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and called, not to die and be saved, but to live and save
others. "Service is the key-note of the heavenly kingdom,
and he who will not strike that note shall have no part in
the music."

"Thyself and thy belongings
Are not thine own so proper as to waste
Thyself upon thy virtues, they on thee.
Heaven doth with us as we with torches do,
Not light them for themselves; for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not. Spirits are not finely touched
But to fine issues; nor nature never lends
The smallest scruple of her excellence,
But, like a thrifty goddess, she determines
Herself the glory of a creditor—
Both thanks and use."

—Hartford Seminary Record.

— CONTENTS —

EDITORIAL—That Crooked Tree; God Knows All the Obstacles; From Java; Blessings in Disguise; Don't Forget the Aged and Infirm Minister; The Highest Calling; Brother Livermore in Florida.	33-35	ple's Duty to Read It: How Increase Its Subscription?	48-50
EDITORIAL NEWS NOTES—Epoch-making Days for the Supreme Court; Other Pending Questions for 1911; Nicaragua Recognized; Gifts of Gold for New Year's; New Year's Reception at the White House.	36	Ordination of Pastor and Deacons at Leon- ardsville, N. Y.	50
SABBATH REFORM—We Must Prove Our Right to Be; God's Law Through the Ages.	38	Conditions of Efficiency in the Sabbath School—The Course of Study.	50-53
THOUGHTS FROM THE FIELD.	40	YOUNG PEOPLE'S WORK—The Law of Prevail- ing Prayer; "A Chance for Boys" Series; The Spirit of Missions; News Notes.	54-57
Problems That as a People We Must Solve In Memory of Mrs. Eugenia L. Babcock.	40-47	The Italian and His Bible.	58
WOMAN'S WORK—New Contributing Editor; The SABBATH RECORDER—Our Young Peo-	47	CHILDREN'S PAGE—At His Post.	59
		HOME NEWS	60
		Mrs. George H. Babcock.	60
		MARRIAGES	61
		DEATHS	61
		SABBATH SCHOOL	63

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EDITORIAL

That Crooked Tree.

In the grove at Berea, near where the association met last summer, stands a crooked, leaning tree that always attracts my attention. There is something about it that appeals to my sympathy and I shall carry a mental picture of it as long as I live. This tree stretches its length far across several upright trees, and leans so heavily that one wonders it can stand at all. Had it grown upright it might have towered above most of the trees in the grove; but as it is, there is no hope of its ever doing so. It must always hang its head and go bowed down amid the shadows. Some mishap, some outside pressure, must have started it to growing wrong, and it continued to grow crooked until its fate was sealed; and now for years there has been no hope of its ever being a straight tree. The other trees grew straight until their condition was fixed as upright trees; but this one continued to grow permanent in its crookedness. Once there might have been a remedy, but now it is too late. It is a pity that some friendly hand had not come to its aid in time to straighten it up; but the opportunity was lost, and now for its crookedness there is no help.

Another peculiarity about this leaning tree is the evidence that for years it has been trying to straighten itself. Great branches have put out from the upper side until now they reach far up among

the trees, as if pleading for help; but though other trees have touched it with their arms, have sheltered it, and through many a dark night have dropped their dews and sighed as if in sympathy above it, they have had no power to straighten the bent form beneath them. Toward the top of the leaning tree there is a marked curve upward as if it had made a desperate effort to regain what it had lost, so it might stand at last where it might have stood if it had grown straight. But alas! its permanency of fiber after years of crooked growth is hard to overcome; the forces of gravitation are constantly pulling it down; and the evil bent given it while young has been in force too long. Within itself the crooked tree has no power to straighten up. As it grows it must fall, and as it falls it must lie.

This is the only gospel nature and science can preach. It is a gospel all should heed. It contains truths that no man can afford to ignore. But if this gospel of nature were all; if there were no gospel of redeeming love and free grace for the morally deformed; if there were no divine Saviour with power to renew the spiritual life, and to destroy the power of sin, man's case would be as hopeless as is that of the leaning tree. Let us thank God for the dear old Gospel of the Bible. It straightens many a crooked life, and transforms many a sin-cursed character, for which the truths of science and the laws of nature offer no help.

God Knows All the Obstacles.

In the case of the crooked tree mentioned above, we referred to the marked signs of an effort to straighten up. This reminds me of some poor man, crooked and deformed in character, who has gone wrong and lost his standing among the upright. He has become dissatisfied with his lot, and wants to break the forces that hold him down. The power of evil appetites, the down-sag of moral gravitation, and all his environments are against him. He has often tried in his own strength to overcome

his propensities, only to give up in despair and go on in his crookedness.

But now he has heard the gospel message and is ready to accept the help of a divine Saviour. No man knows how hard the struggle for such a one is, unless he has been through the same experiences. But God knows it all. He understands every struggle, knows all about the temptations, realizes the down-pull of the fleshly nature, and assures the poor man that his grace is sufficient, no matter how hard the way may be.

Again, God knows all about our purposes, our homesicknesses for heaven, our sense of shortcoming, our inability to reform without his aid; and he will recognize every true effort, though we may constantly come short when compared with some who seem to stand near to him. It may be that many whose records are now cleaner than that of the struggling one, have never had such obstacles to overcome as he has had. It may be that the crooked one has really made greater effort to gain what little he has attained than they have made who seem to be nearer right. If so, God knows all about it, and will give just credit for every true step of progress. The ones who seem to be living the higher Christian life may never have had one-half the things to contend with that have hindered this poor man. Everything may have conspired to make it easier for them, while everything may have tended to make it hard for him. If so, the Father of love understands it all, and makes allowance for all such disadvantages.

It may be after all that, graded by divine justice tempered by the love that sent the Saviour, many a poor stumbling Christian of earth will stand higher in heaven than some who never seemed to stumble here. We can not tell how much soul-progress the crooked man has made since starting for the Kingdom, but God knows.

Let no one be discouraged when his progress seems too slow. If his heart is fixed on God, and his face is set toward heaven, the Master will sympathize with him in every trial, and lead him to victory at last. To give up would be to let go of the divine hand, and this would be fatal. Cling to the Saviour then, no matter how hard the pathway may be, and all will be well.

From Java.

A personal letter from Marie Jansz, to Frank J. Hubbard, treasurer of the Tract Board, contains some thoughts which we take the liberty of giving to our readers. The letter went astray and was a long time reaching America. It shows the true missionary spirit, and SABBATH RECORDER readers would enjoy reading more frequently something from Miss Jansz's pen. After speaking of several letters written to different persons in America, from whom she received no reply, she goes on to say:

I have been very busy building a house for Sister Alt, who is coming to work with me. She wanted a place of her own, and sent me the money for it. Within about four weeks I expect her to be here, and oh! I am so glad to welcome good help, as I am not strong, and feel that I can do so little where so much is to be done in order to spread the blessed news of a mighty Saviour's love. I do ask the prayers of all who take an interest in Java. Please pray that God's spirit may work mightily in these dark souls to make them long for eternal things.

They are in such darkness, living only to get food and clothes. They seem to be sleeping and I do not know how to awaken them. O for a mighty revival in this poor, dark country! I feel jealous indeed when I read of the revivals in Korea, Japan and India. When will the Holy Spirit come to visit my poor Javanese? Pray for Sister Alt and me, that God may make us instruments in his hands for the saving of souls.

The money I receive from America is used for the work here. There is now a building for church and school, two houses for Christian families who have come down from Pangoengsen to live with me, and now we are building a rice-barn. I expect to buy rice; then I can procure work in making the women stamp rice, and this I can sell for some profit, out of which I can help the poor and suffering. May God bless you all.

Blessings in Disguise.

It was night by the brook Jabbok and Jacob was in trouble. He was left entirely alone in the darkness, crushed by worryment, conscience-smitten over past misdeeds, humiliated by his supposed inability to provide for the well-being and safety of his family, with no shining ladder to let the angels down into his dreams. He was unable to see any light, and the pathos of his cry for help has touched the hearts of a thousand generations. It was a heartrending prayer for God's help and for the safety of the "mother with the children." Jacob had not yet fully learned the lesson

of trust. He had hitherto been too much of a "supplanter," too worldly a child of God, to enter into the rest of faith, and trust God in the darkness. But his trouble, as is often the case with worldly Christians, drove him to God for help. Then came that memorable struggle until the break of day, in which the old Jacob was subdued, and the new Jacob became Israel—Prince. His self-confidence had disappeared forever, and out of that fearful night-struggle this child of God went forth to be led by Jehovah as his anointed prince, all the rest of his days.

And the angel "blessed him there." I suppose Jacob had no trouble afterward to see that all this distress, all the darkness and struggle of this fearful night, was really a blessing in disguise. It might have been otherwise. It might have driven him away from God in infidelity and hopeless despair. But instead of turning away from God, he clung to him all the closer until the darkness disappeared. This turned a night of trouble into a day of blessing.

"And he blessed him there." Where? It was a place of great trial, a place of humble prayer and confession, a place of communion with God, and of conscious weakness. Whoever finds himself in such places and under such conditions is surely on the way to a blessing.

One might better be in Jacob's night of struggle, clinging to God, than on Solomon's throne in the day of his prosperity, forgetting the God of Israel and reveling in the glory of worldly eminence. Still this truth is usually overlooked by the people of God. It is hard to realize that the cloud that is all dark and threatening to us has a silver lining. Many a poor child of God will never see his disguised blessing until he sees his cloud from the other side. Entering heaven will reveal many a blessing that had been disguised through the long night of earth, and, though not fully recognized here, all the phases of which had been working together for good. Jacob when dying must have realized the good that had come to him when he referred to this struggle by speaking of "the angel which redeemed me from all evil." May we all have the faith that enables us to see the blessings sure to come from trouble rightly borne.

Don't Forget the Aged and Infirm Minister.

When we stop to think about the matter, it seems strange that no more people are interested in providing help for ministers who have become infirm and unable to support themselves. The minister who has given his best energies and devoted all his years to the work of the church, caring so diligently for his people that he has made little or nothing for his own support in old age, is to be pitied if he finds himself at last among a thoughtless and indifferent people. While he was able to preach and minister to the spiritual wants of his people, they were giving their time and energies to getting rich. They were paying for their farms and securing their homes, while he was giving all his time and efforts to them for a mere pittance; and now when he is old and helpless the least they should do is to see that he is well supplied with the comforts of life.

The Highest Calling.

I have read that when a minister of the Gospel applied to President Lincoln for an appointment, the President replied: "My dear sir, you now have an office and an appointment above any within my prerogative of bestowing upon you." Mr. Lincoln had the true conception of a minister's high calling. There is nothing like it. The minister is an ambassador for God—a bearer of good tidings from the King of kings. It is a great thing to stand in Christ's stead and preach the Gospel to lost men. There is nothing a man so well likes to do, if he has been called of God. If I had my life to live over again, after nearly forty years in the ministry, I would choose this calling first of all.

Brother Livermore in Florida.

Rev. L. E. Livermore and family are spending the winter in Kissimmee, Fla. His friends will wish him a happy new year, and hope his stay in the land of flowers may be pleasant. Brother Livermore is greatly interested in the work of our Missionary and Tract boards, and wishes he were forty years younger so he could answer some of the calls for help. His address for the winter is Box 591, Kissimmee, Fla.

EDITORIAL NEWS NOTES

Epoch-making Days for the Supreme Court.

On Tuesday, January 3, the Supreme Court of the United States had a full bench for the first time in many months. Two new justices took their seats at this time and Chief Justice White will preside for his first work as Chief Justice of the United States. Several important cases that have to do with trusts and constitutional matters and that have been waiting some time will have to be settled. The Standard Oil case was all tried a year ago, but the death of Justice Fuller before the decision was rendered has made it necessary to try the case again.

Four new members so change the personnel of the court that the work will be watched with unusual interest in the early part of the year. There are so many new classes of cases to be disposed of and so many new men to handle them that all eyes will watch the outcome with an interest seldom shown before. We have a new generation of jurists who are confronted with questions that the generation just passing away never thought of.

Among the important questions on the January docket is that of the dissolution of the Standard Oil Company and the American Tobacco Company and their subsidiary corporations in restraint of trade; also the Pure Food Law as applied to patent medicines, and the constitutionality of the corporation tax provision of the Payne-Aldrich Tariff Law. Then will follow the question of the constitutionality of the Employer's Liability Law, and the decision regarding the boycott by the American Federation of Labor, and several other cases equally important.

Several of these cases represent the last stand of the corporations against the Sherman Anti-Trust Law. The Attorney General himself will plead the cases on the side of the prosecution, and against him will be pitted a strong array of distinguished legal talent from various sections of the Union. Many millions of dollars are at stake in the corporation tax cases, and the government will be the loser provided the

laws are not sustained. The decision will have a far-reaching effect upon the future of our country.

Other Pending Questions for 1911.

As the new year opens, the public mind is turned in an unusual manner toward the Interstate Commerce Commission, which must decide upon the question of railroad rates. The business world especially is deeply interested in this matter. Upon the decisions reached by this commission depends the enlargement or the curtailing of railroad enterprises, and the business activity of the country for the year 1911 will depend very much upon it.

