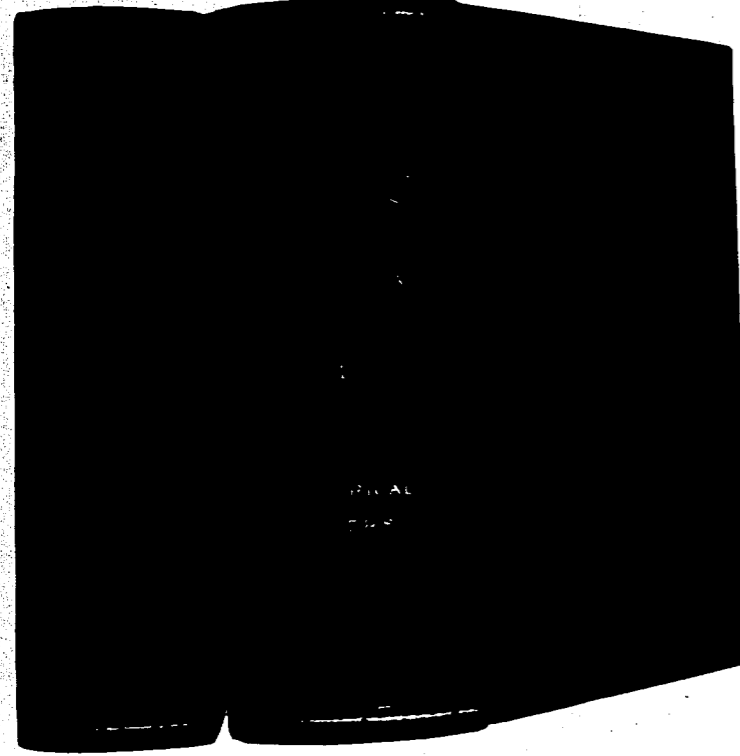


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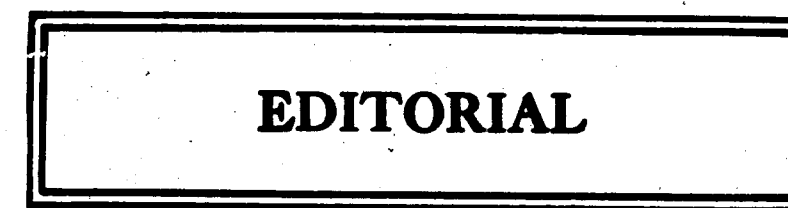
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EDITORIAL

The Berlin Church.

The Berlin Seventh-day Baptist Church, with which the Eastern Association meets this year, contains, according to the *Year Book*, 125 members, 94 of whom are resident members. It is situated about twenty miles east of Troy, N. Y., and only a few miles from the Massachusetts line. This church was organized September 24, 1780, with twenty-eight members from the church in Rhode Island. Some ten years before the organization the First Hopkinton Church sent Elder Joshua Clarke to visit its members around Berlin, and several times during that decade delegates from the mother church visited their brethren in this vicinity before they were organized into a separate church. This church has been known under four different names, due to changes in the name of the township. It was first called "Little Hoosick", then Stephentown, then Petersburg, and finally, Berlin.

Its first pastor was Elder William Coon, who served twenty years. By the end of his eleventh year 170 members had been added. In his day the congregation was made up of families bearing the familiar names of Greenman, Crandall, Green, Coon, Randall, Satterlee, Burdick and Whitford. Some of them moved to their new homes among the hills before the Revolution, and all possessed the sterling qualities of the pioneers and patriots who laid

the foundations for our Republic. Their children, carrying these family names across the continent, have been found among the pioneers, ever on the vanguard of our civilization, and have planted the standards of Sabbath truth wherever they have made new homes.

After the death of Berlin's first pastor in 1801, his nephew, Asa Coon, accepted the pastorate in July, and in October of the same year died of the fever, leaving the flock without a shepherd. To mention the names of all Berlin's pastors would call the roll of many worthy men, well known in their day throughout the denomination. There were William B. Maxson, Halsey Baker, James L. Scott, James H. Cochran, L. C. Rogers, A. W. Coon, Var-num Hull, Solomon Carpenter, James Summerbell, B. F. Rogers, William C. Whitford, G. H. F. Randolph, George Seeley, Martin Sindell, E. H. Socwell, Judson G. Burdick and Jesse E. Hutchins.

Berlin has given the following ministers to the denomination: David Davis, first pastor of DeRuyter Seventh-day Baptist Church, John Bliss, Stillman Coon, Solomon Carpenter and George P. Kenyon.

In 1815 this church had a membership of 449. This was the high-water mark as to numbers; for in the following year, the tide having turned westward, it began to give up its membership in large numbers to make other churches. The First Alfred Church had for two years been a branch of the Berlin Church, but now thirty-nine members were dismissed to become an independent church, and quite a number were given up to form DeRuyter. Then in the years that followed, members of Berlin were organized into churches at Pinckney, N. Y., Greenfield, near Saratoga, and Fox, Pa. Members from Berlin have helped to strengthen most of our churches scattered across the continent from the Massachusetts line to the Rocky Mountains.

During the pastorate of Elder Satterlee, a church in Reedsburg, Vt., consisting

Mexico Again.

The peace negotiations were again resumed after the battle of Juarez, and now everything looks fair for permanent peace. President Diaz, fully convinced that nothing short of his resignation would restore tranquillity, finally submitted the following conditions to Madero: First, President Diaz and Vice-President Corral agree to resign before May 31. Second, Francisco L. De la Barra, Minister of Foreign Relations, is to become, under the constitution, acting president, pending an election of a successor to Diaz. Third, a minister of war is to be chosen by De la Barra, who shall be a general in whose honor and ability the army shall have confidence. Fourth, De la Barra is to designate a sub-secretary to act as minister of foreign relations during his temporary service as president. Fifth, the remaining members of the new cabinet are to be chosen by De la Barra and Madero jointly.

These conditions are pleasing to Madero, and he gladly accepts them. He is preparing to go to the city of Mexico to bear his part in the work assigned him, and has disbanded his army. The rebels are rapidly withdrawing from the border, and it now looks as though harmony would prevail. It will require six months to secure the election of a president.

This is a practical surrender to the revolutionists, and President Diaz, now quite ill, has the sympathy of the Mexican people. Still they will hail with joy anything that looks like honorable peace. Diaz has shown a good spirit by making Madero a joint adviser with the acting president in the readjustment. This will probably appease the insurgent party and make for peace. The insurgents will not be treated as criminals but as legitimate revolutionists. They will also be likely to have the naming of several governors of the states. The action of President Diaz is accepted as another evidence of his genuine love for his country, which he has tried to serve in the face of grievous trials.

The farewell address of Madero to the insurgent soldiers, as they stood among the ruins of Juarez, was impressive. He told them of his hopes for the success of the new Mexican Government, commended

them for their bravery, and expressed the hope that they would be as brave and true to their fellow citizens in their homes and in peaceful pursuits as they had been to him in war.

Trouble Brewing Again for Venezuela.

It seems that Venezuela is doomed to face trouble and to suffer from political unrest. On May 20, in New York City, a band of twenty Venezuelans met in the home of one of their number and organized a "Junta Directiva" which is to be the directive body in planning and carrying out a revolution in their native land. The plot is against President Gomez and his followers, with whom they are dissatisfied, and whom they accuse of tyranny.

A committee of five was appointed to open headquarters in New York, and strong resolutions were unanimously adopted deploring the political conditions in Venezuela and denouncing the so-called despot methods of President Gomez. They also pledged their support to General Vasquez, who announces his purpose to lead an armed protest against the Gomez régime. General Vasquez, who is now a member of the Venezuelan Congress, was present at this meeting and outlined his plans, and said that many had promised to support him.

It is too bad that the United States, and especially New York City, can be used as a retreat for foreign rebels who plot against their government, and for anarchists who plot against humanity. Our government should strictly prohibit the formation of juntas here, the object of which is to destroy some other government.

President Taft to the Negroes.

On Sunday, May 21, President Taft addressed an audience of one thousand negroes in Washington, congratulating them upon the raising of \$100,000 for the building of a colored people's Christian Association hall. The President paid a high tribute to the work of the Young Men's Christian Association in America, in China and in the Philippines. He spoke of the influence of young colored men in the Nation, and the blessing a live Young Men's Christian Association in Washington would

be to them. Julius Rosenwald of Chicago gave \$25,000 toward this hall.

Service for Dead Sailors.

A unique memorial service for the sailors and marines who lost their lives in the Civil War was held on the recreation pier at 129th Street, New York, yesterday. Addresses were delivered by General George B. Loud and leading Grand Army men. The meeting was under the auspices of the Daughters of Veterans, and delegations from the Association of Naval Veterans were present. A miniature boat, loaded with flowers, was taken to the middle of the river and put adrift so as to sink slowly and leave the face of the water strewn with flowers. While this part of the program was being carried out, a company of artillery, composed of Sons of Veterans, fired a salute. The ceremonies are described as having been very impressive.

To the Gardens Again.

It was a great sight to see one thousand of New York's school children planting their little gardens in Thomas Jefferson Park with one hundred training-school teachers to oversee them. There were several thousand spectators lining the railings outside the large plot of ground set apart for the children's use, and according to reports they enjoyed the work about as much as the children.

The youngsters, boys and girls in equal numbers, were marshaled into line by delegations, each of which carried a banner and was headed by a teacher, and marched in perfect order into the gardens. Each child held a number corresponding to the one on a stake in the plot intended for him, and when all were ready and the signal was given, each one began his work. The teachers would say, "Plant beans;" then every child exclaimed, "Beans!" and went at it under the supervision of the trained teachers. When this was done and order was restored, the same form was followed with beets or lettuce or carrots, as the case might be, until the planting was all done.

The children must go over their gardens once a week to hoe and weed and care for the crop. When the crop is gathered they are to have it. It is a great thing to thus

teach the children to take care of public park property, learn something of agriculture, and become familiar with the growing of vegetables such as they see every day in the market. Besides all this, the outing with work in the soil is of untold value to city children. This is only one of the gardens devoted to the children in New York City.

The pastor of the Calvary Episcopal Church at Fourth Avenue and 21st Street, New York City, whose followers had moved up-town in such numbers as to leave their empty pews a source of discouragement to him, decided to send his choir outside to sing people into his church.

On Sunday, May 16, the choir of forty members stood out on the church front and sang hymns until a good congregation had gathered from the streets. Then the pastor in a two-minute speech invited them all inside to rest and worship. After a second trial, on May 21, the pastor was so much pleased with the result that he decided to make the outside singing a permanent thing.

Rabbi Stephen S. Wise, of the Free Synagogue, worshiping at Carnegie Hall, New York, refuses to attend the coming peace conference at Lake Mohonk on account of the attitude of the people there toward his countrymen, the Jews. On May 20 he took the text, "Peace, peace, where there is no peace," and told his people that their minister had been invited to be one of the guests, and a speaker at the coming peace meeting, but that when he heard how the proprietor of the hotel in which the meeting would be held refused to solicit the patronage of Jews during the summer outing season, he refused to accept the invitation. The Rabbi wrote to a number of prominent Hebrews who had regularly attended the Mohonk Conference, saying that he would not for a moment think of accepting for himself in May the hospitality which is denied his people in July and August.

When explanations were offered to the effect that the vacation rule was a mere matter of business, and that no offense was intended to him, Doctor Wise replied: "It is vain to hope for a cessation of

war so long as men suffer racial antipathies and religious animosities to go unchallenged. War, after all, is not a thing of arms and armies; it is a thing of the human heart, and arms merely execute the purposes of the souls of men."

"The Church and Local Option."

REV. O. D. SHERMAN.

Rev. H. D. Clarke in the SABBATH RECORDER of May 15 criticizes this quotation from Woolley: "When the church gets as much in earnest in serving Jesus Christ as the liquor sellers do serving the god of greed, your State will get local option." I suppose Brother Clarke refers to Mr. Woolley's endorsement of the Anti-Saloon methods.

Now I am a good deal older man than Brother Clarke and had a good deal of experience in fighting liquor sellers when he was but a youngster; and when he closes with the statement that these methods "are wrong in principle and wrong in final results," and challenges "successful contradiction of this statement," I take issue and accept the challenge.

When I went to Mystic in 1880, the town of Stonington was under no-license and the law was well enforced. Hugh Montgomery, a noble Scotch Methodist minister, resigned his church in Norwich and as county prosecuting agent was a terror to rumsellers. There was a goodly number of Prohibitionists in the town and in the village. The brother I succeeded had been a hard worker on that side and whatever he did or said went with most every one. It was taken for granted that I being a minister was also a "party Prohibitionist." After a time I was approached with a pledge whose substance was that I would give my vote and voice to that party only. Much to their surprise I declined. I told them that when I made my application to be a voter, I pledged myself to the State of Connecticut "to vote for such men and laws as would conduce to the welfare of the State," and I did not propose to take any other pledges. As far as temperance work was concerned, my hands should be free.

