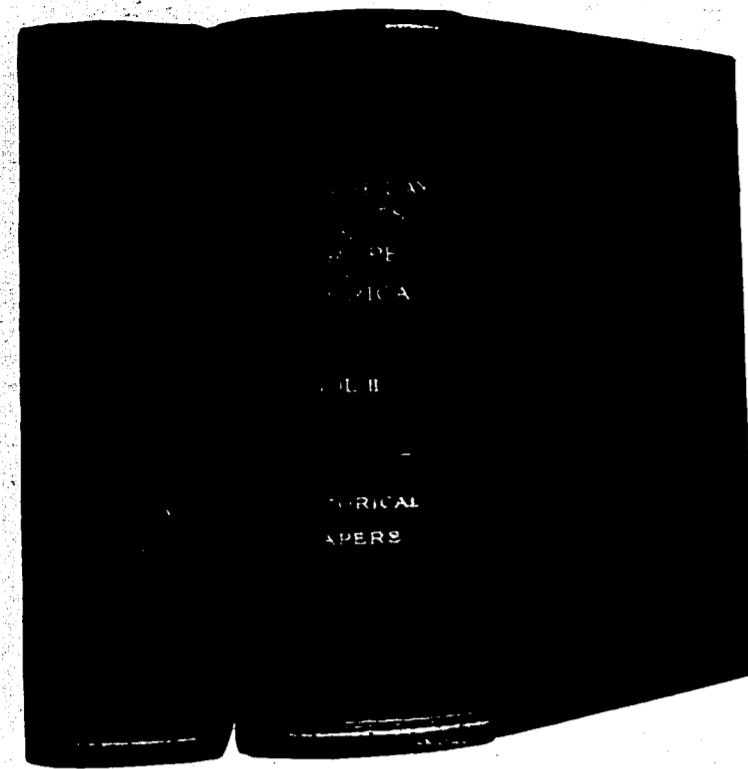


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Suffering to save us from our sin,
To bring the heavenly kingdom in,
And fill our lives with joy and light.

—Author unknown.

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

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EDITORIAL

West Edmeston—Central Association.

On Thursday morning, June 1, our train reached West Edmeston a half-hour late, and we went directly to the church, where we found the association already in session. The day was cold and cloudy as the result of the rain-storm, on the previous day, and we were all glad to find a comfortable room, warmed for the meeting. The spiritual temperature too was warm, and all conditions were favorable for a good association.

Thirty-five years ago, as delegate from the Eastern Association, I attended the Central Association in West Edmeston. The changes are so marked since that first visit that one can hardly repress a feeling of sadness. The men who served as delegates thirty-five years ago, so far as I can recall their names, are all gone to their reward; and the fathers and mothers of this church who served in the early days of Rev. J. B. Clarke's pastorate are also gone from earth. But others have come to take up the work, the church has made many improvements, the house of worship is more attractive than it was a generation ago, and there is a good parsonage for the pastor when there is one.

I could see but two old men who lived here in 1876 and were active workers then; but God has raised up helpers for the little church, and his good work is still being done here.

Two beautiful memorial windows back of the pulpit platform attracted our attention. One bears the inscription, "Rev. J. Bennett Clarke, Pastor, 1865-1885," and "Mrs. Eunice Alvord Clarke," the pastor's wife. The other window is inscribed, "In memory of Dr. Arnold C. Davis Jr., Pastor, 1900-1908."

The address of welcome, and the moderator's address were given before our belated train brought us in. The introductory sermon by Pastor L. A. Wing of DeRuyter was a strong plea for the singleness of purpose, and for the faithful service suggested in Philippians iii, 13, 14: "But one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

Examples of men who triumphed through the application of the principles set forth in the text were presented, showing what great things such men can do. The people were exhorted not merely to press forward in service, but to forget all hindering things if they would do the best work.

Some people talk a great deal in these days about too much "other-worldliness." Only those who have had faith in the heaven to come, who look forward in the hope of a blessed life hereafter, have done much to lead men to higher and truer spiritual living. Men like Paul and John and Luther and Spurgeon have been the leaders to a higher life among men. The tendency of all skepticism has ever been toward shipwreck of faith and destruction of hope.

Rev. Henry N. Jordan, delegate from the Eastern Association, preached upon the constraining love of Christ, from 2 Cor. v, 14: "For the love of Christ constraineth us." The love of Christ constrains (1) to repentance, (2) to confession, (3) to obedience, (4) to service.

To me to live is Christ. The Christ-life transforms the sinner and makes him a new man.

A caller at a certain home noticed the clean clothes on the line in the yard, and complimented the woman upon their whiteness. While he visited, a snow-storm covered the earth with snow, and when again he saw the clothes in a setting of pure snow, they did not look so white. He called the woman's attention to this fact, and she replied: "Nothing can compare with the pure whiteness of God." Thus, too, does the best child of earth fall short when compared with the whiteness of Christ.

The first evening of the association was given to a prayer and conference meeting led by Pastor G. W. Hills of Salem, W. Va. The burden of heart with many was a deeper work of grace, and many fervent prayers and testimonies were given, in which the outpouring of the Holy Spirit was sought and the people were urged to a higher life.

At the business meeting on Thursday morning the Ordination Committee reported the ordination of Rev. R. J. Severance as pastor at Leonardsville, and of Clark Bassett and Almeran Coon as deacons of that church.

The theme for the entire association was "The Importance of the Missionary Spirit," and the first address of the second morning was by Rev. E. A. Witter upon the topic, "The Spirit of Missions Evidenced by Recent Developments."

The spirit of missions shown by the Laymen's Missionary Movement bespeaks a better day for Christian activities throughout Christendom.

Lack of missionary interest has been the cause of decline among our own churches. There should be more outpost work. If the workers in our home churches would go out and hold meetings in outlying communities, in schoolhouses and wherever openings can be made, even if no converts were made, the churches themselves would be strengthened and kept alive.

In the matter of preparing missionaries for work abroad, we must guard against

the tendency to emphasize sociological and industrial education over and above the real spiritual qualifications. The spiritual element must stand first of all, and the development of the religious life is the only true foundation upon which to build for successful missionary enterprises. The sociological and industrial preparations are essential, but they are secondary in comparison with the spiritual preparation.

The fund for superannuated ministers received some attention in the Central Association, and a resolution was adopted recommending each of our churches to pay every year into this fund a sum equal to five per cent of the amount paid for the pastor's salary.

A special plea was made by Walter L. Greene for the Theological Seminary, as our real Seventh-day Baptist school, which should receive the sympathy and support of our people. The benefits of the circulating library were explained, showing how easy it now is for any of our Sabbath schools, or for individuals, to secure books to read, as they have simply to ask for them, and pay return postage when they have been read.

Mr. Greene called attention to the need of preserving all records and historical data regarding our churches. Old record books of churches that have become extinct furnish valuable aids for the historians who may try to write histories of Seventh-day Baptists. Send all such records or papers to the historical collection at Alfred, where they can be cared for in the fireproof safe provided for that purpose.

The value of the rural church is being carefully considered by the Theological Seminary, and efforts are there made to meet the needs of rural churches in the plans for educating young men for the ministry.

Brethren Sayre and Hills spoke in glowing terms of the work at Milton and Salem colleges. The story of their struggles and the outlook before each of them was most interesting to the people. The glorious work being done by the schools should be well supported by the Seventh-day Baptist people.

A letter from Agnes Barber, the last remaining member of the little Norwich Church, was listened to with marked interest. Every one who heard the letter written in her blindness, and amid other afflictions, will sympathize with Sister Barber in her efforts to hold up the light of truth as a lone Sabbath-keeper.

Letters from the churches show a good spiritual condition throughout the association, with ladies' societies, men's clubs and Sabbath schools doing good work. The Second Brookfield Church is looking for a pastor, and the First Verona Church expects one, in the person of Brother R. R. Thorngate, to begin in July.

The evangelical spirit that prevailed throughout the meetings was manifested at the very beginning by the address of Deason Laurentine Stevens of West Edmeston, welcoming the delegates and visitors to this church, and also by the address of Moderator C. J. York of DeRuyter, who expressed the hope that there might be conversions before the meetings should close.

The delegates to sister associations were appointed as follows: to the Southwestern Association in 1911—this autumn—Rev. E. A. Witter, Rev. R. R. Thorngate, alternate; to the Southeastern and Eastern associations in 1912, Rev. R. J. Severance, Rev. R. G. Davis, alternate; to the Western Association, 1912, Rev. R. R. Thorngate, Rev. E. A. Witter, alternate; and to the Northwestern Association in 1912, the joint delegate to be appointed by the Western Association.

The preacher of the annual sermon for next year in the Central Association is Rev. E. A. Witter, and Mrs. W. T. Colton was appointed essayist.

The woman's hour in this association was filled with interesting work. This meeting was led by Miss Agnes Babcock, associational secretary. Of the seven organized societies in the association six reported to this annual meeting. The societies of Verona, Adams Center, Leonardsville, West Edmeston and Brookfield, reported \$683 raised for the work during the year. The encouragement and good cheer given the home churches by these

Christian workers can never be estimated. Some of these societies give free socials for the benefit of the young people at home, some do work for the needy about them, some send help and cheer to the shut-ins, some have historical programs to inform the people regarding our history, with the *Historical Volumes* as text-books, some pledge help for the colleges, and all, I believe, pledge help for the support of some of the missionaries in China.

Miss Agnes Babcock, the leader, urged that the women should bear the general work upon their hearts more than they do. She claimed that the members of the churches should care for parsonages and other home church properties, thus relieving the women's societies of all such work, and allowing them to give heart and mind to the broader and more far-reaching work of missions, so far as their money-raising is concerned.

Then the ladies can also render great help in social ways at home, a work greatly needed if we are to hold our young people loyal to our churches.

Each woman's society should remember that the Woman's Board of the denomination can not carry on its important work and execute its plans, without the loyal support of all the local societies. Then let every society feel its responsibility for the denominational work.

We can not have vital interest in any work we do not support. It is not enough to pray for a cause, we must do more if we are to be helpers. We must be informed regarding the work of our people and its needs so as to move forward intelligently in what we do.

When all are vitally interested in the work, we shall realize the best results; but we shall come short by just so much as is the proportion of our indifferent members. We need good leaders, but we need loyal members just as much.

There is a good field for work among non-church people in the towns and villages around our country churches. The societies should be interested in the community affairs of the neighborhood, and take hold of works of reform and social betterment. Great good would be sure to come to the church, through the friend-

ships thus made, even though the persons helped never join it.

The service on Sabbath eve was conducted by Secretary Saunders, and was characterized by a strong revival spirit. The sermon, by Rev. Riley G. Davis, was from Judges vi, 14: "Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have I not sent thee?" It was a strong plea for God's chosen people to go forward in the work whereunto he has called them. The after-meeting will long be remembered by those whose hearts were touched by the Spirit.

Many good things were said during the evening, some of which I tried to catch with my pen for SABBATH RECORDER readers.

A little child walking with her teacher kept running ahead alone, and soon fell down. When the teacher helped her up, the little one saw her mistake and promptly said, "Let me hold your hand." Soon she forgot, and let go the teacher's hand, and again had a fall. This time when the teacher had helped her up again, the little one exclaimed, "Now, you please hold my hand." This the teacher did, and the child had no more trouble. She was firmly held and safely led. Thus will it be with us when we are willing to let the heavenly Father hold our hand. Too much is pending when we take the responsibility of trying to hold on to God, we are so prone to forget and let go. But so long as we are willing to let God hold our hand, he will never let go.

We pray now, as the Sabbath comes on, that holy time may mean more to us than ever before. May the Sabbath, thy holy memorial, be precious to our waiting souls.

God has always had a chosen people, in the minority oftentimes, upon whom he has called to stand upon the unpopular side and vindicate his downtrodden truths.

God is as near to us as he was to Gideon, and speaks to us today as truly as he spoke to the prophets and judges of old.

His great leaders have been the ones who were willing to hear his call and con-

secrate themselves to his service regardless of consequences.

I can not see how God's children can be so indifferent to the fate of the lost all about them, who are going to ruin for want of help.

We, as his chosen ones, should heed God's call better than we do, to magnify the Sabbath truth and prove the real spiritual value of keeping his holy day. How many are doing their best under God? If we all were, the victory would come to us as surely as it came to Gideon with his three hundred picked men.

On Sabbath day the house was crowded to the outside doors. In the morning the signs of a rainy day were so marked that many who lived far away were kept from coming, but the rain proved to be only a sprinkle and the cloudy day was ideal so far as comfort was concerned.

More than two hundred took dinner at the parsonage. Here four rooms were filled with long tables, and there was another on the long porch. The West Edmeston people fed the multitudes the first two days of the association, and the people of Leonardville and Brookfield carried this burden on Sabbath and Sunday. The arrangements for entertainment could not have been bettered. The West Edmeston parsonage is near by the church, and is very convenient as a place of entertainment. It stands on as pleasant a site as can be found in the village, and has a large yard and garden. The church, too, is as pleasant a little house of worship as one often finds in the country.

The sermon Sabbath morning by Secretary Saunders was from Genesis iv, 7: "If thou doest not well, sin lieth at the door."

