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The Sabbath Recorder

THE SWEET REFRAIN.

I hear it singing in the dawn—
A world-old, sweet refrain—
I hear its notes insistent drawn
In music of the rain;
It sings within the swaying corn,
A canticle of cheer
That glorifies the golden morn:
"He loves thee: do not fear."

I hear it singing in the noon
When aging summer grieves,
And fading maples sadly croon
The farewell of the leaves;
I hear it when mid shrouding snows
The chanting winds intone
A threnody above the rose:
"Will He not keep His own?"

I hear it singing in the night
When out across the bar
The moonlight falls in shimmering white,
And calls my bark afar;
It sings to me when vesper bells
Steal out upon the deep,
And through all nature sings and swells:
"He loves thee; rest and sleep."

—Rose Trumbull, in *Sunday School Times*.

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

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EDITORIAL

Northwestern Association—Sabbath Day.

The Sabbath school was held before the regular service on Sabbath morning. It was in charge of Supt. Loyal H. Hurley, who had arranged for the quarter's review with the entire audience as a class.

The sixth chapter of Isaiah, concerning the prophet's vision in the year that Uzziah died, was recited by Pastor Shaw of North Loup, and explained as a vision of God's holiness, and a vision of man's sinfulness and of God's forgiveness.

The secret of Elisha's power was explained by Pastor Ashurst of Walworth; the one redeeming characteristic of Jonah was shown by Dr. Rosa Palmberg of China; the cause of Uzziah's downfall, by Missionary Pastor J. H. Hurley; and Hezekiah's good work was set forth by Pastor Sayre of Dodge Center.

DEAN MAIN'S SERMON.

At the appointed time for preaching, a full choir, with the pastor's daughter, Miss Ethlyn Davis, as chorister, led the congregation in singing, "All Hail the Power of Jesus' Name." Then followed the invocation by Pastor Davis, Scripture reading by Dean Main and prayer by Rev. James H. Hurley.

In announcing the song, "O Day of Rest and Gladness," before the sermon, Pastor Davis made special request that the second stanza be omitted because its teachings re-

garding the Sabbath are unscriptural and misleading. The point was well taken. This stanza is left out of the hymn in the Calvary Collection of the Baptist Denomination; and if it assumes too much—is too glaringly false for First-day Baptists—I do not see how Seventh-day Baptists could think of insulting Jehovah by using it in his praise. The stanza is as follows:

"On thee, at the Creation,
The light first had its birth;
On thee, for our salvation,
Christ rose from depths of earth;
On thee, our Lord, victorious,
The Spirit sent from heaven;
And thus on thee, most glorious,
A triple light was given."

This stanza, of course, refers to the first day of the week as God's Sabbath; and even though the statements in it were true regarding light and resurrection and Pentecost, the implication throughout is false, even so far as the Sunday sabbath is concerned, to say nothing of the inconsistency of using it with reference to the Sabbath which Jehovah sanctified.

This leads to the thought that, in some of our popular hymn-books, there are several stanzas just as misleading on other points of doctrine, which would be far better left out.

In Dean Main's introduction, before his morning sermon, he made a telling point upon the subject of "Practical Christianity Essential to Growth," which was the general theme of the association. By a happy reference to leaky dishes as compared with sound ones he brought out the thought that in these days business men are looking for young men with no holes in their characters. The demand is for men in whom there is no crookedness. As in geometry the straight line is the shortest distance between two points, so is it with regard to true manhood. Every bad thing is a bit of crookedness; straight and honest living is the shortest way to true character.

Happy is the boy who has a good father

or mother, and doubly so, if people can say of him, "He makes us think of his father or his mother." The Christian should so live, and so walk in the way of his Master, that the world will say of him, "He makes us think of Christ."

Dean Main's text was, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." The sermon was very practical and made a profound impression upon the hearers. We can give here only the salient points and such notes as we could catch while the Dean was talking.

He grouped together several signs of the true Christian, signs both general and specific, all of which have to do with man's relations to God and to his fellow men. The first sign of the Christian is the *new creation*. He is a new man, made over, and the old man has passed away. Second, he will be found doing God's will; and third, he has power with God. Nothing can be done sending messages by wire without a connection with the invisible power. So the Christian, to be effective, must be connected with the power from on high. Costly church buildings, and elaborate equipments for work and worship are of no use if the power is lacking.

Another sign of a true Christian is separateness from the sinful. God's people must give good evidence of this. They must avoid the appearance of evil. They must show that though in the world they are not of it, and that they are being kept from the evil.

Again, we must live in view of eternity. It is not right to think of eternity as something separate from time, nor to live as though we were to be launched into eternity at death. We were launched into eternity at our birth and we are in eternity now. Death is only a release from the physical house in which we live, and we should think more of the eternity we are already in. "Whosoever believeth in me shall never die."

THE FATHERHOOD OF GOD.

Dean Main also said: "The Fatherhood of God should mean much to a true believer. Do we really take it in?" When

troubles and disappointments come upon us, can we say, "Our Father," with all the trust and confidence implied by that endearing term? Can we feel that we are the beloved children of the Mighty One? If so, then we should trust him. A little girl was left alone down-stairs and soon began to feel very lonely. She went straight to the foot of the stairs and called, "Mamma!" Immediately her mamma spoke to her from above, and she was comforted. When we are lonely, have we learned to go to the foot of the stairs and call our Father? But we need not go to the foot of the stairs even, for our Father never leaves us alone. He is always with us here below, and we should not think of him as having withdrawn to the top of the stairs.

If God is our Father, we must be obedient children. If we keep holy the Sabbath day, it should be because we are our Father's children. We should not think of him as an arbitrary lawmaker, and hunt out his commandments to see how many we may disobey, or how few we may keep and not be considered lawbreakers. We must hunt for the things to do that give evidence of our childship. We should think of God more as a mother than as an arbitrary sovereign.

Again, if we are God's children, we can not forget that the world with all that is in it was made by him for our use. It is almost a sin to misuse anything God has made, whether bird, flower or field. The world is God's house, and he is at home in it everywhere, and it seems almost a sin to disfigure this house of our Father, called nature.

Again, if God is our Father, we are brothers and sisters. In view of this it is by no means easy to be truly the followers of Christ. Church members who really undertake to live in a brotherly and sisterly way have a big task; but this is just what we are called of God to do. If God is our Father, we must love one another; and if we are brothers and sisters, we must live the golden rule. It is sometimes hard to live up to it when we are misunderstood, misjudged, and held in a false light. How many are striving to do it? If we are brothers and sisters, we will try to serve one another. I am not

afraid of Sinai, but when I hear him whom I profess to follow say, "I came not to be ministered unto but to minister," I confess I am sometimes afraid.

THE BODY ONLY OUR HOUSE.

Proper respect for our bodies, and the right magnifying of our individual personalities, were the last prominent points in Dean Main's sermon.

This body is not my real self, it is only the house in which I live. It is the instrument through which I manifest the social life among men. This is the only means by which I can make you know what I think, and feel and know. It is the temple of the Holy Ghost. Therefore, it should be kept clean. The true Christian should never pollute his body. He should never indulge filthy habits, say unclean things or do unworthy deeds. Whatever pollutes the home of the soul tends to keep God out, and he wants to come in and dwell with us. It is by means of my acts and words that my spirit touches your spirit and affects your life.

We possess the wonderful power called conscience—the sense of oughtness—and when this says a thing is not right, it is worth while for each one to heed its voice. It is sometimes dreadfully abused; and because men do not heed its monitions, it sometimes becomes "seared as with a hot iron." We should not smother its smallest voice.

Last of all, we should magnify our *personality*. We are persons because we can choose for ourselves; we can decide what to do and what not to do. It is not the body that makes us persons, but this ego having conscience and power to choose, that dwells within. God takes cognizance of this personality and appeals to our reason. He says, "Come now, let us reason together." Let us all take care of the body, and that more sacred thing, our personality. Let not the Christian forget that he is now, and may always be, in the kingdom of heaven.

YOUNG PEOPLE'S WORK.

Sabbath afternoon was given to the young people's work. This was a very interesting session, some of the papers of which will appear in the SABBATH RECORDER. Doctor Palmberg urged the

young people to learn all they can about China. Read all the letters from there. The work has to be supported, and the young people should be well informed since they have a large part in supporting some of the workers. She spoke of her sorrow for the Missionary Board in its perplexities about the work, and expressed regret that the young people appeared to be falling behind in their pledges. She urged them to take up no new work until all pledges for work now in hand were fulfilled.

The question of the necessity of a young people's budget such as the Tract and Missionary boards have made, in which the share due from each society should be stated, was discussed; and it seemed to be the opinion that every society would gladly do its part if informed as to what that part is.

