Survey*. It will remind you of Mrs. Browning's "The Cry of the Children," and you can almost see "their pale and sunken faces," hear them "weeping sore" . . . "in the playtime of the others," and feel the strain of "the struggle wild and blind" of those who work to keep the wolf from the door.

"There's a haunting horror near us,

That nothing drives away—

Fierce lamping eyes at nightfall

A crouching shade by day;

There's whining at the threshold,

A scratching at the floor—

To work! To work! In Heaven's name!

The wolf is at the door!

"The day was long, the night was short,

The bed was hard and cold.

Still weary are the little ones,

Still weary are the old.

We are weary in our cradles,

From our mother's toil untold,

We are born to hoarded weariness,

As some to hoarded gold.

"We will not rise! We will not work;

Nothing the day can give

Is half so sweet as an hour of sleep;

Better to sleep than live!

What power can stir these heavy limbs,

What hope these dull hearts swell?

What fear more cold, what pain more sharp,

Than the life we know so well?

* * * * *

"The slow, relentless, padding step

That never goes astray—

The rustle in the underbrush—

The shadow in the way—

The straining flight—the long pursuit—

The steady gain behind—

Death-wearied man and tireless brute,

And the struggle wild and blind!

"There's a hot breath at the keyhole

And a tearing of the teeth!

Well do I know the bloodshot eyes

And the dripping jaws beneath!

There's a whining at the threshold—

There's a scratching at the floor—

To work! To work! in Heaven's name!

The wolf is at the door."

O For the Secret Place.

We read that "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." What a wonderful sense of security one must have who finds that secret place! Sometimes the people of old, when pursued by enemies, longed for some secret place in the rocks wherein to hide; sometimes under the burning sun, amid parched deserts, they found grateful rest and protection under the shadow of a great rock. But the Psalmist speaks of a secret place of the Most High, where one not merely finds temporary relief, but where he may abide. To him this secret place was a refuge and fortress, and place of deliverance from "the terror by night" and "the arrow that flieth by day"—in short, a place of perfect rest and safety and strength. O that all who read our paper might find by blessed experience that secret place of the Most High!

Be Not Discouraged.

Because we are a small people is no reason why we should be discouraged and give up. To be sure, we may be like a grain of sand on the seashore; but God made the mountains out of grains of sand. Was the mustard seed hopeless because it was small and buried out of sight? Did the leaven give up because it was smothered in flour? The truth we hold is God's leaven, smothered indeed in the world today, but in God's own time it must leaven the whole lump. It has to be buried before it can do its God-appointed work. We ought to be thankful for the privilege of being God's leaven.

EDITORIAL NEWS NOTES

The Senate confirmed the following appointments for United States representatives abroad: William W. Rockhill, Ambassador to Turkey; ex-Governor Curtis Guild Jr., Ambassador to Russia; Henry S. Boutell, Minister to Switzerland; Edwin V. Morgan, Minister to Portugal, and Maurice S. Swenson, Minister to Norway.

The fight between the House of Lords and the House of Commons in England, over the Veto Bill curtailing the powers of the Lords, is still fierce, with the lines drawing tighter and tighter about the Lords. So far every amendment designed to favor the upper house has been defeated by large majorities.

After months of quiet search the detectives have arrested two members of the Structural Iron workers in Indianapolis, Ind., who are charged with complicity in the dynamite explosion that destroyed the *Times* building in Los Angeles, Cal., and killed more than a score of people. Many papers were seized and quantities of dynamite discovered with apparatus for dynamiting, and many evidences of a far-reaching plot of destruction, which cast suspicion on the Labor Union. Great excitement prevails, and unfortunately, some of the leaders of the organization assume such an attitude toward the investigation as to arouse rather than allay the suspicions of the people. If the Union men are falsely accused, the best thing they can do is to court investigation, and help it on all they can, rather than strive to arouse class prejudice and block every step in the efforts to find the guilty ones.

Upon reaching Los Angeles one of the men, known as McNamara, was recognized by the keeper of a suburban boarding-house as a "mysterious roomer" who went by the name of Bryce, and who left a quantity of dynamite in the rooms when he disappeared soon after the Los Angeles explosion. It is said that this dynamite was all that remained of a lot purchased a little before the blowing up of the building, fifty pounds of it having disappeared.

Three Americans held for fighting in the insurgent ranks have been pardoned by President Diaz of Mexico. The Mexican leaders appear anxious to do all in their power to pacify the American people, who were greatly stirred over the deaths in Douglas by stray bullets during the recent battle.

Senator William P. Frye of Maine, the oldest member in the Senate in point of service, now eighty years old, has resigned his position as president pro tempore, owing to failing health.

According to Postmaster General Hitchcock, the deficit of \$17,600,000 in the Post-office Department when the present administration began has been entirely wiped out.

The Dutch have taken possession of the island of Palmas, sixty miles southeast of Mindanao and hoisted their flag in place of ours. Our government makes no objection to the move, as the island is considered worthless, although regarded as belonging to the Philippine archipelago.

The sale of the Robert Hoe library at auction last week brought into the market many valuable old books and manuscripts. The first important book ever printed with movable type—the Gutenberg Bible—brought \$50,000. Several other books brought upwards of \$20,000 each.

Dr. Elmer Ellsworth Brown of Washington, United States Commissioner of Education, was elected chancellor of New York University at a salary of \$10,000.

The Colorado Legislature, by a close vote, passed a bill providing for the construction by the State of a tunnel through the main range of the Rocky Mountains, which is to be leased to the Denver Northwestern and Pacific Railroad, known as the "Moffat road." The measure has to go to a referendum vote in the next general election. There was great opposition to the bill, and more bitterness was engendered than has been known in the Legislature of that State for years.

France has informed the powers that she intends to intervene in Morocco and restore order there. This she thinks has

become necessary to protect foreigners at Fez. She expects the other nations will approve this step. England is said to support France in the measure, but just what Germany and Spain may think about it is uncertain.

John D. Rockefeller has just sent his check to the Baptist Missionary Union for \$180,000. He makes an annual gift to this society, the size of which depends upon the needs of the work laid out.

Memorial Board Meeting.

The third quarterly meeting of the Trustees of the Seventh-day Baptist Memorial Fund, for the year 1910-11, was held in the church parlors, Plainfield, N. J., April 9, 1911.

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

Minutes of the last meeting were read.

Correspondence was read from the following: Dr. A. S. Maxson, Milton Junction, Wis.; Jacob Bakker, Rotterdam, Holland; Rev. W. L. Davis, Coudersport, Pa.; Rev. T. G. Helm, Summerville, Mo.; Roland M. Davis, Plainfield, N. J.; Dr. L. A. Platts, Los Angeles, Cal.; and Louisa G. Stillman, Ashaway, R. I.

Doctor Platts advised that the new Seventh-day Baptist Church of Los Angeles, Cal., had elected to give the Board a first mortgage for \$1,500 for 5 years without interest, as security for the loan made from the Feeble Church Fund.

An application from the First Hebron (Pa.) Seventh-day Baptist Church for a loan of \$200 to assist them in finishing their church edifice was granted, the fund to be secured by a 5-year mortgage for this amount, on the church property, without interest.

The report of the Finance Committee for the quarter was read, and a synopsis ordered on record.

The Treasurer's third quarterly report for the fiscal year was read and having been audited, was adopted.

Twenty dollars was appropriated from the Fund for Young People Preparing for the Ministry to each of the following men:

A. E. Webster, James L. Skaggs, Henry N. Jordan, Royal Thorngate, Garrelt Bakker and Peter Taekema, the latter of Rotterdam, Holland.

The Discretionary Fund income amounting to \$90.14 was voted to Salem (W. Va.) College.

Minutes read and approved.

Board adjourned.

WILLIAM C. HUBBARD,
Secretary.

Unscriptural Hymns.

LT.-COL. T. W. RICHARDSON.

In the SABBATH RECORDER, just to hand, I note with joy, in a paragraph on p. 456, how Miss ———, "with a rich alto voice," remained seated and refused to sing, "this thy day," on a Sunday.

She, like Elijah, I am glad to say, is not alone in such action. I can remember, in 1874, my father, mother, brother and self were attending service in the English church on Mount Zion, Jerusalem. A hymn was sung that caused all four of us to remain seated in silent protest, and that without the slightest hint from one to another. I was then a Sunday-keeper, but would not sing what I did not believe.

When visiting Natton recently I attended a Salvation Army meeting, and they sang vigorously, "Twill all be Sunday there; Sunday, Sunday, Sunday, Sunday; 'twill all be Sunday there." My silent protest again spoke out, and I could not help thinking it should be, "There'll be no Sunday there; no day of sun nor day of moon; there'll be no Sun-day there."

How many hymns falsely speak of the "Resurrection Morn," "Calvary's Cross," and "Mount Calvary"; also of the miserable, chaotic state of being without law, as a "happy condition."

From childhood I have been in the habit of correcting these blunders by loudly singing "tree" instead of "cross," and such like, where possible, and where not possible, by dead silence. This latter with my powerful voice is as much marked as a corrected word.

May the Holy Spirit give all Seventh-day Baptists a sincere love of the truth, that will prevent us assisting the father of lies. 2 Thess. ii, 9-11.

SABBATH REFORM

A Pathetic Situation.

REV. EDGAR D. VAN HORN.

[The following comments by Rev. Edgar D. Van Horn, upon an article in the *Christian Work and Evangelist* of New York, April 15, 1911, will interest SABBATH RECORDER readers in more respects than one. First, the article in question is evidently identical with one published in the *Christian World* of London, on March 16, 1911, upon which we made comments last week in this department of the SABBATH RECORDER. It therefore reveals the unanimity of feeling regarding the Sunday problem on both sides the Atlantic.

Brother Van Horn's comments show the inconsistency of those who, while claiming the Bible as their rule of life, yet strive to secure reverence for a day that has no word of scriptural authority. He also shows the fruitlessness of the proposed methods by which they hope to compel regard for Sunday.

These comments came to hand last week after ours upon the same article, as found in the *Christian World* of London, had been put into type. Naturally there occur some repetitions of thought and of quotations; still most of Mr. Van Horn's comments are upon portions of that article not reviewed by us last week, and they are so pertinent and state the case so clearly that we give them place here.—ED.]

In the *Christian Work and Evangelist* of April 15, 1911, page 466, the editor says, "The Sunday question has undoubtedly become an immediate and urgent problem of organized Christianity," and then goes on to point out some alarming aspects of this problem. It is pointed out that in both England and the United States Sunday is being "filched" from the church. At the Free Church Council of England and Wales Mr. Charles Brown is quoted as saying, "Unless strong action is taken, all our theaters will be opened on Sunday, and all our playing fields alive with tennis and cricket and football," and that the condition in this country is even more deplor-

able. Then he suggests that "strong action" be taken by the formation of vigilance committees and "the all-round improvement of Sunday services." The editor of the *Christian Work* says that Mr. Brown is voicing a "general uneasiness," that the "church's monopoly of Sunday is fast breaking down" and as a result of this loss of prestige and power a grave problem confronts the church.