The first thought was a startling one. "More depends on this hour than upon that at the judgment seat of Christ!" Then the question with us will be settled, and if any of us shall stand before the pearly gates unprepared to pass through, sad indeed will it be to remember that we once had a personal invitation and a good chance to enter, but alas! we neglected the invitation and allowed the chance to go by! We do not need to be active in order to

be sinners. "If we do not well, sin lieth at the door." It is far better to heed the red light before the wreck, than to wait until the train is in the ditch.

When it becomes as unpopular to take an hour from one end of the Sabbath as it is to steal half a cord of wood from our neighbor's wood-pile, there will be less Sabbath-breaking.

The question, "What think ye of Christ?" is a great question. Much depends upon the answer given, and every one should be anxious to answer it right. But the greater question is, "What does God think of me?"

The afternoon on Sabbath was given to the Sabbath-school work and to the interests of the Sabbath School Board. There was a large audience throughout this session. The evening was occupied by the young people, who presented a good program. The session was in charge of Brother C. C. Williams and since we expect the papers to find their way to Young People's Work in the SABBATH RECORDER we make no note of them here. Many excellent things were said which were not in papers. We wish all our readers could have heard the debate upon the outlook for the young people's societies, and the need of some sort of reorganization or renewal of life for more efficient and practical work.

The one question which was most prominent in the program was, "Is the Christian Endeavor society doing the work it was organized to do?" Out of this question grew such questions as these: "How many societies are represented here as active in the work?" "Why is there a decline in interest in denominational enterprises?" "If we are not doing good work as in days gone by, why not?" "Has the society had its day?"

These are serious questions that are now troubling other denominations as well as our own. There is a marked decline in interest, which should fill us with concern and set us to seeking a remedy.

In general the answers given to the questions were: "There is still a place for Endeavor work." "Discard all machinery and formal routine of committees that are no

longer practical, and as young people, arouse to the work for Christ and the church." "Life and growth depend upon the activity of the young people. Press into the work whether you have an organization or not."

Young people can help the community by taking a united stand for all that is good and pure and true. Brother Sayre struck a key-note when in his own inimitable way he said: "The Endeavor society is still important. If hindered by too much machinery and dying, let us face the music, and frankly say so. But don't disband by any means. There seems to be an awful slump in some sections, but stick right to it, face the conditions and don't give up. Be cheerful, make the best of it, and push ahead! If the novelty of the old way is gone, never mind, go on in some other way."

This was really a climax in the discussion; everybody was aroused to better spirits, some of us laughed till the tears came, and the quartet closed the service with one of those helpful songs they have made so effective during all the associational sessions thus far.

SUNDAY AT WEST EDMESTON.

The Missionary Society had the right of way on Sunday morning, and Secretary Saunders interested the audience by showing several pictures of mission scenes and workers, in connection with the interests of the two boards as represented by their Joint Committee. Being field agent for the Missionary and Tract societies, he reported regarding the work upon which they unite. Under these united efforts twenty-nine Sabbath converts have been reported within three months.

The Hungarian Mission in Chicago and the Italian Mission in New York are doing excellent work and winning men to Christ and to his Sabbath.

The sermon on Sunday morning by T. L. Gardiner was from I Cor. ii, 2, "For I determined not to know any thing among you, save Jesus Christ, and him crucified."

It was a plea for the only Gospel suited to the needs of sinful men, giving the reasons why the great missionary apostle determined to preach it in Corinth. The needs of humanity are just the same today

and this is still the only Gospel that can reach the lost and bring them to Christ. Any preaching that brings distrust in the Gospel of the crucified Christ must handicap him who really desires to reach and save the degraded and sinful in their downward course.

The Tract Society's hour in the afternoon was filled with interesting descriptions of the work, and of the problems that confront the board.

Brother Hills' sermon on the presence of God in nature and his messages to men written on the pages of his two books, as suggested by the Nineteenth Psalm, moved many hearts to tears. The idea of God's patience through all the ages while his messages have been persistently unheeded by his children, was made especially effective in this sermon. The voices of God are heard everywhere, and yet people will not understand and heed them. Even when these voices are interpreted by God's only begotten Son men will not heed them.

A mother trying to talk with her deaf and dumb and blind girl, exclaims, "Oh that I could make her understand!" Thus has God's heart for ages been yearning to make his children understand. How can he be so patient with us?

At the closing session, Herbert L. Cottrell preached on things we should forget while pressing toward the prize, and urged every one to a life of genuine earnestness in the Christian race.

The collections for all purposes at this association amounted to \$61.54. The statistics reveal a net loss of 25, caused largely by cutting off names of unworthy members and by death. Fifteen were added by baptism, as follows: Adams Center 8, DeRuyter 2, First Verona 3, Syracuse 2.

The next session will be held with the Verona Church on the fifth day before the first Sabbath in June, 1912.

Why Does Our Cause Languish?

While attending the Central Association I met a brother on the street who seemed burdened over the dying churches in several sections of the denomination, and although I have long tried to look on the

bright side, I had to confess to him that the outlook is indeed discouraging. Then the question came, Why does our effort to uphold God's Sabbath have so little effect upon the hearts of men?

There may be many reasons. Some say it is owing to worldliness in the hearts of the multitude, to the all-absorbing commercial craze, or to the increasing tendency toward a life of pleasure. These things do indeed stand in the way of a conscientious acceptance of the truth. But my friend struck one of the worst causes for the rejection of Sabbath truth when he said, in substance, "It is largely due to the inconsistencies of Seventh-day people themselves." It requires something more than sound arguments to convince men of truth and to persuade them to accept it. The life must correspond with the standard set up by a man's precepts, or his teachings will come to naught and the cause he represents will suffer loss. My friend was thinking of this truth when he said with much feeling: "It is too bad that so many who are loud in their arguments for the Sabbath are at the same time most inconsistent. There are those who improve every opportunity to discuss the Sabbath question, but who do not seem to care a flip for the Sabbath themselves. They sit around the groceries, lounge about hotels and railroad stations, Sabbath days and all, arguing with every one they can for the Seventh-day and yet never pretend to go to church or to keep the Sabbath themselves."

Of course nobody cares for anything such men may say regarding the Bible Sabbath. The example in such cases always overcomes all the good the precepts might do if they came from the lips of consistent men.

Another sad effect of such cases is the handicap they place upon the efforts of the truly consistent Sabbath-keepers. Whenever one of these offers Bible truth that might otherwise be irresistible, immediately the cases of these inconsistent ones are brought up, the force of the truth is destroyed, and the objector hides behind their bad example. It is too bad that our good cause must suffer from the failures of

our own people to exemplify the truths we teach.

Death of Rev. O. D. Sherman.

At daybreak on Friday morning, June 2, 1911, Rev. O. D. Sherman went to his everlasting rest. A note written by his nurse, on June 1, was accompanied by an article he had tried to prepare for the SABBATH RECORDER, but he had stopped in the middle of a sentence, and evidently had been unable to take up his pen again, leaving it unfinished forever. The note said, "He is entering the valley and the shadow. It is a great comfort to know that he has no pain or suffering." Among his last words on religious matters he said that he never had been so happy as during the last few months, and that as he neared the border-land the way grew brighter and brighter.

This is in accord with his last two letters to the editor, in which he told of his sickness and of his bright hopes regarding the future.

Brother Sherman was a classmate with the editor, in the first class graduating from the Alfred Theological Seminary. He was a sweet-spirited, lovable man, always found on the right side, and ready to do his duty to the best of his ability. Many who have been helped to better ways by Brother Sherman will be touched by the news of his death. We shall look for a more extended obituary in due time. His lonely companion has our heartfelt sympathy in her deep sorrow.

William Thomas Wiseman, Dead.

Too late to be prepared for this issue of the SABBATH RECORDER there comes a communication from the wife of William Thomas Wiseman, F. R. G. S., M. R. S. A., London, England, regarding his death and something concerning his life-work. Mr. Wiseman fell asleep on May 7, 1911, aged seventy-three years. The readers of the SABBATH RECORDER have occasionally seen articles from his pen, and some notices of his work. He was a staunch defender of the Sabbath of the Bible, and editor of the *British-Israel Ecclesia*. A more extended notice will appear later.

EDITORIAL NEWS NOTES

The Farewell at Vera Cruz.

The farewell scenes at Vera Cruz, when ex-President Diaz took leave of his faithful body-guard, were truly affecting. In addressing the little company of soldiers who had guarded him in his perilous journey from his capital city to the seaport, the veteran who has governed Mexico for more than thirty years spoke as a father to his own children, while his face was bathed in tears and his voice choked with emotion.

He assured them that should his country again become involved in trouble, so as to need his services, he would gladly return to lead them. Pointing to his country's flag, he said: "I would then place myself at the head of the country's loyal forces and, under the shadow of that flag, I would know how to conquer as in times past."

General Huerta, stepping up to his old chief, took him by the hand and the two aged warriors embraced each other. One by one the officers moved forward to be embraced by General Diaz, who bade each one an affectionate good-by. When it was all over, the soldiers were ordered to march, and their old commander turned his back upon home and country to go on shipboard an exile. His wife and children and grandchildren took passage with him. The people of Vera Cruz gave him an ovation. Piles and piles of flowers were strewn in his path, and as he stepped on board the ship, all hats were off, the band played the Mexican national hymn, and the crowd cheered itself hoarse. Diaz was greatly overcome by this unexpected demonstration, especially in Vera Cruz, which never before seemed to have anything but hisses for him. The old man lifted his hand for silence and expressed his great appreciation of such remarkable demonstration. As the vessel sailed away in the evening shadows, the search-light from the fort was turned upon it; and there, just a little apart from his family group, stood the ex-President, bareheaded, with field-glass in hand, watching the shores of his

native land as they faded from view. It will be many months before Mexico's old champion again sets foot on Mexican soil. Among his last words, spoken just before taking ship, were these: "I expect to die in Mexico."

While the people of Mexico have calmly accepted the conditions and try to have peace, still unruly mobs keep things stirred up in several sections and, it is, after all, only a troubled peace.

The date for choosing electors has been set for October 1, and on October 15 these will elect a president. Madero is a candidate, but there are evidences that schemes are on foot to thwart his plans.

Italy's Tribute to Victor Emmanuel II.

On June 4 nearly a million people witnessed the unveiling of a magnificent monument to King Victor Emmanuel II., grandfather of the present King of Italy. Combined with the dedicatory exercises was a celebration of the granting of the Italian Constitution by King Charles Albert in 1848. The people in Rome were joined by thousands from the province, thus making the event a national affair.

The monument is said to be the largest equestrian statue in the world. It stands on a grand pedestal with great staircases leading up to it, and is decorated with fountains, and groups of gilded figures, all of which cost \$20,000,000. The entire length of the monument is 500 feet, its depth 450 feet and its height 250 feet. It has been thirty years in building. The corner-stone was laid by King Humbert in 1885. Representatives of foreign countries were present at the unveiling and great enthusiasm prevailed. It will take several years yet to complete the structure. The statue itself is of bronze, forty feet high, and was cast in eighteen pieces. This part of the work alone has taken two and a half years. When the work was completed, a banquet for twenty people was held in the body of the horse. The monument proper stands in front of an immense marble portico with sixteen great columns surmounted by a beautiful frieze. This makes a fitting background, and adds much to the effect of the statue, especially when viewed from a distance.

Trust Methods.

In the case against the Tobacco Trust the Supreme Court discovered that the company lost more than \$4,000,000 by making reductions in the price of plug tobacco for the express purpose of compelling smaller companies to come to its terms and enter the combination. The court also found that the trust spent \$50,000,000 in cash or stock to close up some thirty competing corporations and partnerships, thus putting them out of business.

In the wireless telegraphy case five of the officers and agents were sentenced to terms in prison, ranging from one to three years, and to pay costs amounting to \$50,000. Others were punished by fines but no imprisonment.

When the trial was over the defendants were accused of attempting to bribe the prosecuting attorney and one juror. This prevented the convicted men from securing bail pending an appeal, and they were locked up.

Germany has expressed a willingness to enter into the negotiations proposed by the United States for a general arbitration treaty. The tentative draft of this treaty, made by Secretary Knox, is now in the hands of Great Britain and France. If Germany joins, it will bring four great nations into negotiations for international peace.

In many Southern cities Confederate and Union soldiers joined in celebrating Memorial day. The usual ceremonies were held on the battle-field of Gettysburg. At Arlington President Taft addressed the veterans and a great multitude of people upon the subject of international peace.

On June 5 the steamship *California* of the Anchor Line brought to New York from Glasgow, Scotland, about five hundred Scotch women and children on their way to join their husbands and fathers on the farms of the great West. One hundred men were also on board, coming in advance to establish homes to which their wives will come later.

"The mire of sin may be deep, but the fountain of cleansing is deeper."

SABBATH REFORM

From the Debate.

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

In a former article I gave the list of topics in the Jones-Love debate. It is not my purpose to follow these in order with an analysis of the arguments pro and con. This would be too tedious for SABBATH RECORDER readers. The third topic—"The Scriptures teach that the 'first day of the week' is the day of Christian assembly"—seemed to me so utterly without ground that I was curious to know what the argument would be in favor of the proposition. Others, doubtless, are puzzling over the same conundrum.

