

The Sabbath Recorder

The Bible is the great book of character-building. There are so many and such important discussions upon so many questions of geography and history, of racial origin and development, questions of antiquity and authenticity, questions concerning the interpretation of difficult passages, that we sometimes forget that the main purpose of the Bible is to make men. It seeks to make men what they ought to be by bringing them into right relation with God through the saving truth and love of Jesus Christ. It sets before men correct canons of judgment as to life and character. It gives us the true standard by which to estimate plans and thoughts and actions and motives. It fits in with the profoundest emotions the human heart can know. It stands the strain of those high tides of feeling which sweep over the soul, when the life seems to gather itself up in one inexpressible experience. For these deepest experiences the Bible has its message and its light. It satisfies our need in the hour when we ourselves are called hence and when we have to face each one for himself the mysteries of the unknown future.

—Charles Stoddard Lane.

—CONTENTS—

| | | | |
|--|---------|---|---------|
| EDITORIAL—The Willing Helper; Thomas Wentworth Higginson; Help From the Hills; "O Glorious Hope, O Faith Sublime!" | 801-803 | MISSIONS—A Word of Explanation; Observations From Shanghai; Monthly Statement.. | 812 |
| EDITORIAL NEWS NOTES—Most of the Maine in New York; Reprimand for Discriminating Against a Jew; William H. Lewis Confirmed; The President's Silver Wedding; Coronation Week in London. | 804 | The Conquests of Peace | 812 |
| Local Option: Its Ups and Downs, and the True Remedy | 805 | WOMAN'S WORK—Be Pitiful (poetry); Letter From Mrs. Booth; Message of Secretary of the Eastern Association | 817-819 |
| SABBATH REFORM—Back to Christ; Yes, "Somewhat Puzzling!" | 806-808 | Tract Society—Meeting of Board of Directors | 819 |
| Letter From Pastor L. C. Randolph | 808 | YOUNG PEOPLE'S WORK—Denominational Organizations; Associations; Great Lives; David; The Last Call; Shine (poetry); Young People: Their Needs, Opportunities and Duties; Milton College News | 821-827 |
| THOUGHTS FROM THE FIELD | 810 | CHILDREN'S PAGE—The Woodpeckers (poetry); The Nest in the Tree | 828 |
| Regarding Change of Time for Associations | 810 | DENOMINATIONAL NEWS | 829 |
| Gethsemane (poetry) | 810 | Elder Oliver Dyer Sherman | 829 |
| | | SABBATH SCHOOL | 832 |

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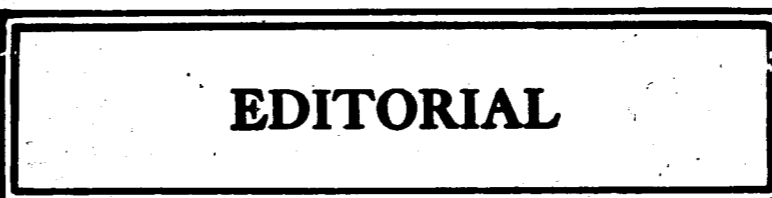
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EDITORIAL

The Willing Helper.

It was Sunday morning at Hebron Center. The editor had gone early to the meeting-house for a quiet hour of work before the people should begin to assemble. The morning was warm and sultry, and after three days of strenuous work entertaining their guests the little band of church people were very weary. Still they must prepare the food and serve meals for another big day. The large crowds, day and evening for three days, had covered the carpet of the audience room with dirt and there was not a single chair in place. The house of God was not prepared to receive the people for worship, and the good old deacon—seventy-five years old—who had been caring for the room had his hands full and as yet had not appeared.

Soon I saw one of the delegates from a distant association—a minister whose warm heart and cheery face had served as an inspiration to me for three weeks—enter the room alone. He brought a merry whistle as he came toward the house, and as he entered and saw the confusion in the room he paused only an instant at the door, took in the situation, began to hum a familiar tune, and quicker than I can write it, he jerked off his coat, had a broom in his hand, and was sweeping the dirty church. Pretty soon the old brother en-

tered and began his usual work. He had so much to do he hardly knew which to do first. In a moment the minister said: "Now, brother, if you have other work to do go and attend to that; I will put this room to rights myself." So he swept away, making every motion count, moving every chair in the room, until the great pile of dirt in the vestibule was a sight to behold. Then every chair was put in place and the room was ready to receive the worshippers.

It was only a commonplace incident, but to me it was one of the most suggestive and helpful that had come to notice since leaving home. It was a line of help that some would not have thought of. There had been a burden of heart among the Christian workers, for the welfare of the cause of God in all the churches, and a desire to carry messages of love and gospel help to every needy soul. The boys had been preaching and singing, and by personal conversation trying to help the people in spiritual things. Here was an opportunity to help in a very different way. The cheerfulness with which this brother took up this work, the gentle hum, in undertone, of some gospel song with which his broom kept time, were suggestive.

Really, was not this just as certainly work for the Master as was the strictly religious service rendered by the boys? This same boy had been doing splendid work, preaching and singing in all the associations, and I had enjoyed it all; but nothing he had done impressed me more than this humble work of sweeping the meeting-house for tired people.

Such service belongs to the "cup of cold water" kind mentioned by the Saviour, or to the good Samaritan kind described in the parable. It is all God's work, and should not fail to bring a blessing. After such service by God's servant, his gospel message ought to find its way to the people's hearts with greater effect.

Thomas Wentworth Higginson.

Another of the strong men of ante-bellum days has passed from earth in the death of Thomas Wentworth Higginson. He was born in Cambridge, Mass., in 1823, and early in life took his place among the anti-slavery agitators in New England. His name has been familiar to the reading public as author, historian, poet and editor for many years. His *Atlantic Essays*, his *Young Folks' History of the United States*, his *Outdoor Papers* and other literary productions have charmed two generations of young people. Since his graduation from Harvard College in 1841 his pen has been active, and he has stood for the good, the true and the beautiful.

When the Civil War broke out Mr. Higginson led the Fifty-first Massachusetts Volunteers to the front. Soon after this he became colonel of the Thirty-third United States Regiment (colored). Out of his experiences with these soldiers came his *Army Life in a Black Regiment*.

In May, 1888, he presented to the Grand Army Post, at Cambridge, Mass., the following poem entitled, "Waiting for the Bugle." His hair was then tinged with gray and he evidently felt that he too was waiting for the call. Many old soldiers will appreciate the poem. Colonel Higginson spoke of it as his favorite among his poems.

"We wait for the bugle; the night dews are cold,
The limbs of the soldiers feel jaded and old,
The field of our bivouac is windy and bare,
There is lead in our joints, there is frost in our hair,
The future is veiled and its fortunes unknown,
As we lie with hushed breath till the bugle is blown.

"At the sound of that bugle each comrade shall spring
Like an arrow released from the strain of the string;
The courage, the impulse of youth shall come back
To banish the chill of the drear bivouac,
And sorrows and losses and cares fade away
When that life-giving signal proclaims the new day.

"Though the bivouac of age may put ice in our veins,
And no fiber of steel in our sinew remains;
Though the comrades of yesterday's march are not here,
And the sunlight seems pale and the branches are sere;

Though the sound of our cheering dies down to
a moan,
We shall find our lost youth when the bugle is
blown."

Help From the Hills.

After two days of strenuous work in the association, I took a climb to the heights above Berlin to watch the sunset. There are those now living far away from Berlin who would gladly climb to the tops of these hills for one more view of the scenes about their childhood home. More than forty years ago I heard the older friends in western New York tell about the beautiful sites of the Petersburg and Berlin churches, and so I was all the more anxious to view from the hilltops the vale in which they stand.

The climb soon brought me above the noises of busy industry, and away from the dust and commotion of automobiles, and the rattle of wagons, back near to nature's heart on the mountain heights. It paid to climb. Every new terrace of the hillside mounted gave a broader view of landscape, and each climb made me wish to go higher. The last climb was best of all, for it brought me above the tree tops until the mountains stretched away, pile beyond pile, to the enlarged horizon, and to the northward the dim hazy peaks of the Green Mountains of Vermont towered high into the sky.

As the shadows lengthened, stretching across the valley and creeping up the opposite mountains, the hush of evening and cool of night came on. The far-away music of waters rippling over stony brook-bottoms could be distinctly heard. Everything seemed to be lulled to rest by nature's vesper music.

Soon the bell in Berlin church called the people to evening service, and I thought of the many in the shadows of the vale below who were weary from the day's plodding, and who could see only the shades of closing day, while the hills above them were bathed in glory. Then the words of the Psalmist, "I will lift up mine eyes unto the hills, whence cometh my help," received a new interpretation. O that all who are toiling and plodding in the vale of life, carrying its heavy burdens, could realize the splendor of the hilltops above them! It would take the drudgery

out of life, and woo them from the sordid things of earth to the Beulah land toward which they hasten. The very thought of heaven, the simple assurance of a golden sunset when life's day is done, ought to cheer us while we have to toil in the vale, and should move us to seek the highlands of spiritual living. In these things, too, it pays to climb. In the Christian life every step we rise makes us want to go higher, and the last climb will be the best of all, for life's golden sunset will reveal to us the celestial city with gates open to let us in.

"O Glorious Hope, O Faith Sublime!"

These are the words of Brother O. D. Sherman. You will find them in the SABBATH RECORDER of June 5, on page 731—almost the last words in his article concerning Paul's teachings about the resurrection. If you notice the date, you will see that this article was published three days after Brother Sherman's death. When he penned these words, "O glorious hope, O faith sublime!" he little thought he was writing his last testimony to the hope that was in him. Little did he realize that before they could reach any of his readers through the SABBATH RECORDER, his pen would be laid aside forever and his lips sealed in death. At that time he expected to write again for the paper, and actually began an article entitled, "Religion and Business." In this article his purpose seems to have been to show the folly of living entirely for the riches of earth and forgetting to lay up riches in heaven. He had told the story of the worldly prosperity of a noted man who thought religion had nothing to do with business, who had resorted to every trick of the world to get money, and whose life ended in disappointment. Mr. Sherman said of this man: "He was getting old, his wife died, his eyes became dim, his bones became dry, his memory was gone, and finally, throwing himself on the mercy of his loving God, unmoved he passed—" Here Brother Sherman stopped short, leaving the sentence unfinished forever. I do not know but that the word "passed" was the last word he ever wrote. After his death his nurse sent the unfinished paper to me.

Each one can think for himself as to what words would follow if the sentence had been finished. It is easy to think that the folly of living such a life as he described and of coming to such a death would have been made clear if his pen had not been stopped.

It is beautiful to live the sweet, trusting, hopeful life Brother Sherman lived. If he had known that the words at the head of this article were to be his last, he could not have chosen better ones. "O glorious hope, O faith sublime!" What a blessing it is that men can live with such an abiding hope, and such an assurance of heaven! How much better it is to cultivate the spiritual life and live in communion with God, than to strain and fret and spend one's life getting rich, only to die without hope. Better is it to lay up heavenly treasure than to live for pleasure and for gold, only to die an eternal bankrupt. May we all so live that even though our pens may be stopped in the middle of the line, they may be found tracing words of wisdom. We shall make no mistake if we try to write every article so that we should not be ashamed to have it prove to be our last.

"To err is human. Indeed it is impossible for the human not to err. The limitations of our knowledge; the frailty of our judgment; the natural weaknesses, mental, moral and physical, of humanity, all lead to error. Therefore one who refuses to acknowledge errors is untrue to himself.

And yet how rare a virtue is a frank and open confession of mistakes? How true it is to nature, "They all with one consent began to make excuse." Franklin says, "I never knew a man who was good at making excuses good at anything else." Another has well said, "Petty and shuffling excuses which satisfy vain and little minds, do but irritate generous ones still more than the fault which they would explain away." If this is true with men how much more with God.

Confession of fault is a form of honesty indispensable to a right standing in the estimate of others.—*Presbyterian of the South.*

EDITORIAL NEWS NOTES

Most of the Maine in New York.

The steel foremast of the battleship *Maine* has been shipped to New York and will probably be taken to Governor's Island. It weighs about ten tons. The work of uncovering the wreck progresses finely; and if the engineers meet with no mishaps, it is probable that all the water will be pumped out of the cofferdam before this paper reaches its readers. Interesting relics are daily being brought to the surface, such as an officer's sword, and dishes and utensils belonging to the men. Most of the iron things have suffered such destruction by corrosion that it is feared the iron hull of the after-part of the ship may not hold together to be raised and floated as was being planned. Seemingly the different metals and ocean brine have acted like a chemical battery to eat up the iron.

Reprimand for Discriminating Against a Jew.

Colonel Joseph Garrard, commanding cavalry in the United States Army at Fort Myer, Va., was so prejudiced against the Jews that he reported against private Frank Bloom's being examined for the office of lieutenant, simply because he was a Jew. President Taft administered a sharp rebuke, formally reprimanded the officer, and then ordered that young Bloom be given a fair examination for promotion.

William H. Lewis Confirmed.

More than two months ago President Taft appointed William H. Lewis, a negro attorney of Boston, Mass., to be an assistant attorney-general. Instantly a great cry was made by Southern senators against the confirmation of a negro, and a most bitter fight has been kept up to prevent it. On June 14, however, the Senate confirmed the appointment.

The President's Silver Wedding.

