

The Sabbath Recorder

FORTH FROM YOUR PAST!

Forth from your lowly past! In humble-wise
Up to the highest heaven lift your eyes.
No glories that the heroes ever knew
But God has placed them waiting there for you.

Forth from your evil past! The shame and sin—
Dare now to live as they had never been.
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.

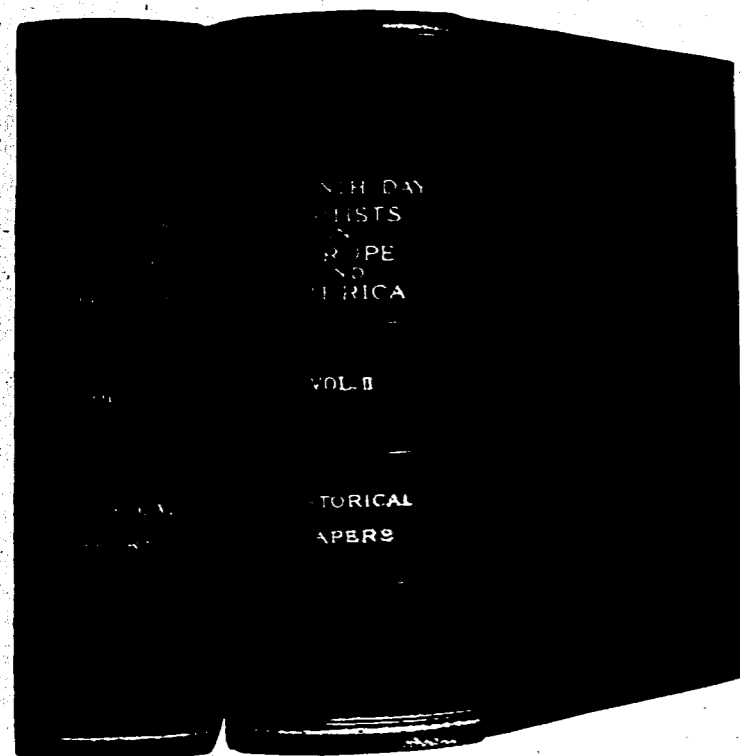
Forth from your lowly past! No comrade knew
Your inner warfare for the good and true;
But in the time to come, till time shall end,
You shall not lack a Comrade and a Friend.

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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The Sabbath Recorder

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

VOL. 70, NO. 23.

PLAINFIELD, N. J., JUNE 5, 1911.

WHOLE NO. 3457.

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

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

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EDITORIAL

Religious Liberty in Washington.

On Wednesday, May 17, an opportunity was given the opposers of religious legislation in Washington to be heard before the Congressional Committee having the pending Sunday bill in charge. Our Adventist friends made the most of this opportunity to express their reasons for opposing all religious legislation, and they report a very fair hearing. Four addresses were given against the measure, but it was quite evident that the entire committee was in favor of the Sunday law for the District of Columbia. Just what the outcome will be is not certain. The Adventists are pushing a strong aggressive campaign against all efforts to pass Sunday laws, on the ground that such legislation is a direct violation of the First Amendment to the Constitution of the United States. The following resolutions passed in their District of Columbia Conference give the main points which they urge against the bill:

Whereas, A bill has been introduced into the Senate (S. 237) entitled "A Bill for the Proper Observance of Sunday as a Day of Rest in the District of Columbia," and,

Whereas, Both the title of the bill, and the exemption in the first section of the bill, declaring "that persons who are members of a religious society who observe as a sabbath any other day in the week than Sunday shall not be liable to the penalties prescribed in this act if they observe as a sabbath one day in each seven, as herein provided," reveal the religious character and intent of the proposed legislation; and,

Whereas, Said proposed legislation is contrary to the letter and spirit of the Constitution of the United States, which provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;" therefore,

Resolved, That we, the District of Columbia Conference of Seventh-day Adventists, respectfully but urgently protest against the passage of the said bill or any similar measure, for the reason that Congress by such act would be taking a partizan stand upon a religious controversy between Christian churches on the subject of Sabbath observance, and otherwise interfere with inalienable rights, for the preservation of which our Nation has stood since its founding.

Notes From Eastern Association.

On the morning of May 25, after a quiet, restful night on the Hudson River boat, about a dozen delegates to the Eastern Association went by train through Hoosick Falls and old Petersburg to Berlin, where the annual session of the association was to be held. Friends met us at the station and escorted us to the church just in time for the opening session. All along the way, after leaving Hoosick Falls, the editor was busy thinking of other days, of which for many years he had heard the older people throughout the denomination talk as they recalled their early experiences in Petersburg and Berlin. I could not help looking as long as I could at the old Petersburg church-house, standing in its beautiful position among the hills, now owned by the Baptists, but once the church home of Seventh-day Baptists. On the hillside near by is a small neglected burying-ground where, I presume, rest the ashes of some loyal workers who, over a hundred years ago, established our cause in this section. Their children have carried their names across the continent and helped to plant our standard in many a church. We must not forget that a church which has given up its own life to bring into existence other churches is, after all, very much alive. We sometimes speak of such a church as dead, but it is so only in the sense that a planted seed is dead, after it has given a good harvest by sacrificing itself.

When the delegates assembled in the Berlin church, it was found that the President, Brother C. C. Chipman, could not attend owing to ill health, and Arthur Spicer was chosen president for the session. Rev. Henry N. Jordan was chosen secretary pro tem. until the regular secretary could arrive. There were just twenty-seven persons present during the first session. The opening address by Rev. Edwin Shaw was excellent. We give it to you on another page.

Pastor Jesse Hutchins welcomed the visitors to Berlin. His reminiscences of his association with the older delegates, and of his college days with the younger ones present, and in quartet work, were much enjoyed. His reference to the need of help for isolated persons and isolated churches showed something of the conditions here. He said, "We have both in Berlin," and everybody felt that just such places as this have greatest need of the help the associations bring. He welcomed us to the beautiful scenery surrounding this historic spot, and hoped we might come not merely into close touch with the beautiful in nature here, but also into harmony with the master spirits who wrought so well here a hundred years ago, and who have gone to their reward. He expressed the wish that the coming of the delegates might bring new life to the workers of today, and leave the dear old mother of churches here much stronger to carry its work and its burdens.

The various associations were represented by Rev. Charles Sayre of the Northwestern, Rev. Geo. W. Hills of the Southeastern, and Rev. Alonzo Crofoot of the Western and Central. The boards of the denomination were represented by Rev. E. B. Saunders, Rev. Walter L. Greene and Rev. Theo. L. Gardiner. Encouraging reports were given. The Northwestern Association reported a net gain of 125 members, the largest gain of any of the associations.

The corresponding secretary's report showed a membership of 1,968 in the association, and that \$20,925.30 had been raised during the year for Christian work. The statistics show a net loss of 18 in the membership during the year. Several

changes in pastorates have occurred: W. L. Burdick of First Hopkinton has gone to Alfred, Rev. H. C. Van Horn of Brookfield taking his place. Rev. Erlo Sutton has left Rockville, R. I., for Andover, N. Y., and Rev. Alonzo Crofoot of Independence, N. Y., is to take his place. Rev. J. L. Skaggs of Nile, N. Y., has come into the association as pastor at Shiloh, N. J. Rev. Horace Stillman, missionary pastor for many years at Niantic and Westerly, has laid down his work on earth and gone to his everlasting rest.

The afternoon meeting on Thursday was opened by a spirited praise service led by Rev. George W. Hills, delegate from the Southeastern Association. The audience had increased somewhat since the morning meeting, and a deep spiritual tone had apparently come to abide. Every one who joined in this song service seemed tender and ready to be used for the Master.

The missionary hour, led by Secretary Saunders, was the main feature of the afternoon session. After telling some of the needs of the hour, and showing what one can do if he will let God reign in his heart, the leader called upon Brother Sayre to read a paper on the "Work and Problems of the Missionary Board," prepared by John H. Austin of Westerly, R. I. This paper laid the work and problems of the board before the people in a clear, strong light and appealed to all present in a remarkable manner. This was followed by a general conference on the work of missions as undertaken by both Missionary and Tract boards.

While Secretary Saunders was pastor at Shiloh, he became acquainted with a man engaged in work for homeless children, to whom he one day said: "You ought to be a Sabbath-keeper." The man frankly replied: "I never ride through this place on the Seventh-day without feeling that I ought to get off my wheel, take off my hat to this people and go to church. I can't help feeling that I ought to keep holy the seventh day of the week."

This is not the only man who has felt this way. What an uplift of soul would come to such a man, if he would yield the

point, give up to the convictions of his heart and embrace the neglected truth, so long pleading for acceptance. I never knew any one to embrace the Sabbath without getting a blessing he never knew before. They all get a new experience by accepting truth, no matter how much they may have enjoyed the Christian life before.

There can be no defeat if God sits on the throne of our hearts and becomes our guide. God can use us wonderfully in his work if he can have the ruling-place in our hearts, but without this there is nothing but absolute defeat.

The Berlin church still has the old broad galleries on the two sides of the audience room, and one of these was used as a dining-hall in which dinners and suppers were given to the friends during the meeting. The old belfry in the front of the church over the entry was used as a kitchen, making a very convenient working-place for all who carried the burdens of entertainment.

The evening session of the first day at Berlin was opened by Rev. E. D. Van Horn as leader of the song service. The Berlin choir filled the platform and gave helpful service during the meeting. The sermon was by Rev. A. G. Crofoot, delegate from the Western Association. Text, Jas. iv, 14: "What is your life?" Life here and now is of vast importance, but it should be lived in view of eternity. What value do you put upon your life? The sermon was a vivid description of this swiftly passing life, as portrayed in various symbols in the Bible, and a strong appeal to make it a blessing to our fellow men.

The male quartet, composed of Brethren Jordan, Hutchins, Van Horn and Sayre, added much to the interest of the evening meeting. We were impressed, as we saw the boys stand together and take the chord of harmony for a song, with the strong ties that bind the hearts of these young men together in their Master's work, by their services of song. Most of them were yokefellows in school for years, and now they are one in the work for Christ.

Their first song here, "Jesus knows it all," was in itself like a message from the Lord. "Jesus knows the bitter, weary way," "He knows how the fight has been," and "He knows when faint and worn we sink in pain," are truths full of comfort, truths that should be often repeated lest we forget.

I am sure the first day's meeting at Berlin has been one of inspiration, and of comfort to this people.

THE SECOND DAY AT BERLIN.

Morning dawned bright and beautiful for the second day of the association. The magnificent mountain scenery in which Berlin is set is at its best in May, and this year it seems to have outdone itself. There were many expressions of satisfaction with the ideal weather, and the uplifting influences of the surroundings, all of which contributed to make the meetings a success.

The first hour was given to reports of delegates to sister associations and business matters.

A letter was read from Rev. H. C. Van Horn, pastor of the First Hopkinton Church, who had an appointment on the association program, expressing his regret and disappointment at not being able to attend the session and perform the part assigned him. In response to this letter the association expressed its sense of loss, owing to his inability to attend, and extended sympathy for Mr. Van Horn in his disappointment.

Rev. Edgar D. Van Horn's paper on "Problems and Work of the Young People's Board," showed a careful study of conditions in the denomination regarding the decline in Christian Endeavor work, and the outlook for Seventh-day Baptist young people, which it would be well for all to study carefully. It was a clear, strong and convincing statement of facts and conditions, and a heartfelt appeal to the young people; but it was delivered to empty seats, with scarcely a half-dozen young people present to hear it. Would that every congregation among our people could have heard Brother Van Horn's address. It would certainly have opened the eyes of many.

The only way it can now become helpful to our cause is for the pastors and the SABBATH RECORDER to carry it to the congregations and the homes throughout the denomination. The SABBATH RECORDER hopes to do its part in this matter, and we trust that all our readers will carefully peruse the statements, and lay to heart the appeal made by Brother Van Horn, when his paper appears.

The "Problems and Work of the Education Society" were set forth by Rev. Walter L. Greene. He gave in an informal way a statement of the needs and prospects of our schools, and the blessings they should bring to our people. The program for a ten days' summer school at the Seminary in Alfred was circulated, and a pamphlet published by Dean Main on "Biblical Doctrines and Ethics of the Book of Job" was offered to any who desired to receive one. The summer school announcement will be found elsewhere in the SABBATH RECORDER.

The devotional services at the close of each session proved to be real pentecostal seasons, in which the people drew near to God and held sweet communion with him. It is good in all such meetings to turn to the Father for help and strength to carry out the plans and to push the work about which God's people have talked.

The woman's hour was the first in the order for Sixth-day afternoon. After a song service led by Mrs. George Davis, Mrs. A. G. Crofoot conducted the devotional exercises. The report of the associational secretary, Mrs. Anna Randolph, was read by Pastor Edwin Shaw, the secretary being unable to attend. The paper contained reports from the societies in the association who had promised to aid Mrs. Booth in her work in Africa. In due time the other papers read will appear in Woman's Work of this paper.

The first mission of Seventh-day Baptists was declared, in one of the papers, to be the evangelization of the world. Next to this lies the imperative duty to hold up the Sabbath truth to a world in error. These two lines of work have been regarded as belonging, one to the Missionary Board and the other to the Tract Board.