Mr. Love, who was to take the affirmative, had, in the discussion of the second proposition, disposed of the Sabbath law, or the fourth commandment, quite to his satisfaction, by confounding it with the "handwriting of ordinances that was against us," and certain ceremonial observances, "which are a shadow of things to come" (Col. ii, 14-17), and so had made for himself a clear field for the building of a "First-day" law. This he went about as follows: "There are," he said, "three ways by which a teaching may be shown to be spiritual: (1) by a direct command; (2) by a necessary inference; and (3) by apostolic example." Applying these tests to the proposition in hand, he went first to the institution of the Lord's Supper, quoting the words of Jesus as he gave the bread to the disciples, "Take eat, this is my body," and then to 1 Cor. xi, 24, "This do in remembrance of me." Here, it was argued, is a *direct command* of Jesus to the disciples to do a certain thing, namely, to celebrate the Lord's Supper. But the disciples could not celebrate the Lord's Supper without coming together. By *necessary inference*, therefore, the disciples must have had meeting times for the celebration of the Lord's Supper. Then in Acts xx, 7, it is written: "Upon the first day of the week, when the disciples came together to break bread," etc. Here is

apostolic example. Thus, all the lines of proof were claimed: the command of Jesus, a necessary inference, and apostolic example. Then, as confirmatory of this conclusion, reference was made to 1 Cor. xvi, 2: "Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come," from which he argued for a public assembly. This was the substance of the argument.

If the conclusions had all been legitimate, they were still very far from proving the substitution of a regular weekly observance of the First-day in place of the Sabbath of the Lord, the Seventh-day. But RECORDER readers know very well that the phrase, "breaking of bread," is used also of taking a common meal and can not be pressed into a description of the Lord's Supper with any certainty, that it more often means the taking of a common meal, and that the idea of a public collection, in 1 Cor. xvi, 2, is contrary to the instruction, "lay by him in store." So the conclusions are far from conclusive.

Concerning this it may be said that the argument is inconclusive: (1) because it rests upon a doubtful interpretation of the scriptures quoted; and (2) there are not scriptures enough to prove apostolic practice. Furthermore, a meeting to celebrate the Lord's Supper on any day, at regular or irregular intervals, would come far short of meeting the requirements of the Sabbath or a day holy unto the Lord—the "Lord's day," as First-day people often call Sunday. Brother Jones called attention to this in a forcible manner when he asked Brother Love whether, if his church people should go about their work on Sunday morning, go to church, say at eleven o'clock, and celebrate the Lord's Supper, and then go back to their work in the shop or field; would they be committing sin, in the secular part of the day's doing? Or would the celebration of the Lord's Supper fulfil all the religious requirements of the day according to his thesis? Though this question was several times repeated, it received no answer. Infinitely better is it to "remember the sabbath day to keep it holy," etc., according to the fourth commandment.

"Battle of the Tracts."

MY DEAR DOCTOR GARDINER:

We have just returned from the Sabbath debate in Santa Ana, which lasted three weeks. The Lord used me in the distribution of Sabbath tracts during all this time. I took my stand opposite another person, who faithfully gave out Sunday literature at the entrance of the meeting-place, and so the "Battle of the Tracts" went on, as Doctor Fulmer called it, while the giants were contending for the truth as they severally understood it to be taught by the Bible. In this way of distributing tracts to those attending the debate, who were anxious to know the truth for themselves and ready to read and compare both sides, much good has been done, and the Lord alone knows what may be the results.

I had previously received a lot of leaflets from Brother Lt.-Col. Richardson, which were strong, clear, and easily read. These with those of our own publication that I was able to secure from Doctor Platts and Brother Loofboro made a good, healthy and vigorous presentation of the Sabbath from this side and from across the waters, and as it should be throughout the whole world! Amen.

The debates are to be continued in nine different places named by Mr. Love. Last night it started in Pasadena again; then it goes to Long Beach, then to Los Angeles, Fresno, Oakland, etc. As Los Angeles is the center for southern California and I can easily go to Pasadena and Long Beach, and as the debate lasts in each case three weeks (every night a discussion), so that the Sabbath will be considered and discussed for many weeks to come about here, I am going to make a request that you send me the newest and best literature you have at Plainfield, and I will pray and work and distribute, as the Lord shall direct me, at the entrance of meeting-places and elsewhere, and to every one as God directs. We hope to get two or three additions to the Los Angeles Seventh-day Baptist Church from Santa Ana, and who knows what will be accomplished when the debate comes to this city.

The position of Mr. Love that "the Decalogue is done away and that the New Testament teaches the first day of the week

as the day of Christian assembly," calls for the giving out of Doctor Wardner's excellent tract, "Did Christ Abolish the Decalogue?" and for Doctor Lewis', "Does the New Testament Teach the Observance of Sunday?" Then the "Sabbath Question Pro and Con in a Nutshell," "Bible Readings on Sunday and the Sabbath," and the tract with the picture of the clergy cutting the fourth commandment from the Decalogue, etc., can be used to great advantage. Send these and send anything you think will help us.

Brother Jones has promised me that he will never oppose the Seventh-day Baptists, and that he is perfectly willing to represent us in anything which concerns the Sabbath or opposes Sunday legislation. He says that he is not trying to build up a denomination, but simply feels called to preach "the commandments of God and the faith of Jesus," and to oppose the federation of forces for the enforcement of Sunday by legislation. He and Brother Albion Ballinger, author of "Power for Witnessing," "Saved by Grace," and "Cast Out," are working together in what we call in California the "Progressive Party." They are the Progressives. God only knows what this new movement will do, if we all keep at the feet of our heavenly Father petitioning for his guidance, through the Holy Spirit, for Jesus' sake. I petition for charity and a spirit of support to these two brethren who have left all for Jesus and been "cast out," and picked up by the Lord on account of their faithfulness, to preach the Word in a new field and under his own guidance. Yours in the truth and the spreading of it,

THEOPHILUS A. GILL.

Los Angeles, Cal.,

May 23, 1911.

"Paul prayed that his converts might know the things which had been freely given them of God (1 Cor. ii, 12). This is the difference between the children of this world and the children of God. The former see only what their physical sight unfolds to them, whilst to the others the mountain is full of the harnessed cherubim."

Shall We Move?

REV. L. A. PLATTS.

Seventh-day Baptists are somewhat proverbial for their migratory habits. Some of the finest sections in the heart of the Middle West have been, at different times, in the control of our people, which today are practically, if not wholly, lost to us through this moving and disintegrating tendency. The country grows in population and in the development of its wonderful resources, and it must needs be that the streams of population move up to the widening fields of opportunity, and we ought to have our place in those streams; but it can never be wise economy to depopulate regions already occupied to open up new ones. What is true of the country as a whole is true of communities or churches which exist for certain economic or religious ends. Our own denomination is no exception to this rule. We ought to plant new, and build up strong, churches in the West; but we ought also to keep the old churches in the great and solid East in vigorous life and efficient working order.

Let me then plead with my brethren, don't move, unless you have the best reasons for doing so, beyond the possible chance of making more money or of doing it easier than you are now doing. Then don't do it, until you have first chosen some place where your own influence and that of your family may be united with that of others in strengthening hands and hearts for the work of our divine Lord and Master. In the past many Sabbath-keepers have come West without much regard to the companionship of those of like precious faith. The result has been "scatteration." Let us cut this out. In other cases many have come without sufficient knowledge of the conditions into which they were coming, have met with disappointment, and, becoming discouraged, have given up the struggle, and with empty pockets and heavy hearts have drifted out of sight. This brings discouragement and grief to us all.

It is with the hope that the Pacific Coast Association may do something toward remedying some of these things and achieving better results in the future, that the Executive Committee has ordered the notice, over the name of its corresponding

secretary, which appears elsewhere in this issue of the SABBATH RECORDER.

Being a member of the Executive Committee, as I am, I can say for the committee, we want it distinctly understood we are not real estate dealers, nor promoters of immigration schemes; but we do want all Sabbath-keepers who are thinking of coming to California to get some proper idea of what they may expect to find here, and more than all else to plan to cast in their lot with one of the Seventh-day Baptist churches already formed, or in some place where there is reasonable prospect of forming such church.

Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, May 14, 1911, at 2 o'clock p. m., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, Edwin Shaw, F. J. Hubbard, W. M. Stillman, E. D. Van Horn, H. N. Jordan, Asa F. Randolph, Jesse G. Burdick, Iseus F. Randolph, H. M. Maxson, J. D. Spicer, T. L. Gardiner, C. W. Spicer, D. E. Titsworth, M. L. Clawson, A. L. Titsworth.

Prayer was offered by Rev. Edwin Shaw.

Minutes of last meeting were read.

The Advisory Committee presented an outline of probable expenses for some of our pastors to represent the Society in various localities throughout the denomination, during the summer.

Report adopted.

The Supervisory Committee reported matters as usual at the Publishing House, and that they are in correspondence with possible candidates for the office of Business Manager.

The Committee on Distribution of Literature presented the following report:

The Committee on Distribution of Denominational Literature would report (1) that the usual detail work of sending tracts and RECORDERS where an interest seems to warrant it has been attended to; (2) that the matter of establishing a tract depository at Battle Creek has been left to the secretary of the committee and the pastor of the Battle Creek Church; (3) that the budget appropriation of \$600 for a deficit in the tract

department of the Society has been expended to about \$460; (4) that there are two matters which the committee would like to take up—(a) the issuing of a new edition of Dr. A. E. Main's *Bible Studies on the Sabbath Question*, and (b) the printing of African translations of some of our Sabbath literature for distribution in Nyassaland, B. C. A. The finances of the Board make both these interests impossible. The committee voted at a recent meeting to put it up to the Board, which, if either, of these interests should be helped this year.

On behalf of the committee,

EDWIN SHAW,
Secretary.

Report adopted.

Voted that the Board instruct the committee to issue a new edition of *Bible Studies on the Sabbath Question*, by Dr. A. E. Main, and also appropriate an amount not to exceed \$67 to the translation and printing of tracts in the African language.

The Committee on Investment of Funds reported having placed a loan of \$2,600 on property in Plainfield owned by C. D. Loizeaux.

On motion the action of the committee was approved by the Board.

The Joint Committee presented the following report:

The Joint Committee of the Board of Managers of the Seventh-day Baptist Missionary Society and the Board of Directors of the American Sabbath Tract Society wish to recommend to the two Boards that the present appropriation of \$50 per month by each Society to the work in Central and South Africa be continued under the direction of the committee, as the present appropriation will expire the first of July, 1911.

S. H. DAVIS,
Chairman pro tem.
EDWIN SHAW,
Secretary.

Westerly, R. I., April 18, 1911.

(This report was adopted by the Board of Managers of the Seventh-day Baptist Missionary Society at its regular quarterly meeting, April 19, 1911.)

Report adopted.

Secretary Shaw reported a communication from the Missionary Society relating to extending an invitation to Rev. G. Velthuysen to attend the Conference this year, but in view of the illness in his home it was decided to defer the invitation to some future year.

Editor T. L. Gardiner reported that it does not seem wise, in view of the expense, to undertake the indexing of the *SABBATH RECORDER* at this time.

Report adopted.

Voted that Secretary Shaw and Editor Gardiner be a committee on program for Tract Society day at the coming General Conference.

Correspondence was received from George L. Babcock and family expressing their appreciation and thanks for the beautiful tribute to their mother, Mrs. George H. Babcock, recently sent on behalf of the Board.

Correspondence was also received as follows: from Rev. E. B. Saunders, submitting monthly report, and concerning interests in southern Illinois and in Holland; Rev. S. H. Davis, concerning the program for the General Conference; Rev. D. W. Leath, concerning a supply of Sabbath literature and a new church and a Sabbath interest in northern Alabama; A. B. Burdick, concerning supply of Sabbath tracts; Mercy E. Garthwaite, concerning the tract depository at Milton Junction, Wis.; Rev. Wilburt Davis, concerning the sale of *Spiritual Sabbathism*; J. A. Davidson, concerning Sabbath tracts and sample copies of the *SABBATH RECORDER* to be sent to persons interested in the Sabbath question; E. G. A. Ammookoo, concerning tracts for distribution and copies of the *SABBATH RECORDER* for sale; Rev. L. C. Randolph, concerning field work in Sabbath Reform; Rev. G. Velthuysen, concerning the interests in Holland and Java; Andrew H. Chirwa and Gilbert Chihayi, concerning interests in the Nyassaland district of Central Africa; M. Z. Ntlonga and J. Booth, concerning interests at Cape Town, S. A.; A. E. Webster, concerning sale of *Spiritual Sabbathism*; Rev. W. C. Whitford, concerning a lesson on the Sabbath for the third quarter of the *Helping Hand*.

Voted that the matters relating to literature in the correspondence be referred to the Committee on Distribution of Literature.

Correspondence from L. C. Randolph was referred to the Advisory Committee.

Voted that the expenses of the brethren who attended the last meeting of the Joint Committee at Westerly, R. I., be paid by the Board.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

MISSIONS

Problems of the Missionary Board.