On the nineteenth of June President and Mrs. Taft celebrated their silver wedding. It is rare that the occupants of the White House are permitted to enjoy such a celebration, and this one was all the more re-

markable because there are few Americans who did not join in spirit in genuine and heartfelt congratulations. People of all political faiths manifested feelings of cordiality toward the President because they recognize his sterling personal qualities, manifested in both his public and his private life. His broad-mindedness, patience, courtesy, courage, and his high sense of duty, have won the respect of all classes, and five thousand of his countrymen met him on the White House grounds to extend congratulations. Presents and congratulations came pouring in from all parts of the land, and rulers of most of the nations of the world sent telegrams filled with good words. This is said to have been the most brilliant entertainment ever given at the President's mansion. Music was furnished by the Marine Band. It is estimated that not less than fifteen thousand people crowded around outside the fences of the grounds to see the electric display in lights and fountains, and to hear the music.

Coronation Week in London.

The eyes of all nations are turned toward the capital of Great Britain this week, with its throngs of visitors from various parts of the world, come to witness the coronation of King George V. The President of the United States has a special representative there in the person of John Hays Hammond, who was given a royal welcome upon his arrival in London. Whitelaw Reid, the ambassador for the United States, will also have a place in the coronation gathering. The American special ambassador's car had the place of honor in the center of the train. Representatives of several European powers arrived about the same time and all were met at the station and escorted to Stratton House, the official headquarters for the embassies.

Foreign representatives were entertained at dinner in Buckingham Palace by the King and Queen, on the day before the coronation.

The coronation ceremonies in Westminster Abbey were the most elaborate ever held in London. These great national ceremonies and pageants have an important place in cultivating friendly relations between nations. They are also of great value because they bring a ruler face to

face with his people, and exalt not merely the man, but the supreme importance of the principles of government for which he stands.

Royalists are still plotting the overthrow of the new government in Portugal, and Captain Couceire, their leader, is reported to be preparing to cross the borders into Portugal. Great precautions are being taken to prevent any uprising, and Colonel Barreto, the Minister of War, has ordered troops to guard the strategic points, declaring that if the royalists enter the country they will be annihilated. The Constituent Assembly has been called together and steps are being taken toward proclaiming the Republic of Portugal.

Local Option: Its Ups and Downs, and the True Remedy.

GEORGE H. GREENMAN.

The success or failure of local option as regards temperance reform depends largely, if not wholly, upon the strength of temperance sentiment in the community, with the right kind of officers of the law to prosecute and punish the violators of the same. The town of Stonington, New London Co., Conn., affords a practical illustration of the workings of local option, with officers of the law pledged to its enforcement, backed up by a strong public sentiment. The same town also affords a sad illustration of what the rum power when it gets control will bring upon the town.

The town of Stonington was for a number of years in the no-license column, and sobriety and good order prevailed. Any attempts on the part of rumsellers to violate the law were met with prompt punishment under the efficient administration of men who had the support of a strong temperance public sentiment. Since then conditions have somewhat changed. The influx of a large foreign element, with their drinking habits, and the apathy and indifference of professed temperance men, have made the rum element more bold and aggressive; the tide has turned against what feeble efforts have been made to stem it, and the town is now in the license column with numerous saloons doing a thriving business. Many who formerly voted no-

license voted at the last election for license, their excuse being that the law was not enforced and that as much liquor was sold under no-license as under license, which of course was not the truth, as evidenced by the increased amount of drunkenness, and the piles of whiskey barrels and beer-kegs on the platforms of the trolley stations.

We all know that the liquor question is a hard problem to solve and there probably will never come a time when the drinking habit will be entirely done away with. That there has been great progress made, facts will prove. While there is still a vast consumption of intoxicating liquors and many millions of dollars are spent every year to gratify the drink thirst, still there is a growing sentiment in favor of total abstinence. The people are yet to be educated up to the idea of the suppression of both the manufacture and sale of intoxicating drinks as a beverage. The education must begin with the young in the home, the school and the church. In these three departments is our only hope for permanent reform. We can not look for help from either of the great political parties, for national prohibition. They are too completely under the control of the rum power. They fear each other and dare not give expression in their respective platforms to any temperance sentiments, for fear of losing votes. The rum interest controls too many votes for either party to take a stand against it.

*Mystic, Conn.,
June 1, 1911.*

Do you rightly estimate the importance of today? That there are duties to be done today which can not be done tomorrow? This it is that throws so solemn a significance into your work. The time for working is short, therefore begin today; for the night is coming, in which no man can work.—*F. W. Robertson.*

A little thought will show you how vastly your own happiness depends on the way other people bear themselves toward you. Turn the idea around, and remember that just so much are you adding to the pleasure or the misery of other people's days.—*George S. Merriam.*

SABBATH REFORM

Back to Christ.

If there is to be Sabbath Reform, we can all agree that its watchword must be, Back to Christ. Around no other banner can we rally. . . . We prophesy that the Holy Spirit will lead men, sooner or later, into the profound meaning of what we have called Spiritual Sabbathism. . . . Jesus is our guide. He gave us the assurance that the Spirit will comfort and illumine; it is to be no casual visitant or chance acquaintance, but a constant companion and contined spiritual creator within us. He knew the dangers of idolatry, and that it was expedient that he go away that he might come again in spirit. But said he, "I will not leave you; I will not leave you." Thus he transmuted the authority of his bodily presence into the *abiding* of the spirit in the inner sanctuary of each soul. His "Farewell" was an "All hail." His eternity was not broken, and he is the spirit within us of the Sabbath of God.—A. H. Lewis, D. D., in *Spiritual Sabbathism*.

Yes, "Somewhat Puzzling"!

"In the Book-World" department of the *Hartford Seminary* there is the following review of *Spiritual Sabbathism*, which we give in full:

Spiritual Sabbathism is the somewhat puzzling title of a book by the late Dr. A. H. Lewis, of the Seventh-day Baptist Denomination, in which a plea is put forth for a return to the observance of the Seventh-day as the true spiritual Sabbath. The argument reveals a curious combination of wide reading and extensive acquaintance with philosophical and theological literature and at the same time a narrow and baldly literal interpretation of the Bible. About the first third of the book treats of "The Temporal and the Eternal." Perhaps we are very dull but we can not see that this discussion has anything to do with the subject of the book. The next and equally long chapter is devoted to "Biblical Sabbathism," which is concerned mainly with defending the historical accuracy of the Creation Story of Gen. i, 1—ii, 4, but also deals briefly, but all too briefly, with other biblical references to the Sabbath. Here among other things we learn that Christ did not rise on Sunday but probably on the Jewish Sabbath. The remainder of the book attempts to prove the essentially pagan and secular

or even irreligious nature of the original Sunday observance and thus the great wrong that was committed when the church adopted Sunday as the Christian Sabbath. But how the mere change back again to the Seventh-day would usher in a new era of spiritual religion,—this the learned and earnest author certainly fails to demonstrate. It may be true, as it surely seems to be, that the secularization of Sunday, by professing Christians, has reached an alarming stage, but it can not be because it is Sunday and not Saturday. The trouble lies much deeper than the mere matter of which day of the week is observed. (American Sabbath Tract Society, pp. xvi, 223. \$1.50.)

There ought to be nothing "puzzling" about the title, "Spiritual Sabbathism," especially to those who claim that the Bible is the Word of God and the only rule for spiritual living. The word Sabbath according to the Standard Dictionary "carries a more direct reference to the Mosaic economy, with a suggestion of sacred rest that is not in the name Sunday, given by the heathen to the first day of the week."

Webster says: "Sunday—so called because this day was anciently dedicated to the sun, or to its worship. . . . Sunday, Sabbath are not strictly synonymous terms. Sunday is the name of the first day of the week. Sabbath designates the institution rather than the day." Webster also says: "Sabbath—specifically, the seventh day of the week in the Jewish calendar, now called Saturday, the observance of which as a day of rest and worship is enjoined in the Decalogue."

If the term "Spiritual Sabbathism" has come to be "somewhat puzzling" to our Sunday-keeping friends, it must be due to the persistent use of the term Sunday instead of Sabbath. The great world instinctively recognizes a vast difference in the meaning and significance of the two words. This difference in meaning has come to be so inbred in the thought of the age that our lexicons make a clean-cut distinction between the contents of the terms Sabbath and Sunday. Time and again have we heard Christian leaders say, "We have no right to apply the term Sabbath to Sunday; the Sabbath of the Bible is the seventh day of the week and not the first."

And so it comes about, that after every device to break the force of the Sabbath commandment as found in the Bible has failed; after all efforts to explain it away, and to substitute the day dedicated

to the sun in its place have come short of their object; and after the futility of all attempts to bolster up Sunday on Bible authority has become apparent, the leaders have determined to reject the word Sabbath, and use Sunday, Lord's day, First-day, civil rest day—anything but Sabbath! The inconsistency of accepting the Bible as their only rule of life, and talking about its being the Word of God, true from beginning to end, and then rejecting its plainest teaching, simply drove the leaders among Sunday-keepers to discard the name Sabbath which God gave to the seventh day of the week.

After many futile attempts to meet the Bible arguments for the true Sabbath, each one of which made its position appear more inconsistent, the New England Sabbath Protective League deliberately dropped the word Sabbath, and changed its name to the Lord's Day League of New England! You need only to refer to the pages of the *Defender*, its official organ, to see how completely the term Sabbath is dropping out of sight. Instead of speaking of a holy spiritual Sabbath enjoined by Jehovah and sanctified as his holy day for communion with him, it almost invariably urges a "civil rest day," "Sunday rest day," "Lord's day," "one day's rest in seven"—all to be enforced by civil laws! Instead of appealing to the conscience in Jehovah's name for his own spiritual Sabbath, the appeals are made to Congress and to legislatures, for laws compelling men to keep "the first day of the week commonly called Sunday"!

While the attitude of the *Christian Statesman* is not so marked in regard to disuse of the word Sabbath, still the appeals in this organ of the "National Reform Association" are mostly for civil laws in behalf of Sunday. As yet this magazine is inconsistent enough to speak of Sunday as God's holy Sabbath, even though the masses it desires to win know very well that there is no Bible authority for so doing.

Now, after a generation or two, during which the term Sabbath is systematically dropped by religious papers, and terms that contain no Sabbath idea, no spiritual import, are used instead, it is not so strange that the title "Spiritual Sabbathism" should

be "somewhat puzzling." Indeed, is it not just what might be expected? The ideas of true sabbatizing must continue to fade from the human heart and mind so long as men insist that there is no specific sacred time ordained of God to be kept holy unto him, and so long as the main emphasis continues to be placed on the securing of civil laws to enforce cessation of physical work, and of play.

Our reviewer admits the alarming secularization of Sunday, but thinks a return to Jehovah's Sabbath would bring no remedy for the spirit of no-Sabbathism. He thinks matters would be just as bad with the Seventh-day as the Sabbath as they are with Sunday. To be sure they would if the Sabbath were put upon the same footing with Sunday as it now is. If the main plea was for civil laws instead of the divine law; if appeals were mainly made to Congress in behalf of the true Sabbath, rather than to the Bible, matters would grow worse and worse just as they are doing in the case of Sunday.

On the other hand, what would be sure to follow if the Christian world, which pretends to make the Bible its rule of faith and practice, should in all good conscience reject the Sunday set up by the Roman Church to replace the Bible Sabbath, and loyally turn again to the day God made holy, the day that Christ and his apostles faithfully observed? Does any one think for a moment that such a turning from the day of the sun to the day of the Lord our God would not bring another reformation? Such a turning to Jehovah's Sabbath would quicken the consciences of men as nothing has ever done. It would undoubtedly bring a flood-tide of revival to the Christian Church that would sweep everything before it. Men would see the inconsistency of those who profess to believe the Bible removed, and the greatest hindrance to reaching the hearts of a sabbathless world would be taken away. The spirit of true Sabbathism would be enthroned by such a revival and men as never before would call the Sabbath a delight. Such a conscientious returning to Jehovah's law on the part of the Christian world could not result in anything but true "Spiritual Sabbathism."

This revival of allegiance to God's law

would be an effectual remedy, and nothing else can. Men can not be made to sabbatize by civil law, but they could be by a revival of spiritual Sabbathism that would bring God near to the consciences of sinful men.

Letter From Pastor L. C. Randolph.

DEAR SABBATH RECORDER:

It takes a busy man to enjoy a vacation. For that matter it is only the busy man who can have a vacation at all. The idler—what is there for him to vacate? Vacation! O joyful sound! I must ask "Prexie" about the etymology of that word. There is no need, though, of bothering a college president about a simple thing like that. The word naturally falls into two parts—*vaca*, probably the linguistic root of vacuum—and *shun*. "Shun a vacuum"—that's it. The teacher or preacher or lawyer or editor who grinds and grinds and grinds comes to the point where he seems to have no brains or initiative left. Then he goes off on a play spell, and in a few days his cranium begins to teem and bubble and swarm with ideas. I can feel them starting this minute.

Now, you might not consider this much of a vacation—a commencement address, five lectures and as many sermons in eleven days, and nearly a thousand miles of travel. But it's different. The load of responsibility drops off for a few days, that load whose weight one does not realize until his shoulders are lightened. I look out upon the flying green meadows, the colts and calves frisking, the skies trimmed in sweet girl graduate colors (fleecy white-edged with pale blue)—and I am a boy again. The curtain drops for an intermission over the problems of church and town, college, and home, the financial deficits, the hearts bruised and sore, the beds of weariness and pain, the wilful, the tempted, the sick, the discouraged. How a pastor carries them all on his heart! He does not forget them when they are beyond the reach of voice and hand, but his prayer is a trusting committal of "all these things" to the Father above. I still see two patient suffering faces as I saw them three hours ago when on bended knee I implored the God of all grace in their behalf. I am resolved to give more of my time and

thought to the aged and infirm, the sick and troubled and lonely. Dark hours come to all. What a sweet privilege to minister, even as did the Son of Man.

