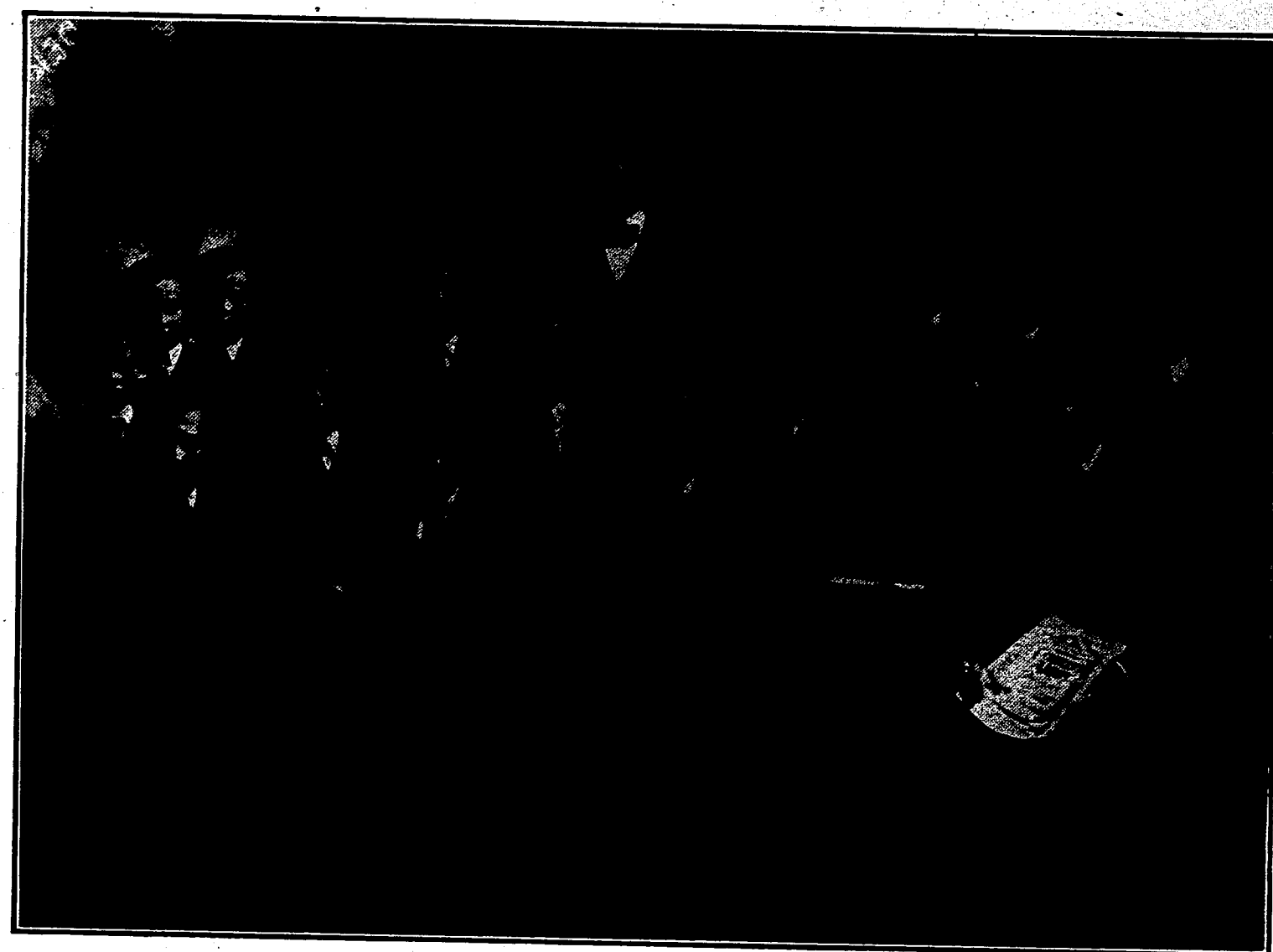


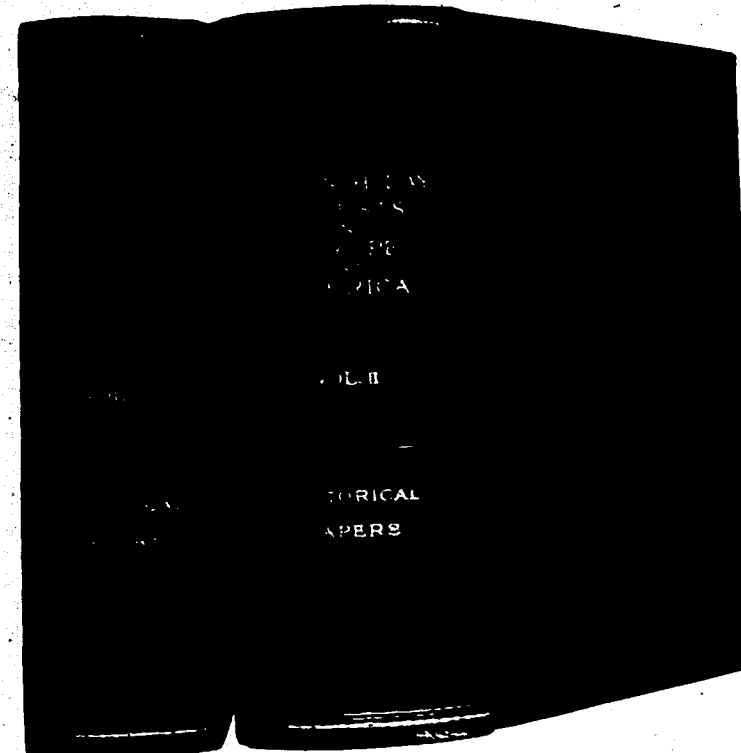
The Sabbath Recorder



BOYS' JUNIOR SOCIETY, MILTON, WIS.

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PLAINFIELD, N. J., MAY 22, 1911.

WHOLE NO. 3,455.

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

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EDITORIAL

Sunshine in a Cold Day.

Although the sun was shining and the air was clear as crystal, it was nevertheless the coldest day since the spring buds had begun to open. The temperature would have been more appropriate for a day in February or early March than for a day in May. As I was about to start for a neighboring city, my companion said, "Now forget your work and enjoy this sunshine. Have a good time today." I needed to heed such good advice, and resolved to do so as best I could.

Before I had walked far in the chilly air I met a little girl, just as she came out from a tidy cottage home on a quiet side-street. She did not seem to know it was cold. With childlike pride she raised a little white parasol over her head, and walked as sprightly and seemed as light-hearted as if the weather had been ideal. Her face was a perfect picture of contentment. There was no sign of care, no token of ruffled spirits, and she looked up into my face with such a merry twinkle in her eye and such a suggestion of a smile about her lips that for the time I forgot the cold and every disturbing thought. When she had passed I said to myself, "What a little sunshine she is!" Evidently she has a happy home. Everything about her showed a loving mother's care. When I saw her satisfaction over that little parasol, it came to me forcibly, that it takes only a

very little thing to make a child happy, and what a pity it is that so many have to go unhappy. What a blessing it would be for this world if every child could be made as happy and contented as this one appeared to be. My heart was warmer for having met her, and she will never know how much sunshine she brought to a stranger's heart that cold morning.

After walking a square or two further I noticed another little girl being wheeled across the street just ahead of me in a wheel-chair. She and her mother seemed all absorbed in pleasant conversation, and I could not help noting the confiding manner in which the child spoke and the loving, sympathetic replies of her mother. The girl was a cripple, and her little crutches lay across the carriage in which she rode. As she drew near to some friend's house, she saw another girl across the garden, and laughingly beckoned with her little hand, giving at the same time an expression of joyous greeting. I was much impressed with the spirit of mutual confidence and affection between that mother and daughter, as shown by the conversation of those few moments. There was a freedom of expression and a recognition of mother's love beautiful to see in a child; and there was an indescribable something about the mother's manner with her girl that seemed to show an appreciation, seldom seen in parents, of the rights and worth of a child. As I walked behind them I could not help being impressed with this reciprocal deference, this beautiful confidence between mother and child. As they turned into a side-street, I tarried a little to witness more of the sweet spirit so apparent, and recognized in that another gleam of sunshine in a cold day.

Entering the street-car I saw an empty seat on the sunny side, and while there were several vacant on the shady side, I quickly took the sunny one, since I was looking for sunshine. It was just the thing and made me comfortable all the way.

After an hour's ride we passed a little home under the bank of a railroad, showing plainly that its occupants belonged to the poorer class, and suggesting something of the struggle with poverty, and the hard toil, by which its inmates had to earn their living. There, seated on the sunny side of the house, was an old man, poorly clad, leaning back against the house with his chair, a picture of contentment. Evidently his work was done, and now, in this sheltered nook on the banks of the Delaware, he seemed only waiting for his time to go home. Near by was a green slope deeply colored with golden hues, where the spring sunshine had called forth myriads of dandelions. It seemed as if they might have been thrown down in a solid bunch so that hundreds of them had spattered off down the bank into the meadow. The old man thus waiting near the gold-flecked shores of a beautiful river has made a pleasant picture in my memory since that cold day. This, too, was a gleam of sunshine to my soul. The day seemed no longer cold; and I could not help feeling thankful that no day of earth can be so cold but that the sunshine of heaven will warm it if we look for that sunshine.

Let us hope that we all may find some sheltered nook when our working days are over, close beside the river with golden shore, where we may rest in peace until, across its silent waters, the Master calls us home.

Influence of Pictures.

Pictures are teachers. In these times they are doing a great work in educational lines, and probably they are molding public sentiment and affecting the character of American citizenship quite as much as is the printed page. This is especially true in the case of the common people, the unlettered masses. Even those who can not read, readily understand the picture or the cartoon, and, at a glance, can catch the thought intended to be conveyed by the artist.

Many of the moving-picture shows—the better grades—are teaching history and impressing lessons in religion, sociology and patriotism. Next to the luxury of travel, these picture educators make the scenes

and conditions in other lands real, familiarize the masses with the appearance and the deeds of great men, and often in most pathetic ways bring home to the heart lessons regarding the curse of intemperance and the consequences of sin. Some of these entertainments make good attractions for those who would otherwise visit the saloons.

After admitting the educative power for good in proper pictures, we must naturally recognize the equally powerful influence of bad pictures, tending to corrupt the heart and to poison the mind. There are picture entertainments where enough evil is mixed with the good to condemn them for respectable people. If all such could be prohibited the world would be the better for it.

There is another line of rude, vulgar, malicious pictures, flooding the world through the daily papers and periodicals, that should meet with the unqualified condemnation of every true American. This picture curse is most prominent in the Sunday papers, which swell to four or five times the size of other issues, with extra sheets of rude cartoons, and caricatures giving most distorted and contemptible impressions of men and events. Under the guise of wit and humor they become all the more attractive, hence the more damaging.

These representations, too, are powerful educators; but they educate in the wrong direction. They do violence to the artistic sense of a whole generation of young people who are made familiar with such ugly, distorted things presented as ordinary incidents of life. They must also destroy the kindly instincts of humanity, by the acrimonious spirit, and the venomous assaults, and prejudiced, narrow views often represented therein.

Again, these abortive attempts at wit and humor, constantly laid before the boys and girls of America, must tend to destroy all sense of that genuine wit and kindly humor which give such force and beauty to literature. Great damage is done to the hearts of a generation when the high standard of true sparkling wit is supplanted by the low-down jibes of the vulgar joker.

It is sad indeed, and augurs ill for any people, when the most sacred things in

EDITORIAL NEWS NOTES

Mexico.

When we laid down the pen last week, we had the news of a revolt in the revolutionary army of Mexico; and a battle forced against Madero's orders for peace during the armistice was then being fought. This was an all-day fight, resulting in the capture of Juarez by the rebels. General Navarro of the federal forces was made prisoner, and after the capture of the town Madero himself marched in and made it his capital, organizing a provisional government. General Orozco led the revolt and after the provisional government was established he in a fit of passion ordered the arrest of Madero. But after a day of thrilling incidents Madero came out master of the situation. He made an appeal to the federal prisoners in his hands, assuring them of safety and offering liberty to all who would join the revolutionary army. The feeling ran so high against the captured General Navarro that those in revolt clamored for his execution. Thereupon General Madero took his prisoner in an automobile to the river bank, and before his men knew what was going on, sent him wading across the river to United States territory where he would be protected by the American soldiers. This was a brave, gallant act, and no doubt saved the life of General Navarro. During this mix up that stopped the peace negotiations, two or three other towns fell into the hands of rebels and were abandoned by the Mexican soldiers.

President Diaz gave up hope of further peace negotiations and proposed to push the war and recapture the lost towns. But as soon as quiet was once more restored within the rebel ranks, General Madero again turned to negotiations for peace. The last papers before this writing show that a peace conference is being held at Juarez by representatives of both parties, with indications that Diaz will comply with the requests of Madero.

Meantime the rebel army is clamoring to march upon the city of Mexico in case peace negotiations are delayed. The rebel

home life, when spiritual leaders in the church and honored officials of the Nation are habitually and publicly ridiculed and made to appear vulgar in the eyes of the multitudes. This country can not afford to do violence in this way to the higher artistic feelings of its young people, to foster thus a spirit of disrespect for leaders in both church and state, and to cultivate a spirit of bitterness in its citizens. It would be a blessing if the real educative force of pictures could be fully realized, and all those that educate downward could be banished from the face of the earth.

Southeastern Association in September.

A brief note from Rev. M. G. Stillman of Lost Creek, W. Va., informs us that the time decided upon for the Southeastern Association is the third week in September. The Executive Committee of that association has extended a call to Elder Seager to continue his work as associational missionary. The churches of the association will each be asked to approve the action of the committee, and to continue their contributions for the support of the work.

An American Preacher Called to London.

There has been much comment of late in the religious papers over the calling of English preachers to American pulpits; but now another American has been called to London, and it is hard to tell which side of the Atlantic is the more pleased over the matter. This time it is Rev. A. C. Dixon, pastor of Moody's Church in Chicago, who is called to become pastor of Spurgeon's Tabernacle, London.

Mr. Dixon is a North Carolina man, who has held the pastorate in several important Baptist churches in this country. He spent two months last winter with the London church, as supply.

Beautiful thoughts in the mind mold the countenance to beauty; strive then to think nobly.—*Presbyterian of the South.*

Be sure that straightforwardness is more than a match at last for all the involved windings of deceit.—*F. W. Robertson.*

forces are being rapidly replenished by well-armed volunteers from the surrounding country. It is hoped, however, that they will not have to fight, since there are signs now of a compromise being reached and peace declared.

New Secretary of War.

Mr. Dickinson, United States Secretary of War, has resigned because his own private business demands all his attention; and President Taft has appointed Henry L. Stimson of New York as Mr. Dickinson's successor in the Cabinet.

The Standard Oil Decision.