Secretary Saunders told a story of a little mission boy who had been taught the duty of giving and who chanced to be in the pew with a rich woman when the contribution box was coming for the offerings. The woman made no motion toward getting money and the little boy whispered to her that the box was coming. After watching a little and still seeing no sign of response from the lady he ventured to tell her once more that the box was coming for the offering. Finally, when the box was very close by, the boy became quite excited and having only a small gift he offered this to her, saying, "Say, haven't you got a bit of money? Here, take mine and put it in when the man comes, and I'll get under the seat out of sight."

Brother Saunders thought everybody ought to give something or get under the seat.

After quite a spirited open parliament on the question of giving for missions the meeting was turned into a testimony meeting and proved to be a very helpful one.

Mr. Seager's sermon, in the evening after the Sabbath, on Jacob at Bethel, was a touching appeal based on the experiences of that homeless man who learned to long for a place in the household of God.

The picture of homeless boys over whom mothers have grown gray and of boys

who have no mothers to pray for them will not soon be forgotten by some who heard Brother Seager's sermon. The story of Gipsy Smith and his mother was used to show how a song can bring a soul to Jesus long years after it is heard.

When hearts turn to God, his heart quickly responds, but he can not force them to come to him against their will. When we close our ears to all other voices and listen only to the voice of God, the blessing will come. We all need a glimpse of God sending angels of blessing to lonely homeless souls. No music is half so sweet as the voice of God, and no vision so beautiful as the vision of God sending comfort and help to his wayward children.

At the close of Elder Seager's sermon a deep silence fell upon all hearts, which was made more impressive by the following beautiful solo by Miss Ethlyn Davis and chorus by her choir, on "God's Love."

My soul is so happy in Jesus,
For he is so precious to me;
His voice, it is music to hear it,
His face, it is heaven to see.

Chorus—

I am happy in him,
My soul with delight
He fills day and night,
For I am happy in him.

He sought me so long ere I knew him,
When wand'ring afar from the fold;
Safe home in his arms he hath bro't me,
To where there are pleasures untold.

His love and his mercy surround me,
His grace like a river doth flow;
His Spirit, to guide and to comfort,
Is with me wherever I go.

They say I shall some day be like him,
My cross and my burden lay down;
Till then I will ever be faithful,
In gathering gems for his crown.

Don't Fail to Read It.

The readers of this issue will miss a good deal if they overlook the correspondence from Africa found in the Sabbath Reform department. A brother said yesterday that it is rather long, but if they begin to read it they can not stop until they get through. Really it is marvelous, when we realize what a door God has opened for us in Africa. The magnitude of the work becomes more and more appar-

ent, and the genuineness and consecration of the native workers must appeal to every child of God.

These extracts selected by Secretary Edwin Shaw are fair samples of the correspondence constantly reaching us from Africa. There is enough to make volumes if all were printed. The greatest problems that confront us today are those regarding this cry from Africa. We can not ignore them; they clamor for settlement. We can not turn them down without being guilty before God. We can not be justified in his sight without doing all in our power to give the light to these men in darkness who are stretching out hands for help.

Interesting Reports From Thos. W. Richardson.

Through some misunderstanding, by which the reports of Lt.-Col. T. W. Richardson's work were sent to other parties and did not reach the Tract Board, we have never had access to them until now. The person to whom these interesting reports were sent supposed they were only copies sent to him as a friend of Brother Richardson, and so far as I can learn, he supposed other copies had gone to the board. Many extracts from these reports will make interesting reading, and will be given SABBATH RECORDER readers as opportunity is afforded.

"You and I have no idea how many resolutions we can strengthen by encouragement."

The Lord loves to use "the weak things," and "things that are despised." He loves to put the treasure of his grace into the feeble, that the world may be compelled to ask, "Whence hath this man this power?"
—J. H. Jowett.

The Christian's is the happiest life, because it is lived in him who is joy incarnate. The other religions of the world are religions of penance, of suffering, of fasting, of gloom, but the Christian's strong confidence is in the Sun of Righteousness, "in whose presence there is fulness of joy."
—The Statesman.

EDITORIAL NEWS NOTES

The New Treaty.

President Taft explains the advantages of the new treaty with Great Britain as follows: "The arbitration treaty heretofore with Great Britain and other countries has excepted from causes which may be arbitrated those which involve the vital interest of either party or its honor. The new treaty which we are now closing with Great Britain eliminates these exceptions and provides that all questions of international concern of a justifiable character shall be submitted to the arbitration of an impartial tribunal."

Pope Pius X. has written a letter to Washington in which he applauds the United States for its lead in the world-wide campaign for international peace.

King George V. Honors Old Holyrood Castle.

The old Holyrood Castle, Scotland's royal palace in the unfortunate days of Mary, Queen of Scots, is to be honored this week by the presence of King George V., Queen Mary and two of their children. Eighty-nine years ago George IV. held court in this famous old castle with Sir Walter Scott as one of the most noted members of his royal company.

Both Queen Victoria and King Edward passed it by when they visited Edinburgh as their Scottish capital, and made their home at Dalkeith Palace, some distance from the city. But George V. and his Queen have fitted up Holyrood in modern style, suitable for the abode of a sovereign, and will hold court there five days. This is well pleasing to Scotland, and the eyes of British subjects are now turned toward the "Athens of the North" and the royal palace, to see their King received and honored by purely Scottish dignitaries, and guarded by hereditary Scottish chiefs. It would not be so in Ireland. There English officials would preside and be the King's attendants. But Scotchmen could not abide the presence of outsiders on such an occasion, and for King George and

Queen Mary to be welcomed to the old Scottish capital by Englishmen or Irishmen would arouse something of the spirit that sent out the fiery cross in days of old. The officials in attendance at Edinburgh will be loyal subjects, to the Scottish manner born, and King George V. will have a good time at Holyrood Castle.

Why should he not have a good time in the home of his royal ancestors? When we think of it, the crown of England and Ireland comes to George V. through his Scotch ancestors. If James VI. of Scotland had not become king of England in the Stuart line, on the death of Queen Elizabeth, it is not likely that George V. would be wearing the crown of empire he wears today. It is highly appropriate that the King should thus honor his ancestral home, and hold court among his most loyal subjects in Holyrood Castle.

Reciprocity Measure Safe.

It now seems evident that the famous reciprocity treaty with Canada for the approval of which President Taft called Congress in extra session, and over which there has been so much debate, is after all sure to pass. The first real test vote came on one of the several amendments by which the opponents of the measure hoped to break its force, if they could not defeat it. This amendment vote stood 32 against and 14 in favor, thus showing a strong majority against changing the bill. The President feels now that the bill will surely pass.

Cuba to Honor the Maine's Dead.

President Gomez of Cuba has issued orders for special demonstrations of sympathy throughout the Cuban Republic when the waters of Havana Harbor shall give up their dead, held so long in the wreck of the Maine. Flags of all public buildings and on all ships will fly at half-mast, and guns of the shore batteries will be fired at half-minute intervals over the wreck for the entire day. If, however, the predictions of some prove true, that probably no bodies will be found, our Cuban friends may not have the opportunity they desire, to show their appreciation of the men who lost their lives in efforts to relieve the Cubans from oppression.

Castro Too Sharp for Them.

Cipriano Castro, the exiled former President of Venezuela, has eluded the vigilance of the nations watching him and in disguise has made his way back to his native country. To do this it is supposed that the elusive Venezuelan made a hazardous voyage of two hundred miles in a small launch. The Venezuelan Government is taking extra precautions to prevent any uprising through the influence of the ex-President. It is supposed that Castro is bound for the Andes, but the general opinion in the South American republics is, that he can hardly succeed in his foolhardy attempt to reach his destination in the mountains.

It is claimed by officials in the United States Hydrographic Service that the Gulf Stream is running much closer this year to the mouth of the Mississippi River and along the American shore than ever before, causing unusually high temperature in the waters of the river as well as in those along shore.

One hundred and fifty-seven persons died from heat in five days in New York City last week.

Governor Wilson of New Jersey was docked \$89 from his salary for three days' absence from the Governor's chair. Senator Ackerman of Plainfield, the president of the Senate, under the constitution was acting Governor in Mr. Wilson's absence and the salary for that time was paid to him. This is the second time since his election that Governor Wilson has been docked for absences.

Attention! Ministers.