Everything hangs upon the question whether the commission will allow the roads to increase rates or not. It is contended that the roads must increase rates or curtail in their work, and the great problem before the roads now is how to work out results that will satisfy both the public and the stockholders.

Nicaragua Recognized.

General Juan J. Estrada has at last been elected president of Nicaragua, by the unanimous vote of the Nicaraguan Congress. His office is for two years and Adolfo Diaz, former minister of the interior, was elected vice-president at the same time. The inaugural ceremonies took place on the last day of 1910, and on the first day of 1911 President Taft recognized the new government of Nicaragua and sent congratulations as follows:

His Excellency, General Juan J. Estrada, President of the Republic of Nicaragua, Managua. I send your excellency my most cordial felicitations for the New Year, with which I hope will begin an era of progress, peace and prosperity for the people of Nicaragua. I congratulate you upon your assumption of the presidency by popular mandate unanimously expressed through the Assembly recently elected, and I assure you, and through you the government and people of Nicaragua, of the sincere sympathy and friendship of the government and people of the United States in the work of regeneration which we hope will be so successful. I add my wishes for your own personal welfare.

WILLIAM H. TAFT.

Estrada was the leader of the revolutionary movement against Zelaya, the former president. Zelaya resigned and fled and José Madriz was elected in his stead. The latter was not regarded with

favor by the United States government. The execution of two Americans had brought strained relations with our government, and an effort on the part of Estrada to persuade Madriz to seek the friendly offices of the United States was unsuccessful. Estrada thereupon proclaimed the independence of the East Coast, and assumed personal command. This election and recognition is the outcome of the matter. The Washington government has always looked with favor upon Estrada, and it has been prompt in recognizing the new republic.

Gifts of Gold for New Year's.

Eight years ago the Boston Elevated Railway established the custom of giving rewards to its employees for meritorious services. This year three thousand five hundred motor-men, conductors and other employees received gifts of gold for New Year's to the amount of \$82,500. Two thousand five hundred men received \$25 each and one thousand received \$20 each.

New Year's Reception at the White House.

The President held his usual New Year's reception and for the second time during his administration received the congratulations of the rulers of all foreign nations represented in Washington, the members of the Supreme Court, the army and the navy, the civil branches of government, and hundreds of men and women from all parts of the land. The all-day downpour made it very unpleasant out of doors, but the President's cheery face and warm hand-grasp made it bright within the mansion. When the ushers saw how dripping umbrellas and soaked rain-coats were fast causing the corridors to appear like miniature canals, they wanted to close the doors; but the President would not hear a word of that, and ordered that the last dripping visitor be admitted. So it was done, until five thousand six hundred and twenty-five persons had received the President's "Happy New Year," and his hearty hand-shake.

Diplomats from all over the world accompanied by their wives and daughters and members of their staffs filled the state dining-room, waiting their opportunity to extend New Year's greetings. When a cripple on crutches hobbled by, Mr. Taft held his hand a moment and said: "I thank

you so much for coming to wish me a Happy New Year." Mothers with babes in their arms passed by, and the President never forgot to notice the little ones with a touch on the cheek or a grasp of the tiny hands. One little chap after he had passed looked back and seeing the merry twinkle in the President's eye turned and ran to him. The old people, too, found the Chief Executive very gracious to them, as he held their hands a moment just to stop the hustling tide a little and make them feel more at home. Several old women held up the procession a moment or two while they spoke good words to the Nation's Chief.

Many amusing incidents caused ripples of laughter to fill the room. Just as the Chief Marshal asked a boy his name so he could be presented, the Marine Band suddenly stopped its playing, and the boy at that instant shouted "John" loud enough to have been heard even if the band had kept on. That "John" filled the room with laughter, in which even the embarrassed boy had to join. So far as we can judge, there was a happy New Year's day all around at the White House.

The recent election in the United Kingdom of Great Britain returned a new House of Commons of almost exactly the same political composition as the old. This result is considered unique. Never before has there been such an outcome from an English election carried on with such vigor as has characterized this election. The issues of the campaign were bitterly contested throughout and were considered important, and it is remarkable that such small results have come from so great an effort.

John A. Dix was inaugurated governor of New York State amid scenes of unusual splendor. His inaugural address is a strong one in which he pleads for economy in government affairs.

There is a bliss in sacrifice of which those have never dreamed who always save themselves. To give and give and give, with such abandon that all thought of self is burned away in the altar-fires of pure devotion; this translates the giver into heaven while his body yet remains on the earth.

—The Center.

SABBATH REFORM

We Must Prove Our Right to Be.

REV. A. H. LEWIS, D. D.

Denominational personality makes a denomination believe and realize that it has some vital and definite purpose and mission in the world. Modern denominationalism is a product of the Protestant movement; that movement made it unavoidable. So long as it aids the unfolding of truth and develops such personal and denominational character as promote the extension and strengthening of the kingdom of God, it ought to continue. When it ceases to do this it ought to die. Protestant denominations are awakening to this fact as never before. The full results of that awakening do not yet appear. Enough is evident to challenge Seventh-day Baptists to an acute consideration of their right to denominational existence. If that existence does not promote vital truth, truth essential to the permanence and extension of the kingdom of God, duty demands disbanding. Justifiable denominationalism can not rest on fads, fancies, whims or superstitions. Minorities must be founded on more than these or be charged, justly, with schism and stand condemned. Minorities may be fad-born and ephemeral, or truth-born, enduring and perduring. Age, endurance and antecedents are in our favor as a divinely kept minority representing the vital connection between Sabbath observance, public worship, godliness and the development of spiritual life. If our existence and work do not promote these, we ought not to be. That is the conclusion of the whole matter. We can not escape it. We ought to welcome it and rejoice in it. There is no longer time to dream about ourselves. We must find ourselves and prove our right to be, or abandon the search and sink into oblivion. That is the logic of the situation and experience always forces men to logical ultimates. The transition through which Protestantism is passing, is already well advanced, and we are in the tide-drift. Are we more than a bit of wreckage or a bunch of worthless seaweed?

God's Law Through the Ages.

THOS. W. RICHARDSON.

And God spake all these words. Ex. xx, 1.

Questions asked at our conference last Thursday evening have led me to place this subject before you. Some people imagine that there was no law before the words of my text were recorded, and they divide the time of the world into four periods, thus: (1) Adam to Moses without the law; (2) Moses to Christ under the law; (3) the present age of grace and truth; (4) the age to come.

Was the first period without the law? Let us see. In 1 John iii, 4, we find that "sin is the transgression of the law." Therefore if there be no law there can be no sin. This is further confirmed in Rom. iv, 15, "Where no law is, there is no transgression." Yet who will dare to say that Cain did not sin when he murdered his brother? God said distinctly, "Sin lieth at the door." Thus there was law, for sin is the transgression of the law, and the law here proved to exist was that of the sixth commandment.

The fact that at Sinai "God spake all these words" in no way precludes their prior existence. The latter six or lesser commandments are of necessity co-existent with man. As soon as ever there were men and women on the earth it must have been sin to kill, commit adultery, steal, lie, or covet. The presence of God in the Garden of Eden must have taught Adam, and through him all mankind, the first three commandments. Thus nine of the ten are co-existent with God, man and Creation.

We have but one of the ten that would have been unknown to man till he was told of it, and that is the fourth—the Sabbath. In Gen. ii, 3, we find that it was at Creation when God "blessed the seventh day and sanctified it." That it was sanctified or made holy for man and not for God is clear, and this is confirmed in our Saviour's words, "The sabbath was made for man." It was not made for the Jew, for there were no Jews when it was made.

It is thus evident that the period from Adam to Moses was not only not without the law, but that the whole of the Ten Commandments were in full force throughout it.

The second period we need not discuss, for all will admit that from Moses to Christ was "under the law."

The third period, or present age, is called that of "grace and truth." And here they tell us the law was done away—"Free from the law, oh, happy condition!" Under grace without law! Think of it. Under grace you can kill and steal! Truly a strange idea of the meaning of grace. What did our Saviour mean by saying, "Go, and sin no more"? That is, break the commandments no more. Why did he tell Christians to pray that their flight, about forty years after his death, should not be on the Sabbath, if the fourth commandment were changed or abolished? No, no! The Royal Law is not and can not be abolished. If we are under grace it will be written "in fleshy tables of the heart." That is, we shall keep the law, not through fear of judgment, but from love to God. The scribes and Pharisees were denounced by our Saviour as hypocrites; they pretended to keep the law, outwardly, but their heart was far from God, and thus their worship was "in vain."

Jesus also said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." In 1 John ii, 4, we read, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Again, Paul, who is supposed to be against the law, said, "I delight in the law of God."

As we look around and see crime, drunkenness, lying, cheating, and profanity on all sides, we must realize that this age is one far from truth and grace. It is rather an age of lawbreaking and lying. Instead of grace we find gross selfishness. The grace or mercy of God is, indeed, offered to us through the blood of Jesus Christ; will we accept it, and "go and break the commandments no more"?

On the fourth period, the age to come, a few words will suffice. The happy millennium—reign of Christ in the heart. The devil being chained, there will be no more temptation to cheat, steal, or kill—to break God's commandments. Sunday—the changed law of the great beast of Daniel vii must go—he was only permitted to succeed for a while, so now the true Gospel

will "restore all things," including God's Seventh-day Sabbath.

In the third and fourth periods the true church must consist of them "that keep the commandments of God, and the faith of Jesus," and, indeed, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—*Islington Gazette, London.*

The Confession.

Once upon a time a prince visited the prison-galleys of his kingdom to see the prisoners who were condemned to hard labor in chains. He was deeply moved by the hardships to which they were subjected, and intended to set at least one at liberty, meaning to try and discover which was most deserving of such a favor. One after another the galley-slaves spoke of themselves as the most innocent and honest men possible, stating that by false accusations they had become criminals, and begging the prince to release them. Presently he came across a very young prisoner, who, on being questioned, told a different tale.

"Good Sire, I have been a worthless rogue. I would not listen to my father or my mother. I deserted them to live a wicked life and to thieve and cheat. If I must tell all my faults, it would take hours. I have at length been overtaken by justice and I willingly consent to the punishment of my crimes, for I know I have deserved it a thousand fold."

The prince, knowing well that all had deserved their punishment, forgave the man and had the chains knocked off him, perceiving that by his sincerity and penitence he was already beginning to atone for his wrong-doing. Even so God acts with us; when we sincerely and contritely confess our faults, he is pitiful and good and compassionates us.—*Jewish Exponent.*

Never let us be discouraged with ourselves. It is not when we are conscious of our faults that we are most wicked; on the contrary, we are less so. We see by a brighter light, and let us remember, for our consolation, that we never perceive our sins till we begin to cure them.—*Fenelon.*

THOUGHTS FROM THE FIELD

DEAR EDITOR:

This is the last day and the last Sabbath of the old year.

I received a copy of the *Year Book* last night at the prayer meeting. I am coming more and more to appreciate it—believe I have filed the *Year Books* for about fifteen years. I am especially pleased with this last copy. Today I have been reading and rereading some of the excellent addresses in it. That of Doctor Clark seems especially interesting. Then follows the various reports, all so full of interest and earnestness. To go over them is almost like living the good Conference days over again.

I wish, from the depth of my heart, every family in the denomination would secure a *Year Book* and read and discuss it in the home. I feel sure it would inspire in all a deeper interest in the work of the church and its mission to the world.

I wish I might in some way show my appreciation of the expeditious manner in which it has been published and sent out.

This little message is sent from a warm heart, with a prayer that you may get from it a thought for SABBATH RECORDER readers that will create an especial interest in the reading of the *Year Book* for nineteen hundred ten.

MRS. R. T.

DEAR SABBATH RECORDER:—Here I am with the two dollars for the SABBATH RECORDER from December 31, 1910, to December 31, 1911. While my name has the jingle of a Seventh-day Baptist name, I am a Methodist and take your paper not only because I like it, but in memory of my sainted father and mother, Deacon Oliver C. and Eunice Babcock. . . .

Sincerely yours,

GEO. C. BABCOCK.

Gowanda, N. Y.

When the fire is out, many of us forget the warmth it gave us, and only remember the wood we had to cut to make it blaze.
—Uncle Remus.

Problems That as a People We Must Solve.

A. R. CRANDALL, PH. D.

Conference, Salem, W. Va.

Problems that every progressive Christian people must solve are such as grow out of active Christian life and Christian service. I am to speak chiefly of the latter: of Christian living in its practical every-day meaning, and of its growing oughtness in our day.

Service only can satisfy the law of love. We have heard much of late about diversity of belief as a menace to denominational unity. Unity of belief has never been attained except by ignorance, and perhaps externally by edict and oppressive force. Diversity is the result of education, and is not an evil unless we make it so.