Now let us see how it worked. The next year through the apathy of temper-

ance voters the town went license and twenty or more rumshops were opened and did their deadly work. Crime increased, homes were made desolate, idleness abounded, and soon the streets of the villages became unsafe for women at night. Temperance workers organized, and as they said I was a newcomer and would arouse less antagonism, put me in as a kind of "boss." I attended every caucus of my party and soon the "bosses" understood that there was power to be reckoned with. They asked me what I wanted. I told them to name every officer that had to do with the execution of the excise laws.

"Name your men and you shall have them" was the reply. About this time Hull, the leading lawyer in town, a strong license advocate and the lawyer to defend rumsellers when they could get him, was most wonderfully converted and took up as his special work the prosecuting of the rumsellers. A town court was established, and as a recognition of my work in the temperance cause, I was appointed deputy judge. We cooperated with the Law and Order League of the State and for nine years, while I was in Mystic, had no license and the law well enforced.

Now, Mr. Editor, have I made out my case? Your "party Prohibitionist" is impractical. He is looking far ahead and lets the present opportunity slip by. Why, a prominent man in Mystic told me he did not care how the town voted; he had rather it would go license than not, as that would tend to bring national prohibition sooner.

Kindly words, sympathizing attentions, watchfulness against wounding men's sensibilities—these cost very little, but they are priceless in their value. Are they not almost the staple of our daily happiness? From hour to hour, from moment to moment, we are supported, blessed by small kindnesses.—*F. W. Robertson.*

He who lives for self has no excuse for living at all. A life bounded by the narrow lines of personal wants is a life so utterly wasted as to amount to a tragedy. We live for self in a true and noble way when we yield ourselves to serve our generation.—*Presbyterian of the South.*

SABBATH REFORM

Summary of Reasons Why Sunday Laws Should be Repealed.

1. Sunday legislation originated in the religious enactments of the pagan state-church. It is opposed to the spirit of Christianity as enunciated by Christ, and to the fundamental principles of civil and religious liberty.

2. It sets up a false standard, obscures the divine law, fosters irreligious holidayism, and injures the interests of true religion.

3. Enforced idleness on Sunday strengthens the saloon, fosters social impurity, and promotes political corruption.

4. Injustice and inconsistency are prominent factors in the execution of present laws. Blackmail is not religion.

5. If Sunday observance is a religious duty, and a requirement of Christianity, it will be promoted and made stronger by cutting loose from the civil law and appealing to the conscientious convictions of men from the standpoint of religion alone.

—*Rev. A. H. Lewis, D. D., LL. D.*

Why I Keep the Sabbath.

MRS. J. A. HOWARD.

DEAR SABBATH RECORDER:

I noticed in one of the March numbers of this paper a request for the young men and women of our denomination to give a reason for their keeping the Sabbath. This I was glad to see, since the young as well as the old should be able to give a reason for keeping it. "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Peter iii, 15). I am not among the young of this request, as I am a mother of seven children, but since I have a "Thus saith the Lord" for my Sabbath-keeping and a great desire that others may have the same, I too enclose a few words on the subject.

At a recent special Sabbath service of the Cumberland Seventh-day Church, there

was a piece read, of which I give the substance.

In the Scriptures of both the Old and New Testaments, there is no weekly Sabbath spoken of or called for, that any one can find, except the Seventh-day Sabbath. That God made in the beginning, blessed and sanctified (Gen. ii, 2, 3), and there is neither law nor command for any other. We find a line of God's holy people keeping it all along the ages. Jesus said, "The sabbath was made for man" (Mark ii, 27). Therefore, that the Lord's Word be not broken, he is still found keeping it. All through the older Scriptures we have a plain record of its continuity that no one dare dispute; so we will step over into the New Testament and take up the line of Jesus and his apostles proving the same thing, that the Seventh-day is the only Sabbath spoken of or called for in all the Scriptures.

The Word of God being still continued, we begin with Jesus, giving his own words: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. . . . Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever (Jew or Gentile) shall do and teach them, the same shall be called great in the kingdom of heaven (Matt. v, 17-19). Here we are forbidden by the Lord himself to even think that he came to destroy the Ten Commandments, much less to destroy, and teach men so. Further on we have these words: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels (Mark viii, 38).

"The Sabbath was made for man"; made for his use and good and to glorify God. It must therefore be kept according to this purpose, in order to receive the benefits therefrom—the blessings promised by God. It is a sign between him and his true people, that they may know that he is the Lord that doth sanctify them (Ex. xxxi, 13). "Sin is the transgression of the law" (1 John iii, 4). Jesus' words to the apostles were: "If a man love me, he will keep

my words"; and "If ye love me, keep my commandments. . . . He that hath my commandments, and keepeth them, he it is that loveth me."

Jesus was in the beginning and without him was nothing made that was made. He made the Sabbath and commanded man to keep it: "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning" (1 John ii, 7). "This is the love of God, that we keep his commandments" (1 John v, 3). "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . If a man love me, he will keep my words: and my Father will love him and we will come unto him, and make our abode with him." How can any of these words be disputed or misunderstood?

When a certain young man came to Jesus to know what he must do to inherit eternal life, he was told to "keep the commandments" (Matt. xix, 17). These are eternal life through faith in Christ. "If thou wilt enter into life, keep the commandments," are Jesus' own words and advice to every one.

We will now see how the apostles understood and practised regarding the Sabbath. They are the foundation next after Christ himself, and if there was such an institution known or spoken of in the church as the Sabbath, they certainly would have known it; and we can easily find out from them what was meant by it. They wrote of the church at different periods, and most assuredly knew what day was the Sabbath—whether it was the first day of the week or the day before the first day of the week.

Matthew's gospel was written six years after the resurrection of Christ; Mark's gospel ten years after the resurrection; Luke's gospel twenty-eight years after, and John's gospel sixty-three years after. The Acts of the Apostles was written by Luke thirty years after the resurrection, the Epistle to the Romans and the two to the Corinthians and Galatians twenty-four years after, those to the Ephesians, Colossians and Hebrews twenty-nine years af-

ter, while Timothy and Titus and the Second Epistle of Peter were written thirty years after, and the Revelation of John sixty-five years after. Surely by this time the foundations of the church had been laid.

These different writers should certainly convince us of what was meant and of what day was the Sabbath. But they do not tell us a word about any Sabbath except the Seventh-day Sabbath, not a word about any change from the seventh to the first day of the week. In all these different periods of the church, the apostles certainly could not have meant that the first day of the week was the Sabbath. Rather they made it plain that the day before the first day of the week was the Sabbath. If all these different writers meant that the Sabbath and Sabbath day are on the seventh day of the week, then it is so. They meant what every other Jewish writer (for the twelve apostles were all Jews) has always meant, that "the seventh day is the sabbath of the Lord thy God."

The apostle John not only understood in the sixty-third year of the Christian Church as the other apostles did, but he shows plainly that the first day of the week was considered a business day by the disciples after the resurrection of Christ (John xx, 1; Luke xxiv, 13). Luke, writing the Acts of the Apostles thirty years after the church had begun, mentions the Sabbath often and Sabbath day, but mentions the first day only once and as quite distinct from the Sabbath (Acts xiii, 14, 42, 44; xx, 7). He evidently knew nothing of any Jewish Sabbath, as though there were two Sabbaths, but speaks of the day as the Sabbath day only. He says, "The next sabbath day came almost the whole city together to hear the word of God." The next Seventh-day was all the next Sabbath day there was. If it was the Sabbath thirty and sixty-three years after the church had commenced, it must be the Sabbath day now.

Paul knew nothing of any other day, for his manner was to preach on the Sabbath and work through the week. We will also take other Scriptures and prove the same thing—that there is but one Sabbath and that that is the seventh day of the week. We are not left to guess at things, but do

have a given rule to know right from wrong, what constitutes sin. "By the law is the knowledge of sin." Who dares dispute this? By what law was the knowledge of sin, twenty-four years after the resurrection? It was the same law that contained the words, "Thou shalt not covet," the same law that Jesus said he never came to destroy, the law of the Ten Commandments. Now this law says: "The seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger (Gentile) that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day and hallowed it." Until this law is altered or abrogated by the same power that enacted it, it is a sin and transgression to break it. We can't depend upon traditions of the church, for the word which the Lord hath spoken, the same shall judge us in the last day (John xii, 48).

Manchester, N. C.

Letter to the Marlboro Church.

Read at the Centennial Anniversary.

To my brothers, sisters and friends of the home church, Greeting.

In compliance with your request through the clerk, I shall endeavor to write an "article"; as to its fitness for your centennial service, you will have to judge.

Could I be present with you at that service, could I look into your faces, know the conditions of your hearts, feel the power of sin as it gnaws away at the very tension strings of your souls, I might know, with the Saviour's aid, some helpful things to say.

As it is, I will write first my appreciation of what the Marlboro Seventh-day Baptist Church has taught me about the great God Jehovah, Jesus the Saviour of the world, and the brotherly attitude I should take toward my fellow men.

Words fail to express my appreciation of the influences of that church training, where a number of whole families—fathers, mothers, brothers and sisters—came together week after week on God's blessed

Sabbath to learn of the Saviour's love and his divine plan of salvation, as offered to the world and, as I there realized, to me—a poor, sinful, carnal being.

As regards the prayer meeting held Sixth-day night, let me not fail to bear witness to the truthfulness of Matthew xviii, 20: "For where two or three are gathered together in my name, there am I in the midst of them." No, those prayer meetings that I attended in the basement of the church while so young that a large part of the time was spent in slumber were not in vain.

Sometimes all those present could have been counted on one's fingers, but there in those meetings God made me feel the need of confessing him before my fellow men, and asking in public for his cooperation, that I might live a Christian life.

Then too, the habit of church attendance was being permanently fixed as a part of my life. If there are those present at this service who, after the week's hard work and fatigue, helped during those years to keep up the prayer meetings by coming some distance and in the spirit of worship, who there offered up your heart's prayer to God and gave in a true testimony of your own life, please allow me to say that it was not all in vain.

Far, far from it. Then, if there are those present who are today helping to carry on such meetings as our parents and neighbors carried on when we were small, please let me say, Do not be discouraged; for seed sown in the prayer meeting may fall upon the plastic mind of some child and make it even more useful than we ourselves are.

I have spoken of the prayer meeting because of the heartfelt testimonies and the sincere prayers that came from the warm hearts of those that gave them. The every-day language used, free from all technical terms and formal dress, made it easy for a child to understand the thoughts of the heart of the one speaking. I speak of the prayer meeting first of all because I believe it to be one of the main arteries of the church, through which the Spirit of God reaches our carnal natures and teaches us of God and things divine.

Then my thought turns to the Sabbath

school, where the children, young people and many of the older ones came so regularly and discussed Bible truths and applied them to every-day life. I think of the class of boys that I used to meet with, the teachers of that class and the interest shown in the scholars. I don't think our class was different from any others in the school, but I look back upon the Bible teachings of the whole school as of permanent value in the development of Christian characters. To this I believe many at this service would give approval, knowing what the Sabbath school has meant to you.

I would not fail to speak of the sermons nor in any way underestimate their value; for all the services of the church worked hand in hand with the teachings received in my Christian home to impress upon me the importance of seeking the best things temporal, and salvation in eternity.

I have rejoiced, in meeting the church acquaintances of my childhood and youth, to find that the lessons we learned in this church have not been lost. It is always a joy to enter the homes of those with whom you received your church training, and find them faithful in public worship and zealous in doing their Master's will.

I have enjoyed my visits home, every one, and would enjoy being there at your centennial service, not so much to read this paper, for it will be read, but to hear what the church has done for you and others in the last one hundred years. I should be glad to hear you tell of the struggles the church has passed through in preparation for the work God has finally given it to do; of how, in times when its pulse was slackened and a final beat seemed near, God in his divine love watched over his own, offered his powerful hand and gave new life.

I should enjoy hearing the history of our much loved church, because I think its struggles and discouragements, as well as the brighter and more successful parts of its history, are very similar to the struggle of life as lived by the greater part of its members from its very origin to this present moment. I believe the struggle for existence is a force that tends to develop strong characters. The weak are encouraged to do what they can; latent and undeveloped powers are called into service by some

vacancies that cripple the work until filled. Some who feel themselves no longer able to fill the office of deacon, superintendent or teacher are kept from going on the retired list of rust and decay, because no others are able to take their positions.