Now all true friends of Sabbath Reform—for that is really the question—of whatever denomination, will lament any tendency toward an idle and sensual life and a neglect of the means intended to foster and develop the higher type of Christian manhood and womanhood. This is and will be a matter of profound regret to all Christians. But what seems even more pathetic to us is, that in the face of this onrushing tide of irreverence for Sunday as the Sabbath, Christian leaders will not admit the hopelessness of their position. Inconsistency has always undermined and will continue to undermine a man's influence for good. It is inevitable that men who loudly proclaim the "Bible as the rule of faith and practice" and then try to establish Sunday as the Sabbath will, in the end, fail. They may succeed for a time in covering up their inconsistencies, but sooner or later people will see it and lose faith in their integrity.

Another pathetic feature of this Sabbath Reform movement, so called, is the methods employed to restore the religious character of Sunday. In the editorials referred to we quite agree with the editor's statement, "It was not until 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." Just what the author meant by the words I am not sure, but they certainly put the truth in a nutshell, for not only is Sunday "the creation of an artificial conscience," but any and all efforts to maintain it as the Sabbath must be equally artificial. What a sorry plight the friends of Sunday are in when they have to confess that in their efforts to restore it as a sabbath they have "to fall back on the intrinsic drawing power" of

the church or resort to "increased attractions." How much better it would be if instead of this "artificial conscience" the helplessness of such inconsistencies, of having to fall back on "increased attractions," men would do as they claim and profess to do, and take the Bible as their guide *in deed*. How much better it would be if instead of "falling back" men would come up to higher ground; if instead of apostasy they would come up to the Sabbath of Jehovah which he blessed and gave to the world, which was kept by Jesus, Paul, and the early church including both Jewish and Gentile Christians.

Jesus, the Sabbath-keeper.

Extract from a sermon by Rev. Edwin Shaw, preached in the Seventh-day Baptist church at Plainfield, New Jersey, April 22, 1911.

Text, Luke vi, 5: "And he said unto them, That the Son of man is Lord also of the sabbath."

"Back to Jesus" has been the watchword in many lines of religious discussion in recent years, and we have been told to cast aside the traditions of men and of the years and get back to Jesus, to the simple gospel message. This endeavor has already resulted in much good. People are finding that when they take the life and the words of Jesus as the foundation for their religious thinking and conduct, then the differences vanish and denominational fences wither down into mere lines drawn along on the ground.

Let us then as nearly as possible determine the attitude and the example of Jesus in the matter of the Sabbath, believing that we can not be very far astray if we take him as our perfect pattern in this as in other matters.

Let us notice first that Jesus recognized and accepted the institution of the Sabbath. His attitude towards it was that held toward the law and the prophets, of which the Sabbath is an integral part. He came not to destroy but to fulfil. His attitude was not that of a revolutionist but a reformer. He came to make complete, to interpret. In no place does he so much as hint that the Sabbath is a mere national institution, a temporary institution, a type,

the need of which would pass away with him.

In the second place notice that Jesus kept the seventh day of the week. You may talk to me all you like about the order of the days of the week being lost in the early history of the world; there is no question about any mistake being made since the time of Jesus; and his interpretation of the Sabbath law by his conduct is seen in that he kept the Seventh-day. His example is enough for me. You may spin some theory about there being a changeable Sabbath festival on any day of the week as the Rev. Mr. Gamble has done, but there is no question about any mixing up of the days in the week since the time of Jesus, and he kept the Seventh-day. He who is our perfect pattern, who in his spiritual liberty interpreted the law of murder and of adultery so that he showed these sins were possible even in the heart, he interpreted the Sabbath by his example as being the Seventh-day.

You may talk to me at your pleasure from the standpoint of the advanced evolutionist, that the Sabbath was, under God, a growth, that like the other elements in the moral law it came gradually to be revealed to men through long ages, as they learned by experience, and the sense of justice and equity and other virtues little by little developed until these eternal principles of right were at last codified in the laws of the nations and especially in the laws of Moses,—I say you may talk to me from this standpoint till we are lost in the confusion of such speculations; as for me I am quite content to come back to Jesus for my interpretation of these laws, no matter what their origin, and as a professed follower of this Jesus I find that without the shadow of a doubt he kept the seventh day of the week as his interpretation of the Sabbath law of his Father.

If then you ask me why I keep the seventh day of the week as the Sabbath, my answer is, Jesus Christ whom I try to serve, whom I try to follow, who loves me and whom I love and wish to obey, kept the Seventh-day, and nowhere even suggests that there would ever be any change. In fact his disciples kept the Seventh-day as the Sabbath, and there is nothing in the New Testament that even hints there was

to be any change. A weekly celebration of the resurrection early grew up among the Christians, but there was no connection of this celebration with the Sabbath for centuries. Either there is no Sabbath binding upon Christians, or else the Seventh-day is the Sabbath. Christ kept it and there is no Christian Sabbath but the seventh day of the week. Jesus then, who is our example, is my authority, nay, my inspiration, for being a Seventh-day Sabbath-keeper; that was his interpretation of the law, that is what he did, what else can I do and be true to his example?

And then let us notice how Jesus kept the Sabbath. It was his custom, a part of his life, to go into the synagogue and teach on the Sabbath. Again and again we read that he did thus. Then we read that he often healed the sick on the Sabbath. There was the woman bent down with the spirit of an infirmity for eighteen years whom he healed on the Sabbath, in the synagogue. There was the man who had the dropsy whom he healed on the Sabbath at the home of a Pharisee where he had gone to eat bread. There was the man blind from his birth whose eyes were opened on the Sabbath as Jesus was passing by. It almost seems as though most of Christ's acts of healing were performed on the Sabbath, but possibly attention was called to them because the Pharisees found fault with his thus keeping the Sabbath.

And then again Jesus explains a principle of Sabbath-keeping in his illustration from the life of David, who, "when he had need," did certain things. The disciple of Jesus, following carefully his spirit, may sometimes do things "when there is need" that he will not do at other times. Another principle is contained in another illustration of Sabbath-keeping given by Jesus when he says concerning the lifting of a sheep out of a pit on the Sabbath, "How much then is a man better than a sheep."

When Jesus said that "the sabbath was made for man and not man for the sabbath" it was like this: The Sabbath is not a "stunt" to be performed once a week; not that. The Sabbath is a blessed opportunity for rest, for worship, and for unselfish service.

If then we take Jesus as our example we

can not be in doubt about the binding obligation of the Sabbath, not as a civil rest day, but as a divine institution; we can not be in doubt about the day of the week, for Jesus kept the Seventh-day; we can not go far astray in how we keep the day if in his spirit we follow in his footsteps.

Lone Sabbath-keeper in Ceylon.

Lt.-Col. T. W. Richardson of the Mill Yard Church, London, writes us the following letter regarding a brother in Madampé, Ceylon, which will interest our readers. We gladly place the brother's name on our mailing list for a few weeks, hoping that the way will open for him to become a regular subscriber.

DEAR EDITOR:

Will you kindly send a specimen copy of the SABBATH RECORDER to E. W. Perera, Esq., Madampé, N. W. P., Ceylon. He has had the *Sabbath Observer* for some time, and now asks for a copy of the RECORDER. He writes: "I wish to translate some of your tracts into our native language and distribute them among the Christians. . . . Some know that I am inclined to Sabbatarian Baptist views. . . . Some of my relatives are not willing for me to speak about the Sabbath, . . . but I love God and depend upon him more than men. . . . My spirit is working about this matter, and I see some worldly hardships." Pamphlets against the Sabbath have been sent him from America. He intends to write me about any difficult portions.

In the commandments of God, and the faith of Jesus,

Yours fraternally,
THOS. WM. RICHARDSON.

Jesus, Our Easter.

REV. EDWIN SHAW.

"Early, when it was yet dark." John xx, 1.

"Early . . . at the rising of the sun." Mark xvi, 2.

The English word Easter is said to have its origin in the word *Eastre*, or *Ostara*, an old Anglo-Saxon word, the name of a goddess, for whom a celebration or festival was held in the spring, so that April is called in the early English, Easter-month (Eastermonadh). We are told that the root-meaning in the word Easter is light, and that Easter, the goddess of the ancient Teutons, was the "light-bringer," the goddess of the morning, of the dawn, of the coming sunrise. To those people, the winter, the cold, dreary, cheerless season, was

like the night, the time of darkness; and so, with the coming of the springtime, the dawning of the new year, they held a special festival in honor of this goddess. How very natural, then, that when the missionaries of the Cross came to them with the gospel message, with the story of the resurrection of the Saviour, with an annual celebration in memory of that resurrection occurring in the early spring, just at the time of the year when they had been accustomed to hold a festival of joy and rejoicing because of the new life coming again in nature, in field, in flower, in tree, all about them, how natural it was for the word Easter, both from the fact that the two celebrations occurred at the same time of the year, and that in meaning they were so similar, how natural that the word Easter should pass over into the language of Christian celebration, and how natural that some of the innocent customs which had attended the former festival should in their outward forms be transferred to the Christian service. It may be that in some of the customs that attend the Easter season, the eggs and the rabbits, and the like, it may be that we have elements of paganism surviving in Christianity; but if these elements have been wholly Christianized, what is the harm, or rather all the better.

Years ago when I was the superintendent of a Sabbath school in the West, I suggested to the teachers that we have some special service, or program, a little different from the usual service for the Easter week. But there were those who opposed it, because of the pagan elements, or suggestions, in it, and because it was made much of by the Roman Catholic Church, and so I let the matter drop. It seems to me that when a man comes to Christ, he comes as he is, and that whatever powers he has of good and worth, are Christianized. Here is a man who has power to influence those about him, and he leads them into evil and wickedness and folly. He comes to Christ, that same power to influence others is now Christianized, and he uses it for good, he does not cast it aside.

Paul's wonderful mind, with its powers of logical argument and deep philosophy, was not discarded by him after his experience on the road to Damascus. Rather it was

used, consecrated, Christianized, and became a power for good and righteousness in the world.

Here is a man who owns a building that he rents for a saloon. He is converted, Christ comes into his heart and life. He does not destroy the building, burn up the block, or let it lie idle till it falls into ruins. He turns out the saloon-keeper, he cleans out the building, he puts in some legitimate, helpful business, and possibly where the saloon once was, is now a library, or a Y. M. C. A. room; and prayer meeting, or the gospel song, is heard where once the revel of the riotous drinking song prevailed, and the "Jones Block" has been Christianized.

I am quite in favor of recognizing the anniversary of the resurrection of Jesus, and I am glad to call it Easter; for the consecrating, the Christianizing of the Easter festival, in very truth makes Jesus Christ our Easter.

And then again I am glad to recognize the annual celebration because that seems to me to be the natural procedure. A weekly celebration is far-fetched, especially when the attempt is made to transfer the obligations of the holiness and sacredness of the Sabbath to the celebration. There is no connection whatsoever between the Sabbath institution, its regulations and duties and privileges, and the annual festival of the Resurrection, called Easter.