Service is the unifying power of Christianity. Through consecrated service we may have the unity of diversity—a unity which is everywhere illustrated under the beneficent reign of divine law in the realm of matter; and is the ideal in the realms of mind and spirit.

Christian growth through the ages is an illustration of the law of progress, the course of which leads from beginnings, step by step, through the centuries, past and to come, widening and deepening with the cultural evolution of power to grasp and carry into common walks, the divine provision for a rising tide of spiritual life. But growth or going forward is not the easy triumph of truth, or of the agencies of good to men, that may have been expected from divine aid. We believe rightly that God is able to do all things; but evidently we have not been led to understand fully that he does most for men when he works through them for the salvation of the world; that the best estate of individual man is to be a coworker with him, and that ways and means of thus serving, and of translating the divine thought for men into saving power in the world, is not wanting in any laudable vocation. This lack of vital comprehension is of the things which, in our better ideals, we recognize as the basis of divine aid.

We have come together with desires for a part in this work of extending saving power, through human agencies, to misguided humanity. In such times of inspiration we see, more or less clearly, whence the

call to this duty and privilege, and what the united membership of the churches should work for: but in the outcome we find that the inspirations of our better moments, rising above the routine of custom, is, by its hampering power, toned down to the traditional way; and day by day, week by week, and month by month, the customary way prevails; and year by year coming together in the General Conference, we find that we have not moved forward according to the purposes of our times of refreshing, and we learn in the throes of disappointment something of the retarding weight of a customary way, even though it may be right in kind.

I shall not dwell in discouragement on this state of our religious life. It is that of the age in which we live. It is consistent, rather with the purpose of our coming together, to find, in a time of a lack of a bond of common interest in our work, the way to provide for better things. Is there a wide-spread indifference to the progressive calls of Christianity, as a human as well as a divine power in the world, then let us find the weak places in our religious education; for while religious life is shaped largely by inheritance, it may be enlarged and given the color of a vital energy by what we are taught, what we do in the spiritual realm, and in what spirit we learn to do it.

We have clear conceptions of the fact that the Christian religion, in its perfection, is far in advance of that which the customs of the past, or of the so-called enlightened age in which we live, make it in practical living; but to regard the recognition of this disparity as simply creditable to our ideals or our insight, without being stirred to find a more consistent spiritual life, is clearly an evidence of the narcotic effect of a larger conformity to the world's ideals.

It is not incumbent on us, as a people, to gather up at once, by growth, the farthest reach of attainment that is possible to willing humanity, for that is not in accordance with the law of progress; but it is incumbent to know what our religion may do for us in our day, and how we may reach out after its larger meanings, as they appeal to us with advancing time and growing knowledge. Again it is

not needful to recall the dark ages, and the centuries of persecution in the name of the Christian religion, as an illustration of humanity's need of spiritual culture; for the need is just as imperative at every step by which mankind is struggling up to better and larger knowledge and experience of its power to mold the lives of men after the pattern life. Christians of this generation have only to take note of their own lives, to know that striving after true Christian zeal is yet to go on.

Looking back over the past we see that Christianity comes up to us through the vicissitudes of strife and the lust of human power; through the times of the Reformation and the conflicts attending its waves of uplift; through the years of the dawning of an age for the realization of its mission of peace and good will to men. Up through these varying states of religious zeal and moral blindness Christianity comes to us, not as religious dogmas to be enforced by temporal power, for that at its best could serve only to guide past a time of wide-spread ignorance; not as a set of creeds, to be believed on pain of human sanctions, for that has served its time of zeal good and bad; not as a catechism of theological doctrines, for doctrines may live in words only; not as a philosophy of life, for philosophies are without power to save. It comes to us, if we will receive it, simply as a life—a life attuned to heaven-born purpose; not an ecstasy of desire or hope for felicity in a life to come, but an earnest acceptance of the means of grace, in the educational values of inspired service here, in a world of conflicting purposes and motives. It comes to us as the healing waters of life, freely given to those who know the gift of God; in the doing of his will by which the doctrine is known. It comes in the likeness of the true vine in which the currents of divine life nourish to fruit-bearing.

How simple and yet how beyond the power of words to express, the divine thought for man; and how poor the service men can render for such a gift, by striving to translate it into human modes of thought and action: but it may be a glad service for those who have this life.

For purposes of personal introspection, let us say that Christian life is simply a

service rather than a theory of salvation. Certainly we can all accept this without contention about forms of statement. Accepting this definition, the meaning of the word *service* becomes the key to true conceptions of duty. Has this term a definite meaning? We frequently use in our Conference experience and testimony meetings such expressions as these: I want ever to be found serving the Lord. I desire to have my life a testimony of the power of religion. I desire always to witness for Christ. Such longings are helpful expressions of the inspirations of our better moments, wherever we are.

Can these desires be wrought more generally and more fully into every-day living with its multiplying cares and its human weaknesses? This is the great problem of our day, involving questions of ways and means which must be met in a progressive Christian spirit. Is there a devout every-day life that may so link itself with the desires of times of refreshing as to transform them into inspiring plans for their realization? Does our spiritual training provide, in all our communities, for the nurture of growing graces of Christian life? Is our education, in general, such as to make it clear what is meant by serving the Lord, or of witnessing for Christ? These are practical questions which must be considered as a basis for the growth of the graces of Christian character.

Reduced to its simplest terms, *as it must be to find a place in every-day life*, Christianity is revealed to us, first of all, in the matter of personal relation to it, as Christ's kingdom on the earth—a kingdom of righteousness as opposed to wrong; of truth as against error; a kingdom of rescue from sin and depravity; a spiritual kingdom with its regenerative power and its earnest of peace and good will to men; a kingdom in which responsiveness to its mission is *the benevolent life*.

Such in few words of common import is the kingdom into which the new birth brings the repentant soul. An unchanging purpose to accept the free gift of citizenship in this kingdom, in the spirit of loyalty to the great purpose of divine thought for mankind, is the only logical sequence to conversion. By the same unerring logic it follows that conversion is not salvation,

but a laying hold of the ways and means of salvation.

Citizenship in the spiritual kingdom on the earth, then, implies in ordinary modes of thought, personal interest in its purposes, and loyal service in touch with its methods and aims. Such a kingdom must have its human agencies, its modes of comprehending and bringing to fruition its offices of good to men. These agencies are the immediate care of Christian peoples; and the degree of the sense of responsibility for their success becomes, by individual introspection, the measure of loyalty to the divine purpose which they represent, and the true index of spiritual life.

These agencies are such as are suited to the needs of the social order of our day; and they may be more or less imperfect, according to the stage of progress towards the perfected ideal of Christian work; but at every stage they all together constitute an essential part of the curriculum for character training in the great school of Christian character, and they are the means of giving reality to the mystery of spiritual life.

First of all these agencies is the church, which is or should be the school of citizenship in the kingdom of rightness, the herald of its mission, and the exponent of its purposes. Another should be the home—the unit of society and the garden of humanity—in which must be planted and nourished the seeds of reverence, virtue and industry. Missions of the evangel to lands of idolatry, and of uncivilized races; missions of rescue to the fallen, and of relief to the suffering; the common school, entrusted with physical, mental and moral training in the interest of society and the state, and the Christian college to meet the requirements for Christian scholarship in the world—these and other agencies that may give added power to Christianity, in its varying modes of redemptive purpose, are the immediate care of those who desire to serve the Lord and to witness for Christ.

Right here is found the weakness of modern Christianity, in that it does not make loyalty to the purposes of Christ's kingdom on the earth definitely an index of spiritual life, and the benevolent life a means of its cultivation in the individual and in the church as a body.

The result is that the worldly sentiment largely prevails, that to maintain some customary form of public worship, with more or less of private devotion according to acquired habit or convenience, meets the requirements of Christian service; and that spirituality is a matter of emotional states of mind. This puts all the organized agencies of Christianity on a basis of discouragement in their operations, and of inability to meet the demands of widening opportunities, which, under divine blessing, some measure of success by the self-sacrificing work of a few may develop as open doors for larger Christian service. This condition would not prevail so generally and so detrimentally to church, home, missions, and to educational interests, were it not true that worldly rather than Christian habit largely prevails in the social order of our day. Whether we realize it or not, all are more or less led by custom to put aside pulpit teachings and spirit promptings to benevolent life, because the social standards of society do not rise to the level of consecrated living. This in itself is not encouraging; but it still remains true that temptations to worldly selfishness can be overcome, in progressive measure, by the triumph of that loyalty which marks the course of redeeming grace in the lives of men, and thence comes strength of purpose, and faith, and hope, and charity. It is by such loyalty that spiritual life grows in the membership of the church. It is by strength of consecrated purpose that the Christ-spirit is to find expression in the kingdom of the benevolent life in the world.

Our hope, then, of more efficient service is the better realization of that devotion which does not wait on a better social environment to lead to richer experience and to more fruitful service; which can not be satisfied with any customary trimming down of the inspirations of our better moments, forgetful of the real mission of Christianity to redeem society from its inbred paganism, and the individual from in-born selfishness. Are we ready, as a people, to recognize the fact that, humanly speaking, and in the realization of the divine thought for man, the means of grace are the things that we may do, and the things that we may cherish in our relation of loyalty to the spiritual kingdom of the

Master, rather than what we think or say in times of refreshing, or what the customs of society may sanction? Are we who are on this side of a time of consecration by which we have entered on a schooling for Christian character, as contrasted with worldliness, are we ready to give to both subjective and objective spiritual life a more real every-day home in our aims and purposes, as participants in the affairs of the world? If so, then it is certain that we can go forward at once to a much more efficient growing service, as a denomination. It should rejoice every Christian heart to see the agencies of good which are ours, strengthened and given the power of living, growing forces in the world. But this rejoicing is based on a growing loyalty of the membership of all the churches, large and small, rather than on the comparatively few who have grown up into an active service that has led the way to self-sacrificing support of the organized work that is ours as a Christian people.

If we so go forward, spiritual life will spring up from the sowing of the seeds of real interest in the purposes of the kingdom of rightness, the manifold offices of which, let it not be forgotten, constitute the only school of Christian character.

If we are not ready to accept, more generally, enlarged views of fundamental educational factors in Christian life, then we shall fail to go forward, and our agencies of good must live, if live they can, without growing to the demands that call us forward to widening and deepening opportunity. There can be no misunderstanding of the real situation. As a Christian people we have a share of responsibility for the maintenance of the agencies of the kingdom of rightness on the earth. Loyalty to its purposes is the true evidence of individual as well as of denominational acceptance of a part in its mission. The organizing of Christian agencies witnesses for us that we recognize the claims of the benevolent life. Failure to support adequately these agencies witnesses against us as a denomination that we have fallen short of duty and privilege—or, more definitely, that we are not every one doing his or her part, according to ability, in this day of growing demands for loyalty and for intelligent service.

The external reasons for this lack of interest are the same as with other peoples. The failure of leaders to emphasize loyal Christian service rather than creeds and doctrines, as a basis for zeal; the growing commercial spirit of the age, with its ideals of success and its tempting fields of engrossing activity; the drift to materialism; unseemly clashings of zeal without knowledge or of knowledge without discretion; the demands of fashions and fads, and the survival of paganism in the social order and in education—all these tend more or less to dwarf Christian life in the community. This condition is not especially the failing of this generation, unless made so by drifting into its currents of worldly purposes. Standing out against such currents is Christian warfare. We have no warfare with the past, from which there comes to us much more of living truth to cherish than of error to put aside. It is indeed true that we can not change custom that comes down to us, so as to make it a friend rather than a foe of progress; but does any one doubt the power of the Christ-life to add to the current of enlightened Christian service in the world, and to the sum of enriched Christian experience? Without such doubt the steps of progress are not necessarily slow for a small people whose history is like our own. Consecrated men and women have been our teachers. Generations of inspired service by those who have grown up under such teaching have opened the way with plans for larger agencies and wider fields than our fathers could encompass except by faith and hope; and the beginnings of a rising tide of interest in these agencies of benevolent life have justified a hope of going forward. These things, amplified in our history and purpose as they may be, and should be, in every household of our faith, ought to come to them like trumpet calls of inspired faith, echoing from the past into a brighter future for our organized work.

What we need now is a more general acknowledgment of the claims of the benevolent life which we profess. And the reason for this great need is not from any special obliquity of human nature; it is largely if not wholly the failure of educational means to reach, in its method or its time-

liness, all the membership in the varying conditions of life.

This should lead to a more earnest consideration of the problem of Christian education—a question involving many problems, for some of which we have found or may find solutions in theory, and for which as Christians we must find solutions in practice.

The duty of soul-culture is as imperative from youth to old age, or from the time of conversion to the time of death, as is loyalty to the Christian faith; and it is not too much to say that a Christian people should strive, unitedly, to provide the ways and means of such education, by cherishing the agencies of the kingdom of Christian character, in which there are reciprocal relations that must be met.