There are, of course, those things in the history of the church that we wish could have been different. We wish every one that came under its influence might have found that straight and narrow path the Saviour trod while directing people from darkness to light, from earth to heaven. But while some have gone the wrong way, thus bringing only sadness to our hearts, we can not feel the church to be altogether responsible, unless we or others of its numbers have failed to direct them to him who could have helped them in the way to God.

I look at the church as standing for right. What the church has done for me has been in that way. The wrong things I am guilty of, I charge against Satan and the fearful place where he dwells. For the mistakes of my brethren in the church, I can not condemn God or the church, any more than I can condemn Christ for the sins of a chosen apostle in crucifying his Master. Whatever spirit of evil may exist in my heart, such as envy, jealousy or strife, I attribute it all to Satan who I believe is trying to defeat the purpose of my Saviour when he offers me eternal life.

Dear brother, dear sister, if any one who hears these words is holding back from doing God's service because some one in the church has done wrong—or for any other reason—oh, let me beg of you to allow nothing to come between you and the promise of God that would in any way keep you from entering into his service, joy, and future life.

It is our privilege, each one, to help others to more useful lives if we will. As much of the light of those still in the regular service of the church is shining forth to the surrounding community, perhaps bringing forth fruit worthy to be mentioned at this centennial celebration of our church, I will not try to speak of those things that many there in person can relate, but give you the account of Sister Lizzie Fisher Davis as told by Brother C. C. Van Horn of Gentry Church, who visited

the blacksmith shop where Sister Lizzie taught school. Brother Van Horn was out in evangelistic work at Little Prairie, Ark., some time after the school had closed and heard the blacksmith's following credible testimony of her.

"Miss Lizzie taught a free school at Little Prairie, Ark. There being no schoolhouse in the vicinity, a blacksmith shop was cleared for the purpose and she took possession. She taught several months, endearing herself, not only to the pupils, but to the parents as well and to all who came to know her. Several years later a member of the church here visited that place and was shown the old shop, on the interior of which were still to be seen numerous chalk marks, made by Miss Lizzie's own hand, which the owner of the shop said he would not have erased for anything."

This is only one example of what those who have belonged to the church family have done, to bring the warmth of Christian fellowship into the hearts and lives of their fellow men. What the Saviour has helped Sister Lizzie to do, perhaps 1,400 miles from home, he may help some other to do, at home or elsewhere.

Then, in closing, may I say to the Marlboro Seventh-day Baptist Church: Dear brothers and sisters, take courage; if God be for you, who can be against you? And may God add his richest blessings.

Your brother in Christ,
WILBURT DAVIS.

Gentry, Ark.,
April 27, 1911.

A Just Judgment.

C. H. WETHERBE.

The skeptical critics of the Bible assert that certain accounts in it which tell of the destruction of many people by the command of God reflect upon his goodness and mercy, and hence are not to be regarded as being just judgments. The critics say that those things are "unethical"; this means that they are of an immoral character. The destruction of the Canaanites is referred to as one example. It is said that it was an unjust judgment, because it was not according to the spirit of Christ. The critics say that the acts recorded in the Old Testament are to be judged by the spirit and teachings of Christ. They would

have it appear that Christ did not approve of the destruction of the Canaanites. This is untrue; for he being in harmony with the Father from the beginning, necessarily approved of all divine acts and judgments.

A critic, editor of a religious periodical in Chicago, says: "What shall we say of the command of Jehovah in the Old Testament to exterminate the women and children of a vanquished foe?" A very able pastor of that city in replying to that question, says: "The reference is to the destruction of the Canaanites. A careful and unprejudiced reading of the whole story reveals the fact that the Canaanites were guilty, for many generations, of the most heinous hereditary sin. They had been given time and opportunity to repent and reform. Judgment had been visited upon Sodom as a warning to the whole nation. But, in spite of both judgment and mercy, the unnamable iniquities of the people kept increasing until only extermination would heal the open sore. Some things are worse than death. The sin of the Canaanites is one of them. Better slaughter the innocents than sodomize them. With these facts taken into the perspective, the extermination of the Canaanite women and children was highly ethical."

This is undoubtedly true. That was a just judgment of God upon a people who were a terrible menace to all good surroundings. There was no moral possibility of saving them. Those who are now criticising that judgment would not tolerate such people among themselves, even for one year. Their destruction was a merciful protection to, and preservation of, good society.

A Chicago publisher was lost while wandering about in the streets of London. After some bewilderment, a youth came up, saluted, and asked if he might direct him. Mr. Boyce cheerfully accepted the service. After being helped to his destination, he tried to reward him but the boy promptly saluted and said, "No, sir! I am a Boy Scout and Boy Scouts never accept tips." Mr. Boyce asked further information and was directed to the office of General Baden-Powell, who is the leader of the Boy Scouts in Great Britain.—*Presbyterian of the South.*

MISSIONS

The Hungarian Mission.

[Brother J. J. Kovats, the Hungarian missionary in Chicago whom the two societies are assisting, writes the following in addition to his quarterly report.—E. B. S.]

Out of a trip to Cleveland, Ohio, and a few days' work, came four Sabbath-keepers: one a minister and editor, Rev. John Boehm, his wife and his ten-year-old daughter, and one other, a man. Several others will keep the Sabbath as soon as they can arrange the question of employment. Near Cleveland, at a place named Barberton (Ohio), where Brother Boehm has friends, is a group of people interested in the Sabbath. Brother Boehm has recently been there and wants me to visit them. With the \$10 you sent me for traveling expenses I went to St. Paul, Minn., at the request of people interested in the Sabbath through my paper. We now have six members who have embraced the Sabbath and others wish to be baptized.

Our Sabbath services here in Chicago are as follows: from nine to ten, prayer meeting; from ten to twelve, preaching; in the afternoon, from two to three, Sabbath school; from three to five, preaching. We have nine members who keep the Sabbath. On Easter morning we commenced holding outdoor meetings, and are having very good congregations.

The Central Wisconsin Field.

[Rev. O. S. Mills of Milton Junction writes the following in addition to his quarterly report.—E. B. S.]

I spent the month of March with our people in Adams County, Wis. For the first time in many years they have, during the winter, regularly maintained the Sabbath school, following it with a conference meeting. They are so widely scattered that this requires a most commendable effort. While I was there, services were held in the morning but usually they were in the afternoon. On Sunday we held services at Pleasant Prairie schoolhouse; Tuesday and Thursday night at Brother Babcock's home. The Babcock school-

house is about six miles northwest of our church. In this district live the majority of the Sabbath-keepers. One young man has embraced the Sabbath and others are interested in the matter. The first business meeting of the church for several years, was held March 19 and officers elected. Our church is much renewed and is now going forward. The new railroad is being rushed through and will come within two and one-half miles of our church—the first railroad in Adams County. This field is a needy one. Remember it in your prayers.

Letter From Java.

DEAR BROTHER SAUNDERS:

I promised to write you before this, but I am very busy, since I have charge of the mission at Pangoengsen as well as our new one here at Bethel. I am so thankful for this nice place. I travel back and forth between them on horseback. The old station was so rough, the soil barren, and the climate very bleak. I am afraid if I had remained there my rheumatism would have returned again. They had come to depend on European help. I think it will do them good to be left to care for themselves part of the time. The two Javanese women whom we put in charge are doing their very best. They feel the responsibility more in my absence. When in Bethel I write my letters, keep my books, etc. We have no school at Pangoengsen. There is no suitable person to conduct it.

You will remember I asked your prayers and advice regarding the Javanese who was in charge of the school and work at Pangoengsen. On account of his wife who was of no benefit to him he finally left us. Later he came to us at Bethel, but would not live with his wife. After coming here and working faithfully for several months his mind was changed towards her. He sent for her and they are now living together and doing well. When she is here under my care she does better. I presume you did not know what to advise me, but I think you have helped with your prayers; for God has answered us, though I do not dare to send the man back to Pangoengsen to work.

We have here a number of kleptomaniacs, poor creatures. Will you not, with all

the dear friends, double your prayers for a man missionary in this needy field? It would be so good if a man could take charge at Pangoengsen and Sister Alt and I care for this mission. Sister Alt does not yet speak the language, and when I leave her for a few days she has all sorts of trouble with the Javanese, who do not understand her language and try to take advantage of her.

I think God wants us to remain here. He has helped us to buy ground, build a house to live in, a school, sick-room, and barns for rice. We have rented several rice-fields that are much better than those at Pangoengsen. We have some fine students from Mohammedan homes. It would be a great pity to close the work, for here we have opportunity to bring the Gospel to hundreds of people every week on market-day. This we could not do at Pangoengsen as there is no market-place there. God is greatly blessing us. The people take much interest in our work. I do not ask for gifts. I send you one of my reports; you may find some one who can read it for you. I make a monthly report of this kind for all papers here. We try to make the work self-supporting, though it is a difficult task. We shall have to buy a supply of rice next harvest time. The surplus can be sold out at a good profit. We are both well and happy and so thankful that we can do a little for our dear Master. Sister Alt will write you soon. She is such a dear sister and good help. I do thank God for sending her here.

I thank you all for continuing your contributions for the year. I pray the heavenly Father to reward you all and bless you with his riches. I keep the money separate from that received here in Java. Your money will be used in part to pay the old Javanese helper at Pangoengsen. When I am not there he holds the meetings, and with another overseer he looks after all work there. The money from the Missionary Society also assists in paying the teacher here. Sister Alt receives monthly a small amount from Sister Slagter at Sawang. We hope to extend the work and this little colony. We have not heard from Brother Velthuysen in some time. We are so sorry for him and family in the severe illness of the little daughter.

We both send our hearty greetings and may the Lord bless all your work for his honor and glory.

Yours in the Master's service,
MARIE JANSZ.

What is the Evidence?

W. D. TICKNER.

No statement is of practical value in matters of controversy unless verified by that which is known to be.

The question as to whether the Scriptures were directly revealed by superhuman power, if ever settled, must be settled by recurrence to known and basic principles. If the claim set forth in Scripture that God spoke to man and delivered to him a code of laws as a guide in matters spiritual, moral and ethical, be ever disproved, it must be demonstrated that this code of laws contains no element of greatness, either of wisdom or spirituality, that had not already been attained by man through the exercise of his own innate consciousness. This indwelling consciousness prompts to reflection in a manner incident only to the environments of its possessor.

A careful study of social and religious conditions in the past reveals a steady and continued growth toward that higher standard of morals and ethics as contained in those basic laws. Historical evidences are numerous to show that only in modern times has the consensus of public opinion risen to anything comparable to the grand utterances of Sacred Writ; hence the environments that surrounded the Scripture writers were not conducive to originality of high aspirations and profound reflection in matters ethical and spiritual. Man, surrounded as he was by the most matter-of-fact mode of living, had nothing in all this that furnished the groundwork for a spiritual superstructure.

The tendency, even at the present time, toward rationalistic materialism is, to say the least, strong circumstantial evidence that the mind of man, unaided by an external quickening influence, can not perceive the more subtle, intangible forces that make for the higher life of man.

It is a conceded truism that like causes produce like effects. The material things of life can give rise only to concepts of related things. They can not originate spir-

itual emotions because materialistic causes are, in their very nature, antithetic to spiritual essence and influence.

Whatever, therefore, is taught in Scripture concerning right, in so far as it transcends experience deduced from associations essentially materialistic in their nature, must have as a cause a source outside the realm of physical phenomena.

That the didactic portions of Scripture contain elements of higher ethical, moral and spiritual conceptions than were prevalent in the age when the Scriptures were written, reveals a source entirely out of harmony with the prevailing sentiment of the times, and therefore one with which the physical environment of the Scripture writers was not commensurate.

The stimulus that actuated the writers must, therefore, have been other than physical. Such source being non-materialistic must have originated in a sphere which is not perceived by the physical senses, that is, the revelation must have been by means more subtle than the physical, and concerning which the physical takes no cognizance.

We are thus compelled to acknowledge non-materialistic powers operating upon the mind of man and finding expression in verbal forms.

This power that acts upon the mind of man and reveals to his inner consciousness that which the physical senses can neither apprehend nor comprehend, must be rational in its operations; since the most exacting critic is compelled to acknowledge that there exists a correlation between the basic principles and the more elaborate formularies contained in the Scriptures.

This non-materialistic force existing outside the pale of that which is tangible or physical must exist in a higher state of being, inasmuch as the subject-matter which it reveals, although often diametrically opposed to man's inclination, evinces a knowledge of man's needs that the physical senses do not even intimate. This we must concede, or deny the truism that like causes produce like effects; but to do this would be to deny all science, all knowledge.