I have taken two texts, one from the Gospel by John, and one from the Gospel by Mark, both of them concerning the same event, the coming of Mary Magdalene to the tomb of Jesus, for the purpose of anointing the body, after the Sabbath had past. It was on the first day of the week; John says "Early, when it was yet dark," and Mark says "Very early . . . at the rising of the sun." Matthew says, "As it began to dawn towards the first day of the week." These all mean the same thing: that the coming of the women from their homes, the walk to the sepulchre, the arrival there, were at the time when the darkness of the night gives way, yields to the light of a new day. And in the breaking of that literal day, in the freshness and brightness and joy of that morning when Jesus appeared to them, we have the beautiful symbol of the new life of light and

hope which comes to the world because Jesus is our Easter. When it is yet dark in the world, when sickness and pain and distress come upon the children of men because of wickedness and sin and selfishness, when the poor are oppressed, when men and women toil and labor and drudge to maintain life for themselves and their children,—when it is yet dark; when the rich, becoming richer, become thoughtless and indifferent and wicked, and the poor, becoming poorer, become sullen and discontented and cruel and blasphemous,—when it is yet dark; when the gold-rimmed wheels of industry rolling along the narrow ways of crowded tenement districts crush out the lives of children, boys and girls, from a lack of pure food and fresh air and sanitary surroundings,—when it is yet dark; when the love of leisure, the delight in selfish pleasure, the unholy craving for that which excites and stimulates and makes men mad, run rampant, uncontrolled, unchecked about the earth,—when it is yet dark; when men in prison cells are left uncared for save for food and drink and raiment, when the sick are left to die alone, without sympathy or comfort, when each man tries to win his way and crowds his fellows out if he can, and cares not what becomes of them, if only he succeeds,—when it is yet dark, then we come stricken in heart to the Saviour's tomb, and we find it empty. He has risen. He is our Easter. And at the rising of the sun, we see in the world those things which give us hope. We see the new spirit which builds hospitals, and homes, and houses,—hospitals, where the diseased and injured are cared for, tenderly, intelligently, faithfully, sympathetically, generously cared for,—homes, where the orphans, the aged, the unfortunate are cared for,—homes, like the Jane Addams House in Chicago, or the Jacob Riis House on the East Side in New York City,—institutions, which in crowded tenement districts become the centers for the social life of the community, places for boys' clubs and girls' clubs, day nurseries, mothers' meetings, free kindergartens and free manual training, free gymnasiums, for members of the House, where better ways of living are shown and higher ideals are given,—at the rising of the sun;

when in state penitentiaries and Federal prisons there are formed Christian Endeavor societies, and Young Men's Christian Associations, and Salvation Army corps, and men are paroled on good behavior, and are given indeterminate sentences,—at the rising of the sun; when the man of wealth recognizes his opportunities and his obligations to his fellow men, and wisely and unselfishly leads and directs in movements for uplifting and strengthening righteousness and enlightenment, that is, when the spirit of the kingdom as taught and lived by Jesus Christ gets more and more out into the hearts and minds of men, and thus gets more and more out into society, that is, into the heart and mind of mankind as a whole, as is surely more and more being brought to pass, this is the rising of the sun, this is the season of gladness and rejoicing. And it is all coming about, and will continue more and more to come about, because Jesus is our Easter, our light-bringer, our new life in the world about us.

And then again, "when it was yet dark." I know that in these times we are likely to hear more about the gospel of helpfulness than we are about the gospel of salvation. We emphasize the value of service and sometimes almost forget the sinfulness of sin. The atoning element in the death of Jesus is not preached as much as the overcoming element. The parable of the Good Samaritan is read more often than the conversation of Jesus with Nicodemus. I do not believe that we can make too much of the element of service in the life of Jesus, not that, but it seems to be a recognized fact that there is a general changing attitude on the part of the followers of Jesus towards the meaning of the Cross. That Jesus and him crucified, crucified for the sins of the world, does not hold the place it once held. In other words, there is not that feeling of a need, an awful need, of being saved from sin through the Cross of Jesus, that there once was. And that because there is not this sense of need, a need of forgiveness, the lives of people are not as keenly alive to duty, personal duty, as once they were. And so, since I have emphasized the fact that Jesus is our Easter, our morning light, in the darkness

of the world about us, I should like also to emphasize the fact that Jesus is our Easter, for the life of each individual. The human heart is desperately wicked, rebellious, in its relations to God. David touched the matter in those words of his, "Against thee, thee only, have I sinned, and done this evil in thy sight." And he cries out, "Have mercy upon me, O God, according to thy lovingkindness"; "Wash me thoroughly from mine iniquity, and cleanse me from my sin"; "Create in me a clean heart, O God, and renew a right spirit within me." And who of us have not felt that same way, who have not felt crushed with the burden of guilt before a righteous God, who have not been shrouded about by the shades, gloomy shades of despair,—when it was yet dark, when the stubborn, wilful self sat in rebellion and refused admission to a Saviour knocking at the fast closed door; when the chords of the heart were inactive and refused to be put in tune with the infinite and there was no harmony with God in the soul,—when it was yet dark; when the outward life may have been morally commendable, when love and justice and helpfulness were graciously meted out to one's fellow men, but the heart was at enmity towards God, and there was no peace, no peace in the soul,—when it was yet dark; then in despair, deep despair, we, like Mary, came to the tomb of the crucified Lord, very early, at the rising of the sun, and behold, he has risen, and a new life has come into the heart, and sighing has been changed to singing, and the old rebellion has given way to loyalty, at the rising of the sun; like the little child who has been naughty, who has disobeyed the commands of mother, and rebels and sets at naught the mother's love, and fiercely fights and struggles with itself, until at length it yields, and running hides its little tear-stained face in mother's bosom, and clasps its arms in fond embrace about her neck, content and happy and forgiven; so too, the wayward soul in submission finds peace and forgiveness through the Saviour, crucified and risen, shedding forth the brightness of the new life for the new-born soul, for Jesus is in very truth our Easter.

And then again I like to bring these words of John and Mark together for our

help and encouragement day by day, for with the Christian standing before the empty tomb and believing in the resurrection, these words "when it is yet dark", and "at the rising of the sun", are in very truth the very same.

There is no day but what has had its mistakes and failures; but when they are past and gone, let us not dwell in the shadow of their darkness; let us rather look ahead, and with joy and cheer and gladness at the rising of the sun, face the new day, for Jesus is our Easter, not only once so many years ago there in Jerusalem, not only out in the world in society, not only at that one great moment in our life when we were changed, converted, felt the new life within us, but he is our Easter day by day, every day, constantly renewing, constantly enlightening, constantly bringing joy and happiness and contentment and peace to our lives. Easter is not the end, it is the beginning. We should not by the memory of his sufferings and his glorious resurrection bring ourselves into a state of worshipful devotion and exultant praise, only to let the matter drop there. Easter is rather the beginning of the new life. And may it be so to us this year, a daily, hourly growth to higher, better things, a new life within us ever enlarging, and changing us more and more into the likeness of his perfect character, Jesus, our Easter.

Pray Without Ceasing.

The greatest and the best talent that God gives to any man or woman in this world is the talent of prayer. And the best usury that any man or woman brings back to God when he comes to reckon with them at the end of this world is a life of prayer. And those servants best put their Lord's money to the exchangers who rise early and sit late, as long as they are in this world, ever finding out and ever following after better and better methods of prayer, and ever forming more secret, more steadfast, and more spiritually fruitful habits of prayer, till they literally pray without ceasing, and till they continually strike out into new enterprises in prayer, and new achievements, and new enrichments.—*Alexander Whyte.*

MISSIONS

Statement of Appropriations.

REV. E. B. SAUNDERS, *Corresponding Secretary.*

[The following statement of appropriations made by the Board of the Seventh-day Baptist Missionary Society, so far as known April 19, for the year 1911, is given here in order that all may know the demands upon the board, many of which it is as yet unable to meet.—ED.]

CHINA FIELD.	
J. W. Crofoot, salary	\$1,000
J. W. Crofoot, allowance for two children	150
H. E. Davis, furlough salary	500
H. E. Davis, traveling expense home	400
Susie M. Burdick, salary	600
Dr. Grace I. Crandall, salary	600
Dr. Grace I. Crandall, traveling expense	250
Dr. R. W. Palmborg, 8 months' furlough salary	200
Dr. R. W. Palmborg, 4 months' full salary	200
Dr. R. W. Palmborg, traveling expense	250
D. H. Davis, 6 months' furlough salary	250
D. H. Davis, traveling expense, self and wife	500
Mr. Toong, evangelist	112
For school	300
Incidentals	100
	\$5,412
AFRICAN FIELD.	
Ebenezer Ammokoo	200
Joseph Booth	600
	800
HOLLAND, DENMARK, JAVA.	
Gerard Velthuysen	300
F. J. Bakker	300
Marie Jansz	150
	750
HOME FIELD.	
E. B. Saunders, Cor. Sec., salary	600
E. B. Saunders, Cor. Sec., traveling expense	150
Emergency Fund	200
L. D. Seager, W. Va. field	200
J. H. Hurley, Wisconsin field	450
J. A. Davidson, Illinois field	500
R. S. Wilson, Alabama field	360
Fouke, Ark.	300
Wilburt Davis, Gentry field	300
A. L. Davis, Boulder field	350
D. B. Coon, Battle Creek, Mich.	600
W. L. Davis, Hebron churches	200
L. A. Platts, Los Angeles, Cal.	250

A. Savarese, Italian Mission	300
J. J. Kovats, Hungarian Mission	240
J. S. Kagarise, Salemville	100
Madison Harry, New Auburn, Minn.	150
J. T. Davis, Carlton Church	100
G. W. Burdick, Welton	100
R. R. Thorngate, Richburg	75
G. B. Kenyon, Shingle House, Pa., 1 quarter	25
L. A. Wing, Lincklaen Center, 3 quarters	37
G. F. Bakker, Hartsville	50
Board and Conference Minutes expense	150
Publishing <i>Pulpit</i> seven months	210
Western Association Miss. Com.	100
D. W. Leath, evangelist, six months	150
	6,247
	\$13,209

In addition to the appropriations already made according to the budget plan, and which is the largest annual expense the society has ever carried, the following are some of the appropriations now asked of the board. Some of them, it would seem, are absolutely necessary in order to save the life of several of our feeble and struggling churches.

To assist in settling a pastor on the Hornell field and Hartsville field, approximately	350
For the Cosmos Church and field, possibly Ira S. Goff, approximately	200
Scott Church	150
Miss Anna West, teacher, Shanghai, China	600
Miss Anna West, teacher, traveling expenses	250
	\$1,550

The churches have generously responded to the budget letter, paid the debt except \$500, and many of them have sent the entire quota asked for, one dollar a member for 1911. There remains three quarters of the year, and \$3,250 will be required each quarter in order to meet the bills as they come due. Very little more can be expected during the year of those churches which have paid their quota, neither can we consistently go back of our budget letter to the churches and ask them to pay a larger amount either for undertaking new work or for money to pay the debt which it seems we must incur by taking on such work.