It is due to society, from parents, to see to it that the children grow up physically, mentally and morally sound. It is due to children and to parents, from society, that environment shall not lure to moral and physical degeneracy. It is due to youth that teaching and example, at home, in school and in society, shall implant ideals consistent with the true aims and purposes of Christian life. It is due to humanity that the church shall stand as a power for physical, mental, moral and spiritual uplift. It is due to the church, from the membership, that every one, old or young, shall contribute, according to ability and a real interest, to its working power. It is due to our young people that the means of required education and power shall be fully provided in line with our Christian ideals.

The problems involved in going forward by progressive steps from present want of a common incentive to personal service, towards the community of interest which ought to prevail, should appeal directly for practical solution to all who desire to serve the Lord and to witness for Christ. The homes that are lax in child culture, and they are surprisingly many in our day, can become centers of moral and religious power. The society that tolerates centers of vice can suppress them in the interest of better social order. The church, however small in numbers, that is half-hearted about its power for good, can, if it will, rise to consecrated service that is not dependent on wealth or numbers. The individual mem-

ber of the church who has lost interest in fellowship and is tempted to deny the Master when there comes the call for aid for the agencies of benevolence, can find strength in fellowship and joy in benevolent life, if he will. The non-resident member can serve the Lord, wherever he may be by vocation, by loyal care for the success of Christian work. The people that fails to provide for the college education of its young people, and for the practice of the virtues of the benevolent life for all, leaves wide open the way to apostasy on the one hand and to degeneracy on the other.

A pious community intent on saving itself is not the ideal of a pastorate; but rather a loyal membership of the church, intent on working out the world's good by following divine example and calling. By such devotion its own good is found, and saving grace is wrought into the individual life according to the divinely appointed laws of character building.

Of the church as the school of benevolent life, time does not permit to speak except in general terms. This office, while unlimited in time, is in its manner of oughtness relative to the changing currents of the age in which it is called to serve the kingdom of rightness: To reach humanity in its varying states; to lead out of traditions of savagery or of idolatry; to rescue from degradation and despair; to redeem from selfish worldliness; or to train youth up to generous manhood, is not one and the same problem, but it is all one and the same calling. No church, however blessed with numbers or wealth, is up to its calling if it forgets this. No church, however small in numbers, is weak if it rises, according to ability, to consecrated acceptance of this ideal.

The hope of progress through our churches, large and small, is, humanly speaking, centered in enlarged and united devotion to our Christian work; for to us as followers, the results of such devotion, objective and subjective, are the only visible footprints of the Saviour on the sands of our time.

The problem of adequately supporting our missionary and tract service, and our colleges, is one that must be solved by building up the Christian spirit. They represent work that is ours to do as a means

of grace, as well as to accept as fields of service. The desire to have a Carnegie endow any of our agencies to relieve us from the care of supporting them, is an evidence of the lack of comprehension of the spirit of Christianity. A loyal habit of planning, according to ability, for the support of these agencies, on the part of the membership, young and old, would result in more than doubling our working power; and the continued cultivation of the benevolent life would be the basis for growing endowments of our colleges, better than any Carnegie fund; for it would build us up as a people, into sympathy with, and care for, our educational work, and to an appreciation of its value to us in preparing the way for the larger currents of religious thought which we must meet. The same is true of our mission and tract work. Working with heart and hand for success opens the way to pray for that blessing which is the warrant of faith and hope in all Christian service; it is the earnest of the realization of the prophecy of divine human power, as voiced by the Christian poet,—

“O prayer and action, thou art one.”

Of Christian colleges it must be said that they are a necessity for us in our day. The fact is that traditional education is so permeated with paganism in literature and philosophy on the one hand, and with materialism on the other, that Christian thought is largely left out of the college spirit in the larger institutions. It is not altogether the fault of colleges and universities that this is so. Educational curriculums and spirit are largely traditional but also the conditions of the incoming of modern science must be taken into account.

In the time of the revival of learning, the prevailing spirit was theological. With the rise of modern science, a relentless warfare by the church, against its findings, resulted in the ignoring of theology and the placing of research on a materialistic foundation. The later reluctant acknowledgment of the untenableness of dogmatic limitation of the revelation of the laws of nature, has not served to save theology, in the abstract, from being supplanted by the materialistic spirit, through the triumphs of science in its various fields, as well as in the educational world.

This, in brief, is the condition that confronts us. But it must not be supposed that, therefore, science is inimical to gospel truth, or that scientists are infidelic in thought or intent. The seeming attitude of science is simply the logical result of the conditions under which it came into the history of human progress. Bitter controversy resulted in developing a strong intellectual antagonism to the religion of the time; but few men of science hark back a century or two to find antagonisms to Christian thought. On the other hand, the chastening thought is finding place in the Christian world, that the coming of science into human history was the providential means of rescuing Christianity from a Phariseism which was inconsistent with progress in ethics or enlightenment in either religion or the state, and that science is yet to come to the aid of religion in many ways, as it comes into its own, voicing the reign of divine law.

The great modern schools are fortunate if they have no more than one or two specialists whose egotism—from a point of view, proficiency—leads to statements more sensational than true. And when from one university comes the announcement that life is to be originated in the physio-chemical laboratory; from another, that there is no standard of right and wrong other than human convention; and from another the statement that life is the result of fortuitous conditions through the long ages, and so on in kind, there is no occasion to inveigh against education or science. Such excesses are insidious evils that are more or less inevitable in secular schools. The reverent teacher or scholar will correctly rate such egotisms; for there are no revelations of science that warrant them.

One of the chief dangers is outside of school life, where the tendency of untempered zeal is to make it appear that there is a conflict between the revelation of law in nature and in religion. Such a tendency is from lack of knowledge of the unity of divine thought as revealed in nature and in spiritual life. Christian education should not stop short of making this unity clear in the trained mind; for to see the things that appeal to us on every side, in wondrous variety and beauty, as objectized thoughts of the Creator, brings us nearer to him than

do all the dogmas and creeds of our time.

Christianity must welcome true science, seeing in it the thought of the Creator, for harmony in the world of matter, and for well-being in mental, moral and spiritual realms.

The Christian college is of necessity an agent in the kingdom of right thinking and of right living on the earth; and with other agencies which make for the triumph of the Christ-life among men, must be the care and the cost, as well as the objects of prayer, of every loyal worker with Christ for the triumph of his kingdom.

Pastors of churches, what does all this mean to you? Will you see to it that, aside from pulpit teaching, every member, old and young, resident and non-resident, is called into helpful touch with our benevolent agencies? Will you, as leaders and teachers, lead those who are waiting to be led into practical work for the triumph of the kingdom of heaven on the earth, and teach those who are waiting to be taught the ways at hand of loyal service, as a preparation for citizenship in the kingdom eternal? It is evident that in some way doctrine and practice, in the realm of salvation on the earth, must be fused into a divine-human power greater than is now illustrated by the activities of the church as a body, or by the average service of the membership as individuals.

Fathers and mothers, what is the spirit of your home? Do you plan for the agencies of Christianity as you do for daily bread? Do you make the home a center of training for the benevolent life?

Young men and young women, what is Christian life to you? Can you give up social luxuries that the agencies of good to men may be strengthened? Can you do this willingly as a service, and as a means of evolving Christian character?

Young and old, what is the goal of the forward look? Is there anything better than true Christian character that you can bring to the gate of heaven? The vale of life may be long or brief, as measured by time; it may be bright or clouded; it may be radiant with hope or darkened by disappointment; it may be one of work and deferred reward; it may be wide and alluring, or straight with definite purpose; it may be the theater of selfishness or of

self-sacrifice. The way of Christian life is through this vista, and the parting of the ways is marked by the joy of service, and repining that the straight and narrow way is one of seeming self-sacrifice.

The soul that has caught the spirit of service, by conversion and loyalty to the purposes of the spiritual kingdom on the earth, and by the inspiration of the divine Spirit, can not lose the way; for faith-union accords with the welcome thought that all along life's course the Lord himself—

Has set the lamps of sacrifice
To light the way to paradise.

In Memory of Mrs. Eugenia L. Babcock.

She is not dead! She has but passed
Beyond the mists that blind us here,
Into the new and larger life
Of that serener sphere.

She has but dropped her robe of clay
To put her shining raiment on;
She has not wandered far away—
She is not "lost," or "gone."

Tho' disenthralled and glorified,
She still is here and loves us yet;
The dear ones she has left behind
She never can forget.

At the General Conference held at Ashaway in 1900 I first met Mrs. Eugenia L. Babcock. I was a stranger among a strange people, having but a few weeks before received the light of the Seventh-day Sabbath as taught by the Seventh-day Baptist Denomination. She immediately invited me to her cottage at Watch Hill, giving me the pleasure of seeing the ocean for the first time, and there, in company with Mrs. Wolfe, another guest, I had one of the most pleasurable and restful seasons of my life. Again, at the time of the next Conference at Ashaway (which was the centenary) I became by invitation her guest. As we sat in her beautiful new cottage at Watch Hill, in the lovely summer room with its outlook up the Sound, listening to the surges, the deep things of God in his wonderful manifestations, in his creative power, and in human experiences drew us together; and until her death a loving and tender correspondence was held between us. In some of the most anxious hours of my life her pen and purse quickened hope and effort; and

when words could not express my gratitude, her reply was ever, "It is more blessed to give than to receive, and all we have is of the Lord, to be used to do good."

Her life and devotion and unassuming helpfulness will ever be to me an inspiration to be faithful and to do—as God gives the opportunity—my best to uplift and cheer struggling and tired humanity.

It can be truly said of her: "Many daughters have done virtuously, but thou excellest them all."

M. G. TOWNSEND.

Do Not Be a Fretter.

There is one sin which is everywhere underestimated and quite too often much overlooked in valuation of character. It is the sin of fretting. It is as common as air, as speech; so common that unless it rises above its usual monotone, we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets; that is, makes more or less complaining statements of something or other which most probably every one in the room, or in the car, or on the street corner, it may be, knew before, and which probably nobody can help. Why say anything about it? It is cold, it is hot, it is dry; somebody has broken an appointment, ill cooked a meal; stupidity or bad faith has resulted in discomfort. There are plenty of things to fret about. It is simply astonishing how much annoyance may be found in the course of every day's living, even at the simplest, "if one only keeps a sharp eye out on that side of things. Even Holy Writ says we are prone to trouble "as sparks fly upwards." But even to the sparks that fly upward, in the blackest smoke, there is a blue sky above, and the less time they waste on the road, the sooner they will reach it. Fretting is all "time wasted on the road."—*Herald of Peace.*

There are people who go about the world looking for slights and they are necessarily miserable, for they find them at every turn."

"A man can doubt the truth until he will actually believe it a lie."

WOMAN'S WORK

MRS. GEORGE E. CROSLY.

Contributing Editor.

Whatsoever things are true, . . . whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Let me but do my work from day to day
In field or forest, at the desk or loom,
In roaring market-place or tranquil room:
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work, my blessing, not my doom;
Of all who live I am the one by whom
This work can best be done in my own way,"
Then shall I see it not too great, nor small,
To suit my spirit and to prove my powers!
Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long shadows fall,
At eventide, to play and love and rest,
Because I know for me my work is best.
—Henry Van Dyke.

New Contributing Editor.

DEAR SISTERS:

For nearly five years Miss Ethel A. Haven has been editor of the department of Woman's Work, faithfully providing, each week, fifty-two weeks in a year, matter for its columns, both interesting and inspiring. How great and exacting the task, only those who have done similar work can appreciate fully.

Now, owing to sickness in her family, she is unable to continue longer the work, and has sent her resignation to the Woman's Board.

At a meeting of the board called December 18 her resignation was accepted with regret, and it was voted to ask the corresponding secretary to extend to her the thanks of the board for her faithful service, and to express their regret that resignation was necessary.

In considering the matter of selecting a successor to Miss Haven for the remainder of the Conference year, it was thought desirable to have an editor who would be able to attend the meetings of the board and so come into closer touch with the

women of the denomination and the work they are trying to do, than is otherwise possible. It was therefore decided to ask Mrs. George E. Crosley of Milton to take the work for the remainder of this year. After a few days of consideration of the matter Mrs. Crosley has consented to serve in that capacity and will assume its duties soon. We bespeak for her the hearty cooperation and sympathy of all our sisters, and we trust that the pages devoted to Woman's Work may continue to be, as they have been in the past, a medium of communication between our scattered sisters and a source of inspiration to them in their work for the Master.

Mrs. Crosley is essentially a Western woman, having been born and bred in the West. She is a graduate of Milton College; and though probably not personally known to the majority of the readers of this department, she belongs to one of the staunch old Seventh-day Baptist families, that has furnished to the denomination many pastors, some of blessed memory and some doing valiant service now upon the field. She is the sister of Rev. W. D. Burdick of Farina, Ill., and closely related to at least four other pastors now in active service who are known to the writer.

Matter for "Woman's Work" should now be addressed to Mrs. Geo. E. Crosley, Milton, Wis., and may quantities of it be forthcoming! Very sincerely yours,

HATTIE E. WEST,

President of the Woman's Board.

Milton Junction, Dec. 28, 1910.