Again, the Scripture account of the beginning of earth's creation antedates the critical study of geology by thousands of years, and yet geological science corroborates the utterances of Scripture. Geology declares that long ages must have

elapsed between the time when the earth was a mass of fiery vapor, and the time when man entered upon the stage of action. Upon this matter geology speaks with authority; but long before geology had its birth, Scripture declared for even a longer time than the most radical geologist had even dared to suggest (Gen. i, 1).

That the earth came to its present form by a series of revolutionary changes Scripture suggests in no uncertain or ambiguous manner. Only one stage in the evolutionary epoch, preceding the changes wrought during what is known as Creation Week, is mentioned by the sacred writers (Gen. i, 2, 3). This stage being found in after ages to be in perfect accord with the findings of science, the Scriptures having thus made the declaration thousands of years before it could possibly have been known through a course of reasoning based upon the operation of terrestrial phenomena, only one conclusion is logical, and that is that some intelligent power whose vision is not bounded by the horizon of time or physical sense made a revelation of his sovereign power to man.

As this power, which has to some extent revealed to man's consciousness that which could not have been apprehended by the innate faculty of the mind, is thus an intelligent, rational being or power (for, if otherwise, then an irrational cause produced upon a rational being a rational effect, to grant the possibility of which would be to deny the truism quoted above), therefore it follows as a direct corollary that the statements made are true and can be relied upon; for truth is the base of all reason, while untruth is its direct antithesis.

Thus we arrive at the foundation of all Christian doctrine. We, therefore, without fear of successful contradiction, assert that the internal evidence of the Scriptures warrants us in the belief that God did at sundry times and in divers manners speak unto the fathers by the prophets (Heb. i, 1). As to the manner in which he spoke, it matters not. Our only care is to know that our belief in such revelation is founded in reason and is, therefore, logical.

With our belief in the Scriptures as the word of divine inspiration fully established, it follows that to them we should give due reverence, and search diligently to know the will of their Author.

WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.

CONTRIBUTING EDITOR.

Freedom, Our Queen.

Land where the banners wave last in the sun,
Blazoned with star-clusters, many in one,
Floating o'er prairie and mountain and sea;
Hark, 'tis the voice of thy children to thee!

Here at thine altar our vows we renew,
Still in thy cause to be loyal and true—
True to thy flag of the field and the wave,
Living to honor it, dying to save!

Mother of heroes! if perfidy's blight
Fall on a star in thy garland of light,
Sound but one bugle-blast! Lo! at the sign,
Armies all panoplied wheel into line!

Hope of the world! thou hast broken its chains—
Wear thy bright arms while a tyrant remains;
Stand for the right till the nations shall own
Freedom their sovereign, with law for her throne!

Freedom! sweet freedom! our voices resound,
Queen by God's blessing, unsceptered, uncrowned!
Freedom! sweet freedom! our pulses repeat,
Warm with her life-blood, as long as they beat!

Fold the broad banner-stripes over her breast,
Crown her with star-jewels, Queen of the West!
Earth for her heritage, God for her friend,
She shall reign over us, world without end!

—Oliver Wendell Holmes.

A Story of Old Glory.

L. R. W.

(A soldier's daughter.)

It is a fact not generally known that the flags of the United States are the handiwork of the women of the Nation. In three navy yards, where all the flags for our ships are made, the work is done almost entirely by women. It seems fitting that when our men are ready to defend, with their best strength, the flag for what it stands for, the symbol itself should be the work and pride of the women of the land. Every time a hat is lifted to the flag, it is, in a sense, a tribute of respect not only to the Republic but to the women of the Republic also.

From its earliest history, the flag owes much to woman. The honor of making the first flag bearing the Stars and Stripes

is popularly bestowed on Mrs. Betsy Ross. Early in the year 1776, Congress appointed a committee composed of General Washington, Robert Morris and George Ross to design a flag. It is said that General Washington made a rough drawing and submitted it to Mrs. Ross, who, combining the idea with some ideas of her own, made a very beautiful flag indeed. A grandson of Mrs. Ross, William J. Canby, says that he remembers hearing his grandmother speak of this flag and of how she enjoyed making it.

The flag which floated over the *Bon Homme Richard*, under command of Paul Jones, was made for him by the Misses May and Sarah Austin of Philadelphia. It is said that he was so delighted with it that "he procured a small boat and unfurled the star-gemmed banner, sailing up and down the river before Philadelphia and showing it to thousands on shore." This flag was the first edition of the Stars and Stripes that England ever saw. It subsequently went down with the *Richard*. In Paul Jones' journal we find this eloquent passage:

"As she plunged down, her taffrail rose for an instant; so the very last vestige mortal eyes ever saw of the *Bon Homme Richard* was the defiant waving of her unconquered and unstricken flag as she went down. And as I had given them the good old ship for their sepulchre, I now bequeathed to my immortal dead the flag they had so desperately defended, for their winding-sheet."

In 1814 Capt. Samuel C. Reed recommended that the stripes on the national emblem be limited to thirteen to represent the original thirteen States; that the stars representing the different States be grouped into one large star and that a star be added for each new State. The first flag made from this design was made by Captain Reed's wife and some of her girl friends and was hoisted over the House of Representatives, April 13, 1818.

The first Union flag to be raised in the Rocky Mountains was at Carson City, Colo., June 25, 1861. People came for miles to witness it. The flag was made by Mrs. J. D. Jenks and Mrs. M. G. Pratt.

The largest flag ever made in the United States was made by Miss Josephine Mul-

ford of Madison, N. J. The flag is one hundred by sixty-five feet; the blue field is forty by thirty-five feet; each star measures two feet, eight inches across; the stripes are five feet wide. Miss Mulford made five of the stars in the historic places of the States they represent.

The Virginia star was made in the Lafayette room at Mt. Vernon, Washington's home. The New Jersey star was made in Washington's headquarters in Morristown. The Maryland star was made at Ft. McHenry in honor of Francis Scott Key, the author of "The Star Spangled Banner", while the Pennsylvania star was made in Betsy Ross' house, and the New York star, in the long room at Fraunce's Tavern, where Washington bade his officers farewell after the Revolutionary War.

On the eleventh of March, 1903, occurred the death of Mrs. Sarah Landis Maher of Wilmette, Ill.

Just before the Civil War broke out, Mrs. Maher and her husband were living at Mill Creek, W. Va. The sentiment of the people was running strongly toward a division of the Union. There was not a Union flag in the whole county and Mrs. Maher conceived the idea of making one. Her husband had to go to Charlestown, ten miles away, to get the material.

The question of secession was to be voted on two days after Mr. Maher's return and the brave woman was forced to work day and night to get the flag finished in time. When the men went to vote next day, they found, floating over the polling-place, a beautiful banner and Mrs. Maher standing by it. Mr. Maher made impassioned speeches and with tears streaming down his face besought his friends and neighbors to be true to the Union. The appeal had its effect, for a large majority voted against secession. After the election Mrs. Maher had the flag planted on the summit of a hill, where it waved in sight of the whole countryside until it fell in pieces.

Shortly after the beginning of the Franco-Prussian War in 1870, Emperor William and his son, the Crown Prince, passed through Hamburg on their way to the field. A young American girl, stopping with her parents at one of the hotels, displayed a large American flag from the

balcony. When the Emperor saw it, he ordered each regiment as it passed by to salute the Stars and Stripes.

The first appeal to Congress to save the flag from desecration was made by the Daughters of the American Revolution. At a meeting of the Milwaukee Chapter in December, 1896, the following resolution was presented and adopted:

"Resolved, That the members of the Milwaukee Chapter of the D. A. R. request all chapters of this organization to unite with them in a petition to the Congress of the United States to enact a law providing penalties for any disrespect shown to the flag of our country and making it a misdemeanor to place upon or attach to the flag any political or other device of any kind."

As a result of this movement, many of the States and territories have enacted such laws; but up to the present time, so far as the writer knows, no national law has been passed.

The mothers of the land, as well as the teachers, have done much in instilling patriotism and love for the flag into the children under their training. They realize that they have a personal duty to the flag which protects them and their little ones. They have made the children see that although their fathers and mothers may differ in religion, in politics, in minor things, over them all rises one flag, supreme and glorious—the flag of the free—which makes them all members of one great brotherhood.

The Woman's Relief Corps, the auxiliary of the G. A. R., has always been greatly interested in inculcating lessons of patriotism. Here at Boulder they are helping to keep the flag floating where all may see it. All the city schools—eight in number—have received beautiful flags from the women of the Relief Corps. Such work is going on all over the country.

To men and women alike, the flag of our country should be the dearest of all visible objects. Rev. Dr. Trumbull, army chaplain, relates a little incident which happened during the Civil War:

"As I talked with a group of Confederate soldiers on my way from Columbus to Richmond as a prisoner of war, I was asked why we made such a fuss over our

flag, as if that were the only thing worth having or fighting for. Before I could reply, another Confederate spoke up warmly: "Oh, well! as to that, the Stars and Stripes are just the sauciest rag to fight under that ever swung on a battlefield, and I don't wonder they like that flag."

All true Americans will say amen to the sentiment.

Boulder, Colo.,
May 9, 1911.

Memorial Day.

The Day of Memories!—Remembering what?
The cannon's roar, the hissing of the shot?
The weary hospital, the prison pen?
The widow's tears, the groans of stalwart men?
The bitterness of fratricidal strife?
The pangs of death, the sharper pangs of life?
Nay, let us quite forget the whole of these
Upon our sacred Day of Memories.

The Day of Memories!—Remembering what?
The honored dust in every hallowed spot;
The honored names of all our heroes dead;
The glorious land for which they fought and bled;
Our nation's hopes; the kindly, common good;
The universal bond of brotherhood:
These we remember gladly, all of these.
Upon our sacred Day of Memories.
—Amos R. Wells, in *Christian Endeavor World*.

We are glad to publish this week an article written by the daughter of an old soldier. Mrs. Wheeler's reverence for the flag is a heritage from her parents. Her father, two of his brothers, their father and a brother of her mother all served in the Civil War. Small wonder is it that she loves the flag and is teaching her daughter to love it.

Women of the Northwestern Association, attention: Miss Phoebe Coon of Walworth, Wis., who will represent the Woman's Board at the association, sends the following statement concerning the program of the woman's hour at that meeting:

It is hoped that all women in attendance at the Northwestern Association, to be held at Garwin, Iowa, will interest themselves in the subject to be considered at the woman's hour, and be prepared to take part in the conference. The theme for consideration is: How shall we meet the requirements of Christian service?

- (1) What is Christian service?
- (2) What its purpose?
- (3) What preparation is needed for service?
- (4) Methods of service.

Hop, Skip and Jump.

REV. H. D. CLARKE.

What's that to do with the orphan business? Much every way. And now would the boys and girls and youth who read the SABBATH RECORDER like to have me tell in a rambling way all about it? Very well, and I'll begin by saying that early in April I found myself in Kentucky. After bluegrass and little colored orphans? No. Just a ramble while waiting for an appointment at Cincinnati. Fort Thomas was the attraction. Then to Cincinnati to see about organizing the work for Ohio.

The Cincinnati trip may call for a special article sometime, of interest to those who have written me so much about the work and to others who sympathize with the destitute.

Then across Indiana and into Illinois. O. what a smart, nice little girl four and a half years old I placed in an Illinois town not so very far from where Pastor Peterson has so faithfully preached the last few years. Audrea was her first name. Isn't that a queer name? Her own mamma gave her away and moved to Alabama; and then I had her in northern Minnesota and her new mamma went to Florida to spend the winter and spend a lot of money, and while there wrote me asking if she could give the girl away to a friend of hers who was also in Florida, but from Illinois. I said, No: but I'll take the child and provide a home. But I went to the very home she wanted Audrea to go to and found it so nice and no little child to bring sunshine there; so I gave her away again and they are now going to adopt her. Audrea already calls them papa and mamma and seems so happy to think that now she is going to have a real home. You ought to have heard her speak a piece and sing for me. Chubby and healthy and pretty and affectionate, I hope she will always be loved and cared for. She stood by the window in her home of beauty, for it was such, and waved her chubby hand at me as I drove away in the bus.

From there I went to Iowa; hired out a

great big boy, recently from New York City, and after a Sabbath had passed, started for the Black Hills of South Dakota. Two days and nights brought me to that famous gold region. Curtis was there flying in his plane, and a tribe of Indians were painted up, feathers from head to feet, and shooting off guns to greet each excursion train as its thousands came to the city. But I did not stay to see the show.

At Sturgis I hunted for a girl I had once placed in Iowa. I took her from Utica, N. Y. Hers is a history. I found she had moved with a foster-sister and husband twenty miles off, on a ranch. The automobile man offered to take me there for six dollars! The girl has to go three and a half miles to school each day. The foster-sister is teacher. They have a piano and she plays nicely—but now way off on a ranch! She has some sisters in New York State she does not remember.