The truth is, they are both legitimate work for either board alone. This truth is being recognized and acted upon by the boards through their Joint Committee. For some time the two boards have shared in Missionary and Sabbath Reform work in various ways.

In one paper in the woman's hour the societies were reminded that they stood pledged to give as much to the Tract Society as they do to the Missionary Society, but that the records show only about half as much given to the former this year.

The various papers read at this hour were all too good to be buried out of sight after being read once to so small an audience, and we trust that our leaders throughout the denomination will do what they can to give them to their congregations when they appear in the SABBATH RECORDER.

The most interesting and attractive description of our Italian Mission in New York we have ever heard was read in the woman's hour by Mrs. E. D. Van Horn. Really, we can hardly wait for this paper to get around to the Woman's Work department for our readers. You will certainly enjoy it. No one can read such an account of this work without being stirred to the heart's depths.

Another paper you will enjoy is the one by Mrs. Henry Maxson, on their visit to the famous school of Booker T. Washington at Tuskegee, Ala. Our Ebenezer Ammoo is a student there. This paper too belongs to the program of the woman's hour. I do not remember a more helpful and interesting hour in any association for years. Would that both the letter and spirit of the session could reach every Seventh-day Baptist home.

The woman's quartet closed their session with a song which showed that the male quartet has a formidable rival in the work of evangelical singing. May these singers all do valiant service for the Master's cause.

The theme, "Problems and Work of the Sabbath School Board," was presented in a paper prepared by Esle F. Randolph, and read by Pastor Edgar D. Van Horn. The

paper gave a brief historical sketch of the progress of the work of the board and appealed for needed help for future work. One great problem is, how to secure funds to go forward with the good work; another is, how to secure the trained, consecrated, loyal teachers needed for the best work in our schools.

The importance of proper Sabbath-school work can not be overestimated. This is especially true in the case of a small people, with the responsibility resting upon them of upholding the neglected Sabbath truth, as well as to inculcate all evangelical doctrines of the Bible.

Religious education is one of the most important problems that must be settled right. Upon it depends much of our future success.

SABBATH AT BERLIN.

The sermon on Sabbath eve by Pastor Geo. W. Hills was a searching one from the text, "Every man stood in his place round about the camp." There is a place for every one and God expects him to fill it. Seventh-day Baptists certainly have a place in God's plan which they should fill better than they do.

The world knows our faith by the way we live rather than by what we say, and we are constantly telling the world just how much faith we have.

God needs men, women, boys and girls he can depend upon, who can not be moved out of their places, and who will be true. He is waiting to bless the world through us as certainly as he did through Abraham when he called him to be his child.

Sabbath morning the editor preached from Ps. 1v, 22: "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved."

The afternoon sermon by Rev. J. L. Skaggs, from Phil. i, 9-11, emphasized the points contained in that passage, namely: Love abounding more and more; knowledge in all good judgment; to approve things excellent; to be sincere without offense, and filled with the fruits of righteousness.

The sermon by Pastor Sayre from the words of Paul to Timothy, "Preach the

word," was a strong plea for the spiritual life and power that characterized the early disciples. The Holy Spirit was to abide forever, and God's people are living below their privilege when they fail to open their hearts to receive the power from on high. Hearts that are full of the world, that do not turn out all the sins and all the idols, can not be filled with the Spirit. We need more of the faith and consecration which made the early Christians strong.

Shall the Eastern Association be Discontinued?

This is a serious question which the state of affairs in the recent session brought squarely before us; and it was voted to put it up to the churches to say whether to kill or to revive it. If its life is dependent upon the attendance, certainly it is already next to being dead. It is evident that people have lost interest in the association; and if it is to survive, the churches must arouse and do something to save it. Three years ago at Shiloh there were only two or three delegates from the churches outside of New Jersey, and two years ago at Plainfield only two delegates appeared from the New England churches, and again this year there were too many churches not represented. The want of interest is so apparent that the question as to what shall be done with the association took shape in a set of resolutions to be sent to the churches, with two or three questions for them to decide upon.

The preamble speaks (1) of the persistent diminishing attendance, until, this year, besides the officers, the pastors and the delegates of the boards, only three delegates, two visitors and two children were present from outside the Berlin Church; (2) of the lack of interest in the organized work; (3) of the possibility that the money used for the associations might be used to better advantage; and (4) of the fact that the question involves the interests of every member of every church. Then follows the resolution, which places three propositions before the churches, with special request that each church shall give them careful attention and take early action, in order that the Executive Commit-

tee may know what course to pursue for the coming year.

The propositions, in substance, are: (1) To dissolve and abandon the association; (2) To continue it in its present form, with special efforts to increase the attendance and the interest; or (3) To make the trial, for 1912, of holding, in place of the annual session, three or four gospel meetings, of two or three days each, in some of the weaker and more isolated churches, these meetings to be under the auspices of the Executive Committee of the association, and to be attended by two or three pastors of the other churches. In case the last plan is adopted, it is proposed that the delegates shall go to the other associations as usual, and that one series of the meetings proposed for that year shall be held at a time convenient for delegates from sister associations to attend.

These propositions are given, for the churches to say which one they approve. Look for the resolutions in full when they shall appear in the printed minutes. Let all the churches prayerfully consider the question and report to the corresponding secretary as requested in the minutes. To neglect the matter will be to kill the association, and to leave it with nothing to take its place.

Sabbath Vesper Service at Berlin.

One of the most enjoyable services of the Eastern Association was a vesper service conducted by Rev. Edwin Shaw, as the closing exercise of the meeting on Sabbath afternoon. There was a quiet restfulness about it, and a beautiful spiritual tone just suited to the occasion. It was most appropriate after the two strenuous days of work by both the guests and the people who entertained them.

We call it a Sabbath vesper service, not simply because it occurred on the Sabbath, but because thoughts about God's holy day were made prominent in the program. After a restful organ voluntary, Brother Shaw read from the Bible:

Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but 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 man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger 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.—Ex. xx, 8-11.

The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath.—Mark ii, 27, 28.

The male quartet then sang:

"Saviour, the day is declining,
O for a moment with thee;
Come in the hush of the twilight,
Whisper a message to me.

Chorus—

"Whisper, whisper, softly whisper
Thy love to my heart;
Whisper, whisper, whisper
Thy love to my heart.

"All the day long I have labored,
Now would I tarry with thee;
Come, for I need thy refreshing,
Whisper a message to me.

"Soft as the zephyr that murmured,
Tenderly over the sea;
Come at this hour of devotion,
Whisper a message to me.

"Under thy banner of mercy,
Guarded and safe would I be;
Jesus, my blessed Redeemer,
Whisper a message to me."

As the sweet strains of this song died away, and a deep silence fell upon the audience, the leader stepped forward and offered the following prayer of thanks for the Sabbath:

We thank thee, our Father, for the Sabbath day, which brings rest to our bodies, refreshment to our minds, and quietness to our souls. Help us, O Lord, to make more of the Sabbath than we do, to keep it better, to remember that it is a sign between thee and us, that it is thou that doth bless us.

Like the rainbow set in the clouds, an assurance of thy protecting care, so may the Sabbath among the days stand as the symbol of the divine among the human, and may it remind us constantly that amid all the toil of this material world, there is a power higher and better; that amid all the confusion and trouble of humanity, there is a peace, a steady quietness, a rest that is sure and abideth forever.

And grant, O Lord, that more and more as we come to appreciate what the Sabbath means to our spiritual lives, we may call it a delight, holy, honorable; we may gladly and joyfully welcome its return to us week by week. And may the blessed, purifying influences of the day project themselves far into the week of labor that is before us, and may the thoughts of each approaching Sabbath have their hallowing, sanctifying effect upon our words and our work.

So may we see that the Sabbath is divine time; like Jesus among men, so is the Sabbath among the days. As Jesus was the divine man, the Son of God, so is the Sabbath the divine day, the temporal sign of the eternal God.

And now, O Lord, we commit ourselves and all our interests to thy loving, watchful care, and may thy peace, grace, mercy, and truth, the life-giving, abiding presence of the Lord Jesus Christ, be with us all our days. Amen.

Without announcement Pastor Hutchins arose and sang, "At Eventide":

"When the shadows gather
Down the gleaming west,
And the sounds of nature
Sink to silent rest,

"Then may hearts o'erburdened
Drop their load of care,
While the soul is lifted
On the wings of prayer.

"What the day has brought us,
Whether weal or woe,
Must be God's evangel,
All his love to show.

"Then, if faint and weary,
Sing and hope and pray;
Trust the hand that guides us
All along the way.

"As the days are passing
Let the heart be strong;
Then shall notes of triumph
Swell each vesper song.

"Meet with trust and courage
Every earthly night,
Till eternal morning
Dawns upon our sight.

"After toil and conflict
Night brings sweet release;
God's own benediction
Falls with rest and peace."

The song was beautiful and touched our hearts. Then followed the reading of this poem-prayer, "Let us Pray":

"Jesus, we love to meet
On this thy holy day.
We worship 'round thy seat
On this thy holy day.
Thou tender, heavenly friend,
To thee our prayers ascend;
O'er our glad spirits bend
On this thy holy day.

"We dare not trifle now
On this thy holy day.
In reverent love we bow
On this thy holy day.
Check every wandering thought
And let us all be taught
To serve thee as we ought
On this thy holy day.

"We listen to thy word
On this thy holy day.
Bless all that we have heard
On this thy holy day.
Go with us when we part
And to each earnest heart
Thy saving grace impart
On this thy holy day."

A low fervent "Amen" was heard as the last words of this petition were spoken, and the soft tones of the organ began the prelude for the anthem which followed. At the close of this song the leader read Isa. lviii, 13, 14:

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

Without announcement the male quartet stepped forward and sang, "Secret Prayer":

"Go when the morning shineth,
Go when the noon is bright,
Go when the day declineth,
Go in the hush of night;
Go with an humble feeling,
Put earthly thoughts away,
And to thy Master kneeling
Do thou in secret pray.

"Think then of all who love thee,
All who are loved by thee;
Pray, too, for those who hate thee,
If any such there be.
Then for thyself in meekness
Humbly a blessing claim,
Blending with each petition
Thy great Redeemer's name.

"Or if 'tis e'er denied thee
In solitude to pray,
Should holy thoughts come o'er thee
When friends are 'round thy way,
E'en then the silent breathings
Thy spirit lifts above
Will reach His throne of glory
Where dwells eternal love."

Just before the closing organ selection, the leader said:

And now as we listen to the organ, the melody of music, let us all bow our heads, and open our hearts, and let God speak to us, each one of us, by this sacred harmony of sound. God can do it if we will but let him. In this music let us hear the voice of God calling, gently, quietly, patiently, lovingly calling us to come close to him and to receive his blessing, each in our own way. Let us all bow our heads while Miss Greene plays the organ.

This proved to be a most impressive closing for a remarkable vesper service, which will not soon be forgotten by those who were there.

EDITORIAL NEWS NOTES

Honoring the Brave of Both Sides.

It is Memorial day. As I take up my pen to write news notes for the SABBATH RECORDER, my attention is fixed upon these remarkable headlines in a great New York daily paper: "Nation, Marking Confederate Graves, Slays Last Sectional Feeling." Who could fail of being touched by such an announcement? My thoughts go out over this great land, to the hundreds of cemeteries wherein the aged veterans of the Grand Army will lay tributes of flowers upon the graves of their dead comrades. They will not forget the 154,000 unknown dead whose bones have been gathered into national cemeteries by the government, and they will visit, one by one, the tens of thousands of single graves marked by the simple stone furnished by the Nation.

With these Memorial-day scenes we have long been familiar, so far as the Northern soldiers are concerned. But the one thing in this morning paper that attracts attention is the statement regarding the recent efforts of the United States Government to locate and mark the graves of Confederate soldiers who died in the prisons and hospitals of the North. Two years ago the government appropriated \$200,000 for this special purpose, and all graves of Southern soldiers in the North are to be marked by suitable marble headstones before January 1, 1912. These stones are to be as nice as those marking Union soldiers' graves, and the sections in cemeteries where rest the ashes of those who wore the gray are to be as nicely kept as the places where sleep the boys in blue.

At Camp Douglas in Chicago one monument bears the names of 4,275 Confederates, and at Point Lockout 3,300 have been marked in the same way. Such monuments are for the men who are known to have gone into the common trench, whose bodies could never be singled out and identified.

Every item of news showing that the animosities of the Civil War are fading away should be hailed with joy.

An Event That Stirred the Nation.

On Sabbath day, May 27, the Troy Times published the account of the funeral in Albany, N. Y., fifty years before, of Col. E. E. Ellsworth, who was shot in Alexandria, Va., in 1861, while taking a rebel flag from the roof of a hotel. Those who remember how the Nation was stirred over the shooting of this brave man, must have found the Troy Times article exceedingly interesting. It told of the arrival in Albany of the body, its lying in state at the Capitol, the imposing procession of military and civic organizations, the funeral with the avenger of Ellsworth seated on the hearse carrying the Confederate flag the hero tore down, and all the particulars of that eventful day. Those who read our newspapers this summer are finding each week most interesting accounts of the stirring events of fifty years ago. Thank God for the guiding hand that led through the war and that has been leading for fifty years to higher ground in national affairs, to a stronger Union, and a higher conception of brotherhood.