SECRETARY E. B. SAUNDERS.

It usually opens the eyes of the uninitiated to have a sitting with the Board of Managers of the Tract or Missionary Society; their aims are one, that mankind shall be brought into closer relation with their Creator. From experience I can speak only of the problems of the Missionary Board.

It is ever a cause of much deliberation when money is to be expended by these bodies—money furnished by you and your ancestors, for we have a fund of about \$80,000 in the Missionary Society which was left largely through endowments. The members of our board, who have had much experience in business matters, invest this money in the safest way they can, bearing in mind also the income which shall be received. Much of it is bringing 6 per cent and very little of the total amount is now non-producing. The problem of caring for this fund is no mean one, and good men give valuable time in considering the best ways and means.

Let us visit a Missionary Board meeting of our own denomination in Westerly. At half past nine in the morning you would see, if you should be at hand, some twelve or fifteen men entering the vestry of the old Pawcatuck church. They may not all be prompt; some may come in later. The white-haired president, who has piloted for many years, calls the meeting to order and asks some member to pray that we may be given wisdom and guidance in our deliberations. Now as business begins, Secretary Saunders sits on the left as the members face him, President Clarke on the right, and Recording Secretary Albert Babcock between them. These three men are always there, barring sickness.

The minutes of the last meeting occupy but little time; then the president calls on Secretary Saunders to present the first business in order. Let us suppose that the first business happens to be the reading of communications from China. As the read-

ing continues, the hearts of the listeners sink down and down. A faithful laborer of Lieu-oo is in the hospital at Shanghai. There has just been started a great work in Lieu-oo; the local natives have exhibited an unusual interest in this new work and in the bud of success the leader is smitten with disease; and more, as the reading progresses, and the nature of the disease is known, each member knows the Lieu-oo Mission must be closed for the present. The board's duty is plain; the missionary must come home to America. The members discuss the matter as best they may; the sympathy of the board is with the afflicted; they know how keenly this man and his wife feel about the move they must make. Other communications are read bearing on the subject, among them one from a certain doctor already in the homeland for recuperation. The board knows how deeply the doctor feels for the success of the Lieu-oo venture, but other business must be considered and the Lieu-oo matter must be put aside, only to crowd itself into the mind from time to time.

A letter comes from a Sabbath-keeper in South Africa who wants teachers sent. He has plans for a church but no money to build. He is pastor of some four or five hundred people, all Sabbath-keepers. It is not the first letter he has written to us; there have been several of them. What must the board do with the request? No one wants to say much. It is evident that the writer is thinking about the money or material things which he hopes to receive from Seventh-day Baptists in America. Shall these people in Africa be turned down? Some good people a long time ago wanted to sit on the right and left hand of the King. Did Jesus turn them down? Our Elder Brother took those people that wanted to be greatest in the Kingdom and made of them some of the world's most powerful evangelists. As long as the Missionary Board sits, it will have experiences. What would you do for those African people, if you were a member of the board? Who can tell what is still undeveloped in the minds of these simple people that write us for money to build a house of worship? Forbid that they be turned away. Much time is used in trying to settle these ques-

tions right. Time after time, when apparently a matter has been decided, something is thought of which puts a new turn to the question in hand and it must be discussed again.

The board knows an additional worker should be sent to aid in the work of the Shanghai school; the worker is at hand; the people interested in denominational mission work write from all quarters to know what is to be done.

The appropriations have exceeded the budget already by hundreds of dollars, and a thousand dollars must be added to the appropriations if this person is sent to China. The people of the denomination must not be discouraged by the board's running too heavily in debt. Some notes are already being carried by members of the board, and there are prospects that the amount will be increased; but God's cause must go on. Again the serious consideration—the wisdom of going into debt too deeply.

The noon hour comes and business only half done. Adjournment is made, and some thoughtful ladies have furnished a dinner (not a lunch) for the members present. Merry chatter lightens the burdens during this hour, some informal discussions are indulged in about missions, and the seriousness of some of the faces tells the story of problems being considered.

The afternoon session will bring in missionary work in the homeland. Calls are made that can not possibly be passed unheeded; we must increase our already excessive outlay, and another thousand dollars has been appropriated. What will the people of the denomination say? What will they think? The board said its budget would be a certain sum, and two thousand dollars has been added to it. Would you have advised differently, my hearers, if you had been with the board and listened to the calls and considered the needs with them? The command is "Forward" in the mission movement. The demands were never greater in any age. Are we living in the last days, the days when the Gospel shall be preached to every kindred and nation? It becomes one to note the signs and seasons; the lines are being drawn sharper in distinction be-

tween good and evil. The follower of Jesus Christ sees only victory. It is an age that shows the leaven of the Master spreading through the whole, an age that requires every church member to be in touch with missions.

As Secretary Saunders gives you a chance to ask about the work, if there are any questions which have been puzzling you about our work, home or foreign, be free to seek all the information from him you desire.

At a Laymen's missionary meeting at Providence, an old gray war-horse, who is an ex-senator of the United States, shouted: "This is a man's job, and if you have followed the missionaries of the early church, you will remember it was *men* that received mention, such as Paul, Philip, Silas and Peter.

"If I have eaten my morsel alone,
The patriarch spoke in scorn:
What would he think of the Church, were he
shown
Heathendom, huge, forlorn,
Godless, Christless, with soul unfed,
While the Church's ailment is fulness of bread
Eating her morsel alone.

"I am debtor alike to the Jew and the Greek,
The mighty apostle cried,
Traversing continents, souls to seek,
For the love of the Crucified.
Centuries, centuries, since have sped,
Millions are perishing, we have bread;
But, we are eating our morsel alone."

Snow Hill, Pa.

TO THE BOARD OF DIRECTORS OF THE
AMERICAN SABBATH TRACT SOCIETY.

By the approval of the Advisory Committee of this board, and on the invitation of the Rev. John A. Pentz, pastor of the German Seventh-day Baptist church at Snow Hill, Franklin County, Pa., I attended the annual love-feast meeting of that church, June 3, 4, 1911.

Corliss F. Randolph could not respond to the invitation because of a prolonged and serious illness. Editor T. L. Gardiner was in attendance at our Central Association, as was also Rev. H. N. Jordan, the other member of the General Conference Committee, and so the delightful privilege of going to Snow Hill came to me.

I was received with the sincerest brotherly hospitality, and thoroughly enjoyed

my stay of two days and three nights with these people, both in the religious services and the social fellowship of the occasion.

I was accorded a generous place on the program, giving a short blackboard talk to the Sabbath school, preaching a Sabbath sermon by request on Sabbath afternoon, and joining with their pastors in short talks at the farewell services on Sunday evening.

As a member of the General Conference Committee I brought to them a word of greeting from our denomination, also from the Tract Society as its corresponding secretary, and from the Plainfield Seventh-day Baptist Church as its pastor.

There were present on Sabbath day many visitors, in all over five hundred persons, and the day was rainy, too. Delegates came from the German Seventh-day Baptist churches at Salemville and Ephrata, some of them driving overland a two days' journey.

There had recently been additions by baptism to the Snow Hill Church. Improvements in the way of a new fence, fresh paint, new hymn-books, new Bibles, etc., point to an active interest among the people. The meetings were marked by a reverent spirit of devotion, by an earnest desire for helpful service, and by kind, brotherly Christian fellowship.

At the close of these very profitable meetings a letter was read from Corliss F. Randolph addressed to the pastor of the local church, after which the following resolutions were unanimously adopted:

Resolved, That the Seventh-day Baptists in annual meeting assembled at Snow Hill, June 3 and 4, 1911, hereby tender our heartfelt sympathy to Brother Corliss F. Randolph in his sickness and affliction, and that we extend to him our most cordial greetings, expressing the hope and prayer that the kind Father in heaven will spare the brother's life so that he may in the future be with us as in time past.

Resolved, That we appreciate the greetings from the Seventh-day Baptist General Conference, the greetings from the American Sabbath Tract Society, as well as the greetings from the Plainfield Seventh-day Baptist Church and its pastor, Brother Shaw, also the presence of the latter at our love-feast. And to all these organizations we tender our tender regards and best wishes and our kindest greetings.

Resolved, That an earnest endeavor be made to render a full program and meeting of the Convocation of the German Seventh-day Baptists

at Ephrata, October 8, 1911, the day after the annual love-feast there.

Resolved, That we work and pray for close relations with the Seventh-day Baptist General Conference and have representatives attend its meetings.

Corrections.

The sentence in my paper (SABBATH RECORDER, p. 657, col. 2, about one-third down) should read: "I want to tell you that much sunshine was poured into my life by Marlboro and Shiloh, New Market, Plainfield and New York, Westerly and Hopkinton." I certainly intended to include New York. It belongs to the New Jersey yearly meeting and did its full share in adding to my real pleasure.

S. R. WHEELER.

In condensing my report from Rock House Prairie Church, Brother Saunders has made some mistakes. First, during March, services were held on the Sabbath, both morning and afternoon, with dinner at the church. Second, the services on Tuesday and Thursday nights were at the schoolhouse in Brother Babcock's district.

O. S. MILLS.

Men often tell us that the terrible thing about all the inferior side of life is that it can not satisfy us, but . . . there is something more terrible even than that about it; it *can* satisfy us. I mean we can change so that whereas what we were at the beginning would never have been satisfied by it, what we became at the end was satisfied by it. All the higher hunger dies away, the higher thirst vanishes, and we are left without those possibilities to be content in the mere hell of an impotent and neglected and frustrate life. That is one of the terrible consequences of spiritual indifference. After a little while the capacity for being anything else has vanished from us.—Robert E. Speer.

Disrespectful talk at home regarding the teacher breeds disrespect in the pupil at school. Whatever her faults may be, the teacher is entitled to respect until it is justly forfeited. Then the pupil or the teacher would better go elsewhere.—*Morning Star*.

WOMAN'S WORK

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

While We May.

"The hands are such dear hands;
They are so full; they turn at our demands
So often; they reach out
With trifles scarcely thought about
So many times; they'd do
So many things for me, for you—
If their fond wills mistake,
We may well bend, not break.

"They are such fond, frail lips
That speak to us. Pray, if love strips
Them of discretion many times,
Or if they speak too slow or quick, such crimes
We may pass by; for we may see
Days not far off when those small words may be
Held not as slow, or quick, or out of place, but
dear,
Because the lips that spoke are no more here.

"They are such dear, familiar feet that go
Along the path with ours—feet fast or slow,
And trying to keep pace—if they mistake
Or tread upon some flower that we would take
Upon our breast or bruise some reed,
Or crush poor hope until it bleed,
We may be mute,
Not turning quickly to impute
Grave fault; for they and we
Have such a little way to go—can be
Together such a little while along the way,
We will be patient while we may."

Visit to Lieu-oo.

This seems to be the last opportunity to write the letter which I have been assured must be written this month.

It has been undertaken that some one shall go to Lieu-oo for at least every other Sabbath, and this time it fell to me to go. I came out on Friday, leaving Shanghai at noon, coming by way of Naziang and Kading and then by wheelbarrow to Lieu-oo, reaching that place at six o'clock. I hoped to get a very early start back this morning, taking the seven o'clock launch from Kading and arriving at Shanghai about ten o'clock. Rain came on in the night and spoiled that plan, so here I am going the longer way around with the prospect of getting to Shanghai sometime between five and six.

The country is very fair these days.

The fields which a short time ago were yellow with the rape-seed flowers are now in pod and look very fresh and green. The fields of winter beans which were also in full flower two weeks ago are being searched for the first few pods of mature beans, but wheat and barley are the most noticeable crops, now, and the level fields stretch away in great, billowy, green seas. It will be wheat harvest in a short time and then rice and cotton will be put in. Here and there are patches of pink clover bloom which are to be plowed under to enrich the rice-fields.

At the mission the dooryard was bright with blossoming fleur-de-lis and roses just coming out. Mrs. Koeh, the widow of Koeh Yau-tsoong, is looking after things and with her are her three beautiful children, Yau-tsoong's father and "Rebecca", an old woman converted during Doctor Carpenter's day.

On the way from Kading, on Friday, a man passed me, saying as he went, that a few days ago some wheelbarrows had come from a distant village with people who wished to "hang mau-bing" (have diseases treated), and Mrs. Koeh tells me it is a common occurrence for sick people to come. I am not sure but "Pak I-sung" (Doctor Palmborg) is becoming, in that region, the generic name for all foreigners. On the way to the launch this morning, several called me Doctor Palmborg, one woman saying, "Pak I-sung, it is a long time since I have seen you." I was careful, in each case, to say I was not Doctor Palmborg and that there must be four or five months yet before she could return.

At the services yesterday, beside those already at the mission, there were two probationers, Mr. Lieu and Mr. Tsang, the latter bringing some twenty-five of his pupils. Several men and women dropped in and stayed until some one outside said it was raining, when there was a general exodus.