From there I went to the eastern part of the State and then up to Aberdeen. Some German girls are there whom Mrs. Clarke and I brought from New York City. How happy they are. Over to Ipswich to see a wee bit of a girl and we had a gay time at play. Then all night across the State and up into northeastern Minnesota to look after business of this kind there. Another all-night trip and home again for just a little time and away we skip into Iowa and down into Missouri. One girl cried for me to take her away from her home. She has been unhappy for over a year. And now comes a letter from her begging that I take her away. Guess I'll have to do so. Went to school a little while with some boys. And what do you think! They kissed me, the boys I mean, said they liked me. That makes a fellow feel good. Back into Iowa and preached one Sabbath in the southern part of the State. Had very nice visits; but had to remove another girl of nearly fifteen years—a girl of talent who wants high school. Placed her where she can attend until she graduates, if she wishes to do so. I love to see the boys and girls hungry for an education.

The next stop after several towns in Iowa was Illinois again. A foster-mamma wants to go to Seattle, Wash., and the ward will go visiting near Welton, Iowa, while

she is away. Little Gertrude plays the organ nicely. From there into Wisconsin. Then home again. Nine States in one month. Four thousand miles! Is not that hop, skip and jump? And now off again.

What does this all mean? Costs a lot of money? Well, does anybody think that any amount of money can tell the worth of a boy or girl? If \$50 would save your little brother or sister from a life of poverty, and no doubt crime, in a great city, would it be worth \$50? Thousands of youth have been elevated and encouraged and helped to become self-supporting and turned from idleness and dependent habits to self-respecting and industrious habits. Many and many a boy and some girls have me hire them out at sixteen to eighteen years, and look after and save their money and protect their interests. I have had hundreds of dollars in the bank for them and still have, paying it out to them as they become of age or are in need of it. "I thank you, Mr. Clarke, for saving my money for me. I am going to college now." One boy came out of college this spring and now writes: "I have a position and hope to do better after 'a while.'" One girl, now in California, wrote the other day: "I'll now have a position at about \$75 a month. I'll send you my picture and you can see if I look like the girl you used to visit." A girl writes: "The proudest thing for me now is, I am a Christian."

But how would you like to get such letters as this from a six-year-old? "I went to Uncle John's yesterday. He has twenty lambs and a hundred chickens. I am going to have some chickens. My dog is named Bounce. I caught four gophers and got five cents apiece for them. When will you come to see me? I loved to get the papers you sent me. I'll try to be a good boy. Your loving little friend." Is not that nice?

Does it pay to license a traffic which makes men less skilful, less sturdy, less reliable; which lessens endurance, lessens self-respect and the respect of others; lessens the demand for food, clothing, shelter, and tools with which to work?—*The Issue.*

Sound Common Sense.

The *Christian Advocate* publishes the following from an address of Doctor Jowett, given at a reception soon after his coming to New York.

My mind probably works more slowly and laboriously than that of any other person in this room. Ideas do not come to me in lightning flashes. They creep in slowly like the dawn. I must confess that it is my custom to begin my preparation for my Sunday sermons on Monday.

Many ministers, I know, wait until Friday, but I can not work that way. Therefore I ask you to let me have my mornings to myself in order that I may give you my best service. It is not my habit to speak of myself, but this is rather an intimate meeting and there is one other personal matter that I would like to touch upon. I have been beset ever since my arrival with invitations from all parts of the United States to speak at all sorts of functions and celebrations scheduled to take place in cities located at various points between Maine and California.

Now, I am not a public speaker. I love to preach, but I shrink from appearing on public platforms. Surely there is no reason why I should go down South, for instance, to do something which I am not at all qualified to do or even to do something for which I am fairly well qualified. I should like to feel that I have the backing of my church in this matter. I feel that my chief mission here is to preach the Gospel of Christ from the pulpit of the Fifth Avenue Presbyterian Church, and I do not wish to undertake anything that will in any way interfere with it.

Upon this the *Christian Advocate* comments substantially as follows:

The morning is the minister's time to prepare his sermon. Young men sometimes follow the supposed example of Henry Ward Beecher and Charles H. Spurgeon. If they were to study the Word of God constantly, hire a secretary to spend his days in hunting in the British Museum and elsewhere for striking incidents, and preach from five to nine times a week, as did Spurgeon, they might not need more than one day to prepare two sermons. Or if they could think everywhere and always, and find sermons in stones, in birds, and in every man with whom they talk, as could Henry Ward Beecher, who did very little pastoral work, they might not need all their mornings for preparation for the pulpit.

The wisest course is to be thoroughly prepared early in the week, so as to leave one day before the Sabbath in which to give attention to physical health. As to the mind, freshness can only be obtained by thought, and as to the body, by securing pure blood and a sufficient supply of nervous force. Usually the man who does not begin to prepare his morning sermon until the last day before it is to be delivered, and who starts his evening sermon after his morning service is over, either utters platitudes vigorously in the morning, and in the evening talks feebly, or

he is dry in the morning, and agonizes and causes his people agony in the evening.

The Americanism of the Confederate Army.

A conspicuous feature of this Southern army is its Americanism. Go from camp to camp, among the infantry, the cavalry, the artillery, and you are impressed with the fact that these men are, with very few exceptions, Americans. Here and there you will encounter one or two Irishmen. (And, by the way, Major Stiles tells the story of a most amusing encounter between two gigantic Irishmen at the battle of Gettysburg—the one a Federal Irishman, a prisoner, and the other a Rebel Irishman, private in the Ninth Louisiana—a duel with fists in the midst of the roar of the battle!) Very, very rarely you will meet a German, like that superb soldier, Major Van Brock, who so endeared himself to Jeb Stuart's cavalry. But these exceptions only accentuate the broad fact that the Confederate army is composed almost exclusively of Americans. That throws some light on its achievements, does it not? I may here recall a good story told by Senator Hoar in his autobiography. Henry Ward Beecher, some time in 1862, was speaking on behalf of the Union in Liverpool. The audience was unfriendly, and in the course of his speech he was interrupted by some one in the crowd, who called out, "You said you would smash up the Southern army in ninety days. Why didn't you do it?" At this there was a burst of laughter throughout the house, and many a gibe was hurled at the speaker. Mr. Beecher waited until the audience had quieted down, and then said, "My friend, if the rebels had been Englishmen, we would have done it!" Those men in gray were Americans of the purest blood.—*American Review of Reviews.*

"Only they can hope to live with Christ who live for Christ, and they only live for Christ who live in Christ. Union leads to service, and in whole-hearted service we find communion."

We can't afford to condemn humanity. We must lift ourselves to that height of endeavor where there shall be mercy—just mercy.—*Katherine Tingley.*

YOUNG PEOPLE'S WORK

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

Love to Christ.

REV. HENRY N. JORDAN.

Prayer meeting topic for June 10, 1911.

Daily Readings.

Sunday—Because He loves me (I John iv, 18, 19).

Monday—He saved me (Rom. v, 8-11).

Tuesday—He inspires me (Gal. ii, 20; Rom. viii, 10).

Wednesday—He keeps me (Jude 24, 25).

Thursday—He guides me (John x, 4, 27-30).

Friday—He cleanses me (I John i, 7-10).

Sabbath day—Topic: Why I love Christ (I Peter i, 3-25). (Honorary members' meeting.)

HINTS FROM THE BIBLE LESSON.

The intensity of the joy of the liberated slave is beyond the power of human description or comprehension. He is beside himself with happiness; there is nothing he will not do for his emancipator who gives him new hopes of taking his place among men and enjoying the blessings of liberty. Men, apart from Christ, are slaves to a relentless and remorseless taskmaster. God, who broke their shackles of sin and made them free through his Son, wins full gratitude from them. Newness of life, larger hopes, fuller powers for service and enjoyment of life are made a reality through Jesus Christ. How it inspires our devotion to our Father and his Son (v. 3).

Our attachment to a person is increased and strengthened in proportion as the one loved has labored and sacrificed for us. Sometimes the expression of that affection is long deferred, but it will surely show itself. Jesus willingly bore suffering to gain the love of men. The cross was the supreme test of his love. Believers are humiliated when confronted with such love. They must love in return (vs. 11, 18, 19).

We become like that upon which we feed. We grow into the likeness of our ideals. Character is, in a large measure, shaped by partaking of the characteristics of great and strong personalities. We try to learn what the principles are that make

men powerful, impressive, lovable, that these qualities of their life may become the foundations of our own character. Christ is our model for character building. "Ye shall be holy; for I am holy" (v. 15).

The only proof of our devotion to Christ is the attitude of our heart toward our brethren, whether black or white, high or low, rich or poor. "And this commandment have we from him, that he who loveth God love his brother also" (v. 22).

A prayerful study of this topic and its scriptural setting will do us all good. We ought to pause and do some serious thinking often. It will help us to know and keep our spiritual bearings more easily and truly. The captain of the steamship takes frequent and careful observations to ascertain his position and to steer the ship in its true course. The ship must not be allowed to go aimlessly. We ought to know—not to guess at—but *know* why it is that we love the Christ; why we so desire him that we are responsive to his suggestions and will. Then we can tell, intelligently and effectively, why we love the Son of God.

1. He first loved us. There is no beginning nor end to his love. When we felt that he had no care for nor interest in us he was still pleading with incessant love. While men are yet in the darkness of sin, God in his loving tenderness is endeavoring to convince them of his loving desire for them.

2. Because of his power over and in our lives. "I am the vine; ye are the branches." As we are united with him in the closest bonds of relationship, so we gain strength, steadfastness and vital power from him. If one is weak in the face of temptation, he strengthens that that one may successfully resist. If the burdens of the hour are too heavy and we are falling, he longs to share the load. If hearts are heavy with sorrow and care, he comes with his tender word of comfort, and his sympathy gives peace. "I can do all things through Christ who strengtheneth me."

3. His gospel is SALVATION. The Christian delights in everything that brightens the life of the needy. He loves the poor, the outcast, the one whose language he can not understand, the ill-favored—every one. So we love Christ because he saves to the uttermost; not one sect, not one race, not

one nationality,—but every one that believeth. It is a gospel that cleanses and saves completely. Not one harmful principle remains, when his blood cleanses from sin. A person who had been critically ill was convalescing when an alarming relapse occurred. The physician had overlooked or failed to remove one slight condition. This nearly cost the life of the patient. Jesus neither overlooks nor fails to remove every contaminating influence of sin.

4. He is a *living, present* Christ. "Because he lives, I shall live also." He overcame all opposition; so can I. His presence is a death-blow to sin, but an inspiration "to fight the good fight of faith." Because of his living presence conversion of men is still the greatest work in the world. "Christ lives"; and for that reason the divine leavening force is bringing peace, hope, faith to men in distress, to the under crust.

5. Jesus gives us an enlarging capacity for love. Our love is not limited or static. As we grow in the knowledge of the divine character, our love expands. As we learn more of the redemption plan, our love deepens. In love's extension we become more and more like him till we are lost in his love.

Young people, let us learn to love intensively with all our heart, soul, mind and strength. Let us also love extensively, that is, all men. The proof that we love Christ is our love for our brothers. As the love of Jesus is the light and we are the mirrors, let us reflect the true light that "lighteth every man that cometh into the world." "By their fruits ye shall know them."

Consecration Meeting.

This ought to be the best meeting of the month, but often it is otherwise. The reason, possibly, is lack of variety. Naturally people get tired of the sameness even of a good thing. We lose appetite for meat and potatoes served always in the same way. The consecration service should never remind any one of a boarding-house bill of fare. Plan variations for this service. Stir up your Lookout Committee to look after careless ones *before* the meeting. Let this committee be able to assure the slack members of a spe-

cially good time. Put life into the meeting. The leader of such a meeting should be carefully chosen.

SUGGESTIONS.

Rev. Mr. Gelston, leader of Presbyterian young people, has made some good suggestions for the consecration meeting, some of which are given herewith:

"(a) Response by number may sometimes be planned for in place of the regular roll-call. As the members enter the room, number them and give each one a card on which his number is written. Thus the first person would receive a card or slip of paper marked 1; the second person would receive a card marked 2, and so forth. When the meeting is thrown open, let the leader ask those present to take part in the order of their numbers. He need not call on them, unless they lose count of those who have preceded them, but should allow the meeting to proceed automatically as far as possible. Songs will need to be inserted at frequent intervals.

"(b) Occasionally it is a good plan to call the roll by means of the committee chairmen. Each chairman, according to this plan, is asked to rise in turn and call the names of his committee members. Responses are expected as each name is called. At the beginning of the year, when the committees have just been appointed, this form of service may be made particularly useful if each chairman, having been previously asked, briefly outlines the work he intends to take up during his term of office, and explains some of the methods he hopes to use.