The papers on Tuesday, May 16, were full of the decision of the Supreme Court and comments thereon regarding the case of the United States against the Standard Oil Company. The entire country has awaited this decision with more than ordinary interest. The suit was begun in Missouri, in 1906, and for about five years has been hanging in the courts until now. The Supreme Court is practically unanimous in the decision that the Standard Oil Company is a monopoly in restraint of trade, and that the corporation must be dissolved within six months. The reasonable interpretation given by the court, of the Sherman Anti-Trust Law, seems to meet with hearty approval on every hand. The decision applies to the Standard Oil Company of New Jersey and thirty-three other corporations, having an aggregate capital of \$110,000,000. There was great rejoicing in Wall Street when the long drawn out suspense was over. The nature of the decision did not seem to affect the brokers so much as the ending of the uncertainty that had hung over them and depressed business in the street.

Fifty years ago on the fifteenth of May the 79th Regiment, Scotch Highlanders, marched through the streets of New York en route for Washington and the front. On the anniversary of that day the survivors of the regiment, some of whom had come half-way across the continent, formed a procession to march through New York streets to the place of meeting. They were clad in their Highland costumes and proposed to march to the music of bagpipe and drum. By some mistake their

permit to parade omitted the word music, and the police refused to let the old veterans play. Nothing daunted, however, they marched silently down the streets to the Scotch Presbyterian church. The church was crowded and a great many were unable to get in. There were just fifty-nine survivors of this famous old regiment that fought at Bull Run, Port Royal, Antietam, Vicksburg, the Wilderness and Appomattox. It seemed too bad that through a trifling oversight they were deprived of the inspiring strains of the Scotch Highland music they love so well.

News from Constantinople to the American Government informs the Ottoman-American Development Company of New York, that Turkey will probably approve the proposition of that company to construct an extensive railway system in Asiatic Turkey. The concession has already been approved by the Grand Vizier and council of ministers. The State Department at Washington strongly supported the move, and now American capital will probably carry this great work of civilization into staid, conservative old Turkey.

The benefit of wireless telegraphy in cases of shipwreck was again demonstrated when the Ward Line steamer *Merida* with 319 passengers, was rammed and sunk last week off Cape Charles. By the wireless system an Old Dominion steamer bound from Norfolk, Va., to New York, was called to the rescue, and every soul was saved. The *Merida* sank in thirty-five fathoms of water.

Extensive preparations have been made for the unveiling of a great national memorial statue in honor of Queen Victoria this week in London. This monument will stand in front of Buckingham Palace, and will be a stately tribute to England's favorite Queen. The Emperor of Germany is a royal guest for six days at the palace, and he is to be a prominent figure in the ceremonies of the unveiling.

This is one of the first great exercises belonging to the coronation ceremonies of King George.

The great cofferdam built around the sunken battle-ship *Maine* is practically completed, and the engineers now expect to commence pumping out the water on May 20. Great care will be taken to prevent a collapse of the dam, and careful and minute investigation of the wreck will be made as fast as the parts are bared. All bodies found will be taken to Arlington Cemetery at Washington for burial.

Frank H. Costello of Milford tried the Black Hand methods on ex-Governor Draper of Massachusetts and other officials of the Draper company, by sending letters threatening to kill Mr. Draper and to blow up the plant. His efforts brought him into the toils of the law, and now he has the assurance of a home behind the bars for a term of from five to seven years.

His Wonderful Works.

REV. O. D. SHERMAN.

In Psalm cvii, repeated four times, is the verse: "Oh that men would praise the Lord . . . for his wonderful works to the children of men!"

A wonder is something to command attention, excite admiration and praise. Sitting in the sunshine these beautiful spring days a world in miniature is before my eyes, though my vision is limited to a few rods. Life is regnant. The opening leaves and swelling buds of this grand old apple tree, under whose shade I sit, give the sure promise that in a few days the beautiful blossoms of white and pink will crown its hoary head. Swarming from under this curbstone are the industrious ants, to whom Solomon told us to go and learn to be wise. Turn up the stone and what will you see? A regular organized band of workers, nurses and soldiers. Over in my neighbor's yard are the lilies, not of the fields, and though they have not toiled, yet they are the fruit of toil. Yet they teach the same lesson. God has clothed them with wondrous beauty. Truly, as the Psalmist says, the earth is filled with God's glory.

"There's not a flower that decks the vale,
There's not a beam that lights the mountain,
There's not a shrub that scents the gale
There's not a wind that stirs the fountain,

"There's not a hue that paints the rose,
There's not a leaf around us lying,
But in its use or beauty shows
True love to us and love undying."

But greater than all is man himself, made, as the Psalmist says, a little lower than the angels; crowned with glory and honor; made for the indwelling life of the Father of all mercies.

One Hundred Years.

On May 5, 1911, the Seventh-day Baptist Church of Marlboro, N. J., celebrated its one hundredth anniversary by services beginning on Sabbath evening and ending on Sunday night. Two of the former pastors of the church and Pastor Skaggs of the Shiloh Church were there to join with the present pastor, Mrs. Churchward, in carrying out the program given below.

Program.

- SABBATH EVENING, MAY 5.
- 7.30. Song Service, led by Mr. A. G. Churchward. Address of Welcome—Pastor Churchward. Response—Rev. L. F. Randolph. Consecration Service, led by Pastor Churchward.
- SABBATH MORNING, MAY 6.
- 10.30. Invocation. Lord's Prayer. Psalm. Hymn. Prayer—Rev. L. F. Randolph. Hymn. Offering and Announcements. Scripture. Anthem. Anniversary Sermon—Rev. G. H. F. Randolph. Closing Hymn.
- SABBATH AFTERNOON.
- 2.30. Sabbath School.
- 3.30. Introduction of Guests.
- EVENING AFTER THE SABBATH.
- 8.00. Song Service, led by Mrs. Nellie Taylor. Hymn. Prayer—Rev. G. H. F. Randolph. Anthem. Sermon—Rev. J. L. Skaggs. Closing Hymn.
- SUNDAY MORNING, MAY 7.
- 10.30. Invocation. Lord's Prayer. Psalm. Hymn. Prayer—Rev. J. L. Skaggs. Offering and Announcements. Scripture Lesson. Anthem. Sermon—Rev. L. F. Randolph. Closing Hymn.
- SUNDAY AFTERNOON.
- 2.30. Song Service. Hymn. Prayer. Anthem. Church History—Messrs. E. Hummel and C. F. Fisher. Solo—A. G. Churchward.
- SUNDAY EVENING.
- 8.00. Young People's Rally in charge of President of C. E. Society, Mrs. Julia Tomlinson. Song Service. Devotionals—Pastor Churchward. Anthem. "The Relation of the C. E. Society to the Church"—Rev. L. F. Randolph. "Our Schools"—Albert Bivins. Solo—Miss Lucy Cambell. Talk on the Pledge—Rev. G. H. F. Randolph. "Our Work as Christian Endeavorers"—Howard Shoemaker. "Our Amusements"—Rev. J. L. Skaggs. Duet. Symposium: "What the Christian Endeavor has done for me"—Active members of Shiloh and Marlboro.

SABBATH REFORM

Testimony From the Other Side.

CATHOLIC MIRROR (official organ of Cardinal Gibbons): "Open the Bible with the Book of Genesis, when God rested from Creation on the seventh day, called thereafter Sabbath, because God rested on that day, and peruse every page of the Old Testament and the New, to the last of Revelation, and point me a single passage or word in the Bible that deviates in the slightest point from the day of rest taken by the Creator, in the divine injunction not only authorized but actually kept by the Master and his apostles."

Back to the Bible.

The Bible is the Protestant standard of faith and practice. In that Book the Sabbath question is neither obscure nor difficult. The fourth commandment stands in the heart of the Decalogue, and bears the signature of Jehovah as no other one of the commandments does. Christ's teachings and example concerning the Sabbath are plain and unequivocal. They constitute his commandments on the Sabbath question, and he declares that those who love him will keep his commandments. Men will not keep the Sabbath, nor any other day as the Sabbath, unless moved by love and guided by conscience. There was never any reason for interference on the part of the civil law, and the results of such interference are increasingly evil. Put the issue on the basis of the Bible, and let the behests of conscience direct, and Sunday laws will die a natural death. Wiser legislation ought to hasten their removal. Let us have protected rights to rest, and not enforced idleness on a specific day, under the false claim that not to remain idle on a particular period of twenty-four hours is a crime. This, the evolution of Sunday law now demands.—*Rev. A. H. Lewis, D. D., LL. D.*

The Inconsistency of the "Weekly Rest Day" Plea.

The great weakness of the movement for a "weekly rest day," regarding which there is so much clamoring, lies in the evident in-

sincerity of those who are pushing the measure. While the "needs of the poor laboring man" and the "avariciousness of employers" are made the ostensible cause for action, and pure sympathy for the working man the pretended motive power in the movement, it is evident that the real object is to compel every man to keep Sunday. Take this Sunday-sabbath question entirely out, and start a movement for a rest day on the last day of the week—the most natural day—or upon any other day but Sunday, and who believes that the leaders in the National Reform Association or the New England Lord's Day League would lift a finger to help the "poor laboring man" get his day of rest?

It is a religious movement, pure and simple, the real purpose of which is to secure legislation compelling men to observe certain tenets of religion held by church leaders. When the futility of efforts to secure desired laws upon the direct religious question of Sunday-keeping became evident, the promoters of the movement put the sabbath phase of the question out of sight as far as possible, under this guise of a much needed physical rest day for the poor hard-working masses; and now this is the main plea. But why insist that everybody shall take this rest on Sunday? Would not the much needed rest do the laboring man as much good on some other day? Indeed, Sunday is the only day these men are working for—and that, too, simply because they want it established as the legal sabbath! The plea for this rest day for labor, "demanded by the laws of nature," is only a mask hiding the real purpose. This is what makes the plea seem so insincere. The laboring man who wishes to rest in his own way on Sunday can see through these pretensions, made in order to spring an enforced Sabbath law upon him, and it is no wonder the great Sabbathless world cares so little for such efforts to establish a legal sabbath.

One of our exchanges contains a full-page editorial entitled, "One Day's Rest in Seven for Every Worker." The page contains some nineteen lines in italics, so emphatic is the writer in his plea for the church to unite with all laboring men, Union or non-Union, in the effort to se-

cure such a "needed rest." The writer claims that here is a point where the church can make a close and helpful connection with the labor movement,—the one point of contact between all members of both church and labor organizations. He thinks that some measures proposed by labor would not secure the cooperation of all church members, but that this rest-day movement would. On the other hand, while the labor world objects to many things in the church, here is one point on which laborers, atheists and socialists, would all agree, in case the church should take it up. The entire labor world, he thinks, would enthusiastically give the church an undivided welcome to aid it in securing the "one day in seven." Then, when the church has aided labor to secure this, he thinks labor will listen more readily to the church's teachings regarding the religious obligation of its sabbath.

The one point made emphatic by the editorial is that on this simple rest-day issue "an absolutely unanimous alliance between the church and labor is possible." After urging such an alliance, our author says: "It [the church] must of course rely more on economic and social arguments than on religious sanctions to attain the purpose immediately in view."

"And," says he, "in this social argument it will have to be assumed that, if necessity requires a man to work on the sabbath [meaning Sunday], the weekly rest day to which he is entitled must be given on another day of the week. But the church will not compromise itself concerning the religious force of the fourth commandment by moving on social lines to establish industrially and legally the rule of the weekly rest. . . . So also it does not make void the law of God, but rather establishes it, to urge that a man's physical nature, quite regardless of his spiritual nature, demands by right a weekly rest day. These confirmations of God's statutes in every-day experience are among the most forcible forms of preaching that can be brought to bear on the practical twentieth-century mind." Thus he would hide the sabbath thought under the guise of a simple day of rest for labor in order to secure the law by labor's help!

Just what the writer means by "the pur-

pose immediately in view," which the church is to gain through "economic and social arguments," is not quite clear. While the plea is apparently for a simple rest day for the weary toiler, the end and "purpose immediately in view," so far as the inner thought of the church is concerned, is clearly the securing of legal enactments to compel people to keep Sunday. What else does the writer mean when he assures the church that such economic and social arguments to secure the legal rest by labor's help will in no way compromise the church regarding the religious force of the fourth commandment? To what law of God does he refer, which such action does not make void, if not the Sabbath law?

What law of God has made a rest day once in seven days obligatory? Not the law of nature, but the law of the Sabbath found in the Ten Commandments. Wherein does any law of man's physical nature "demand by right a weekly rest day" any more than a rest day every eight days? The weekly rest day is demanded only on the ground that God made the seventh day of the week holy time, and established it as his representative in time and to be kept holy. Men who labor need rest, but every sixth or eighth day, so far as any physical law is concerned, will answer just as well.

Will the laboring man be more likely to listen to the church's religious teaching after it has used this physical rest-day, socialistic, economical device to secure legislation, the real purpose of which is to compel him to keep Sunday as a sabbath? We think not, especially when such laws force him to keep his rest day in accordance with the prescribed manner laid down by church leaders, rather than in the way he himself may choose.

To be forced against one's will to sabbatize on a given day dictated by the church, which the laborer knows very well has no divine authority, will not be likely to raise the church in his estimation. Yet this and this only is what the church leaders clamoring for Sunday-rest-day laws are aiming at, no matter what guise is used to hide the real purpose. Laboring men have ways of their own by which to secure their much needed rest day whenever they see

fit to move in that direction, just as they have ways of securing an eight-hour day or a raise in wages.

Why not place the sabbath agitation on its own merits, when striving to secure laws to bolster it up and enforce it, rather than seek it by pretending to secure simply a "rest day" for labor? This would have the appearance of genuine, open sincerity, rather than of an effort to secure one thing hidden under the guise of another thing very different.

Why not return to God's methods of winning men to religious beliefs, and stick to the Bible which we call our rule of life? The gospel method rather than civil-law compulsion is Christ's plan for winning men to himself and to his Sabbath. In this is the hope of the world.

Origin of the Seventh-day Adventists.

[The following letter will be of interest, because it gives a clear statement of the origin of Seventh-day Adventists. The writer, Mr. Frank A. Buzzell, with whom I am well acquainted, has kindly replied to my request to furnish the facts in his possession. He has been connected with that people for many years and is authority from personal experience in the rapid scenes marking the growth of that denomination, the first of which shows that Mrs. Rachel Preston, a lone Seventh-day Baptist, converted an entire Adventist church at Washington, N. H., to the Sabbath.—IRA J. ORDWAY.]

Mr. Ira J. Ordway,

DEAR SIR AND BROTHER:—It is a pleasure to me to furnish the information in regard to Mrs. Preston and others, which you requested some days ago. Eld. John N. Loughborough, in his work, *Rise and Progress of Seventh-day Adventists*, Vol. I, says: "About this time (1844) Rachel Preston, a Seventh-day Baptist, moved to Washington, N. H., where there was a church of Adventists. She became an Adventist and that church of about forty members accepted, through her missionary labors, the Sabbath of the fourth commandment. This led to inquiry upon the subject. Many persons had their minds exercised deeply respecting a supposed obli-

gation to observe the Seventh-day." Adventists as a body had their attention called to the Sabbath question by T. M. Preble's essay on that subject, published in the *Hope of Israel*, Portland, Me., February 28, 1845.