The Sabbath Recorder—Our Young People's Duty to Read It: How Increase Its Subscription?

MERCY E. GARTHWAITE.

[The following, though prepared for the young people's program, is none the less applicable to older people, and for that reason is given a place here, it being a part of the work of the women's societies to increase SABBATH RECORDER subscriptions. The paper contains valuable hints as to how this may be done, by showing how necessary to denominational life our SABBATH RECORDER is.—H. E. W.]

Why should it be a duty of the young people to read the SABBATH RECORDER? First and last and all the way through life,

if we as young people are to be staunch Seventh-day Baptists in the future, we must keep in touch with the Seventh-day Baptist Denomination of today. How can we do this unless we have the SABBATH RECORDER in our homes and read it?

How otherwise would we have known there were eleven home missionaries at work in ten different States this last year, or that there was an Italian Seventh-day Baptist Mission in New York City, or that there was a Hungarian Mission in Chicago, conducted by the Hungarian brother who was ordained to the ministry less than one year ago at Milton? Would we have been informed in regard to the good work being done among the colored children in the South by Mrs. Steele, who is a convert to the Seventh-day Sabbath; or that there was a Seventh-day Baptist who had served his State as governor and has since been nominated for member of Congress, an office he might have held some years ago, had he not preferred to remain where he and his family could have Seventh-day society and church privileges; and that a son of this man had a very able paper at Conference on "Benefits of Foreign Missions" as he saw them? (If you have not read it, hunt up the SABBATH RECORDER of October 10 and read it.) How many of us would have known that our young people had a member on the Executive Board of the United Society of Christian Endeavor (the Rev. W. L. Burdick of Ashaway, R. I., who is soon to be pastor of the First Alfred Church), or about the death of the Rev. Mr. Velthuysen Sr., and the call of his son to be pastor in the father's place?

We could never have learned all these items, so interesting and important to us as a denomination, had it not been for the SABBATH RECORDER.

Let me tell you of the case of a lone Sabbath-keeping lady of Rockford, Ill., who was called on by Rev. O. S. Mills. When he introduced himself, the good sister said: "O yes, I know you and what your work is; I take the SABBATH RECORDER and have read in it about your work." The welcome there was a hearty one and the visit most pleasant, though previous to the call Rev. Mr. Mills never had met the lady or known anything of her save that she was a lone Sabbath-keeper.

We sometimes hear from distant friends

what their church, Ladies' Aid society or their young people are doing; but if I get the letter, how many of you would be helped? As it is, we can turn to the "News Notes" of the Young People's department or the "Denominational News" or "Home News" of our SABBATH RECORDER, and every one may read there what work the Dorcas society of Riverside, Cal., has taken up; or what the young people of Ashaway, R. I., are doing; or all about the straw-ride at Plainfield, N. J., or the clambake of the New York City Church.

Although the Woman's Board meets either here or at Milton the first Thursday of every month, how much would we know of its purposes and plans were it not for "Woman's Work" in the SABBATH RECORDER? (We sometimes think they might tell us more, especially when they say they had a very interesting letter from this or that worker. How can we be interested in a worker, if we know so little of his or her work?)

Another feature of the paper, of vital importance, is that the children are not forgotten; they too have a page, with stories that can not fail to influence them to be better boys and girls, and that are good for us older ones.

Finally how can we increase the subscription to this "our own denominational paper"? I hear several say, "It is so high-priced; we get good religious reading in other papers for \$1.00 or \$1.50 a year." Yes, that may be true, but do these other papers ever say what the Seventh-day Baptist Denomination is doing, how many missionaries we already have on foreign fields, and who are the helpers that are to go soon? No; they tell about what our First-day brothers and sisters are doing, but not our own Seventh-day people. Being without the SABBATH RECORDER in the home is like having one of the family away; and though friends write to the absent one of what they are doing, none of the home folks write a word.

The thing for us to do is to be more interested in what our denomination stands for; what it is doing. Take the SABBATH RECORDER; pay for it; pray for it; and every one in the family read it.

In the sixty-five homes that are connected with this church, only forty-nine have our denominational paper, and I know,

that even in some of those forty-nine homes it is not read as it should be, or else why do they know so little about what is going on in our denomination?

If we who have the SABBATH RECORDER get more interested in reading it, we may be able to induce others to take it. We may become the little leaven that "leaveneth the whole lump."

Milton Junction, Wis., Nov. 19, 1910.

Ordination of Pastor and Deacons at Leonardsville, N. Y.

A council called by the First Brookfield Church of Leonardsville, N. Y., and composed of delegates from the Adams Center, Syracuse, First Verona, DeRuyter, West Edmeston, and the First and Second Brookfield churches, met at Leonardsville, December 27, 1910, at 10.30 a. m., for the purpose of ordaining their pastor, R. J. Severance, to the gospel ministry, and at the same time ordaining two deacons.

Music throughout the two sessions was furnished by the choir, anthems, solos and duets being given in a pleasing manner. An opening Scripture lesson was read by Pastor E. A. Witter of Adams Center and prayer was offered by Pastor H. C. Van Horn of Brookfield.

The session was formally opened by the church clerk, Miss Ethel A. Haven, who read the call of the church for the council. Proceedings to organize the council were at once begun by electing Pastor E. A. Witter moderator, and Pastor H. C. Van Horn clerk. Mr. Witter was also chosen to conduct the examination of the candidates.

Pastor Severance took the stand and was asked to make a statement covering his Christian experience, call to the ministry, and doctrines held. He had, at the suggestion of the ordination committee, prepared in written form a statement covering this ground. This paper was lucid, sane and thoughtful, and the council expressed itself as perfectly satisfied with his exposé, and voted to proceed, at the proper time, with his ordination.

Mr. M. A. Coon and Mr. C. A. Bassett, candidates for deacons, were then asked to make a statement of their Christian experience, belief, and estimate of the deacon's office. These statements were presented in writing in a manner eminently

satisfactory to the council, which voted to proceed to their ordination at the time appointed.

After the noon recess the council reassembled at 1.30 p. m. Following the Scripture lesson by Pastor L. A. Wing of DeRuyter, and brief prayer by Pastor R. G. Davis of West Edmeston, the ordination sermon was preached by Pastor Witter from the text, "Fulfil thy ministry." This was a thoughtful and practical discourse appreciated by all. The consecrating prayer was offered by Pastor Davis with the "laying on of hands" by the pastors and deacons present. The charge to the candidates was given by Pastor Van Horn, and a practical and helpful charge to the church was given by Pastor Wing. The welcome in behalf of the church was extended by Dea. I. A. Crandall in a few well-chosen words. Benediction was then pronounced by the Rev. R. J. Severance, after which many of the congregation came forward to extend in person the hand of fellowship and good will. It was felt by all who attended to be a helpful and inspiring service throughout.

H. C. VAN HORN, Clerk.

Conditions of Efficiency in the Sabbath School—The Course of Study.

REV. J. L. SKAGGS.

Conference, W. Va.

It must be our purpose in planning a course of study to supply such elements as are adapted to the needs of the pupils from the youngest to the oldest. Each stage of life is characterized by the dominance of certain mental interests, and presents certain moral and religious needs. As the individual grows from childhood to maturity, the course of study should keep pace with his increasing powers of perception and his possibilities.

A fifteen-minute paper is altogether too short to do justice to the subject or to the writer's thought; but let me cite to you a few books to which I am deeply indebted for many suggestions and some material, in the preparation of this paper: *The Religion of a Mature Mind, Education in Religion and Morals, The Spiritual Life*, George Albert Coe; *The Modern Sunday School in Principle and Practice*, Henry F. Cope; *An Outline of Bible School Cur-*

riculum, George William Pease; *The Pedagogical Bible School*, Samuel B. Haslett; *Religious Education*, William Walter Smith.

Nearly all thoughtful people who are interested in the Bible school are agreed that the methods used in most of the schools are not adequate. The principles of child psychology are recognized in all our schools of public instruction. One who would attempt to teach higher mathematics, advanced psychology and advanced science to a child of tender years would not be recognized as an educator. His system of instruction would not be considered for a moment. Yet corresponding errors are constantly being made in our Bible schools. The same text-book, the Bible, is commonly used for classes of all ages, with little or no effort to select material with reference to the capacity, needs and possibilities of the classes. One may have been a faithful attendant of the Sabbath school for fifty years and not have obtained any satisfactory historical conception of Bible times, and know practically nothing of the history of the Christian Church. Under such circumstances many historical facts are learned, and an abundance of religious ideals obtained, but the individual never gets the breadth of conception and understanding that might better be his.

Under present conditions it is not a wonder that young people grow weary of attending the Bible school. The ideal of religious education should be expanded. There are many facts in extra-biblical history which have greatly affected the development of the religious life and thought of the Jews, as there are those also which have influenced the development of the Christian Church. All these facts should find place in our course of study. The Bible must always be our chief book, but a recognition and a use of much that is outside the Bible would add interest and value and would really shed light upon much of Bible history and prophecy.

According to well-understood psychological principles this material should be arranged to suit the capacity and needs of the individual from the time he is three or four years old until he is thirty or more, when he may possibly be expected to have completed the course and to have a somewhat satisfying conception of the doctrines

and the history of the religion which he endorses. Such a course of study well followed will in a large measure solve the problem of securing well-qualified superintendents and teachers for our schools. It will also have added power to hold the interest of our intelligent and thoughtful young people. It will produce a more enlightened mind and a stronger Christian character and greater efficiency for any field of religious work.

Thus it must be seen that the aim of the course of study is not simply to give information and to teach principles, but also to give power and efficiency.

Several very splendid outline courses have been published. They differ in detail, but there is a certain harmony because they are all constructed by those who have made a special study of the psychological conditions involved, with special consideration for the natural order of the development of the ethical and religious sense. My suggestions concerning a course of study must be brief, and, by necessity, a reflection of the judgments of those who are specialists.

A well-organized school is divided into departments according to age and psychical conditions. There seem to me to be sufficient reasons for dividing a Bible school into the following departments: Kindergarten, those in the school under six years of age; Primary, six to nine years; Junior, nine to thirteen years; Early Adolescence, thirteen to seventeen years; Senior, seventeen to twenty-two years; Adult, twenty-two years and upward. I will try to give briefly reasons for this division and suggestions as to appropriate courses of study.

KINDERGARTEN—AGES 4 TO 6.

Keen imagination, suggestibility, action and inquiry are striking characteristics of the little child. His interests are in nature, nature stories, fairy tales, myths and stories of real life. Stories of the Old Testament are well adapted to the children of this grade. They should be taught that "in the beginning God created the heaven and the earth", and that "the heavens declare the glory of God; and the firmament showeth his handiwork." Through these visible things we should be able to bring to the child a conception, limited and simple

though it be, of the wisdom, power and love of God, and also to inspire within him a spirit of reverence and worship. These lessons should be selected from wonder stories from the Bible; nature studies, animate and inanimate; stories from real life.

PRIMARY—AGES 6 TO 9.

The characteristics and interests of the child during this period are much the same as during earlier childhood, though there are some additions and some of the former characteristics become more marked. As the child grows older the life becomes more complex. The will, the imagination, the spirit of inquiry, become stronger, and a tendency to be independent is developed. He still enjoys wonder stories, myths and simple stories of real life, but a historic interest is found to be developing. Memory is good; reason and conscience are not yet dependable. He likes to do things; this gives opportunity for manual work. I like the suggestion of Professor Pease for material for this period, referring to the three years of this department as C, D, and E: "In Grade C the Father of love is presented, this love being shown in providing for the needs of the child other than his physical ones; in Grade D the wise Father indicates certain laws which are to be kept, these laws being for the child's own good; and in Grade E there is a simple presentation of the life of Jesus as the children's friend and helper."

JUNIOR—AGES 9 TO 13.

During this period the spirit of inquiry is greatly increased. "The boys and girls are seeking for fuller and more correct information; hence they raise many questions, and demand some proof of the statements made." The maximum power of memory is reached about the end of this period. Conscience is becoming active; the reasoning powers are developing. Suggestibility is strong; hence the danger of bad associations and the opportunity for the development of right habits. By the end of this period there is an intense interest in history that is full of life and portrays definite, heroic characters. Genuine religious interests are awakening. Their conceptions of God are rather anthropomorphic. They try to reason out the things of theology. The questioning or critical spirit begins to be manifest. A careful

following of the course outlined by Professor Pease I think would be ideal for this department: "In Grade A the story of the chosen people is given; in Grade B the story of God's Son, Jesus Christ, who came to the world to bring the Message of Love and Light; in Grade C the story of the early messengers, carrying the message Jesus brought, the Gospel of Love and Truth, to the nations of their time; in Grade D the story of the missionaries who have continued the work of the apostles, and who have carried the same message 'to the uttermost parts of the earth.'"

EARLY ADOLESCENCE.