"(c) Where a society uses a card index in which to register the names of its members, it is a simple manner to vary the roll-call by shuffling the cards, thus changing the order in which the names are mentioned.

"(d) Once in a while considerable interest may be awakened by asking that all members come prepared to illustrate what they say by some incident taken from a life they have known. Nothing is more helpful than suggestions coming to us from the actual experience of others and a meeting of this character ought to prove inspiring. It might be called the Biographical Consecration Service.

"(e) A Biblical Consecration Service is

likewise beneficial. In it each member describes some incident taken from the Bible from which much inspiration has come to his own career.

"(f) In the same class with the two plans mentioned above is the Song Consecration Meeting. An incident connected with some song or a comment upon some helpful verse characterizes the testimonies in it. The remarks are usually interspersed with a good deal of singing and some solo work.

"(g) A meeting which takes up the study of some consecrated life may often prove to be the best kind of consecration service. Let each member come prepared to tell some incident connected with the life that has been chosen. Such characters as Isaiah, the apostle Paul, John G. Paton, Alexander Mackay and D. L. Moody might be selected. If the life is not well known to those who take part, it is well for the Prayer Meeting Committee to give out references a week in advance, which may help the members to prepare adequately for the meeting."

International Christian Endeavor Convention.

REV. WILLIAM L. BURDICK.

Mention has already been made in these columns of the International Christian Endeavor Convention, to be held at Atlantic City, July 6-12, next. Plans are already well perfected to make this the greatest convention in the history of the Christian Endeavor movement. The convention is to be held at a famous summer resort and at the Million-Dollar Pier, but it is confidently expected that the greatness of the convention will be in the spiritual uplift to the thousands who will attend. Those who attend will have the privilege during the week of hearing some of the best pulpit and platform speakers of the world, and that, too, on some of the most vital themes of life. The convention is now held only once in two years. This gives those in charge time to make it stronger and more helpful than before, if possible. Here is an opportunity for our young people within reach of the convention to partake of a great spiritual feast—a feast that will give new life and power to the work which the Christian Endeavor movement aims to do among us.

Monday afternoon, July 10, will be given to denominational rallies. Each denomination is to have its rally by itself, furnishing its own program. Plans for a Seventh-day Baptist rally are progressing finely. A number of our pastors and others in the eastern third of the United States have promised, Providence permitting, to attend and deliver addresses. Each one is to bring the message that is on his heart, and we are looking to a soul-stirring time.

Hotel accommodations will cost from seven to ten dollars a week. None but temperance hotels are to be patronized. Railroad fares will be one and one-half fares for the round trip.

Plan to attend and receive a great blessing. Write the writer that you are going. Look for more anon.

Alfred, N. Y.,
May 16, 1911.

A Matter of Conscience.

ROBERT WEST.

The Milton Junction Y. P. S. C. E. has given the readers of the SABBATH RECORDER several extracts from the story, "A Matter of Conscience." The corresponding secretary has received several orders for single copies, but the societies themselves have not ordered. The Milton Junction young people had this story printed for your benefit. It makes a very readable tract; for from the start it is so witty that one becomes interested in the outcome of the mental struggle that one young man passed through over the Seventh-day Sabbath. But what the young people saw in it was some excellent material for several Christian Endeavor prayer meetings. Get enough copies for your society, assign a portion to be read and studied, and enjoy one of the liveliest meetings that you could possibly have. The theme, business versus the Sabbath, is of vital interest, especially to young people. Presidents, *attention*. Bring this matter before the society next Sabbath if you have not already done so. Members, if your president does not mention it, your duty is to remind him of it. Act now, before the copies are all gone. Write to Miss Mercy E. Garthwaite. The cost of the

tracts is five cents for single copies and three cents a copy in numbers of fifty or more.

Alfred University.

Alfred celebrates its seventy-fifth anniversary, June 3-8. Commencement exercises occur Thursday morning, June 8.

The fourth alumni lecture was delivered April 29 by Professor A. R. Crandall of Milton, Wis. The subject of his lecture was "The Reign of Law."

Many students are practicing for the interclass field and track meet, which is to take place soon.

The interscholastic meet of the neighboring high schools meets at Alfred, May 22.

The Academy has played and lost two games of baseball: one on the home field with Canisteo High School, May 1; the other at Andover, May 8.

Alfred, N. Y.,
May 10, 1911.

News Notes.

GENTRY, ARK.—There are so few in our society that we have changed the name and ours now is the Christian Endeavor of Gentry, with both old and young alike active. One of our active members moved away and for some reason her name was dropped. She was with us at our last consecration meeting and noticing the omission of her name requested that it be replaced. She testified that she read her Bible and prayed every day.

ASHAWAY, R. I.—At the last meeting of the Ladies' Aid society the young ladies of the church served a roast-beef supper which was well patronized, many visitors coming from Westerly and vicinity.—A large delegation from the Christian Endeavor society attended the quarterly meeting of the local union of the Christian Endeavor societies of Westerly, April 23, where Dr. Francis E. Clark, president of the United Society, was present and delivered a stirring address on Christian Endeavor in all lands.—Several of the Junior society enjoyed a picnic in Chas. W. Clarke's grove, May 14. The time was pleasantly spent in playing ball and other games.

The Boy and His Mother.

"What a shame it would be to put that lovely puff on Elbert's bed! He wouldn't half appreciate it, and it would look so out of place in his room. Let me have it for my room, mother! Elbert need never know that Aunt Jane sent it to him."

The mother and older sister were unpacking a box of gifts that had come from loving Aunt Jane. For her twelve-year-old nephew she had inclosed a baseball mitt, a pair of skates, two or three books, and the beautiful bed-puff, on which sister Josephine had set her eyes and her heart.

There was no doubt that the dainty puff would look more in keeping with the furnishings and adornments of Josephine's pleasant front room than with the adjuncts of Elbert's chamber on the third floor. But that was not the boy's fault; it was no valid reason why his aunt's pretty gift should be taken away from him. His room was what his mother and sister had made it. It contained what they had allowed him to have out of the general stock of furnishings which the house afforded. It was "just a boy's room," a small, out-of-the-way chamber, plainly and by no means tastefully furnished with the odds and ends that were not wanted in the other rooms.

It is not unfair to say that Elbert's room was what it was because Elbert's mother was not loyal to her boy. Thousands of mothers are disloyal to their boys in the same, perhaps unthinking, way. So the pretty adornment, that ought to have been as suitable for one child's room as for another's, was taken, without hesitation and without compunction, from Elbert's parcel of gifts, and added to the surplus of pretty things that alone made Josephine seem the more fitting recipient. Never was the Scripture more literally fulfilled: "For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath."

The disloyal mother allowed the favored child to appropriate Aunt Jane's gift to her brother; and to this day Elbert does not know that the dainty bed-puff in his sister's room belongs to him.

The incident I have related is from real life. No doubt, it is one among thousands of a similar character. The partial mother, the mother who is more loyal to one child than to another, is, alas! not uncommon. And this partiality is the strangest and saddest blemish in a relationship which is generally accepted as the type of everything that is purest and holiest and most loyal

in human affection. In thousands of homes, especially where there are older sisters, the boy is the neglected member of the family. The mother's partiality to the older sisters is evident, even to an outsider. The boy lives in the perpetual shadow of an imputed inferiority. Anything is good enough for him. The disloyal mother seems to consider it no part of her duty to make home attractive for him. It is his lot to utilize the cast-offs, and be content with toleration instead of appreciation. The pretty things, and the little attentions, for which many a boy's heart hungers in silence, are all for "the girls." He is often more like a poor ward or waif in the household than a member of the inner family circle. Unless his father be on his side (and the father is apt to be too preoccupied and too much of an absentee for that), the boy has no one to appeal to, no one to sympathize with him, to hear his grievance, and plead his cause.

How can one expect the neglected and merely tolerated boy to be a lover of his home? How can one expect him to be happy in an atmosphere of fault-finding, indifference, and neglect? If he finds no welcome, no consideration, no congeniality in his home, who can blame him for seeking these things elsewhere? When a mother "goes back on a fellow," where can he find the love and sympathy that will keep him from going to the bad? If a boy's mother has so little appreciation for him or loyalty to him that she will allow another and a favored child to do him wrong, not only without her protest, but with her willing cooperation, where will the neglected boy find the stanch friendship and loving sympathy that are needed to keep him also from doing wrong to others?

Reader, are you one of the mothers who are disloyal to their boys? If so, I beseech you, put yourself in his place, and consider what it means to your child that you in dishonor prefer another, and that you show it in your daily attitude and conduct. Think of the bitterness of being held aloof from the parental heart, simply because God has made you a boy and not a girl! Think of being subordinated and snubbed and deprived and even defrauded by those you love, simply because your unpreventable sex is against you!

Take your boy's part, mother—stand up for him—be loyal to him! One day you will ask a man's loyalty from him. Do right by him now, be fair with him now, that in the distant future he may have no bitter memories of the time when what is best and sweetest in the life of the home was denied him.—James Buckham.

The Forbidden Land—Tibet.

Tibet is all mountains and valleys. There is scarcely a plain worthy of the name. The mountain passes are at a high altitude, and crossed only with great difficulty. The valleys were found to be well populated, but the cities were small, and the houses crude buildings of mud walls. The streets are narrow and dirty. Northern Tibet is peopled largely by nomad tribes, while in the south there is a more settled population.

Buddhism has probably a firmer hold on the Tibetans than on any other people in Asia. This form of religion was brought in from India many centuries ago. The Dalai Lama at Lhasa is supposed to be the reincarnation of Buddha. He is the Grand Lama, and under him are all of the many lamas, or monks, of the lamasaries. Every family gives a son to be a lama, though it be the only son of the family. The lamasary is built above the river in the fork of the two streams that join to make the Mekong. The Tibetan city is built on the first level and the lamasary is on another level above the city, so that it may be seen from all directions. This lamasary is very wealthy. The main temple is reported fabulously rich in gold and silver and gems. The one small chapel the visitor sees gives an idea of the wealth. It is the shrine of the thousand Buddhas. In this shrine in every lamasary the thousand images of Buddha are painted on the walls, or on a scroll, but here in Chamdo each separate Buddha was an image of brass, about six inches high and gold plated. The main idol was adorned with gems and gold and silver and coral, and in all, the small chapel gave an idea of richness and prosperity.

In the ordinary lamasaries often a thousand lamas may be found; while the great lamasary at Lhasa is said to contain over 5,000 of these monks.—Exchange.

CHILDREN'S PAGE

A Little Pilgrim.

[This anecdote, in rhyme, has a history, the half of which I can not tell. It was picked up by an old man in my district. He read it, and with God's blessing it did him real good. He read it to a dying woman, and through it she was led to the Saviour. It came into my hands, and I had it printed and circulated. Many letters have been sent me, telling glad tidings of its usefulness. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."—J. RENNIE.]

One summer evening, ere the sun went down,
When city men were hastening from the town,
To reach their homes, some near at hand, some far,

By snorting train, by omnibus or car,
To be beyond the reach of city's din,
A street-car stopped, a little girl got in—
A cheery looking girl, scarce four years old;
Although not shy, her manners were not bold;
But all alone! one scarce could understand.
She held a bundle in her little hand—
A tiny handkerchief with corners tied,
But which did not some bread and butter hide;
A satin scarf, so natty and so neat,
Was o'er her shoulders thrown. She took her seat,

And laid her bundle underneath her arm,
And smiling prettily, but yet so calm,
She to the porter said, "May I sit here?"
He answered instantly, "O yes, my dear."
And there she seemed inclined to make her stay,
While once again the car went on its way.
The tall conductor—over six feet high—
Now scanned the travelers with a business eye;
But in that eye was something kind and mild,
That took the notice of the little child.
A little after, and the man went round,
And soon was heard the old familiar sound
Of gathering fares and clipping tickets too—
The car was full and he had much to do.
"Your fare, my little girl," at length he said.
She looked a moment, shook her little head,
"I have no pennies; don't you know," said she,
"My fare is paid, and Jesus paid for me?"
He looked bewildered—all the people smiled:
"I didn't know; and who is Jesus, child?"
"Why, don't you know he once for sinners died—
For little children, and for men beside,
To make us good, and wash us from our sin?
Is this his railway I am traveling in?"
"Don't think it is! I want your fare, you know."
"I told you Jesus paid it long ago;

My mother told me just before she died,
That Jesus paid when he was crucified;
That at the cross his railway did begin,
Which took poor sinners from a world of sin.
My mother said his home was grand and fair;
I want to go and see my mother there—
I want to go to heaven, where Jesus lives.
Won't you go, too? My mother said he gives
A loving welcome—shall we not be late?
I want to go before he shuts the gate;
He bids little children come to him."
The poor conductor's eyes felt rather dim,
He knew not why—he fumbled at his coat,

And felt a substance rising in his throat.
The people listened to the little child,
Some were in tears—the roughest only smiled,
And some one whispered as they looked amazed:
"Out of the mouth of babes the Lord is praised."
"I am a pilgrim," said the little thing:
"I'm going to heaven. My mother used to sing
To me of Jesus and his Father's love;
Told me to meet her in his home above.
And so today when aunt went out to tea,
And looking out I could not father see,
I got my bundle—kissed my little kit,
(I am so hungry—I'd like to have a bit!)
And got my hat, and then I left my home,
A little pilgrim up to heaven to roam:
And then your carriage stopped, and I could see
You looked so kind—I saw you beckon me,
I thought you must belong to Jesus' train.
And are you just going home to heaven again?"
The poor conductor only shook his head;
Tears were in his eyes—the power of speech had fled.