Peace at Last.

The people of Mexico seem to hail with joy the turn in affairs that has restored quiet to their country. The manly, patriotic course of President Diaz in giving way to the demands for a new government has won him a host of friends. He sailed from his native land on the last day of May, and his absence will be for an indefinite time. His train was attacked by some seven hundred insurrectionists as he was going to the seaport from the city of Mexico. His body-guard of three hundred faithful soldiers quickly took up the defense of their old leader, and General Diaz himself took an active hand in defending the company and in directing his troops. After a sharp fight the rebels were defeated with a loss of thirty left dead on the field. The federal loss was three wounded, one of whom may die. Diaz goes to Europe by the Hamburg line from Vera Cruz, Mexico.

A plot to murder Madero was exposed in good time, and the people are rallying around the leaders of the provisional government in a way that gives assurance of peace.

Taft Stands Firm.

It is more and more evident that President Taft means to remain in Washington all summer, if need be, in order to do all a president can to secure a confirmation of his reciprocity agreement with Canada. He feels that the national honor is at stake and that nothing short of a passage of the measure unamended by Congress can be accepted.

There is much bitter feeling in the Senate. The House is strongly in favor of the bill, and that body will probably place before the Senate the ultimatum of passing it or remaining in Washington all summer. Neither house of Congress can adjourn for more than three days without the consent of the other house, and it looks now as if the House of Representatives would insist upon holding on until the Senate votes upon the reciprocity bill.

Our government is gratified to learn that the attitude of the Russian Government toward American Jews who go to Russia is rapidly changing for the better. This is true only with reference to American citizens going to Russian territory on matters of business for firms in the United States.

In the case of Joseph M. Huston, one of the convicted grafters in Harrisburg, Pa., the Supreme Court of the State affirmed the decision of the lower court. Huston must now serve his sentence of not less than six months, nor more than two years, in prison, for conspiracy to defraud the State.

The American Tobacco Trust has now been found guilty of combination to restrain trade, and the Supreme Court orders it dissolved. This trust has been organized twenty-one years. The first step in the suit was taken in 1907.

The great New York Public Library, the corner-stone of which was laid nine years ago, was opened to the public last week. It stands on the corner of Fifth Avenue and Forty-second Street, and is a merging of the Astor Library and the Lenox Library. The total endowment of the three foundations is \$3,446,500 and the new institution starts with 373,000 books on the shelves. The building has already cost \$10,000,000 and it will take \$2,000,000 to

complete it. The land upon which it stands is valued at \$20,000,000. It is the largest single building in the world devoted to library purposes, and has 29,000 square feet more floor space than the Congressional Library at Washington.

As to architecture it is a blending of the Italian and the Renaissance and is said to combine the qualities of beauty and utility to a remarkable degree. There is a reading-room for the blind, a room with small chairs and tables for children, and eight private rooms for the use of scholars. The main reading-room is 295 feet long, 77 feet wide and 50 feet high. The ceiling of this great room is painted to represent the sky with clouds drifting across it.

The Duveen Brothers, art importers, whom the government has been prosecuting for defrauding it of customs duties have been fined some \$1,800,000 in all. For years goods had been shipped under false valuations.

After a contest in Greater New York over the matter of teachers' salaries, which has lasted for years, the women teachers have at last gained their point, and are to have the same pay for the same grade of work as the men have. The final vote in the board stood twenty-five to eighteen.

President Taft's paper giving his reasons for not pardoning Charles W. Morse and John R. Walsh has called forth high commendation from many leading journals. His reasons for refusing to interfere are well approved by all right thinking people. Probably no executive ever had stronger pressure brought to bear to induce him to exercise clemency, and the President has shown that while his sympathies were touched, and while he appreciated certain ameliorating circumstances in the cases of both men, still he could be true to the public and exercise the pardoning power with discretion. His example against yielding to a current spirit of sentimentality that would tend to undermine justice, will help put a check to such sentiments and impress the public mind with the fact that the highest executive power in America treats rich criminals the same as it does poor ones.

SABBATH REFORM

Debate at Santa Ana, Cal.

REV. L. A. PLATTS, D. D.

There has just come to a close a three weeks' debate at Santa Ana between one Ernest C. Love, a preacher and leader in the denomination of Christians known as the Church of Christ, and Elder Alonzo T. Jones of Battle Creek, Mich., and until quite recently an accredited preacher and teacher in the Seventh-day Adventist Church. We were involved in the matter in a way which seems to require some explanation, and our own teachings concerning the law of God and the keeping of the Sabbath make the discussion a matter of special interest to us.

The Seventh-day Adventists are quite numerous in this part of California and, as everywhere, they are zealously propagating their views. Sometime last autumn they held a long series of tent meetings in Santa Ana, during the course of which many challenges were offered to any one who might wish to do so, to show the falsity of their teaching. Finally this took the form of a printed leaflet which was profusely scattered throughout the city. This is the language of the leaflet, displayed after the manner of a handbill: "A Challenge to the People of Santa Ana:—

1. The Bible teaches that you must keep the Seventh-day Sabbath, which is Saturday.
2. Sunday-keeping came from the papacy, and is the mark of the beast (Rev. xiv, 9-11). God holds you responsible to understand this question."

Mr. Love accepted this challenge and announced himself as ready to take up the public discussion. The leaders of the Adventist work, after some consultation, for reasons which seemed sufficient to themselves, decided that they would not enter into the discussion, and so announced their decision. However good these reasons may have been, the decision not to defend their own challenge gave Mr. Love the opportunity to claim a victory without a battle, which he did in print with startling headlines, proclaiming the Adventist "back-down," etc. He then invited the public to

a series of lectures which he was about to give "against the Seventh-day Adventists' doctrine." This brought the Sabbath doctrine into great discredit throughout the city. At this time I was in Santa Ana and met Mr. Love, who immediately challenged me to debate with him. I felt obliged to refuse for two good reasons, which I gave him: first, my voice would not carry me through a prolonged campaign of that sort; and second, the subjects, as he had outlined them, were essentially against the Adventists with whom I was having no controversy and with whom I was not willing to be brought into conflict in any such way. The controversy was between him and them, and I was not willing to be mixed up with it. Upon this he added to his announcement to the Santa Ana people that the Seventh-day Baptists also had backed down and were afraid to meet him. Brother T. A. Gill, who was then in Los Angeles, attended one of Mr. Love's lectures in Santa Ana, and announced in the open meeting that, while he was not a preacher, he was a Sabbath-keeper, and if Mr. Love would confine himself to the Sabbath question he would meet him on it. While this matter was in its preliminary stages, Brother A. T. Jones came into our Sabbath service in Los Angeles and preached for us. After the service this whole situation was put before him, and he readily consented to take Brother Gill's place in the proposed discussion. After consultation with Mr. Love, it was agreed that the following list of subjects should be discussed, beginning on the first of May, 1911:

1. The kingdom in Dan. ii, 44 was established on the first Pentecost after Christ's resurrection (Ernest C. Love affirming).

2. The Ten Commandments spoken by God at Mount Sinai and written on tables of stone are the supreme law of God, and as such are of perpetual obligation on all men (Alonzo T. Jones affirming).

3. The Scriptures teach that the first day of the week is the day of Christian assembly (Love affirming).

4. The Scriptures teach that the seventh day of the week, as the Sabbath of the Lord designated in the fourth commandment was instituted at Creation, and is of per-

petual obligation on all mankind as the only true day of assembly, or of worship, or of rest for Christians (Jones affirming).

5. The first day of the week, commonly called Sunday, as the day of assembly, or of worship, or of rest, or of refraining from labor, *for anybody*, is an institution of the "mystery of iniquity," the "man of sin," the papacy, and is the mark of the beast designated and denounced in Revelation, chapters xiii and xiv (Jones affirming).

6. The Scriptures teach that there is a spirit or soul in man which is immortal (Love affirming).

This list of topics will show the general scope of the discussion. While there are some things involved in it not Seventh-day Baptist in character, there is so much that is vital to us, that we have had the deepest interest in it, and have felt ourselves, for the sake of the law of God, and the honor of his holy Sabbath, called upon to give it our earnest, prayerful and personal and financial support. It should be added here that Brother George W. Patison, a business man of Santa Ana, a devoted Sabbath-keeper of the Church of God connection, has stood through all this period a loyal supporter of the Sabbath truth, and of those who have appeared as its defenders. Brother Jones has also been accompanied and supported by Brother A. F. Ballinger of West Riverside, who, for some honest differences of opinion with the Adventists, has been discredited by them. Brother Gill has also been a most efficient helper by the distribution of our tracts at the door of the hall and on the streets and in other ways.

Whatever else the debate may have accomplished for the cause which we all love, and I believe good fruit will yet be seen from it in other ways, it has brought together in the sweet fellowship of prayer and united labor able men who have been reared as defenders of God's truth in the Seventh-day Adventist connection, representatives of the Church of God, and Seventh-day Baptists. May we not look upon this as, at least, one step toward the realization of the hope long cherished by such men as President Allen, Doctor Lewis and others of our brethren, that the time would come when all defenders of God's law and lovers of his Sabbath would stand together

against the hosts of opposers of his precious truth. I can not close this brief sketch without bearing witness to the masterful way in which Brother Jones handled his own propositions, and the spirit of genuinely Christian courtesy, love and forbearance with which he handled his opponent. Truly, the Spirit of God was with him, giving manifest favor with God and men. In the hands of such a man the truth must surely be vindicated.

Why Do They Do It?

REV. O. D. SHERMAN.

Every Confederate general knew that he was fighting for a hopeless cause; that it was against the moral sense of the world, the righteousness of God's judgments; that even a present victory would mean ruin for them and their cause: and yet they somehow persuaded themselves that there was no other way.

Till within a few years orthodox ministers taught as a leading doctrine that God was a God of justice and not of mercy; that only the "called", the "predestinated" could be saved; that the good deeds of the "unregenerate" were an abomination unto him. Right here is a case in point. Our theological class was in session, one cold, freezing Allegany March morning. One of the class, a most beloved brother and minister, advocated the view that however pure the motive, however generous the deed, it was the same to the Lord as the most wicked and dastardly, because it was the offering of an "unregenerate."

One member of the class had just come from Nile, where, while he was waiting at the postoffice, the Friendship stage came in. In it was "poor old Uncle Matt" on his way from Alfred to his home in Little Genesee. He was thinly clad, no overcoat, teeth chattering. A respected resident of Nile, but an "unregenerate", took off his overcoat and wrapped it around Uncle Matt. Now this brother contended that that deed had no value with the Lord because the offering of the wicked was an abomination unto him.

What a monstrous doctrine! No wonder it has cast its blighting shadow over thousands of lives, and sent other thousands into doubt and infidelity.

But now, what I most want to say is

in regard to the "Sabbath question." How can the leaders of what is spurious Sabbath observance dare to teach as they do? They call Sunday Lord's day and they know there is but one Lord's day and that is the Sabbath of the Lord thy God, and Christ said he was Lord of that day. I do not blame the rank and file of Christians,—unthinkingly they accept the teachings of their leaders; but those leaders—ministers, doctors of divinity, and W. C. T. U. workers—have a fearful account to answer for. Why do they do it?

Summer School.

Alfred Theological Seminary invites pastors and Christian workers to a ten days' summer session at the Seminary building at Alfred, August 9-20, 1911.

COURSES OF STUDY.

Eight courses of ten lectures each will be given by the regular faculty of the Seminary. Students will be expected to take not more than three study courses in which reading and study are required for the daily recitation. Students may attend additional courses as visitors. The University and department libraries will be open for the students of the summer school.

EVENING LECTURES.

In addition to the regular study courses, free lectures will be given each evening on popular and instructive themes by prominent preachers and educators.

EXPENSE.

No charge will be made for tuition, or use of library. Purchase of text-books will not be required. Board and room may be secured in private families, in Ladies' Hall or at the hotel for from five to seven dollars per week. Churches are urged to give their pastors leave of absence and otherwise make it possible for them to attend this session of the Theological Seminary. A registration of ten or more should be assured to warrant the holding of this summer session.

The following courses may be expected:

1. **DOCTRINAL AND ETHICAL TEACHINGS OF JOHN.** Lectures and discussion on the writings of one who, it is believed, is the best New Testament interpreter of Christ and his Gospel.

Dean Main.

2. **THE CHRISTIAN PASTOR.** Lectures and discussions on his duties and privileges as a leader of a working church.

Dean Main.

3. **THE LIFE OF CHRIST.** This course includes a discussion of the sources of our information for the gospel history and a comparison of the Synoptic Gospels with one another and with John's Gospel, an outline of the narrative with a discussion of some of the problems of harmony, and a study of Jesus' method of teaching.

Professor Whitford.

4. **THE APOSTOLIC CHURCH.** This course has for its material both the Acts and the Epistles, and considers the activity of the early disciples as the continuation of the work of Jesus. The Epistles are studied not especially for their doctrines, but for their contribution to the history of the early church.

Professor Whitford.

Old Testament courses also will be given if there is sufficient demand.

5. **HOMILETICS.** The course will include a study of the scientific principles of sermon preparation, the elements of rhetoric, and some practice in the preparation of plans and sermons in accordance with the principles involved.

Professor Wilcox.