Your corresponding secretary has repeatedly told the people that the board regards itself as their servant and wishes to

do their bidding; that it would try to adopt a cash system and keep out of debt, if it could know how much the people felt able to contribute. Shall the board adhere to its proposed policy, or shall it greatly exceed its budget by taking on new work, thus giving the people occasion to feel that we are not acting in good faith?

Missionary Trip Through Oklahoma.

III.

REV. WILBURT DAVIS.

After leaving Beckham County, Okla., my next call was at Alfred I. Maxson's, fourteen miles east of Dalhart, Texas.

A number of cattlemen who were en route to attend the Live Stock Convention at Dalhart boarded the train at Amarilla, Okla. One of the delegates was a fit specimen for a convention bearing the title of Live Stock, and would have been more credit to the convention had he been transported in a live-stock car, for it took about three men to get him into the passenger coach, and once loaded, a dozen men could not persuade him to keep quiet.

The train was so crowded that a number were left to enjoy what conveniences they might provide. I used the stepping stool in the vestibule as a private seat in an individual apartment. Though it was cold there, I much preferred it to the standing-room in the warmer air filled with oaths and silly talk of an intoxicated man.

Mr. Maxson was at Dalhart as the train pulled in about 1.30 a. m. After having lunch we started to drive to his home. Within four miles of there we stopped at a neighbor's to get Mrs. Maxson and their two children, and a box containing sixty little chicks. People in that part of the country do not make a habit of taking all their little chickens with them each time they leave home, nor do the Maxsons allow their little chickens to keep them at home in case of emergency.

These neighbors where Mrs. Maxson and the children were awaiting our arrival had, on the previous day, buried their few weeks' old babe. It had been sick about two weeks with pneumonia. The Maxsons were the only neighbors that came in to help care for it during its illness. That

may seem as though friends there are scarce or far between.

Well, they are far between! It is a common thing for people to live some distance apart in that country. Brother Maxson's nearest neighbors live three miles away and the nearest family congenial to neighbor with is this one, four miles distant.

After being in this part of the country a few hours and hearing of some incidents that have happened within the last few years, I felt that I was getting out on the frontier where men were more fearless than God-fearing.

This dry, level, short-grass prairie country containing thousands of acres is owned by the State. The law allows all unfenced lands to be used as free pasture to any one wishing to turn stock on it. Some of the ranchmen who, for several years, had lived there on the prairies, or furnished money to have several hundred head of cattle cared for in that country of free range unbroken by a fence, felt they had a clear title to the land for life. When a man came in and fenced off land for agricultural purposes and tried to obtain some land for himself by homesteading or otherwise, he was looked at by the ranchmen as an intruder and treated accordingly.

It is said of one ranchman who still lives there, although retired from the ranch, that "he has seen many early settlers die with their boots on."

Many of the ranchmen would not look after their own stock but hired cowboys to take care of it. The cowboys were apt to work for the interest of their employers, and this was decidedly against the settlement of the country. When electric lights were first installed in Dalhart, a gang of cowboys would ride up and down the streets and shoot out the lights in both streets and houses.

Many farmers have had their fences broken down, a large herd of cattle driven in, which demolished a crop in a single night, besides having their own stock caught, branded and driven off with the ranchmen's.

This is a fair sample of what the early settler had to contend with a few years ago. Laws of recent date to better protect the settler have much improved condi-

tions, which, however, are still far from ideal.

Perhaps the worst peril that country has today to impede its settlement is the graft that is carried on there. People are made to feel that it is their right to satisfy the desire to get rich quick. "Sharps" study every conceivable way to rob the newcomer of his property.

Space will not allow my going into detail as to the wickedness carried on by men who apparently are not seeking first of all the kingdom of God and his righteousness.

In the midst of such environments there are a few who are enjoying the blessings of Christianity, and one family that enjoys the blessings of keeping God's holy Sabbath—the day our Saviour kept. They do not consider it grievous.

The Maxsons are the only Sabbath-keepers in that community. Brother Maxson said he had seen no Sabbath-keepers other than those in his own family for more than a year. Do you wonder they said it was a great treat to have one visit them? The two days spent there were well filled, talking over various topics, discussing the interests of the lone Sabbath-keepers, the work entrusted to them of letting the gospel light shine, and the opportunity for teaching the true Sabbath of Christ to people, some of whom have never seen a Sabbath-keeper, others of whom have never heard about Seventh-day Baptists.

Soon after eight o'clock Thursday morning I left Dalhart. The fifty-five miles of level country were soon passed over and I was greeted by another Seventh-day Baptist at Texhoma. John Knight had driven in the day before, done his trading, stayed overnight, and now on one of the most pleasant of March days, was ready for a twenty-mile drive to the home of the Knights.

We reached our destination in time to have supper, attend to the necessary chore work, and prepare for the service which Brother Knight had previously arranged for at the James schoolhouse, two miles west of his home. The three Sabbath-keeping families in this community were John, Oscar and Lydia Knight.

After taking an expression of the people, to find if they desired to have services, I

preached five evenings in succession to an audience of from twenty to sixty. On Sunday afternoon I talked to men only. Sabbath morning I enjoyed meeting with these three families in their organized Sabbath school, held at the home of one of the families.

When I see with what zeal the lone or isolated Sabbath-keepers are living up to their convictions, getting together, if there is more than one family, to have Sabbath school, I think the old adage, "Where there is a will, there is a way," is as true in religion as in other things.

Tuesday a. m.—Brother Knight took me to Cosmos, a distance of twenty miles. We came to the schoolhouse at the noon hour, so stopped and asked the teacher to announce meeting for that evening. Meetings were held each evening until the following Monday, besides the Sabbath services, and preaching Sunday afternoon.

I received a very warm welcome in the homes of these people, and was offered a means of conveyance to enable me to visit the various families.

Feeling that other duties called me away, I left Cosmos, regretting that I could not visit all the homes, and feeling that part of the visits were too short to be of the greatest good. But my visit at Cosmos, like the other visits, leaves pleasant recollections of the Christian zeal manifested by those endeavoring to live up to the gospel teaching.

A Sabbath-keeper was standing one Sunday afternoon in another man's yard where a clergyman was calling. The Sabbath-keeper remarked that he must go home to haul water. The clergyman took him to task for doing that kind of work on Sunday. The Sabbath-keeper asked, "If I do it today (Sunday), what commandment do I break?" The clergyman, appearing puzzled, said, "Well, I will have to see you some other day." After the clergyman had left, the people he was visiting said to the Sabbath-keeper, "He didn't answer your question, did he?" Those people said that incident set them to studying the Sabbath question and helped to convince them that there was no authority for keeping Sunday as a sabbath.

I am glad to say that, at this time of year, when the farmers have so little money

coming in, I received \$3.00 toward the Christian Endeavor quilt fund, \$2.00 for the *Historical Volumes*, and \$14.75 for other purposes.

Soliciting your prayers and asking for the coöperation of all in the Master's work, that we may make greater progress in keeping in touch with all of our faith, and in promoting the gospel truths here in the great Southwest, I remain

Your brother,

WILBURT DAVIS.

Observations.

REV. JAY W. CROFOOT.

There has been so much in the American papers about cue cutting that an exaggerated opinion of the extent of this new movement may very readily prevail there. Of course all educated Chinese realize that the wearing of the cue, or rather the shaving of the head that goes with it, is a mark of the subjection of the Chinese to the Manchus, and some would be glad to get rid of it on that account. Many more would be glad to discard it on account of the inconvenience, but are loath to move till the rest do. The great inconvenience is everywhere recognized. All agree that it makes the clothes very dirty and that it is a constant source of trouble and annoyance to be obliged to be shaved by a barber so often, for no man can successfully shave the back of his own neck. To those engaged in mechanical pursuits it is a positive danger. Not long ago I saw a young man jump off a moving tram-car, on which his cue somehow caught. I expected to see him scalped, but he was only thrown violently on his face before the string of his cue gave way. An operative in the *Commercial Press* printing works was nearly killed last year by having his cue caught in machinery.

But conservatism is still strong and multitudes are frankly waiting for the movement for removal of the appendage to become popular. The question is somewhat complicated by the disagreement as to whether the doing away with the cue should be accompanied by a change to the foreign style of dress. Perhaps that it should not, is the prevailing opinion. At any rate it is held by Wu Ting Fang and many others.

One schoolboy came back after the Chinese New Year minus his cue, and I have since cut off Ts Dau's, and assisted in removing another from a small boy. Perhaps this proportion, 3 in 50, may fairly represent the proportion of students who have actually taken the step. The proportion among others is not so great.

Before leaving this subject I may observe that it is said that the plague in Manchuria has not stopped the export of human hair cut from dead bodies. It is sent to Europe, where it is bleached and made into switches. I do not vouch for the truth of this story, but I am inclined to think that if I were an American girl I wouldn't wear a "rat" of imported hair.

The plague in North China and Manchuria, I am thankful to be able to say, seems to be decidedly decreasing, but the suffering from famine in Anghive and the north of this province will be acute for two or three months yet and will not end for a much longer time. We often hear reports at the Monday afternoon union missionary prayer meeting from those just from the famine region, and they are truly heart-rending. Thousands are dying of hunger and famine fever. But I do not need to write of this, for of course your hearts have been stirred already.

One Sabbath at church a collection was taken for the famine sufferers after a sermon on the Good Samaritan. Forty dollars (Mexican) was received. The boys of the school wanted to do something extra for the same purpose, so they chartered a moving-picture show and had it in the church one Sunday night. The managers of the show promised to bring the films for me to look over beforehand, but failed to do it in time and one or two things appeared which we deeply regretted; but on the whole, the affair was a success. There were several songs by some of the boys and a speech by "yours truly." One hundred and five dollars and eighty-one cents (Mexican) has been turned over to the treasurer of the Central China Famine Relief Committee. About one fourth of this sum was in gifts and the rest receipts for tickets.

West Gate, Shanghai,
March 26, 1911.

From Westerly, R. I.

The Ladies' Aid society of the Pawtucket Seventh-day Baptist Church holds bi-weekly meetings, from October 1 to May 1, meeting Tuesdays at 2.30 for work, holding a business meeting later, and serving supper at 6.30. The last year, with Mrs. C. H. Stanton as president, has been as successful, both socially and financially, as former years.

In connection with these meetings there have been several attractive entertainments, on some occasions more than two hundred being in attendance. There have also been several very pleasant social afternoon meetings at the home of some one of the members, light refreshments being served.

A new feature of the regular meetings has been a half or three quarters of an hour given to the subject of missions. Thus far the theme has been some history or biography of the work or workers of our mission in Shanghai, China. A paper prepared by Miss Celia Hiscox and read on March 9 was, on April 4, by vote of the society, requested for publication in the SABBATH RECORDER. All who read the article will readily see that it was written with no thought of publication, but just for the ears of those who might be present at the business meeting. The historical part was drawn from the studies on "Our China Mission," by Rev. W. D. Burdick of Farina, Ill.

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A Brief History of Our China Mission.

CELIA HISCOX.

You have heard in former papers how our mission in Shanghai was at one time left for nine years with only the few native workers to keep up an interest in that little church. I am now to give some account of the work which was taken up nearly four years from the time Mr. Carpenter and the second Mrs. Carpenter permanently retired from the field.