The talk was about Nineveh and God's yearning over the unsaved. Mr. Lieu suddenly broke out with a little account of an earthquake that had been felt "North of the River" (Yangtse). He said that three days after the first shock there had been another and the people had been so frightened they had left their homes and formed

companies and were roaming over the country. He added, "I do not suppose there are many missionaries up there and I don't know whether those people ever have had an opportunity to hear the Gospel." A note of real concern seemed to creep into his voice. One's heart does yearn over these people until it fairly hurts and it is a comfort when the Chinese show any burden of heart for their own people.

Coming up from Naziang the other day I sat on the stern of the boat and was so seated that I faced more than twenty men and women. How I longed to talk to them and to find that they had hearing ears and understanding hearts. Of course they discussed me and after a while some one asked if I had a school and that made on opening. After telling them about the school I asked them if they would like to know what one class had studied in the Bible that morning. It had been a lesson on the Parable of the Rich Fool, the man who made ample provision for his physical comforts but forgot God and gave no thought to his soul's welfare. Some listened carefully and one woman's "The way of life we do not know" followed and follows me. One longs that some word found lodgment in good soil and will bear fruit. Only the power of God can bring that to pass.

Yours sincerely,
SUSIE M. BURDICK.

*Launch between Lieu-oo and Kunshan,
April 30, 1911.*

Lessons From Jochebed's Life.¹

MRS. EMMA LANDPHERE.

"And the name of Amram's wife was Jochebed, the daughter of Levi."

The home of Amram and Jochebed was in the land of Egypt, at that time a great and rich country occupying the northeastern portion of Africa, and sometimes called the land of Ham.

Lower Egypt is a vast level plain, and of old more perfectly watered than now, by various branches of the Nile and numerous canals. Anciently the rushes must have been very abundant, although at the

1. A paper presented by Mrs. Landphere at a Mothers' day program in a Congregational church in Hammond, La., May 14, 1911.

present time they are found only in the lakes and smaller streams.

The whole country, it is said, is extremely fertile, and its beauty especially strikes the beholder when the rich green of the fields is contrasted with the bare yellow mountains on either side. The religion of Egypt in Jochebed's time was the lower kind of nature-worship. History tells us there were three orders of gods—eight great gods, twelve lesser, and the Osirian group. The Egyptians also believed and taught the immortality of the soul and future reward and punishment.

But amidst all this superstition and idol-worship Jochebed was a true and loyal subject of the one and only true God. We all know and love to hear the story of the life of Joseph in Egypt, how Jacob and his sons went there to be fed in the time of famine and how well and tenderly they were cared for by Joseph and the king of that time.

But there arose a king that knew not Joseph, and the race to which Amram and Jochebed belonged was now despised and in bondage to the Egyptians. Even as far back as the story of Jochebed, race prejudice was as prevalent as it is today. The Hebrews were slaves and outcasts of society, and their children killed or taken away at the desire or pleasure of the Egyptians. God had so blessed them in numbers that the Egyptians feared they would become greater and stronger than themselves; so the king commanded that every Hebrew babe, if a son, should be cast into the river.

Amram and Jochebed had been married several years before the time of our story, and they had one daughter, Miriam, and Aaron, the eldest son, who must have been born before the king's cruel edict. But for Moses' birth during the existence of this cruel law, we might never have heard of this loving and God-fearing mother, Jochebed.

Jochebed saw Moses was a goodly child, the story says. This would seem to intimate that Moses was a more beautiful babe than Miriam and Aaron had been, and possibly this was so and was a part of the reason for Pharaoh's daughter adopting him as her son.

Jochebed hid her beautiful babe three

months in the house; and when she could no longer hide him, she made for him the ark-cradle, and put him by the river's brink among the rushes, not far from the place where Pharaoh's daughter was accustomed to come, it may be every day, to perform a religious ablution.

The princess saw the ark, had it brought to her, looked at the beautiful babe and decided at once to adopt him as her own son.

Soon, through God's providence, Jochebed had her darling babe placed in her arms to care for, for Pharaoh's daughter and for wages. How must her heart have swelled with love and gratitude to God when she pressed her babe to her bosom and thought of the greatness in store for him.

And from this beautiful story of Jochebed, we as mothers may learn the lesson of faith and trust in God's overruling power to save from seeming destruction our children and dear ones, after we like Jochebed have done our *very best* for their welfare.

Her faith shines out like a beacon-light, as we read away down the ages, "By faith . . . they were not afraid of the king's commandment", because they trusted in One who was greater.

Was Jochebed's careful thought, her work, her time, her teaching, the influence of her faith and trust in God, in vain? Hundreds of years after Jochebed's time, it was written of her babe, Moses, when come to manhood, that he chose "rather to suffer affliction with the people of God", than to live in Pharaoh's court and "enjoy the pleasures of sin for a season."

Jochebed, it would seem, did not think it took too much of her time, thought and care, to keep him quiet and out of sight three long months, or too much time and hard work to gather the rushes and weave them well and strong to make the ark-cradle. So a further lesson we may learn: it pays mothers to take much time, thought and prayer for their children, that they may become God-fearing, great and useful men and women. And the story teaches still another lesson, of the "way of God" in giving us greater and better blessings than we ever can foresee.

Mothers, let us have great faith in God,

and claim his promise to give wisdom when we lack; to give patience when we need it. Yea, dear, oft disheartened mothers, God is willing and able to help you in every difficulty in your molding and training, for his and your own honor, of the dear children he has given to your care.

Hammond, La.

Problems and Work of the Sabbath School Board.

ESLE F. RANDOLPH.

Eastern Association.

The real problems of life are the real problems to be met when one faces the interests of any particular form of religious activity. Problems appear serious and important according to the view-point. If one is near to, and intensely interested in the solution of, any problem it may appear to that individual to be of far greater importance and far more difficult of solution than to one farther removed and little interested in the matter in any way. A mountain may be of little interest to one until it becomes necessary to reach a point beyond that mountain. Then it is that the mountain takes an important place in the mind. It may be that it is so with the problems that must be solved in connection with the work of the Sabbath School Board.

The Sabbath is, and will be, the great reason for the existence of the Seventh-day Baptist Denomination. For many years the matter of teaching Sabbath observance was so well done by those who came into touch with child life, aided by the social and religious conditions of the community, that it seemed as if no organized effort was needed to fix the idea of duty to God and to man. General religious training rather than special Sabbath teaching appeared to be the work of the Sabbath school. Some, doubtless, failed in the observance of the Sabbath of Jehovah, but loyalty to the Sabbath, in form at least, was more general than in later years.

Teaching of the true Sabbath has been and must continue to be the important thing which must be held up with the crucified Christ. That religious teaching on the part of home, Sabbath school,

church, and all other agencies that make for good has failed in a large measure is evidenced by the large number of our young people who drift away from the Sabbath—some through negligence, some purposely; some boldly, some hiding away in city environment where only strangers are likely to be encountered. It would seem that these fail to remember, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Recent years have witnessed a larger number of our churches without pastors, resulting in decay and loss. Effort on the part of noble and loyal, godly men and women in many places has tided over an uncertain time, but in too many instances interest has lagged, and youth has found more attractive surroundings. It is not ours to censure, but the burden and responsibility of the present situation is pressing us as a people as it never pressed before. From every quarter of our own land, and from other lands, the cry comes for help. Seventy-five Sabbath schools in Africa are asking for a dollar a month for each school. To meet that one request alone would require more money than the entire receipts of the Sabbath School Board represented last year. To do its part—all that it can do—is the purpose of the board in this crisis.

The church now realizes more fully than ever before the relation to, and importance of, the Sabbath school as a proper training place for efficient membership in the church.

Without further discussion in that direction let us note that future as well as present needs must be planned for and met. In doing so we hope to avoid as far as possible the errors of the past.

The General Conference began twelve or more years ago to urge upon the Sabbath School Board the great need for a worker who would go as a trained leader among our people to work with and encourage to the end that organization and equipment might be most effective and efficient. Our hearts were light and glad when Rev. Walter L. Greene went out as field secretary of the Sabbath School Board to devote his entire time to the interests of religious education. For two full years he worked where duty seemed

to call, teaching, preaching, baptizing; encouraging and advising. Often he left behind him a live interest where it seemed he found little that could be counted as a remnant of former organization. Not seldom did he find the people so hungry for some one to preach for them that plans had to be changed. Words of thankfulness came to encourage the board. Funds necessary to continue that work did not reach our treasury, however, and after two years it was necessary to arrange to have only a small part of his time given by Secretary Greene to the field work. In the meantime Conference has urged the board to place a worker again on the field for the entire time. Funds have been lacking for this, and, besides, Secretary Greene has come to feel that he can not give his entire time to field work.

Those of us who followed his trip through the South last year as told in the SABBATH RECORDER were heart-smitten when we read that Secretary Greene was the first representative of the denomination to visit one of our needy churches in *nine long* years. This one instance will serve to show the need of having some one to be on the field most of the time to encourage the weary, and to advise with the willing who need help.

To secure funds for such a move and to find the proper person for such an undertaking are two of the pressing problems of the Sabbath School Board.

The kindly help of the Tract Society has made it possible to undertake the publication of *A Junior Quarterly*. A suitable help for the primary pupils is likewise very much needed, but we have not the courage to undertake the publication, because of the cost of the publication beyond what we may reasonably hope to receive through subscriptions. It is felt that the price of the *Junior Quarterly* must be increased for next year if the help is to be continued. Much has been said in commendation of the *Junior Quarterly*, but the board wishes to know what is the wish of the people regarding it.

The certificate of incorporation of the Sabbath School Board sets forth the chief objects of the board in the following words:

"First.—The particular objects for

which this corporation is to be formed are: To promote the study of the Bible; to promote the organization of schools and societies for the study of the Bible; and to print and circulate such books, tracts and periodicals as may facilitate and promote the study of the Bible."

To secure the necessary funds to carry out these objects is one of the problems which confronts the board every day in the year. The Tract and Missionary societies, the Young People's and Woman's boards all need money. Their work is important. All work for the uplifting of fallen and sinful men. The running expenses of the churches must be met. Our pastors must be paid or they must leave the ministry to earn a living at something else. They are paid too little now. But somehow it seems to be thought, by some at least, that the Sabbath schools ought to take care of themselves, or that they will come out all right at any rate. Responsibility is shifted to some one else. Result? In some communities there is scarcely a person left to attend the weekly service between the age of twenty and thirty. Left the Sabbath or gone from the community. Cause? It is not ours to say. But, brethren, let us face this question in all candor. Shall we neglect the teaching of our own children who may naturally be expected to form the chief source from which church membership is to come in the future, that means may be supplied to carry the Gospel to the heathen? Who is to compose the Seventh-day Baptist Denomination fifteen or twenty years from now?

More of Sabbath literature in the way of helps for all children has been a great need. The Sabbath School Board ought to print them. Will the people make it possible for that to be done by supplying the necessary funds?

An attempt is being made to raise a permanent fund of \$5,000.00. Less than one fifth of this has thus far been pledged. It is intended that this fund shall be a memorial to the memory of the Seventh-day Baptist pioneers in Sabbath-school work—Ludwig and Maria Höcker—whose Sabbath school at Ephrata, Pa., antedated Robert Raike's Sunday school by forty years.

Last, but by no means least, may I mention the real need of each Sabbath school—trained, consecrated, loyal teachers? It is to these that we look as much as to the pastor for that heart touch which is to kindle the fire of religious zeal that shall be enduring. What an opportunity here to exemplify all that "coming into touch with the divine life" will give!

These are, briefly, some of the problems which face the Sabbath School Board. It requires a full measure of courage to meet them at close range. When one feels that the ardor of youth must be directed or dire disaster will surely follow, and that the mature and declining years of life when the shadows are fast lengthening make one lean more and more upon religious and spiritual things, then it is that the full importance of a correct solution of these problems comes to us with irresistible force. May the loving Master whom we seek to serve direct to the end that it shall be his will that shall be done.

Notice.

The Pacific Coast Seventh-day Baptist Association desires to put itself in mutually helpful relations to such persons or families as may be thinking of coming this way. To this end it has appointed its corresponding secretary a committee to receive inquiries concerning different localities along the coast, their business, schools, church and social privileges, etc., to answer these inquiries or to refer them to others, who from longer acquaintance are better able to do so. This is not to hold out flattering inducements to come to California, but to give to those who may find it necessary or desirable to make a change of location, reliable information. We are learning the value of having our families settle together, of working out *together* their Sabbath problems under new conditions. If you are thinking of doing anything of the kind, consult this association through its secretary.

MRS. L. A. PLATTS,
Corresponding Secretary.
Long Beach, Cal.,
R. D. 2, Box 266.

"It is much better to form a character than to reform one."

YOUNG PEOPLE'S WORK

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

Missions in China.

REV. HENRY N. JORDAN.

Prayer meeting topic for June 24, 1911.

Daily Readings.

Sunday—Bible in China (Jer. xxiii, 29).
Monday—Slow growth (Mark iv, 26-29).
Tuesday—The message (Mark iv, 14; i, 14-15).
Wednesday—Winning the individual (Mark i, 16-20).
Thursday—Medical missions (Matt. viii, 5-13).
Friday—Native missionaries (Matt. x, 5-16).
Sabbath day—Topic: Missions in China (2 Cor. xi, 21-28). (A missionary journey around the world. VI.)