Soon after this, J. B. Cook published an article showing there was no scriptural evidence for Sunday-keeping. Although Sabbath-keeping was of short duration by these two men, they had set the ball rolling that could not be stopped. "Pope's Sunday-keepers," "God's commandment-breakers," and "Sailing under the Pope's sabbatic flag," were on the lips of hundreds eager to know the truth of this matter.

Elder Joseph Bates of Fairhaven, Mass., had his attention thus arrested and commenced to keep the Sabbath in 1845, and to write and preach the truth from State to State. While it was not my privilege to know Mrs. Preston, I met her husband several times. The first time was at a general meeting of our people at Washington, N. H., in 1870. From him and many of those to whom Mrs. Preston communicated the truth, I learned how Sister Preston brought the truth to us. I was well acquainted with Elders James White and John N. Andrews. A Mrs. Truesdale, who lived in Paris, Me., at the time of the stir among the Adventists caused by the writings of Preble, Cook and Bates, said: "I got a tract on the Sabbath—Bates', I think. I read it and showed it to my brother. He read it and asked me what I was going to do about it. I said, I am going to keep the Sabbath day. Soon my brother accepted the truth. I then gave the tract to John (Andrews), urging him to read it carefully. He soon after said: 'I shall have to keep the Seventh-day.' I then gave the tract to Jim (James White). He soon after commenced to keep the Sabbath."

White and Andrews were at this time school-teachers in Paris, Me. They became the great leaders of the Seventh-day Adventist Denomination.

Very truly yours in the blessed hope,
FRANK A. BUZZELL.

1449 Madison St.,
Chicago, May 8, 1911.

THOUGHTS FROM THE FIELD

EDITOR SABBATH RECORDER:

I am a Sabbath-keeper, and would like to know something of the Seventh-day Baptists—the doctrine, teaching, and whether there are any living near Springfield, Mo. There are none in this city that I know of. I would like to have our family where we could enjoy church and school privileges among Sabbath-keeping people.

C. B.

The SABBATH RECORDER will gladly place any Seventh-day Baptist in correspondence with this family of lone Sabbath-keepers. We know of no other family near Springfield, and hope this letter may result in bringing to light the information desired.

Proposed Abridgment of the Ten Commandments.

W. D. TICKNER.

The following taken from the *Milwaukee Free Press*, of May 9, is very suggestive:

This is the way the ten commandments will read if the suggestion made by the Rev. George B. Williams Douglas is acted upon favorably by the Episcopal Church:

1. God spake these words and said: I am the Lord thy God; thou shalt have no other gods but me.
2. Thou shalt not make to thyself any graven image to worship it and serve it.
3. Thou shalt not take the name of the Lord thy God in vain.
4. Remember that thou shalt keep holy the Sabbath day. Six days shalt thou labor.
5. Honor thy father and thy mother.
6. Thou shalt do no murder.
7. Thou shalt not bear false witness against thy neighbor.
8. Thou shalt not commit adultery.
9. Thou shalt not steal.
10. Thou shalt not covet thy neighbor's goods.

Skepticism concerning the Scriptures begins to show signs of fruitage.

An old darkey, who had quit the Methodist and joined the Episcopal Church, was asked why he made the change. He said, "We is moah odderly in de 'Piscopellers. We hab responsible readin's, an' Roman candles on de altah, an' we burn insect powder!"—*Presbyterian of the South*.

The Work in Nortonville, Kan.

EDITOR OF THE SABBATH RECORDER:

The dear RECORDER is the brightest, the best, the most cheery and inspiring denominational magazine I have ever seen. . . . Its weekly coming is as fondly anticipated as could be the visits of an old-time friend; but it can never accomplish its perfect mission until it finds its proper place side by side with the blessed Bible in the home of every Seventh-day Baptist family. Then, and only then, it seems to me, will our young people have less inclination to give up God's holy Sabbath for worldly gains or worldly aspirations.

It is now two years since Pastor Kelly began his ministrations among us, and during that time there has been so very little in your columns from the Nortonville Church, that perhaps the readers of the RECORDER are wondering if nothing of interest has transpired. I think I can solve the problem in this way—that our able pastor and corps of church officials are all too reticent, and are faithfully practicing the admonition, "in honor preferring one another." And so by request of friends I forward you a brief synopsis of the work that has been going on.

Our pastor and family were not long in winning the hearts not only of our own people, but all with whom they came in contact. He had been here scarcely a month before he was invited to give the memorial address in our city hall, which was listened to with the deepest interest and during which handkerchiefs were much in evidence. One of the ablest and most cultured First-day ministers said it was the finest address he had listened to in Nortonville, and he was greatly surprised to find we had so fine an orator in our denomination. One point worthy of mention is, that he never leaves out, even on the platform, the deep spiritual lesson.

He has given several series of sermons: one on the theme, How we know there is a God, one on The Origin of the Bible, and one series particularly to the young people. Each sermon of the series seemed to be deeper and more inspiring than the previous one. Holding the audience in almost breathless attention, it seemed as if he carried his hearers step by step from worldly affairs into the very glories of

heaven. I wish that many of his sermons could have found a place in the RECORDER, but even then they would have lost much of the eloquence, pathos and inspiration that his personality gives them.

He has so captivated the hearts of the convicts in the State Penitentiary and the old soldiers in the Home at Leavenworth that he has repeated urgent requests from them, as well as from the officials in charge, to return and speak to them again. He also is much sought for to preach funeral sermons for miles around, for people of all beliefs and for those who are skeptically inclined, as well.

From the first of his labors among us to the present time, the spiritual interest as shown in the prayer meetings, and indeed in all the services and activities of the church, has been gradually and steadily rising and gaining in power. In the latter part of February Pastor Kelly said at the close of a prayer meeting of intense interest and tenderness of hearts, that he could not resist the evident leadings of the Spirit, but felt that he must conduct some special meetings, and the following morning he preached from the text, "The hour is come." Several evening services were held that week and the week following, and Eld. C. S. Sayre was sent for to aid Pastor Kelly in the work. He came early in March, and meetings were held, with a well-filled house, every night, almost without exception, for four or five weeks, besides from one to four cottage prayer meetings each afternoon in the homes of the village. Wonderful interest was manifested by the people of the whole community, and members of all denominations and even Catholics came and encouraged others to come. They seemed much inclined to believe and practice the good sermon that Elder Kelly gave us early in the course about the breaking down of the walls of partition between us. Elder Sayre, with his soul-stirring music, practical sermons and earnest personal work, found a very warm place in all our hearts, and it was with great reluctance that we bade him good-by.

As a partial result of the meetings, on Sabbath day, April 15, fifteen girls and three men were received into the church. Two of the men were received on testi-

mony, having formerly been baptized in First-day churches. The remaining sixteen candidates had received baptism on Sabbath eve just preceding. The man who was baptized was formerly a Sunday-keeper, and is at the head of one of our finest families of children. Thirteen of the girls were Juniors between the ages of ten and fourteen, but evidently very earnest and understanding what they were doing.

One mid-week cottage prayer meeting is still continued by earnest request of different families, and is a great spiritual uplift to all.

The last Sixth-day evening prayer meeting, May 5, had an attendance of ninety, with a splendid interest shown. The week before there were over sixty present.

Sabbath day, May 6, was the time for our regular communion service. Our pastor changed the usual order in the covenant meeting, saying he would not call upon any person or seat, but he wished to have thirty minutes of a purely voluntary service, as the Spirit prompted each one to speak, urging them not to hesitate when the Spirit prompted. The result was, ninety earnest testimonies were given in the allotted time, coming from all classes, from the aged and infirm to the youngest converts. Pastor Kelly and others said they believed this was the best conference meeting they ever attended.

Others are now ready for baptism, which will probably be administered at the next Sabbath eve prayer meeting. The spiritual interest is steadily broadening and deepening.

Do you ask the secret of Pastor Kelly's power over all with whom he comes in contact? It is simply a perfect abandon of self and an infilling of the power of the Holy Spirit.

(MRS.) S. E. R. BABCOCK.

Potato soup: Boil a quart of potatoes and an onion until thoroughly cooked. Pour off the water. Add a piece of butter the size of an egg, and beat the whole well with a fork or wooden spoon. Heat a quart of milk and pour over this mixture. Salt and pepper to taste. Keep it hot on back of stove until served, but do not allow it to boil after the milk has been added.—*Farm Journal*.

MISSIONS

Items From the Field.

REV. E. B. SAUNDERS.

In a letter just received from Cosmos, Okla., written by John T. Babcock, church clerk, he says: "Our church has called Brother Ira S. Goff to become its pastor. A subscription has been circulated for his support. I wonder if the Missionary Board can assist us?"

Since this letter was written the board has arranged to assist the Cosmos Church. Brother Goff is already on the field. There are at least nine Sabbath-keeping families with a good number of bright children, who expect to remain and make their home at Cosmos. It is reported that our people now own some thirty quarter-sections of land. We hope and pray that it will be possible for them to keep their lands and build up the church.

In a letter written at Garwin, Iowa, is the following: "Last Sabbath was our covenant and communion service. It was truly a blessed time. One of our leading men offered himself for baptism and church membership. We are looking forward to the coming association. Some repairs have been made on the church. While there has been considerable sickness, the interest in spiritual things has continued."

In a letter from Fouke, Ark.: "At the close of our Sabbath service we have a ten-minute talk on some part of the Sabbath-school lesson. Following this is our Sabbath sermon, when we either have a short talk on a Bible lesson or read a sermon from the *Pulpit*. We have very good prayer meetings. Miss Nancy Davis directs the work of a Sunday school at Robert's Station and is very busy. School is going on as usual.

May 10, 1911.

Letter From Dr. Grace I. Crandall.

DEAR MR. SAUNDERS:

Over two months have passed since my arrival in China. The first week I spent in the home of Rev. and Mrs. Crofoot,

where I enjoyed talking over old Alfred days. Then Miss Burdick kindly opened her home to me and I have found it a very homelike home, indeed.

On Thursday, February 9, one week from the day on which I landed, Miss Burdick and I went to Lieu-oo. This trip gave me my first glimpse of the country and also my first wheelbarrow ride. I hope no one will expect me to use superlatives in praise of this mode of travel. The time may come when I shall appreciate the Chinese wheelbarrow, but it is not yet.

The mission home at Lieu-oo is very pleasant and, I think, ideally located for such work. It is far enough from the thickly settled city to give good air and a rather pretty outlook, and still stands upon a path on which the Chinese are constantly traveling back and forth. The Chinese seem to keep up a lively interest in the mission and the workers. There were many enquiries for Doctor Palmberg and Mr. and Mrs. Eugene Davis, all expressing the hope that they might soon return. It seems to me that the possibilities for work at Lieu-oo are very great. The Chinese certainly appear friendly and anxious to hear what message the foreigners have for them.

About two weeks ago I again spent a few days at Lieu-oo, this time with Dr. and Mrs. Davis. We had to go by the train-wheelbarrow route. But before I returned the steam-launch connecting with the railroad, which had been discontinued for some months, was started up again. I was very glad to substitute it for the wheelbarrow. It was quite an experience for me to travel an unknown route alone, with such a slight knowledge of Chinese. There were some amusing incidents on the journey; however, I met with nothing but respectful treatment. The Chinese were, of course, curious and gazed at me and talked me over in the most frank fashion, but their manner was entirely friendly. To be sure they acted as though I were to be pitied for my great ignorance in not being able to speak the Chinese language. (I am not so sure that I do not need their pity.) It was very amusing to me, especially when one fellow tried his English on me. I was somewhat taken aback when he stuck

out his eyes and puckered up his lips and finally managed to say, "Savoy Chinese? No savoy?" and again, "Some more—boy—sister." What he meant by the latter remark I could not guess. However, it was with some difficulty that I maintained my dignity, standing, as I did, in the center of a large and admiring (?) circle.

I have been more or less diligently studying the language, especially since I secured a regular teacher, a little over a month ago. I certainly should not advise any one to study it as a recreation, but I am not sure that it is any more inconsistent than English. Of course, if one makes up his mind that he has found a rule to go by, the very next sentence contradicts it; but as I am helping my teacher with his English, I am compelled to acknowledge that English is not much better in this respect. My teacher encourages me by saying, that after I have lived with Doctor Palmberg at Lieu-oo three years, I shall be able to speak Chinese very well. Three years seem a long time when I want so much to talk it now. When I first came, it made me feel very foolish to be so dumb with the Chinese. Now I do not feel so entirely lost, especially with those I know best.

I am enjoying the girls in the boarding school very much. There is nothing stupid about them. As far as I can see, they are very like American children, mentally as well as otherwise. They all have some knowledge of English; in fact, some of them are reading in fourth readers. They all understand a great deal of what is said to them in English, although most of them are rather timid about trying to speak it. However, between my scraps of Chinese and their scraps of English we are able to understand one another quite well.

I wish the home people could attend church and Sabbath school in the new church some Sabbath. Even if one can not understand the sermon, it is exceedingly interesting and profitable. As the last bell is ringing, the schools come marching in. Miss Burdick's flock of bright, happy-faced girls sit on the left side of the church; Mr. Crofoot's boys, on the opposite side. The day school teacher, Chinese, with his troop of twenty-five or thirty dirty little street boys, occupies the right side of the central aisle. The children of the

city day school, mostly girls, occupy the left side of the central aisle. These schools, alone, make a fair-sized audience and they are a very wide-awake lot. Even the little street arabs behave very well, possibly because of the teacher's cane.

Although, by nature, the Chinese are not a musical people, the singing is very good usually. Of course, the schools take the lead in that, and if it were not for them, I fear the rendering of the hymns could hardly be called music. However, what they lack in harmony, they make up in enthusiasm.

I am always interested in watching the children when the collection is taken. Every one, even of the day school pupils, has his coppers. It surprised me that the heathen parents of such children should be willing to give them money for the church, but I understand that they think it rather disgraceful not to give something.

It seems to me that if our mission here did nothing else but teach this group of children the Gospel, the work would be well worth while. They may not all become staunch Christian men and women. Neither do our children at home, even when taught Christianity from the cradle up. But they will be small points in the great Chinese nation where Christian light has fallen, and it is the multiplication of such points which will make the nation Christian.

Miss Burdick and I have just been reading a book, written by a Japanese Christian, in which he relates his experiences in becoming a Christian. A part of the period of which he speaks was spent in America. Some of the things he says of the American people are not altogether complimentary, but they are truths. It was a new experience to me to look at my people through the eyes of an Oriental, but I could not help seeing his point of view, partly at least.

Since I have been in China, the contact with other nationalities has brought some thoughts to me with new force. The Englishman, the Frenchman, the German, the Indian, the Japanese, the Chinaman, and possible the American, each carries himself with some hauteur with other nationalities. Each thinks that his nation, his particular type of civilization, and his

customs, are vastly superior to any other. We must all concede that each has his good points; and I am wondering whether, when all sides of the question are considered, there is much real cause for any of us to boast. We all have our points of superiority and we all have our points of terrible weakness. The great question is, "What is our standing in God's sight?"

GRACE I. CRANDALL.

West Gate,
April 10, 1911.

Monthly Statement.

April 1, 1911, to May 1, 1911.