Had conscience by her prattle roused his fears,
And struck upon the fountain of his tears;
And made his thoughts in sad confusion whirl?
At last he said, "Once I'd a little girl;
I loved her much; she was my little pet,
And with great fondness I remember yet
How much she loved me. But one day she died."
"She's gone to heaven," the little girl replied;
"She's gone to Jesus—Jesus paid her fare.
O dear conductor, won't you meet her there?"
The poor conductor now broke fairly down;
He could have borne the harshest look or frown,
But no one laughed; but many sitting by
Beheld the scene with sympathetic eye.
He kissed the child, for she his heart had won.
"I am so sleepy," said the little one,
"If you will let me, I'll lie here and wait
Until your carriage comes to Jesus' gate;
Be sure you wake me up, and pull my frock,
And at the gate give just one little knock,
And you'll see Jesus there!" The strong man wept.

I could but think as from the car I stepped,
How oft a little one has found the road,
The narrow pathway to that blest abode:
Through faith in Christ has read its title clear,
While learned men remain in doubt and fear.
A little child! the Lord oft uses such
The stoutest heart to break, or bend, or touch;
Then by his Spirit bids the conflict cease,
And once for ever enter into peace.
And then along the road the news we bear—
On our way to heaven—that Jesus paid our fare!

The Dog Who Could Count.

A True Story.

A few years ago Dave Pierce, who lived six miles southwest of Neosho, Missouri, owned a shepherd dog who seemed capable of counting. Shep's daily task was to care for the flock of about one hundred sheep owned by Mr. Pierce. Every morning the dog drove the sheep from the corral along a lane for half a mile to the woods, where

he kept them until about four o'clock in the afternoon, when he would round them up and start them home.

When they reached the mouth of the lane Shep would make his way through the flock, and going to the corral gate would bark and wait for some one to come and open it. Then he would take his stand just inside the gate, and as the sheep passed into the corral he made sure that they were all there.

Two Kansas men were in Mr. Pierce's neighborhood one day, buying sheep. Hearing about this dog they went to Mr. Pierce's to try the animal and to buy him, if he was able to "make good."

"It is just about the hour for Shep to bring the sheep home," said Mr. Pierce, "and the best test is the dog himself. When Shep leaves the sheep and comes to the gate for some one to open it, you catch one of the sheep near the mouth of the lane, take it down into the wood and hide it, and we will see what Shep will do. I really don't know because I have never tested him."

The sheep was caught and tied in the woods, and the gate was kept closed until the Kansas man got back. Then it was opened, Shep took his stand inside as usual, and the sheep went into the corral.

But no sooner had the last sheep passed into the enclosure than Shep gave unmistakable signs that something was wrong. He sprang into the lane, looked in every direction, ran back into the corral and looked the flock over more carefully, then out into the lane again and down towards the woods he ran as fast as his anxious feet could carry him. Finding the trail of the men he tracked them to the lost sheep.

Two hundred dollars was offered by the Kansas men for Shep, but Mr. Pierce informed them that he would almost as soon part with one of his children.—*J. A. Stockton, in Our Dumb Animals.*

The "silent midnight watches" are the soul's Horeb. "Canst thou by searching find out God?" No. That is the answer of the ages. Canst thou by spiritual out-reaching touch him? Yea, verily. That too is the answer of the ages.—*Morning Star.*

Program of the Northwestern Association.

Garwin, Iowa, June 23-26, 1911.

General Theme: Practical Christian Living Essential to Denominational Growth and Permanence.

Friday Morning.

10.00. Music and Devotions, led by Rev. A. J. C. Bond. Words of Welcome—Pastor J. T. Davis. Response—Moderator Philip L. Coon. Introductory Sermon—Rev. L. C. Randolph, D. D. Business: Appointment of Committees.

Afternoon.

2.00. Business: Reports of Delegates to other Associations. Report of Corresponding Secretary. Report of Treasurer. Report of Custodian Tract Depository. Tract Society Hour—Rev. T. L. Gardiner, Editor SABBATH RECORDER.

Evening.

7.45. Praise Service, led by E. M. Holston. Evangelistic Sermon—Rev. L. A. Wing, Delegate from Central Association.

Sabbath Morning.

10.00. Bible School, conducted by Superintendent of Garwin Sabbath School.

Morning Service:

Sermon—Rev. A. E. Main, D. D. Offering for Missionary and Tract Societies.

Afternoon.

2.30. Praise Service. Christian Endeavor Hour—Flora Zinn, Secretary.

Evening.

7.45. Praise Service, led by E. M. Holston. Sermon—Rev. G. W. Hills.

Sunday Morning.

9.30. Devotional Service. Missionary Hour—Rev. E. B. Saunders, Cor. Sec. of Missionary Board. Sermon—Rev. H. N. Jordan, Delegate from Eastern Association. Offering.

Afternoon.

2.00. Reports of Committees. Educational Hour—Dean A. E. Main. Pastors' Symposium—The Relation of the Local Church to the Community: (1) An Evangelistic Force—Rev. G. W. Burdick. (2) To Religious Education—Rev. T. J. Van Horn. (3) To Social Life—Rev. A. E. Webster.

Evening.

7.45. Praise Service, led by Rev. C. S. Sayre. Sermon—Rev. M. B. Kelly.

Monday Morning.

9.30. Devotional Service. Business. Sabbath School Board—Rev. W. D. Burdick.

Afternoon.

2.00. Men's Meeting, conducted by Prof. A. E. Whitford. Topic: How Shall We Meet the Requirements of Christian Service? Women's Meeting, conducted by Mrs. J. H. Babcock, Cor. Sec. Woman's Board. Same Topic. Paper—Phoebe S. Coon. Conference. Business of Association.

Evening.

7.45. Praise Service, led by Rev. C. S. Sayre. Sermon—Rev. G. B. Shaw.

"The royal coach of England was built 150 years ago for the coronation of George III. and weighs three tons."

"The most hopeless bondage is that of the man who has sold himself to evil."

DENOMINATIONAL NEWS

Ashaway, R. I.—The very many friends of George B. Carpenter, Esq., who has been so seriously sick for weeks, will rejoice to know that he is much better and on Sunday was able to be about the house, although yet very feeble.—*Westerly Sun.*

Alfred, N. Y.—Rev. W. L. Burdick, pastor of the First Alfred Church, extended a very cordial invitation to this church to join with them in the memorial service on the Sabbath of May 27. The invitation was heartily accepted.—*Alfred Sun.*

Alfred Station.—Pastor Cottrell has accepted the invitation to speak at Independence, Sabbath day, May 27. There will be no church service here that day.—*Alfred Sun.*

The trustees of Milton College have decided to employ hereafter a physical examiner to oversee the health and physical condition of the students and determine the kind and amount of exercise that they should have; also to employ an athletic director who shall act as coach for the teams. The gymnasium is to be opened and used only at the discretion of the athletic director. The attendance upon physical exercises is to be hereafter compulsory upon all students up to and including the Junior year in college, subject, of course, to the control of the physical examiner as to the kind and amount of exercise. Every student will hereafter pay a fee of fifty cents for the use of the gymnasium irrespective of the use he may make of the building.—*Milton Journal.*

Religion in the Home.

[The following article was sent us by a friend in the West, who clipped it from a "secular paper" and carried it in his pocket until the paper was well worn. He prized it highly, and we trust many SABBATH RECORDER readers will appreciate it.—Ed.]

Mrs. Anna Garlin Spencer, in her lecture on "Juvenile Delinquency," held that the lack of religion in the modern home was in

a large measure responsible for the prevalent waywardness among the immature.

There can be no doubt about this. It was a sad day for the moral stigma of this Nation when parents began to turn away from the family altar, to ignore the necessity of the "upper room" in every household.

We can conceive of no influence more potently formative for character, more surely conducive toward spiritual development in the child, than the presence of a living, loving God in the home.

By that presence we do not mean repressive puritanism, lip worship, the induction of children into ecclesiastical forms or anything, indeed, but the fitting revelation to the child-heart and the child-mind of the divine Fatherhood, with its ever-present, abiding love and inspiration, its demand of love and service from the children of men.

That the home, the intimate and hallowed family circle, is the foremost medium for this revelation should be self-evident. Yet all too many parents, ostensibly Christian, prefer to let their children pick up their religious ideas, even their moral views, wherever they can, rather than bother with such things in the house.

It seems sometimes as if there were a sort of fear or shame on the part of fathers and mothers to touch on those great spiritual verities which are the sustenance of real living.

Nor will it suffice to hustle children off to Sabbath school. Unless the religious teaching there inculcated is made vital in the home, the child comes to associate God with churches, Bible texts and cloud-wrapped thrones, instead of conceiving of him as an ever-present, loving Father, with whom we walk our daily ways.

No youth in whom the spiritual sense, the source of the relationship between God and man, has been quickened through the example and precept of loving, ministering parents can ever stray beyond recall. The inner voice is there never wholly to be silenced.

Fortunate, indeed, is such a one compared with those young men and women who enter on life with no prop or stay save those which earth can offer and their own starved souls contrive.

HOME NEWS

SYRACUSE, N. Y.—The Seventh-day Baptists in this city are much pleased because the Rev. Riley G. Davis has located here as pastor.

On Sabbath day, May 13, we celebrated the Lord's Supper. In connection with this service there occurred the annual roll-call of this church. Most of the eighteen members responded either in person or by message.

Our people here are now holding their Sabbath afternoon services at Snow's Hall, No. 214 South Warren Street, the hall where we formerly met being now used for business purposes.

E. S. M.

May 18, 1911.

The Life of Unspoken Prayer.

"And Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me."—John xi, 41.

These words indicate, among other great truths, that Jesus had been praying secretly before he uttered his prayer audibly. He had been silently engaged in the exercise before he made any outward sign of it. He had been praying before any of the people about him had any idea of it. The Master was walking with his friends amid the deep shadows of life, manifesting a great sympathy for them, but all the while he was engaged in secret, victorious prayer. While the thoughts in the minds of others were scattered in every direction, his thoughts were stayed upon God, in the attitude of receiving power.

Concentrating upon the single thought suggested by the text, we have here a message upon the exercise of unceasing prayer, upon prayer as an instinct, as an unspoken attitude of the soul.

There must be times and places for the outward expression of prayer—alone, at the family altar, and in larger circles—and we can hardly overemphasize the importance of such outward exercises. But all these should only be the external manifestation of a hidden, abiding attitude of the soul in habitual, instinctive turning to

God, amid the incidents of our common life.

It is a very real temptation to postpone our communication with God until our stated times of prayer, instead of turning to him in the thick of our daily trials. And by our postponements of prayer, we often rob our souls of that immediate peace which would come to us on the spot, if we confessed a wrong spirit or word on the instant of its occurrence. And by confining our prayer life to stated periods we not only narrow down the meaning of prayer, but we exclude God and the thought of God from a great deal of our ordinary experience, and we thus tend to throw prayer into a somewhat artificial relation to daily life. But when we bring prayer into the midst of affairs, then there is no division between religion and life.

How much time is wasted every day because the mind has not something definite to do between duties! How many hours every week are spent in which we think about nothing in particular, because our thought life has no real home to which to retire when free from the engagements of duty! There are margins of time, spaces for mental freedom, in the busiest lives every day, during the walk from one duty to another; waiting for a train; in the car; waiting for our friends when we are making a call.

Besides, there are some forms of work in which the mind is not entirely engaged. I am not pleading for a divided mind in our occupation. If our work calls for absolute concentration of mind, then absolute concentration is the only true attitude to the task. But there are occupations where the complaint is that the whole mind is not required, in the best performance of the work the mind is to a large extent free. And the question is whether the mind shall dwell upon what is highest or upon what is less than the highest.