It ought to be a subject of deep interest and pardonable pride to every one of our Endeavorers that we as Seventh-day Baptists are having a good share in the awakening of China. Her moral and spiritual, yes, her national, sleep has been a long one. Her awakening may cost much of money, of human lives, of vexation of spirit because of her tardiness. But in the end will it not be worth more than the price paid?

I wish we could pause and take a good look at ourselves as Christians, at the progress we might have made in the winning of men to Christ, at the advance we have made in practical Christianity, and see how much of the vitality of our denominational and individual religious life is directly traceable to the reflex influences of missionary effort.

I wish we could learn and retain the truth that the people who are most energetic in preaching the Gospel, in knowing no limits to their missionary efforts, are the ones most signally blessed of God. Conversely, the people who have persistently shut themselves apart from participation in missionary work at home and abroad are those in whose lives spiritual decadence and denominational extinction is most pronounced.

Much as I would like to speak of the work in China as conducted by the different denominations; much as we might

gain by the comprehensive study of the work in, needs, problems and bright features of, that interesting country, I think it best to confine our thoughts to our own mission and its workers.

1. The educational phase of our mission. There are the two schools—the one, a girls' school, presided over by Miss Susie M. Burdick. Are our hearts made glad that Miss Anna West of Milton Junction, Wis., goes next fall to Shanghai to make all the preparation she can so that she may be able to take Miss Burdick's place when the latter returns to the homeland on her furlough?

The other is the boys' school, superintended by Rev. Jay W. Crofoot. Gradually Mr. Crofoot has increased the attendance and efficiency of the school until it has become a valuable feature, along with Miss Burdick's school, of our mission. For extended reports of these schools see *Conference Minutes*, 1909, 1910.

The educational work at Lieu-oo has been, as we hope, only temporarily abandoned. This has been made necessary by the illness of Rev. H. Eugene Davis and his return to the United States, where he fondly hopes for returning health. Eugene is longing and praying for completely restored health and physical powers, that he may take up again the work he had just begun and was compelled to lay down. Let the spirit of their interest and consecration touch our hearts, broaden our knowledge of, and sympathy with, our workers and their circumstances.

2. The medical work. Doctor Swinney's name, a generation ago, was a household word in many of our homes. To the younger people Doctor Palmborg is the one sent out by us to bring healing to the bodily distressed while at the same time she brings Christ to the sin-infected soul. Now Dr. Grace Crandall is on the field, ready to cooperate with Doctor Palmborg on the latter's return in the fall. See *Conference Reports* for accounts of the Medical Mission.

3. The religious work. Dr. D. H. Davis is dean of our mission. He leads in the oversight of our mission and conducts and directs the religious services. Mrs. Davis has at various times been a teacher in the girls' school. Under the

personal supervision of Doctor Davis a splendid chapel has been erected on our mission property in Shanghai. The possession of the chapel is of inestimable benefit to the religious work at Shanghai.

So we are trying to touch every phase of work that can be assumed with the forces and means at our command? Did I say ALL the *means* at our command? Decidedly "No." We have done much; but God knows and we know we can do more. Then the efficiency of our mission will be greatly increased and greater numbers of our Chinese brethren be led to Jesus.

The Endeavorers may be helped in this study by reading up the accounts of our China Mission as given in the *Historical Volumes*. The *Conference Reports* for several years past will furnish good and abundant material. Rev. W. D. Burdick has furnished through the SABBATH RECORDER several excellent articles on our mission and missionaries in China.

You may gain much information by studying the history and causes of China's transformation. In place of a despotic monarchy the Chinese have been promised a constitutional government. The Chinese system of education has given way before a modern and better system. The Chinese are vigorously waging war against the production and sale of opium. The religions of China are vanishing before the religion of the Christian. Reforms in business, customs, spirit of the people are seen on all sides. Let us thank God for an awakening in China in which we have a part.

Atlantic City, July 6-12, 1911.

LLOYD CRANDALL.¹

These columns have recently given notice of the Christian Endeavor Convention to be held at Atlantic City. The ground has been well covered, but perhaps another word concerning the speakers will add something to what has gone before. A great convention must needs have a great program, and great must be understood to mean quality as well as quantity. No words can tell how great the convention will be in both these respects. The world

¹ Field Secretary of the Westerly Christian Endeavor Union.

is to lend her best talent and ability. Space forbids further comment. We give below a partial list of the speakers. To this list should be added the names of the officers of the United Society and Christian Endeavor workers and missionaries from all over the world.

LIST OF SPEAKERS.

President William H. Taft, Governor Woodrow Wilson, ex-Vice-President Charles W. Fairbanks, Judge Ben B. Lindsey, Principal Booker T. Washington, Dr. J. Wilbur Chapman, Dr. Charles W. Sheldon, Rev. G. Fukuda of Japan, Dr. David James Burrell, Rev. R. S. Gray of New Zealand, Hon. William Jennings Bryan, Commander Eva Booth, Fanny Crosby, Dr. Russell H. Conwell, President-elect Horsefield of England, Dr. Floyd W. Tomkins, Rev. H. I. Marshall of Burma, Prof. W. S. Weeden, Rev. Jesse Hill.

Regarding the program, President Clark wrote recently: "I am very sure that, if my readers stretch their imaginations to the utmost, their highest expectations will not exceed the reality of the convention program."

WHAT YOU NEED TO KNOW.

Delegates. No special credentials are necessary. All members of Christian Endeavor societies can register as delegates, and friends accompanying them who are not members can register as visitors.

Registration. The registration headquarters will be on the Million-Dollar Pier.

A Registration Fee of one dollar will be charged which entitles the delegate or visitor to the convention badge, program, etc. The badge entitles the holder to admission to the pier, and to all meetings during the convention. The registration fee also entitles the delegates to the special hotel rates and other courtesies.

For those who do not wish to register for the whole convention, a daily admission ticket to the pier and auditorium will be furnished at a cost of 50 cents each person.

No one can be admitted to the pier or to the auditorium without a badge or ticket.

Hotel Entertainment. Atlantic City is

a city of hotels and we are able to offer unusually attractive rates and accommodations. The rates will range from twenty dollars a week for the board-walk hotels to seven dollars a week for the boarding-houses. For ten and twelve-fifty a week each, two in a room, very satisfactory accommodations can be secured. All these rates include room and meals.

No delegate will be assigned to a hotel or boarding-house where liquor is sold. Temperance hotels only is our rule.

All hotel reservations should be made through your state transportation manager (see list in SABBATH RECORDER, May 22, 1911, p. 667) or through the chairman of the hotel committee, Mr. Albert T. Bell, the Chalfonte, Atlantic City, N. J.

From North Loup, Neb.

BROTHER EDITOR:

Ever since the first of February North Loup has been the center of some sort of revival effort. Pastor Shaw began the service with a Sabbath morning sermon from Habakkuk iii, part of verse 2: "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

The following Sixth-day evening Rev. D. B. Coon from Battle Creek, Mich., began a series of meetings that lasted, almost without a break, for three weeks. The pastors and Christian people of the town united in the effort, but such results as were expected were not obtained; so in view of the fact that the Methodist Brethren expected to hold a series of revival services, for a number of weeks the pastors united in holding three meetings a week, one in each of the churches.

Rev. F. A. Miller, from Lincoln, Neb., arriving upon the field, took up the management of the work, and after three weeks of earnest effort, assisted by a number of local helpers, succeeded in getting over one hundred to go forward and confess Christ. Of this number about one-third expressed themselves as having a preference for the Seventh-day Baptist church.

Pastor Shaw acted promptly in the matter, holding a meeting in the basement of the church for these, encouraging them to

take an advanced step and to ask for baptism, and membership in the church. Sabbath day, May 13, twenty-one so expressing themselves, the larger part of the congregation gathered at the river, and the ordinance of baptism was administered. It was a beautiful day and a beautiful ceremony, and amid songs of praise and tears of joy the twenty-one were buried beneath the water and raised to a newness of life in Christ Jesus. I think the feelings of the church might well be expressed in a remark of Rev. Oscar Babcock, the first pastor of the church: "It was a great day for Seventh-day Baptists in North Loup." C. L. HILL.

Why I Am a Seventh-day Baptist.

C. L. HILL.

I have been interested in the articles appearing in the SABBATH RECORDER under this head and am going to send you my reason.

An Englishman and a Scotchman once tried to put up a job on an Irishman, by each agreeing to compliment the nationality of the other to the embarrassment of the Irishman. Accordingly the Englishman, bowing to the Scotchman, remarked: "If I were to be anything but an Englishman, I'd be a Scotchman." The Scotchman, bowing, replied: "And if I were to be anything but a Scotchman, I'd be an Englishman." The Irishman taking in the situation at a glance, drawing himself up to his full height, replied: "And if I were to be anything but an Irishman, I'd be ashamed of myself."

When I read in the Bible that my heavenly Father sanctified, blessed, and rested on the seventh day of the week; that his chosen people all through Old Testament history kept the Seventh-day; that the Son of God gave to the world an example of perfect Seventh-day Sabbath-keeping; that his disciples and the early church kept for years after his death the Seventh-day Sabbath—I say, that when such conclusive evidence is at hand, if I were to be anything else but a Seventh-day Baptist, I'd be ashamed of myself.

North Loup, Neb.

Salem College Notes.

The spring term is rapidly passing. Most of the students who, unfortunately, had the measles at the opening of this term are now back in school.—On May 11 we were favored by an address from Mr. Hill, a member of the State Board of Education. He spoke principally upon the work done and work being done by that board.—The night of the thirteenth the Clonian Lyceum gave a very interesting program for all who wished to attend. The program was well rendered and the girls manifested great skill in performing the parts, from classic music to the rattling of pans in the kitchen.—Owing to an accident the lecture by Judge Alden was put off from April 6 to April 17.—On April 19 Professor Bond gave a lecture on birds, making special note of spring birds and giving their characteristics.—The Senior class was very hospitably entertained, on the twentieth, at the home of Doctor Clark.—Hon. Jesse F. Randolph, mayor of Salem, gave a very helpful and interesting address on educational opportunities now, as compared with those of fifty years ago.—The athletes are preparing for victory in baseball. The boys have played two games and won both.

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The Martyred Adventist.

The following is a copy of a letter sent to the German Court Martial, on behalf of Paul Naumann, the Adventist soldier who refused to desecrate God's Sabbath in his military duties, by Lieut.-Col. T. W. Richardson, pastor of the "Mill Yard" Seventh-day Baptist Church. He thinks good might come by the sending of a number of similar letters from all parts of the world.

President, Imperial Court Martial,
Berlin,

SIR:—In the English papers I have seen an account of a German soldier named Naumann who refuses to discharge military duties on the day we call Saturday, claiming it to be the Sabbath of the Bible. For this he has been imprisoned and has finally appealed to your court.

Being myself a Sabbath-keeper (Saturday) I feel prompted to write you requesting an unbiased consideration of the case. I know nothing of the man, nor do I

belong to his sect (Adventists) but I do know that from Friday sunset to Saturday sunset is God's Bible Sabbath, and it ought to be observed by all Christians, as Luther and Carlstadt admitted. The very name for Saturday in your language (Samstag) means Sabbath day. It is fairly common for the "b" to get changed into "m." In Italian and many other languages the only name for Saturday is "Sabbath" (Sabato, Sabado, Subbota, Szombat, Sambata, Samedi).

In Germany I believe a man is free to be a Protestant instead of a Roman Catholic; then why not a Sabbath-keeping Protestant?

You probably allow your soldiers to keep Sunday. Of course I admit there are some duties that must be done every day, but I trust you may see it reasonable to allow a Sabbath-keeper to keep the Sabbath as strictly as the strictest Sunday-keeper can keep Sunday.

When I was on military service I used to exchange duties with my brother officers, so as to have the Sabbath as free as possible.

The Reformation started in Germany, and your country has defended the open Bible; surely, therefore, you can not condemn a man for obeying and respecting that Bible, and thus further helping to complete the Reformation that Luther and Carlstadt so nobly started.

Trusting you will see your way to give these points a careful consideration,

I am, Sir,

Yours respectfully,

THOS. WM. RICHARDSON.

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.

"If you would have a happy home, drop business worries on the doorstep."

CHILDREN'S PAGE**Ten Little Tin Soldiers.**

Ten little tin soldiers all lay in a row,
Stretched out on the nursery floor,
Just where they could see with their sharp little eyes

Through the crack that was under the door.

Their captain had left them all there for the night,

And said, as he crept into bed,
"If any one tries to come into the room,
You must fire and shoot him stone dead."

Two hours went by, and the ten little guns
Were aimed at the crack near the floor,
When all of a sudden the crack stretched and grew

And somebody opened the door.

Bang! Bang! went the guns—the soldiers all fired,
But nobody seemed to be dead:
Instead, they all heard a soft kiss in the dark;
"Good night, dear," a loving voice said.

Then all the ten soldiers shook badly with fright,
And whispered low, one to another:
"How lucky it was that our guns were so small!
What if we had killed Tommy's mother?"

—Lilla Thomas Elder.

The New Tricycle.