S. H. DAVIS, Treasurer,

In account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in treasury, April 1, 1911	\$ 512 39
Rockville (R. I.) Church	10 00
Mr. P. M. Green	10 00
W. H. Lewis	1 00
Mrs. G. G. Coon	1 00
Rev. Madison Harry	2 00
Mr. and Mrs. Henry Bailey	5 00
M. A. Campbell	3 00
D. L. Coon	2 00
Ellen Truman	2 00
Mr. and Mrs. Geo. Truman	2 00
New Auburn Church	4 10
Berlin (N. Y.) Church	7 20
Mrs. R. H. Satterlee	1 00
C. H. Threlkeld, Pulpit	2 50
M. R., a friend	1 00
Mrs. G. H. Trainer	12 50
Jackson Center Church	66 00
Plainfield Church	41 49
Farina Church	22 60
Dodge Center Church	40 00
Milton Junction Church	50 61
American Sabbath Tract Society	100 00
Salemville (Pa.) Church	10 05
C. H. Stanton (Permanent Fund)	289 18
New Market Church	38 64
Riverside (Cal.) Church	27 71
Chicago Church	15 00
First Hopkinton Church	17 05
Loan	500 00
Income from Memorial Society Fund	11 87
Income from H. W. Stillman Bequest	24 05
Income of D. C. Burdick Fund	33 19
J. H. Coon	10 00
A Friend	1 00
Richburg Church	4 21
North Loup Busy Bees	40 00
T. A. Saunders	5 00
Salem S. D. B. Church	10 45
S. D. B. Young People's Board	100 00
Farina Sabbath school	7 58
North Loup Church	75 00
Shingle House Church	5 60
First S. D. B. Syracuse Church	1 00
Collections by Dr. Palmberg	7 75
A Friend	50
C. M. Rogers	10 00
A. Babcock, from Farnam S. D. B. Church	9 00
Dr. S. C. Maxson	5 00
	\$2158 22

Cr.

J. W. Crofoot, salary and allowance, one quarter	\$287 50
Dr. Grace I. Crandall, salary, one quarter	150 00
Dr. Rosa W. Palmberg, half salary, one quarter	75 00
Susie M. Burdick, salary, one quarter	150 00
H. Eugene Davis, half salary, one quarter	125 00
E. B. Saunders, salary and expense for April	83 33
L. D. Seager, on account of salary	50 00
Agnes Whitford, on account of salary of	

G. F. Bakker	12 50
J. H. Hurley, on account of salary	112 50
W. L. Davis, on account of salary	50 00
G. P. Kenyon, on account of salary	25 00
J. J. Kovats, on account of salary	20 00
D. B. Coon, on account of salary	50 00
T. S. Hurley, on account of salary of J. T. Davis	25 00
M. C. Mudge, on account of salary of G. W. Burdick	25 00
Madison Harry, on account of salary	37 50
Wm. Saunders, on account of salary of R. Thorngate	18 75
C. C. Wolfe, on account of salary of J. S. Kagarise	25 00
R. S. Wilson, on account of salary and expense	95 90
Luther S. Davis, on account of salary	75 00
A. L. Davis, on account of salary	123 90
L. A. Platts, on account of salary	62 50
Wilbur Davis, on account of salary and expense	98 31
Tuskegee Institute, for Ebenezer Ammoko	38 27
J. A. Davidson, on account of salary and expense	121 03
Edwin Shaw, expense to Cosmos, Okla.	41 25
R. R. Thorngate, from Student Fund	25 00
Joseph Booth, appropriation	100 00
R. S. Wilson, expense to Cullman Co.	5 26
Foreign Exchange	2 43
Treasurer's expense	18 85
	\$2129 78

Balance May 1, 1911	\$ 28 44
Note outstanding, May 1	\$ 500 00
Bills payable, May 1, 1911	362 23
E. & O. E.	S. H. DAVIS, Treasurer.

Divine Power on Earth.

REV. S. R. WHEELER.

Prepared for the one hundredth anniversary of the church at Marlboro, N. J., May 5, 1911.

God's power on earth must be limited in this paper to his power in saving the human family from self-destruction and bringing it into harmony with his own divine self. This has been his work from the infancy of mankind. Faith in the saving power of God has been the comfort of godly people in all ages and has inspired them to do, and dare, and suffer in their work for God.

How comforting the thought that this world is not an orphan. It has a father watching over it with more care than a human father can possibly give watching over his family; with more care than the best sea-captain can use watching the cruise of his ship sailing over tempestuous seas, and with more care than any earthly king bestows watching the destiny of his kingdom. If God has such great power and is solicitous for the welfare of the human family, why such awful wickedness as the history of the world shows? The answer is simple: Man is a free moral agent. One day in class, in dear old Alfred, our much re-

vered President Allen was asked: "Why did not God create man so that he could not sin?" The reply came promptly: "Then he would not have been man. He would have been something altogether different." God is a spirit—pure, unalloyed spirit. Man created in his own image is a spiritual being, with the prerogative belonging to a spirit—*freedom to choose*. Unfortunately, very unfortunately, our first parents chose to disobey and, most unfortunately, down to the present time, rebellion against God has largely prevailed. God knew it would be thus and made provision "from the foundation of the world" to save "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues" (Rev. vii, 9).

We can understand something of the enormity of the work as we realize that God's plan is not merely to have a few of every generation become godly, but that the number shall increase as generations pass, until the Saviour's prayer shall be answered in full: "Thy will be done in earth, as it is in heaven" (Matt. vi, 10), and also the prophetic promise that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. ii, 14). To bring this to pass is a most difficult and important task. It is far more important and difficult for parents to give culture to their children, so that they shall grow to be godly men and women, than it is to furnish physical comforts. It is an easy matter for God to open his hand and feed every living thing; but to persuade a world of spiritual beings to yield implicit obedience to him is the supreme and difficult work.

A BACKWARD LOOK.

The history of the world shows God always had this end in view. Although Cain was the first-born, he would allow this fratricide to be the progenitor of the main line of the human family. Seth was born to take the place of God-fearing Abel.

Sixteen centuries passed and it did seem as though the devil had gained the day. Then God manifested his power, destroyed the wicked, and saved righteous Noah and family to repeople the earth. It seems strange that only two or three centuries elapsed before the world forgot God and

gross idolatry everywhere prevailed. Then again God came to the rescue. He found Abram, who was ready to obey the heavenly voice. This man left his native country and idolatrous associations and became father of the nation which produced the patriarchs and prophets, and through which came the blessed, ever-blessed Christ.

For fifteen or twenty centuries the descendants of Abraham, Isaac and Jacob were the best people on earth, and yet at times rebellion against God prevailed to such an extent that prophets were maltreated, imprisoned and slain, and when Christ did come they put him to death in the most cruel way. We are astonished at the mighty efforts God put forth for the four thousand years from Adam to Christ to save his beloved human family. But we are more astonished that the manifestation of such power, as recorded in the Old Testament, should bring forth such meager results that his own people should reject him through whom salvation must come. Nothing but love, beyond human understanding, could prevent utter discouragement, and absolute refusal to do anything more for rebellious man. But no, the same supreme activities were manifest through the apostolic age and on through the centuries to the present time. The slaughter of the forerunner of Christ, the scorn, suffering and death of the Christ, the violent death of all the apostles except John, the persecution of the saints through the ages, the tremendous efforts to put the Bible out of existence, all bespeak the determined opposition of devils and men to defeat the glorious plan of salvation, and also show the determination of God to carry out his original purpose to save the world.

The progress to this end is nothing less than miraculous. Look over the river and see the millions upon millions who conquered and are now inhabitants of the heavenly paradise. Great Britain is a wonderful example of a nation coming up and out from darkness to light. At the time of Christ's early career England was almost an unknown spot, even to the Romans. Heathenish and gross superstitious practices prevailed. These have given way during the centuries, until she, of all the nations, has stood as the most powerful

defender of law and justice and of the religion of Jesus Christ. Blessed be God, our own beloved Nation, the United States of America, joins with the mother country in giving to all people an open Bible, with freedom to worship God as they understand the blessed Book.

THE PRESENT OUTLOOK

is most encouraging. Wonderful in the highest degree has been the progress made during the one hundred years of the life of the Marlboro Church and in the memory of men now living. The world-wide slave-trade has been practically abolished. Property rights in the black man in our own country ceased to be, fifty years ago. The crime-making and soul-destroying liquor traffic is on the run, like a fugitive from law, justice, and civilized society. China and Japan, Africa and important islands of the seas were almost unknown in my young days and the blessed religion of Christ unknown to them. These have seen the Light of the world and are seeing it more and more. Missionaries are finding their way to the darkest corners of the earth and soon the light of their message penetrates benighted hearts.

But what is still more encouraging, Christians themselves are not satisfied with the standard of Christian living. There has been great progress along this line. Social customs and daily habits that were considered inoffensive in March, 1811, when Marlboro Church began its existence, are not tolerated now. Progress will not cease. Unbiblical ordinances will be dropped. The watchmen upon the walls of Zion will see eye to eye in their interpretation and practice of the Word of God. It seems strange that the world's scholarly Christian men freely admit that immersion is the New Testament order of baptism, and that there is no command in the Bible changing the Sabbath to the first day of the week, and still hold to their errors. It will not always be thus. The prayer of the Saviour the very night of his betrayal will be answered, "that they may be one, even as we are one."

Praise God, he does not withhold blessings, even great spiritual blessings, until there is perfection. Not one of the patriarchs and prophets was perfect; nor was

the Hebrew nation perfect. But these were richly blessed of God and brought untold spiritual riches to all generations following them. So it is now. No Christian is perfect, but he is fed with heavenly food. No minister of the Gospel is perfect, but his ministry brings blessing to himself and to those to whom he preaches. Nor is any individual church perfect, but it brings untold good to the community where it is located. The church making the religious world is far from perfect, and yet Christians are the best people on earth. They are the salt of the earth and do save it from going to utter ruin. But be it ever remembered that the nearer to perfection, the larger the blessing and the more good results to all concerned.

Dear brethren, the world does move forward. During the life of the Marlboro Church—yes, and in my lifetime—the world has been made over anew in appliances for doing the ordinary labor of life. The sickle has grown to the self-binding harvester. The scythe has given way to the mowing-machine. The hoe has been largely put out of use by the corn-planter and corn-plow. In my boyhood days at Shiloh it took three to plant corn after the ground had been marked off both ways, one row at a time, with a single horse and plow: one to drop the fertilizer, one to drop the corn, and one to cover with the hoe. Now all is done while the driver rides back and forth over the field.

The same great changes have taken place with reference to the mode of travel and communication. About one hundred years ago there was no way of getting over earth's surface faster than an animal could travel. Now steam and electric cars carry one from ocean to ocean, three thousand miles, while he eats and sleeps two or three days and nights, and wires carry messages over city and country, over nations and the whole round world. Sometimes it startles me as I remember that I was nearly ten years old when the first telegraphic message was sent over the wires. The distance was short, from Baltimore to Washington, forty miles.

Brethren, spiritual methods and activities have moved forward quite as rapidly. A little over one hundred years ago, in 1792, William Carey, father of modern missions,

went to India. Many sincere Christians called it a foolish and dangerous undertaking that should not be encouraged. In 1806 my mother's brother, William Robinson, joined William Carey in India. The renowned Andrew Fuller preached the farewell sermon. Turning to my uncle and a Mr. Chater, his only missionary associate, he told them not to be dismayed if they fell into the hands of cannibals and were devoured by them. They were more than four months going from England to Calcutta, India. Since that time missionary work has made rapid strides. Men and women now go out by scores and hundreds, and we read of prayer meetings attended by hundreds and thousands who once bowed down to stocks and stones, the work of men's hands.

Dear brethren and sisters in Christ, let us shout louder praises to God because his plan to redeem the whole world is so surely and so rapidly being accomplished. Yes, and let us praise him still more because he has given us a part in this great and glorious work.

HUMAN AGENCY.

Human agency in furthering divine power on earth appeals directly to every Christian and every Christian church. In all ages godliness has advanced in proportion to the number and zeal of Christians. A community, morally healthful while it sustains a living church, is sure to degenerate if the church goes out, and sometimes becomes a serious plague-spot to surrounding communities. For a hundred years the Marlboro Church has been a cleansing power in its locality, has brought many to a saving knowledge of the Lord Jesus Christ, and numbers have gone to other places where they do good work for God. It has sometimes been suggested that the Shiloh Church could take care of the Marlboro membership and the work the church does. It would be a sad mistake to carry out such a plan. The Marlboro Church, as it stands, is a far greater support to the Shiloh Church than its members would be if incorporated in the larger church. Shiloh Church can not afford to allow the Marlboro Church to die. If there were danger of its doing so the best missionary work the Shiloh Church could do would

be to help sustain its pastor, and some of the Shiloh members identify themselves with the Marlboro Church. It is legitimate and Christlike business for strong churches to sustain outpost stations. Marlboro has overcome great obstacles, stood as a grand outpost station and continuously done work that has counted on earth and will count through eternity. God is the power. Churches without him would be a mockery. On the other hand, God can not work without a people to work through. God and his people work together. They are colaborers in their efforts to save the world.

GOD REWARDS HIS COLABORERS.

In this life the reward is great. Let any Christian in maturer years sit down and consider the benefit a godly life has been to him. He will remember how in youthful years he was kept from ruinous sins which strongly tempted him. He will call to mind acquaintances who were wrecked by the same sins, and went down to an early grave or came to older years loaded with physical infirmities, vicious habits and blackened character. To be kept by the power of God from youthful sins, so that manhood or womanhood is reached, virtuous and strong, with a good name, is a great reward. Again, the mature Christian will remember how wonderfully he was comforted and sustained while standing by the bedside of a loved one when it seemed that life and death hung in the balance, or when some calamitous and depressing circumstance would crush him. At such times help from God is a great reward. Pardon this personal illustration. An organic trouble gave me a good deal of suffering at times for many years. Last October I found a surgical operation must be performed or death would soon come. Calling upon the chief surgeon, in the operating room at the state university hospital, I saw the operating table a week before my time to lie on it. The operation was a very serious one, especially at my age. I felt much concerned about it until one morning, while lying upon the comfortable bed, I said to my wife: "Now I can lie down on that operating table as calmly as I lie down upon this bed and with the assurance that I shall rise from

it." And I did. As unconsciousness crept on I thought, "Though I walk through the valley of the shadow of death, I will fear no evil." Bless the good Lord, I did come out of that dark valley on the same side that I entered it. And again, bless the Lord for the spiritual uplift while lying helpless upon that hospital cot. One night while repeating the hymn, "Jesus, lover of my soul," etc., and coming to the line, "Leave, oh! leave me not alone," I raised my hands to God and asked him not to leave me alone. The answer came quickly. It seemed I could feel him take hold of both my hands. He gave me such an assurance that he owned me as his servant and would finally give me a heavenly home, that it will ever be remembered with the greatest satisfaction. That assurance is a great reward for a lifetime service. I felt sorry for some there who mingled curses with their painful groans. I knew they were having no such great reward.