Going away from home, but familiar faces spring up like wild flowers along the path. The first was a senator (not from Illinois). I wonder what that square-faced gentleman would say to being called a wild flower. It might divert his mind somewhat from the pressing responsibility of legislating for the most "progressive" State in the Union. He addresses me seriously, pronouncing the "Doctor" with that caressing emphasis which has no doubt helped to keep him on the official roll and in the hearts of his constituents these many years. I dined at "The Hungry Bone." That is what the students call it. Good place to go when you are in Madison. It's easy to find. You go from the depot three blocks in one direction, then a block in another, then four blocks to the left. The real name of the place slips my mind, but—no matter—walk right in. You can traverse the bill of fare from Alpha to Omega for a quarter. I did something more than eat. Food was my major, human nature my minor. I studied democracy. Rich and poor lunch here side by side. Legislators, university students, suffragettes, ditch diggers, wire pullers, log rollers, socialists, capitalists, travelers and stationers, sit together. I a stranger? No, indeed, they were all kin of mine. I talked with my seat mate—not much—half a dozen sentences—enough to establish the social relationship. We were not animals whom accident had thrown cheek by cheek at the same trough. We were *men*, with friendly feelings and altruistic motives. A smile, a bit of chat—and the thing was done. We were related, and the conversation was open, if any one had anything more to say.

A stranger? No. Suddenly, silhouetted against the motley crowd, stood the woman whose back yard joined ours for five years and whose unpretentious Christian life led at least one college student to Christ. Then, just behind her beamed the woman who, next to my mother, did most to turn my thoughts toward the Christian ministry. It is one of the crowning blessings of my life to have her in my congre-

gation week after week. Her beautiful eyes shine with the mother-light, and at times something else, misty and dim, glows there. When I look down into her corner often my soul seems caught up into the "heavenlies" of which Paul speaks.

I have turned over a new leaf since last night. What! Another? Yes, another. Isn't it wonderful for God to be giving these new leaves, clean, white, unspotted? I turned this new leaf just before I went to sleep. I had been trying all these weeks and months to be Christ's man and to do Christ's work, faithfully and unreservedly. I can never praise his name enough that he has condescended to use me and to call me by his name. I know that I belong to him, and I feel assured that nothing can separate from his love. But there has been a touch of weariness, a shadow of depression, a specter of discouragement which came and went at will, a cloud that stained the blue of God's sky. And last night I bade them all good-by.

"Why should the children of the King
Go mourning all the day?"

Problems come to us all—the world-old problems of pain and disappointment, of uncertainty and misunderstanding. We can not have things as we would. The gray wall frowns across the path. It is a wall made up of stones many and curious and varied. If it were just one boulder, dynamite might be resorted to. But it is a wall, built solidly, and the mortar which binds it into an adamant barrier is the providence of God. No one can do as he will. No one is exempt from the universal law. But there are radiant souls that know the secret of life, and have found the clew to peace and happiness. Not from men did they receive it, but from God. O wonderful triumph of faith! Christ is victor—victor over pain, trial, temptation, disappointment, disaster, defeat, death. Those who are his own share in his victory. A friend told me of a certain night when, as never before, there came a vision of the Saviour, his love for the world, his passion to save, his sympathy for his disciples, his prayers in their behalf. Since then nothing else has really mattered. To be his, to share his thoughts, to carry out his plans, to be a part of his redemptive program—that was

glory enough for any human life. One has found the pathway of peace when he can pray: "Lord, we thank thee for redemption and communion, for aspiration and hope, for the opportunity to serve with thee."

Dear old RECORDER, it has been a long time since we had a good visit in which I took part. We used to be such good friends, writing every week or so. Here I am apotheosizing you. Who are you, any way, old RECORDER? Your face is a composite of Jersey and Virginia, Alleghany and New England, sod homes, prairie folks, mountain dwellers, East and West, North and South, the best people in the world. Dear old RECORDER, I salute you. I like to listen when you drop in by my fireside, but tonight let me join in the conversation.

And now I have only begun to say what I had in mind when I begun. Let's visit oftener. Shall we?

LESTER C. RANDOLPH.

C. M. & St. P. R. R.,
May 31, 1911.

A missionary tells of a poor Christian woman in India who said to him: "I have no money for missions, but I can speak to my neighbors and urge them to come to the Saviour I have so joyfully found." She had learned what was better and richer than gold and silver, the power of personal influence through an earnest zeal for Christ. And so, in her humble way, she had led eleven persons to the Lamb of God who taketh away the sins of the world. Many a whole church, the past year, has come short of such success.—*Signs of the Times.*

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—*Selected.*

"As there is a foolish wisdom, so there is a wise ignorance; in not prying into God's ark; not inquiring into things not revealed. I would fain know all that I need and all that I may."

THOUGHTS FROM THE FIELD

"I was thinking that if SABBATH RECORDER readers knew that the *Historical Volumes* contained matter as interesting as is the life of William B. Maxson in the *Seventh Day Baptist Memorial*, they might be more eager to buy the books. I don't intend to dictate, but I do think that the publishing of Wm. B. Maxson's life story in the SABBATH RECORDER would help sell the books that contain other biographies as interesting as his. That life meant so much to our people that I wish more could read the account of it."

J. H. W.

There are fifty churches among us, each one of which I believe could support a missionary in Africa or Java. Such a move would wonderfully strengthen the churches themselves and build them up in spiritual things, and God only knows what might be the outcome of entering the doors he has so marvelously opened to us in those fields.

B.

Regarding Change of Time for Associations.

To the Western Association of Seventh-day Baptist Churches convened at Hebron Center, Pa., June 8-11, 1911:

Whereas, The present time for the annual convening of this body conflicts with the examinations and closing exercises of schools and colleges; and,

Whereas, Such conflict prevents the attendance at the Western Association, throughout its sessions, of teachers and students whose presence is greatly to be desired; therefore,

Resolved, That the following recommendation be submitted to the several churches of this association, and to the Northwestern and Southeastern associations at their forthcoming conventions and to the other Seventh-day Baptist associations through their Executive committees, and that this action be published in the SABBATH RECORDER.

RECOMMENDATION.

Beginning with next year, 1912, let the order of associational gatherings be re-

versed, namely, to begin with the Northwestern Association, and to close with the Southeastern, the Northwestern Association to convene at the same time as the Southeastern now convenes.

ERLO E. SUTTON,
Recording Secretary.

Gethsemane.

MARY E. STEINBECK.

Lines suggested by a sermon preached in Philadelphia, February 5, 1865—"He shall see of the travail of his soul, and be satisfied." Republished by request.

Supper was ended, and with bowed head,
The suffering Saviour led his chosen band
Forth from the city. Kedron's rippling stream
Was passed; and near the shades of Olivet,
That bold and grand upraised her rugged head,
He drew, and entered sad Gethsemane.

"Tarry ye here and watch, while yonder I
Pour out my soul in prayer." 'Twas thus he
spake

Unto the favored three, and left them there.
Never before had those old olive trees—
Beneath whose shade at sultry noon he oft
Was wont to linger—witnessed such a scene.
Prone upon the earth, in untold anguish,
Knelt the Holy One. Sore travail rent his
Guiltless soul—deep birth-throes for the life of
Ruined man. "My Father, O my Father!"
Hear him cry, "If it be possible to
Let this bitter cup be from me borne, oh!
Let it be; if not, thy will be done."
'Twas more than faltering, human soul could
bear.

The form divine was bowed beneath the weight
Of agonizing woe. And while he sweat
Great drops of blood, slow trickling down, and
raised

His weeping eyes, the white-winged messenger
Of love, from the eternal Father's throne,
Was hovering near, to strengthen and sustain
The crushed and bleeding One.

And strength was given
To drain the bitter cup, e'en to its dregs.
The agony is past. The travail of
His soul is gone. And he is satisfied,
Since through *his* death, and rising from the
tomb,

Poor, fallen, erring mortal man may live.
O wondrous plan! that opens wide to us
The gates of everlasting life.

Believe,
And thou shalt live, ransomed, redeemed, a life
That ne'er shall end. Believing not, thou'rt
doomed
To death; forever from the presence of
The Lord, forgotten shalt thou be.
O fearful doom!

"Before Christ can be anything else to us, he must first be the Lamb of God, self-sacrificed for the sin of the world."

MISSIONS

A Word of Explanation.

DEAR BROTHER GARDINER:

What has been published in the SABBATH RECORDER of April 3 regarding my work for the Shanghai Municipal Council calls for a word of explanation. This municipality has no connection whatever with the Chinese Government. The territory under its jurisdiction has been conceded to the absolute control of a council elected by the ratepayers holding property within the bounds of the concession. In this concession there are residing between 13,000 and 14,000 foreigners and many hundreds of thousands of Chinese. The Chinese have no voice in the government, save in an incidental way. In the police force, health department, public works department, the tax department and the public school there is a staff of between 400 and 500 men employed. Besides these there is a much larger staff of Chinese and Indian men employed who are under the control of the municipal government. My work has been with the European staff only. These men are required to learn Chinese so as to be able to do their work among the Chinese. I am the director of Chinese studies for men in all the various departments. I should be very sorry to have my missionary friends in Shanghai read what has been written, for they might think that I was the only man in Shanghai who could hold the position I am holding. While the work in some respects is difficult, I am sure there are several who could do it as well as I. I am confident that a very friendly feeling has grown up between me and the men who have been under me, and I trust that, besides aiding them in the study of Chinese, I have done them some good in other ways.

Fraternally,

D. H. DAVIS.

*West Gate, Shanghai,
May 14, 1911.*

Observations From Shanghai.

REV. J. W. CROFOOT.

Shanghai also has had its tragedy of the air. On May 6 M. Vallon, the air-man, fell with his biplane and was instantly killed. We were out for a walk and saw the catastrophe from a distance of two miles or more. For a month or two he had been making flights at a race-course near Shanghai and had made one previous flight over the foreign settlements and the native city. On the day of his death he flew from the place of his usual flights to the big race-course where horse-races were being held and where I suppose "everybody that is anybody" of the foreign community were gathered, Mme. Vallon among the number. After he had circled the course once his machine suddenly turned on its side and fell. We were too far away to see the man but felt sure he must be killed.

One of the schemes by which I try to maintain discipline in school is a system of demerits, which result in deductions from standings. Not long ago when a boy was found guilty of reviling another, Mr. Waung gave him his choice of ten blows on the hand or three demerits on the book. To Mr. Waung's surprise the boy chose the blows. More than that, next day another boy came up and asked to cancel some demerits previously recorded for a similar offense by taking a furling instead. You may call this a "hint to teachers" if you like.

Many readers of the SABBATH RECORDER will rejoice with us that during the last five weeks eight of the schoolboys and my daughter Anna have signed their names to the book containing the list of those who wish to join the church. In accordance with our custom they will not be baptized in less than six months, but may as soon after that as they wish, provided their conduct in the meantime seems to agree with their profession. If I remember correctly only two schoolboys before these had taken this step since I returned from furlough nearly four years ago. Will you not join with us in thanksgiving and prayer for these young men and boys that they may be able to "witness a good confession"

among those who as yet know not the Lord? Except Ts Dau and the second son of Dzau Sing Chung they are all from non-Christian homes.

*West Gate, Shanghai,
May 15, 1911.*

Monthly Statement.

May 1, 1911, to June 1, 1911.

S. H. DAVIS, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

| Dr. | |
|--|----------------------------|
| Balance in treasury, May 1, 1911..... | \$ 28 44 |
| Rockville Church | 5 00 |
| Woman's Executive Board | 96 12 |
| Shiloh S. D. B. Church | 30 71 |
| Sabbath Tract Society, expense of E. B. Saunders | 2 45 |
| First Westerly Church | 4 50 |
| Mrs. A. B. Stillman | 5 00 |
| Plainfield Church | 24 91 |
| Permanent Funds | 575 46 |
| Loaning Tent, J. T. Davis | 5 00 |
| Ladies' Sewing Society of Ashaway, R. I. | 25 00 |
| Dr. S. C. Maxson | 5 00 |
| Milton (Wis.) Church | 50 43 |
| Pawcatuck S. D. B. Church | 50 00 |
| Mr. and Mrs. R. B. Cockerill | 5 00 |
| A Friend | 5 00 |
| Portville S. D. B. Church | 1 67 |
| Mrs. S. S. Brown | 1 00 |
| Second Westerly (Niantic) Church | 2 00 |
| G. W. Post | 25 00 |
| Welton (Iowa) Church | 20 00 |
| Los Angeles Church | 9 65 |
| | <hr/> |
| | \$977 34 |
| Cr. | |
| J. J. Kovats, salary for April | \$ 20 00 |
| D. B. Coon, salary for April | 50 00 |
| E. B. Saunders, Cor. Sec., salary and expenses | 88 23 |
| E. D. Van Horn, Italian Mission | 150 00 |
| Joseph Booth, appropriation for May..... | 50 00 |
| E. G. A. Ammoko, expense | 5 00 |
| Loan and interest | 502 48 |
| Ira S. Goff, salary | 25 00 |
| Treasurer's expense | 17 50 |
| Foreign exchange | 50 |
| | <hr/> |
| | \$908 71 |
| Balance, June 1, 1911 | \$ 68 63 |
| No notes outstanding June 1, 1911..... | |
| Bills Payable, June 1, 1911 | \$257 89 |
| E. & O. E. | |
| | S. H. DAVIS, Treasurer. |

The Conquests of Peace.