6. **PUBLIC SPEAKING.** The course will deal with the fundamental principles of voice culture, gesture, and platform deportment as applied to preaching, and with the psychological principles of audience control.

Professor Wilcox.

7. **PROBLEMS OF RELIGIOUS EDUCATION.** Problems of home religious instruction, teacher training, hand work in the Bible school, organized classes, graded curriculum, and Bible-school administration will be considered. The organization of the religious forces of the church to meet these problems will be discussed.

Professor Greene.

8. **THE SOCIOLOGY OF RURAL COMMUNITY.** The social and religious conditions and needs of rural life, the relation of the church to these needs and plans and methods of amelioration will be themes for discussion and study.

Professor Greene.

MISSIONS

From Java.

DEAR BRETHREN IN CHRIST OUR SAVIOUR:

We have been in great perplexity and difficulty. This letter will show you how urgent it is to have a man at the head of this work. I will try to explain it to you. I am just now recovering from an attack of influenza and I don't feel strong at all. Sister Alt can not write English; and she is so busy, too, doing my work besides her own.

First, you must know there is a law in this country, that every missionary must have permission from the government to do missionary work; even native helpers must have such permission. Those who do missionary work without permission of the government can be fined or put in jail. For years I have worked without a permit, as I thought it not necessary, being in charge of a work so much favored by the government, who gave me the land for the poor natives, namely, Pangoengsen (this colony came back to me in December, 1910). The officials have always been most kind to me, and they acknowledged me as a missionary, regularly asking of me information for their reports, how many baptized Christians there were in my colony, etc.

The missionaries in this district knew all this, but they never (in former years) objected; they were friendly and brotherly towards me. But not long ago there came a doctor missionary in that mission (it is the Mennonite Missionary Society that works in this district and one of my brothers is the oldest missionary in it). This doctor (his name is Doctor Bervoets) seems to have a real hatred against the Sabbath, although for a long time I did not know it, and always spoke to him as to a friend. He has influenced all the other Mennonite missionaries against me, even my brother. When Pangoengsen was in the hands of the Adventists, and I was planning to begin a work of my own again, that doctor spoke to me, while I stayed at my brother's. His intention was to prevent me from starting a new work, and

to persuade me to live quietly at my brother's (of course I then would have to break with the Sabbath). As it was impossible for me to follow his advice, I told him so. He warned me that he would oppose the work as much as he could, because I had no permit from the government to do missionary work. Immediately I made a request to the government to get a permit, but it was never answered.

This is one year and a half ago. When Sister Alt joined me in this work, we spoke to each other about this matter, and Sister Alt went to see the Missionary Consul in Batavia. The Consul told her not to be uneasy, as he would surely help us to get a permit, and he said the Governor-General would surely grant our request. So we made our request. But at the same time the Missionary-Consul wrote to the Mennonite missionaries about the matter, and they changed his mind altogether.

One month ago the government official at Pati wrote me to see him at his office; and so I went. He showed me then a request made by the Mennonite missionaries, persuading the Governor-General not to give us permission, and accusing me of trying to interfere with their work, using all sorts of tricks (as they said) and causing strife among their converts, etc., all great lies. Never has such a sort of thing happened; I keep far away from those missionaries and their converts; we never see one of them; and whenever natives from their neighborhood—even non-Christians—come and ask to live in Pangoengsen, I always send them back. The official was very much surprised; he said he knew it was false, and he could not understand what those missionaries had against me. He advised me to go and see the Governor-General.

A few days after that I got a letter from the Missionary-Consul telling me to be contented with my work in Pangoengsen where I could live undisturbed, but I was forbidden to baptize and form a church, and after my death, or when I would be too weak to work, Pangoengsen would be given to the Mennonite missionaries. So I went to see the Governor-General, Mr. Idenburg. He is such a nice man, a real Christian; I have known him and his wife in years gone by, and he was

a friend of my father's. He was very kind to me indeed, and also made me see his wife, and I spent a real good time with them. The Governor-General said he would like so very much to help me; he seemed not to believe a bit of all the bad things the Mennonite missionaries had told about me, but he said this was the great difficulty—I being a woman (or we both, Sister Alt and I). To have permission to do missionary work means to have a right to baptize, etc., and he said, "This is such a strange thing for us Dutch people, that a woman should baptize; in the whole Bible is not a single example of a woman doing such a thing." Such a permission had never before been asked by a woman, he told me. So he feels quite perplexed and does not know what to decide.

Many years ago the Haarlem Church decided like this: I should baptize the old Mohammedan priest, who was converted, and then put him in charge to baptize the others. It happened like that a few times, but later on I felt it was not satisfactory. The missionaries never put a native in charge to baptize, and the natives don't feel much esteem for other natives; in fact, natives have not the ability to rule over their fellow natives; they *can not* be put at the head of a church; they are all like children. Either they would get conceited or they would be too lenient. So in later years I always baptized the people who wanted to be baptized. It would not have made a good impression if I had made a Javanese do this.

Now you see here is the great difficulty: *we being women*, while there ought to be a *man* at the head of this mission. I am afraid the Governor-General can not do anything for us in this matter as long as there is not a man missionary. He has nothing against keeping the Sabbath, and I am sure he would do all in his power to defend us against those missionaries; but in this case, what *can* he do? Another thing is, those missionaries are very bold or rather rude against weak and feeble women; but they would not dare to act like that against a *man*, as I know they are cowards. I had rather suffer punishment than have the natives punished.

Brother Saunders, you must not think

I am discouraged. We are very happy in our work and full of courage and hope. We feel our Almighty God is with us, and he will not leave the work he has begun. We are sure he will give us the victory, and he will fight our battles. Yes, over and over again in these difficulties he has comforted us with his precious promises; and we go on, leaning on his strong arm, and doing his work, however feeble and weak and unfit we are. And we fully believe he will use the weak things, so that his name will get all the glory. But I think you do not understand the situation of this work, so I have tried to explain to you, hoping you will see things clearly now. It is my sacred duty, over and over again to ask for a man missionary, as this is very urgent. God wants it. Jesus wants it, he who said to his disciples: "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." I only want you *all—the whole church—to pray* with all your might for this matter, asking God to show a man for this important and needy work. I must lay it on your hearts as much as I can, or I would not do my duty. What if by *my* neglect you should lose this mission? What if after my death the government should give all to the Mennonite mission—churches and school built from your money, etc., etc.? What about the poor Javanese being compelled to keep Sunday instead of the Sabbath they have learned to love and to regard holy? What about my poor dear Sister Alt being forced by those missionaries to leave the work she loves, the work God has given her? (She is such a sweet creature, not at all able to oppose those missionaries.) I don't know if I am mistaken; but I always seem to hear a small voice saying that I can not live very long. So I must do all I can while I am still able. I hope you understand me now, dear brother.

The little church at Pangoengsen and Bethel contains forty-one members; six have gone away to live in other villages (I hope they will come back again), so there are thirty-five left. About the man who has been a Mohammedan priest, I have written already. He keeps true and faithful; but you must not think of him as a superior man. It does not need much to be a Mohammedan priest, especially in

the villages; they don't do much more than repeat some Arabic prayers they have learned by heart. When I met him first, he was a poor opium smoker, not more than a beggar.

And now I must close; I do feel tired. Please, dear brother, pray for us all—natives and Europeans—to be entirely filled with the Holy Spirit. We feel that is our great need, and we, Sister Alt and I, have a burning longing for that baptism of fire, so that we may be able to conquer God's great enemy, who keeps so many precious souls in his might.

We also pray our God to bless you all very much, and to reward you a thousandfold for all you do for us. We all send kind regards and hearty greetings. Yours in the Master's service,

MARIE JANSZ.

*Pangoengsen, Tajoë,
May 4, 1911.*

Opening Address.

REV. EDWIN SHAW.

Eastern Association.

I have been asked to make the opening address to the association. We have come here from our several churches, or from other associations, societies, or boards, and while we are by no means strangers to one another, yet our different lines of work and our various surroundings still cling to us, and we are like the individual performers at a concert, where there has been no opportunity for rehearsals. We are assembling on the platform to begin our service, and if there is anything to be done except solo work, we need to tune up or tune down our instruments till we are all in harmony, all in the same key. My, what discord there would be in an orchestra, if every player insisted on using his instrument in the key it happened to be when he came to the platform.

In the Acts of the Apostles, the first chapter, we read, "These all continued with one accord in prayer and supplication;" and in the second chapter we read, "When the day of Pentecost was fully come, they were all with one accord in one place." This condition of being in accord, of being in tune, was followed by the wonderful experience of the baptism of the Holy

Spirit. It was, I believe, a necessary condition; otherwise the blessing could not have come.

And so, I say, unless we expect this association to consist of a lot of star performances, a lot of solos, if we want it to be anything of a concert, we must get in tune. And even if it is to consist of high-class solos, still most soloists like to have accompaniment, and so they must get in tune with the piano or organ, before they can be really successful performers. Did you ever notice an orchestra getting ready to play? In the selection there may have been solo parts for this player, and for that player, but all the players put their instruments in tune with the piano. The second violinist gave no heed to the pitch of the clarinet, the cornetist did not listen for the tone of the trombone. Every player tuned his instrument to be in harmony with the piano, and then, lo, they were all in tune with each other.

Do I need to make my application? We are here for God's work. There may be some very fine solos, no doubt there will be. We hope there will be a good deal of concert work, too, the steady, regular—ta, ta,—ta, ta, of the aftertune, without which even the fine solo parts would lose much of their strength and beauty. But to make our work harmonious as a whole, we must, every one of us, soloists, and aftertuners, all of us, put ourselves in tune, in accord, with our accompanist, who gives the proper key, the spirit of our Master, Jesus Christ, and then we shall be in tune, in accord, with one another.

Let each one of us resolve to do that right now and here, to bring our individual hearts into harmony with God, into unison with him, into perfect accord with his will and wishes. It may take some stretching of the heart-strings, some tightening of the sinews, some drawing hard of loosened wires. Or it may be we are pitched too high, the strain is too great, and what we need to get into tune with God is a little less tension, not quite so much stress, a little softening of the strings.

O Lord, our Father, we pray, touch thou these poor instruments of thine, put thy hand gently, lovingly, but firmly upon the strings, and put them in perfect tune with

the music of thyself,—the music of thy creation, the music of Divinity.

And now, friends, I wish it were possible in some way for us to light upon a theme, an undercurrent of thought, not to direct, or to divert, the music of our program, but to be like an underlying, unconscious melody, pervading our hearts and minds, all the time, in sessions and out of sessions, for this association.

Would it be possible for us just now for a moment to expose ourselves to the influence of some definite thought, and to become so filled with it that its influence will be felt all unconsciously by us, even when we have forgotten the thought, or are busy with other thoughts. You know that the perfume of the rose will linger about a vase long after the rose has gone and when the vase is filled with other things. Can we here at the beginning of this association become so affected with the fragrance of some great God-wrought, Christ-lived thought, that even though we straightway forget it by the incoming of other equally great or greater thoughts, its perfume shall persist all unconsciously to ourselves, and thus indirectly have its effect upon the spirit of the entire session.

I read the other day that it takes more patience to make men loving than it does to make men strong, and I at once thought of Paul's words, "And yet show I you a more excellent way," and then follows that wonderful chapter on love. It takes more patience to make boys and girls loving than it does to make them strong.

It is a blessed thing to have strong bodies, strong minds and strong souls; strength of life is greatly to be desired for ourselves, strength of life is a great thing for us to attempt to secure in the lives of our children, in the lives of our churches, in the lives of all about us. We do well to study hard, how best to promote strength of life in ourselves and in our work for others. But it takes more patience to make men loving than it does to make men strong. It is a harder, larger task to make men loving than it is to make men strong; for love is the greatest thing in the world.

Help us, O Lord, in all our daily toil and effort, in the strain and stress of life, help us to have and keep the loving attitude of life. Give us, we pray, patience, unlimit-

ed, heavenly patience, with ourselves, our own weak efforts, but better far, with our friends and fellow men; and may thy loving spirit instil its gentleness into our hearts, that it may without our knowing it distil itself to all the world around. Amen.

Listen, friends, I have said just two things, and I will give you a verse of Scripture to tie them to. First, If you keep in tune with God, you will always be in tune with the world. The Scripture verse, "Making melody in your hearts to God." Second, "It takes more patience to make men loving than it does to make men strong," and the Scripture verse, "And yet show I you a more excellent way."

Notice.

All delegates and others who wish to attend the Western Association at Hebron Center, Pa., will please send their names to Pastor Davis, Coudersport, Pa., Route No. 2, at once. Do not neglect this.

DIRECTIONS FOR REACHING HEBRON CENTER FOR THE WESTERN ASSOCIATION.

Remember, Coneville on the N. Y. & Pa., is our railroad station. Those who come from the East will leave the Erie at Canisteo, taking the N. Y. & Pa., at either 9.24 a. m. or 5.55 p. m. You can also leave the Erie at Wellsville, taking the B. & S., catching this 5.55 p. m. train at Genesee Forks. Again, you can leave the Erie at Friendship, taking the B. & S. to Bolivar, then the trolley to Shingle House, then the N. Y. & Pa. to Coneville, 13 miles, at either 6.46 a. m. or 1.07 p. m.