If I am using the columns of the SABBATH RECORDER to save postage and type-writing, it will not be the first time that they have thus been used. Only ministers need to read this. If others, however, should read, and should feel moved to reply to questions 12 and 13, such replies will be gladly received by the undersigned. Now you ministers, every one, please answer these questions, and do it now. Your names will never be used in any public way without your individual consent

is first secured. I am studying a question for the General Conference and I wish certain data. You only can give it. The questions below are numbered. If you number your answers that will be sufficient for my guidance. Please be concise, brief and prompt. Send answers to

EDWIN SHAW,
Plainfield, New Jersey.

1. Your name.
2. Your age.
3. Your present address.
4. What was your father's occupation when you were a boy and joined the church?
5. Where did he live?
6. Of what church were you first a member?
7. How long?
8. Of what church a member when you decided to become a minister?
9. Humanly speaking what *three* persons were most influential in causing you to become a minister?
10. Are you now regularly engaged as a pastor?
11. If you have, as we say, "left the ministry," and if you are willing, please tell in a few words why you have done so.
12. Please give in a few words your notion of how the supply of Seventh-day Baptist ministers might be increased.
13. Please offer brief suggestions as to how our methods of distributing ministers might be changed for the better.
14. Please consider this a personal letter to you, yes, YOU, and send your reply *at once*.

A true man wants to move the *world* if he can. He is not satisfied with taking a stone out of the way if he can lift the earth itself to a loftier level. Ambition becomes aspiration and inspiration when it is attuned to a heavenly key.—*Arthur T. Pierson.*

"The narrow-gauge Christian never sees many pleasing objects along a standard-gauge route of life's travels."

"Don't leave courtesy at the door of your home, especially as you enter it."

SABBATH REFORM**Correspondence From Africa.**

Copy of letter to J. Booth.

DEAR PASTOR:

Herewith am sending you another report of the Angoniland work (Chipata district). You would no doubt call to mind of the one sent last month, dated March 19, 1911. If this report is not come to you, dear pastor, let me know. Last time (i. e., first report sent) I reported and gave you the true number of the Sabbathers. Such members never keep the Sabbath by their lips, but by their action as well. We all start our work on Sunday till Friday, and we rest, and worship our heavenly Father on "The Sabbath" of God, which Jesus Christ is also its Lord. We also begin school on Sunday till Thursday (of course we do not have it on Friday. Why? Because we permit the pupils to do their own village works before the Sabbath comes) and pupils attend the school oftentimes.

You would likely wonder why I give and send you the report of Chipata only, and not other districts (e. g., Libelezi, Kapopo, Chininiwa, Matekenya, Malala and Tante). The reason is because these other districts are not properly arranged, and we hope to have a proper arrangement of the work and give you or send you a good report without any confusion. If there is to be any confusion I can not hide it you.

CHIPATA REPORT.

I remember to have written to you regarding our work of Chipata district, in Angoniland. This place was founded or opened in 1910, about month of August. People of one of the villages asked me to have school placed and train up their sons and daughters. In after one or two months I asked Brother David Aphiri to go and start the school work. Now this brother is a very strong preacher and Sabbath-er. Since then he has never made any complaints regarding pay for the work he is doing. He is patient young man, and is the very person I reported you the time

I was in Angoniland that he feels called to the pastorate work. I kindly spoke to him to pray fervently before God for his guidance, and at the same time told him to wait till I hear more information from you, pastor. This brother (David) is an elder, and he holds Chipata district. Am sorry to say he is not able to write and to read English. I wish he could be able to do so, and he would have written you himself. But he knows to read the Bible in Zulu language; he also knows to write a little. He knows to read English very, very little. Brother David Aphiri has a wife and two children. He is holding church work as well as school work in Chipata district. He uses the talents God has given him, and is a wise young man in the management of the work.

So, I hope you will help him, dear pastor, that he might get something to pay up for his tax, or "hut tax," as well as for his body. Supposing you would like to know how much he would get, I would just say 15 shillings would suit him. It is not my business to make up salaries, but I mean to say supposing you would like to know; therefore I beg your apology.

Dear pastor, trust us that Chipata district is a totally Sabbath-keeper "Church of Christ." But still you know this is Nyassaland, and things here are very difficult to make up. Still God alone is able to help us on and pass through such difficulties until in the name of Christ we conquer. We have school at Chipata, and there is another beside it called Nyumbane. And four teachers or monitors are engaged in these schools. Supposing you would like to know how much they ought to get, they for the sake of their "hut tax" and clothing should get 8 shillings; excuse me for this.

The school work at Chipata begins on Sunday till Thursday, and on the Sabbath rest and worshiping take place. I have now prepared Scripture lessons (on the Sabbath), i. e., we wish to make all the pupils to learn and understand the Sabbath of God more fully than they did before last time, 1910. (In 1910 the members of the Chipata "Church of Christ" learned of the Sabbath, but did not observe it; they only studied. This year, 1911,

Chipata is a totally Sabbath place.) I have prepared and written them on the paper with the date for each lesson. We wish to impress in the pupils' minds and understandings the Sabbath of God.

The Chipata school was opened in February first and it will go on till May 31. Do not think this is self-arrangement, but we form a committee and settle such things. We hope if God's own will to have another committee in the month of June, 1911. Dear pastor, we are in need of many things for the work which we have started, and these we wish to make our appeal to you. Of course our cries are unto God for help, and we look unto him as our Sustainer.

OUR NEEDS.

1. For the church we are in need of plates and cups for the Lord's Passover of the New Testament. Our Bandawe brothers (not Sabbathers, but Sundayers; no Sabbathers' station yet in Bandawe. Too much confusion in Chifira because of Sabbath. The confusion was led by Brother Jordan) have got their own, and are oftener partaking of the Lord's Passover. We have none for Angoniland—the reason is the poorness of the Chipata "Church of Christ." So we beg you to help us in money that we may try to buy plates and cups for the Lord's Passover.

2. We wish tables and chairs; we have no money to pay native carpenters or joiners to make us these.

3. We have no roll books for writing in the church members; no minute book for the use when we have a committee. You also know how difficult we are in here in Nyassaland; very hard to get ink and papers for use of reports.

4. We cry for English Bibles, Zulu Bibles and Testaments, and certain tracts, etc., etc. We do not mean to give them out for nothing (except tracts) (unless it be by permission) but we would sell them to the needers. We are oftentimes laughed to scorn because we have no books, etc., but we bear it patiently, and we gently speak to them that *we* (members of the "Church of Christ") never put our faith in books but we put our trust in God.

5. For school work, we are in need of school-books, and alphabet sheets (in cap-

itals and small letters). For school-books we like to have "The Queen Primers", parts I and II, "The Queen Infant Readers," Standards I, II, III, IV, V, and VI. All these should be T. Nelson and Sons. We wish to possess the same kind of books in our school. We are not in haste to get all these books from I to VI, but we are letting you know how far we cry for knowledge here in Nyassaland. But for the present we beg you to send us the alphabet sheets (capitals and small letters), multiplication tables, "The Queen Primers", "The Queen Infant Readers", and Standards I to III. We wish these before the end of June, and how thankful can we be to God; then the prophecy written in Daniel xii, 4, "and knowledge shall be increased."

6. We are in need of blackboards, and these we can not get unless we have some money and buy them here to the carpenters. We are in need of ink to rub and make the board black (small boards will do). We are in need of white chalks, and writing inks, penholders, pen-points, slates, slate-pencils, copy-books, school-roll books, lead-pencils and paper writing-pads. Dear pastor, there is a kind of school-book entitled "Initiatory Grammar" by James Douglas, Ph. D., for the use of junior pupils, intended as an introduction to the Principles of English Grammar. Address to Marshall and Co., Ltd., Simpkin, London. We wish to possess such books in our school. We would be very thankful if such help falls into our hands wonderfully, not for Angoniland work only, but for the sake of whole Nyassaland as well as whole East Africa.

I have to report you of another young man, by name William Bunda, of Dwambazi. He is converted and is a Sabbath-keeper. I hope to send him and hold Chipata. Brother David is to be transferred to another place which we can not give you its report until we see the proper management of work. This new brother (i. e., new Sabbath-keeper, begins April, 1911) is a strong preacher, and he knows to read English, but not properly; he can also understand English a little. He is in the same work with us, and is laughed to scorn because he is a Sabbath-keeper.

WE APPEAL TO THE AMERICAN SABBATH TRACT SOCIETY.

Dear pastor, what we appeal to them we as well make our appeal to the South African Sabbathers.

We wish you to know that our first appeal we make to God. It may be you will be puzzled what we mean by such appealing. It is thus:—Is there any arrangements made for the Sabbath observers? The number of Sabbathers is now increasing a little. And among this number there are some who would like to go and ask for employment in other lands or round about here in Nyassaland. They go to ask employments in different sorts of departments, and some of these are as cruel as tigers. Now the question is, How will these manage to observe "The Sabbath of God"? For example, there are some members at Chipata, and they wish to go and ask employment to the other places, and among these there is a deacon. Supposing these will go for work in other departments of the Sunday observers, how are they going to do? Will they keep on to work on the Sabbath day? Will they make Sunday as their working day while the others (i. e., the Sundayers) make it as a Sabbath?