REV. E. ADELBERT WITTER.

A memorial sermon preached at Adams Center, N. Y., May 28, 1911.

Scripture lesson, Joshua i. Text, Eph. vi, II.

We are gathered here today for this memorial service, that we may not only keep fragrant the memory of the past and recall the scenes, struggles and sufferings in which those of the Grand Army of the Republic had a part, but that while honoring the heroes of a mighty conflict we may point the minds of all to some of "the bloodless battles" of life that are all about

us, that are ours—battles in which we should bear a willing and eager part.

War is a fearful, though sometimes necessary, expedient to which a nation may resort as a preserving or correcting measure. Scenes of carnage are more demoralizing than ennobling. The spirit of selfish ambition or of greed too often becomes the motive that causes men to rush to arms. That which inspired Napoleon as he led his battalions over the Alps and defeated the Austrians was Napoleon! Napoleon! That which fired Alexander the Great when he subdued Greece and planned for the expansion of his empire to the Atlantic coast was selfish ambition.

"But when the boys in blue marched from Northern firesides to meet a multitudinous foe on a thousand battle-fields no thoughts of selfish glory filled their breasts. They went forth in the name of God and home and native land." Theirs was the cause of humanity. Their battle-cry was, "Emancipation and the Preservation of the Union."

Were it possible for me to call up the fallen heroes of Gettysburg, Spottsylvania, Lookout Mountain, or a hundred other battle-fields this morning and ask them for a message for the heroes of today, I believe their prompt reply would be, "Tell them to be true to the principles for which we fought and fell—God and home and native land."

There have been many great battle-fields in the history of progress. There is Marathon, where Xerxes went down before Athenian bravery and Spartan valor. There is Waterloo where Napoleon met his defeat. There is Yorktown where our English forefathers were defeated and sent back home humiliated. There is Santiago and Manila where medievalism was forever rebuked and liberty set up its ensign. There is Sumter and Appomattox and many others of equal note. Many of "the world's great battle-fields are the footprints of the Lord Jehovah." "It is our confident prayer that the last great battle of blood has been fought and that never again will civilization borrow the methods of barbarism in the settlement of vexed questions. There is a better way." Let us believe that the disarmament of nations is a vision soon to be realized, and that in

the near future swords shall be beaten into plowshares and spears into pruning-hooks, and the conflicts and misunderstandings that must necessarily arise will be submitted to courts of arbitration. Let us believe that The Hague is destined to be the most sacred spot on the globe because here all the blessings of peace are sought by means of a careful study of conditions and an interchange of thought upon the merits or demerits of the questions of controversy rather than a settling of them by the red sea of blood and carnage on the field of battle.

It was yours, comrades of the Grand Army, to put on the armor of a mighty warfare. It was yours to champion a mighty cause of truth and righteousness when you enlisted under the Stars and Stripes in the war of the Rebellion. Yours was a mighty and noble calling; for, as members of the Northern armies, you were to stand for the Union. It was yours, whether in camp, on the march, or on the battle-field amid the scream of shot and shell, rained on by leaden hail, amid the groans and sufferings of companions and friends, it was yours to stand always at your post in defense of life and liberty, lost to all thought of self, but full of the thought of others—the emancipation of the slave, the safety of home, and the glorifying and sustaining of your own native land.

No more fierce, determined and cruel warfare is known in the world's history than that of the Rebellion; yet no student of history, no believer in an infinite God, can fail to see manifest in this warfare the leading of the divine hand and the manifestation of divine power and wisdom. This record is not one to cause your cheek to flush with shame, but rather one for which you should be honored in having borne a part. We honor you and glory in the success that attended your efforts, yes, and we rejoice in the privilege of entering into the fruits of your labors.

While our hearts are thrilled with all this of which we have spoken, we are, nevertheless, conscious of the fact that the same divine hand that led to victory in that awful struggle between the North and the South is just as surely pointing out the way of peace today and as surely leads his children into "the bloodless battles of life,"

battles the results of which shall be as surely emancipating to the oppressed, and as truly ennobling and uplifting to the home and the Nation, as were the victories of the armies in which you fought your way to glory. Because of this conviction we wish to call your attention to a few of the conquests of peace that press upon the mind and heart of the manhood and womanhood of America today. These are conquests with which you, as veterans, as fathers, as lovers of liberty, as defenders of the honor and life of a mighty Nation, should be fully identified.

One of the conquests of peace should be the extermination of the criminal class. I do not mean that those discovered to be criminals should be executed, no, not that. Our present treatment of this class is better fitted to the confirming and training of the criminal than it is to curing him of his criminal tendencies. There are more than one hundred thousand of our fellow citizens in prison all the time, deprived of their citizenship, confined in a social and moral atmosphere that makes their last estate more than sevenfold worse than was their first. In proof of this go study the history of criminals. Instead of being imprisoned for a given period of time, we believe a long step would be taken in advance by the courts if they recognized the importance of depriving the criminal of his liberty only till such time as he should cease in thought and real life to be a criminal. "All punishment should reach the stage of an expected reformation." The state should recognize the importance of this advance step and provide for that training that shall bring to the criminal reformation, because in his prison life he has come to breathe that moral, social and mental atmosphere which awakens in him new standards of life and places before him the higher and nobler ideals of manhood and a truly ennobled life.

When some years ago it was my privilege to visit the city prison in Louisville, Ky., after preaching to the inmates one Sunday I was shown about the corridors by one who was serving time but of whom the warden had said to me, "He is a trusty fellow." As we walked about I drew from him the story of his life and tried to show to him the true ideal of life that is found in

the Christ. Before parting he said to me, "Had I and many of the boys that are in here had some one to speak to us as you have been speaking to me today, I should not be here now, and I think many of them would not. But we had only the atmosphere of the street and the companionship of those who gave to us the lower ideals and filled us with the baser thoughts and purposes of life." To such a service you should give your most earnest and willing support.

Another conquest of peace is found in the need of a day and night fight against all forms of vice. Let this thought burn itself into your every soul that it shall never be eradicated therefrom. "Nothing should be licensed to exist or operate under police surveillance which thrives at the expense of the health and the morals of the individual citizen." All vice should be hunted to its source and home, as you would hunt a beast of prey, or a mad dog upon your streets that threatens your life and that of your loved ones. "The criminal class can never be exterminated, nor poverty be abolished, so long as the American saloon exists as a pest-house of every form of evil. Whiskey is the arch-foe of health, morals, order and frugality. Nearly all cases of poverty and crime can be traced to the liquor habit. How this devilish abomination has hoodwinked our Nation's leaders! It has dictated political platforms and even sometimes ecclesiastical attitudes, ruled with far-reaching scepter, tied the tongues of men who ought to speak, and enslaved multitudes who endure in silence when they ought to be defiantly denouncing and destroying this most diabolical curse that has ever blighted a liberty-loving people." For the entire destruction of this, not to be denied, child of the war of the Rebellion, every old soldier and son should be enlisted and clothed upon with the whole armor of God.

There is great need that we double our diligence in giving to our schools more careful watch-care. Our Nation's destiny is more fully centered in the rise and fall of our schools than we may have thought or realized. Keep the flag floating over the little country schoolhouse as an emblem of liberty, an ensign of security and progress. But let us all join hands and

with devoted lives and united efforts hasten the day when this ensign of peace shall not protect with its mantling folds the school and the saloon; both can not always thrive together, for "What fellowship hath righteousness with unrighteousness? What communion hath light with darkness?" "Beware of the encroachments of an insidious unbelief and infidelity, which would slyly erase, 'In God we trust,' not only from the coins, but from the conscience of the people."

Beware of either the atheist or the ecclesiast who would eliminate the Bible and all moral instruction from the public schools, and having accomplished his traitorous deed, with sanctimonious air or wild vociferation would denounce as godless our glorious public-school system. Beware of any effort of the astute ecclesiastical statesman, or any others, to transfer to this country traditions and methods which have clogged the progress of the Old World. This is a Christian country with Christian ideals, and let us serve notice on that Old World that paganism and medievalism need not apply! America for Americans and for those choice people who will adopt this country as their own. There must be a ceaseless struggle to beget within our boys the principles of true manhood. Man, not money, is the real measure of value; character, not commerce, the real basis of national prosperity. Sad indeed is it for that nation that can not produce manly leaders. Pritchard, in his *Physical History of Man*, calls attention to the difference between the early Germans and the Greeks and Romans. He shows that the Germans were possessed of two remarkable traits. They regarded the rights of man and personal freedom, and they profoundly respected woman; and the women were celebrated for the chastity of their lives and the purity of their character. No nation has ever been conquered when its men were brave and honorable and its women chaste and home-loving.

Comrades, fellow citizens of a great republic, let us guard well the God-given heritage that is ours. Let us prize more and more, not only the privilege of being citizens but men, men strong in all that makes for true manhood. When Rutherford B. Hayes was at the front fighting his

country's battles, his friends wished him to come home and conduct his campaign for Congress. He replied, and I wish you to note the estimate of true manhood wrapt up in that reply, "Any man who will go home from the front to run for political office ought to be scalped."

For some months the magazines and daily papers have been keeping before our minds the mobilizing of the army on the Mexican frontier, and the various incidents connected with the active insurrection of that country. Much has been written upon the glaring incidents connected with that struggle. With these accounts and the flash-light pictures of the scenes of carnage our children's minds have been regaled, and they filled with thoughts of and interest in war. Another, but quiet warfare, has been and is being waged in this and other countries of which the public has not been so constantly informed. "Patient investigators have toiled unceasingly and in some instances have sweat out their very life-blood in order to wring from the unwilling hand of nature the necessary secrets to banish some of our most death-dealing diseases." What has wrought the change in conditions in Panama from what they were when the French began to build the canal? The death-rate then was more than 70 per 1,000 but now it is less than 9 per 1,000, only about two-thirds what it is in Chicago. What is it that has changed this dreaded plague-spot to a veritable health resort? Our answer is to be found in the fact that there have been most carefully applied the principles discovered in this quiet but persistent warfare waged in behalf of humanity by men of intellect, character, conscience.

Soon after our soldiers occupied Cuba there was more drain upon the ranks of the army from yellow fever than from Spanish bullets. In previous years when the yellow fever appeared in this country the people fled before it. At this time the United States appointed a commission to discover, if possible, the real cause of the fever. It was soon discovered that it was propagated by the bite of mosquitoes. Soldiers, brave and true, volunteered to be bitten by mosquitoes that had sucked the blood of yellow fever patients, and died as a result of those bites. Among the names

of heroes emblazoned on the roll of honor there is none more to be honored than the name of Doctor Carroll who in this way died a martyr to science. He laid himself a sacrifice upon the altar of his country for the liberating of humanity from a foul disease.

Louis Pasteur, after years of careful, painstaking study and experimenting, gave to the world a knowledge of the value to babyhood of Pasteurized milk and thereby emancipated this country from the ravages of infantile disease. He also gave to the world a knowledge that enables the bitten to be saved from the bite of the mad dog. He revolutionized the practice of surgery in discovering the cause of so great mortality in surgical cases and demonstrated the fact that, with painstaking care in the use of antiseptics, the presence of pus and the fever resulting therefrom might be forever banished and the patient given a reasonable guaranty of life and health. For these things he stands out before the world as a great benefactor. In his early manhood he prayed that his life might be of some signal service to humanity. How wonderfully was that prayer answered in the results of his discoveries.

How ought we who today sit here in the midst of present blessings, reasonably secure in the results of these most worthy discoveries, recognize, and with consuming earnestness emulate, such heroic and patriotic lives. We are all reaping a harvest of blessings from the faithful sowing of others. My friends, the question arises before us and waits our answer, What are we sowing? What real self-denial are we making? What earnest effort are we putting forth to sow something that shall bring blessing to those who reap from our sowing?

That one who seeks to live away from a conscious fellowship with God, who lives without a personal consciousness of the divine presence and help of the Christ, will certainly fail to measure up to the full stature of truest and noblest manhood.

From history we learn that during the campaigns of Napoleon it was necessary that a certain pass should be held for twenty-four hours and the Austrians held in check. A battery was placed to command the pass. Soon the men behind the

guns began to fall, one by one, yet the blazing fire continued and the pass was held for twenty-four hours. Finally a signal appeared above the battery which said, "We will now surrender if you will permit us to go out with our guns." The firing ceased and the garrison, consisting of one man, a brave grenadier, marched forth. The Austrians were greatly surprised that one man could so successfully hold the pass. For hours he had manned those guns alone. When this came to the ears of Napoleon he sent for that brave grenadier and offered him any promotion he wished. Note the worthiness of his reply; for he said, "Sir, I want to remain a simple grenadier and your faithful servant." Soon afterwards that soldier was mortally wounded and died. Napoleon gave orders that his name should never be removed from the muster-rolls and that when his name was called some one should step out from the lines and respond, "Dead on the field of honor." A worthy tribute for a noble service.

Beloved, as we sit here today amid these memories and feel the thrill of soul they bring, let us resolve to be filled, quickened, by the spirit and purpose of life manifest in the following lines:

"Out of the weakness of envy and strife,
Into a broader, a fuller life;
Out of the darkness of hatred and sin,
Into the light of God's love within.