Those coming from the West will save both time and expense by leaving the Erie at Olean, taking the trolley to Shingle House, from thence the N. Y. & Pa. to Coneville, at either 6.46 a. m. or 1.07 p. m.

Remember, do not forget it,—Coneville, on the N. Y. & Pa., is where you are to get off for Hebron Center. Do not come to Coudersport. It is 8 miles from Hebron Center, while Coneville is only 3 miles.

We are trying to get a one and one-third rate over the N. Y. & Pa. Will be sure to succeed if we can have 50 delegates pass over that road. You will be apt to have to pay full fare coming and one-third going if we get rates at all. All delegates passing over this road will ask regarding rates and certificates. W. L. DAVIS, Pastor.

WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.

CONTRIBUTING EDITOR.

"There's some good in everything and everybody: look for it."

Rainin'? Well, I'm thinkin' mebber,
Some one's suited if you ain't;
An' the grass an' trees are freshenin'
So's they'd had a coat of paint.
Some one didn't want the sunshine,
Some one needed this same rain;
We can't all be suited always,
Things will come your way again.

Straighten out your puckered forehead,
'Taint becomin' worn in folds;
Folks can tell by merely lookin'
If a body frets and scolds.
Turn your mouth a leetle upward
At the corners. Don't you know
If you keep your lips a-smilin'
Discontent hain't room to grow?

Hear that robin-redbreast holler—
Fairly revelin' in song;
He don't care how hard its pourin',
He don't care a mite how long;
Though he's gettin' wet an' soppin',
He says weather all depends
On the state of one's own feelin's:
What is best the good Lord sends.

One long face is worse than storm-cloud
'Cause it's shut inside the door.
Just be cheerful an' be happy,
Or pretend to, if no more.
Then you'll find there ain't no weather
Goin' to make you have the blues,
An' you'll never be a-wishin'
For some other feller's shoes.

—Mrs. A. K. Carrel.

All will be interested in the short story, "The Two Travelers." Why would it not be a good plan to pay the traveling expenses of other members of this same traveling family?

The Press committees from Independence and Berlin with their interesting reports are accorded a hearty welcome. More such reports are solicited. Remember to send all matter for this department to Milton, Wis.

Remember too, please, that no article may be printed that is not accompanied by

the writer's name. The name need not appear with the article in the paper should you so desire, but it must always accompany the article to the editor.

I am giving you, this week, an extract from a letter recently received from Mrs. Ray Rood of Iron River, Wis. I am giving it because it is interesting and because it tells how one little group of loyal Seventh-day Baptists is helping to spread the gospel of love and good cheer. Mr. Rood is superintendent of the Iron River schools, and Mrs. Rood's letter shows some of the ways in which the teacher and his "first assistant," as she writes that her husband calls her, may be helpful to the people among whom they live. The extract is as follows:

"We are anticipating great pleasure in having Pastor Randolph with us for a few days at the commencement season. He is to give the address, and will also give a lecture on the following Sabbath night.

"We have had, this year, for the first time in the eight years we have been away from Sabbath-keepers, the pleasure of another Seventh-day Baptist family, the Polans, and we have certainly enjoyed the privilege. It has been our custom to meet each Sabbath afternoon at alternate homes to study the Sabbath-school lesson, led by each in turn, and then have a sermon read from the *Pulpit* until it was discontinued, and then we used any interesting article or sermon from the *SABBATH RECORDER*. Miss R., while not a Seventh-day Baptist by profession, has met with us and taken her "turn" with the rest.

"We all attend the Congregational church on Sunday and have done what we could to assist in the music in the service. For a time we helped in the Sunday school, and one Sunday when the pastor was away Mr. Polan had charge of the service and read a fine sermon in such a way as to do much good. I am a member of the Ladies' Aid of the same church. Their object is to carry on local charity work and to raise money to aid the trustees in meeting church expenses. We meet twice a month and it is the custom to serve a ten-cent lunch which the hostess provides. It has proved quite a 'function' and ladies of all denominations make it a point to be present for

the lunch, at least. Since the first of the year we have been giving short literary programs at each session and find them successful as 'drawing cards.'

"We feel very thankful that in the two disastrous fires the town has suffered recently, we have been spared both as to life and property."

The Two Travelers.

RUTH POTTER MAXSON.

A man in Plainfield one day happened to have a bit of printing he wanted done, so he dropped in at the RECORDER office to get an estimate on it. He looked at samples of paper and talked figures a while, then he started to go out.

"Oh, by the way," he said, stopping a minute, "give me one of those tracts of yours about 'Sabbath or Sunday—which One?' or something like that. I got to talking with a man I met a while ago, who said he'd never heard of Seventh-day Baptists, and so I'd just like to enlighten him a bit."

The accommodating young lady handed him a couple of tracts, and he stuck them in his pocket and went off whistling.

Reaching his office he took out the tracts and scribbled his initials, J. G. H., on the back of each one.

"I'll send one to that man I met in New York and I'll send one to that young chap I know up in Toronto."

But somehow or other he found that he had mislaid the New York man's address, so he stuck the tract in his desk, and there it stayed for months upon months, till he had a general house cleaning of his pigeon-holes. But the second tract he sent to his friend in Toronto, who sniffed at it and promptly threw it into the waste-basket.

Late that afternoon the scrub-woman came in to clean the floors. She mopped up in splendid style and finally she spied the tract lying on top of the stuff in the waste-basket. She sat down beside her mop and pail and began to spell it out, for the title, "Sabbath or Sunday—Which one?" attracted her. She read nearly the whole tract through, and finally rose with a sigh to resume her scrubbing.

"Good readin'," she said, half aloud. "I

wish I could believe it all. It would be a lot easier scrubbin' if I could believe things like them in that book. Anyhow, I'll just take it home to me old man."

She tucked it in her waist, but before she had finished her work, the tract slipped out of her ample waistband, and lay unheeded on the floor. So Dick, the office boy, dashing in the next morning an hour or so late, snatched it up and used it to wrap around a very little package he was sending to his mother, who lived in another city. He put a brown paper around the whole thing, addressed it, and sent it off. The tract made an excellent substitute for heavy wrapping material.

"Well, whatever is Dickey sending me now?" cried his mother, when she opened the package and out fell the tract. "He must think I need helpin' bad. It's a tract, and I'll just take it down to the church this afternoon and put it in that barrel to go to Africa."

So she did, and sent it too, though Mrs. Adams, who had charge of sending the barrel, tried to remonstrate with her.

"Why, *this* is a Seventh-day Baptist tract, and we are good Presbyterians," she said.

"A tract is a tract," returned Dick's mother, "and *this* tract shall go to Africa. A little more religion won't hurt those poor people over there, even if it isn't just exactly our kind of religion, and for *my* part, I think that tract will do them a lot more good than some of those heavy woolen jackets we're sending out there to 'em in Africa."

So the tract went over the ocean, and finally was unpacked beneath a hot African sun, many months later. The black fellows who unpacked the missionary barrel from America did not know much English, but what they did know they used to the best advantage, and after much hard study they finally made out that some one in the world believed in keeping some other day than Sunday, and that the person who might tell them most about it lived in Plainfield, New Jersey, U. S. A. Well, they wanted to know more, so they begged an American hunter who happened along in search of big game, to write to America for them, and ask for other tracts.

The hunter asked if he might have the

Independence, N. Y.

The Ladies' Aid society held its regular meeting Sabbath night, May 13, at the new home of our secretary, Mrs. Amelia Cottrell. A shade of sadness was cast over the meeting by the thought that Pastor and Mrs. Crofoot were so soon to leave us. Our love and prayers go with them to their new home.

After a bountiful supper served by Division No. 5 a business meeting was called, at which the following resolutions were adopted:

Whereas, Our honored president, Mrs. Lena Crofoot, is about to leave us; and,

Whereas, We appreciate her work with us, her kindly Christian spirit and her true friendship; therefore,

Resolved, That we extend to her a hearty vote of thanks in token of our appreciation of her labors with us, and wish for her the best of success in her new field of labor.

Also ten dollars was voted to be paid to the Woman's Board and ten to the Fouke School.

BESSIE E. CLARKE,
Press Committee.

May 15, 1911.

Berlin, N. Y.

Last Sabbath Pastor Hutchins led four young candidates into the baptismal waters, beneath blue sky and surrounded by green fields and budding trees, where song-birds welcomed the new-born spring. What could be more typical of Jesus' baptism in the flowing Jordan!

The ladies are busy preparing for the coming association. We are hoping for a full attendance. Being somewhat isolated from sister churches, these occasions are looked forward to with pleasant anticipations.

PRESS COMMITTEE.

"Ethiopia Shall Stretch Out Her Hands."

REV. EDWIN SHAW.

I wish I could make you feel the burden of this call as it appeals to me, but of course I can not. I am thinking especially of the letters from Nyassaland, from the leaders there who are called pastors. These letters are addressed to me as secretary of our Tract Society and are written in very good English, although very few of the natives can either read or speak

little pamphlet, since it seemed likely they would receive more; and as he himself was a New Yorker, it struck him as a very strange thing to find a tract from Plainfield, New Jersey, way out there in Africa. He sent it to a friend in New York, as a curiosity.

"See what I've found out here," he wrote. "Would you believe it?"

And his friend wrote back: "Got one just like it in my mail a few days since, from a man who told me as much as a year ago that he was a Seventh-day Baptist. I guess I'll have to run around to Judson Memorial some Saturday morning and get acquainted."

He took the two tracts home with his day's mail, and dumped the whole lot on his desk. From there, somehow, the two tracts disappeared. I think it was because his tiny daughter thought they would be nice to fill up a letter to grandma.

"They are just the same size and color of those little books grandma reads so much," she said, as she licked the stamp, and then ran for mamma to address the letter.

Grandma read one of the two tracts, and then she too wrote the RECORDER office for more, and they interested her so much that I rather expect she is reading them yet. Finally she gave the two tracts her little granddaughter had sent her, to the colored boy who came to fix the furnace.

He stuck them in his pocket, and when he went to work the next week at a certain house he pulled them out and gave them to the master.

"I knowed you was a Seventh-day Baptist, boss," explained the colored boy, "and you'd be interested."

The man took the two tracts. Rather grimy they were by now, and torn and bedraggled, and as he fluttered the leaves he saw that a page or two here and there was gone.

"These certainly have been through the wars, Jack," he said, with a smile.

Then he turned them over, and looked on the back. "J. G. H." he made out, in very faint letters.

They were the two tracts that he himself had gotten from the RECORDER office to send away, more than a year before.

the English. Will you please try to think with me for a few minutes. I may analyze these calls as follows:

1. A call for a missionary from America to come and teach them. Listen to this from Gilbert Chihayi: "We desire a missionary would come and show us the very way how does Sunday brought in, and how was Sabbath changed. We merely say that perhaps you are more courageous and most willing to stand with the work here in Africa. We shall be glad if you would arrange for us a missionary, say we are babes, still more we are willing to study the blessed truth and Lord Sabbath. We got good day schools in our churches, but short in books."

2. A call for a little money support for these local native pastors. This the Tract and Missionary societies are doing under the direction of the Joint Committee to the extent of \$50.00 a month. At the present time this is distributed among several pastors, one getting \$10.00, the others getting \$5.00 or less.

3. A call for help to build churches. This is not so urgent, however, and does not appeal so strongly to me, although it seems to be a real need. I judge that a large part of the meetings are held in the open air.

4. A call for money help to pay teachers in the day schools.

5. A call for Sabbath literature, in English and in the native language. The Tract Society has spent during the last year more than \$100.00 in printing and freight for special literature for distribution in Africa. It has sent a large quantity of Sabbath literature from its stock already on hand, in the form of books and tracts. It has sent many special copies of the SABBATH RECORDER, and is now sending gratis each week twenty copies to Central and South Africa. These go to fifteen different persons. It has made an appropriation of \$65.00 to print in the native tongue translations of our Sabbath literature. But these efforts are only a beginning of what might and could be done.

6. A call for school-books and other school supplies to be used in the day schools. For example: 80 Queen Primers, No. 1;

80 No. 2; 80 Royal Readers, No. 4; 40 No. 5; 4 dozen slates, with an equipment of chalk, pencils for slates and paper; pens, paper, roll-books, blotting-paper, ink, cards of alphabet, syllables and figures; 4 English dictionaries; 2 pocket reference Bibles, etc. This would cost, transportation and all from Cape Town, about fifty dollars. There are at least six centers, or districts, having in all about eighty schools, where such supplies are very much needed. It seems to me that there is a grand opportunity for us to help, and to help in such a way as to reach a very large number of people. Reports that have been gathered for us with unusual care indicate that there are above 5,000 baptized believers who are not attached to any religious organization, who call themselves the Church of Christ, and who keep the Seventh-day Sabbath. Then there are above 4,000 others who meet with these in schools, and for religious services on the Sabbath. There are about eighty schools in these six districts.

Are there not six people who read the SABBATH RECORDER who are so interested in thus binding these people to us and to God's truth by these materials for schools, that they will volunteer to provide the fifty dollars each which will make this effort possible? The appeal comes to me as corresponding secretary of the Tract Society, but I make the appeal as an individual. Will not six people or six churches thus become responsible for this appeal? Should double that number respond, even then you can readily see it would be only a beginning. How could \$300.00 be used to reach directly more people? And they would every one know from whence came the help. Those people are reaching out for light. They are eager to know the truth. They are willing to accept the truth. I have the impression that there never has been such an opening to Seventh-day Baptists. Are there men and women who will prayerfully think this matter over and respond as God directs them? That is all I ask. Ethiopia is indeed stretching out her hands. Shall it find hands ready to be extended in sympathy and help? God grant it may be so.