Brethren, dear brethren and sisters in Christ, how glorious, unspeakably glorious, will be the reward as we find ourselves gathered around the throne of God. The seventh chapter of Revelation, from the ninth verse to the end, tells of such gatherings before the throne of God, and the enthusiasm connected therewith, that human thought and the most vivid imagination can not reach the reality of those scenes. Imagine it to be a red-letter day. Earth-work has been fully accomplished. God's plan has been carried out. Christ the Son has completed his contract with the Father to be his chief agent in redeeming the world and has "delivered up the kingdom", "that God may be all in all." The vast, vast throng are called to stand before the throne and the Lamb, clothed with white robes and with palms in their hands. Then they are introduced as "These are they . . . who have washed their robes, and made them white in the blood of the Lamb." Then comes an address from the throne: All hail! my earthly colaborers! You fought the battles for me with my beloved Son as your captain. United in our efforts, though the battle was fierce and long, yet we came off victorious. The earth was redeemed and enjoyed her millennium. Now you are all here, a multitude that no

man can number, "of all nations, and kindreds, and people, and tongues." You are welcome, thrice welcome, to this heavenly home: welcome to roam these heavenly courts, mingle with my angels and with those who stand before my throne. Then, ah! then! what a response will come: "Amen, blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen." All heaven will ring as these praises echo and reecho through space with increasing enthusiastic joy. Such is the great reward God gives to his colaborers.

In closing, I want to say that the four and a half years spent with the Marlboro Church as its pastor gave me great pleasure, which continues. I want to tell you that much sunlight was poured into my life by Marlboro and Shiloh, New Market and Plainfield, Westerly and Hopkinton. After thirty-six years west of the Mississippi River and thirty of those west of the Missouri River, it was pleasant to return to the scenes of my youthful days, have the precious privilege of attending so many denominational gatherings, and meeting so many old-time and much beloved friends. Thanks be to God and to all you good people who showed me so much kindness. It was a great grief to me to have to leave you and give up the work that I loved so well and continued almost half a century. My first sermon was preached in June, 1861, in Brother Joel Tappan's log house, where Dodge Center, Minn., now is, but was not at that time.

Probably it would have been better for my health to have stopped the work sooner. After reaching Boulder I found myself in a more broken-down condition than I expected. It has been quite an afflictive time with both of us, and it seemed very necessary to do more work than I should have done. Mrs. Wheeler's accident proved to be quite serious to both of us. It compelled me to do work which delayed my recovery. I am not yet soundly healed. My wife's broken bones were well set but she still suffers considerably at times and she does not seem to fully rally from the shock caused by the fall. But we feel so thankful that the operation was so successful and that nothing worse resulted from that terrible fall—from the top

of seven cement steps down on the cement walk—that we have no thought of complaining, but continually thank God for his preserving care over us.

Let us all be faithful colaborers with God, whatever may come to us. Then shall we gain the heavenly prize promised in the blessed Book divine.

Meeting of the Executive Board of the Seventh-day Baptist Education Society.

The regular meeting of the Executive Board of the Seventh-day Baptist Education Society was held at Alfred, N. Y., May 14, 1911, at 4.30 p. m.

The following members were present: Messrs. C. L. Clarke, B. C. Davis, G. M. Ellis, F. L. Greene, W. L. Greene, A. B. Kenyon, A. E. Main, J. N. Norwood, E. P. Saunders, P. E. Titsworth, W. C. Whitford, and W. D. Wilcox, and Mrs. W. C. Whitford.

The meeting was called to order by the President, Professor W. C. Whitford, and prayer was offered by the Rev. E. P. Saunders.

The Treasurer submitted the following report for the quarter from February 1, to May 1, 1911.

TREASURER'S REPORT.

Third Quarter—56th Year—Feb. 1, 1911, to May 1, 1911.
I.—REVENUE AND EXPENDITURE.

Dr.	
Balance, February 1, 1911:	
Seminary Fund	\$546 30
General Fund	346 19—\$892 49
Interest on Bonds, Japanese Government	87 66
Interest on Certificate of Deposit	15 00
Interest on Mortgage, George Woodworth	9 63
Contributions for Theological Seminary:	
From Churches:	
Brookfield, N. Y.	5 85
Milton Junction, Wis.	13 05
Plainfield, N. J.	29 23
Richburg, N. Y.	1 50
Westerly, R. I.	50 30— 99 93
Total	\$1,104 71

Cr.	
Alfred Theological Seminary	\$450 00
Alfred University—General Fund	300 00
Twentieth Century Endowment Fund:	
1,000 Stamped Envelopes	\$21 84
Mailing Circular Letters	4 00
Printing	13 50— 39 34
Salary of Treasurer, Nov. 1, 1910 to Feb. 1, 1911	25 00
Interest on Demand Note, University Bank	5 52
Balance, May 1, 1911:	
Seminary Fund	192 33
General Fund	92 52— 284 85
Total	\$1,104 71

II.—PRINCIPAL.

Dr.	
Mortgage Paid, Geo. W. Woodworth	\$ 550 00
Certificate of Deposit, expired	1,000 00
Twentieth Century Fund:	
Mrs. Eunice L. Brown, Westerly, R. I. \$1 00	
Paul D. Greene, Adams Centre, N. Y. 1 00	
Drs. E. R. and E. S. Maxson, Syracuse 2 00— 4 00	
Total	\$1,554 00

Cr.	
Overdraft	\$ 107 58
Demand Note Paid	500 00
Dues, 8 Shares Stock, Alfred Mutual Loan	

Association	40 00
Washington Trust Co., Savings Dept., Westerly, R. I.	356 42
Balance, May 1, 1911	550 00
Total	\$1,554 00

III.—CONDITION OF ENDOWMENT.

(a) Productive:	
Bonds	\$17,052 35
Mortgages	20,950 00
Loan Association Stock	1,132 00
Theological Endowment Notes	2,837 66
Certificate of Deposit	356 42
Real Estate Contract	3,200 00
Cash	550 00
Total	\$46,078 43
(b) Non-Productive:	
Theological Endowment Notes	\$ 550 00
Total	\$46,628 43

Respectfully submitted,
PAUL E. TITSWORTH, Treasurer.
Alfred, N. Y., May 14, 1911.

Examined, compared with vouchers and found correct.
E. E. HAMILTON,
G. M. ELLIS,
Auditors.

This report was adopted by the Board. Voted that the Treasurer be instructed to pay Seventy-five Dollars to the Treasurer of Alfred University and One Hundred and Seventy-five Dollars to the Treasurer of the Alfred Theological Seminary.

Voted that the Treasurer be authorized to begin proceedings for the foreclosure of the mortgage of George F. Berry.

The Committee on the Conference Program of the Education Society submitted a report of progress.

The committee appointed to prepare the budget of expense of the Education Society for the next Conference year reported progress.

It was reported that a citation had been received from Thomas Zinn, Executor, to the Seventh-day Baptist Education Society to appear at the probate of the will of Mary B. York, deceased, of Farina, Ill.

It was voted that the Treasurer be authorized to accept payment on the bonds of Alfred University on sixty days' notice, or earlier if interest be paid for sixty days in advance of notice.

W. C. WHITFORD,
President.
W. D. WILCOX,
Secretary.

A Psalm of Thanksgiving.

(Ps. c.)

Make a joyful noise unto Jehovah, all ye lands.
Serve Jehovah with gladness:
Come before his presence with singing.
Know ye that Jehovah he is God:
It is he that hath made us, and we are his;
We are his people, and the sheep of his pasture.
Enter into his gates with thanksgiving,
And into his courts with praise:
Give thanks unto him, and bless his name.
For Jehovah is good, his lovingkindness endureth forever

And his faithfulness unto all generations.
—Exchange.

WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.
CONTRIBUTING EDITOR.

Have Any Been Omitted?

One day in a large church the communion service was about to be concluded. As the last members served at the altar were about to retire the minister asked, "Have any been omitted?" A woman kneeling at the board said that it seemed to her as the minister asked this question that she could see women arise from the countries of the earth—from Egypt, Persia, Africa, India and China. They seemed to arise and cry out: "Yes, we have been omitted. No one has ever broken the bread of life to us." The following poem was written upon this incident:

"The feast was spread, the solemn words were spoken,
Humbly my soul drew near to meet her Lord,
To plead his sacrificial body broken,
His blood for me outpoured.

"Confessing all my manifold transgressions,
Weeping, to cast myself before his throne,
Praying his Spirit to take full possession,
And seal me all his own.

"On him I laid each burden I was bearing;
The anxious mind, of strength so oft bereft,
The future dim, the children of my caring,
All on his heart I left.

"How could I live, my Lord, I cried, 'without thee?
How for a single day this pathway trace,
And feel no loving arm thrown round about me,
No all-sustaining grace?

"O show me how to thank thee, praise thee, love thee
For these rich gifts bestowed on sinful me;
The rainbow hope that spans the sky above me,
The promised rest with thee.'

"As if indeed he spoke the answer, fitted
Into my prayer, the pastor's voice came up;
'Let any rise if they have been omitted,
When passed the bread and cup.'

"Sudden before my inward, open vision
Millions of races crowded up to view,
Sad eyes that said: 'For us is no provision;
Give us your Saviour too!'

"Sorrowful women's faces, hungry, yearning,
Wild with despair, or dark with sin and dread,
Worn with long weeping for the unreturning,
Hopeless, uncomfited.

"Save us,' they cry. 'Your cup of consolation
Never to our outstretched hands is passed;
We long for the Desire of every nation,
And O we die so fast!

"Does he not love us too, this gracious Master?
'Tis from your hand alone we can receive
The beauty of his grace. O send it faster,
That we may take and live!

"Master,' I said as from a dream awaking,
'Is this the service thou dost show to me?
Dost thou to me entrust thy bread for breaking
To those who cry to thee?

"Dear Heart of love, canst thou forgive
the blindness
That let thy child sit selfish and at ease
By the full table of thy loving-kindness
And take no thought for these?"
—Woman's Missionary Record.

The World in Boston.

MARY A. STILLMAN.

The greatest missionary exposition ever attempted in this country is now in session in Boston for the month preceding May 20, occupying the whole of the great Mechanics' Hall. In its preparation ten thousand people of the churches of Greater Boston have been working and studying all winter. Its object is distinctly religious, to awaken an interest in mission work, to give information in regard to mission fields, and to raise money for the missionary boards. It is interdenominational in its scope, representing the mission work of all Protestant denominations.

The work has been well systematized and divided: for instance, Japan has been assigned to three Baptist churches in the Back Bay; and they furnish stewards to take charge of and explain the Japanese exhibit, and make the Japanese costumes to be worn by these stewards. The American Indian section is assigned to the Presbyterian churches, etc. The chorus of the Pageant is made up from the church choirs of Greater Boston; while two thousand young men have volunteered their services as ushers.

The reason that such large numbers of people are necessary is that the Pageant is to be given every afternoon and every evening for a month, and different people take part in it on different days.

A great number of returned missionaries are in attendance, as well as some natives from the mission stations.

The main hall is arranged to represent a

street of nations. In it are shown houses, temples, pagodas, mosques, etc., from many countries, each with attendants in appropriate costumes. Personally conducted tours are made at stated intervals, while frequent lectures are given by missionaries in regard to the customs in the land from which they have returned.

In the Indian section stands a real buffalo-skin teepee, more than one hundred years old. Four Carlisle Indian boys sing native songs, while near by is a mission church in charge of the missionary who has worked there for twelve years. Hampton Institute and Tuskegee are well represented, as well as work among the miners and woodsmen of the West. Africa, China, Japan, the Mohammedan lands, India and the islands—all have their appropriate scenes. Upstairs in a hall of methods are shown books, maps, models and other things which may be used in Sabbath schools and mission classes. Story-telling is advocated, and moving pictures are exhibited. At four o'clock every day some children give a representation of a Chinese school. On one counter are numerous little models of Chinamen making tea, each little figure about nine inches tall. Many objects of great value and interest are shown.

At three o'clock and at eight o'clock every day is given in Pageant Hall the great Pageant of Darkness and Light. This is a musical drama in five episodes, and is accompanied by a large orchestra and a chorus of about five hundred voices. It is intended to be a spectacular representation of great events in the history of missions in all four corners of the earth.

The Episode of the North represents an Indian camp in the far Northwest. The little daughter of the chief has been lost on the march. A band of Eskimos arrive with skins to trade for tobacco; the medicine-man suggests killing them to appease the Great Spirit, but just before his orders are executed a white missionary arrives and prevents the slaughter. He has found the chief's daughter and restores her to her parents who are then willing to listen to his message of peace.

The Episode of the South shows David Livingstone in the heart of Africa surrounded by the negroes whom he has train-

ed. He ministers to a wounded slave-trader, and when paid for his services with slaves he immediately looses their fetters and sets them free. Stanley enters and beseeches Livingstone to return home with him but Livingstone refuses to go and leave his work undone; so he remains to die a martyr to the cause. (Have we not a Peter Velthuysen there also?)

The Episode of the East is located in India. A funeral procession enters, and the child-widow is led to the pyre of her husband. After various rites she is placed upon it, but just as it is to be lighted British government officials rush in with a proclamation doing away with the suttee, so she is restored to her missionary friends.

In the Episode of the West, Kapiolani, the Christian queen of Hawaii, rescues two victims who are about to be thrown into the crater of a volcano which is in eruption, to appease Pele, the goddess of the Lake of Fire. Kapiolani goes to the crater and defies Pele, thus proving to the people that further sacrifices are unnecessary.

The final episode represents the gathering around the cross of Christ of all the nations in one great brotherhood. A cross of light is set up on the stage and around it are grouped all the participants in the earlier scenes of the Pageant. The chorus, dressed as pilgrims and bearing palm branches, march up the aisles and join the other singers upon the stage when all join in the following hymn:

"In Christ there is no East or West,
In him no South or North,
But one great fellowship of love
Throughout the whole wide earth.
In him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close binding all mankind.

"Join hands then, brothers of the faith,
Whate'er your race may be;
Who serves my Father as a son
Is surely kin to me.
In Christ now meet both East and West,
In him meet South and North,
All Christly souls are one in him
Throughout the whole wide earth."

It is the intention of the missionary boards to hold similar expositions in other cities of our country. If SABBATH RECORDER readers have an opportunity to attend one of these great educational and religious festivals they should do so. The

"Orient in Providence" will be held in Providence, R. I., from September 21 to October 7, 1911. The missionary countries are teaching us unity and brotherhood. Let us not be the last to learn the lesson.

May 6, 1911.

Program of the Western Association.

To be held at Hebron Center, Pa., June 8, 1911.

THURSDAY MORNING, FIFTH-DAY.

- 10.00. Song* and Prayer Service.
10.30. Introductory Sermon—Dr. Wm. L. Burdick.
11.30. Report of Executive Committee.

AFTERNOON.

- 2.00. Business:
Report of Corresponding Secretary and Treasurer.
Communications from Corresponding Bodies.
Appointment of Standing Committees.
3.30. Missionary Hour—Secretary Saunders.

EVENING.

- 7.30. Song and Prayer Service.
8.00. Sermon followed by Prayer and Conference Meeting—Rev. E. E. Sutton.