"Out of the weariness of sorrow and pain,
Into the rest, the joy and the gain;
Out of the bondage—oh, what a release!
Into the freedom of victory and peace.

"Out of the burden of self here below,
Into the Christ-life for others to grow;
Out of the doubt and out of the fear,
Into the trust his Word makes so clear."

Possessed of this purpose, and meeting the battles of life clothed upon "with the whole armor of God," we shall at its close hear the words, "Enter thou into the joy of thy Lord."

What Skepticism Can Do

In the first place skepticism can do a great deal of boasting, but the effect is always of a destructive kind. It never makes a man's life any better, or a home happier, or a heart more cheerful, or a

church more progressive, or a city more moral, or a nation more upright. These things are not in the skeptic's line. His business is to take the comfort from the individual life, to take the faith out of the church, to take the hope out of the city, and take peace out of the world.

The skeptic is a man of suspicion. He looks upon everything as untrue, cursed with falsehood and unreality. Skepticism stands directly opposed to faith that brings salvation. As such, its influence is against all the fruits of salvation. It does not heal sorrow, quicken lives with love, or make a soul more like its Maker. It can tell all about the flaws in the Bible, the imposition practiced upon the world by its writers, the superstition which ruled in the formation of the canon, and can put God Almighty out of commission with a crook of the finger or a bend of the head.

Looking the ground all over, we can not find a single good thing which can be placed to the credit of skepticism. All of its effects make the world worse, and plunge it into gloom. Those who boast of being skeptics are worthy of little respect. Their opinion of themselves is exalted and inflated, ready to fall or burst. The opinions of other people concerning them depend somewhat upon the people, but God must look upon them with mingled pity and contempt. He who would take away the hope of the individual or world, leaving nothing but despair in its place, is not deserving of a large following.—*The Lutheran Evangelist.*

The law of God is a perfect law. It is a law of life, because he who conforms his life to it shall have life and shall have it more abundantly. It is a law of liberty, because he who conforms his life to it has the liberty of doing as he pleases, for he pleases to do only that which is right.—*Presbyterian of the South.*

"We have the best book in the world for religious and moral instruction, the Bible, and because some smart ones regard the biblical stories as fictitious, poetical or allegorical, shall they not be taught to children? Is a Mother Goose tale better than a biblical story?"—*Rabbi Victor Caro.*

WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.

CONTRIBUTING EDITOR.

Be Pitiful.

Be pitiful unto the young; for they have griefs to bear,
They are so new to pain and loss and life's strange fret and care;
So many things have they to learn, hard problems on each hand,
And baffled wills, and troubled fears—all hard to understand.

Be pitiful unto the tired; so many burdens press
On those who in the forefront stand in noon-day's toil and stress;
The aching shoulders, weary heads, and lagging footsteps plead
For kindly words and loving smiles to help them in their need.

Be pitiful unto the sick; for in their shadowed rooms
They brood o'er many shattered plans, and face foreboding glooms;
So helpless are they and so weak, they need un-failing cheer
To soothe them in their loneliness and pain and haunting fear.

Be pitiful unto the old; they sit with nerveless hands,
Apart from life's activities and count fast-waning sands;
Their wrinkled faces, failing powers, and dimming eyes appeal
For patient kindness of love their low estate to feel.

Be pitiful, be pitiful, ye strong, and brave of heart!
For sometime with the sick and old ye, too, may wait apart;
But, now, if ye would surely win a blessing that endures,
Let the sweet charm and patient grace of kindness be yours!

—*Emma A. Lente.*

Letter From Mrs. Booth.

Mrs. G. E. Crosley,

MY DEAR SISTER:—Your welcome letter dated April 7 came to hand on May 9. The £2 it contained was exceedingly welcome, for I am not a little perplexed for means to do the work pressing upon me. Indeed, just now I am nursing a Jewish gentleman for a short time to tide me over in this respect.

Let me hasten to answer four questions. First, "How many churches, and the distance between them?" There are seven churches at the heads of districts; in these seven districts there are seventy-five out-stations, or sub-churches, where day and Sabbath school is held. The first of these, a small one of only forty members, is about forty miles from the original Plainfield Station at Cholo, but almost all of them are on the western shore of Lake Nyassa, from 250 to 350 miles north of Cholo, the furthest being about one hundred miles west of the lake shore.

The members of these churches do not all speak the same language. Those nearest to Plainfield, namely, at Shiloh, speak the Chiyao language; most of them also Chitonga, while those farthest west speak Zulu, or as they call it, Chingoni, which is practically Zulu. The distance between the head churches of the districts varies considerably, but the out-stations are within ten or twenty miles of each head church or station.

You ask, "How did these people, so many of them, come to keep the Sabbath? And was it accomplished through yourself and Mr. Booth?" In order to answer this, I must go back to the early history of the Plainfield Mission at Cholo, as recorded in *Seventh Day Baptists in Europe and America*, Vol. I, p. 579, ll. 1-15. As there stated, the explanation of the commandments associated with the Sabbath exercised an influence upon the native mind which is remembered to this day. It was one of the Chitonga speaking people who safely conducted little Mary and me, accompanied by ninety-six native carriers carrying all our personal luggage and the property of the mission, through much wild country in the endeavor to find my husband who, for the truth's sake, was for five months a fugitive pursued by thirty soldiers. It was a frequent experience at that time for chiefs and their wisest men to question us as to why he was hunted thus, and we naturally explained the commandments again as being the cause.

The fact that Mr. Booth was three years ago prohibited from reentering the country in person (without alleged cause) keeps them in remembrance of these things; and various ones of their number have, from

time to time, since the beginning of 1907, come to stay with us in South Africa as student preachers.

It is these, and those who have joined with them, who are now the pastors of the Sabbath-keeping churches in Nyassaland; so that what seemed to be a calamity, has proved to be a blessing in disguise.

We have chosen Cape Town as a place of residence for the following reasons: (1) It is the terminus of the Cape to Cairo Railway. (2) It is the point where vessels from the east and west coast meet. (3) It is the place where the native has the greatest degree of liberty, socially and religiously, and in our judgment furnishes the best environment in Africa for training, maturing and testing student preachers, drawn from, and to be returned to, their respective peoples. (4) It is healthy for the residence of white persons, and is more free than any other place in Africa, known to us, from race prejudice and official interference, though we are not altogether without the latter here, as I have rather lately had reason to prove.

My husband looks upon Cape Town as a strategic center of importance both for present and future operations, particularly so when trains run through from Cairo. This is expected within the next one or two years.

It is, however, a very bad region for building up a Sabbath-keeping church locally, and this will be a very slow process. Even this is an advantage where students are concerned, for it is our policy to submit student preachers to the anti-Sabbath influences, and the many open doors of Sunday-keepers, believing that those who survive the temptations are more likely to stand when left alone.

For want of funds, the women's side of the work has, up to the present, been very much neglected.

The present subsidy from the Joint Committee being insufficient to sustain us, and compass the work, I have to earn £5 to £6 a month in order to maintain the present limited operations. My husband wishes me, in addition to conducting the local weekly meetings among the native women (none of whom are Sabbath-keepers at present), to correspond regularly with the Sabbath-keeping pastors' wives in Nyassa-

land and to instruct them by letter, and by sample garments sent them, how to be helpful in the church and in the home.

We believe that more is to be accomplished now, by expending effort upon a few selected men, or women, and fitting them to become teachers of their own people, than by dissipating our energies upon large numbers, composed of all classes, as in former days. Perhaps at some future time a training home for advanced African girls and women may be undertaken (this has been on my heart for many years now), but at the present time valuable work can be done on the lines indicated.

In the native location here, I am in contact with the women from the various tribes south of the Zambezi, whose husbands are employed in Cape Town. Probably some of these, we trust many, will on their return to their country homes become Sabbath-keepers. Pastor Olifan was said to have had Sabbath-keeping followers in the same location, but we can not find them.

You ask, "Do you think the churches in Nyassaland are inclined to belong to us as a denomination?" Last year they made application to that end, and are expecting presently to be received. We look upon them as being still in the formative stage; and when we Seventh-day Baptists have done our duty more fully, in supplying them with Sabbath literature, translated and printed in the vernacular, then their stability as intelligent Sabbath-keepers is sure to be much greater.

As you know, both they and we have received such meager and precarious aid during the last ten years or more, that we can only say, as we look at results, "What hath God wrought!" Detailed monthly reports are now being sent in, and the figures recorded on March 1 last were: of baptized Seventh-day observers 5,817; total attendants at services 8,399; total number of scholars attending and desiring to attend (more schools and teachers wanted) day and Sabbath schools 6,036.

Both my husband and myself are most anxious that I shall be set free from laborious and precarious earning of money by taking boarders, nursing, etc. All my time is needed for direct mission work in many ways that we see. For some time past the nursing, and care of the home

when boarding folks, in addition to my missionary efforts, have proved far too much for my little strength; hence it is that I ask the Woman's Board to do their best to stand by me regularly, if possible, to the extent of \$50 a month. We should not be surprised, providing the respective Seventh-day Baptist societies do their part even moderately for the next few years, if the present movement doubles in volume and extends to other tribes, as it is even now doing.

Money should be sent by postoffice orders, as it is costly and difficult to negotiate cheques. The letters should be registered.

Yours in the love and service of Christ our Redeemer,

ANNIE S. BOOTH.

*Sabbath Mission House,
W. Cape Town, S. Africa,
May 16, 1911.*

Message of Secretary of the Eastern Association.

DEAR SISTERS OF THE EASTERN ASSOCIATION:

You have convened for the "Woman's Hour." Your secretary would be happy to meet with you and look in the kindly faces, and feel the warm grasp of hands from the people of Berlin, but it can not be. I try to say, God's will be done.

Christian people have learned that the best way to help others is to try to teach them how to help themselves. For this reason our young friend, Ebenezer, is at Tuskegee, Alabama. We have a paper upon that subject this afternoon.

In the great State of North Carolina there is a little band that love the Bible Sabbath. I have asked the sister of the pastor to tell us of them.

Strangers come to our land to learn our ways. A little group from Italy have learned God's Word and are now keeping his holy day.

Now we cross the wide ocean and find our sister trying to lead a band of our dark-skinned women in the better way of living; so we have word from Cape Town, Africa.

A dear young sister has offered herself

1. Presented at "Woman's Hour" of the Eastern Association.

for work in China. We, her sisters, are asked to help make it possible for her to go. God is honoring us by giving us many calls for service for him. Does it seem sometimes that we can not meet them, and do our hearts feel heavy when we know the work, yet do not see the way plain to meet it?

When we think of the many little churches without pastors, do we wonder how we can answer the call?

When Christ was on earth we read that they went and told him. He always helped. John when in prison was filled with doubts. He sent to Jesus who in turn sent him a comforting message. The mother in the far country came and told Jesus of the sorrow of her afflicted daughter, and through her faith saved her child.

Not always does he answer just as we expect. When Lazarus was ill Mary and Martha sent a messenger to him, but he did not come. What a disappointment to the sisters. Little did they realize how much greater his answer would be and how down in the ages would be carried the scene of his power over death, and how many would be comforted by the words, "Jesus wept," showing us the tender, sympathizing Christ.

Let us carry all things to him, patiently waiting for his answer.

Peter says, "Unto your faith add patience." If we patiently wait God's time, may we not receive the greater blessing?

ANNA C. RANDOLPH.

Plainfield, N. J.

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, June 11, 1911, at 2 o'clock, p. m., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, Edwin Shaw, W. M. Stillman, J. D. Spicer, D. E. Titsworth, Asa F. Randolph, J. B. Cottrell, C. W. Spicer, W. C. Hubbard, Jesse G. Burdick, Iseus F. Randolph, O. S. Rogers, M. L. Clawson, A. L. Titsworth.

Visitors: Miss Bessie Van Patten, C. Laton Ford.

Prayer was offered by Rev. Edwin Shaw.

Minutes of last meeting were read.

The Advisory Committee reported that Rev. Edwin Shaw had visited the German Seventh-day Baptists at Snow Hill, Pa., and presented his report of the trip.

The committee also reported that they are securing pastors to represent the Society throughout the denomination during the summer. In connection therewith correspondence was read from Rev. G. B. Shaw, Rev. E. D. Van Horn, Rev. E. A. Witter, Rev. T. J. Van Horn and Rev. W. D. Burdick.

Report adopted.

The Supervisory Committee reported that matters are as usual at the Publishing House, and that progress is being made in securing a Business Manager.

Report adopted.

The Committee on Distribution of Literature reported that they had ordered an edition of 1,000 copies of Dr. A. E. Main's *Bible Studies on the Sabbath Question*, and had appropriated \$65.00 to Joseph Booth, to print his book entitled *The Royal Priesthood* in some of the African tongues.

Report adopted.

The Committee on Program for Tract Society hour at the General Conference, presented an outline program, which on motion was adopted.