YOUNG PEOPLE'S WORK

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

Grace For Duty.

REV. HENRY N. JORDAN.

Prayer meeting topic for June 17, 1911.

Daily Readings.

Sunday—The infinite source (Phil. iv, 19).
Monday—Grace in weakness (2 Cor. xii, 7-10).
Tuesday—Grace to pardon (Acts vii, 54-60).
Wednesday—Grace to love (Matt. v, 43-48).
Thursday—Grace to serve (Rom. xii, 10-16).
Friday—Self-denying grace (Matt. xvi, 24, 25).
Sabbath day—Topic: Grace for common duties (Eph. iv, 25, 26; v. 1, 2).

There comes before me the lives of two men I know well: the one a prominent farmer; the other a successful(?) loafer, a ne'er-do-well. The farmer, a leading man in his country district, was a model for thrift. He never seemed to be rushed with work; his various tasks were well planned and he was always "forehanded." But that which impressed me most of all was the spirit that he exhibited toward all his labor. He dignified with his spirit and attention those duties which others looked upon as trifles or beneath them. He was a Christian man and lived his Christ in his every-day labor. The grace of God shone through his character and illumined his common tasks and made them great and worthy.

The loafer had some excellent chances in his start in life. Some of us boys, less favored, envied him. We had no need to. He belittled and squandered every opportunity to succeed, to make an honorable man. There were no virtues in him to admire or emulate. There were no graces to make him respected or lovable. The routine of common tasks was beneath him. To him work was undignified. The common duties of courtesy, sociability, painstaking endeavor, the ties of sacred relationship to God and his fellow men were wholly wanting. Strength and beauty of character were totally lacking.

GRACE! One of those words which has been increased to its highest power and given the deepest of content by the revelation of

Jesus. Jesus made it plain that the grace we receive is undeserved but God bestows it freely and abundantly. Who can fathom the length and breadth and depth of God's loving favor to man!

Originally in the Greek language the word meant something which produced delight, happiness. Hence grace meant that which was charming or winning. Other meanings were derived, such as favor, a good disposition toward, good will. The fruits of the Spirit as set forth in Gal. v, 22, as a whole, define the word "grace." "All that Christ is his grace is, and Christ is the embodiment of all grace."

"Grace is the redeeming love-energy ministering to the unlovely, and endowing the unlovely with its own loveliness. Whenever I see grace at work in the Christian heart it is ever a minister of purity, and joy, and song, and peace" (Anon.).

As the secret of strength and growth in spiritual living depends entirely upon the daily attitude of the soul toward its God and brother man, may we pray for more grace to—

1. Love. To possess love, to walk in love, to create an atmosphere of love is the highest and best tribute to our knowledge of God's love.

2. Bear with another. To be kind to the dull and slow-plodding, to stifle feelings unkind and hateful toward a vexatious person is Christlike.

3. Endure. Temptations and trials will test our spiritual natures. God's grace empowers and gives victory to the one tested.

"My grace is sufficient for thee." That goes without saying. But do we realize this? Do we live by it, on it, up to it? All of us fall short of this blessed realization. We are more or less self-reliant and self-sufficient; then we break and fall. But if, in our daily life, we are leaning on God, then we will never break or fall" (Rev. Dr. Thomas A. Hastings).

"While no one can be all that Christ was, or do all that Christ did, still in our degree we, too, may be so full of virtue that whoever touches us shall be helped. I knew an old minister in Maine who in his advanced years could do little service. 'No matter if he can not work' they said, 'it is worth all his salary just to have him live in the town'" (Alex. McKenzie).

"The best means of getting more grace is to use the grace we already have. It is the law of all life, especially the spiritual life: 'Whosoever hath to him shall be given, and he shall have more abundance.' It is becoming an acknowledged truth by all educators, that hand-work, well and faithfully done, educates the mind. Hand-work for Christ, in the use of graces, increases the graces in the soul."

"We need more grace for the common than the uncommon duties, since there are more of them and they are less inspiring" (C. E. Topics).

Christian Endeavorers, I pray we may have more of the spirit to live our daily lives with careful regard for the graces which brighten and charm. The peaceful, contented look, the quiet determination to fill full of dignity and consideration our tasks is positive proof that the spirit of Christ is within us and the grace of God is upon us.

After the death of the Duchess of Gordon among her papers was found the following beautiful prayer: "O Lord, give me grace to feel the need of thy grace; give me grace to ask for thy grace; and when in thy grace thou hast given me grace, give me grace to use thy grace." God grant this shall become our prayer.

Hidden Wounds.

LEM ROAN.

A tree had stood for years alone,
A tall, majestic oak,
Not wind had ever torn its limbs,
Nor lightning's deadly stroke.

But one calm day the oak tree fell,
With crash and creaking loud;
Nor wind disturbed it, branch or twig,
Nor lightning from the cloud.

Long years before some thoughtless boy,
While playing near this oak,
In boyish sport, with hatchet sharp,
Gave it a careless stroke.

The tree had healed, no scar was seen
To prophesy its fate,
But in its heart it carried death,
And fell by its own weight.

Thus in our lives the hidden sin
That others can not see,
May rob of highest blessing here,
And of eternity.

Dear Father, now to thee I pray,
Keep me from secret sin;
Give me a heart free from earth's scars,
With Christ enthroned within.

Plan Your Work.

One trouble with our societies is that we do not plan our work. We do not steer a course; we are content to drift. To be sure, we will never arrive. It seems too bad, but do we deserve success in anything for which we are not willing to make an effort? Take time to plan and then take care to work the plan. I have read of one president who built up a society that was on its "last legs" when he became its head. He devoted one hour each day to study of the problem and in planning its solution. It's worth while. I submit a "Budget of Plans" clipped from the *Christian Endeavor World* more than a year ago. There may be something in it helpful to your society.

"Immediately after the election of officers and committees in our society the newly elected president called together all the officers and all the members of the committees, and the leaders of the meetings for the next six months, and the pastor, for an informal conference.

"There were first some remarks by the pastor and president; then paper and pencils were distributed, and every one was asked to write either some plan of work or suggestion that would improve the society or the meetings. These were then discussed. Finally, after more remarks by the pastor and president and others, the meeting was dissolved.

"On another occasion the newly elected president called together the pastor and all the members of the committees. After general remarks each committee separated for a committee meeting, and outlined work for the next six months as far as possible. The president divided his time among all the committees. Then once more all the committees were assembled together, and the chairman of each committee was asked to tell what his committee had planned to do. After further remarks by the president, the meeting was dissolved.

"In another society, as I am told, by vote of the society every member of the Executive Committee that neglects to attend the Executive Committee meeting or neglects to give a written report at the regular business meeting of the society is fined twenty-

five cents. I am told that this plan of work is popular in the society. I think it might increase the interest in this plan if the money obtained from fines were applied to some specific object.

"Another plan which another society has adopted with good results, and which it is proposed that my own society adopt, is to hold all business meetings of the society and all Executive Committee meetings and all meetings of committees at a regular time each month. The benefits resulting are a greater interest in the society, and better committee work. This also enables the president to know when each committee is to meet, and to be present.

"Another plan I have heard advocated is for the Prayer Meeting or Lookout Committee to keep a card index of members, giving such information in regard to each member as may seem advisable, such as when and where they served on committees and as officers. This index is to be used by officers of the society and committee chairman and members of the Nominating Committee only. An open question is whether this record (which is shown in confidence only) shall tell the kind of work and degree of efficiency manifested in committee work or not."

News Notes.

NILE, N. Y.—Three new members were received into the church on May 20.—Pastor and Mrs. Cottrell attended the county Bible-school convention, May 9 and 10.—The annual roll-call and communion service of the church was held May 6; about sixty members were present.

ALFRED STATION, N. Y.—Early in the month the Ladies' Industrial Society gave a play and served ice-cream afterwards, and also, on May 6, gave a social. The money, about \$50, raised at these entertainments will be used for reseating the church.—Cottage prayer meetings have been held by the pastor. In his recent absence the Sabbath services were conducted by local workers. The attendance and interest at church service, Sabbath school and Christian Endeavor are very good, but not what they ought to be.—Pastor Cottrell is giving a series of sermons on the Commandments.

One part of the scheme of living is to learn just what our responsibility is, and to let other people's alone.—*Harriet Beecher Stowe.*

A Mother Enthroned.

A sermon preached by Rev. A. L. Davis, at Boulder, Colo., May 20, 1911, and requested for publication.

About three years ago Mothers' day had its inception, Miss Anna E. Jarvis, of Philadelphia, being its originator. Its popularity is, indeed, remarkable. Says Miss Jarvis: "I dropped a beautiful thought out into the world of men as one drops a pebble into a pool, and the ripples of sentiment and sacred homage have widened until they have reached the edges of the earth itself." This year it was observed in the missions of the Fiji Islands, in the mining camps of Alaska, in Germany, France, England and Japan, and for the first time, by proclamation of the various governors, it was observed in every State in the United States. Although it was observed by the majority of people on last Sunday, it is not inappropriate for us today to pay our tribute to mother. And for my text I have chosen the nineteenth verse of the second chapter of First Kings: "Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand."

While we can not approve of King Solomon's treatment of his brother, nor of his disregard of the promise he made his mother, yet in the respect and honor shown his mother we are compelled to admit his was a kingly act. No one might enter the king's presence without royal permission. To do so might mean death. Certainly for a woman to do so was almost unpardonable.

But when Bath-sheba enters, the king is not angry; he does not chastise, he does not rebuke her. He rises from the throne, salutes his mother, and gives her the position of greatest honor, the position at the right of the king. The act of a king, do you say? Yes, and a kingly act. He enthroned his mother.

Years ago in western Ohio a boy was born in a log cabin and reared amidst biting poverty. The mother was the queen of the home, loved, honored and respected. When, in after years, he was called

by his countrymen to become the Chief Executive of our Nation, on the day of his inauguration, before that large assemblage of people, he stepped forward and pressed a kiss of filial love upon his mother's cheek. By that act James A. Garfield rose in the estimation of the American people. He displayed a kingly spirit; he enthroned his mother.

And Jesus Christ, the King of kings, as he hung on the cross, was not unmindful of his mother. With hands and feet pierced with the accursed nails, and body writhing with pain, and heart breaking with the load of the world's sin, among his last thoughts were those of his mother. As he sees her standing near the cross with tears flowing down her cheeks, he says: "Woman, behold thy son!" And to John: "Behold thy mother!" Jesus, the King of kings, enthroned his mother.

Mothers, we honor you today. Gladly do we pay tribute to the best friend, the truest friend we ever had—our mother. Gladly do we wear this flower whose whiteness and simplicity are but emblematic of the purest woman that ever lived—our mother.

Mother! Oh, the sacredness of that word! What a halo of light it casts around us! What a flood of memories it brings before us! To me, save God and Jesus, the sweetest word in the English language is mother.

But for some of us mother is gone, and the old home is broken. Yet how sacred the memories of home and mother! The old orchard, the swing, the meadows and the shady woodland over which our youthful feet have roamed light-hearted and gay, the old home, made sacred by a thousand memories, these all arise before us. And many of us this morning could wish ourselves back, if but for a brief glimpse, in the old home with the sainted mother of yore.

"Backward, turn backward, O Time, in your flight,
Make me a child again just for tonight!
Mother, come back from that echoless shore;
Take me again to your arms as of yore;
Kiss from my forehead the furrows of care;
Smooth the few silver threads out of my hair;
Over my slumbers your loving watch keep;
Rock me to sleep, mother, rock me to sleep!"

* * *
"Over my heart in the days that are flown,
No love like a mother's love ever has shone;
No other worship abides and endures,
Faithful, unselfish and patient like yours;

None like a mother can charm away pain
From the sick soul, and the world-weary brain;
Slumber's soft calms o'er my heavy lids creep;
Rock me to sleep, mother, rock me to sleep!"

Ah, yes, how indelibly those scenes are written on memory's wall. No love is like a mother's love; no songs are like mother's songs. No word so musical, no smile so sweet, no touch so divine. In fancy, we are now kneeling at mother's knee and lisping the evening prayer. The light of heaven is upon her face, and the love of the Father beams from her eyes.

But for some of you mother still lives. And I wonder if mother is honored as mother should be honored. I wonder if she is loved and respected, if we always have for her an affectionate kiss, a kind word, a loving smile. We can never pay the debt we owe her. She went down into the valley and the shadow of death to give us being. It was her hands that tucked the covers around us, her hands that rocked the cradle. She shared our childish sorrows; she watched by the sick-bed; she soothed the feverish brow. Yes, and when we wandered into sin, it was mother who followed us with her prayers and agonized for us. All others may censure, all others lose confidence, all others desert; but mother will never lose confidence, desert, or forsake. She loves with an everlasting love.

"Often into folly straying,
O, my mother, how I've grieved her!
Oft I've heard her for me praying
Till the gushing tears relieved her;
And she gently rose and smiled,
Whispering, 'God will keep my child.'"