There were two little Harris boys, and they each wanted a tricycle; but Father Harris bought only one tricycle for them both. Noland wanted to ride it all the time, and Oscar wanted to ride it all the time. They had owned it almost a week, and the tricycle had been kept going, going, early and late. Its only rest time was in the darkness of night.

At first there had been not a little quarreling about whose turn it was to ride. Then mother said they should divide the time this way; it was to be Noland's tricycle all the morning until dinner time in the middle of the day, and all the rest of the day after dinner it was to be Oscar's. Noland really owned it all the morning, and Oscar was not to trouble him; and Oscar really owned it all by himself in the afternoon, and Noland was not to trouble him. This plan worked very well, and both boys were satisfied.

But one day that had been warm and sunshiny all the morning was rainy in the afternoon. It was the afternoon before

the Sabbath. Oscar felt that he had not been treated right because Noland had been riding all the morning, and he could not go out to ride when his turn came in the afternoon. It seemed that he just must ride anyhow; so he tried riding up and down the long hall between the rooms.

There wasn't any carpet through the hall, and the iron wheels made a loud, grating sound on the hard floor.

Mother came to the door of her room with a drawn-up look on her face.

"Do hush that noise, Oscar!" she said. "My head aches, and I want rest."

"Are you going to let us ride on Sabbath day, mamma?" said Oscar, bringing the rattling wheels to a standstill.

"No," said mother, thoughtfully; "not on Sabbath day."

"Well, then," said Oscar, "if I don't ride some this evening, it will be Noland's all the next morning, and I won't get to ride any till day after tomorrow evening. I don't think it would be fair for you to make me stop."

"Very well," said mamma; "if you don't think it is fair, I will not make you quit riding, Oscar. I will leave you to do whatever you think is fair about it."

Mamma went back into her room. All was still for a while; then the wheels began to creak restlessly; then they went clattering up and down the hall with that horrible grating sound that made mother's headache worse. Mother was just beginning to wonder if she could stand that noise all the afternoon when the wheels creaked slowly back to stillness again.

"What'll I do if I don't ride?" called Oscar outside the door.

Mamma opened the door. "I think you can put in the time very well," she said. "You haven't written any in your copy-book for a week, or played with your blocks any. Noland is playing indoors, and I think you can find something to do, too."

"I believe I'll write some," said Oscar, "if you will set me a copy, mamma."

Mamma wrote at the top of a clean, white page, "I love mamma."

Then everything was so still that mamma could take a nap; and when she awoke, her head was well.

"I know why you wrote me that copy,"

said Oscar, when he showed mamma the page of nice writing that he had done. You knew it was true 'cause I stopped riding."

"Yes," said mamma; "I was sure of it then."—*Ellen D. Masters.*

Importance of Sabbath-school Work.

REV. J. L. SKAGGS.

Eastern Association.

In determining the importance of a thing we must have consideration for its aims and its adaptability to their realization. The aim of our Sabbath school is not simply to impart facts of past history. It is intellectually possible to know all the facts recorded in religious history and still not be religious. The Sabbath school must give to the child and to the older person as well such food as will stimulate soul-activity and growth. The individual has a spiritual nature and religious impulses which crave food. The Sabbath school with the Bible as its chief book for study should feed the spiritual nature, and aim at the development and organization of those powers of soul which shall enable the individual to live the divine life in his environment. Let us bear in mind that in educating a child we do not place some altogether new thing within him, but we feed and stimulate the growth and development of the things we find in him. Our aim is not simply to teach facts and make impressions, but we want to secure reactions. When the individual reacts upon the instruction given, then soul-culture begins.

Joseph Cook is quoted as saying: "Educate a man's body alone and you have a brute; educate his mind alone and you have a skeptic; educate his spirit alone and you have a bigot; educate his body and his mind and his spirit, and you have the noblest work of God,—a man." The nature and the quality of a product, rather than the quantity, is the important thing. Hence, the "question to be asked at the end of an educational step is not, What has the child learned? but, What has the child become?" Our interest is in what the child shall become. We are anxious to so educate him that he shall become "the

noblest work of God", thoroughly furnished for every good work.

To supply the needed religious education no other institution has been established which promises an equal measure of success when compared with the Sabbath school. Then I must hold that the Sabbath school is very important.

There is another source of religious education which might be made most powerful; that is the home. In many cases it is; but there are even many Christian homes dependent upon outside influences for intelligent religious culture. In these homes there is perhaps a lack of interest or a lack of appreciation of the need, surely a lack of ability in many of them, to teach the children the things they ought to know about God and their relation to him. There are multitudes who do not seem to care about the religious life; their spiritual nature needs to be quickened by a knowledge of God. How are they to receive this knowledge? It is unquestionably impracticable to try to make it a part of the instruction in our public schools. The state in no way makes provision for religious education. Then it is evident that if religious instruction is given the church must provide the means. We furnish physical and mental culture, but many lack the spiritual; hence, the mass of educated animals struggling for the mastery.

All churches have their hours of worship when religion is taught from the pulpit, but that is not sufficient. There is demand for closer contact with the people than the preacher is able to make. The adult people have problems which ought to be discussed; the children ought to be tenderly led and taught. All need personal contact with competent and devoted teachers. The church affords no other such opportunity for heart to heart discussion of religious truth as is found in the Sabbath school.

The value of a carefully planned Sabbath school for the instruction and training of children can hardly be overestimated. During the early, formative years of life the child's interest is easily aroused, and he may be led by a skilful teacher into the development of a beautiful Christian character. Doctor Hobart of Crozer Theological Seminary recently said: "If Christian

homes were such as they ought to be, we would not need a Sabbath school." But as a matter of fact the many are not what they ought to be. The child who does not have the privilege of attending an efficient Sabbath school and of receiving the help of a wise and devoted teacher is at a disadvantage in entering into life's work, for in most cases his capacity for the enjoyment and use of his spiritual powers is undeveloped. Everett D. Burr has said: "In methods of secular education the child is no longer a problem, but an opportunity. The time was when the child was thought to be a volume to be read, a riddle to be solved, a block to be chiseled into form; but now we are abandoning the artificial methods and are dealing with soul-life as the scientific horticulturist would deal with the plants, by a method in harmony with nature." So in the Sabbath school we have the opportunity to take the young plants and cultivate and train them, that they may grow and blossom and bear acceptable fruit.

The Sabbath school is not important to the child only, but also to the man. When a healthy organism or faculty is nourished it thrives; when nourishment is withdrawn it dies or becomes hardened and dormant. This statement is true in the physical, mental or spiritual realm. Remove a tree from its contact with the soil and it will die. The men who become stale and useless in the intellectual world are the men who cease to really think—who cease to receive that which will nourish intellectual vigor. So we have many stale, stiff, mechanical Christians who are not in the Sabbath schools, who are doing little or no religious thinking, but who are trying to subsist on the dried crusts from the stores of more youthful days. Men may study and meditate in their homes about God and the things of the religious life, but it is very easy to neglect these. Dry up the fountain and the stream will cease to flow down the valley, and only the dry, stone channel will remain to tell the history of the past. All persons need to study continually the truths of God and of the religious life, that the fountains which supply the streams of spiritual power and vigor may not be dried up.

The importance of the Sabbath school

for all classes makes demand for the influence, backing and strength of our strong men and women. It is no wonder that our boys and our girls think as they reach maturity that they have outgrown the Sabbath school. Many who are lamenting the fact that large numbers of our boys and our girls lose interest in religious matter are directly responsible for the influences that have led them astray. Hence, we have multitudes of indifferent young people and many stale and vigorless older people. The importance of the Sabbath school is sufficient to demand that thinking people shall, for their own sake and for the sake of their influence upon others, take an interest in it.

I could not admit that the importance of the Sabbath school is indicated by the interest that is shown in the work by the great mass of Christian people. We are all awake to the need of secular education. We provide from 800 to 900 hours of school work each year; we expend \$3.15 per capita in the United States annually for public schools. We require trained teachers who are to deal with our children according to well-known psychological laws. Shall we compare this with the time spent, the money expended and the teaching force in religious education? I appreciate the zeal and devotion of our Sabbath-school workers, but I believe the importance demands different plans for carrying on the work.

The importance of Sabbath-school work is sufficient to warrant the existence of our Sabbath School Board. In my opinion this board is dealing with one of the most important problems of the Christian Church. It deserves our prayers and our moral and financial support.

The value of the Sabbath school as it is indifferently, or it may be, zealously but unwisely, conducted in many places is not to be minimized; but as we consider its importance let us try to see it in the light of its possibilities. It is possible in the Sabbath school to give the children a broad, sane knowledge of religious history—biblical and extra-biblical. It is possible to inculcate sound ethics and the truths for which the church stands. It is possible to lead the children to love and worship the Saviour. It is possible to

reach children and parents that would be reached in no other way. It is possible to develop such religious thought as will render a narrow, conceited and intolerant attitude impossible. It is possible to so intelligently conduct our Sabbath school that it will serve to fortify our children and young people against the skepticism which often shows itself as advanced educational work is pursued; if they are not fortified, it may serve as a clearing-house for their doubts. I believe the great advance work of the church is to be made in the future through religious education.

The Sabbath school when viewed in the light of its possibilities demands more serious consideration, more wise and effective planning than has ever been given it in the past.

A Tribute.

[We publish, by request, the following tribute by Charles T. Fisher to the "brothers, sisters and friends of Marlboro Church."—Ed.]

Marlboro Church—

Oh, how many hours we have spent
Within her sacred halls,
Listening to pleadings and gospel calls.
Oh, may we all, when death summons us
From this church militant,
Meet in that church triumphant
When the trump shall call.

Elder Crandall

Was the first pastor I remember of all.
Oh, how earnestly he sounded the gospel call.
He has gone over there
And, we believe, a crown of glory he will wear
In that land so bright and fair.

Elder Gillette

Presented those truths with so much fervor and zeal,

It seemed to me no one could help but feel
They must obey the gospel call
And here on earth be blest
If they expect a home above
In that beautiful City of Love.

The Saviour told the apostles,
"Whatsoever you here on earth shall bind
Shall be bound in heaven." You see
His spirit has taken its everlasting flight
And, we believe, is in that beautiful City of Light.

Elder Wheeler—

Oh, how kindly he labored and toiled
In the service of the Master,
Which of all is the best;
His soul is gone and is with the redeemed, and at rest.

Elder Morton—

I see him in my mind in the pulpit,

Preaching to the few,
Earnest, impressive, to his teachings true.
His spirit has gone and is with the redeemed and blest,

And in Milton churchyard his body lies peacefully at rest.

Elder Williams—

He has been called to that bright celestial shore
Where the trials and sorrows of life are o'er.
Death is the open door that he may behold
The greater joy and beauty of heaven untold.

To our pastors

Who are living, we wish to say,
As you labor in the vineyard of the Master from day to day,
Winning souls to Christ, made fishers of men,
Great will be your reward o'er the river on the other shore.

Deacons Bowen and Hummel—

Oh, how earnestly they have labored and prayed
That we boys and girls might be saved.
Just stop and think of the prayers
They have offered up of yore
And continued praying day by day
That the Gospel may be spread from shore to shore.

They are commanders in the fight
And we believe they will be retired
To a mansion in that World of Light.

Deacons Jones and Davis,

You are bearing the heat and burden of the day,
As you help hold up the hands of our pastors
That they may win the battle.

Brothers and sisters,

We are fighting the battle of the day;
One by one we are passing away;
Soon the battle will be o'er,
And when the smoke shall have cleared away
To us it will be a bright and endless day.
If we are faithful
Palms of victory, crowns of glory, we shall win
In that land so bright and fair.

To my friends—

I mean you who have not obeyed the gospel call,
Oh, turn ye, oh, turn ye, for why will ye die?
For God, your Maker, asks you why.
We invite you all to come to the Saviour and be blest

And go on the heavenly way with the rest.

Men need our light in their perplexities and bewilderments. And don't let us think that we need to be "stars" in order to shine. It was by the ministry of a candle that the woman recovered her lost piece of silver.—*J. H. Jowett, M. A.*

Tourist—"What a long tunnel this is!"
Brakeman—"This ain't no tunnel; we're goin' through Pittsburg."—*Life.*

HOME NEWS

HAMMOND, LA.—The result of a recent union revival effort of two weeks at Hammond has been almost altogether confined, so far as we know, to the quickening of the membership. During this time two moving-picture shows, permanent institutions of the city, have not stunted their efforts at drawing the usual crowds six nights in the week. But few except religious people seemed interested in the excellent meetings.

During the second week the evening meetings were held in the Seventh-day Baptist church, with good attendance, the morning service each day being held in the M. E. church, the pastors of the different churches doing the preaching. Very cordial relations were established between the different churches participating.

The only successful evangelistic effort made here in many years was led by Brother E. B. Saunders. A deaconess of the Congregational church said during the recent meetings, "My two girls were converted under the preaching of Mr. Saunders and I wish he might come this way again."

Our members are scattering in different directions to find a change through the midsummer months, some to Wisconsin, others to Colorado, where they have children, and where they can enjoy mountain climate. The year about closing finds us yet without a pastor.