This is one of the most important periods in the life of a boy or girl. Marked physical and psychical changes are taking place. They are born into manhood and womanhood, and a corresponding religious awakening is usually experienced. It is the natural time for the development of the religious emotions, and a period of great opportunity for the wise teacher. They are subject to various moods, but they have their aspiration to do and to serve. They must have opportunity and encouragement or their development will be retarded. "The predominating literary interest now comes to be in legendary heroes, pioneers, and heroes of history. The biographies of great men are fascinating. The interest in theological questions is strong. Doubts arise; the storm and stress period comes on. Memory is good, verbal memory passes its maximum. Since their interests are in great historic characters, and they are forming ideals for their own life, having a quick mind and a sensitive conscience, it is possible by a wise choice of material for study to do much in the Bible school toward establishing right principles of character. I would in this department also endorse the course of study suggested by Professor Pease: "In Grade A the most important Old Testament characters who lived in the historic periods of the migrations, the settlement, the kingdom, and the province, are chosen for study. In Grade B a full year is given to the study of the ideal man, Jesus, considered from the standpoint of one who ministers. In Grade C the larger part of the year's work is given to the study of the lives of the two great apostles, Peter and Paul. In Grade D we go

outside the Bible and select some of the world's great characters as found in the early church, in modern missions, and in the wider service of mankind."

SENIOR—AGES 17 TO 22.

"Most of the characteristics of the youth or early adolescent period continue to manifest themselves in this later period, although some of them have lost their strength, while others continue their development. On account of the rapid development of the reasoning powers the individual is less susceptible to suggestion and he depends more upon the conclusions of his own reason. His spirit of activity both physically and mentally becomes more intense. Doubt is a common characteristic of the period. Many question the teachings of earlier days and must find their own reasons for believing them. Professor Pease says: "Such doubts are due to the increasing dominance of the reasoning powers, along with the development of a genuine interest in philosophic studies." Professor Coe has remarked that "it is of the utmost value to the whole cause of truth that the mind, before attaining the relative fixity of maturity, should for a time assume an utterly free and questioning attitude toward everything." Professor Starbuck says: "Doubt is a process of mental clarification; it is a step in process of self-mastery; it is an indication that the latent powers are beginning to be realized. . . . Instead of trying to crush doubt it would be wiser to inspire earnestness and sincerity of purpose in the use of it for the discovery of truth." There is an earnest desire during this period to know the truth, to be active, and to accomplish something. The youth that is helped through this period to a firm faith and a living reality of spiritual things will be the strongest exponent of things of the kingdom. If guidance and help are not received, one of two things is likely to occur: a giving up of things religious as things concerning which he can not be sure; or a settling down to hold and try to believe certain traditions because they have been handed to him.

It is evident that there should be some place where young people may make a serious study of the doctrines of the Christian religion, settle their doubts and be able to give a straightforward reason for the

faith that is in them. That place should be the Bible school. "An historic study of the Christian religion from apostolic times to the present is one of the best means for settling any doubts as to the claims of Christianity to be the world religion, and of awakening or strengthening a faith in such as the only religion which will completely satisfy all needs." Then a study of the books and history of the Old Testament, "both studied and interpreted in a liberal spirit, with the one desire to know the truth, and with a willingness to let all else go, would remove many difficulties of the students, broaden their horizon, enlarge their sympathies, and conserve their interests in the things most vital to their welfare." Then a comparative study of the great religions of the world would cause the beauty of the religion of Jesus Christ to stand forth. Such a course wisely conducted will produce strong, well-informed, and thoroughly furnished men and women. It seems to me that such a course is demanded today for the salvation of many of our young people, and that we may have efficient leadership in the work of religious education.

ADULT.

Time forbids me to go into any detail as to the adult's needs in religious education. The courses which it would be interesting and profitable for men and women to follow are almost without number. There will be need for a more thorough study of some courses pursued in earlier years. In every school there ought to be a course in teacher training. The whole field of religious thought and history may be drawn upon for material during this period. The Bible must ever be the basis, and the One Book, but there seems to me to be great need for branching out, including much else of history and biography, for God has ever been, and is still, dealing with his people.

These suggestions which I have made are progressive. Doubtless there are faults, for we do not suppose that a perfect course has yet been outlined; but I am thoroughly convinced that the suggestions here point in the right direction, and that the easy-going, hit and miss courses that are now being followed are not to be compared with the Sabbath-school curriculum that is here suggested.

YOUNG PEOPLE'S WORK

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

The Law of Prevailing Prayer.

REV. R. J. SEVERANCE.

Prayer meeting topic for January 21, 1911.

Daily Readings.

Sunday—The element of faith (Jas. v, 15).

Monday—Of love (Mark xi, 25).

Tuesday—Of persistence (Luke xviii, 1).

Wednesday—Of obedience (1 John v, 14, 15).

Thursday—Of purity (John ix, 31).

Friday—Of unselfishness (1 Kings iii, 5-14).

Sabbath day—Topic: The law of prevailing prayer (Mark xi, 20-25). (Led by the Prayer-meeting Committee.)

The subject of prayer is one which appeals to the heart of every true child of God. Jesus was a man of prayer and he taught his disciples to pray. He has much to say about the desirability of earnest prayer, and yet he does not seem to explain its philosophy, neither does he give any hint as to the proper time or place for its observance; but leaving these things to adjust themselves he seeks to bring man into closer touch with God.

Men everywhere and in all ages have felt the impulse to pray to some higher power; even the heathen make supplications to their idols, and in the monotheistic worship of the one only true God prayer has always been a very important factor. But the prayers which are recorded in the Old Testament are for the most part in the forms of petitions. God was approached as though he were a reigning sovereign; and man, as he felt his need of protection from an enemy, deliverance from oppression, relief from famine or disease, made supplication by prayer and by fasting, by offerings and sacrifices, thought to purchase the blessing of God. It was left for Christ to disclose the divine Fatherhood of God,

to convince the world that God is willing, nay, anxious to bless us, his children.

This is a conception not reached by even the most spiritually minded of the old dispensation. In the Psalms, those loftiest utterances of devotion, the word Father is used but once; but how different the language of the Gospels! Jesus applies the reverential term to God over seventy times, as if by the frequent use of the word Father he would impress its significance upon the hearts of his disciples. "This is his first lesson in the science of prayer." "When ye pray," said Jesus, replying to his disciples who sought instruction as to how to pray, "say, Our Father." It is as if he had said: "If you would pray acceptably, put yourself in the right position. Realize that God is your Father and then claim true relationship. Do not look upon God as being a cold abstraction, or some blind force; do not think that he is careless or indifferent about you. But look upon God as your Father, your living, loving, heavenly Father; and then step up with a holy boldness into the child-place, and all heaven opens before you."

Jesus tells us that the word means more in its heavenly than in its earthly use. "If ye then," he says, "being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" This being so what reason is there for any follower of Christ to be deprived of the blessings which may be secured by prayer? Jesus said, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive."

There are, however, certain requirements to be complied with, and in presenting the topic the aim should be to emphasize some of the elements which must enter into prayer in order that it may prevail with God.

The first element of prayer is faith. Children with natural affection for their parents have implicit faith in their father; and when we learn to think of God as our Father, not merely in theory but in reality, we shall find our faith growing day by day. The teachings and life of Jesus furnish us with many illustrations of the value of faith in prayer or petitions. Two blind men came running to Jesus crying, "Have mercy

on us." Jesus said unto them, "Believe ye that I am able to do this?" When they answered yes, he said, "According to your faith be it unto you. And their eyes were opened."

I would next mention persistence, which is not so much an element of prayer as an expression of faith. When Jesus, by a parable, taught his disciples, "that men ought always to pray, and not to faint," he evidently intended to magnify the virtue of constancy. If one has faith in the wisdom and power of his heavenly Father to whom he brings his petitions, it will not be difficult to exercise patience, to have the continuing qualities, to be persistent, and to await God's time, knowing that he "doeth all things will" to those who love him.

"And when ye stand praying, forgive, if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses." We can not hope to receive forgiveness ourselves unless we have a forgiving spirit; therefore our prayers will not be acceptable if there be bitterness and jealousy within, or if our "brother hath aught against" us. The wrong must be righted with our brother, or we can not be right with God. How can we ask for forgiveness if we ourselves can not forgive? How can we ask for mercy if we are hard and merciless, unrelenting and uncharitable toward others? He who can pray for them who despitefully use him has learned at least one secret of prevailing prayer.

Another element of prevailing prayer is obedience. John, in one of his epistles, says that if we ask in submission to God's will, we are sure he will listen to us; and that when he listens, he will grant our request. John knew that to have one's prayers answered one must comply with God's requirements.

Again, prevailing prayer must proceed from a pure heart. The Psalmist said, "If I regard iniquity in my heart, Jehovah will not hear me." The truth is not a new one to us and yet I fear many people are disappointed in their petitions because their hearts are not right with God. They are not doing the will of their Father and therefore do not receive the blessings for which they pray. "The first cry of true prayer

should be the cry for mercy and pardon, for if we come to God with unforgiven sins within the soul we make our prayer in vain."

The apostle James says: "Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures." How necessary it is that there be no selfishness in our prayers. At first thought it might seem that this warning was unnecessary; that no true child of God would be selfish in his petitions; no person with a pure heart, loving his fellow men, doing the will of his Father, needed to be reminded that there was danger of his becoming selfish in his prayers. But I believe there is danger of our becoming self-centered. We may be zealous and enthusiastic and sincerely in earnest in our Christian activities; we may pray fervently for the salvation of souls, asking God to direct us in our efforts to reach the unconverted and backsliders; and all the time we may be thinking of ourselves; of keeping up the membership of our society. We should forget self in our love for souls; we should forget our society in our love for Christ and his cause.

In connection with the study of this topic of Prayer, I would refer all Christian Endeavorers to the article in the SABBATH RECORDER of December 12, 1910, page 757. This article written by Robert E. Speer was used by Pastor Bond in the notes upon another subject, but it is worthy another reading and is very pertinent to the topic for this week.

The following by Lyman Abbott also contains some valuable thoughts relative to prayer:

"The activities and rewards of the time are so engrossing that many high-minded and pure-hearted people find no time for meditation and communion in the upper room. Many of them are so bent on helping their fellows that they forget whence cometh their help; they are so eager to share the sorrows of their fellows that they forget Him who bore the cross up the steep way to Calvary; they are so drained by the duties they take up that they lose the inspiration which makes duty the channel through which love pours itself out; they listen with such passionate attention to the cries for help that come from the world around them that they no longer hear the still, small voice of the Father of all men. In the house of the generous and self-sacrificing, as in the houses of the selfish and hard-hearted, there is no upper room."

"A Chance for Boys" Series.¹

VII.

WHICH SIDE OF THE LINE, BOYS?

Summer time and baseball season are over and school time and football are here. Yet in the midst of it all, lessons and play, and wondering if he will get the place he wants on the team, there is room enough and time enough in every boy's life to be thinking what he is going to be when he is a man.

Probably you have all heard the "grown ups" and your pastor talking about how much the church needs more ministers; that more old ones die every year than there are young ones to fill the ranks and they say it is a very serious thing.

But you could not be a minister, could you? Why? "Oh, well," you say, "because ministers have such a hard time and they have to spend so much time getting ready to preach and they never can make any money, so I'm going to be a doctor or lawyer or something else—not a minister."

Perhaps what you say is true, but did you ever hear the story of Pizarro, the conqueror of Peru? He was a Spanish adventurer, you know, and marvelous tales of the gold to be found in Peru had traveled back to Spain—treasure so plentiful that the rivers were said to flow through golden sands. So he got together a company of men eager for gold, adventure and fighting, and embarked in slow sailing vessels on the conquest of Peru. They had a terrible journey by sea and by land from Panama down the coast; on the sea, in peril of storms and shipwreck on hidden reefs; on the land, trackless forests infested by poisonous snakes and deadly fevers, swollen rivers, hunger and thirst. Many of them died from fever and starvation, or were killed in their constant quarrels with each other.

Then they mutinied. They would follow Pizarro no longer, but would turn their faces homeward, and if he refused to go with them, would leave him to die alone in the unknown and unfriendly country.

But Pizarro took his sword and traced a line with it from east to west. Then turning to the south, he said, "Comrades, on

that side are toil, hunger, nakedness, the drenching storm, desertion, death; on this side are ease and pleasure. Choose, each man, as becomes a brave Spaniard. For my part, I go to the south," and he stepped across the line. What do you think they did? Every man followed him across that line, his face set for Peru; followed him not for love of home, of country, of Christ; but for love of gold and because they were ashamed to be cowards. Will you be less brave than they, boys?

The church calls the bravest, the brightest, the strongest of you, the boys with the hearts of soldiers, to step across the line that lies between ease and pleasure and the service of God. Which side is it, boys? Are you going to turn back and choose an easy, comfortable life for yourself, or will you follow Christ across the line and help to conquer the world for him?—*Mildred Welch.*

The Spirit of Missions.

LLOYD R. CRANDALL.

Rally Day, Ashaway, R. I.