Correspondence was received from Rev. E. B. Saunders, presenting his report as Field Representative for the month of May, 1911; Rev. George Seeley, presenting his report as manager of the Canadian Branch of the American Sabbath Tract Society for April and May, 1911; Ebenezer George Amins Ammookoo, asking for Sabbath literature; Dr. W. T. Whitley, concerning the sale of a manuscript history of the origin of Sabbath-keeping in England in the seventeenth century; Rev. D. B. Coon, concerning the program for Tract Society day at the General Conference, and concerning a Sabbath tract depository at Battle Creek, Michigan; Geo. B. Carpenter and the Rev. Geo. B. Shaw, concerning the program for the General Conference; Mrs. L. A. Platts, Corresponding Secretary of the Seventh-day Baptist Pacific Coast Association, asking for an appropriation to help pay the traveling expenses of the pastor of the Riverside (Cal.) Seventh-day Baptist Church, to make a

visit to the lone Sabbath-keepers in that Association; Lt.-Col. T. W. Richardson, submitting his reports of work done on his field; Rev. A. E. Main, concerning the General Conference program, and concerning a new edition of his *Bible Studies on the Sabbath Question*; Mercy E. Garthwaite, custodian of the Sabbath tract depository at Milton Junction, Wis., concerning literature for the depository; Rev. E. H. Sowell, submitting report of work done on his field; Yakobi K. Chigowo, asking for a white missionary to come to Nyassaland, and asking for Sabbath literature; Andrew Z. Amuhone, asking for tracts and books and SABBATH RECORDERS and a white missionary to come to Nyassaland; G. Amon Malinda, asking for school supplies, clothing for children, and Sabbath literature to be sent to Nyassaland; Darter Bros. & Co., enclosing invoice of school supplies sent to Nyassaland; Joseph Booth, concerning the interests of the Sabbath cause in Central and South Africa.

Correspondence and reports from Lt.-Col. T. W. Richardson were by vote referred to the Advisory Committee.

Correspondence from Rev. E. H. Sowell was reported on favorably, and referred by vote to the Budget Committee.

On motion correspondence from Chigowo, Amuhone, and Malinda was referred to the Joint Committee.

Voted, that we appropriate \$50.00 toward the expenses of Rev. E. F. Loofboro on the Pacific Coast, in response to the request of the Pacific Coast Association, through its Secretary, Mrs. L. A. Platts, provided the appropriation of \$100.00 to the Association has not been sent.

C. Laton Ford spoke interestingly of his recent visit to Battle Creek, Mich., and of some conditions of the field there.

Voted that the Budget Committee be requested to report at the July meeting of the Board.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

"The only sure way of finding out the sweetness and safety of God's guidance is to follow him. None but those who walk his way know his mind."

YOUNG PEOPLE'S WORK

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

Denominational Organizations: Associations.

PASTOR WILLARD D. BURDICK.

Prayer meeting topic for July 1, 1911.

Daily Readings.

Sunday—Jewish feasts (Ex. xxiii, 14-17).

Monday—Attending meetings. (Héb. x, 18-31).

Tuesday—An important meeting (Acts ix, 23-30).

Wednesday—Encouraging the churches (Acts xiv, 21-28).

Thursday—A sad meeting (Acts xx, 17-27, 36-38).

Friday—Gladness in worship (Ps. cxxii).

Sabbath day—Topic: Denominational organization: associations (Luke xxiv, 49; Acts ii, 1-4, 41, 42). (Consecration meeting.)

Many of our young people are familiar with the names of our seven associations, and have attended some of their annual gatherings. An hour spent in thinking of their origin, purpose, and problems, and in listening to reports from those who have attended one of them this year will increase our interest in our work, I am sure.

HISTORICAL.

Very early in our American history annual meetings were established. In 1683 Mr. Hubbard wrote to Elder Wm. Gibson, of New London, "O that we could have a general meeting, but winter is coming upon us." The following May such a meeting was held.

Of the yearly meetings, Greene says in his *Manual*, page 110: "From an early date it was the custom of the Rhode Island churches to have a general or yearly meeting, for spiritual inspiration and fraternal greeting from the sister churches. The first was appointed by the Newport Church, to meet at Westerly in the summer of 1696. The New Jersey churches also held a yearly meeting. In the course of time delegates were exchanged. The yearly meeting in Rhode Island, convening with the mother church, was naturally the one

1. The comments on the prayer meeting topic for July 1, though coming to us one week later than usual, will, we trust, reach our readers in time.—Ed.

to give character and shape to all other Seventh-day Baptist operations. This yearly meeting continued for one hundred and six years with little or no formal and permanent organization, finally to be merged into the General Conference, in 1802."

We read in Clarke's *History*, page 68, of these yearly meetings: "But in or about the time of the American Revolution, the practice was somewhat impeded; and as the youth and others, out of the pales of the church, imbibed bad habits, of horse-racing, etc., at such times; and the laws of the state then were somewhat slack, to punish such disorders, their yearly meetings were given up for a time; and I conclude their cause suffered much by it." Feeling the need of the advantages of such meetings the churches finally started them again, as Mr. Clarke shows.

The origin of the associations was in this wise. At the General Conference in 1834 it was suggested that the churches be formed into associations which should appoint delegates to the General Conference, and that these delegates should form the active body of Conference when in session. In 1835 Conference recommended that three such associations be formed; the Eastern, Middle, and Western. Of these the Western was organized at Hayfield, Pa., January 5, 1836, and held its first annual session with the Friendship Church in September, 1836.

July 9, 1836, forty-four delegates met with the Second Brookfield Church and organized the Middle, or Central Association. And the Eastern was organized, in the "meeting-house in Piscataway, N. J., May 8, 1836." At its first annual session the Western Association took definite action looking towards the exchange of associational delegates.

With emigration westward new churches were organized, and on July 8, 1847, delegates from the Milton, Albion, and Walworth churches met at Milton and organized the Wisconsin Association. Two years later the name was changed to the Northwestern Association.

In 1839 the churches of western Virginia, southwestern Pennsylvania, and Ohio organized themselves into the Southwestern Association. As the churches were far apart, it was decided in 1850 to divide the association, with the Ohio River

as the dividing line, and the part north of the Ohio River was to be known as the Ohio Association. The next year the Virginia Association was organized, and continued for several years. In January, 1872, the Southeastern Association was organized at Lost Creek, the Salem Church having taken the initiative the previous year.

The Southwestern Association had its beginning in a yearly meeting among the small churches and the lone Sabbath-keepers in the great Southwest. The association was organized in 1888 to encourage "a sense of greater denominational responsibility and more Christian union and activity." The Pacific Coast Association was organized in the Conference year 1902-3, as "an association of individuals, not of churches, and was designed to hold together all the Sabbath-keepers scattered along the coast." On January 1, 1911, the association reorganized, retaining the original name, but changing the plan of membership so as to include Seventh-day Baptist churches.

THE OBJECT OF THE ASSOCIATIONS.

The association is never to interfere with the independence of the churches composing it, but it may be advisory. The object is well stated in the constitution of the Eastern Association: "The object of this association shall be to promote the piety, order, and increase of the churches belonging to it, and the cause of our Lord Jesus Christ, generally, in the world."

As comparatively little business is done in these meetings, the greater part of the time can be spent in explaining denominational interests, in sermons, and praise and conference meetings. Often revival meetings are begun in the session of the association.

THE VALUE OF ASSOCIATIONAL MEETINGS.

With such an object in view we rightfully expect that these annual gatherings will be of great good to us. Frequently outsiders are attracted to the meetings and learn of our beliefs and work. The church that is to entertain the association looks forward for months to the coming of the meeting; houses are painted, churches are repaired, and, best of all, people seek preparation of heart for the coming of the

meeting. Remember this: Only a few of our churches can entertain the General Conference; nearly all can care for the association. The smaller churches need the inspiration and help that comes from entertaining a denominational gathering. Ask Berlin, West Edmeston, Hebron Center, and Garwin if they haven't had enjoyment and received good in entertaining the associations this year.

And what about our young people who in this way have an opportunity to see and hear ministers and workers from other parts of the denomination, and to become acquainted with the members of other churches? Enlarge on this point in the experience meeting.

SERIOUS QUESTIONS.

For years we have been discussing questions concerning these annual meetings. Business and social affairs frequently interfere with the attendance. College commencements are in the way. An apparent lack of interest in associational matters frequently threatens their existence. In nearly all the associations committees have been appointed to consider these perplexing questions, but no satisfactory plan has been agreed upon. The Northwestern Association has a report to consider in its session this year. In 1909 the Western Association took action looking to the holding of four quarterly meetings within the association each year, of which the annual meeting of the association shall be one, except that in the years when the Conference meets in the association, the annual session is to be omitted.

This year the Eastern Association referred certain propositions to the churches for careful consideration and early action. (Read in your meeting Editor Gardiner's editorial in the SABBATH RECORDER of June 5, "Shall the Eastern Association be Discontinued?")

Young people, these problems are in part yours, and soon they will rest heavily on you. I hope that you will demand the continuance of these annual gatherings, and that by your presence and interest you will help to make them of greater spiritual power and blessing.

SUGGESTIONS TO LEADERS.

Have some one locate on a map the different associations and ask the names

of the churches in the associations. Ask your pastor to give a five-minute talk on the associations that have been held this year. Close the meeting with an experience meeting on the value of associational meetings.

If you wish to prepare more fully on the history of the associations, you will find much valuable material in the following: *History of the Seventh-day Baptist General Conference*, pp. 69-73. *Jubilee Papers. Manual of the Seventh-day Baptists*, pp. 46, 47. Semi-centennial number (1896) of the *Minutes of the Northwestern Association*. About the Southwestern, the Ohio, and the Virginia associations,—*Randolph's History of West Virginia*, pp. 265, 277. The Southeastern Association,—*Randolph's History*, p. 281. Pamphlet of historical papers, presented at the fiftieth anniversary of the Western Association, in 1885. "Proceedings of the Delegates to Form the Eastern Association of the Seventh-day Baptist Churches," SABBATH RECORDER, 1907, p. 1,293. "The Pacific Coast Association," SABBATH RECORDER, 1911, p. 75.

Great Lives: David.

REV. JESSE E. HUTCHINS.

Prayer meeting topic for July 8, 1911.

Daily Readings.

Sunday—God's choice (1 Sam. xvi, 1-13).
Monday—David the friend (1 Sam. xviii, 1-4).
Tuesday—God's warrior (1 Sam. xvii, 32-49).
Wednesday—A generous foe (1 Sam. xxiv, 1-17).
Thursday—"Thou art the man" (2 Sam. xii, 1-13).
Friday—A father's heart (2 Sam. xviii, 24-33).
Sabbath day—Topic: Lessons from great lives: VII. David (1 Sam. xvii, 32-51).

Among the great lives whose history is given to us in the Bible there are none to be found who, according to Christian standards, are perfect. In the records which have been kept, the faults and great mistakes are given along with the rest. It is well that it is so lest we should see only the perfect examples which would make life rather discouraging for us who are so prone to fall before our temptations. Although these records are in the Bible, we must not take advantage of them and on this foundation excuse our own misdoings.

This we sometimes do, not only in reference to Bible characters, but in relation to those of influence about us, whose mistakes are seized as a license for us to do similar things, or in which we excuse our own mistakes.

David, though spoken of as a "man after God's own heart," was not without his great sins. Nevertheless, these do not make void the fact that he was great in the sight of God. Every man's greatness must be considered in relation to the times and conditions in which he is placed. When Samuel was sent to anoint David king, his brothers were rejected and David chosen because "Jehovah looketh upon the heart." He saw in David characteristics which would make him a mighty leader of his people. Even his limitations brought out some of his better qualities and furnish some of the greatest lessons of his life. He was the leader and ruler of the nation, yet he never refused to hear the prophets even though their message was personal. When he was convinced through them that he had sinned, he did not delay in making the matter right as far as it was within his power. Some of the most beautiful psalms which are accredited to him are the result of meditation on the conditions in which he was placed, such as the Fifty-first, the Sixtieth, Sixty-third and others.

If you were to ask why David was great, the first answer would be that he was king of Israel, yet this would not be correct. Ahab was also king, but not great. The qualities which make a man great may be found as well in a slave as in a king. True greatness comes as the development of characteristics of real value, whether our position be high or low as far as the world measures greatness. Looking at David aside from his position we are able to see such qualities as friendship, devotion, kindness to enemies, and courage. It is true that conditions were favorable for the development of these; hence, he is made to appear greater than he otherwise would. But whatever his position, the possession and use of such qualities were of real worth. There was many a man in the ranks of the soldiers of the Civil War who no doubt possessed as great capabilities as some of the greatest generals, but their circumstances were not such as to develop

them. So when we study the life of any man who is called great, we should do so as far as possible in relation to our own condition and possibilities. We should be able to develop friendship for friendship's sake, even though our names may never go down on the pages of history along with those of David and Jonathan; we should strive to be courageous, even though we may never hope to lead a victorious army, or attain unto another high office. I find daily that it requires all the courage I can muster to fill my place in the ranks of the army of the Cross. One of the greatest tests of courage, and one which made David great, was in showing kindness to his greatest enemy. Saul sought earnestly to kill him, and twice David spared his life when to kill would have been an easy matter and would have at once placed him on his own throne; but he used these opportunities for good. Of course none of us would ever think of taking another's life, yet under the Christian standards, to cherish evil thoughts against a brother is a great sin and continually to guard against it and to overcome is to be truly courageous. Whatever our work may be or wherever duty may call us, we should be devoted to it. It is better to make some great mistakes through our zeal and enthusiasm than never to attempt anything greater than we are doing at present.

These are a few of the things which David possessed that enabled him to become great; and they are the things which we should strive to emulate, although we can never be what he was. He developed these possibilities within himself and became a type for Israel; for when in later times oppression and injustice became common, the great prophets looked forward to the time when another like David should judge Israel, who would also be the Messiah (Jer. xxiii, 5; xxx, 9; Ezek. xxxiv, 23f; xxxvii, 24f).