"She was youthful then and sprightly,
Fondly on my father leaning,
Sweet she spoke, her eyes shone brightly,
And her words were full of meaning;
Now, an autumn leaf decayed,
I perhaps have made it fade."

"But whatever ills betide thee,
Mother, in them all I share;
In thy sickness watch beside thee,
And beside thee kneel in prayer.
Best of mothers! on my breast
Lean thy head and sink to rest."

I have heard boys and girls, men and women, speak disrespectfully of their parents. I have heard them call father "the old man," and mother, "the old woman." Shame on such children. They are not worthy the names, sons and daughters. A boy who will speak contemptuously of father or mother must have sunken very

low indeed. He is contemptible. And the girl who is cross, snappy and disrespectful to her parents does not merit our respect.

A few years ago when Mr. Corey, the multi-millionaire, left his wife on the false charge of inconstancy, the son, a young man, remained with his mother. When Mr. Corey offered the son great wealth and position if he would forsake his mother, the son wired this reply: "I know but one duty: my place is with my mother." That son enthroned his mother.

I knew a young man in college. He was poor, but honest and industrious. He worked hard and denied himself many of the necessities in order to be in school. And his earnings, though meager, were shared with his poor mother in England. He, too, enthroned his mother.

Mr. Moody tells of a poor woman who sent her son to college. She took in washings in order to keep him in school. When Commencement drew nigh, the son wrote his mother that he desired her to be present at his graduation. The poor mother wrote back that she could not come; that she was so shabbily dressed she feared he would be ashamed of her. But the son insisted, and she went. The son met her at the station and took her to his boarding-place. On Commencement day he escorted his mother to one of the best seats in the house. To her surprise he was valedictorian of his class, and besides won a prize for the best scholarship. When the prize was offered him, he stepped down from the platform and kissed his mother and said: "Mother, here is the prize. It is yours. I could not have won it, had it not been for you." Thank God for such a young man. He, too, enthroned his mother.

But some of you are away from home. Many, many years may have intervened since last you were on the old homestead. Mother's steps are growing more faltering, her hand more unsteady, her eyes more dim. The memory of all else may fade, but never that of her children. Her faith never falters, her love never changes. She still bears you in her prayers to a throne of grace.

And I wonder if you have been so absorbed in your own business or pleasure, so engrossed in your own household duties and cares, that the old mother at home

has been neglected, if not almost forgotten. If you have, go to your homes and do not rest until you have written her a letter. Next to seeing you a letter will rejoice her heart the most. Tell her of your love for her and the old home. It will never weary her. Tell her of your hope in Jesus Christ, that you are trying to be what Jesus would have you be and what she has so often prayed you to be. If you have wandered from the Father's house, if the tender invitation of Jesus has been unheeded and mother's prayers for you have been so long unanswered, come home this morning. Then write mother of your decision. Not only will there be rejoicing in heaven, but there will be rejoicing in the old home. It will be one of the happiest days in mother's life.

Every normal mother, above everything else, desires her child to be a Christian. True, there are mothers who are worldly and sinful, mothers who have never taught their children to lisp the name of Jesus in prayer, mothers who never bear their children to God in prayer. But such motherhood is abnormal. Both mother and children in such homes are to be pitied.

But some of us yet can honor the old-fashioned mother, clean, tidy, modest, neat, with her hair brushed down upon the forehead. For such mothers, her home, her children are her chief concern. For them she toils early and late, lovingly, joyously, cheerfully; and the happiest hours are those spent with her children in the nursery, or around the family altar.

God bless such mothers! One such mother is worth a hundred women of the modern society class, though gorgeously robed and artificially dressed, whose vanity and selfishness lead them to frivolity, to shirk motherhood, to neglect the home, and to treat lightly the most sacred obligations.

Mothers, we honor you today. Gladly do we pay tribute to both the dead and the living. May God help us to carry into our daily lives a just appreciation of what motherhood means to the world. We would be more loving, more respectful, more kind, more like mother. And may God help the mothers of our land to realize the glory, the greatness, the sacredness of motherhood. To such mothers, children will rise up in after life and call them blessed.

CHILDREN'S PAGE

Rosalind and the Turkeys.

"Next Wednesday is papa's birthday," said mamma. "What shall we send him, Rosalind?"

Rosalind shut her eyes and wrinkled up her forehead and thought and thought and thought. She and mamma were at grandfather's farm in Maine, and papa was in Chicago. What should they send him for a birthday present? Suddenly she clapped her hands.

"Let's send him a picture!" she cried. "A picture of *me!*"

"I'm sure that would please him very much," said mamma.

"A picture of me," continued Rosalind, "in my new white dress, and my daisy hat, and my widest sash, and my shoes with the silver buckles!"

"I will take your photograph, Rosie," said Uncle Kent.

"Oh, no, no," objected Rosalind. "I want to go uptown to the photograph-man in the funny little house on wheels."

"Uncle Kent can take very fine pictures," said grandfather.

"But he isn't a really, truly photograph-man!" cried Rosalind. "This is for papa's birthday, and is very important!"

"That settles it," said Uncle Kent. "You must certainly go to a 'really truly photograph-man.' I didn't realize quite how 'important' it was."

So that afternoon Rosalind put on her white dress, and daisy hat, and blue sash, and buckled shoes and started for the photographer's.

Grandfather's turkeys were strutting grandly around the yard. There were twelve in all—one large, handsome gobbler that had taken a prize at the county fair, and eleven fine turkey-hens. Rosalind loved to feed them, and even the fierce-looking old gobbler would eat from her hand, and follow her all around the yard. She had named them after the months of the year. She called the gobbler "January," and the hens after the other eleven months.

"Gobble, gobble, gobble," said January,

stepping forward quickly, as Rosalind came out of the house. April pecked at her hands, and July and August pecked at her skirt.

"No, my dear turkey friends," said Rosalind. "No more corn today. Go away, January. I'm going to have my picture taken. *Shoo-shoo-shoo*, my dear turkey friends!"

Rosalind skipped happily down the long lane, and, turning out upon the state-road, started village-ward.

Soon a team came along, the driver of which looked at her curiously.

"I wonder if he sees the buckles on my shoes?" thought Rosalind.

Then she met the rural delivery wagon, and the postman looked at her and smiled.

"I think most prob'ly he likes my hat," said Rosalind.

Then she passed a cottage, and several people came to the windows, and they, too, were smiling. At the railroad crossing the old gateman grinned broadly, and from an automobile whizzing by in a cloud of dust came peal after peal of laughter. At last she reached the village, and here, too, every one looked at her, and every one was smiling.

In front of the postoffice about twenty men and boys were waiting for the mail. When they saw Rosalind they laughed loudly, and nudged each other, and pointed—pointed at something *behind* Rosalind.

Then, at last, Rosalind turned, and there, close behind her, marching proudly along in single file, were the prize gobbler and his eleven wives!

"Gobble, gobble, gobble," said January, solemnly, and the crowd shouted with laughter.

Poor Rosalind! She gave one look at the turkeys, and one look at the crowd, then turned and started for home, forgetting all about the picture for papa.

"Gobble, gobble, gobble," said January, turning also, and leading his flock after her.

Rosalind reached home at last, hot and tired and dusty, and told the story tearfully.

"It was so exbarrassing," said she. "I never want to go uptown again, not even to get my picture taken for papa. I'm never going to the postoffice again nor

past that old gateman. And, oh! I'll never, never give those horrid turkeys any more corn!"

And for two days the barnyard fowls looked in vain for Rosalind.

The third morning Rosalind found a package beside her plate at breakfast time. What could it be? She opened it eagerly, and there, in a red leather frame, was the prettiest picture! A picture of a little girl in a white dress, with a hat covered with daisies and a sash and buckled shoes! *And behind this little girl were twelve handsome turkeys!*

"Oh! oh!" cried Rosalind. "It's *me!* and January, and February, and March and all the other months! Who could have taken it?"

"Well," said Uncle Kent, "I happened to be near the postoffice when you came along, and I happened to have my camera fixed for a snapshot."

"It's the loveliest picture!" said Rosalind. "And I know papa will be so interested in grandpa's turkeys!"

"Take it right up to the postoffice," said mamma, "and it will reach Chicago in time."

"Yes, I'm going to," said Rosalind, "just as soon as I've given my turkey friends some corn."

"Gobble, gobble, gobble," said January loudly, when he saw Rosalind coming.—*Children's Magazine.*

Misinterpreting the Scriptures.

REV. O. D. SHERMAN.

Strange as it may seem, no book is so universally read, no book is so revered, and yet no book is so universally misinterpreted as the Bible. Two opposing views are held: one is materialistic, the other is spiritual or life-giving. Abundant proof-texts are given on both sides.

Our Seventh-day Adventist brothers say that man is wholly material: spirit is breath; as is the beast, so is the man, notwithstanding that Christ ever taught to fear not them that kill the body but after that have no more that they can do, but fear him that hath power over body and soul. On the other hand, the Christian Scientist denies the reality of matter,

calling it a delusion of the mind, thus affirming its existence while denying it.

In the fifteenth chapter of First Corinthians Paul presents a most masterly argument which covers the whole ground. Writing of the resurrection he says: "So also is the resurrection of the dead. . . . It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." Yet the Conference held in DeRuyter not longer than forty years ago was held up an afternoon and evening to decide whether a young brother, a member of the first theological class of Alfred University, should be ordained, because he did not "credo" to a physical resurrection. I remember well with what emphasis one of our older ministers, enforcing his words with his slender pointed cane, said to a group around him, "Never can I lay my hands on that young man's head," and turning to me said: "Is that what you are taught at Alfred?" "Well," I said, "that is about the way we have worked it out."

When I was later called to ordination by the First Alfred Church, an aged minister whose memory I revere, who was always a friend and counselor, asked me how I could reconcile my view of the resurrection with the Scriptures. I told him that Paul said that a man who believed in a material resurrection was a fool, that which thou sowest is not the body that shall be; it is sown a natural body, it is raised a spiritual body, and I did not want to be classed among fools.

O glorious hope, O faith sublime! No wonder Paul exhorted his brethren to stand fast, immovable.

A child believes in his father, trusts his wisdom, power and love. And what is the result? The child's nature is changed into the likeness of what it admires and honors. . . . If, then, a man has faith in our Lord Jesus Christ and loves him, trusts him, adores him, as the wisdom and power and love and holiness of God, will not he, too, be changed by secret influences into the image of what he worships with all his heart and mind and strength?—*H. C. Beeching.*

HOME NEWS

DAYTONA, FLA.—Our Sabbath school adjourned for the summer season, as usual, the last Sabbath in April. During the winter just past two of our members, representing old age and youth, have been called from us by death. William A. Langworthy, so recently called, has been a member of our Sabbath school since its organization. His quiet and unassuming way has been an inspiration to those with whom he associated. It might be said of him, "one without guile." The other was little Henry Stillman, our "collector," taken in his youth. We shall miss his manly ways and the life so full of promise.

Our city is assuming its usual summer aspect with about one half of the residences closed. There are, however, those that have no business calling them North who prefer to remain in Daytona the year round, even though abundantly able to go where they please.

"The missionary" lot that the Missionary Society sold ten years ago for about \$500 was resold a few days ago—without any improvements—for \$2,500. Owing to its favorable situation, the increase in value is more than ordinary.

D. D. R.

Daytona, Fla.,
May 22, 1911.

BERLIN, N. Y.—Mother's day was observed in an impressive manner. Pastor Hutchins' sermon was interwoven with incidents from real life, showing the fidelity and self-sacrifice of the *real* mother-heart, and the influence she has in this great world of ours.

During the Sabbath-school hour, conducted on this occasion by Mrs. Millard's class, readings on this subject so near to the hearts of all loyal sons and daughters, were given, interspersed with appropriate songs. The solo with quartet chorus, "The Songs My Sainted Mother Sang," was well rendered, also a solo by the chorister, "Tell Mother I'll be There." In the closing verse of this the school joined heartily.

Our church has suffered serious loss in the removal, by death, of three beloved members within a few short months; and with another nearing the shore, our hearts are saddened, though we know "it is better further on."
E. L. G.

DERUYTER, N. Y.—Pastor Wing now goes to Lincklaen Center again Sabbath afternoons. No services were held there for a number of weeks while the roads were bad.

Last Sabbath Mr. Wing gave us an excellent temperance sermon from the Bible standpoint—an appropriate setting for the temperance lesson in the Sabbath school. The exercises were varied from the usual plan by having the lesson taught by one of the teachers to the whole school, instead of teaching by classes. This proved interesting and instructive. Temperance songs were sung and two appropriate recitations given. At the close quite a number signed a temperance pledge; many have signed before, as the pledge has been submitted to the school for several weeks.

Next Sabbath we expect to have baptism, which gives us great joy.

A year ago last fall our town voted no-license, largely due to the good work of the Civic League, which was organized here after two of L. C. Randolph's lectures. The league was recently reorganized, to be ready for the fall campaign, and a noticeable fact was that nearly all present were members of our church or society.

E. M. A.

Notice.

All expecting to attend the Northwestern Association to be held at Garwin, Iowa, June 23-26, are requested to notify the undersigned, L. F. Hurley, or J. H. Lippincott, of such intention, and at what time they expect to arrive, that they may be met and that proper arrangements may be made for their entertainment.