Now as far as I consider, if such brothers go to ask for employment they will never keep the Sabbath of God, but will observe the Sabbath of men (Sunday). You (Pastor J. Booth) know and have seen how the Nyassaland Europeans are as cruel as anything. Having seen they are stuck to their Sunday observance they would act cruelly towards a poor native who wished to observe "The Sabbath of God."

Suppose it is arranged that such brothers should keep on working on the Sabbath day, and observe it while they are near the church of the Sabbathers; it would mean not keeping it at all, but just breaking it. If it is arranged that they shall try to fight on, i. e., refusing to work on the Sabbath day, called Saturday, they will be dismissed from the employment, and will fail to get some money to pay for their hut tax. Then native police will come and arrest them, they will be severely punished for their disobedience, and Christianity will not sweeten them. If they are arrested,

they will be thrashed with chikoti, and at the same time will get a heavy work which they will even have to work on the denied Sabbath of God. Say, supposing they were to be strong members who would refuse (after having been thrashed) to work on the Sabbath, and supposing they are thrashed again and again until they die, will this make them or praise them, that they have suffered for the sake of Christ? If it is so, who then has made them to suffer thus? Is it heathendom, or Christianity? Those apostles and the others of the apostolic days were persecuted by the heathendom. But during these centuries we have seen Christianity bring "Good News" to the heathendom, and how can the said Christianity punish the heathendom for the sake of embracing the will of God? Then Christianity is a failure because it hates the commandments of God and of his Holy Son Jesus Christ.

Now we wish you, dear pastor, with a kiss of love bring our case to the bodies of the American Sabbath Tract Society to arrange for us. And if it pleases your sight make this letter be read into their ears, for we wish to know properly.

1. Would it not be good to arrange with the Nyassaland Government that, for the sake of conscience, the Nyassaland Sabbathers be permitted not to work on the Sabbath day, "made for man." And that they start their work on Sunday instead of Monday, and stop their work before the Sabbath begins?

2. Or else, has the American Sabbath Tract Society any arrangement to make for us here in the East (the Sun Rise)?

In conclusion, here in Nyassaland are not many sorts of departments of work as in South Africa. Natives of Nyassaland go in number to the South Rhodesia to get their employment. Very few work here in Nyassaland. The most of the natives here work for the sake of the msonko (hut tax) having been afraid of being arrested by the native police. And should not anything be made for the Sabbathers here in Nyassaland? We hope to get good information from you regarding this case of conscience.

(Private.)—I have received those type-written papers, and there are some of them you have typed as heading thus: "Report

of Sabbath School." But on the left side there is a "translation column." I would like to understand what you mean by a "translation column." Do you mean to say I shall translate "Sabbath" into native dialect? Or, is there to be any translation? Let me know, dear pastor. I know clearly on the right side, but sorry I can not fill in the report unless first I understand "translation column."

(Private again.)—The Dwambazi "Church of Christ" which discharged me last year for the sake of keeping the Sabbath made an arrangement to make me work among them. Dwambazi is a river which on rainy seasons can not be crossed except by canoes. Here Brother Graham stays; he is on south side of the river, and I am on the north side of it. But after such arrangement they failed to make me one of the Sundayers. Now the church asks me to be a pastor among them. They know that I am a Sabbath, and the work done in Angoniland is also Sabbathism. And upon their request I agree; hope to reach them again to observe the Sabbath.

Nyassaland, B. C. A.,

April 6, 1911.

[This is followed, so says Booth, by an account of the Sabbath controversies at Chifira and Dwambazi, and is signed by Charles Domingo.—SHAW.]

Extracts From Reports of Brother Richardson.

[This report was made in 1909, but through an error did not reach the Tract Board until recently.—ED.]

To the Board of the American Sabbath Tract Society.

DEAR BRETHREN:

During the three months the regular work of the "Mill Yard" Church, and as far as possible that of the "Natton" Church, has been carefully attended to. In spite of a critical illness which confined me to the house during August and September, six weeks in bed, I have kept the "Mill Yard" services going regularly as usual.

* * * *

Some of my sermons have appeared in the local press. One, notably, was the result of the Rev. Frank Swainson's reply

to our challenge to debate the Sunday question at our North London Conference.

This North London Conference was worked by the Christian Sabbath-keepers' Union, of which I am honorable secretary, in connection with "Mill Yard." We challenged the "Lord's Day Observance Society" to debate the scriptural authority for Sunday observance, and so stated it on the 10,000 cards we distributed from house to house with Mill Yard leaflets, the posters (size 30x20), and advertisements in the *Daily Gazette*. The society declined to debate, in an insulting letter which we read at the conference. Another similar society and two notable men were then also challenged but declined; so we threw it open to the meeting, and had one of the very best discussions I have ever witnessed on the Sabbath question, everything seemed so thoroughly genuine. Questions were freely asked, answered and discussed. The attendance was but small, but we all considered the meeting highly satisfactory. A report appeared in the *Daily Gazette* by their own reporter.

The usual home and foreign correspondence, and tract distribution, have continued to occupy my attention.

* * * *

I was glad to raise \$45½ free-will offering for division between the Tract and Missionary societies. This was by means of a circular sent to the "Mill Yard" members, as by our ancient rules we have no collections on Sabbaths.

Having bought a motor-car, chiefly with the object of assisting church work, we have by its means scattered Sabbath literature over the south and middle of England and in Wales, but our idea had been to drive out in various directions from home for open-air preaching. We have a nice little American organ to which I have made an arrangement to fix a banner pole and my wife has worked in silk on the banner, "A Message from God." One Sunday in June my wife and I, with two Sabbath-keeping friends, took our first missionary run with banner and organ, going several miles into the country. We found a pitch near a Roman Catholic convent, etc., but only succeeded in getting children around us after singing several

hymns. I addressed the children on the Ten Commandments, and others took literature to the houses. I made it clear that the Seventh-day was not Sunday. Adults came to their doors to listen to our singing.

* * * *

I had a nice talk with the Baptist minister in the evening; had heard that he has been there only a month, but has already four candidates for baptism who "ought to have been baptized years ago." I was glad to congratulate him on that. Delighted him with the "Puzzled Dutchman," a splendid Baptist recitation. Have now sent him the *Sabbath Observer*, in which I published it, and others. He is a young man, and seemed deeply interested in our affairs. He did not know that the Seventh-day Baptists were a separate denomination. He was quite surprised when I told him that the "Natton" Church dated from 1650, and "Mill Yard" from 1617.

On July 6, I started by the midnight train for Manchester where I visited Brother George H. Stevens, our newest member in the "Mill Yard" Church. In attending the Orange Grand Lodge, in session there, I was asked for some of my Sabbath tracts and was informed that the brethren at Portsmouth, through reading them, had been discussing the "Sabbath," and that a clergyman I know, had taken interest in the discussion though he strictly abstained from taking either side. They like my sermon tract, "Royal Black Knights." I said I should be pleased to go to Portsmouth if they would arrange a meeting.

During the week I called on a number of people in Manchester; had Sabbath eve service with Brother Stevens. Next morning he and I went to a synagogue—had a talk with the rabbi. In the afternoon Brother Stevens took me to the home of an ex-Seventh-day Adventist, where he had arranged for a service at 3.30 p. m. A very good meeting was got together and I must have preached for over two hours. After the service we had very many questions, for about another hour or more. It seems as though it would be possible to work up a mission here. Brother Stevens

is very active and zealous, though unfortunately his wife is not with him on the Sabbath question.

* * * *

Hunting up the remains of our Belfast Church, I found the widow of Deacon Angus Chisim at Ardglass, a fishing village about twenty-four miles from Belfast. She has evidently no real sympathy with Protestantism and certainly none for the Sabbath, but I managed to get some information from her, and her husband's photograph.

They had no children. He had a sister and a brother, members of our Belfast Church, but both are dead. He was active for all truth and wrote tracts on the Sabbath. He put papers in his window, one offering "£20 reward" for scripture for Sunday-keeping. "Crowds came in for the reward," with the idea that "Remember the sabbath day to keep it holy" meant Sunday. Ireland seems to be as bad as Scotland in calling Sunday the Sabbath. I only regret that I could not then give more time to Belfast.

At Dublin I visited a young Orangeman with whom I had been in correspondence on the Sabbath question for some time. He is convinced, and asked his employer for the Sabbath off, but was refused. Since then he has been trying to get another situation where he would be able to keep Sabbath.