Those who had charge of the matter and felt a deep interest in the reinforcement of the mission hoped to secure some one, having invited both Morton Wardner and Wardner Titworth, but failed in each case. Meanwhile, the members of the little church were anxiously urging that some

one be sent to lead them. Rev. J. W. Lambreth, a friend of our mission, wrote of the interest and affection he had for our converts there, and said that the blind man who had been helped by the friends in this country had walked all the way to his house, led by his little adopted son, asking him to write and send his thanks and the thanks of all his family. Another missionary said of the Chinese that they were not a lovely people, but that it paid to work among them.

It seems wonderful that during both these periods the few that had been gathered into a church should have remained so faithful, nor turned back, as did the children of Israel so often and so quickly, to their former practices and modes of worship. Their constancy must have been a strong incentive to our people to speedily reinforce the mission, and also a source of encouragement to those who finally volunteered to take up the work.

At the Conference held at Brookfield in 1879, there seemed to be so deep a feeling on the subject, combined with heartfelt prayers and earnest appeals, that some whose hearts the Spirit of God had been preparing were led to declare their willingness to enter the field. These were Mr. and Mrs. D. H. Davis and Miss Lizzie Nelson. Nothing but love for the Master, loyalty to his great commission and a desire to uplift humanity could have moved these, and those who went before, to leave home, friends and country to engage in such arduous work as one finds in the land of China. These three were gladly accepted, and preparations were soon made for their departure.

A farewell service was held at Alfred Center, December 10, 1879. On December 27 they sailed from San Francisco, arriving at Yokohama, January 18, 1880, whence they sailed on the twenty-first, reaching the port of Shanghai January 29. Mr. Davis was to receive a salary of \$900 and Miss Nelson \$400 a year, traveling expenses paid.

They were met by several foreign missionaries and two of the native brethren, who gave them a hearty welcome. The church at this time numbered eighteen or twenty, but they were too much scattered to be all present the first Sabbath. A goodly number, however, gathered and Mr.

Davis spoke to them, one of the native preachers who spoke English and had visited this country acting as interpreter.

At this time the mission owned a city chapel with dwelling over it; a small chapel in front, next to the street; a few books and communion service; a bungalow or cottage in the country with about half an acre of ground and a cemetery lot of one-sixth of an acre, being part of a burying-ground owned by four other foreign missions. They found the dwelling-house very much out of repair, and other matters requiring attention.

From a letter written by the secretary of the Missionary Society to Mr. Davis I quote: "Manage the ordinary business as in your opinion seems wise and right, and report to the board." Again, "The brethren express great confidence in your practical wisdom and discretion." I think that at no time since has it been seen that this confidence was misplaced. Mr. and Mrs. Davis have seemed to be wise and deliberate in their plans, patient and thorough in working out those plans.

Mr. Davis decided that it would not be best to repair the old dwelling, and, in 1881, proceeded to have a new one built. The house was 35 by 36 feet with additions for kitchen and servants' quarters. The cost was 2,699 dollars Mexican money. The house had four rooms in each of the two stories, so arranged that it could be conveniently occupied by two families.

The first year was mainly devoted to study of the language. Early in 1881 the mission obtained an opening for two schools. While Miss Nelson had supervision of the schools, she still felt that she ought to spend part of her time in work for the women. For this it seemed necessary for her to have a Bible-woman, and there appeared to be none she could secure. About this time there came a proposition from the Episcopal mission for her to teach 5 half-days and have her board, receiving the same salary as we paid, she to have the remainder of the time for study or work in our mission. At first thought she reasoned that this would relieve the board of the expense of her salary; but on more mature deliberation she saw that it would too much divide her interest, and she also thought that it would be better for

our people to sacrifice a little by donating to the work; so she declined the offer.

Soon after this some change in the work carried on by the Episcopalians made them offer, through Miss Nelson, two schools and a Bible-woman. At this time there were ten Sabbath-keeping families in our China Mission. One person had been baptized in the past year. The summary of this year was as follows: a missionary and wife, and a missionary teacher; two native preachers; one Bible-woman; a Sabbath school, two day schools, and a church of about 20 members. The property valued as follows: dwelling-house \$4,500, city chapel \$2,500, *way dong* \$400; total value \$7,400.

Elder Davis and his colaborers continued the work begun by Elders Carpenter and Wardner in publishing Sabbath tracts and calendars in the Chinese language and distributing them among the people, together with evangelistic tracts, gospels and Bibles.

On June 6, 1882, Miss Nelson was married to Professor John Fryer and so ceased her direct work in our mission. But her interest in it never waned, as was shown at different times by the attention she gave to our missionaries when on their way to or from China. She also remained loyal to the Sabbath through life. I think you must all have felt acquainted with her through her letters in the SABBATH RECORDER and the letters of our missionaries who wrote of her kindness to them.

Mrs. Davis followed Miss Nelson in the supervision of the schools. In the fall of 1882 it was decided by the board to establish two boarding schools, one for boys and one for girls. This called for two new buildings, and Mr. Davis was directed to purchase land on which to build. Under his careful oversight both buildings were erected at a cost of \$1,982, business men in Shanghai subscribing \$1,291 to this fund. That for the boys was finished in 1883 and that for the girls the first of the next year. These buildings would accommodate about twenty boys and girls and the cost per scholar would be about \$30 a year.

About this time Dr. Ella F. Swinney was called to serve as medical missionary at Shanghai. She decided to accept, giving up a lucrative practice at Smyrna, Del.

Farewell services were held in Plainfield, N. J., October 27, 1883. On her arrival in Shanghai she was most heartily welcomed by our missionaries and the native Christians. She spoke of one, whom she called Chung Lah, as being a very useful man. In the SABBATH RECORDER of May 29, 1884, she spoke in the highest terms of the work of Mr. and Mrs. Davis in evangelistic and educational lines. Of the buildings she wrote: "These are standing monuments of Mr. Davis' indefatigable labor."

Doctor Swinney first used a room in the dwelling-house as her office, but it soon became necessary to have a separate building. For this the money was largely raised by the women in the home churches. The dispensary was completed in 1885, and was on the boys' boarding-school lot. The cost was \$901.49.

The only real trouble with any of the members during this period was with Er-low, one of the first two ordained to the ministry. He was dismissed or suspended in 1883 for opium-eating and other defections. He seems to have been too useful a man to lose, as Mr. Carpenter speaks of him as having the most winning address of any of our native preachers; and Eld. G. H. F. Randolph, years later, speaks highly of him as a preacher, and of his unusual understanding of the Scriptures. The next year after his suspension he made full confession of his wrong, but for many months remained indifferent. In 1886 he began assisting once more in evangelistic work.

In these studies I have been impressed with the unselfish forbearance of our missionaries. In all their letters and reports they have omitted telling us of their trials, privations and disappointments. I think most of us would have thought these very severe.

The annual report for 1886 says that much evangelistic work had been done, and Doctor Swinney reports 8,122 patients for the year, having treated 228 in one forenoon.

At this point we leave the mission in China well equipped for work, but greatly in need of more help, especially in the educational department. In the report of the secretary of the Missionary Society, 1881,

he says: "Mr. Davis is recording secretary for the Shanghai Missionary Society and there is every reason to believe that all our missionaries are highly esteemed by their fellow Christian workers in Shanghai." Some fifteen years ago, by the most simple act of courtesy, I was led into conversation with a Mr. and Mrs. Farnum, Baptist missionaries of Shanghai, and was gratified to learn of the many friendly meetings they had enjoyed with Mr. and Mrs. Carpenter and also with Mr. and Mrs. Davis; but more especially for the high regard they had for them, with not one shadow of the feeling we sometimes see shown, that Sabbatarians are a hindrance to religious progress, if not to religious liberty.

I think we may well feel that our missionaries in China, in the work they have accomplished and the character they have sustained, are an honor to our denomination. The motto given by Mrs. Carpenter so long ago still seems appropriate for this mission: "Pray, Work and Wait."

Correction.

In W. D. Tickner's article, "Untempered Mortar," he was made to say that a certain tract was written by Rev. Walter Rauschenbusch, whereas it should have been Rev. A. Rauschenbusch.

A man who was seeking to become a Christian thus bemoaned the lot that would come to him if he gave himself to Christ: "I shall have to give up so much. There are many things I do now that I can't do then." "But," said the Christian brother, "there are many things you can't do now. You can not eat mud or drink it." "No," replied the man, "but I don't want to do a thing like that." "That's just it" was the reply. "And when you become a thorough going Christian, all sin will become distasteful to you. You will not want to commit it." In accepting Christ we do not surrender our liberty but slavery; then we become free to do what we please because we shall be pleased to do God's will. Therefore, "if any man be in Christ he is a new creature; old things are passed away, behold, all things become new."—*Exchange*.

WOMAN'S WORK

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

The Guest of Every Day.

Homely work is mine today,
Floors to sweep, and fires to lay,
Plates to wash and clothes to mend—
Work which never seems to end;
Yet I pray,
Jesus, be my guest today.

Not as one to dwell apart
In the spare room of my heart,
But as one to whom my prayer
May confide the smallest care.
Thus I pray,
Lord, be thou my guest today!

At the closing of the day,
When once more my heart shall say,
In this busy life of mine:
"All the glory, Lord, is thine!
Christ, I pray,
Be the guest of every day!"
—*The World Evangel.*

This week we are glad to read of the success of the work in Riverside. "The Talking Society" is not half bad as a name, is it? A society made up of deaf mutes might be interesting to some people—but not to me. I should prefer the pleasant conversation of the average society.

Mrs. Osborn of Riverside, who sent Mrs. Hurley's paper, writes: "I wonder if the woman's page would like the news item of the safe arrival of our missionary baby boy, Edgar Austin Davis, born to Mr. and Mrs. Eugene Davis, April 1." We are glad to send the greetings of this department to this little lad and his parents.

The missionary exposition is now in session in Boston. The article from the Boston paper is furnished by Miss Mary Stillman. We hope to have other articles concerning this exposition later.

It will be interesting to our readers to know that Dr. Rosa Palmberg is now in Milton, having come from Edelstein, Ill., where she has been spending some time with the "home folks." Doctor Palm-

berg's little girl E-ling, who has been very ill in Shanghai, is much better. She was in the hospital three months, but now she is in Miss Burdick's school, studying whatever she wishes, and she has chosen to study the Bible and the reader—both of course in the Chinese language.

Doctor Palmberg is informed that she enjoys her work and "crams for exams" just as any eight-year-old girl does in America.

Report of Dorcas Society, Riverside, Cal.

MRS. POLLY RICE HURLEY.

The same spirit which has been felt in the other departments of our church life the past year has dominated the Dorcas society also.

The women of this society tried to make their work mean more to themselves and to others, to their church and denomination; and the past year's record shows considerable gain in several respects.

There are about thirty members now, all very busy housekeepers; but we have chosen the first Wednesday of each month for an all-day Dorcas society meeting, when we leave home cares and meet together, in a friendly, informal way, to sew, to learn something of outside affairs, to help out our own church cause and to visit.