FRIDAY MORNING, SIXTH-DAY.

- 10.00. Song and Prayer Service.
10.30. Sermon—Rev. A. G. Crofoot.
11.30. Unfinished Business.

AFTERNOON.

- 2.00. Song and Prayer Service.
2.30. Bible-school Missionary Hour—Rev. W. L. Greene, Field Secretary.
3.30. Education Hour—Dean A. E. Main.

EVENING.

- 7.30. Song and Prayer Service.
8.00. Sermon and Testimony Meeting—Rev. I. L. Cottrell.

SABBATH MORNING.

- 10.30. Regular Sabbath Worship.
Sermon—Rev. Clayton A. Burdick.

AFTERNOON.

- 2.00. Sabbath School, conducted by J. W. Hemphill, Supt. of Hebron Center Bible School.
3.00. Children's Half Hour—Pastor W. L. Davis.
3.00. Young People's Hour—Mrs. Walter L. Greene, Field Secretary.

EVENING.

- 7.30. Song and Prayer Service.
8.00. Tract Society Hour—Dr. T. L. Gardiner.

SUNDAY MORNING, FIRST-DAY.

- 9.30. Unfinished Business—Reports of Officers and Committees.
10.00. Sermon—Pres. B. C. Davis.

AFTERNOON.

- 2.00. Woman's Board Hour—Mrs. Daniel Whitford, Associational Secretary.
3.00. Missionary Hour—Secretary Saunders.
4.00. Unfinished Business.

EVENING.

- 7.30. Song and Prayer Service.
8.00. Sermon—Rev. L. D. Seager. Farewell Conference Meeting.

*Musical Director H. L. Cottrell will have charge of the music in general.

A wholesome breakfast dish may be made from wheat fresh from the granary. Soak it over night and cook it all day on the back of the range. This makes a food unequalled as to nutriment, and a great favorite with all who have been served with it. A bowl of this wheat, served with rich milk, makes a good breakfast for a growing child.—*Farm Journal.*

Cooling Off.

A good story is told of President Lincoln and his Secretary of State, William H. Seward. A very bitter and unfair letter of criticism of the administration was received. Seward was indignant as he showed the letter to Lincoln, and the President heartily agreed with him. "I'm going to write to — and give him a piece of my mind," declared Seward. "That's right, do so by all means, and make it as strong as you can," urged Lincoln, rubbing his hands. The letter which Seward wrote and showed to Lincoln a little later was a masterpiece. All the power of invective, all the keen thrusts of sarcasm, all the crushing force of facts were there, and the hostile critic was left without even a knot-hole to crawl into. "That's fine—splendid!" exclaimed Lincoln, as he handed the letter back to Seward. "What are you going to do with it?" he asked as Seward began folding the letter to fit an envelope. "Do with it? Why, send it to him, of course," replied Seward. "Oh, no, you're not going to do that. Just tear it up and throw it into the fire," said Lincoln. "You have had the satisfaction of writing it; now you feel better, and can forget it. One writes such a letter, but one doesn't send it."—*The Christian Herald.*

Here and There.

When wounded sore, the stricken soul
Lies bleeding and unbound,
One only hand, a pierced hand,
Can salve the sinner's wound.

When sorrow swells the laden breast,
And tears of anguish flow,
One only heart, a broken heart,
Can feel the sinner's woe.

When penitence has swept in vain
Over some foul, dark spot,
One only stream, a stream of blood,
Can wash away the blot.

'Tis Jesus' blood that washes white,
His hand that brings relief,
His heart that's touched with all our joys,
And feeleth for our grief.

Lift up thy bleeding hand, O Lord;
Unseal that cleansing tide;
We have no shelter from our sin
But in thy wounded side.

—F. E. Marsh.

YOUNG PEOPLE'S WORK

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

Seventh-day Baptists in History.

PASTOR WILLARD D. BURDICK.

Prayer meeting topic for June 3, 1911.

Daily Readings.

Sunday—Peter and John (Acts iii, 1-11; iv, 13).
Monday—Stephen (Acts vii, 54-60).
Tuesday—Philip (Acts viii, 5-8).
Wednesday—Paul (Acts ix, 10-16; xxvi, 12-20).
Thursday—Tabitha (Acts ix, 36-43).
Friday—James (Gal. ii, 9; Acts xv, 13-21).
Sabbath day—Topic: Seventh-day Baptists in history (Matt. xi, 1-15). (Consecration meeting).

At the Bi-Centennial Celebration of the First Hopkinton Church, Ashaway, R. I., in 1908, President Faunce of Brown University said, "Our country needs to acquire the historic sense. We need to become familiar with yesterday, that we may be prepared to create tomorrow." That we may build nobler characters and do better work, we should familiarize ourselves with the history of Seventh-day Baptist churches, schools, missions, and individuals. The study in itself is entrancing, but better still, it is uplifting, strengthening, energizing, and tends to unite us in aggressive work for God and his truths.

It is desirable that each of our young people shall be able to tell much about our denomination, and the part it has played in the religious, moral, educational, political, and business world during the last three or four centuries.

Have Seventh-day Baptists a place in world history? Yes, and the place has been gained not because of peculiar and eccentric views, but because Seventh-day Baptists were men and women of character, mentally and spiritually trained so that the world could honor, trust, and use them in lifting the race to higher planes materially, morally, intellectually, and spiritually. Not only does our own literature prove this, but there are also many other works in the scientific, literary, business, political, and religious world that honor our people for their helpful services to humanity.

A glance at our recently published *Historical Volumes* convinces me that, in a short article, but little can be said about Seventh-day Baptists in history; so I shall but call attention to a few of the many churches, schools, and individuals that have made Seventh-day Baptist history, and leave it with the individual Christian Endeavor societies to enlarge this scant outline.

A CHURCH WITH A HISTORY.

On September 28, 1708, the First Hopkinton Church was organized at Ashaway, R. I., the members formerly belonging to the Newport Church, that had been organized for thirty-six years. You will be interested in this quotation from Rev. W. L. Burdick's address at the Bi-Centennial Celebration of the church in 1908: "It had its beginning here in the wilderness two hundred forty-two years ago. It commenced . . . sixty years only after the first permanent settlement in America; . . . nearly twenty years before the founding by Penn of the great commonwealth of Pennsylvania; and when only seven of the original colonies had been founded, . . . and one hundred ten years before the Declaration of Independence. The church was hoary with age when the colonies became the United States of America. I wish I could make you feel what I have felt as I have studied minutely into the history of a church that has held up the light of the Gospel for more than two hundred years in this place, that has gathered into its fold hundreds, even thousands, of souls, two hundred in a single year a number of times, and over one thousand in one period of twenty-six years, that at one time numbered nine hundred forty-seven, that has produced from its own ranks somewhere between thirty and forty ministers of the Gospel, a church from which there have been organized directly, wholly or in part, fifteen Seventh-day Baptist churches, and prepared the way for all the churches in this section."

TWO MISSIONS.

Our China Mission was established in Shanghai in 1847. Its helpful influence has been felt by our denomination; by the Chinese who have come under its influence in the church, the schools and medical department; by other missionaries with whom

our workers have associated in the work of translating; and by those who have taken Chinese studies under the direction of Dr. D. H. Davis, when in the employ of the Shanghai Municipal Council.

In 1877 the Holland Mission was started. Its influence in the nation has been great by reason of its work for moral reforms. The Holland Midnight Mission was started by Seventh-day Baptists, and still has the inspiring assistance of Brother Velthuysen.

A SCHOOL OF GREAT INFLUENCE.

In the fall of 1837 DeRuyter Institute opened its doors. Two hundred sixteen young people were enrolled as students that first year. Pres. W. C. Whitford had an interesting article in the SABBATH RECORDER of October 30, 1899, about "The First Year of DeRuyter Institute." The list of names of some of the students that he mentions is suggestive of the great influence of the school throughout the denomination from its organization. Some who attended the school during its existence were Elders James Bailey, L. C. Rogers, T. R. Williams, E. M. Dunn, B. F. Rogers, Joshua Clarke, O. U. Whitford, Charles A. Burdick, and D. H. Davis, Pres. W. C. Whitford, William A. Rogers, Albert Whitford, Henry C. Coon, Francis M. Burdick, Charles Potter, George H. Babcock, I. J. Ordway, William James Stillman and Charles Dudley Warner.

FAMOUS IN ENGLISH HISTORY.

Thomas Bampffield was a "Speaker of the British House of Commons. He was recorder of the city of Exeter and represented that city in Oliver Cromwell's Parliaments of 1654 and 1656. He was Speaker in Richard Cromwell's Parliament of 1658. . . . He was also a member of the Convention Parliament, which invited Charles II. to return to England from Holland and ascend the throne. He was untiring in his efforts to secure a Protestant succession to the throne."

Peter Chamberlen, 1601-1683, physician to King James and his Queen; to King Charles I. and his Queen; and to King Charles II. and his Queen.

Nathaniel Bailey published the first English dictionary, "claiming to give a complete collection of words of the English language. By the end of the eighteenth

century, it had passed through upwards of thirty editions."

John James was a martyr to his faith, King Charles II. consenting. He was hanged on November 26, 1661. His body was drawn and quartered, the quarters were placed on "the four gates nearest to the meeting-place in Bull Stake Alley, in front of which his head was exposed upon a pole."

Burrage, in *Baptist Hymn Writers and Their Hymns*, says: "The name of Stennett has a prominent place in English Baptist history, and also in Baptist hymnology." There were a half-dozen or more of these men who were educated, brilliant, and influential. The hymns, "Another six days' work is done," by Rev. Joseph Stennett, and "Majestic sweetness sits enthroned" and "On Jordan's stormy banks I stand," by Dr. Samuel Stennett (2d), will remain among the choice and abiding hymns of the ages.

SEVENTH-DAY BAPTISTS IN AMERICA.

Richard Ward was Secretary of State, deputy governor, and governor of the Rhode Island Colony.

Samuel Ward, son of Richard Ward, was a representative in the Rhode Island colonial assembly; then its chief justice; then its governor. He was delegate to the Continental Congress in 1774, and occupied the chair whenever Congress sat as a committee of the whole. He served in this capacity when it was decided to recommend to Congress that there be elected a commander-in-chief of the colonial armies, and that George Washington be elected to this position.

Among the noted ship-builders of our country during the last century were these Seventh-day Baptists: George Greenman, Thomas Greenman, Clarke Greenman, George S. Greenman, and William E. Maxson.

A young man, Thomas B. Stillman, entered Union College with the expectation of preparing for the ministry. President Nott persuaded him that he could do his denomination more good in scientific pursuits, to which he was naturally adapted. He established a plant for making steam-engines for steamships, the largest of its kind in this country till after the Civil War. Appleton's *Annual Cyclopaedia* for 1866

says: "Mr. Stillman may be called the father of coast navigation in this country, having established the first line of steamships on our coast." He was appointed in 1862 by President Lincoln supervising inspector of the Revenue Marine for the Eastern District—from Eastport, Maine, to Norfolk, Virginia.

William James Stillman, "landscape painter, litterateur, journalist, and archeologist," United States Consul at Rome and at Crete.

William A. Rogers, distinguished mathematician, astronomer, and teacher.

Jonathan Allen, president of Alfred University, 1867-1892, a geologist of authority, and prominent in the educational activities of New York State.

Charles Potter, inventor and manufacturer of printing-presses.

William C. Whitford, president of Milton College, member of Wisconsin Assembly of the State Legislature, and state superintendent of public instruction for two terms.

George H. Babcock, inventor, manufacturer, and lecturer.

Rev. D. E. Maxson, anti-slavery agitator and reformer, member of the Assembly of the Legislature of New York State.

P. A. Burdick, a noted temperance lecturer.

Mrs. Abigail A. Allen, anti-slavery and temperance reform agitator. "She was one of the pioneers in New York State for the advancement of political rights of women, and counted among her intimate friends and coworkers the leading spirits in this movement, Julia Ward Howe, Elizabeth Cady Stanton, Susan B. Anthony, and others."

Dr. A. H. Lewis, a leader in the social purity movement, a gifted orator, the champion of Sabbath truth in numerous books and in legislative halls.

The church at Ashaway, from about the time of its organization, had one or more members in the colonial assembly, and the same is true since it became a State. Other Rhode Island churches have had many members in the state legislature. George H. Utter of Westerly has served his State as representative, senator, Secretary of State, lieutenant-governor, gov-

ernor, and is now a state representative in the United States Congress.

In several other States our people have been chosen to the state legislature, and to other positions of trust and service. And to think of the scores who served as soldiers, chaplains, and surgeons in the Civil War—some of whom offered up their lives on the battle-field or in Southern prison pens.

Young people, what history our ancestors have left us! And God and humanity are calling upon us for splendid service!

SUGGESTIONS FOR THE MEETING.

This is one of the times that each of our young people should have a set of our *Historical Volumes* for reference.

Show pictures of historical interest. Ask several of the members to give five-minute talks on special topics; as, The Newport Church, Piscataway Church, Shiloh, Salem, your own church, The Stennetts, The steady uplift that a God-fearing people has upon industrial, political, moral and religious life, etc.

REFERENCE MATERIAL.

First Hopkinton Church: *Bi-Centennial Celebration of the First Hopkinton Church. Historical Volumes.*

Salem Church: *History of West Virginia. Historical Volumes.* RECORDER, 1892, pp. 351, 372, 388, 406, 421, 436.

Shiloh Church: *Historical Volumes.* RECORDERS, 1890, pp. 758, 790; 1891, pp. 22, 38, 54; June 3, 1901; 1908, p. 202.

Piscataway: *Historical Volumes.* RECORDERS, July 31, 1905; 1908, p. 202.

Dr. Peter Chamberlen: RECORDER, Nov. 14, 1910, p. 620.

The Stennetts: Burrage's *Baptist Hymn Writers*, pp. 32, 56, 628. *Cyclopedias.* RECORDERS, 1891, p. 508; 1908, p. 814.

Samuel Ward: *Bi-Centennial Celebration.* RECORDER, 1907, p. 966, etc.

Thomas B. Stillman: RECORDER, 1907, p. 1262.

Nathaniel Bailey: RECORDERS, 1891, pp. 342, 358; 1908, p. 814.

Geo. H. Babcock: RECORDER, 1907, p. 809, etc.

William A. Rogers: RECORDERS, 1898, pp. 148, 198, 237; 1907, p. 364.

Boys' Junior Society, Milton, Wis.

DEAR EDITOR:

I am sending you a picture of a part of our Boys' Junior Society of Christian Endeavor. On account of sickness and misunderstandings eight of our members were absent when the picture was taken. Two of the absent ones were our cornetists. So you will see by comparing this statement with the picture that our orchestra numbers ten members. We have also a boys' choir of ten members a part of the year.

On Sabbath day, January 21, our pastor, Rev. L. C. Randolph, preached a sermon on "The Men of Tomorrow." On that day the regular church choir let us take their place on the rostrum. Our boys' choir sang Charles Gounod's anthem, "Nazareth"; our choir and orchestra led the hymns, and our orchestra played the offertory and postlude.