THOS. W. RICHARDSON.

An Honest Confession.

President McDonough, of the Liquor Dealers' Association, in addressing the Iowa convention, forgot himself, forgot reporters were present, and remembered some startling truths, right out loud. Here is what he said:

"This talk of reforming the saloon on the part of the brewers and wholesalers is all rot. It sounds well in the form of resolutions, but if they were sincere in their resolutions there would not be a dive saloon in this country one week from today."

Mr. McDonough also said: "Many say that the wave of Prohibition is receding. It is not. The Prohibitionists were never more active."—*The American Advocate*.

MISSIONS

Some By-products of the Present Missionary Awakening.

Not only are the direct results of the Laymen's Missionary Movement tremendous and inspiring, but in some ways the by-products are even more impressive. Among the by-products the following are conspicuous:

1. Real business system is rapidly being introduced into church finance in all its departments as well as in missions.

2. The number of systematic contributors to all the funds of the church is being greatly increased, and thus all causes are receiving enlarged support.

3. New and higher standards of Christian stewardship are being widely accepted and adopted. Not only are men giving a larger percentage of their income to the work of the church—in many cases running from 20 per cent to 50 per cent—but a regular school of men throughout North America are planning to give large and larger sections of their time to the work of the church. Men of the very largest business affairs can now be found in all parts of the country who will take days and even weeks of their time away from their business to assist in the work of the Laymen's Missionary Movement and in other departments of Christian service.

4. Laymen are being called into Christian activity in larger numbers than ever before in modern centuries. Many tens of thousands of men have been appointed to membership on missionary committees in individual churches. This committee work is proving a training school in which men are being qualified for all classes of Christian activity.

5. A great result of the present missionary awakening is the reestablishment of the faith of a multitude of people in the Gospel itself and its power to meet all human needs.

6. A tremendous result is the growing spirit of unity among the churches. This results from a larger cooperation promoted

by the Laymen's Missionary Movement and similar agencies. We shall only come together into a real Christian unity as we discover that we can work together.

7. Another great by-product of the awakening is the growing realization on the part of Christian leaders everywhere that there is no real difference between evangelism and evangelization except a difference of geography. If Christ and his Gospel are essential to a man here, they are equally essential to every man of every land. If the Gospel by its very nature does not need to be carried around the world, it is of no value to any one in any part of the world.—*J. C. W., in Men and Missions.*

Letter of Appreciation.

Rev. E. B. Saunders,

DEAR BROTHER:—I have been thinking for some time that by your permission I should like to express publicly my appreciation of the SABBATH RECORDER. It has been a weekly visitor to our home by the hand of some friend and has certainly been read with no little interest. Several years ago we had the privilege of meeting four or five ministers of Seventh-day Baptist faith in a joint conference at Robbins, Iowa. Since then we have never met any of them except Elder Davis, who was filling his appointment at Marion, Iowa, in August, 1910. This proved to be a pleasant meeting and we wished it might be repeated sometime in the near future. It has been a pleasure for me to read the SABBATH RECORDER because of the sweet Christian spirit manifest among its writers, and also because of its firm stand on the Sabbath question and kindred truths. The effort which is being made by the church to push forward the good work is commendable. It certainly would be a pleasure for us to live where we might meet some of the ministers and become acquainted with their methods and thus better help the work along. I see by the date on the wrapper of our paper that the subscription is about out. May the good work go on, is the prayer of our heart.

ELD. L. J. BRANCH.

Bangor, Mich.

Professor Edward M. Tomlinson.

A memorial written by Dr. Daniel Lewis of New York City, and read by him at the public session of the Alumni Association, June 7, 1911.

Professor Edward M. Tomlinson died August 27, 1910, aged sixty-seven years. This announcement conveyed to each member of this Alumni Association a message of deep and irreparable personal bereavement. He was one of the charter members of this association and, as one of its officers, contributed in every possible way to its prosperity and present success. I believe we never held a meeting when Professor Tomlinson was absent, in the entire twenty-five years since our foundation. It is therefore fitting and proper that the alumni here convened should join in a loving tribute to our departed brother and friend.

Professor Tomlinson became professor of Greek at Alfred University in 1868. I recall, as if it were yesterday, when he first took his seat with the faculty upon this platform. Modest without even the self-consciousness of the average young man, of fine physique, greeting us with a quiet smile which at once won the hearts of us all, he began the long and distinguished career as the head of the department of Greek language and literature which extended over nearly half a century. Throughout this long period of faithful and persistent work he became a friend of every student in the University.

After all, what is there in the brief cycle which we name life, which can bring more of light and true happiness, encouragement and incentive to the highest attributes of a man's character, than the true friendship of a noble man like Professor Tomlinson. A man has his faults; friendship helps to overcome them. He makes mistakes; a friend does not condemn but seeks the remedy for them. The storm and stress of a busy life is often almost overpowering; our friend takes us by the hand and leads us whither we may see the stars again. A man falls from a high estate; his whilom friends pass him with averted eyes, his true friend forgives, points out the way to repentance, leads him again into paths of rectitude and ultimate

rehabilitation. Such a friend was he to whom we pay tribute this day. In all the years during which I knew him intimately, no unkind word ever came from his lips about a human being.

As a teacher, Professor Tomlinson's work was characteristic of the man. He was enabled to avail himself of unusual advantages in his preparation, in Bucknell University, where he graduated in 1867, and in two years of postgraduate study in the universities of Berlin and Leipsic. In the class-room he was always courteous and the very soul of kindness to those whose good fortune it was to be students of Greek. Not only was he an erudite student himself, but he had a wondrous faculty of imparting knowledge to others, and in his classes every subject became a present, living issue which enlisted not only the interest but the enthusiasm of the student. The Greek language and literature became a vital force under his instruction, making for the highest and best, an aim which renders the classics so indispensable a part of college education. In this department, Professor Tomlinson assumed a position in the front rank of college and university professors in this country, and it may be safely affirmed that his attainments and natural qualifications reflected a luster upon our alma mater which the lapse of years can not dim, and which will be our priceless heritage.

The development of the University Library from the meager collection of books which were placed in Memorial Hall twenty-five years ago, to the large collection we now possess, was made possible by Professor Tomlinson's judicious and indefatigable devotion to the duties as librarian. A generous gift from a Carnegie may give us the secure fireproof building for this valuable collection (and we shall rejoice when it is completed) but the genius of such a man as librarian, alone can collect a large working library such as ours. Any man can order books (if he has the cash to pay for them) and fill shelves with the best vellum or morocco bindings, but very few men are able to collect a valuable working library. Next in importance to his great success as a teacher should therefore be mentioned his work as librarian of the University.

Professor Tomlinson was not only our friend and teacher. He was a leader in every movement which constitutes good citizenship. With a mind broadened by ripe scholarship and a commanding viewpoint of the entire field, he was the embodiment of intelligent devotion to his civic duties. A good citizen is the man who looks far beyond his personal surroundings; has a keen sense of proportion; is tolerant of the honest opinion of those who differ with him; is devoted to the best interests of the community in which he lives and the larger interests of the state and nation of which he is a citizen; is unmoved by the sophistry of reform politicians, and with a fixed purpose to advance the greatest good to the greatest number, votes at every election. The man who finds fault with the work of his own party when he has neglected his civic duty of voting, does not merit our sympathy.

Professor Tomlinson was a citizen of strong convictions concerning public questions, and was always true to those convictions. Much is implied in the term good citizenship. It means, first of all, a man who is in sympathy with his neighbors; who favors and assists in every effort to improve social conditions; who scrupulously observes all ordinances adopted by the municipality to which he belongs; who uses his influence for promoting every educational, industrial, and religious institution, and insists upon honesty and purity in all public affairs. If we can imagine a community composed entirely of such citizens, the solution of all the problems of a true democracy would be solved. Such a man as I have described was our beloved teacher, faithful friend, and eminent citizen, Professor Edward Mulford Tomlinson, whose death was an irreparable loss to this community.

Professor Tomlinson loved this beautiful village, this home of our alma mater. He had an acute appreciation of the beautiful and could not but be enamored of these rural surroundings. It had been his privilege to look out upon these glorious hilltops, to see the sun rise from the pine-clad hills above us. He had roamed over these fields and through the picturesque valleys; had breathed the buoyant and life-giving air and enjoyed the peaceful quiet

which rests upon the scene like a benediction, as the sun passes at the close of day. The college had grown from meager beginnings into an actual university since his coming here; the growth of every tree upon our beautiful campus he had noted, while the village itself had become more beautiful each year. It is a place where a man like our departed friend could enjoy such close communion with nature, in her best estate, as to render his long years of life here a joy as well as an inspiration.