J. T. DAVIS.

Garwin, Iowa.

The United States battle-ship *Delaware* is to be the largest ship in the coronation naval review on the occasion of the coronation of King George V. of England.

DENOMINATIONAL NEWS

Rev. A. G. Crofoot closed his labors in Independence, N. Y., on Sabbath day, May 20, after six years of service as pastor. He had the pleasure of baptizing four persons as his last work in that field. On the first Sabbath in June he begins as pastor of the church at Rockville, R. I.

The church at Independence has called Leslie Greene of North Loup Church, Neb., who is just finishing his course at Milton College, to serve it as pastor.

Pastor George B. Shaw immersed twenty-one converts last Sabbath day at the river bridge. The large number present to witness the beautiful ordinance would indicate a great interest. There will be another opportunity for baptism one week from tomorrow, and all who are considering taking this important step in the Christian life should be ready to go forward in the ordinance at that time.—*North Loup Loyalist*.

Bread Upon the Waters.

The conductor stopped for the fare of a young woman stenographer, who discovered that she had left her purse at her office. She said: "Why, I'm afraid I haven't any money with me," looking very much embarrassed.

The conductor said nothing, but stood there and waited.

"I guess I'll have to get off," said the girl. "I have left my pocketbook at the office."

"Here, lady," said a boyish voice, coming from across the aisle, "I got a nickel I'll lend you."

She looked at the boy and took the nickel. "Thank you," she said. "I'll pay you back if you'll give me your name."

"Don't worry 'bout that," he replied. "I'm the kid you give the half dollar to las' Christmas when you seen me sellin' papers down by the Savoy. I haven't forgot you. I'm sellin' papers there yet."

She smiled at him when he left the car, and he was about the proudest boy in town.—*Exchange*.

DEATHS

VARs.—At Niantic, R. I., May 1, 1911, of pneumonia and a complication of other diseases, after one week's illness, Enoch Wilcox Vars, aged sixty years and three days.

He was the son of Charles and Hannah L. Wilcox Vars of Watch Hill, R. I., of a family of ten children, seven sons and three daughters. Of them five are still living: W. Denison Vars, of Saybrook Point, Conn., C. Cortland Vars of Providence, R. I., Oliver E. Vars of Andover, N. Y., Mrs. Mary Honor Burdick of Danville, N. Y., and Mrs. Abby M. Potter of Westerly, R. I.

Enoch was educated in Hopkinton Academy and Westerly High School. When but a lad he entered the office of Dr. William Hyde, a noted physician of Stonington, Conn., for the study of pharmacy, which proved to be his chosen profession. Doctor Hyde wished to adopt Enoch for his own son but his father, Charles Vars, had engaged in business at Niantic, R. I., and needed Enoch in his store and postoffice. He finally became partner and later purchased his father's interest. He has since conducted a general store, the postoffice, and has been a manufacturing chemist and had a number of standard remedies. In addition he has at times been in charge of the Niantic railroad station, has carried on insurance and other business.

He was a charter member of the State Pharmacy Association and has held almost every office from the lowest to that of president. Early in life he became a Christian, was baptized March 14, 1868, and united with the First Westerly Seventh-day Baptist Church. Later he removed his membership to the Second Westerly Church of Niantic, where he became church clerk and remained a faithful member until his death.

His first marriage was to Minnie Palmer of Alfred, N. Y., who died. Two children were born to them: a son, Arthur, who also became a manufacturing chemist in the city of Chicago, Ill., but who died March 20, 1904, in early manhood; a daughter, Effie, who is a public school-teacher. On October 15, 1889, Mr. Vars married Ruth Crandall and to them were born three children who are nearly grown up. A daughter Mary, and two sons, Raymond and Clarence, remain to mourn their sad loss. Mr. Vars was not only a very kind and affectionate husband and father, but had won for himself an enviable reputation as a successful business man. His sunny, patient disposition made him loved in all circles of society and business, where he was widely known, and in his death the church and community have sustained a great loss.

The funeral services were held at the home, conducted by the writer, assisted by Rev. C. A. Burdick of Westerly, R. I. The attendance was large. The lesson was from John xiv. The burial took place at the First Hopkinton Cemetery. The bereaved family have the deepest sympathy of a large circle of friends.

E. B. S.

TOMLINSON.—Francis H., son of Seeley T. and Mary Duffield Tomlinson, was born at Marlboro, N. J., July 25, 1835. He died at Shiloh, N. J., May 7, 1911.

He was baptized April 5, 1851. At that time he united with the Shiloh Seventh-day Baptist Church, and until his death—for sixty years—he lived in good standing with the church. He was married October 30, 1856, to Miss Rachel Swinney Barret. To them were born nine children—six boys and three girls. All are now living except one daughter.

The wife and mother is very sick and was unable to attend the funeral of her husband. The bereaved ones have the sympathy of the entire community. J. L. S.

FORD.—Elmore Waldon Ford, son of Milton and Addie Ford, was born August 18, 1892, and died by drowning, May 17, 1911, making his age 18 years, 8 months and 29 days.

Elmore's life seemed one of those destined to misfortune, since an accidental shot, March 9, 1905, was almost fatal; but from this he had rallied and reached a strong and vigorous young manhood, and now this untimely taking away. The large congregation that gathered at the Seventh-day Baptist church in Garwin, Iowa, on Sabbath, May 20, to pay their last respects, shows how the shock was felt throughout the community.

Elmore had never made a public profession of religion, but the expressed desire to do so and the interest taken in his Bible and religious questions, in the last few weeks, are now a cause of comfort to his sorrowing friends. J. T. D.

EDMONDS.—Near Whitney's Crossings, N. Y., May 17, 1911, Mrs. Mary L. Edmonds, in the seventy-eighth year of her age.

Mrs. Edmonds was the daughter of Samuel and Roa Taylor Hawe. She was married at the age of seventeen years to Avery Evelyn Coon. To them six children were born, four of whom are still living. They are Lester Coon, Adelbert Coon, Mrs. Ellen J. Stillman and Mrs. Julia E. Baxter. She was left a widow thirty-one years ago and was again married to Orin Edmonds. She did not make a public profession of religion till rather late in life. When she did, she united with the First Genesee Church, of which she remained a member till death. Her sickness, though rather brief, caused great suffering. She was very patient through it all, yet she would say, "I fear I am not as patient as I ought to be."

She was tenderly cared for at her son Adelbert's home. With loving hearts and tender hands everything was done that could be done, but the Father took her from her suffering to be at rest. G. H. F. R.

"The soul that has felt the touch of the living Christ in the use of the means of grace, does not need to depend upon mere argument for the reality of religion and the divinity of Christ."

The Man Who Was Missing the Point.

It was on the Lake Shore Railroad. The time was midnight. The train was pulling out from the Cleveland depot when a man of about five and thirty looked up from his book, and after a time engaged me in conversation.

"What business are you in? You act like a commercial traveler, but your talk and the subject you speak of are more like a lecturer."

"Well," I replied, "I do lecture some."

"On what subject?"

"Home Missions."

"Home Missions?" he said, with a slight tone of sarcasm.

"Yes," I answered.

"Well, well! I used to be a professor. I was converted in the old-fashioned way, and joined the Baptist Church; but now I don't believe anything. I don't believe there is a God or a hereafter. In fact, I have lost all faith in anything of that nature; but there is one thing that troubles me. I have a little girl of three, and I don't know what to do with her. I can't teach her, 'Now I lay me down to sleep,' and that humbug, don't you know; but what to do with her puzzles me. You seem to be a man who has read a good deal; perhaps you can tell me. Give me your advice."

"Let her go to the devil," I rejoined.

The man stared at me with a questioning look in his eyes. I went on: "I suppose you know that a child with a father who believes in neither God nor a hereafter has a good chance of going to the bad. Does your wife share your views?"

"No; my wife is a good woman, but slow to see a point. Why, only the other day I told her of a farmer who saw a dromedary for the first time, and he stayed so long staring at it that all the people had gone into the circus; but as he turned away, an employee heard him say: 'Shucks! there ain't no such animal.' Well, sir, my wife did not see the point for five minutes."

"Now, look here, my son. Your wife is not the only one to miss the point. I was a skeptic before you were born. I lived on Infidel Street, and all the houses are unfurnished apartments."

Said the man: "I have lost all faith."

I said, "Are you in business?"

"Yes, and a good one."

"Well, you must have faith to run that. Nothing is ever accomplished without faith."

"Well, but what do you mean about my not seeing the point?"

"Why, you live in a land of free schools and hospitals, and fresh-air funds for the poor, and aid given to the needy, and, like the man with the dromedary, you say: 'Shucks! there ain't no Christianity.'"

He was a little taken back at this, and I went on: "An old prophet said once, 'A little child shall lead them,' and it may be your little child will help you."

"If I could only believe anything!"

"You believe there was once a man born whose name was Jesus?"

"Yes."

"Well, you believe he was a good man? Did you ever read or know of a better?"

"No."

"Well, why not begin by believing in him?"

"I can't believe the miracles."

"Man, man! I am not talking of miracles. If you believed all the miracles ever recorded, it would not bring you a step nearer God. Now, listen! you and I may never meet again. Take my advice, and get acquainted with Christ, and try to follow his counsels; try to walk after his pattern, for the sake of your little girl. Tell her of Jesus and his love. Never mind the hard parts; for you will find, if you once get acquainted with Jesus Christ, that all things will become plain; for 'if any man will do his will, ye shall know of the doctrine.'"

The train was slowing up as the man grasped my hand. He said: "I am glad I met you. You have done me good, and I thank you for it. Good-by."

He was gone, and my train plunged forward into the darkness; but I felt that God would lead my fellow passenger into the light.—*Congregationalist.*

We have only to be patient, to pray, and to do his will according to our present light and strength, and the growth of the soul will go on. The plant grows in the mist and under clouds as truly as under sunshine, so does the heavenly principle within.—*W. E. Channing.*

She—"Is he an author?"

He—"No; he's more of a chemist. Every book he writes becomes a drug on the market."—*Exchange.*

Skinflint—"I have no money, but I will give you a little advice."

Beggar—"Well, if yer hain't got no money yer advice can't be very valuable."—*Exchange.*

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SABBATH SCHOOL

LESSON XI.—JUNE 10, 1911.

HEZEKIAH'S GREAT PASSOVER.

2 Chron. xxx, 1-27.

Golden Text.—"Man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. xvi, 7.

DAILY READINGS.

First-day, 2 Chron. xxix, 1-19.

Second-day, 2 Chron. xxix, 20-36.

Third-day, 2 Chron. xxx, 1-12.

Fourth-day, 2 Chron. xxx, 13-27.

Fifth-day, 2 Chron. xxxi, 1-21.

Sixth-day, Isa. xxxviii, 1-22.

Sabbath-day, Isa. xxxix, 1-8.

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

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

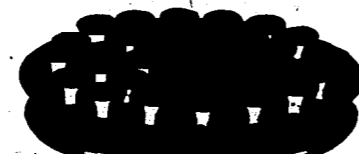
The Seventh-day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

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

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

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

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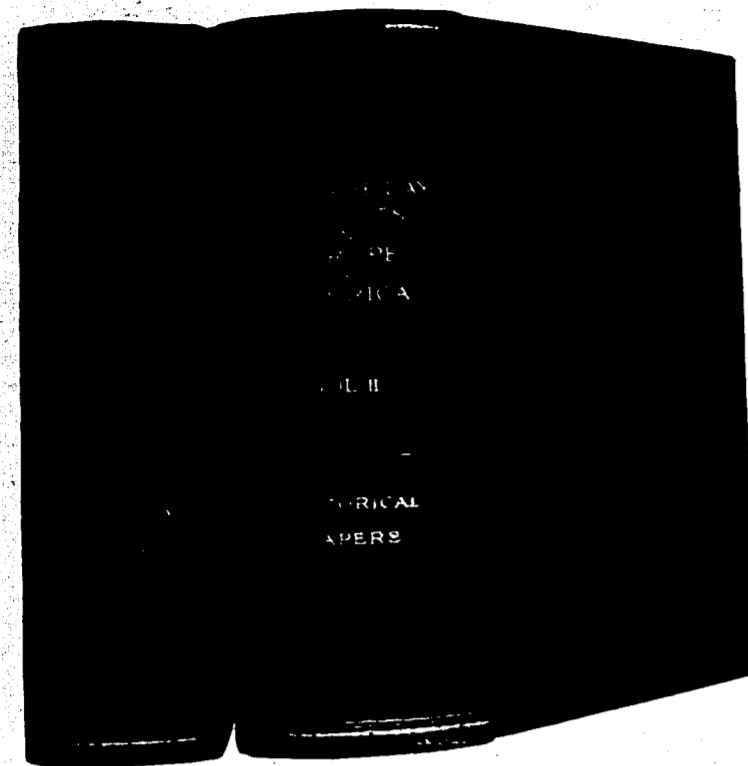
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Unwearied watch—he slumbers not.

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By hearts that suffer in the night;
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Shall show how all things work for good.

God's mighty love! On Calvary's height
Suffering to save us from our sin,
To bring the heavenly kingdom in,
And fill our lives with joy and light.

—Author unknown.

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