Ever since Christ said to his disciples, "Go ye therefore, and disciple all nations, immersing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and behold, I am with you alway, unto the end of the world," there have been ways and means devised to further this request. A glance at history will show to us how different these have been. For instance, the methods of Paul were far different from those of the church in the dark ages; St. Patrick did not use the same as Bishop Tuckerman; and even our methods of today are revised, in a measure, yearly.

This change of method is largely the result of two things, one coming from the other. Civilization has been developing, economic and social relations are different; and along with the development of institutions and sciences, man's mind and heart have enlarged. In short, man has advanced, and the advance is measured by a multitude of revised relations between men. The change in missionary methods has come, therefore, with the change in other things. They have, along with other

things, obeyed the natural laws of growth and evolution. The reason growing out of this is that with this great succession of changes there has come a revision of the aims and ends. The emphasis is ever being shifted. This has ever been and will always be, so long as man obeys nature's law of growth. Let us hope the emphasis, while ever being placed on newer phases of missions, is also ever being placed upon better.

Having tried to account for the changes in missionary methods and purposes, and having seen that they must by their very nature be both expected and accepted, we may ask, What methods are to be used now? Upon what point is the emphasis to be placed? What spirit is to pervade our relation to missions and the relation of missions to us? For the relation is an interrelation. In other words, let us attempt to define the Spirit of Missions. Let us go back to Christ's request.

He says three things: disciple them, immerse them, and teach them. The first, "disciple them," is simple. He says, make them followers. Of whom? Of Christ, of Jesus of Nazareth, of our Saviour, of our elder Brother, of our Friend—yes, and when he is followed as such, to take on new life with him in the beautiful symbol of baptism—"immerse them." Then "teach them." Not that we should accept these teachings as the orderings and threatening commands of a taskmaster, but as the counsels of a friend,—

"That great Friend, who sets the pattern
On my life's loom till the end."

For this purpose we are taught by our work, our fellows, by history, by nature, by law, by the Bible, by prayer—in other words, by the experiences of life. Inspiration we get from the life and sayings of Jesus. He has shown us, has revealed to us, the more perfect life. Through him we believe we may more perfectly see God.

And this is the end and Spirit of Missions, that all shall more perfectly see God, that all may live more perfectly in God's earth and among God's creatures, and that all may more perfectly have communion with God now and forever. Whatever the condition economically, socially, religiously; whatever the creed or form of service or belief; whatever the color or nationality

of the subject; whatever the change of method, the end is still the same—that all shall more perfectly see God, and that the vision may lead all to the more perfect life.

News Notes.

WALWORTH, WIS.—The Christian Endeavor society gave a Thanksgiving social at which nearly five dollars was netted.—The Ladies' Aid society recently gave a dinner for the benefit of a poor old lady. A little over seventy-five dollars was realized.—A Christmas program was given at the church Christmas eve.—All are looking forward expectantly to the special meetings to begin January 1.—The annual church meeting and dinner will be held January 1.

BATTLE CREEK, MICH.—A young people's social was recently held at the home of Pastor Coon, which was largely attended and enjoyed by all. One member has recently been added to the church by letter.—Since our last report we have been several times highly entertained and edified by addresses at the Sanitarium from missionaries who are here from different parts of the world.—We are looking forward with pleasure to the Annual Conference of Medical Missionaries to be held at the Sanitarium, January 5-8.

BERLIN, N. Y.—The Ladies' Aid netted about fifteen dollars at their last supper, which is to be used for general church expenses.—The pastor, who has been preaching at East Grafton through the fall, on privilege at his request, preached a sermon on the Sabbath Question, December 10. It was well received and some interest aroused. The same evening was the occasion of the closing for the winter of the Sunday school, which was marked by a Christmas tree, at which time Pastor Hutchins was given a nice present and five dollars in cash.

ASHAWAY, R. I.—The Sabbath school held its regular Christmas entertainment and tree Christmas night. A very interesting program was given, consisting of music by an orchestra, solos and choruses by the young ladies and children, and several exercises by the little folks. One of the attractive features of the program was Santa Claus' exhibition of trained dolls. The dolls were very small children, some of them not yet in school.—The church choir is to give the sacred cantata, "Bethlehem," Thursday night, December 29. Singers from Westerly and Potter Hill will assist.

Creation is not ended; it is going on all the time. Yesterday was a creative day, and so is today, and so tomorrow will be. The divine thought is still weaving out its beautiful garment on the roaring loom of time.—*Van Dyke.*

1. By permission of the Executive Committee of Ministerial Education and Relief of the Presbyterian Church in the United States.

The Italian and His Bible.

W. H. MORSE, M. D.

I wish that I might impress it upon Christians that the Italians are actually hungry for the Gospel. I have had very close dealings with the immigrants for more than thirty years, and it is my observation that there are no others who are more interested in possessing, reading or listening to the Word.

There is a famine of that Word in Italy. Comparatively few Italians ever saw a Bible or Testament. It is not the policy of the Latin Church that they should. You may search the book-shops of the Italian cities, and you will fail to find a copy. And yet the Italian is naturally of a religious temperament. He has an insensate longing for something, and for something that the church of his fathers, with which he is out of tune, can not supply, or, at least, does not supply.

When he lands at New York, he is welcomed with a Bible. That gift is his first experience with the new country. In all his life he has never owned a Bible, and it is altogether probable it is the first book he ever possessed. Other immigrants—Scandinavians, Germans, and English especially—come with Bibles in their luggage, but the Italian has none. He receives it gratefully. But that is not all. It would be unjust to say that he has a superstitious reverence for it. In fact, he does not connect it with his religion, but, instead, with "that Am-e-rae-ca." He comes here to better his fortunes. That Bible is "something American," and it is his reasoning that in all probability it contains something or other that will be to his advantage. His feelings are much like ours when on reaching Havre, Nice, or some other French city, we have a guide-book thrust into our hands! The immigrant, in all probability, can not read the book; but as soon as he comes to learn to read, or meets with some one who will read for him, "that book" is used. As soon as his children learn to read, "that book" is put forward, and read aloud. The libraries that furnish reading matter for the people on the East Side of New York, report that it is among the five most popular books in the children's department. It is no uncommon thing in that section to hear an Italian child ask for "that red book

like papa's", that he may read it aloud at home. One of these libraries owns fifty copies, and there is rarely a time when they are not all in circulation. At the book-shops it rivals the best sellers, and an Italian Bible or Testament has only to be laid out on the stall to be sold at once.

It is largely in consequence of this respect for the book that the missions among the Italians succeed. "That book just like what pa got when he came over" when seen at the mission interests him, and he is all the more interested in its teachings, and takes delight in hearing it read.

And the Italian reads his Bible. Perhaps it would be more true to say his Testament, for his preference is the Testament and Psalms bound together, and with a red cover. And his favorite portion of the book is the Gospel of St. Mark and the Twenty-third and Twenty-fourth Psalms.

When he becomes a Protestant, he keeps the book in a handy place about his person or in his house. In the mission services, next to the singing the Italian enjoys hearing the Scripture read, and his preference is the narrative portions in long instalments. And if the minister stops in his reading in an interesting part, the unanimous wish is that he resume it at the next service.

When one Italian invites another to services, the best thing he can say of the minister is in praise of his Scriptural reading. A Newark (N. J.) Italian missionary is spoken of felicitously as "minister who read that story about the murder of Signor Gedaliah."

When the Italian Protestant returns to Italy, as he is sure to do sooner or later, one article that he is sure to take with him is his Italian Bible or Testament, so that as he tells of his new hope in the same breath when he tells of his new home, he shows the book as containing the truth which has brought him "liberty." If he wants to take home a suitable present for his relatives or friends, nothing is more frequently chosen than a Testament-and-Psalms. It satisfied the donor's hunger, and he returns to a famine-stricken people, eager to hear "all about that Am-e-rae-ca."

Hartford, Conn.

"God has a place for every one. It is a man's work to find the place and fit himself for it."

CHILDREN'S PAGE**At His Post.**

The older boys in Oakley were building a snow fort, and Philip Merrill watched the boisterous fun with envious eyes.

"May I help?" he asked.

"No, you'd bother," replied Tim Drake, as he and George Lewis placed an enormous snowball on the tower of the fort.

"But I won't get in the way," urged six-year-old Philip. "I could help a lot."

"Only boys that are big and brave enough to stand a real hard fight can belong to this garrison," said George. "You'd cry at the very first snowball that hit you."

"No, I wouldn't. I can be brave," insisted Philip.

"Well, then you come here tomorrow. We want a brave man for sentinel," said Tim, winking at George.

"I'll come. I'm awful glad I can be a soldier," and Philip's face was wreathed in smiles.

"Then we'll depend on you for sentry duty. It's getting dark now. You'd better skip."

The boys laughed as the child ran home. "He'll stand guard about three minutes when he gets here and finds no one at the fort," remarked Tim, "for tomorrow is a holiday, and we'll all be skating."

"Papa, what does a sentinel do?" asked Philip that evening.

"Why, usually he just walks to and fro in front of the place he is guarding, and carries a gun," replied his father.

"How long does he do that?"

"Until he is relieved; that is until the soldier whose turn it is next to stand guard, comes."

"What if he gets tired?"

"He goes right on just the same; if he is a faithful soldier he will not desert his post," explained Mr. Merrill.

"I s'pose it wouldn't be brave to stop before the other sentinel came?" asked Philip, after a pause.

"No," returned the father, who by that time was thinking of something else.

The next day at noon Mrs. Merrill said, "I wonder where Philip is. I thought he

was playing in the yard, but when I went out to call him he wasn't there. It is snowing hard and I wish he'd come home."

"He'll turn up soon hungry as a little bear," answered Mr. Merrill. But an hour passed and Philip did not come, and his father, who began to share Mrs. Merrill's anxiety, started out in search. The storm had developed into a blizzard, and he fought his way through it to the houses of Philip's various playmates, but none of them knew anything about the child. As he was returning in the hope that the child had come home during his absence, he met George Lewis.

"Can't you find Philip?" said George, sympathetically, and then with a sudden thought he added, "Have you been to the snow fort at the schoolhouse?"

"Snow fort?" repeated Mr. Merrill, reminded of Philip's questions. "Let's go there at once."

Wearily trudging back and forth, painfully struggling against wind and snow, they found the small sentinel.

"I didn't stop till you came," he murmured. "I was a brave soldier." The toy gun dropped from his numb fingers and he sank unconscious in the snow at his father's feet.

His father gathered him into his arms and carried him home, where all night long George and Tim, who humbly came to be of any assistance possible, heard his baby voice crying between croupy gasps for breath; "I was a brave soldier, papa—I didn't d'sert the post."

In the early morning, when the little fellow was pronounced by the doctor out of danger, Tim and George, with hearts too full for words, looked at each other with swimming eyes.

As they left the house, George said, "It seems to me I couldn't have stood it if that brave little chap hadn't gotten better. I guess it's a lesson for us, Tim."

"It surely is," answer Tim in a choking voice.—*Children's Magazine.*

If a man write a better book, preach a better sermon, or make a better mouse-trap than his neighbor, though he build his home in the wilderness, the world will make a beaten path to his door.—*Ralph Waldo Emerson.*

HOME NEWS

DERUYTER, N. Y.—Pastor Wing and Dea. C. J. York were the delegates from this church to the ordination services at Leonardsville, on Tuesday of this week.

On Sunday evening, Christmas night, a social was held at the home of Deacon York and wife. After a short literary and musical program the tree was relieved of its fruit and many hearts made glad by the gifts received. Then pop-corn and home-made candy were passed and a social time enjoyed. Many of our people like this form of Christmas entertainment more than formal exercises at the church.

E. M. A.

Dec. 28, 1910.

Mrs. George H. Babcock.

Mrs. George H. Babcock had been in rather poor health for several years, but her sudden death, December 22, 1910, came as a shock to her many friends. Only the day before she had been for a ride in her automobile.

It was in her loved library that the end came, the room so dear to her from its associations that when she rebuilt her house three years ago all of the old building was torn down and moved away except the library, and this became the nucleus about which the new house was constructed. And here it was that she passed away, and here it was that two days later we looked for the last time upon her sweet, gentle, sympathetic face, peacefully resting in the midst of forget-me-nots and other flowers.

Some time ago Mrs. Babcock, looking forward to the time of her departure, made certain Scripture selections which she wished to be read at the funeral service. These the pastor of her church read. They were the Beatitudes, Psalms one, twenty-three, forty-six and ninety-one, the chapter on "Charity," the "fruits of the Spirit" passage in Galatians, and selections from the seventeenth and fourteenth chapters of the Gospel by John. Rev. Theo. L. Gardiner offered prayer, and two hymns, also of Mrs. Babcock's own choice, "Crossing the Bar," and "Face to Face," were sung as

solos. These were the farewell services at Plainfield. The burial was made the following day, Christmas, at Westerly, Rhode Island.

Mrs. Babcock was Miss Eugenia L. Lewis, daughter of Nathan K. and Louisa (Langworthy) Lewis. She was born in the town of Hopkinton, Rhode Island, March 29, 1847. For several years she was a teacher in the schools at Westerly, Rhode Island, and at Plainfield, New Jersey. April 11, 1893, she was married to George H. Babcock whom she has survived about seventeen years.