A man of his qualifications although seldom seeking preferment has many positions of trust bestowed upon him. Thus Professor Tomlinson was for many years secretary of the college faculty; president of the Education Society and of the Board of Trustees of the First Alfred Church; secretary of the stockholders of Alfred University; director of the Alumni Association; of the Alfred Mutual Loan Association and the University Bank; and a member of the American Philological Society.

On March 12, 1884, Professor Tomlinson was united in marriage to Miss Mary E. Brown, who survives him, and to her today our hearts extend their most tender sympathies, which are as deep as is our affection for her distinguished husband. We strive in vain to fully realize the unending grief which envelops the pleasant home where she must patiently await the dawning of a new day and a new life. The sorrow of today is but a brief prelude to the eternal joy of a blessed reunion. In their house had been raised a family altar dedicated to that living Presence who governs with a father's tenderness and love the affairs of all his children, and into his hand do we commit what remains to her of this earthly life, confident of the peace and comfort which the future will surely realize.

The death of such a man as Professor Tomlinson should not be the cause of lamentation and vain regret. He had lived a long and useful life among us; his ways were in the paths of righteousness. The true friendship of all who knew him is enduring; the knowledge of his saintly life and strong faith in the truths of religion will continue to be an inspiration, even though the places which knew him here will know him no more, and the flowers

of hope and faith will always entwine themselves about his resting-place in yonder cemetery.

One passage in Cicero's *De Senectute* impresses me more than any other. He said: "And thus it is that young men seem to die just as when the violence of flame is extinguished by a flood of water; whereas old men die as the extinguished fire goes out; spontaneously, without the exertion of any force; and as fruits when they are green are plucked by force from the trees, but when ripe and mellow drop off, so violence takes away their lives from youths, maturity from old men; a state which to me indeed is so delightful that the nearer I approach to death, I seem as it were to be getting sight of land, and at length after a long voyage to be just coming into harbor." Ennius said concerning death: "Let no one pay me honor with tears, nor celebrate my funeral with mourning."

Let us not then measure the value of a human life by years but by deeds well done. Consider that our friend, of whom we speak today, gave up his life because of his maturity, looking forward to the harbor to which he was approaching with a joyfulness of spirit, because he believed it to be the beginning of a life immortal.

Adjourned Meeting of the Sabbath School Board.

Pursuant to adjournment at its last meeting, the Sabbath School Board of the Seventh-day Baptist General Conference met at the call of the President, at 220 Broadway, New York City, on Wednesday, July 5, 1911, at ten o'clock a. m., with the President, Esle F. Randolph, in the chair.

Members present: Esle F. Randolph, Elisha S. Chipman, Alfred C. Prentice, Harry W. Prentice, Samuel F. Bates, and Corliss F. Randolph.

The Recording Secretary reported that notice of the meeting had been mailed to all the Trustees.

The President presented a communication from the Field Secretary urging that his salary for next year be placed at \$400 instead of \$500, as previously voted by the Trustees.

On motion of Elisha S. Chipman, the request of the Field Secretary was granted,

it being understood that he shall devote six months to work in the field, and that during the remaining six months he shall perform the other usual duties of his office.

The President, as Committee on Soliciting and Collecting pledges for the Höcker Sabbath School Memorial Fund, presented his annual report, which was approved, and ordered incorporated in the annual report of the Board to the General Conference.

The annual report of the Treasurer was presented, with the report of the Auditing Committee, and approved and ordered incorporated in the annual report of the Board to the General Conference.

The Recording Secretary presented the annual report of the Board to the General Conference, which was adopted, and three hundred copies ordered printed for distribution.

Minutes read and approved.

Adjourned.

CORLISS F. RANDOLPH,
Recording Secretary.

We have many needs in the Christian life, but the one need which includes all others is the need of Christ. Do we lack joy? It comes by having more of Christ. Have we need of power? It is only our need of Christ. Is peace absent from our hearts? The presence of Christ alone gives peace. Do we want more love? We may have it by having more of him whose other name is Love. All the problems of religion, positively all, resolve themselves finally into this one supreme problem: How to have more of Christ in the believer's heart. We have everything when we have him.—*The Continent*.

Be the noblest man that your present faith, poor and weak and imperfect as it is, can make you be. Live up to your present growth, your present faith. So, and so only, do you take the next straight step forward, as you stand strong where you are now; so only can you think the curtain will be drawn back and there will be revealed to you what lies beyond.—*Phillips Brooks*.

WOMAN'S WORK

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

A Wee Bit Sang.

When my hert is wae an' I'm like to greet,
An' a' seems bitter that aince was sweet,
An' life's road hard tae my weary feet,
I juist sing a wee bit sang.

Nae laverock I for the warld tae hear,
Nae linnie tender, nae mavis clear;
I can juist gie a cheep, but when days are drear
There's joy in a wee bit sang.

For, singin', my tears forget to fa',
An' the deid, an' the changed, an' the far awa'
Come back, an' the road's no hard at a'—
Sic a help is a wee bit sang.

When poortith comes an' the cupbard's bare,
Whaur there used to be a' thing an' to spare,
I tak' my crust, an' it's dainty fare
When munched tae a wee bit sang.

When the fouks in brows frae the near-by toun
Scorn my hodden gray an' my muckle shoon,
I care nae mair than the man i' the moon;
I juist sing a wee bit sang.

Ay! I sing when I'm happy, I sing when I'm sad,
I mak' my ain cheer, when there's nane to be
had;

Life can never be a'thegither bad
While it leaves me a wee bit sang.

—Torquil MacLeod.

It will be remembered that Doctor Palm-
borg attended the May meeting of the
Woman's Board, and at that meeting it
was decided to ask our women to pledge
themselves for the support of Miss Anna
West as Miss Burdick's assistant in Shang-
hai.

Doctor Palmborg was also present at the
July meeting, and there was in the heart
of each woman present a feeling of deep
gratitude, for was not Miss West herself
present as our newly appointed missionary?
Then, too, the response from the women
has been so prompt and encouraging.

It would have done your hearts good to
hear the letters received by the corre-
sponding secretary and also by the treas-
urer. The letter from Mrs. Babcock is
printed this week that you may see how
thoroughly the North Loup women have
gone about the canvass for funds.

After hearing these letters, the members
of the board were more than ever convinc-
ed that they had not been mistaken in their
judgment of the sentiment of the women
of the denomination. Doctor Palmborg
says our people are the best people. She
ought to know, don't you think?

Watch for the August Mission Study
Leaflet. It will have pictures of our two
newest missionaries and some interesting
facts concerning them. You will learn
from them that Miss West joined the Stu-
dent Volunteers a number of years ago.

This Student Volunteer Movement has
had a wonderful growth. Their year-book
for 1910 has just come to my desk, and
I find that on January 1, 1911, 4,784 Stu-
dent Volunteers had been placed in mis-
sion stations in many foreign countries.

There are published the names of 368
Student Volunteers who were accepted and
sent out by 53 different missionary
agencies during 1910.

Doctor Palmborg has only a few more
weeks of her furlough to spend in this
country, and she is slowly making her way
West. After visiting our people in
Marion, Iowa, and attending the associa-
tion at Garwin, Iowa, she made a flying
trip to Dodge Center, Minn., returning to
Milton for one week. She left Milton,
July 6, intending to make short visits in
Walworth, Wis., Chicago and Edelstein,
Ill. From the latter place she planned to
go to Kansas City, then to Nortonville,
North Loup, Denver and Boulder, and pos-
sibly make other stops before reaching Cal-
ifornia. She and Miss West plan to sail
from San Francisco, September 6. They
will be joined at the steamer by Doctor
Palmborg's friend, Doctor Reifsneider, of
the Woman's Union Mission in Shanghai,
who last summer celebrated the twenty-
fifth anniversary of the opening of her hos-
pital in Shanghai.

On the day before her departure from
Milton Doctor Palmborg was given a linen
shower by the women of Circle No. 5 of
the Milton Benevolent Society. The large
quantity of linen she took away with her,
however, was not new, but old and soft,
just the thing, the Doctor said, to use for

dressings for sore eyes or for any other
trouble where dressings are needed.

From the Woman's Missionary Society of North Loup, Neb.

DEAR MRS. BABCOCK:

I have neglected answering your letter
in regard to raising Miss Anna West's sal-
ary. Our society met the following Tues-
day and we appointed a committee, or
rather three. The head committee is to
solicit among the women; then we have
one from Mrs. Hemphill's Sabbath-school
class, composed of young ladies and young
married women, to solicit among their
number, and also a committee from the
class of girls Mrs. Shaw and I teach who
are to work among that class. They have
not done much yet, for Commencement,
Children's day, etc., have kept every one
busy, but they will soon get to work, I
think. I suppose you want a report be-
fore Conference, but do you need it sooner?