We hear that the men-folks call this organization "The Talking Society." Yes, we do talk, most of us most of the time, but newcomers remark that the Dorcas meetings are "free from gossip," so we admit the appellation.

Twelve regular and five special meetings were held during 1910. At six of these there were used the special programs called "Our Mission Circle," sent out by the Woman's Board. The papers and discussions proved very interesting and helpful, by increasing our knowledge of Seventh-day Baptist work and workers, past and present, and by making us feel more acquainted with some of the vital things of our own denomination.

The work of this society consists of plain sewing, quilting, and tying of comforts, some of which was done for outsiders and some for members.

The ladies are interested in home charities and with the aid of Mrs. Pentoney, the city missionary, we furnished some

comfortable bedclothes for some unfortunate sick ones. Fifty cents was given to a union missionary meeting held last spring.

New screen-doors for the church were purchased.

During 1910 the treasurer paid out \$28.52, of which \$20 was sent to the Woman's Board, that being the apportionment asked from the women of the Pacific Coast Association, all of which was paid by the local society without contributions from the ladies up the coast, as has sometimes been the case. This money was sent through Mrs. Loofboro, the associational secretary appointed by Conference.

Through her we sent word to the Woman's Board of the hope of making our contribution next year twice as much as it has been; consequently the Pacific Coast Association is apportioned \$40 for the coming year, most of which will probably be raised by the Dorcas society. Our funds are obtained from sewing done, from monthly dues of ten cents a member, from voluntary contributions, and free-will offerings from our mite-bags.

The society has never resorted to ten-cent suppers or church fairs for the filling of its treasury; but like Dorcas of old, each member has done in her own way what she could and feels blessed in the effort and sacrifice.

The society's social life has been especially bright the past year. Several enjoyable affairs were planned for the pleasure of all.

We are looking forward to new interests with the new year—things to do and think of which can strengthen each woman's hands and cheer each woman's heart as we labor together to fill our place in the Master's service, taking for our watchword the one sent us by the Woman's Board: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

The Great Missionary Exposition in Boston.

An army numbering between 10,000 and 20,000 people, drilled by study and trained by rehearsals to man America's first great missionary exposition, will take the field in the Mechanics' building, from April 22, and stay there for a month. This army of

volunteers, from about 400 churches from Boston and vicinity, is full of enthusiasm and greatly interested in every step of their training, and this fact alone seems to assure success.

Three speakers of national fame will deliver addresses at the opening ceremonies in the Pageant Hall. Following an electric flash from the President and his own message, Bishop Lawrence is to declare the exposition open. The other speakers will be Mrs. Helen Barrett Montgomery and Booker T. Washington.

Samuel B. Capen, president of "The World in Boston," will preside.

Mrs. Montgomery is the representative of the women's organizations and was the principal speaker at the series of meetings held throughout the United States in connection with the Women's Missionary Jubilee.

The ceremonies will be preceded by an hour of instrumental selections and choruses from the Pageant of Darkness and Light, which is to be presented daily throughout the exposition. The choruses are to be sung by the Pageant choir, wearing their costumes.

Hundreds of exposition stewards will attend the opening ceremonies, clad in the costumes of all nations.

Every missionary in or near Boston has been invited to wear the native dress of the country in which he works, and occupy a seat on the platform.

"The World in Boston" is planned along the same lines as were the successful exhibitions in England. Some slight modifications have been made to suit conditions in the United States. The work of organization has been thoroughly done. It has extended into and really permeates most of the churches of Boston and vicinity through the lieutenants, the eight secretaries in each church, the stewards, and the choristers.

There are nearly forty departments in "The World in Boston," each in charge of a capable man or woman. The department of stewards is the most important, and for each court or scene at the exposition there is a lieutenant of stewards, who has charge of the men and women, young or old, who will populate each scene and take part in the demonstrations.

Most of the stewards will wear the native dress of the country or scene to which they are attached. They are to serve in relays of a few hours each week, so that while there may not be more than 400 stewards on duty at any one time during the exposition, the services of the entire army will be utilized. It will be the duty of the stewards to answer the questions of visitors, explain the native customs and forms of worship, tell how the missionaries work and what missions have accomplished, and in general be qualified to demonstrate the influences of Christianity in the land of which they are temporarily a part. There will also be dialogues and other demonstrations in which they will participate, giving to the exposition a very strong human touch.

In order to qualify for the position of a steward, those who have enrolled are studying the history of the country to which they have been assigned, the work of missions and the achievements of mission work therein.

During last fall about 400 persons took normal courses to qualify themselves as teachers for the stewards' training classes. —*Boston Advertiser.*

Report of the Sunshine Committee, Seventh-day Baptist Church, Battle Creek, Mich.

The Sunshine Committee sends the following summary of its work among the sick and poor. Although there is much that can not be classified, we would report the following:

Thirty-five Martha Washington sunbonnets were made, from the sale of which \$15.59 was received. Twenty-seven yards of chambray, 10½ yards of lace and 5 spools of cotton were used in making the same. These bonnets were made in the homes of the committee.

There have been 10 meetings for work. At some of these meetings 2 quilts were pieced, 2 joined, and 3 comforts tied. Ladies of the church assisted in piecing and joining 2 quilts. Dresses, aprons and underclothing have been made and repaired. Five days were spent among the sick, assisting in giving treatments or lending a helping hand in household duties.

We have given out 10 baskets of fresh fruit, 12 quarts of canned fruit, 12 cups

of jelly, 4 baskets of dainties, 10 cooked dinners, and have donated poultry.

Seventy-eight sunshine calls have been made, and 159 pieces of clothing have been distributed, 25 of which were given to the city poor. The merchants of the city have given coats, dresses and underwear. One box was sent to Mrs. Steel's home for colored orphans, Chattanooga, Tenn. One little girl was clothed and started to Sabbath school.

We have made donations of \$1 to rescue work, \$1.50 to the Christian Endeavor society, and \$1 for water-bottle given to Mrs. Devaul. We have paid out in all \$15.83.

We have distributed 210 pieces of literature, part for local option. Thirty-four Christmas cards with appropriate Scripture messages were sent to the sick and lonely or absent members and to our missionaries in China. Three letters of sympathy have been sent and 4 birthday greetings.

The committee has arranged for entertainment and furnished refreshments at a social and Christmas tree gathering. Two linen lunch covers have been secured for communion services. We have given to the sick 30 bouquets and 5 pot-plants, and have furnished flowers for funeral and church services.

The Sunshine Committee has done its work independently of any collections from the church or donations from individuals, as in the previous year. In doing this sunshine work we have received showers of blessings and trust some lives have been made brighter and some hearts lighter. Respectfully submitted,

MRS. W. L. HUMMEL,

MRS. W. B. KINNEY,

MRS. F. C. WELLS,

Committee.

When I Have Time.

When I have time so many things I'll do
To make life happier and more fair
For those whose lives are crowded now with care.
I'll help to lift them from their low despair,
When I have time.

Now is the time! Ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so drear,
They may not meet you in the coming year—
Now is the time.

—Selected.

YOUNG PEOPLE'S WORK

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

Larger Work.

REV. HENRY N. JORDAN.

Prayer meeting topic for May 20, 1911.

Daily Readings.

Sunday—Advancement by toil (Matt. xxv, 14-20).

Monday—Secret of growth (1 Kings iv, 29).

Tuesday—Promise of enlargement (Isa. liv, 1-6).

Wednesday—Growth through service (Gen. xxxix, 2-6).

Thursday—God gives increase (1 Cor. iii, 6-9).

Friday—How Moses grew (Heb. iii, 1-5).

Sabbath day—Topic: Growing into larger work (Mark iv, 26-32).

(A union meeting with the Juniors and Intermediates.)

This topic recalls to my mind a scene I witnessed in the city of Plainfield two years ago. The state convention of the Christian Endeavor society was in session there. On one of the afternoons the Juniors had a parade down the principal avenue and then marched to the convention church where they were given a royal welcome by the older people assembled, and then were conducted to seats of honor. No mistake! it was the children's afternoon. The adults, when the children entered the church, rose in a body to greet their little friends. It was a moment of great inspiration to witness the Juniors with waving banners and to hear them sing with such spirit, "Onward, Christian Soldiers." The occasion had more than sentiment in it; it contained a prophecy of the future. The homage paid by the Seniors to the Juniors was in reality a welcome to the oncoming "workers in the Master's vineyard."

I am wondering how many of our societies who have a Junior or Intermediate department will endeavor to make this service a union meeting. It will be most courteous and gracious if the Seniors shall receive their little friends as their guests on this occasion. Perhaps the service will have as lasting an impression if the younger societies take the lead in this

meeting. I know that we older people would marvel at the readiness and facility the Juniors would display if they should conduct the service. We surely would wonder at their understanding of and their preparation for the larger work, especially for that which relates to the religious life.

In the topic for today, Jesus' words as given in the two parables are apt illustrations, perhaps I had better say descriptions, of the kingdom of his Father which begins here on earth, right in our lives, in our homes, in our societies, and in our denomination which our church loves so much. The first takes up the illustration of the seed hidden in the earth, and while men do not pay much attention to its growth, yet all the time it is sprouting, sending out little shoots, enlarging into a stalk and a fine head of grain, gradually growing into something good and desirable.

The second parable inspires hope and gives encouragement by teaching that that which seemed so small grew at last so very large that it became a blessing to many. Its future usefulness could not be measured by the smallness of its beginning.

This is distinctively the age of the child. Not that the children of this age are any more promising than those of years ago; but because everywhere it is recognized that God alone fully knows the great possibilities wrapped up in the child, and people are awaking to the fact of their responsibility in helping God shape the character and destiny of these little ones by training bodies, minds and souls of the children that they may *grow* into life, ready for larger tasks, greater achievements. "See that ye despise not one of these little ones," for through the unfolding powers of their little lives, as they gradually develop, they "shall do greater things than Jesus did" because of the fulness of his life in them.

We must consider the value of training from childhood. Its importance can not be overestimated. "Train up a child in the way he should go, and when he is old he will not depart from it," is a statement of sound wisdom. It is true education to help the child acquire a taste for good reading, desirable companions, art and music; to form right habits of study and work; to feel that he can lend a hand in the sup-

port of missions, society work and the church. Take, for instance, the making of gifts for the support of all Christian work. Isn't it far better for the child to be trained in the sharing of the burdens of the work and in realizing the joys and interest of service than for the father to do "all the paying" for all the family? Is it not true that there is great value in having the child get into the habit of giving and doing? And what is true of the habit of making gifts to the cause of Christ is true in the matter of Bible reading, leading the services of the Juniors, making prayers, etc. If they are trained to assume any public duty in church work they will do it with spirit, with readiness, with understanding. They will show a deep desire to do such work and they will accordingly find larger opportunities and be prepared to meet them.