By her marriage to Mr. Babcock, and by his death which soon followed, there came to Mrs. Babcock the important and responsible duty of managing and dispensing comparatively large sums of money. Few women could have been more successful than she has been. To give wisely, to help where it is most needed, to assist without weakening, not to be influenced unduly by personal likes or dislikes, to be generous and at the same time to be just,—these are rare qualities not often found in one to whom riches have come suddenly and unexpectedly.

Mrs. Babcock's sympathetic help has been extended not only to friends and worthy causes in and near her home, but it has gone out far and wide, especially to the church and denomination of which she was a faithful and loyal member.

But aside from the benefactions of a public nature, it was Mrs. Babcock's constant purpose to render needed help where it was never widely known, as scores and scores of grateful people could rise up thankfully to testify.

All the organizations of the denomination which the SABBATH RECORDER represents have lost a true friend, true in the sterling qualities of her character, true in her devotion to the people of her choice, and true in her example of generous beneficence.

The Plainfield Church especially will miss her sweet, cheerful, hopeful influence, and her wise and helpful counsel.

EDWIN SHAW.

"Preach a sermon from the gospel of light, and men will run to darkness to cool off."

MARRIAGES

BURDICK-SMITH.—At Little Genesee, N. Y., December 22, 1910, by Pastor Herbert L. Cottrell, Nile, N. Y., Mr. Guy M. Burdick and Miss Lou E. Smith, both of Little Genesee, N. Y.

BURDICK-LANPHERE.—At Friendship, N. Y., December 26, 1910, by Pastor Herbert L. Cottrell, Nile, N. Y., Mr. Herman R. Burdick of Nile, N. Y., and Allie Lanphere of Friendship, N. Y.

DEATHS

CLARKE.—Charles Clayton Clarke, son of Ezekiel R. and Deborah Ann (Cotton) Clarke, was born at Nile, N. Y., February 23, 1854, and died at the home of his sister, Mrs. F. A. Dunham, in Plainfield, N. J., December 20, 1910.

In his early years he was baptized and became a member of the Friendship Seventh-day Baptist Church at Nile, N. Y. After his marriage to Miss Etta Babcock of Scott, N. Y., he went into business at that place, and joined the Seventh-day Baptist church there, and remained a member until the time of his death. His wife died about eight years ago. They had no children. He was an invalid the last few years of his life. Funeral services were held, December 22, 1910, at the home of his only sister, Mrs. F. A. Dunham, and the next day the burial was made at Scott, N. Y. E. S.

BABCOCK.—Eugenia L. (Lewis) Babcock, daughter of Nathan K. and Louisa (Langworthy) Lewis, was born in the town of Hopkinton, R. I., March 29, 1847, and died at her home in Plainfield, N. J., December 22, 1910. She was the widow of the late George Hermonn Babcock, to whom she was married April 11, 1893. A more extended notice appears on another page of this issue of the SABBATH RECORDER. E. S.

BOND.—William Franklin Bond, son of Thomas Booth and Mary Ann Bond, was born December 4, 1859, at Quiet Dell, W. Va., and died at the same place, December 23, 1910, aged 51 years and 19 days.

His grandfather, Abel Bond, came from Maryland and settled in the vicinity of the present home one hundred and two years ago. He had a good mill where people came many miles with grain. He lived to be eighty-three years old and his son, Thomas Booth, lived also to be of that age. His grandson, William, received at an early age the Christian teaching of loyal Seventh-day Baptist parents, and as a boy felt some-

thing of the experience of religious faith, but did not join the Lost Creek Church until after coming to manhood. They were isolated Sabbath-keepers, living eight or ten miles from church of their faith.

He was married to Miss Nellie I. Corwin, May 16, 1886. Mrs. Bond, two sons and two daughters, are left at the old home place to mourn their great loss. The two older children are teaching public schools this year.

Mr. Bond was a man of firm integrity, and was often called to serve in the official duties of citizenship. He was firm in what he saw as the right course of action. Many of his neighbors attended the obituary service held by the pastor of his church, assisted by Pastor Shaddock of the M. E. Church.

The burial was upon the hill where, during the last fifty years or more, the family cemetery has received the relatives gone on to their rest and reward. Brother Bond was taken with the grip less than a week before his death, and by some complication not well understood was thus suddenly taken away. M. G. S.

DAVIS.—Mary Ford Davis, wife of Milton S. Davis of Lost Creek, W. Va., died at her home in Lost Creek, December 25, 1910, in the eightieth year of her age.

She was the daughter of Thomas and Elizabeth Dye Ford of Doddridge County. In her twenty-second year she was united in marriage to Milton S. Davis, and to them were born nine children, eight of whom—four girls and four boys—are still living. In her youth she found the Saviour precious and united with the Salem Seventh-day Baptist Church, of which she remained a member until 1871, when she joined the church at Lost Creek, where she remained a faithful member until her death.

"Aunt Mary," as she was familiarly called, was always interested in every phase of Christian work and was identified with every movement in the interest of her church. She was noted for her hospitality, both at her home and in connection with all church gatherings. Whenever sickness or trouble called for helpful ministrations, there "Aunt Mary" was found with willing hands and sympathetic heart. She was always a ready helper, anxious to bear her part of the burdens. She will be greatly missed at Lost Creek.

The large audience that crowded the church, composed of people from the surrounding country, and from Salem, was a living testimony to the high regard in which she was held. The aged husband bereaved, and the eight sons and daughters who mourn the loss of a good mother, have the sympathy of their many friends.

Everywhere we find the signature, the autograph of God, and he will never deny his own handwriting. God hath set his tabernacle in the dewdrop as surely as in the sun. No man can any more create the meanest polyp than he could create the greatest world.—*Baptist Commonwealth.*

Honk, Honk.*A Wild Goose Story.*

One evening about two years ago, while I was returning home from an unsuccessful shooting excursion along the Atlantic shore, I observed a flock of wild geese coming toward me, but sailing high. I stood perfectly still, and when the flock was directly overhead I aimed and fired. In the twilight I could see the flock scattering at the report, and a bird wheeling downward with one wing limp and useless. He landed on a patch of plowed ground with a thud and lay half-stunned. In a moment I had secured my prize.

It was a large gander in prime condition, with a full, deep body, and healthy, lustrous feathers, and I determined to spare his life. I quickly tied his legs and fastened the uninjured wing. Then, carefully lifting the bird and getting the broken limb into as comfortable a position as possible, I carried him home. I soon had the broken member bandaged with splints and strips of cotton and my captive resting comfortably, unbound, in a warm outhouse. In the morning when I went out to feed him he was walking around lively enough, and although, of course, very shy and timid, he ate a hearty breakfast of corn as soon as he thought himself unobserved. In a few days he grew tame enough to allow me to stroke him with a bit of stick. It was not long before he would suffer himself to be touched by the human hand.

After some months the bird would answer to his name, Michael, would eat out of my hand, and when I let him out into the yard after clipping his wings would follow me around like a dog. He invariably fled at the approach of a stranger, but he never "hissed" like a domestic goose. Strange to say, although a flock of domestic geese was kept by a neighbor, he never paid the slightest attention to their cries and calls.

After a time I allowed him to roam the fields at will. At night he returned without fail to his pen. I became much attached to the bird; so much so that goose shooting became distasteful to me and I discontinued the practice.

Last spring I received a letter from a

particular friend requesting me to secure a wild goose for him. For various reasons I could not well refuse, so I at once made arrangements for a shooting excursion. In the midst of my preparation it occurred to me that I might employ Michael as a decoy to lure the geese within gunshot.

In a secluded bight some miles down the coast I moored a small raft near shore and tethered Michael to it by a stout string fastened to his leg. His wings by this time had grown to the length they possessed before being clipped, and the injured limb was as strong as ever. Michael seemed well pleased with the situation, stretched his wings a few times as if the salt breath of the ocean stirred half-buried memories; but on finding himself secured settled down comfortably on the raft and calmly preened his gray feathers.

I carefully screened myself behind a clump of scrub spruce and placed some spare cartridges conveniently near. I thought that if a passing flock should approach fairly near I might be able to fire a successful second shot if the first proved a miss.

After a wait of perhaps an hour I heard in the distance a faint "honk" that quickened the heart-beats. Michael also heard it, and ceasing to arrange his feathers, raised his head to listen eagerly. I watched him closely. His neck was proudly arched and his eyes glistened with excitement as he stepped as near the edge of the raft as his tether would allow.

Presently another "honk" dropped from the distant blue, and away to the south I could descry a large V-shaped flock flying fairly low, but altogether too much to the left of my position to render possible a successful shot. It was now time for Michael to make himself heard, and I was beginning to grow somewhat uneasy at his silence, when all at once—"honk! honk!" his joyous invitation sped up to the ears of the watchful leader of the air-travelers. "Honk?" queried that wary veteran suspiciously, but at once he slackened his pace somewhat. "Honk! honk!" called Michael reassuringly; "honk! honk!" he repeated coaxingly. For a moment the old leader seemed to hesitate, then slowly he

turned in my direction and presently the flock was sailing directly toward me.

My rifle was ready and in position. I was well screened by the bushes. The light was admirable. Everything was favorable to a good shot. In five minutes the flock was within range. Michael had uttered several invitations during this time in reply to short interrogations from the leader, but he had suddenly relapsed into silence. He could see the approaching birds and was gazing at them with intense eagerness. My finger was on the trigger when all at once to my amazement Michael pealed out a strange cry, loud and shrill, utterly unlike any sound that I had ever heard him utter. It was the note of danger, the alarm signal of the wild goose. The effect on the approaching flock was electrical. The leader instantly turned and sped away with arrow-like swiftness, closely followed by his feathered retinue, leaving me motionless with surprise.

Michael knew that red death lurked behind the seemingly innocent shrubbery close at hand. Perhaps the memory of his own sharp wound sprang into his mind. At all events, although he knew that to utter the warning cry would debar himself from the companionship of his kind, he unhesitatingly gave that warning with no uncertain sound.

I laid down my rifle and pulled the raft in to the shore. Michael stood at the limit of his tether gazing after his retreating friends. When the raft moved he sprang into the air, only to be jerked back by the restraining cord. I untied the string from the raft and drew the bird toward me. He submitted to my caresses, but I guessed how earnestly he longed to soar away after his kindred. He had saved some of them from death or captivity; they were free to roam the clear air of heaven while he—

I quickly untied the string from Michael's leg and gently pushed the bird from me. Instantly he spread his wings and sprang upward. With eager neck outstretched he swept rapidly after the vanishing flock uttering hearty "honks" of jubilation.

I felt that he was worthy of liberty.—
A. J. Campbell, in the American Boy.

SABBATH SCHOOL

LESSON IV.—JANUARY 21, 1911.

OMRI AND AHAB LEAD ISRAEL INTO GREATER SIN.

1 Kings xvi, 15-33.

Golden Text.—"Righteousness exalteth a nation; but sin is a reproach to any people." Prov. xiv, 34.

DAILY READINGS.

First-day, 1 Kings xxi, 1-16.

Second-day, 1 Kings xxi, 17-29.

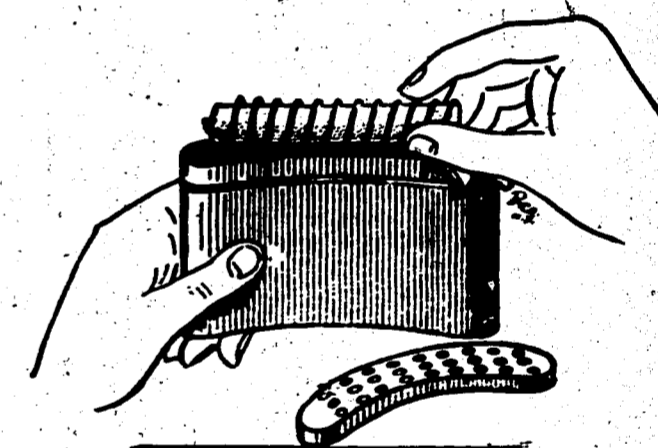
Third-day, 1 Kings xxii, 1-23.

Fourth-day, 1 Kings xxii, 24-40.

Fifth-day, 1 Kings xxii, 41-53.

Sixth-day, 1 Kings xvi, 1-14.

Sabbath-day, 1 Kings xvi, 15-34.

(For Lesson Notes, see *Helping Hand.*)**SIMPLY LIGHT AND INSERT TUBE****Warmer does the rest****The Welkom Warmer**

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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. Roof, at 118 South Mills Street.

The First Seventh-day Baptist Church of Los Angeles, Cal., holds regular services every Sabbath in the Music Hall of the Blanchard Building, entrance at 232 South Hill Street. Sabbath school at 2.15 p. m., followed by preaching service, at 3 o'clock. Sabbath-keepers in the city over the Sabbath are earnestly invited to attend. All strangers are cordially welcomed. 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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