Hoping for great success in this work,
I am,

Yours sincerely,

JESSIE T. BABCOCK,

President Woman's Missionary Society.
June 11, 1911.

Meeting of the Woman's Board.

The Woman's Board met in regular ses-
sion, at the home of Mrs. J. F. Whitford,
July 3, 1911, at 2.30 o'clock.

Members present: Mrs. A. B. West,
Mrs. O. U. Whitford, Mrs. A. R. Cran-
dall, Mrs. J. H. Babcock, Mrs. S. J. Clarke,
Mrs. Nettie West, Mrs. J. F. Whitford,
Mrs. G. E. Crosley and Mrs. A. J. C.
Bond. Visitors: Doctor Palmborg, Miss
Anna M. West and Mrs. A. C. Whitford.

Mrs. O. U. Whitford read the eighty-
fifth chapter of Isaiah and offered prayer.

The Treasurer's monthly report was read
and adopted.

The Treasurer read a letter from Miss
Susie Burdick in which she enclosed
twenty dollars for Miss West's salary, four
dollars having been raised by the girls of
Miss Burdick's school. Other encouraging
letters were read by the Treasurer from
Mrs. Stephen Babcock, Mrs. Hurley, Wel-
ton, Mrs. Clark, West Edmeston, and Mrs.
Witter, Westerly.

The quarterly report of the Treasurer
was read and adopted.

The Corresponding Secretary reported
letters received from Mrs. Bertha Hurley,
Welton, Mrs. Jessie Babcock, North Loup,
Mrs. Lillian Wheeler, Boulder, Mrs. Anna
Thair, Cosmos. Each letter was re-
ceived in reply to a letter written by the
Corresponding Secretary asking for
pledges for Miss West's salary. The
pledges were a great source of encourage-
ment to the Board.

Mrs. Babcock gave an interesting report
of the Northwestern Association, speaking
of the warm Christian spirit manifested
throughout the meetings. She spoke in
particular of the splendid address by Doc-
tor Palmborg to the young women.

The Mission Study Leaflet for August
was read and adopted.

Voted that the Treasurer be instructed
to take from the unappropriated fund suf-
ficient funds to make the Milton College
fund \$75.

The committee to prepare the program
for the woman's hour at Conference gave
its report which was received as a report
of progress.

On motion Mrs. J. H. Babcock was
asked to represent the Board at the conse-
cration services of Miss Anna M. West.
Minutes read and approved.

Adjourned.

MRS. A. J. C. BOND,
Recording Secretary.

Treasurer's Report.

For three months ending June 30, 1911.

MRS. J. F. WHITFORD, Treasurer,	
In account with	
THE WOMAN'S EXECUTIVE BOARD.	
Dr.	
To cash on hand, March 31, 1911.....	\$416 68
Milton Jct. Church, Allen B. West, Treas.:	
Miss West's salary	9 50
Dodge Center, Minn., Woman's Benevolent Soc.:	
Tract Society	\$25 00
Missionary Society	25 00— 50 00
Milton, Wis., Woman's Benevolent Society:	
Miss Burdick's salary	\$5 00
Milton parsonage	15 00— 20 00
Albion, Wis., Missionary and Benevolent Society:	
Dr. Grace Crandall	10 00
Lost Creek, W. Va., Ladies' Aid Society:	
Tract Society	\$5 00
Missionary Society	5 00
Miss Burdick's salary	5 00
Salem College Endowment	5 00— 20 00
Alfred, N. Y., Woman's Evangelical Society:	
Tract Society	\$25 00
Missionary Society	36 75
Fouke School	10 00— 71 75
Milton, Wis., Circle No. 5 of W. B. S.:	
Missionary Society	\$10 00
Ministerial Relief Fund	5 00— 15 00

Salem, W. Va., Ladies' Aid Society:		Collection at Western Association:	
Unappropriated	50 00	Educational Fund	8 66
Kilbourn, Wis., Mrs. L. J. Crandall:		Berlin, N. Y., Ladies' Aid Society:	
China Mission	3 00	Unappropriated	12 00
Nortonville, Kan., Woman's Miss. and Ben. Soc.:		Adams Center, N. Y., Ladies' Aid Society:	
Unappropriated	25 00	Tract Society	\$15 00
Milton, Wis., Mrs. J. H. Babcock:		Missionary Society	15 00
Miss Burdick's salary	\$3 00	Miss West's salary	20 00—50 00
Fouke School	2 00	New York City, Woman's Auxiliary Society:	
Welton, Ia., Woman's Benevolent Society:		Miss Burdick's salary	\$20 00
Board expenses	5 00	Rent of room for Mrs. Booth	7 50
Little Genesee, N. Y., Mrs. Frances Warren:		Sabbath School Board	9 53—37 03
Mrs. Booth's work in Africa	5 00	Westerly, R. I., Mrs. Abbie K. Witter:	
Lieu-oo, China, Dr. Rosa Palmborg:		Miss West's salary	1 00
Miss West's salary	10 00	Shiloh, N. J., Ladies' Benevolent Society:	
Milton, Wis., Mrs. G. E. Crosley:		Board expenses	\$1 00
Miss West's salary	6 00	Unappropriated	25 00—26 00
Milton, Wis., Mrs. Carrie Anderson:		Marlboro, N. J., Ladies' Aid Society:	
Unappropriated	1 00	Unappropriated	5 00
Ashaway, R. I., Ladies' Sewing Society:		Milton, Wis., Woman's Benevolent Society:	
Board expenses	10 00	Milton College Endowment	10 00
Milton, Wis., Woman's Benevolent Society:		Plainfield, N. J., Woman's Society for Christian Work:	
Milton parsonage	15 00	Alfred Scholarship	\$5 00
Welton, Ia., Woman's Benevolent Society:		Milton Endowment	5 00
Missionary Society	5 00	Salem Endowment	5 00
Plainfield, N. J., Woman's Society for Christian Work:		Fouke School	5 00
Tract Society	\$25 00	Ministerial Relief Fund	5 00—25 00
Missionary Society	25 00—50 00	Milton, Wis., Circle No. 5 of W. B. S.:	
Plainfield, N. J., Mrs. D. B. Rogers:		Miss West's salary	15 00
Board expenses	2 00	North Loup, Neb., Woman's Miss. Society:	
Davison, Mich., Lucius Sanborn:		Unappropriated	50 00
Miss West's salary	5 00	Brookfield, N. Y., Woman's Miss. Aid Soc.:	
Alfred Station, N. Y., Evangelical Branch of L. I. S.:		Miss West's salary	20 00
Tract Society	\$3 33	First Verona, N. Y., Ladies' Benevolent Society:	
Missionary Society	3 32—6 65	Unappropriated	15 00
Milton, Wis., Mrs. J. H. Babcock:		Westerly, R. I., Mrs. Abbie K. Witter:	
Miss West's salary	6 00	Mrs. Booth's work in Africa	1 00
Milton, Wis., Mrs. J. B. Morton:			\$1,496 38
Miss West's salary	3 00		
Gentry, Ark., Ladies' Aid Society:			
Ministerial Relief Fund	5 00		
Boulder, Colo., Woman's Missionary Society:			
Board expenses	10 00		
Independence, N. Y., Ladies' Aid Society:			
Mrs. Booth's work	\$1 00		
Unappropriated	10 00		
Fouke School	10 00—21 00		
Plainfield, N. J., Woman's Society for Christian Work:			
Tract Society	17 00		
Wausau, Wis., Mrs. Emma Coon Witter:			
Miss West's salary	6 00		
Madison, Wis., Mr. and Mrs. H. W. Rood:			
Miss West's salary	3 00		
Milton Jct., Wis., Ladies' Aid Society:			
Miss Burdick's salary	\$10 00		
Miss West's salary	50 00—60 00		
Collection at Eastern Association:			
Educational Fund	2 61		
Sale of one set Historical Volumes	3 00		
Eldorado, Ill., Mrs. Nannie Bramlet:			
Miss West's salary	6 00		
Westerly, R. I., Woman's Aid Society:			
Furnish room in Salem College	\$75 00		
Ministerial Relief Fund	10 00—85 00		
Riverside, Cal., Ladies' Dorcas Society:			
Unappropriated	40 00		
Jackson Center, Ohio, Ladies' Benevolent Society:			
Unappropriated	7 00		
Dodge Center, Minn., Woman's Benevolent Soc.:			
Miss Burdick's salary	\$10 00		
Java Mission	3 50		
Board expenses	1 50		
Unappropriated	10 00		
Educational Fund	5 00—30 00		
Milton, Wis., Baraca Class:			
Miss West's salary	15 50		
Milton, Wis., Circle No. 3 of W. B. S.:			
Miss Burdick's salary	\$15 00		
Milton College Endowment	25 00		
Fouke School	10 00—50 00		
Milton, Wis., Circle No. 4 of W. B. S.:			
Miss Burdick's salary	5 00		
Shanghai, China:			
Miss Susie Burdick	\$16 00		
Girls of the school	4 00		
Miss West's salary	20 00		
Welton, Ia., Woman's Benevolent Society:			
Miss West's salary	8 00		
Welton, Ia., Mrs. Susan Loofboro:			
Ministerial Relief Fund	1 00		

"Papa told me that he heard you were a poet."
 "And how did that impress him?"
 "He said he didn't believe all he heard."
 —Houston Post.