The state convention of King's Daughters recently held its annual session here with over two hundred delegates. It was a grand meeting, lasting three days. Some of its best talent in all the States contributed to its success by correspondence. At the last session Miss Sophie Wright of New Orleans, known everywhere as a brilliant lecturer of the order, was re-elected president. The comradeship and community of interest in their labor of applied Christianity is something beautiful and impressive.

Hammond, La.,
May 26, 1911.

JACKSON CENTER, OHIO.—We are in the midst of a union revival effort, under the direction of Evangelist Forsythe of Waterloo, Iowa. The party consists of Mr. Forsythe and wife and two sons, the older being married, and with the wife, conducting the musical department and assisting in personal work. They are a very strong party—almost a second Billy Sunday. About one hundred have made a start in the good way, and we look for many others in the next two weeks. Jackson Center is in great need of such an awakening as she is at present a saloon town, by a small majority.

We are greatly enjoying our work among the good people of this church and community. We trust that the three churches of the place will be greatly aroused by the meetings now in progress and that many will be brought into the fold of the Good Shepherd.

Our people are usually well but extremely busy owing to the unusually late season, and the bad condition of the fields.

As a family we are nicely located in one of the best parsonages owned by Seventh-day Baptists. Our installation service will no doubt be reported by another scribe.

GEO. W. LEWIS.

June 2, 1911.

Shall We Alter the Ten Commandments?

The Ten Commandments in their accepted form, have become part of the universal language of humanity. They form the link binding one generation to the next. Children lip them at mother's knee and men die with them on their lips. They are the outward symbol that the codes of morality—what Carlyle termed the "Everlasting Yea"—are eternally and enduringly valid, applicable as long as humanity inhabits this planet. This sense of their indestructibility would be seriously impaired, if not totally undermined, by a vandalism that would sacrifice at the altar of modern expediency the cherished and inspired doctrines that have been the guiding star for untold generations of men.—*Rabbi Lipkind.*

"Has the doctor a large practice?"
"So large that when people have nothing the matter with them he tells them so."
—*Pittsburg Post.*

DENOMINATIONAL NEWS

The services at the Seventh-day Baptist church tomorrow will be Old Folks' service. All aged people in the vicinity without regard to their church affiliations or if they have none at all are urged to attend the meeting.—*North Loup Loyalist*.

Pastor L. C. Randolph leaves tomorrow for a two weeks' lecture trip in Minnesota and northern Wisconsin.—*Milton Journal*.

Rev. C. A. Burdick of Westerly, R. I., has been elected a state delegate to the National Sunday School Convention to be held at San Francisco, June 20-27. He will be gone about six weeks.

Rev. R. R. Thorngate has resigned his position as pastor of the Seventh-day Baptist church, his resignation to take effect the first of July. Rev. Mr. Thorngate has accepted a call to the pastorate of the Seventh-day Baptist church at Verona, N. Y. The people of Richburg regret much to lose so worthy a family as that of Rev. Mr. Thorngate.

The funeral services of Mrs. Amanda Langworthy Clawson, wife of Lewis T. Clawson, were held Thursday of last week at the home of her niece, Mrs. Asa F. Randolph of Plainfield, N. J. There was a large attendance of relatives and friends. Samuel H. Davis of Westerly, a former pastor of Mrs. Clawson when she resided at Westerly and was so active in the Seventh-day Baptist church there, officiated. He spoke impressively of the beautiful life and character of Mrs. Clawson.—*Alfred Sun*.

Public Prayers.

It is my solemn conviction that the prayer is one of the most weighty, useful and honorable parts of the service, and that it ought to be even more considered than the sermon. There must be no putting up anybodies or nobodies to pray, and the selection of the abler man to preach. Appoint the ablest man to pray, and let the sermon be slurred rather than the approach to heaven.—*Spurgeon*.

DEATHS

WHEELER.—Milton Allen, infant son of Edwin and Mabel Wheeler, was born April 26, 1911, and departed the same day.

Though permitted but a brief glimpse of the unusually sweet face, the hearts of the young parents were well-nigh crushed with grief because the little darling could not tarry with them. Their sweet submission, however, suggested the following lines:

"My Lord, thy way, I know, is best;
In thy strong hand I lay my own;
Let not my faith's severest test
Turn me away, to walk alone.
On thee I lean, with all my grief;
Now give my crushed heart quick relief,
And I will love thee more."

"Where else shall sorrow find surcease?
How else shall bleeding hearts be healed?
Elsewhere, our woes find no release;
Elsewhere, no solace is revealed.
Lead then, my Lord, by thy dear hand,
E'en to my child, in heaven's land,
Regained, to part no more." M. B. K.

COON.—Charles R. Coon was born in the town of Henderson, N. Y., January 30, 1835; and died in New York City, May 7, 1911, aged seventy-six years.

Charles R. Coon was the son of Ransom and Mary Crosby Coon. He united with the Adams Center Seventh-day Baptist Church, May 1, 1858. He was married to Satyra Greene, July 8, 1858. His wife preceded him to the silent land, August 12, 1905. During most of the time since, he has resided in New York with children. A daughter and many near relatives are left to mourn his departure. Burial services were held at Adams Center, May 10, and his remains laid beside those of his son and wife in the home cemetery. E. A. W.

MILLS.—Malinda, daughter of John and Martha Larkin, was born at Sand Lake, Rensselaer Co., N. Y., January 27, 1817, and died at Welton, Iowa, May 15, 1911, aged 94 years, 3 months and 18 days.

June 23, 1833, she was united in marriage with Varnum Hull, at Alden, Erie Co., N. Y., by Elder Daniel Babcock. For a little more than fifty years, most of which time was spent by her husband in active ministerial labor, she was a faithful companion, doing efficient service, not only in the home life, but also in the religious and social sphere of the calling of a pastor. To them were born six children, two of whom, Calvin of Milton Junction, Wis., and Mrs. Jennie C. Mudge of Welton, Iowa, survive.

In 1886 she was married to Samuel Mills, father of Rev. O. S. Mills of Milton Junction, Wis. Mr. Mills died in 1899, since which time she has had her home in the family of her son-in-law, Mr. M. C. Mudge. She retained her physical powers to a remarkable degree, but for several years her mind has been in a condition

which made her a great care. She seemed to have an almost constant illusion that she ought to go home and help her father; and unless closely guarded she would slip away. This caused constant anxiety to those who cared for her.

In early life she confessed faith in the Saviour and lived a devout and consistent Christian life. She was a woman of strong faith and was gifted in prayer. She would converse intelligently on religious themes after the mind had dulled on other subjects. For more than thirty-years she lived at Welton—first, when her first husband was pastor of the Welton Church, then during her second marriage, and after the death of her second husband. She was a member of the Welton Church.

Funeral services were conducted by her pastor, on May 17. The body was taken to Milton Junction, Wis., and interred beside that of her first husband. G. W. B.

DAVIS.—Mrs. Celestia M. Toothaker Davis was born in Pitcairn, St. Lawrence Co., N. Y., June 1, 1869, and died in Syracuse, N. Y., May 23, 1911.

The deceased was a daughter of Charles and Rhoda Osborn Toothaker. She was married to Howard Adelbert Davis in February, 1891. To this union were born two sons: Clarence Adelbert, and Guy Howard Davis. Mr. Harry Davis is by this marriage a stepson. Sister Davis was converted in early life, and after baptism by the Rev. L. C. Rogers, was received to membership in the Seventh-day Baptist church of Watson, N. Y. In 1897 she removed her membership to the First Verona Church, where she remained until in 1909, when she was received by letter into the fellowship of the First Seventh-day Baptist Church of Syracuse.

Mr. Howard A. Davis, the husband and father, preceded her by death, January 18, 1903. Sister Davis is survived by her three sons, all of whom reside in New York State. She has one brother, Prof. John Toothaker of Oregon. There are also three sisters: Mrs. Albert Droppo of Watertown, N. Y., Mrs. Marvin Currier of Irwin, S. D., Mrs. Elizabeth Burch of Ogdensburg, N. Y. Mrs. Davis has always been a resident of New York State, and by her kindly Christian spirit has endeared herself to the people of the various communities in which she has lived. The last few years of her life were largely spent in caring for the sick. On May 17, 1909, she came to the home of Doctor Maxson in Syracuse, N. Y., where she was employed as nurse and housekeeper, and where she tenderly cared for Mrs. Maxson during the last nine months of the latter's life.

Funeral services for Mrs. Davis were held at Doctor Maxson's home in Syracuse, on Thursday afternoon, May 25, and also on the following day at the First Verona Seventh-day Baptist church. At both places the Rev. R. G. Davis of Syracuse preached from a text that Mrs. Celestia Davis had selected quite a while before her death. The following was the text chosen by her: "A good name is better than precious ointment; and the day of death than the day of one's birth" (Eccles. vii, 1). Interment was made at the cemetery near Verona Mills. R. G. D.

Hospitality is one of the first Christian duties. The beast retires to his shelter, and the bird flies to his nest; but helpless man can only find refuge from his fellow creatures. The greatest stranger in the world was he that came to save it. He never had a house, as if willing to see what hospitality was left remaining among us. *Oliver Goldsmith*.

WANTED.

A number of Sabbath-keeping young men over eighteen years of age for nurses' training school, and call boys and elevator service. In writing please mention age and line of work in which you are interested. BATTLE CREEK SANITARIUM, Battle Creek, Mich. tf.

Pecan Growing in Florida.

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SABBATH SCHOOL

LESSON XII.—JUNE 17, 1911.

THE DOWNFALL OF SAMARIA.

2 Kings xvii, 1-18.

Golden Text.—"He, that being reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. xxix, 1.

DAILY READINGS.

First-day, Amos vi, 1-14.

Second-day, 2 Kings xv, 1-16.

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

Fourth-day, 2 Kings xv, 32-xvi, 6.

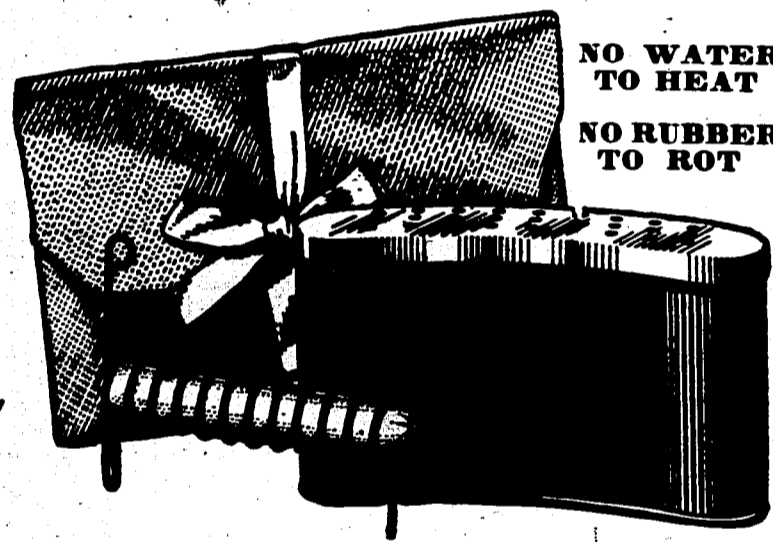
Fifth-day, 2 Kings xvi, 7-20.

Sixth-day, 2 Kings xvii, 1-18.

Sabbath-day, 2 Kings xvii, 19-41.

(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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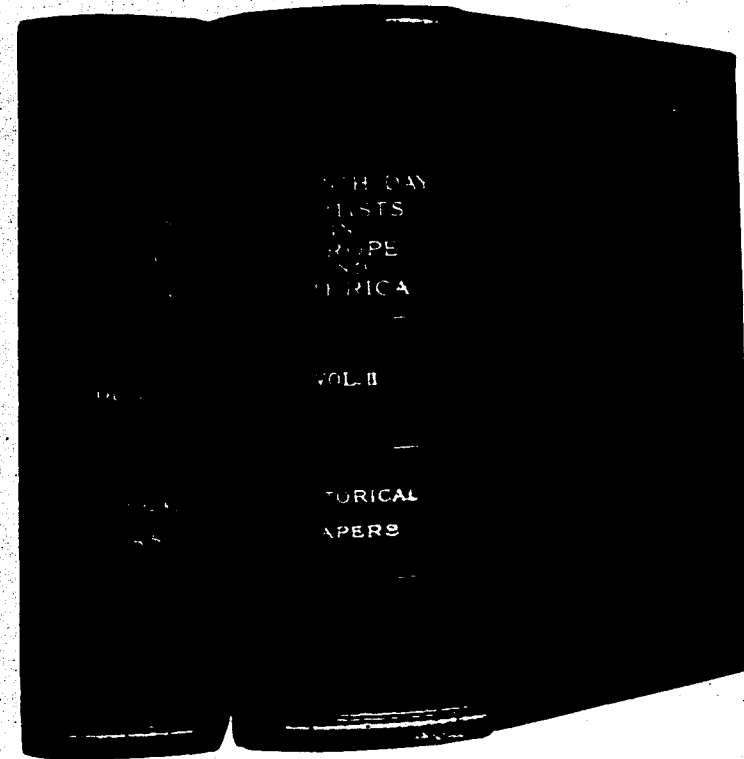
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