We must recognize the child we are training as the one who is to assume the work we are concerned with now and who must realize more from it than we have. What a host our denomination would have if all our boys and girls were thoroughly filled with the spirit of this idea. How the cause of the Bible Sabbath along with other Christian principles would progress if we trained the children to recognize their part in God's call to service. We are anxious that they shall make fewer mistakes, shall have a clearer knowledge of the needs of the work and the hindrances lying in the way. Let us help them to be prepared for the actual conditions which service in the Senior society will bring. Let us train them "for Christ and the Church." How much our churches need these trained active workers! How the calls are coming from the mission fields for those who will teach of the Christ and the larger life in him! Such workers need preparation of heart and mind. They must know intimately the Father's business and be about it.

I hope the fact will be emphasized that larger work can be entered upon only as the young *grow* into it. "You must grow into larger work; you can not jump into it. Your powers increase gradually as the arm increases with exercise." Promptly and willingly to take each task as it comes; to do it with the very best intentions of

doing it right, will prepare the way for growth and for activity in the larger fields of service that are already about us.

Why I Am a Seventh-day Baptist.

EUGENE H. HOWARD.

This question most naturally presents itself to a thinking, conscientious young man or woman who is launching "out into the deep."

Perhaps we have been taught to keep the Sabbath by our parents; but as we mature into young manhood or womanhood we begin to question ourselves why we do certain things. If we have read and studied the Bible, and our general literary education is not too limited, we can make a comparison, and can see that the Bible contains the highest and best thought for governing our lives.

In the first chapter of Genesis we find an account of the creation of the world and every living thing therein, all of which took place within six days. "On the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made" (Gen. ii, 2, 3).

Now we find an account of the week in the first part of the Bible, and the seventh day as a day of rest. We find that God's people had the week and the Sabbath before the law was given from Sinai.

"For yet seven days, and I will cause it to rain upon the earth" (Gen. vii, 4). "And it came to pass after seven days, that the waters . . . were upon the earth" (Gen. vii, 10). "And it came to pass, that on the sixth day they gathered twice as much bread" (Ex. xvi, 22). "And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy sabbath unto the Lord" (Ex. xvi, 23). "And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none" (Ex. xvi, 27). "So the people rested on the seventh day" (Ex. xvi, 30).

The command to observe the Sabbath is found with nine moral precepts, placed in the bosom of the unchangeable law (Ex. xx, 8-11).

Was the Sabbath made for the Jews only, or for all men?

"Six days thou shalt do thy work, and on the seventh day thou shalt rest; . . . and the son of thy handmaid, and the stranger, may be refreshed" (Ex. xxiii, 12).

"Also the sons of the stranger, that join themselves to the Lord, to serve him, . . . every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain" (Isa. lvi, 6, 7).

"And he said unto them, The sabbath was made for man" (Mark ii, 27). "Therefore the Son of man is Lord also of the sabbath" (Mark ii, 28).

He did not say that he was Lord of Sunday or of the first day of the week as a Sabbath.

Why should we seek to change the Sabbath when we can find no need of a change?

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. v, 17, 18).

These are some of the reasons why I am a Seventh-day Baptist, in reply to an article in one of the March numbers of the SABBATH RECORDER, requesting some of our young people to give reasons why they keep the Sabbath.

Manchester, N. C.,
April 25, 1911.

Meeting of Young People's Board.

The regular meeting of the Young People's Board was held at Salem, W. Va., on Sunday, April 16, at 9.30 a. m., in the Salem College faculty room, Pres. A. Clyde Ehret in the chair.

Members present: O. A. Bond, Rev. Geo. W. Hills, A. Clyde Ehret, Rev. L. D. Seager, Orville Bond, Mildred Lowther, Bessie L. Davis and Draxie Meathrell.

Prayer was offered by O. A. Bond.

Minutes of last meeting were read and approved.

Correspondence was read from Dr. W. L. Burdick, the Seventh-day Baptist

trustee of the United Society of Christian Endeavor, with reference to our denominational program, to be given at the Young People's International Christian Endeavor Convention at Atlantic City, July 6-12.

It was voted that Dr. W. L. Burdick, our trustee, be requested to arrange our program to be given July 10, in connection with the International Christian Endeavor Convention.

Voted that Pres. A. Clyde Ehret be a committee to make all necessary arrangements for sending A. J. C. Bond to the Southwestern field for evangelistic work during the coming summer.

Voted that O. A. Bond be a committee to make all necessary arrangements for sending the Milton quartet to the Wisconsin field for evangelistic work during the summer vacation.

Voted that Rev. L. D. Seager and O. A. Bond be a committee to arrange for quartet work in the Southeastern Association during the summer vacation.

The following amounts were ordered paid: Ammokoo Mission \$75.00; Doctor Palmberg's salary \$25.00.

Voted that the placing of the SABBATH RECORDER Subscription Fund be left in the hands of the Treasurer with power to act.

Voted that we invite Dr. Francis E. Clark to fill a place on our program in the coming General Conference.

DRAXIE MEATHRELL,
Secretary.

Treasurer's Report.

January 22, 1911, to April 16, 1911.

ORVILLE B. BOND, Treasurer,
In account with the
SEVENTH-DAY BAPTIST YOUNG PEOPLE'S BOARD.

<i>Dr.</i>	
Balance on hand, Jan. 22, 1911.....	\$309 75
Received from:	
Riverside C. E.	6 00
Battle Creek C. E.	4 86
Sale of Topic Cards.....	12 18
Richburg C. E.	4 21
Milton Junction C. E.....	9 00
New Market C. E.	10 00
Milton C. E.	73 00
Total	\$429 00

<i>Cr.</i>	
Recorder Press	\$ 29 58
Secretary, expense	4 30
Tract Society	10 00
Missionary Society	30 00
Dr. Palmberg's salary	80 00

Salem Express	3 60
Religious Education Association	3 00
Balance	268 52
Total	\$429 00

Standing of Accounts.

Home missions	\$ 2 00
Milton quartet	97 97
Scholarship Fund	1 00
Students' evangelistic work	36 08
Work in Southwestern field.....	3 00
RECORDER subscriptions	6 50
Young People's Board	19 76
Dr. Palmberg's salary	10 21
Ammokoo Mission	75 00
Educational purposes	14 00
Wisconsin field	3 00
Total	\$268 52

ORVILLE B. BOND,

Salem, W. Va. Treasurer.

Alfred University.

The college closed Wednesday evening, April 12, for six days Easter vacation.

The first annual commencement exercises of the New York State School of Agriculture were held Thursday evening, April 6, when the class of ten members received their diplomas.

Some of the *Kanakadeas* are out, though not all. A sufficient number of copies were finished to supply the agricultural students before they left. The college and academy will be supplied later.

The Junior class held a banquet at the home of Professor Binns, Thursday evening, April 6, to celebrate the completion of the *Kanakadea*.

The faculty has posted a set of resolutions asking the Athletic Association to drop two of the three intercollegiate games now played at Alfred. What these shall be, is not yet decided.

Pastor W. L. Burdick addressed a joint session of the Y. M. C. A. and Y. W. C. A., Sunday evening, April 9. His subject was, "Problems and Conflicts of the College Christian."

Monday evening, April 2, the academy presented the comedy-drama, "Comrades," at Fireman's Hall. The proceeds went to the academy *Kanakadea* fund.

The first annual banquet of the Twentieth Century Club of Alfred University was held in the parish house at Alfred, March 18, 1911. A delicious dinner was served to fifty-four alumni and guests. Members

of every class from 1900 to 1911 were present.

There have been three lectures this month under the Alumni Foundation. The first was delivered, March 23, by Supt. Henry M. Maxson of the Plainfield (N. J.) city schools. The subject of the lecture was, "Ideals." On March 28 Prof. Judson G. Rosebush, of the university at Appleton, Wis., lectured on the subject, "A New Vision." The third lecture was given by Mr. William C. Hubbard, of the Westinghouse Electric Co., April 5. Several boxes of electric lamps and fixtures were shipped to Alfred, with which to illustrate the last lecture. Most of these were presented to the physics department of the university by Mr. Hubbard after the lecture.

Alfred, N. Y.,
April 14, 1911.

News Notes.

COSMOS, OKLA.—A pleasant reception welcoming back Brother Ira Goff (as pastor) and his family, was held on their return.—We greatly enjoyed the visit of Brother Wilburt Davis of Gentry, Ark.—Although several of our numbers have moved away, those who remain are of good courage.—Prospects for the farmer are good.

WEST EDMESTON, N. Y.—Pastor Davis preached for the Syracuse Church the last Sabbath in March. Having bought a home in that city he will move thither the first of May.

LEONARDSVILLE, N. Y.—About sixty attended the free social at the parsonage and enjoyed the kind hospitality extended by the pastor's family.—The boys' and girls' classes of the primary department of the Sabbath school entered an attendance contest three months ago. The girls have had to serve a supper for the winners.—The church people and some from the society have entered upon the plan of reading a chapter a day in the New Testament for the rest of this year. We take every seventh chapter for our lesson Friday night.

MILTON JUNCTION, WIS.—Since January five have joined the church by letter.—The Ladies' Aid recently served a chicken-pie supper, while the Christian Endeavor and Junior societies have each held a social which all enjoyed very much.—Twelve of our members attended the all-day rally at Walworth, reporting a good time socially and very interesting meetings.—A Brotherhood society was organized the first of the year with forty members. They meet twice a month, one meeting being a supper or dinner, at which time they have one or more guests from other Brotherhoods. A program is given at each meeting, and ways and means of helping the needy are discussed.

ASHAWAY R. I.—At the chicken-pie supper given a few weeks ago by the Ladies' Aid society, a generous sum of money was raised. An excellent program in which a large number of children took part was given and was enjoyed by all. Over sixty people from Westerly were present and helped to make the supper a financial success.—The choir gave an Easter cantata on Sabbath morning preceding Easter, and Rev. E. B. Saunders read a very interesting paper appropriate to the occasion.—Rev. Clayton A. Burdick of Westerly occupied the pulpit recently and was gladly welcomed by his former parishioners.—Clergymen from near-by places occupied the pulpit for the three Sabbaths before Easter.

The Crusade Against Tuberculosis.

THOS. H. TOMLINSON, M. D.

Plainfield Church, April 29, 1911.

The importance of the crusade against tuberculosis can not be over estimated when it is realized that tuberculosis costs our country two hundred thousand lives a year, and the entire world a million lives a year besides constituting a most serious handicap to material progress, prosperity and happiness, and being an enormous expense to society and most often in those walks of life where the burden is least bearable.

Science has demonstrated that this disease can be stamped out, but the rapidity and completeness with which this can be accomplished, depend upon the promptness with which the new doctrines about tuberculosis can be inculcated into the minds of the people, and engrafted upon laws, habits and customs. The modern crusade against tuberculosis brings hope and bright prospects of recovery to hundreds and thousands of victims of the disease who under the old teachings were abandoned to despair.

This united interest against a common foe fosters universal friendship and causes the peoples of the world to be brought closer together and made to better realize the brotherhood of man.

In view of the foregoing, is it not a part of our Christianity to lend a helping hand, and interest ourselves as a church and people in this important subject, which is for the betterment of man's physical, mental and moral well-being?

The fundamental principle of a successful treatment of tuberculosis is early diagnosis, and promptness in the application of

remedial measures, supported by the belief that consumption is not a hopelessly incurable disease.