And the reason why we do not think of God, why we do not practice his presence during these margins of time in the midst of the practical affairs of life, is largely because many have not thought of it; it has not occurred to them. The habit has not been cultivated, or if it has been started, the growing habit has been killed by surrender to a mood, or an atmosphere,

just as frost kills a spring flower. During the spring days even nature is calling loudly to us to resume or begin the habit of communion with God, in the margins of time when we are mentally free.

How real the spiritual life becomes when we seek the power of God for the emergency of the hour, in the midst of the noise, the excitement, the stress and strain of our practical pursuits; turning one's thoughts upward, yielding one's life as a channel of the divine will and power! Every man or woman who honestly does it knows how it steadies the mind in making decisions, how it conquers the impatience and surliness toward others, how it brings one up to the standard of being a silent help to all around.

Without knowing it, there are some men who, because of their lack of the presence and power of God in them at their work, are every day making it harder for those associated with them to be at their best. Their bearing mortgages their neighbor's day. Then there are others who, because they are secretly practicing the presence of God at their work, are unconsciously inspiring their associates to be at their best; they create an atmosphere of cheer, they dispel gloom. It is thus Christ comes "to be admired in all them that believe."—*John Douglas Adam, in the Continent.*

"God Will Take Care of You."

A gentleman walking along one of the streets of a large city was accosted by a boy who pleaded for a penny. The gentleman was at first inclined to send him away, but something in the boy's face forbade that, so he asked: "What do you want to do with a penny?"

"Buy bread, sir," was promptly answered.

"Have you had nothing to eat today?"

"Nothing, sir."

"Boy, are you telling me the truth?" asked the gentleman, looking in his face.

"Indeed I am, sir."

"Have you a father?" questioned the gentleman, now thoroughly interested in the boy.

"No, sir; father is dead."

"Where is your mother?"

"She died last night. Come with me and I will show you where mother is."

Taking the hand of the boy, the gentle-

man followed his guide down a narrow alley, and stopped before a miserable place, the boy called home. Pushing open a door he pointed to his dead mother and said, "There is my mother, sir."

"Who was with your mother when she died?" asked the gentleman, deeply moved.

"Nobody but me, sir."

"Did your mother say anything before she died?"

"Yes, sir; she said: 'God will take care of you, my son.'"

Sooner than his dying mother had dared to hope, God had honored her faith by sending to her son one whose heart was touched with tenderest pity for his condition. The gentleman was a Christian, to whom God had entrusted much of this world's goods, and the little orphan was kindly cared for by him.

God in his Word is called the Father of the fatherless. He has said that none of them that trust in him shall be desolate, and it is safe to trust in his promise.—*Kind Words.*

What Christ Wants.

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

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

MARRIAGES

JONES-PLACE.—In Alfred, N. Y., May 15, 1911, by Pastor William L. Burdick, Mr. Irving Martin Jones and Miss Leona Josephine Place, both of Alfred, N. Y.

DEATHS

PALMER.—In the town of Westerly, R. I., March 23, 1911, Abel F. Palmer, in the eighty-fourth year of his age.

Mr. Palmer was born July 8, 1828. His parents were Jarius and Abbie York Palmer. He was the youngest of a family of seven children, all of whom have now passed away. March 3, 1853, he was married to Susan A. Lanphere, who survives him. Of the two children born to them, one son died in young manhood, and one, Frank, resides in Brooklyn, N. Y.

Mr. Palmer was a quiet man, much respected for the honorable life he lived. He had been much interested in matters pertaining to the schools and the grange, and had held offices of trust in both kinds of work. He was a faithful and consistent member of the Pawcatuck Seventh-day Baptist Church of Westerly, and a loyal Sabbath-keeper. Beside the wife and son, there are five grandchildren afflicted by his death.

C. A. B.

BEE.—Mrs. Ingabe Davis Bee, daughter of George and Catherine Davis, was born February 11, 1819, at New Milton, Doddridge Co., W. Va., and died March 31, 1911, aged 92 years, 1 month and 20 days.

She was married to John D. Bee, June 23, 1835. To this union were born eight children—four boys and four girls, seven of whom are still living: Mrs. Susanna Walker, Mrs. Cordelia Goff, Joel Bee, Dr. Estee Bee, Albert Bee, Miss Saversa Bee, and Rev. Asa Bee, all of West Virginia. John D. Bee died March 12, 1868, leaving her a widow for forty-three years. She leaves beside the seven children, twenty-eight grandchildren, fifty great-grandchildren, one great-great-grandchild and a host of friends to mourn her loss.

She was converted at the age of fourteen, joined the Middle Island Church in 1832, and has lived a consistent member until called to the church triumphant.

On April 1 her remains were quietly laid to rest in the Pine Grove Cemetery at Berea after a brief service conducted by the writer in the presence of a large company of friends. Text: Ps. cxvi, 15.

S. A. FORD.

BURDICK.—Alice Eliza, daughter of Irving and Ambrosia Clarke, was born in the village of Brookfield, May 10, 1876, and died at Leonardsville, April 25, 1911.

In early life she was baptized and united with the Second Seventh-day Baptist Church of Brookfield. October 22, 1896, she was married to Lucius H. Burdick of Leonardsville, who, together with their four children, is left to mourn the loss of a devoted home-maker.

Farewell services were conducted from the home, Friday afternoon, April 28, by Pastor Severance, and the remains were laid to rest in the family lot at West Edmeston by the side of an infant daughter whose death occurred but a few days before that of the mother.

R. J. S.

BABCOCK.—L. Hurley, one of nine children born to John and Elizabeth Babcock, was born in Defiance County, Ohio, September 15, 1850, and died at his home in Gentry, Ark., May 4, 1911.

He made a profession early in life and joined the Welton Seventh-day Baptist Church while a boy of fifteen. He married Miss Rocelia Davis in 1871. Since then they have made their home in Nebraska, Iowa and Arkansas. They moved to Gentry, Ark., in 1902.

Mr. Babcock was a printer by trade. He followed that occupation previous to his coming to Arkansas and during his nine years at Gentry. He held high ideals. As to the high class of journalism he stood for, the patrons of his paper, the *Gentry Index*, and his job-printing customers can best testify. As a publisher he tried to avoid all unnecessary controversy that would not be uplifting to his readers. In manner he was quiet and genial, possessed of an untiring ambition, yet always cordial and friendly. His sterling qualities and manly way in business and society won for him a host of friends. Failing health compelled him to sell his paper last fall. He hoped to regain his health and continue the job-printing. With this in view he visited his relatives in Iowa, thinking the rest would hasten his recovery; but upon returning home in early spring he found the symptoms of dropsy still lingering, and died after a few weeks' illness.

He leaves to mourn his loss two brothers, one sister, wife, and one son, with a very large circle of friends. He was buried at Gentry, May 6, 1911.

W. D.

COLLINS.—At the home of his daughter, Mrs. Truman G. Burdick, in the town of Alfred, N. Y., May 8, 1911, Mr. Arnold W. Collins, aged 81 years, 11 months and 11 days.

Brother Collins was the second son of Stephen and Sally Collins, who were among the early settlers in Alfred. Having been born in Alfred and passed his days there, the town has suffered the loss of another life linking the present with the past and its precious memories and inheritances. On November 19, 1853, he was married to Sarah M. Saunders, who passed away October 17, 1889. To them were born eight children: Uberto J., Murry E. and Herbert E., who preceded their father to the spirit-land, and Walter A. of Battle Creek, Mich., Mrs. Marie A. Beech of East Rochester, Mrs. Truman G. Burdick of Alfred, Melvin S. of Allentown, and C. Rosco of Belfast, who remain to mourn the departure of a kind father. He was respected as an upright and industrious man, but it was in his home that

the strength and beauty of his life were best known. He was baptized and joined the First Seventh-day Baptist Church of Alfred in 1870, and remained in the fellowship of this church till called to join the church triumphant.

Farewell services, conducted by Pastor William L. Burdick, were held at the home, May 11, when a large company gathered to pay respect to a lifelong neighbor and friend, and interment took place in the Alfred Rural Cemetery.

WM. L. B.

What the Face Tells.

Sometimes in passing through a crowd we see a face which attracts us by its sweetness of expression. Perhaps it is an old face, crowned with a glory of hoary hairs; yet love, joy and peace shine out of every dot and wrinkle in it. Sometimes it is a young face, that beams with health and purity and beauty. But whether old or young, when we see that unmistakable soul-light in a face, we know that the heart behind it is pure, the life good, and that the body thus illuminated is the temple of the Holy Spirit. To keep the mind occupied with good, pure, useful, beautiful and divine thoughts precludes the possibility of thinking about, and thus being tempted by, things sinful, low or gross. It is because Paul knew this that he says so earnestly: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, think on these things." In the well-formed habit of thinking pure thoughts lies the secret of being pure in heart; and in the daily and nightly meditation in the law of the Lord, is a safeguard against many of the sins which defile the carnal heart, and debase and blacken the countenance.—*Scottish Reformer*.

A school-teacher instructed a pupil to purchase a grammar, and received, next day, this note from the child's mother:

"I do not desire for Lulu shall engage in grammar, as I prefer her to engage in useful studies and can learn her how to spoke and write properly myself. I have went through two grammars myself and I can't say they did me no good. I prefer her engage in german and drawing and vocal music on the piano."—*Everybody's Magazine*.

"Count on your pastor's abilities as his chance; count on his inabilities as your chance." If every church member would heed these words, many a pastor would be far more successful.—*Baptist Commonwealth*.

There is no action so slight or so mean but it may be done to a great purpose, and ennobled thereby; nor is any purpose so great but that slight acts may help it.—*Ruskin*.

We'd go a long ways to see an old-fashioned grandmother knitting a pair of wool socks.—*The Commoner*.

Pecan Growing in Florida.

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SABBATH SCHOOL

LESSON X.—JUNE 3, 1911.

ISRAEL'S PENITENCE AND GOD'S PARDON.

Hosea xiv, 1-9.

Golden Text.—"Thou art a God ready to pardon, gracious and merciful, slow to anger." Neh. ix, 17.

DAILY READINGS.

First-day, 2 Kings xiv, 23-29; xv, 8-16.

Second-day, 2 Kings xv, 17-31.

Third-day, Hosea x, 1-14.

Fourth-day, Hosea xi, 1-11.

Fifth-day, Hosea xi, 12-xiii, 14.

Sixth-day, Hosea xiii, 1-16.

Sabbath-day, Hosea xiv, 1-9.

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

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

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

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

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

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

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Forth from your evil past! The shame and sin—
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In Jesus cleansed and in his sureness sure,
Know that the years to come are sweet and pure.

Forth from your troubled past! How dark the days,
How dreary and perplexed your wandering ways!
Forget those fears and tears and scenes abhorred,
And enter all the joyance of your Lord.

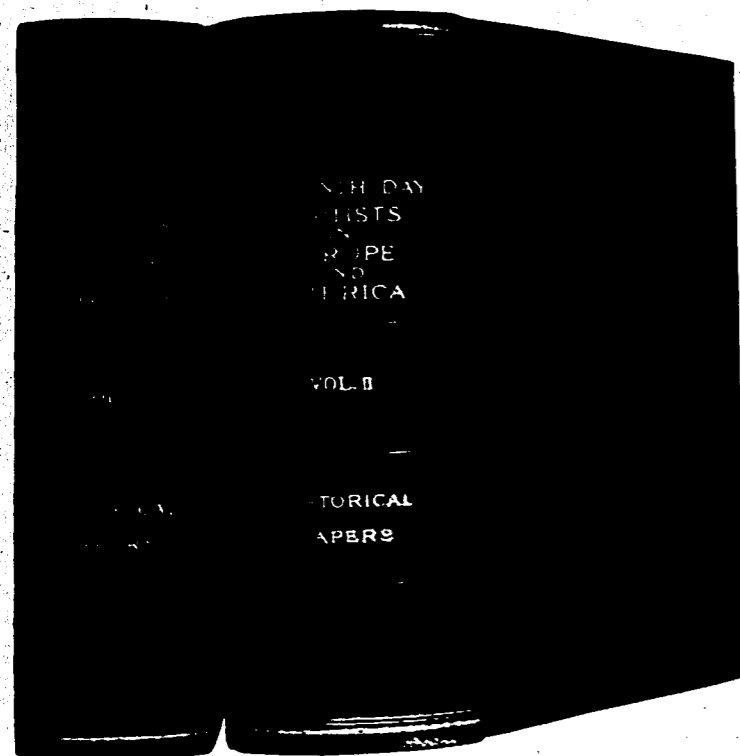
Forth from your lowly past! No comrade knew
Your inner warfare for the good and true;
But in the time to come, till time shall end,
You shall not lack a Comrade and a Friend.

Forth from your past! 'Twas given you to build
A future from it, all with blessings filled.
Enter its open gate, its liberal door,
And live its happy lord forevermore.

—Amos R. Wells.

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