Berlin, N. Y.

The Last Call.

This is the last issue of the SABBATH RECORDER that will give you much of a chance to decide to attend the great Atlantic City International Christian Endeavor Convention, July 6-12. Make up your mind at once and be there the first day. A good

many of us feel ill able to afford the expense; but think of the returns for the money, think of all it means, and deny yourself along other lines if necessary, in order to improve this opportunity. Here are a few of the treats in store: Rev. Russell H. Conwell, "The Need for Christian Endeavor." This great preacher-pastor knows whereof he speaks, having nineteen separate Christian Endeavor societies in his church alone. Rev. Chas. M. Sheldon will speak on the subject, "New Uses for Old Professions." You will be delighted to hear the author of *In His Steps*. Then there will be former Vice-President Fairbanks who will give an address on "How Foreign Missions Promote Fellowship." Principal Booker T. Washington will speak on a life theme of the date. It has been recently said of this man that he has done more in the solution of the negro problem than the white race has done. But time and space forbid mentioning more. It is the opportunity of a lifetime for our young people in the eastern part of our country.

Shine.

LEM ROAN.

Stars that shine from distant stations,
Some so dim and others bright,
Piercing earth's great ebon shadow,
Splendid beauty lend the night.
If one star should cease its shining,
Thinking it would not be missed,
And the others, discontented,
Hide themselves in boundless mist,
Where would be our nights of splendor,
Such as lead aloft the soul?
If these lights of heaven fail us,
Some faint heart will miss its goal.

Lights that shine out o'er the ocean,
Some so large and others small,
Each, a beacon, lights some steamer
Safely through the tempest's thrall.
If these lamps should change their station—
Some must warn while others guide—
Though they shine as bright as ever,
Ships are lost beneath the tide.
For the light that marked the harbor
Ere the journey had begun,
Guides them now, by false position,
'Gainst the rock they meant to shun.

In this world of sin and darkness,
There is need, great need of light;
Let your flame be not extinguished
Whether it be dim or bright.
Ever help a weaker brother,
'Round you deeds of kindness fling;
Souls are groping, souls are dying,
For the light that you should bring.

Shine—oh, shine, then, bright and steady,
Seeking not another's place;
Constant, changeless, look above you,
Asking God for needed grace.

Young People: Their Needs, Opportunities and Duties.

FUCIA FITZ RANDOLPH.

The twentieth century is in a special sense the age of youth. Men and women as they pass the prime of life at forty or fifty are gradually forced to step out of active participation in many lines of work and give their places to younger men and women who are more active, progressive and enthusiastic. The rapid advances made in all lines of work in the last ten or fifteen years show that the young people are able to bear the burdens of life; but it is necessary that they look to their older friends for advice, for those whose experience is so large are particularly fitted for counsel. Never before in the history of the world has any period of equal length witnessed such a revolution in economic and industrial life, which has been made possible by modern inventions and discoveries; nor has such advance in scientific, political and religious thought been crowded into a few years as is being done now.

In view of all these facts it is particularly essential that the young people should appreciate and understand the age in which they live, what will fit them to meet better the problems of life, their great opportunities, and correspondingly great duties. The needs of the young people might conveniently be grouped as physical, mental, moral and spiritual. To do our best we all know that we must be in possession of good health; and it matters not how strong we may naturally be, if we do not know how to care for our bodies and save our strength, we will be unable to meet the demands made upon us and we too will succumb and be replaced by younger people before we have done half what we should do. Let us then give sufficient time and thought to the preservation of perfect health and the making of an attractive and pleasing appearance as we go about our various duties.

The necessity for mental training was never before felt as it is today. It is the

man who knows all about his work that succeeds today. There was a time when it was believed that any one could run a farm, but now even a farmer must be trained for his work. Not only must one be skilled in the line of work which he is undertaking, but he must keep himself informed as to what is going on about him. What are men doing in related lines of work? for these may be unexpectedly related most vitally to his own work. Then he must keep himself informed as to the questions which are related to affairs of government, for every citizen has his part in making the administration of public affairs what he will. Our own national policy is going to be more and more closely connected with world politics, so that broader and broader interests must be absorbed into each man's mental make-up.

The young women also have their part in government, for more and more is woman's suffrage being advanced. But even if that were not so, every true woman wields considerable influence over her brothers, friends, husband and sons; and if she use her talents to make true, noble men of all who touch her life, she may do even more for better government than she could, did she herself vote.

Besides all this we need to think, absorb into ourselves, what we learn. Do not accept a thing because so and so said it, but think about it and have some intelligent opinion of your own. Then how often we hear some one say, "I didn't think," or "If I had only thought, I wouldn't have done it." Let us think more, and make our actions more and more in accord with those principles of right conduct and noble thinking which we have ourselves formulated for the guidance of our lives.

As we turn to the moral needs of our young people, we find them very great. At the Sagamore Beach Conference on the Moral and Religious Training of the Young this question was discussed as being one of vital importance in the proper training of our boys and girls. I fear that our young people do not appreciate the harmful effects of even the least dissipation. Anything that draws us away from a pure, noble, Christlike life saps both physical and mental strength and destroys all sense of spiritual obligation. Some

day we shall bitterly regret that we can not live over our youth, if we do not make the most of all our opportunities as they come to us each day; and we can not do this if our strength is being drained by unclean habits, keeping late hours in unelevating pleasures, and countless other things of like nature.

But to me our spiritual needs are the most important, not only as they relate to ourselves but as they relate to the world about us. If the physical, mental and moral needs of our young people are properly ministered to, the spiritual needs are more easily supplied; yet all the former may be realized without any spiritual life. To me nothing is more sad than a well educated, moral person who lacks any conception of the great love of our heavenly Father for mankind. Though it is not often that we meet with an entire absence of spiritual life, yet it is a fact that the spiritual development of our young people is rapidly declining. So many are too busy with other interests to study their Bibles and attend church services, to say nothing of their bearing their share in the spreading of the beautiful gospel of Christ's love among those who know him not. What we as young people so much need is a deeper appreciation of the true values of life. Worldly success can bring no pleasure to us if it is attained at the expense of all regard for the Christian graces. Now is the time when we are forming our habits for life, and the longer we neglect our spiritual side the harder it will be for us to attain the Christ-spirit.

As Seventh-day young people we need to remember that many are watching us to see how we observe our Sabbath. Shall it be a day for rest, recreation, or real spiritual growth? To me the Sabbath is a time for spiritual development. We who are in school spend five days of the week, perhaps six, in our pursuit of mental training, and shall we begrudge one day devoted wholly to spiritual training? Let us attend and take our part in the church services of the Sabbath day, be prompt and ready to attend our Christian Endeavor prayer meetings and spend at least part of the day in Bible study. There are many other ways in which we can profitably spend our Sabbaths, bringing cheer into

some sad life, helping the sick and lonely, and doing various deeds of Christian kindness.

When we consider the opportunities before the young people today, we will all agree they were never brighter. Every boy and girl in America has a chance to obtain some education, and a liberal education is possible for all who desire it. Everywhere there are free state universities and other schools. Industrial education is coming to the front and so is agricultural training. Farmers are today coming into a rich reward. Better social privileges are being provided for them, the telephone and rural delivery are removing their isolation, and as never before intelligent farming pays. There is no need to mention the various professions, government and industrial positions, etc., open to all wide-awake young men and women.

Then there is unbounded opportunity for work for the Master. Particularly do we need more earnest young men in the ministry for both home and foreign fields. China is just awakening to a new life, and if we might send more workers there it would be possible to reap a rich harvest for the Master. Everywhere "the harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest that he send forth laborers into his harvest."

As we consider our duties, those which we owe by virtue of our being Seventh-day Baptists are the most important. We are few in numbers—indeed, our twelve hundred Endeavorers probably include the greater part of our young people; and what our denomination shall be fifteen or twenty years from now depends upon the way in which we bear our great responsibilities. Let us keep our ideals high, seize every opportunity that comes for gaining strength and power, developing Christian character and advancing the kingdom of our Master. Let us keep ourselves in touch with what our denomination is doing by reading our SABBATH RECORDER; let us learn more and more of our Master by careful Bible study; and let us improve every opportunity for kindnesses to others. Many of our duties I have considered as I spoke of our needs; you can add many more.

I would close with a quotation from Rev.

Edwin Shaw's prayer for our young people: "We thank thee for the brightness and vigor of young manhood and young womanhood, for its courage and earnestness and ambition and striving for success. Bestow upon these qualities of life, we pray, the spirit of nobility and of righteous purpose. May truth and right mean more to our young people than shrewdness and the power to rise above one's fellows by means that have the slightest taint of unfairness."

Milton College News.

The address at the commencement of Milton College, Thursday morning, June 22, will be delivered by the Hon. J. Adam Bede of Minnesota. Mr. Bede is well known as a Congressman, journalist and public speaker. The Senior class, the college, and all friends who may attend commencement are to be congratulated upon the privilege of hearing him.

The address to the class to be graduated from the academy of Milton College, on Monday evening, June 19, will be delivered by Prof. William A. Ganfield of Carroll College. Professor Ganfield has several times visited Milton and has there made many friends. Milton people are always glad to see him.

Through the generosity of Andrew A. Carnegie a gift of \$2,500 has been pledged for Milton College, to be received as soon as the remaining indebtedness on the gymnasium has been raised. We hope and feel confident that this money will soon be secured, for so valuable a gift can not be overlooked. President Daland deserves great credit for his earnest efforts, whereby the receiving of this offer was made possible.

The graduating class has presented the college with curtains and scenery of a high grade to be used on the stage in the auditorium.—Miss Pearson, state field secretary of the Y. W. C. A., gave a very interesting talk in the college chapel. *

"Friendship with Jesus insures quietness of soul. They who choose the good part can serve without fretting."

Jenny Lind's Joy.

Jenny Lind made \$154,000 on her American tour under the management of Barnum; but of this she invested \$100,000 for benevolent purposes in Sweden. For herself she kept only what was necessary for a living and for buying a cottage on the Malvern Hills, England. Her wants were few, and she would not have complained if reverses of fortune had compelled her to live literally in accordance with the recipe for true happiness contained in the following lines, written in one of her letters from Boston: "Few suspect how unutterably little the world and its splendor have been able to turn my mind giddy. Herrings and potatoes—a clean wooden chair, and a wooden spoon to eat milk-soup with—that would make me skip like a child, for joy. And this—without the slightest trace of exaggeration."—*New York Evening Post.*

"Why Weepst Thou?"

No one cries when children long absent from their parents come home. Vacation morning is a jubilee. But death is the Christian's vacation morning. School is out. It is time to go home. It is surprising that one would wish life here, who may have life in heaven. And when friends have gone out from us joyously, I think we should go with them to the grave, not singing mournful songs, but scattering flowers. Christians are wont to walk in black and sprinkle the ground with tears, at the very time when they should walk in white and illumine the way by smiles and radiant hope. The disciples found angels at the grave of him they loved, and we should always find them, too, but that our eyes are too full of tears for seeing.—*Beecher.*

"There was a great outcry, nearly a hundred years ago, over the departure of missionaries for Hawaii. Traders and sailors had debauched the natives beyond belief. The coming of the missionary ended the reign of wickedness. Under missionary tutelage, Hawaii became a transformed land. The case is one illustration of the proposition that it is not contact with the white race that elevates a primitive people, but contact with Christianity."

CHILDREN'S PAGE

The Woodpeckers.

The woodpecker is such a bore!
He's always knocking at the door
Of some old tree with horrid din,
To see if any one is in.
He's never welcome where he goes,
Because he's greedy, I suppose.
The trees all sigh beneath their breath:
"Oh, dear! he bores us 'most to death!"
—Abbie Farwell Brown.

The Nest in the Tree.

The sun was just peeping over the hills,
the leaves on the trees stirred gently, and
a sleepy voice among the branches said,
"Mother, I am so hungry. When may we
have something to eat?"

"Yes, mother dear," came a chorus of
voices, "we are so hungry. May we have
some breakfast?"

"Yes, my dears," replied the little brown
mother bird, "you shall have something just
as soon as I can go out and get it."

Poor little mother! She had five hungry
mouths to fill. But they were a happy
family. Soon each of them would be able
to fly away and get his own breakfast.

"Oh, mother," cried out the little ones,
"you said you were going to teach Bright
Eyes to fly today."

"Yes," said the mother, "I am. When
I return, and we have eaten, I will teach
your sister, Bright Eyes, to fly."

"Oh!" cried Bright Eyes, "how happy I
shall be, for then I may help our dear
mother to feed the rest of you until you
are strong enough to fly."

"Good-by, mother dear!" cried the bird-
ies, as she kissed each of them before leav-
ing.

"I'll return soon, children!" and away
she flew as happy as could be.

A little boy stood by the roadside. He
had a little air-gun in his hand.

"Oh, I see something at which I may
shoot!" he cried and pulled the trigger.

There was a soft flutter, and down fell
the poor mother bird with a shot through
her brave little heart.

"Oh, oh, oh!" cried the birdies. "Why
doesn't mother come? we are so hungry."

They waited until the sun was very high.
"Oh!" they cried. "What is keeping
our dear mother so long?"