Of the remedies useful in the treatment of tuberculosis, drugs occupy a distinctly secondary position. The chief reliance is to be placed upon hygienic measures—the scientific use of air, sunlight, water, food, rest and exercise—in fact, all things that will improve nutrition and increase vital resistance.

Avoid patent medicines. So-called "consumption cures" rob those who use them of money and, in many instances, life.

This subject may be briefly considered under various heads, and first we speak of place of residence, including climate and dwelling-house. Climatic treatment is advisable in many cases. The place should be one where the patient can be out of doors most of the time and at all seasons of the year.

The majority of patients fall into one of two principal classes—the robust, and those needing protection. This may depend upon original constitution or upon the type and stage of the disease. As a rule the robust are benefited by cold and altitude, and some, in addition, by a certain degree of hardship—roughing it, as in lumbermen's camps and upon cattle-ranches. Good judgment is needed in the gradual increase of hardship, as sudden change from coddling to the extreme opposite would be likely to be disastrous. Those that need protection do better, as a rule, in warmer climate and lower altitude. In all cases purity and reasonable dryness of the atmosphere is desirable.

The best of judgment is necessary in the choice of climate, and routine direction of every patient to one place or one class of places is productive of much harm. When patients can not go far from home, something may still be done to improve their surroundings.

Both for air and light the country is preferable to the city, a wide street to a narrow one, a detached house to one shut in on both sides. A hillside is better than a valley, a dry, sandy soil than moist clay. The house should be well ventilated; temperature 60° to 65°; bedroom as large and sunny as possible, high ceilinged and more than one window; one window at least

should be open at night. Clothing should be warm, but light and loose.

Regarding rest and exercise, the usual fault of physicians and patients alike is to insist too much upon one or the other. Individualization, the key to successful treatment generally, is in this matter specially necessary. Exposure to *open air* and *sunlight* should be as frequent, as long and as thorough as the climate, season, weather, and patient's condition and endurance permit. If circumstances compel housing, the endeavor should be made to get the sun and fresh air into the room where the patient sits.

In choosing an occupation for one thought to be liable to tuberculosis, or in one showing symptoms of the disease, the desirability of open-air life must be borne in mind.

Many persons recover through change of business. Benjamin Franklin related an instance of a man who contracted consumption while a shoemaker, and recovered while riding as postboy between New York and the Connecticut River in all seasons and weathers (a distance of 140 miles).

Amusement is quite as important as occupation, and requires equally good judgment. Divert the mind from self by reading, music, games, etc. Food is to be carefully chosen with due consideration of the habits and digestive capacity of the patient. Nutrition is the essential of treatment, and food the essential of nutrition. Nitrogenous and fatty elements should predominate, sugars and starches be reduced to a minimum. Water should be used freely both internally and externally.

In our treatment of this disease the fundamental principle which scientists designate as prophylaxis, which means prevention, or removal of the cause, is found to be the most essential. We find this doctrine applicable in all conditions. In mechanics, for instance, if your sewing machine or printing-press, or automobile is not in good working condition, the first thing toward remedying the trouble is to ascertain the cause.

If the intellectual or moral standard of a community is depreciating, find out the cause and apply the remedy. If science tells you that, in the use of one or two drinking cups at communion to serve a

hundred or more persons, there is a possibility of communicating disease from one to another, you adopt the individual cup.—If we find physical defects in our children, as enlarged tonsils, or adenoid growths, or decayed teeth, which may be exciting causes that may lead to development of tuberculosis, we remove the cause.

By giving to children plenty of song, lots of fresh air and sunshine, and unlimited free play, in the way of a playground, to build up the physical, we thus ward off the possibility of the inroads of this dreadful disease.

The study of the prevention and cure of this disease is world-wide. At the International Congress on Tuberculosis held last autumn at Washington, D. C., delegates from thirty-five countries were in attendance. In our own country, every State and most of our municipalities are taking legislative action toward the one common end—destruction of the great white plague.

The agencies cooperating in this crusade are manifold: state legislation, state and county medical societies, state and local boards of health, state and local boards of education, state and local associations for the prevention and relief of tuberculosis, charity relief organizations, colleges, schools—public and private, King's Daughters, settlement workers, various Christian associations, hospitals, and state and county sanitoriums. One of the most aggressive organizations in New Jersey is the Association for the Prevention and Relief of Tuberculosis. This has been in operation for five years and during this time has organized about twenty-five local societies throughout the State. It has worked in conjunction with other organizations in legislative, educational, charitable, social and other lines, accomplishing vast and important results. During its existence our State Sanitorium at Glen Gardner, with a capacity for 105 incipient cases, has been established, also the Newark City Sanatorium, Hudson County Sanatorium, and Shepherds Memorial at Orange and Paterson. New Brunswick has a number of shacks; Plainfield has a pavilion, which has been in operation since December 1, 1909, and treated up to June 10, 1910, eleven incipient cases.

A number of dispensaries and clinics are also in operation throughout the State. Those most interested in sanatorium work are profiting (and we think justly so) by the contrasting experiences of Germany and Great Britain in providing for the advanced class of tuberculous patients. In Germany almost exclusive attention has been given until recently to incipient cases, with a net result of very slight decrease in mortality from this disease during the last decade. Great Britain, on the other hand, has taken care of the helpless cases in hospitals, and the death-rate in England from tuberculosis shows a marked decrease. Acting on this line our Legislature passed a bill authorizing boards of freeholders to establish county tuberculosis hospitals for advanced, as well as incipient cases.

Union County freeholders have purchased eighty acres near Scotch Plains, and made an appropriation of \$50,000 for buildings to accommodate fifty beds.

Education of the public in this crusade is made through the tuberculosis exhibits, lectures, distribution of literature, and enforcement of health ordinances. Medical school inspection, one of the most important functions pertaining to the health of children, now become a compulsory law of the State, was brought about by the help of this society. In this connection it affords me pleasure to state that by the suggestion of our superintendent of schools, our Board of Education was among the first in this State to introduce the system. Dental examiners have recently been appointed and the importance is recognized by every health reformer.

* * * * *

With the various agencies I have enumerated at work in every country throughout the world, preaching the gospel of hygienic righteousness, may we not have faith to believe that the time is not far distant when tuberculosis may be exterminated from the face of the earth?

“A paintbrush which has been put away without cleaning can be made soft and pliable by immersing in boiling vinegar. After simmering in this a few moments, wash thoroughly in warm soapsuds, rinse and dry.”



Mrs. Clark R. Tefft.

Hannah Webster Tefft, the daughter of John and Mary Potter Webster, was born July 16, 1822, in Hopkinton, R. I. She was the oldest of a family of three sons and three daughters, of whom only two now survive: John O. Webster of Albion, Wis., and Mrs. Harriet Davis of Grand Rapids, Mich.

In early life she became a Christian, uniting with the Six Principle Baptist Church, changing her membership later on to the Rockville Seventh-day Baptist Church. When about twenty years of age she was married to Clark R. Tefft, and in 1854 came with her husband and her father's family to Wisconsin to live. While living in Albion she became a member of the Albion Seventh-day Baptist Church, but in later years she was a member of the Milton Church, which was her church home when she died. She was a loyal and faithful member, loving the Sabbath and maintaining her Christian walk through the changing scenes of a long and varied life. She died at the home of her son Edwin, in Janesville, Wis., retaining her full consciousness until the last.

Three children were born to her: a daughter who died in childhood and two sons—Edwin A. and Charles M., who live to mourn the loss of a faithful mother.

DENOMINATIONAL NEWS

Wardner Williams attended the third National Peace Congress in Baltimore on May 3-5. He was appointed a representative of his State by Governor Shafroth of Colorado. The meetings were held at Johns Hopkins University.

Pastor Riley G. Davis of West Edmeston preached for our people in Syracuse on Sabbath day, March 25. He is expecting to move there early in May.

Please note the change in the time of the Southeastern Association as mentioned on the editorial page of this paper.

Rev. Samuel H. Davis of Westerly supplied the pulpit of the First Hopkinton Seventh-day Baptist church on Sabbath day. Rev. Mr. Van Horn, the new pastor, and his family are expected to arrive on Thursday. Mr. Van Horn will preach his first sermon as pastor of the church at Ashaway next Sabbath, May 6.—*Westerly Sun.*

A card from Newark informs us of the serious illness of Corliss F. Randolph, who has been confined to his bed for four weeks. He is still unable to sit up or think of anything connected with business.

“A jar of quicklime, kept in a damp room or cupboard, will absorb the moisture and keep the air pure and dry. It must be frequently renewed.”

“A bread knife dipped in hot water will cut fresh bread quickly and smoothly.”

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.

One granddaughter also survives.

She was brought to Albion to be buried by the side of her husband, the funeral being conducted by the pastor of the Albion Church, on Sabbath afternoon, April 22.

In Memory of Mrs. Hannah Tefft.

BY MRS. F. R. KELLY.

Weep not as though the change were sad,
At rest with Christ the Lord;
Rejoice and be exceeding glad
For great is her reward.

Through all the changing scenes of life
She shared a faithful part,
And friends found friendships always rife
Within her loving heart.

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Into the great beyond,
And at the gate of perfect day
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To loved ones gone before,
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SABBATH SCHOOL

LESSON VII.—MAY 13, 1911. ISAIAH'S VISION AND CALL TO SERVICE.

Isa. vi, 1-13.

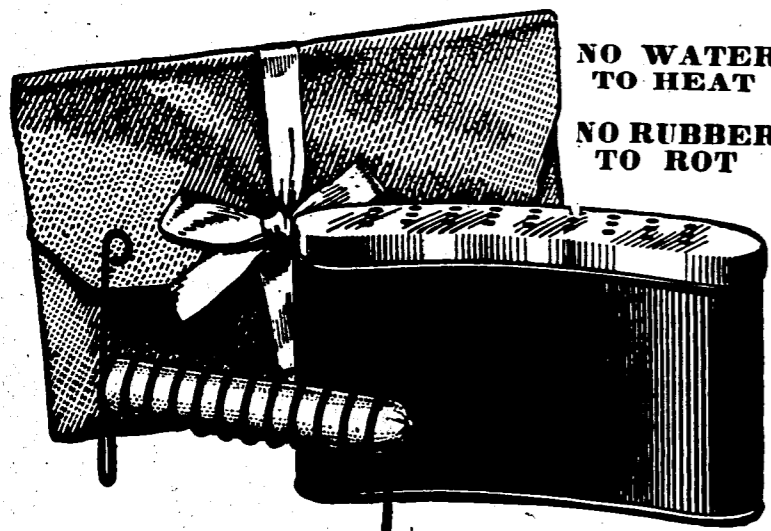
Golden Text.—“I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.” Isa. vi, 8.

DAILY READINGS.

- First-day, Isa. i, 1-17.
Second-day, Isa. i, 18-31.
Third-day, Isa. ii, 1-11.
Fourth-day, Isa. ii, 12-22.
Fifth-day, Isa. iii, 1-15.
Sixth-day, Isa. iii, 16-iv, 6.
Sabbath-day, Isa. vi, 1-13.

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

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

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

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

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

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

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