The following Tuesday evening we gave our second annual concert. Our program of fourteen numbers included the sextet from "Lucia Di Lammermoor" and the intermezzo from "Cavalleria Rusticana", by the orchestra; a piano solo,—march and chorus from "Tannhäuser"; C. H. Gabriel's "Evening Chimes" by the chorus, and two violin solos, "Farewell of the Alps" and "Flower Song."

By our concert, our collections and other incomes we had in our treasury, Friday, May 5, thirty dollars. That evening Dr. Rosa Palmborg led our church prayer meeting. We met at the home of our superintendent a few minutes before church prayer meeting and voted an order for thirty dollars to Doctor Palmborg for the benefit of the China Mission.

We elected one of our members to present her the check at the prayer meeting. He said: "We have always been interested in the China Mission, especially since Dr. Grace Crandall went there from among us. And now that you are going to be her colleague, we are glad to be able to present you this sum of money to use in the interest of that mission as you shall see fit."

Our superintendent will leave us at the end of this college year, but the two assistants will be with us next year to help

in our weekly meetings and to direct us in music and in athletics. We hope to be able to give a better report each succeeding year.

A MEMBER.

The Christian Endeavor Business Meeting.

ELLSWORTH AYERS.

Rally at Walworth.

I think the majority of young people in the Christian Endeavor societies admit the regular prayer meeting is of primary importance, but without a doubt the business meeting is essential and demands more consideration than it receives in some instances. The purpose of the meeting is to transact such business matters coming before the society as would hardly be proper to dispose of in the prayer meeting. I believe a stranger could obtain a better knowledge of the strength of any society by attending its business meeting ten minutes than by being present at the prayer meeting the entire hour.

The essential of a successful business meeting is a full attendance of all members, for this shows interest. We all like to be present at a good, live session where every one shows his enthusiasm in the work of the society. In a large and enthusiastic meeting the younger members feel that they have taken the right step in joining the society and that there is great strength in united effort. In the future let every one attend the business meeting to find out how the work of the society is progressing and to show his interest in it.

Before considering the routine work, may I offer a few general suggestions which influence the success of any business meeting? After the session has started, the president should have the complete attention of all members, so that outside matters will be shut out. As soon as any subject is open for discussion, there should be no delay. No two persons will have the same opinions; discussion will show these differences and will arouse interest. The younger members should be encouraged to speak on the subject; for although their opinions may not be of great importance, the new members will gain the power of

expression. What an interesting discussion can be had on almost any subject; for example, on the question of sending out a quartet. Would the money expended on the quartet do more good if it were used in some other way? Shall we send the quartet out of the State? Shall we send it to central Wisconsin, northern Wisconsin, or both? When is the best time to send these four young men? And is it wise to let them give concerts to pay part of their expenses? You see the questions which the discussion of such a subject will bring up. In the meeting every one must concentrate his thoughts upon the work at hand, and be ready to express his opinions concisely.

Let us consider what we may call an ideal business meeting. After the president calls for order, some one is asked to offer a short prayer, and then the work of the society begins. The minutes of the previous meeting are read by the secretary and, if correct, are approved. The treasurer's report follows. The Endeavor society must be like the shrewd business man, who looks over his bank-account before starting any important enterprise. The treasurer will report the amount of money on hand at the previous meeting, the source of the receipts, the cause of the expenses, and the final balance, which shows the money now ready for use. Such a report will bring before the society its financial conditions, and if necessary, plans for raising more money may be suggested.

The reports of the committees will then follow. How interesting a report from the Prayer Meeting Committee will be if it shows that the leaders of the previous month have all conducted good instructive meetings; that the plans of the committee have been carried out; and that new outlines of the work are under consideration.

The report of the Music Committee will be attractive if it shows that special music has been given in each prayer meeting and that new musical talent is being discovered.

The Missionary Committee may report that an increasing interest in the welfare of our home and foreign missions is evident, and that the committee expects to have a written quiz in which each member

will be asked to write the names of all the home and foreign missionaries that he can remember.

In this manner we might outline our ideal business meeting. Of course, the order in which the reports are presented is not important but the society should use the same general plan in every meeting. The essential thing is to have all reports presented and to have them interesting.

There is a question which might be profitably discussed in a rally of this kind. I have heard it said that the Christian Endeavor societies are overorganized, especially in the smaller societies. This may or may not be true; but I think it would be interesting to compare the number of active members in each society with the number of its committees. As a rule the societies have practically the same kind of committees. The most common are Prayer Meeting, Music, Lookout, Social, Finance and Good Literature committees. The Milton Junction society has forty active members and five committees; Milton fifty-five and eleven committees; and Walworth thirty-five and six committees. A few years ago the Albion society felt that we had too many committees and we decided to unite two wherever possible. Now the Prayer Meeting and Music committees are united, the Missionary and Good Literature, Social and Lookout, and the Relief and Flower committees. The Sabbath-school Committee remains undisturbed. Our twenty members find that we get better reports than we did before and that the work of the society is carried out better than it was before; so that, in our case at least, the concentration of forces has proved a decided advantage.

A few minor matters, such as the time and place of meeting, might be discussed, but these depend entirely on local conditions. If the meetings are more interesting when they are held at the home of a member on a week-night and followed by a social, then that is the time to have the meeting. In some societies the business meeting is in connection with the prayer meeting. The time and place is not important; the results are important.

Do not these societies wish for progressive advancement in the business meeting?

In the future let us hope that, if the denominational paper calls for an account of any of our business sessions, our reports will be worthy of a place in the pages of the SABBATH RECORDER.

Atlantic City, July 6-12, 1911.

LLOYD CRANDALL.

From the sixth to the twelfth of July, Atlantic City will witness one of the greatest events it has ever seen. The International Christian Endeavor Convention and the National Christian Endeavor Convention join for the greatest meeting of its kind in the history of the world. All professions, all Protestant denominations, the best speakers in the country, the largest choruses, the leading evangelists and preachers, the most successful missionaries, will unite to make it so. The Quiet Hour, the Christian Endeavor Institute, the Consultation Hour, will show the work of the movement. The speaking and singing will give inspiration for another thirty years of endeavor.

The meeting has several factors to make it significant. It marks thirty years since the first society was born. It is the end of the increase campaign and the building campaign. It is held at the Nation's greatest seaside resort, where the cool, salt sea breezes and the mighty ocean will be its closest environment. And more, the place of meeting is out over the water on an immense pier which has a seating capacity of over fifty thousand. It is large enough so that each denomination will have a place for its own individual denominational rally without any outside interference. The Seventh-day Baptists will have one with the rest.

The "City of Hotels" affords ample accommodations for lodging. The rates are from \$7 to \$20, according to location, and this covers board and room for the whole seven days. Railroad rates will probably be one and one-half fares for the round trip with a return limit to August 15. Travel with your state delegation if possible.

Now, is your society to be represented, and are you going to be of the number? It will be good to see and hear and feel

that so many love the same work and cause that is dear to us. At a later date these columns will hold further announcement; in the meantime, write to your state transportation manager, shown in the list of transportation managers, given below, or address Mr. Albert T. Bell, the Chalfonte, Atlantic City, N. J., or refer to page 508 of the March 16 issue of the *Christian Endeavor World*. Talk the matter up, young people, and gain a broader view of life and inspiration for a deeper consecration from attendance.

Alabama.—Mr. H. Galt Braxton, 2107 Third Ave., Birmingham, Ala.
 Arkansas.—Mr. J. A. Morgan, Paragould, Ark.
 California.—Mr. Leon V. Shaw, 1113 Broadway, Oakland, Cal.
 Colorado.—Mr. Herbert R. Chapman, 222 E. Columbia Ave., Colorado Springs, Col.
 Connecticut.—Mr. J. H. Mansfield, 818 Chapel St., New Haven, Conn.
 Illinois.—Mr. Walter R. Mee, 153 La Salle St., Chicago, Ill.
 Iowa.—Rev. William Hardcastle, Iowa Falls, Iowa.
 Kansas.—Mr. H. T. Peters, Leavenworth, Kan.
 Michigan.—Mr. Harold D. Spicer, Paw Paw, Mich.
 Minnesota.—Mr. George M. Brack, Capital National Bank, St. Paul, Minn.
 Nebraska.—Rev. J. H. Salisbury, South Auburn, Neb.
 New Jersey.—Mr. A. R. Baxter, 862 Centre St., Trenton, N. J.
 New York.—Bernard Clausen, M. D., 322 Security Mutual Bldg., Binghamton, N. Y.
 North Carolina.—Prof. W. A. Harper, Elon College, N. C.
 Ohio.—Mr. W. R. Sibley, 60 So. Champion Ave., Columbus, Ohio.
 Oklahoma.—Miss Athie E. Sale, Enid, Okla.
 Rhode Island.—Mr. Frank O. Bishop, City Hall, Providence, R. I.
 West Virginia.—Rev. W. H. Fields, Wheeling, W. Va.
 Wisconsin.—Mr. Ernest J. Steinberg, 124 West Dayton St., Madison, Wis.

At Milton, Wis.

BROTHERHOOD BANQUET.

About eighty men, members of the Men's Brotherhood and their friends, enjoyed the first banquet of the organization on April 6. Chicken pie and other wholesome dishes were served by gentlemen.

After all had been bountifully served, Pastor Randolph, as toast-master, stated the purpose of the banquet and told of the work that was being done by the brother-

hood. He then called on several of the members to state the relation of the brotherhood to different lines of work. Music, also, added much to the enjoyment of the evening.

After singing, "Blest be the tie that binds," the company broke up, each feeling a little more acquainted with his brother and having a feeling that men banded together for Christian work can "do things."

CIRCLE NO. 3.

On the evening of May 11, Circle No. 3 served a progressive supper. The first course, consisting of soup and wafers, was served at the home of Prof. A. E. Whitford; the second, a meat and salad course, at the home of Walter Rogers; and the last, consisting of sherbet, wafers and cake, at A. B. Saunders'. A social evening was then enjoyed at Doctor Crosley's.

News Notes.

MILTON, WIS.—Three young ladies recently united with the church by baptism.—Dr. Rosa Palmberg gave a very interesting account of her work in China at the regular morning service the last Sabbath in April. Although the morning was rainy it was necessary to fill the aisles with chairs to accommodate the audience. She spoke again the following Friday evening, illustrating her talk with post-cards and views, at which time Ernest Ayers, in behalf of the Boys' Juniors, presented Doctor Palmberg with a gift of \$30 for Doctor Grace Crandall.—Mid-week cottage prayer meetings are still being held.—Pastor Randolph gave an address before the Anti-Saloon League in Milwaukee, Sunday, May 7.

Lily Blossoms.

LEM ROAN.

Three lily blossoms tied with care,
In a dainty, tasty way,
Breathe out a message full of love
From an absent one today.
Clouds hanging low bring gloom outside,
And the day is dark and drear;
Lonely for me would be this day,
But the lilies bring good cheer.

Lovingly tied with gentle hand,
While a heart beat warm for me,
Tied with a bow of ribbon blue,
Ever the badge of constancy.
Many rich blessings on thy life,
Who to me these lilies sent;
Tokens like these are not in vain,
Not in vain thy effort spent.

Decked in Stolen Feathers.

In March, eighteen hundred and eighty-three, the *Homiletic Monthly* published a sermon which was delivered by Doctor Noble, of the First Congregational Church of Chicago, the subject being, "Walking Worthy of God." In 1886 a minister at the installation of one of his brethren preached that sermon, and now the following has occurred. There is an important church in an important city in Wisconsin which is without a pastor. On Sunday, October 9, a minister of Chicago supplied the pulpit. The sermon was beautiful, filled with rich imagery, and delivered with an eloquence of voice and manner that charmed the people. Many were so pleased as to urge that a call be issued to the preacher at once.

The authorities, however, decided to hear some others; and on Sunday, October 24, the pulpit was filled by another minister from Illinois. He preached the *same sermon* that was preached two weeks earlier. A person who was present said: "As soon as the congregation heard the announcement of the theme, '*The Church Glorious*,' there was a coincident straightening of backs and pricking of ears." Did the first originate the sermon and the second steal it, or one of them buy it and the other steal it, or did both of them buy it? Those men who write sermons for pay advertise, in their "catching" propositions, that they will not sell their "canned sermons" to persons in the same region. If that be the only precaution, other candidates for a call may be caught as one of these, at least, has been.—*Exchange*.

A police court judge in a Louisiana town had before him, one hot Monday morning in July, a number of negroes committed for various offenses.

The room was very-hot and close. The judge was hurrying the cases through in the hope of getting into better air, when a perspiring negro was shoved up.

"What are you charged with?" asked the judge.

"Deed, boss, I ain't 'cused of nothin' only fragrancy."

"Guilty!" howled the judge. "Take him away."—*Exchange*.

CHILDREN'S PAGE

Good Night.

Good night, little Star,
I will go to my bed,
And leave you to burn
While I lay down my head
On my pillow to sleep
'Till morning light.
When you will be fading
And I will be bright.

—Selected.

The Rabbit Who Was Going to Tell.

"Goody! I haven't got to go to church!" cried Nelson. "People with sore throats don't have to."

"That reminds me," said great-grandmother.

Now, you may not know what Nelson knew very well, that "that reminds me" meant the beginning of about the nicest thing in the world—one of great-grandmother's stories. And the place for a little boy when great-grandmother is telling a story, Nelson knew, too, is on a stool leaning against her knee and looking up into her face.

"That reminds me," said great-grandmother again, taking off her spectacles, "of one Sabbath when I was a little girl and thought I would like to stay home from church. In those days churchgoing was pretty hard for small people, as the sermons were very long, and the pews very high; and a tithing man was on the watch for wriggling boys and girls, and tickled the girls into wakefulness with a rabbit's foot on the end of his staff, or gave the boys a sharp tap with the knob at the other end.

"Well, this Sabbath the birds were calling and the flowers were sending out sweet smells and the winds were stroking my face and pulling my hair. Indeed, everything in the whole big outdoors was teasing, 'Come out and play! Come out and play!' So—well, I just went! I was all ready for church, in my new pelisse and my big bonnet, and mother had set me up in a chair, to keep me clean while she dressed the rest (there were seven of us), and I slipped off from my chair and ran as fast

as I could through the fields into the woods.

"Then a strange thing happened. The birds all seemed to be scolding me, and I thought the flowers shrank away from me, and the wind, as surely as I live, was laughing at me. And then the church bell began to ring, and that was saying, 'Come, come,' just as the outdoor things had said it, when I sat in the house. Yes, and then I saw a rabbit peeping at me through a clump of ferns, and he ran away fast after one look, and I knew he was going to tell the tithing man how wicked I was—the tithing man, to whom rabbits gave their feet to tickle church sleepers!

"And then I heard Farmer Green's voice, and the rumble of carriage wheels. It didn't take me long to run out to the road and beg to be taken up beside him. Farmer Green was a wise man and he didn't even ask me how I came to be so far from home.

"And soon I was sitting in our pew, with my feet dangling."

"Is that all?" asked Nelson.

"Yes," said his great-grandmother.

"My throat feels a lot better. Will you tie my necktie, grandma?"—*Our Little Ones*.

The Cherry-colored Kitten.