The sun went down in the west, and still
she had not returned. Poor little birdies!
How they cried. At last Bright Eyes, who
was the strongest, said she would try to
fly and find the mother. But poor little
Bright Eyes fell over the edge of the nest
and lay very still upon the ground. She never
opened her bright little eyes again. Then
one by one, the others grew too weak to
cry any more, and they tucked their little
heads underneath their wings and lay quiet
in the nest. They never woke again.

The little boy who made all of this sor-
row was not really cruel; he was thought-
less. If you see a little boy who is
thoughtless, dear children, just tell him
about the poor little mother bird and her
babies and beg him to be kind.—Selected.

"The 'luck' that I believe in
Is that which comes with work,
And no one ever finds it
Who's content to wish and shirk.
The men the world calls 'lucky'
Will tell you, every one,
That success comes not by wishing
But by hard work, bravely done."

When it is said that "prohibition does
not prohibit in Maine" there is something
worth considering in the testimony of this
writer: "The writer was born in Maine,
and lived there the most of the time until
he was twenty-one years old. He spent
four years in a Maine college, and for
years he has spent more or less time in
Maine every year and has been many times
in all the large cities and in many of the
larger towns. But he has never seen a
drunken man in Maine, nor an open saloon,
nor a person either buying or selling or
drinking any intoxicating liquors. This is
not saying that no one has ever seen such
things in Maine; but no one dare assert
that his experience in Maine for so many
years can be duplicated by any person in a
non-prohibition State."—*Baptist Common-
wealth.*

"Jesus was a faithful friend. His loy-
alty to those he loved never wavered.
They might reject, spurn and betray him,
but he was a friend who loved at all times."

DENOMINATIONAL NEWS

The May meeting of the Shanghai Mis-
sionary Association was held at the Union
Church Hall last night. The members,
of whom there were a large number pres-
ent, were entertained by the ladies of the
British and Foreign and American Bible
societies and the Christian mission. At
eight o'clock the Rev. J. W. Crofoot read
a paper on "The Chinese Idea of Sin,"
which contained a great deal of valuable
matter culled from the writings of Con-
fucius and Mencius as well as other works
of lesser note. In the animated discus-
sion that followed, Drs. Woodbridge, Hal-
lock, MacGillivray and Parker, and the
Revs. Horsbery, Ware, Silsby and Groes-
beck participated.—*North-China Daily
News, Shanghai, May 3, 1911.*

Elder Oliver Dyer Sherman.

Though most of our people knew of the
illness of Elder Sherman, still few were
looking for his death. Being in poor
health he resigned his pastorate at Rich-
burg, N. Y., last summer and moved to
Alfred, the home of his early manhood.
In early winter his health became such
that he went to the Steuben Sanitarium at
Hornell, N. Y. After three months' stay
there he returned home only slightly im-
proved, but both he and his friends hoped
that his life was to be spared, though there
seemed no hope that he could take up the
active work of the ministry again. Such
was not to be, and he fell asleep Friday
morning, June 2, 1911.

Oliver Dyer Sherman was born in South-
field, Oakland County, Mich., January 8,
1836, and thus he was at the time of his
death in his seventy-sixth year. His father
was Hiram Sherman, a native of this State,
and his mother was Salome Williams, de-
scendant from Roger Williams, the founder
of Rhode Island and the apostle of re-
ligious liberty. At the time of the mar-
riage of his father and mother they moved
to the West, into what is now the State
of Michigan, but at that time a territory.
Here Oliver was born. Of his father and

mother at this time he says: "My father
was brought up a staunch Presbyterian,
my mother a Sabbath-keeper. Marrying
and moving into the then Territory of Mich-
igan, they mutually agreed to study the
subject of the Sabbath and the one that
was convinced that he was wrong should
turn to the other. The result was, my
father turned."

After six years' residence in Michigan
Territory, and when Oliver was eleven
months old, his parents returned to Verona,
N. Y., and became pillars in the Seventh-
day Baptist Church of that place, his
father serving it as deacon many years.
Under the care and influence of such par-
ents as these he grew up. At twelve
years of age he was baptized and joined
the First Seventh-day Baptist Church of
Verona, N. Y., and from that tender age
till called home he has been growing in
grace and knowledge of his Saviour, till
few men, if any, more completely exem-
plified the character and spirit of the Mas-
ter than did he.

With him there was no drifting, not even
in youth. At the age of eighteen he was
casting about for his life's occupation, and
turned to the tinware and sheet-iron trade,
which he learned of Mr. A. W. Crandall
of Unadilla Forks, N. Y. Two years
later—when he was twenty—he went to
Illinois and engaged in the canvassing bus-
iness for a time, but the next year he went
to Milton, Wis., and having his majority,
he entered into partnership with Dea. J. W.
Greene in the "Manufacture of the Tin,
Copper, and Sheet-iron ware", as their
handbills said. This he continued for two
and one-half years, and during this time
he made the acquaintance of several men
who were to be, in the providences of God,
his colaborers and lifelong friends in the
ministry, among whom were Doctors Abram
H. Lewis, Oscar U. Whitford and Lewis
A. Platts, and Elders B. F. Rogers and
Samuel R. Wheeler, all of whom were men
of his own type, noble Christian men, val-
iant defenders of the truth and right.

In the spring of 1860, and when he was
twenty-four years of age, he came to Al-
fred and entered business. We will let
him describe in his own modest way his
business career in Alfred. He says, "In
the spring of 1860 I came to Alfred and

started the tin and steel business in company with Luke Green and Sons. I carried on this business in company, but the most of the time alone. In 1867 I formed a partnership with Milo Burdick; the business prospered and a general hardware was added. In 1879, my health failing, I sold out to Mr. Burdick."

It appears that he identified himself with all the interests of the village, university and church from the start, and this interest he never lost. The way in which he identified himself with the life of Alfred is seen from the fact that he was soon superintendent of the Sabbath school, that in 1864—four years after he came—he was chosen and ordained deacon of the church, and that he was a member of the Board of Trustees of the University and their secretary at the time of the death of President Kenyon in 1867.

He was married in 1858 to Miss Mary E. Crumb who died eight years later. To them was born one son, Bertro, who died twenty-two years ago at the age of twenty-six. In 1867 he was married to Miss Adelia M. Maxson, who for forty-five years has shared his self-sacrificing and loving labors and is now left to complete life's journey alone.

As successful as Elder Sherman was as a layman, the great work of his life was that of the gospel ministry. His training for this so far as schools were concerned was in the district schools, two terms in DeRuyter Institute before he entered business, and a course in Alfred University after he entered the ministry. The year of his matriculation as a student in Alfred University was 1869-70. Two years later he took up the work of the Theological Seminary and graduated in 1874, receiving the degree, bachelor of arts. Later there were conferred upon him the degrees of master of arts and bachelor of divinity. In his class were Elder B. F. Rogers, who was permitted to be present at the funeral and to pay a tribute to his lifelong collaborer, Dr. T. L. Gardiner, the editor of the SABBATH RECORDER, Dr. D. H. Davis, thirty years missionary in China, Elder D. K. Davis of Jackson Center, Ohio, Elder J. L. Huffman, the evangelist and doctrinal preacher, the first to be called home, Elder J. C. Crandall, the efficient, wise and loving

pastor, the second member of the class to pass away, and Elder Horace Stillman, the soldier and faithful missionary, called to the spirit-land only last winter.

Elder Sherman was licensed to preach by the First Seventh-day Baptist Church of Alfred in 1875 and four years later was ordained to the gospel ministry. He served as missionary in the Central Association, preached for the New York Seventh-day Baptist Church during the falls, winters and springs of 1878 and 1879, and from 1880 to 1903, twenty-three years, was pastor of the Seventh-day Baptist Church of Greenmanville, Conn. In 1904 he became pastor of the Seventh-day Baptist Church of Richburg, N. Y. This church he served till last summer and was a member of its communion at the time of his death.

In his pastorates he united himself with the interests of the community with the same faithfulness with which he worked in Alfred when a layman. While pastor of the Greenmanville Church, in Mystic, he was president of the Mystic Valley Union nine years, school visitor and secretary of the Board of Education of Stonington four years, and deputy judge of the town court four years. In his temperance work in Mystic he was wise and most efficient. A brief account of his work appeared in the issue of the SABBATH RECORDER for May 29.

As a minister he served faithfully our denomination as well as the churches of which he was pastor. He was one of the leading factors in the formation of the Sabbath School Board, in 1872. He edited the *Bible Scholar* for two years and the *Seventh-day Baptist Pulpit* for the first years of its history. He served on the various boards and was a life member of the Seventh-day Baptist Missionary Society and the Seventh-day Baptist Education Society.

It is said by one who knew him for more than fifty years that "whatever he undertook he did well." He was wise, patient and loving. He courted favors of no man for himself and was on this account independent of all men. He did his own thinking and for him to see his duty was for him to do it. When he differed from his brethren it was in a sweet and often humorous way that did not anger them, and

he never showed heat, though he stood as straight as the plummet and as firm as the adamant for what he thought to be true and right. One of God's princes among men has fallen. We shall miss him in the home, in the church, in the associational gatherings, and at our General Conferences. It is God's will that he should pass on before us; we must bid him good-by, close our ranks, and press into the service a little longer.

Farewell services were held in the church in Alfred, Monday afternoon, June 5, his colaborers, President B. C. Davis, Dean A. E. Main, Elder B. F. Rogers, Elder I. L. Cottrell, and Professors W. C. Whitford and E. P. Saunders acting as pallbearers. Interment took place in Alfred Rural Cemetery.

WILLIAM L. BURDICK.

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.

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SABBATH SCHOOL

LESSON I.—JULY 1, 1911.

ISAIAH'S PROPHECY CONCERNING
SENNACHERIB.

Golden Text.—"God is our refuge and strength,
a very present help in trouble." Psa. xlvi, 1.

Isa. xxxvii, 14-38.

DAILY READINGS.

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

Second-day, 2 Chron. xxxii, 1-23.

Third-day, 2 Kings xviii, 1-18.

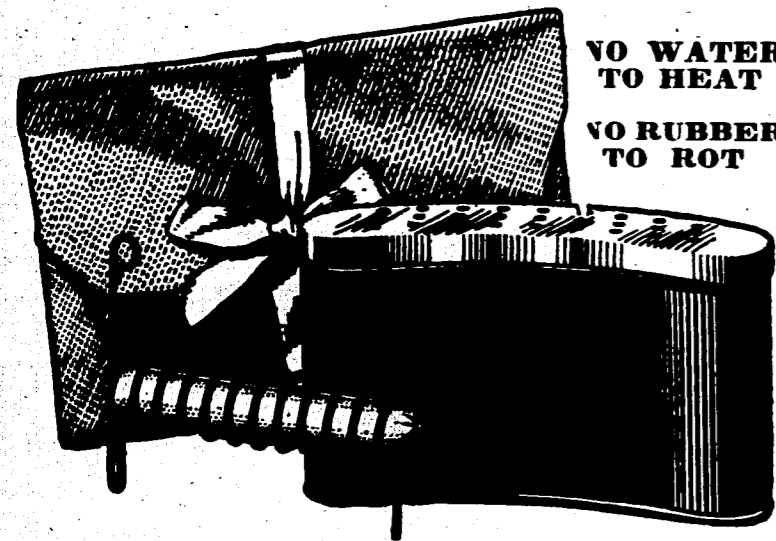
Fourth-day, Isa. xxxvi, 1-21.

Fifth-day, Isa. xxxvii, 1-20.

Sabbath-day, Psa. xlvi, 1-11.

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

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The First Seventh-day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2.30 o'clock in Snow's Hall, No. 214 South Warren Street. All are cordially invited. Rev. R. G. Davis, pastor, 112 Ashworth Place.

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, 19 Howland St.

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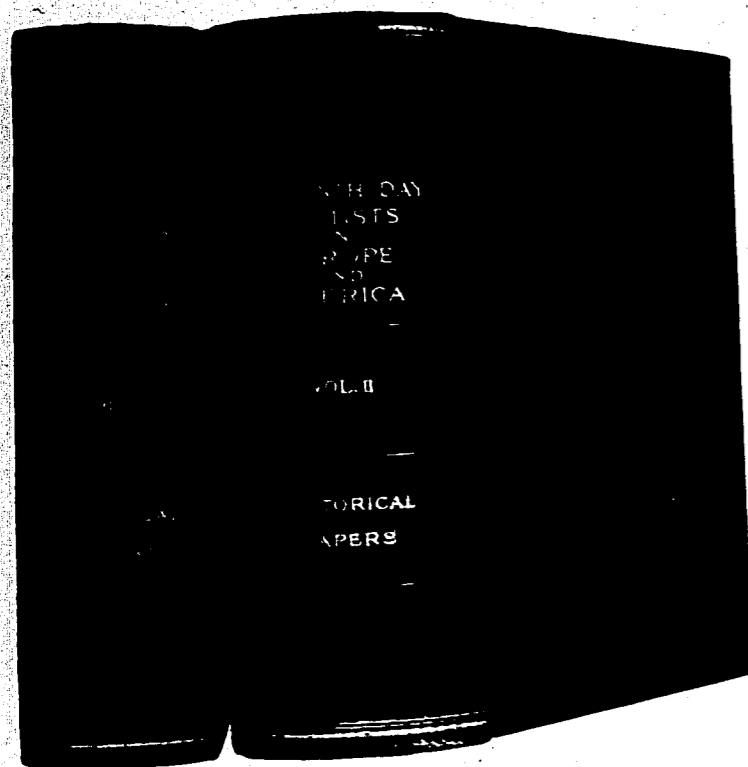
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