Barbara sat on the front steps playing with a big stuffed cat which Aunt Grace had given her on her birthday. Pretty soon she heard the gate slam, and saw Uncle Bob coming up the walk.

"Hello, Barbara, why don't you have a truly kitten that will say 'meow' and play with its tail, instead of that old calico thing?"

"I love my kitty," said Barbara, and hugged it tighter than ever.

"We've got three little kittens at our house, a white one, a yellow one, and a—cherry-colored one. Don't you want one?"

"Yes, please," answered Barbara, politely.

"Well, then, what color would you like best?" asked Uncle Bob; "white, yellow, or—cherry-colored?"

"Cherry-colored, I guess," answered Barbara. And Uncle Bob went whistling down the street.

When Barbara went into the house, she asked her mother what color "cherry-color"

was, and her mother said it was a very pretty shade of deep pink. So Barbara thought she was going to have a pink cat, and she told the little girl next door and the little boy across the street all about it, and promised to show the wonderful kitten as soon as it came.

One day Uncle Bob came running up the steps, and asked Barbara what she supposed he had in his pocket. "Oh, I know—my kitten!" said Barbara. And sure enough, he put his hand in his pocket, and pulled out a dear little black kitten.

"That isn't mine," said Barbara; "mine is a pink kitten; you said so."

"No, indeed; I said 'cherry-colored,'" laughed Uncle Bob. "All cherries aren't the same color; some of them are black, just like the kitten."

At first Barbara was so disappointed that she did not want the kitten at all, but it was such a dear little thing that she soon began to love it. She carried it to her mother, and told her the whole story. Her mother gave her a beautiful pink ribbon to tie around the kitten's neck, and advised Barbara to name it "Cherry." Barbara did so, and now she thinks that black is the prettiest color in the whole world for a kitten.—*Good Housekeeping.*

The German Bible is the work of one man, Luther. The English Bible is the work of many generations of Englishmen. Cædmon and Alfred, Bede and Wycliffe, Tyndale and Coverdale handed on the torch from one generation to another and, from Wycliffe's day at least, handed on the words and phrases and form of expression which have largely influenced the making of the English language. The history of the Book for many centuries is interwoven with the national history of freedom and independence and personal religion. Therefore it is to us of the English race not only the Word of God, but also and essentially our National Book.—*American Review of Reviews.*

A city man's "back to the farm" fever usually subsides after he has spaded up a radish bed in the back yard.—*The Com-moner.*

HOME NEWS

ASHAWAY, R. I.—On Sabbath afternoon, May 6, 1911, Rev. Herbert C. Van Horn was installed as pastor of the First Seventh-day Baptist Church of Hopkinton. The services were held at 2.30 o'clock and were largely attended not only by our own people but by a large number from Westerly and Hopkinton as well. The pulpit of the church had been appropriately decorated with ferns, calla lilies, geraniums and cut flowers. The special music consisted of an anthem by the choir and a vocal duet by the Misses Lillian and Sara Budlong. Rev. Clayton A. Burdick of Westerly gave the first address, taking for his theme, "The Relation of the Pastor to the people." He spoke especially of the pastor's relation as a leader, as one who calls rather than forces; as a caretaker, letting no man pluck the flock out of his hands; as one who knows each one under his charge; as a gardener, understanding the character and needs of each, and bringing out fruit on every one. He emphasized the two necessary graces of wisdom and love; the love that will make the pastor sympathetic, patient and forbearing. "Above everything else he may have, love will make him successful."

This address was followed by one by Rev. Samuel H. Davis, who spoke on the relations of the people to the pastor. He urged that the pastor should not be criticized to the neighbors; but, if one had any criticism to make, it should be taken in a kindly spirit to the pastor himself. He spoke also of the pastor's wife. The church does not hire her. She has her household cares and duties just as other women have. If, in addition to these, she feels that she can help in the outside work, well and good; but it should be remembered that she is under no more obligation to do this than are the other women in the congregation.

The address of welcome in behalf of the church was given by Rev. Edward B. Saunders. He welcomed the new pastor to "fields white for the harvest;" to the fellowship of this church, in a town the

church life of which is not congested, not having to plunder other churches for members; to a place where the unsaved are all about us, on the farms, in the mills and shops, God's assets for his kingdom. He said in part: "This church does not lack for organization or machinery. Our fathers have built well and deep the foundations. Our pulpit needs you; our homes need you; our business men need you; our overworked housewives need you. We give you the keys to our church, our homes, and to our hearts. Come in and love us, not because we are most lovable, but because we need a lover.

"We shall look to you to share with us our joys and our sorrows. . . . May you help us to so live that we shall all finally enter the golden gates of the New Jerusalem, bearing our sheaves with us."

Pastor Van Horn replied to this address of welcome in a way that made every one, old and young, feel that in him would be found a true friend and counselor. He said that while many times during the last few months he had almost wished that he had declined the call to the Ashaway Church, still he felt that he was answering the call of God to this field, and he was glad that he was here.

We are all glad that he and his family have come and are getting settled in the parsonage. A reception was held in the parish house on Sabbath night and was well attended.

ALICE ANNETTE LARKIN.

May 11, 1911.

ANDOVER, N. Y.—About twenty-five persons took possession of the home of Pastor Sutton and wife, Tuesday evening, April 25, having in some way discovered that it was the parson's birthday. The host, although completely surprised, tried to greet his guests the best he could under the trying conditions. The refreshments, which were furnished by the guests, were both excellent and abundant.

The evening was pleasantly passed with music, song and conversation. At an early hour the company broke up, after wishing the host many happy returns of the day, as well as leaving him ten dollars in cash and many other tokens of remembrance.

At the present time the pastor is preaching once in two weeks for our church in Wellsville. He also frequently supplied the Presbyterian church here, as it is at present without a pastor.

SCRIBE.

Alternates Will Serve.

Word from West Virginia announces that Rev. Geo. W. Hills, alternate, will attend the Eastern Association in place of Brother Seager. Rev. Henry N. Jordan, alternate, will go the rounds of all associations instead of Rev. Clayton A. Burdick of the Eastern Association.

Pecan Growing in Florida.

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SABBATH SCHOOL

LESSON IX.—MAY 27, 1911.
MICAH'S PICTURE OF UNIVERSAL
PEACE.

Micah iv, 1-18.

Golden Text.—"Nation shall not lift up sword
against nation, neither shall they learn war any
more." Micah iv, 3.

DAILY READINGS.

First-day, Micah i, 1-16.

Second-day, Micah ii, 1-13.

Third-day, Micah iii, 1-12.

Fourth-day, Micah v, 1-15.

Fifth-day, Micah vi, 1-15.

Sixth-day, Micah vii, 1-20.

Sabbath-day, Micah iv, 1-13.

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

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second floor of the Lynch building, No. 120 South Salina
Street. All are cordially invited.

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

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

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

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

The Seventh-day Baptist Church of Battle Creek, Mich.,
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dett Coon, pastor, 216 W. Van Buren St.

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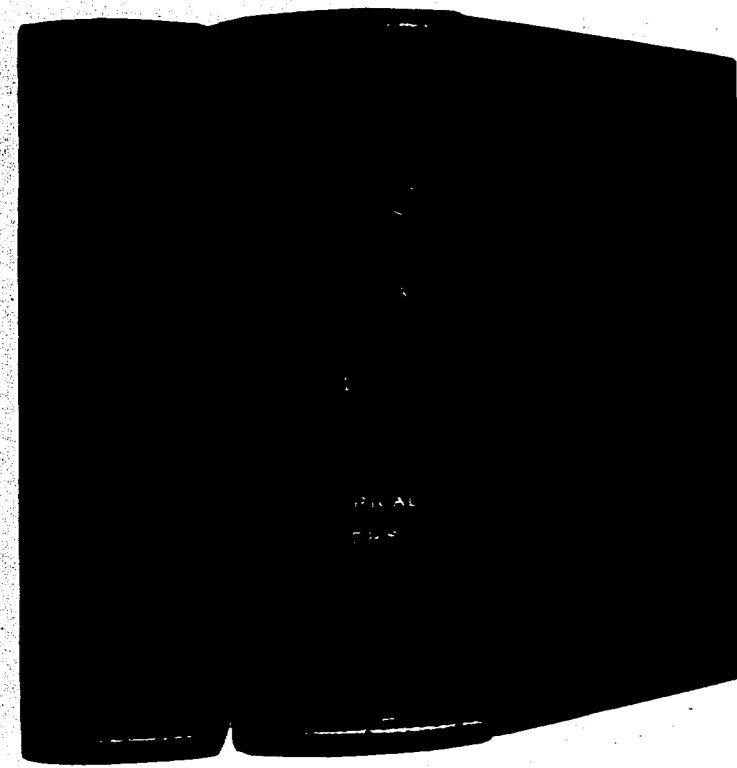
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Filled with patient, fearless love.

God shares his work with men,
Work dispelling darkness drear;
Work to bring his kingdom near;
Work for men firm, valiant, true;
Noble work for men to do.

—Selected.

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of about one hundred members, embraced the Sabbath and called upon Berlin's pastor for help. For some time that people were cared for by Elder Satterlee, but after his death the church was scattered and long ago disappeared.

It was in this church, in September, 1818, that the denominational Missionary Society was organized and a great impulse was given to the cause of missions. The organization was perfected after a remarkable address by Elder Matthew Stillman, president of Conference. The following year several missionaries were sent out, who made long horseback journeys through the wilderness countries of New York, Pennsylvania, and Virginia—now West Virginia.

In 1836, when the Eastern Association was organized, Berlin was allowed to choose whether it would join the Eastern or Central Association. This was owing to its isolated position with reference to any other churches. It decided in favor of the Eastern Association.

Light From Mother's Window.

How many of us can remember the good cheer that came to us when, belated at night, we saw the light shining through mother's window! During the cold winter days when as a boy I hauled wood to town, making two trips a day, frequently my return from the last trip would be long after dark. After the tedious climb of the weary horses up a half-mile of steep hill, with the driver chilled to the bone, it was indeed a glad sight when the light from mother's window came into view, bespeaking the warmth and good cheer awaiting the absent one. What a comfort it was to know that mother was there making the home cheerful and preparing the meal for her hungry, tired boy! If ever mother was sick or away from home, so that the house was dark when we drew near, our hearts always felt the chill and a certain sweet satisfaction was lost from the home-coming. When in after years mother had gone from earth, no matter how bright might be the light in the window, it was not mother's light and the old home could not be the same.

Mr. Moody, who for nearly fifty years

made trips to his Northfield home, told in his old age of how he always looked for the light in his mother's window whenever he approached it after dark. Many a man can recall the light that cheered him in his boyhood home, and after years of wandering the memory of that light has brought him to the heavenly home. Too much can never be said about the power of a good mother's influence to hold men in the right way. The world can never measure the blessed work the mothers have done to give the country all that is good and great. "She laid the deep foundation, and the best, of all that's lasting in the home and state."

When Henry W. Grady of Atlanta, Ga., felt that some of his highest ideals were slipping away from him and that his early hopes were not being realized, he quietly disappeared from his place of business for six days. Going to his mother's home in the country he asked her to treat him once more just as she did when he was a boy. So she gave him the food he used to like, and at eventide she sang to him a familiar lullaby. We are told that, before retiring, the grown-up man would put his head on his mother's lap and say his old childhood prayer; and when he was once in bed, she would tuck him up, bend over him and kiss him good night just as of old. It is said that, when those few days were over, Mr. Grady returned to his work with a shining face, for he had a new vision of what a mother can do for her boy.

Within a few days, through the exercises of "Mother's day", thousands have been reminded of the hallowed influences of mother. Thousands, too, have vividly recalled their early days, and the light and comfort that mothers, who have long ago passed from earth, gave to them. Sometimes there comes a longing for a touch of mother's hand, and comforting words from mother's lips. The memory of the light in mother's window will yet bring many a wandering boy home. Many a heart to-day will sympathize with Elizabeth Akers Allen, who wrote the words of the old familiar song, two stanzas of which are given here.

"Backward, turn backward, O Time, in your flight,
Make me a child again just for tonight!

EDITORIAL NEWS NOTES

Other Trusts to be Investigated.

Now that the highest court in the land has settled the case against the Standard Oil Company, other trusts are sure to have their affairs investigated by the United States Government. The Eastern States Retail Lumber Dealers' Association is the first one to face the charges of restraint of trade and conspiracy. It seems that this trust has made it impossible for dealers in several States to purchase supplies direct from the manufacturers.

Can be Compelled to Show Books.

Some time ago the courts of New York sentenced the president of the United Wireless Telegraph Company for contempt of court because he refused to permit an examination of the company's books, in search of evidence. An appeal was taken and now the Supreme Court of the United States has confirmed the decision of the lower court. This settles an important legal point that has been in controversy, namely, that officials of corporations can not refuse to show the corporation books when demanded to do so by the court, for inspection. In the future it will not be so easy for corporations to hide the evidences of their guilt.

Decision Reversed.

The decision of the Supreme Court of the District of Columbia, imposing a prison sentence upon Samuel Gompers, John Mitchell and Frank Morrison, officers of the American Federation of Labor, has been reversed by the Supreme Court of the United States, on the ground that a jail sentence for contempt was erroneously given. The men were accused of disobeying the court's injunction against boycotting. This is a civil contempt punishable only by a fine.

Within twenty-four hours after this decision the Court of the District of Columbia took steps to have the men tried for contempt, and properly punished in case they are found guilty.

Mother, come back from that echoless shore,
Take me again to your heart as of yore;
Kiss from my forehead the furrows of care,
Smooth the few silver threads out of my hair;
Over my slumbers your loving watch keep;
Rock me to sleep, mother, rock me to sleep!

"Over my heart in the days that are flown,
No love like mother-love ever has shown;
No other worship abides and endures,
Faithful, unselfish and patient like yours.
None like a mother can charm away pain
From the sick soul and the world-weary brain,
Slumber's soft calms o'er my heavy lids creep;
Rock me to sleep, mother, rock me to sleep!"

Some of earth's greatest men love to speak of mother as the one who made them what they are. On the eve of his election, a man who became governor of a great State, and afterwards twice became President of the United States, wrote to his brother as follows:

I have just voted and I sit here in the office, alone. If mother were alive I should be writing to her and I feel as if it were time for me to write to some one who will believe what I write. . . . Do you know that if mother were alive I should feel so much safer. I have always thought her prayers had much to do with my successes. I shall expect you to help me in that way.

Nothing can be more appropriate than the setting apart of one day each year as Mother's day. In it we pay our homage to the mothers who are living, and bring to mind vividly the love and care of the mothers whose work is done, the light of whose lives now beckons us to the home above.

On the whole we may assume that far into the twentieth century the Authorized Version will still remain the popular Bible. The version that is to supersede it will come some day, but when it does it will have more than accurate scholarship. It will have in some degree at least the literary charm and beauty which for 300 years have brought the whole English world under the spell of the old Bible.—*American Review of Reviews.*

An unskilful beholder may think it strange to see gold thrown into the fire, and left there for a time; but he that puts it there would be loth to lose it; his purpose is to make some costly piece of work.—*Robert Leighton.*