Mrs. J. F. Whitford,
Treasurer.

Tract Society—Treasurer's Report.
 For the quarter ending June 30, 1911.
 F. J. HUBBARD, Treasurer,
 In account with
 THE AMERICAN SABBATH TRACT SOCIETY.
 Dr.

To balance on hand, April 1, 1911	\$ 1,636 58
To funds received since as follows:	
Contributions as published:	
April	\$232 55
May	245 45
June	215 60—693 60
Collections:	
June	32 55
Income:	
April	\$467 52
May	28 91
June	60 00—556 43
Publishing House Receipts:	
RECORDER	\$790 05
Visitor	83 26
Helping Hand	82 45
Tracts	3 09
"Sabbathism"	27 88—986 73
City National Bank, interest	12 39
	\$3,918 28

Cr.

G. Velthuysen, appropriation	151 50
L. A. Platts, salary	62 50
George Seeley, salary	\$75 00
George Seeley, postage	15 00—90 00
S. H. Davis, Treasurer, Miss. Soc., for E. B. Saunders, 2-5 salary	\$100 00
E. B. Saunders, 1-2 expenses	45 04—145 04
Marie Jansz	37 50
Joseph J. Kovats, salary	60 00
E. H. Socwell, salary	37 50
Edgar D. Van Horn, Italian Mission	50 00
Joseph Booth, ac. African work	\$150 00
Joseph Booth, for printing tracts in African language	65 00—215 00
C. C. Chipman, Treasurer S. S. Board, for Junior Quarterly	200 00
Theo. L. Gardiner, expenses to Westerly.	
Joint Committee	\$ 7 98
Theo. L. Gardiner, expenses associations	75 00—82 98
Edwin Shaw, expenses to Westerly, Joint Committee	\$7 84
Edwin Shaw, expenses to Snow Hill, Pa.	5 65—13 49
P. B. Hurley, Treas. Pacific Coast Asso.	100 00
Sabbath Reform Work, Western Asso., Henry N. Jordan	10 00
Publishing House Expenses:	
RECORDER	\$1,314 76
Subscription blanks	1 65—\$1316 41
Helping Hand	276 29
Helping Hand, postage	6 84—283 13
Visitor	271 09
Tracts	122 43
Express and freight	12 75—135 18
"Sabbathism," express and postage	2 80—2,008 61
Sabbath Reform appropriation for summer work	500 00
	\$3,764 12
Balance on hand, June 30, 1911	154 16
	\$3,918 28

F. J. HUBBARD, Treasurer.
 Plainfield, N. J., July 1, 1911.
 Examined, compared with books and vouchers and found correct.
 ASA F. RANDOLPH, Auditor.
 Plainfield, N. J., July 9, 1911.

Receipts for April, 1911.
 CONTRIBUTIONS.

Mrs. G. H. Trainer, Salem, W. Va.	\$12 50
Miss Mabel West, Salem, W. Va., Life Membership	20 00
J. H. Coon, Milton, Wis.	10 00
Mrs. E. E. Sutton-Benjamin, Guilford, N. Y.	5 00
Mrs. Maryette	8 00
Mrs. J. G. Spicer, Plainfield, N. J., on debt	10 00
Churches:	
Milton, Wis.	44 16

Riverside, Cal.	13 20
Farina, Ill.	\$21 35
Farina, Ill. (S. S.)	7 57—28 92
Plainfield, N. J.	40 64
Milton Junction, Wis.	14 36
Salemville, Pa.	3 90
Richburg, N. Y.	3 87
Chicago, Ill.	10 00
Boulder, Colo., Ladies' Miss. Soc.	5 00
Hammond, La.	3 00
	\$ 232 55

INCOME.

George Greenman Bequest	\$45 00
Maria L. Potter Bequest	15 00
Sarah C. L. Burdick Bequest	3 00
Ellen L. Greenman Bequest	6 00
Paul Palmer Gift	6 00
Nancy M. Frank Bequest	12 00
Julius M. Todd Bequest	3 00
Eliza M. Crandall Bequest	15 00
Eugenia L. Babcock Annuity	125 00
Tract Society Fund	12 01
50% D. C. Burdick Bequest	33 19
15% G. H. Babcock Bequest	176 25
H. W. Stillman Bequest	16 07
	467 52

PUBLISHING HOUSE RECEIPTS.

RECORDER	\$338 01
Visitor	17 30
Helping Hand	44 58
"Sabbathism"	4 00
Tracts	50
	404 39

\$1,104 46

Receipts for May, 1911.
 CONTRIBUTIONS.

Alice A. Peckham, Bush's Landing, N. J.	\$2 00
S. C. Maxson, M. D., Utica, N. Y.	10 00
Mrs. A. B. Stillman, Nortonville, Kan.	5 00
Woman's Executive Board	90 00
Churches:	
Shiloh, N. J.	17 71
Plainfield, N. J.	25 02
Ladies' Sewing Society, Ashaway, R. I.	25 00
Milton, Wis.	35 12
Salem, W. Va.	30 60
Rockville, R. I., Sabbath school	5 00
	245 45

PUBLISHING HOUSE RECEIPTS.

RECORDER	259 02
Visitor	37 00
Helping Hand	22 88
Tracts	2 59
"Sabbathism"	8 50
	329 99

INCOME.

Eliza M. Crandall Bequest	12 50
Orlando Holcomb Bequest	6 30
George Greenman Bequest	6 30
Joshua Clark Bequest	1 90
Russell W. Green Bequest	95
Miss S. E. Saunders, in memory Miss A. R. Saunders	96
	28 91

Receipts for June, 1911.
 CONTRIBUTIONS.

Iseus F. Randolph, New Market, N. J.	\$ 1 00
Alfred Collins, Alfred, N. Y.	6 00
Carl Crumb, Milton, Wis.	5 00
Y. P. S. C. E., New Market, N. J.	5 00
Woman's Board	60 33
Churches:	
Plainfield, N. J.	17 88
Adams Center, N. Y.	23 00
Ashaway, R. I., First Hopkinton	19 85
Albion, Wis.	9 70
Farina, Ill.	17 91
Leonardsville, N. Y., First Brookfield	12 00
First Alfred	37 63
	215 60

COLLECTIONS.

One-third Collection Eastern Association	10 00
One-third Collection Central Association	15 75
One-third Collection Western Association	6 80
	32 55

INCOME.

I. H. York Bequest	3 00
George Bonham Bequest	3 00
Greenmanville Conn. Church Fund.....	4 50
Mary P. Bentley Bequest	4 50
Relief A. Clark Bequest	24 00
E. Sophia Saunders Bequest	3.00
Susan E. Burdick Bequest	3 00
George Greenman Bequest	15 00
	60 00

PUBLISHING HOUSE RECEIPTS.

RECORDER	193 02
Visitor	28 96
Helping Hand	14 99
"Sabbathism"	15 38
	252 35

\$560 50

F. J. HUBBARD,
Treasurer.E. & O. E.
Plainfield, N. J., July 1, 1911.**The Bible as Man's Book and God's Book.**

There is a story of a magic mirror, in which every man saw himself reflected, not as in an ordinary glass but a historical reflection—his whole history, outer and inner, revealed at a glance. And many were the long journeys which curiosity prompted men and women to make, from far-off corners of the earth, to see themselves in that magic reflector.

That magic mirror is the Bible. In its pages each man may see his moral and spiritual history revealed, his secret thoughts and designs and aims, so that it has more than once happened that a heathen reader, coming into contact with the Word of God, has actually suspected the missionaries of a fraud, trying to palm off, as an ancient book, some description of heathenism as he had seen it himself.

A REVEALER OF SELF.

But the Bible is not only a mirror, but also a mold of character. It shows us what we are, that it may shape us as we ought to be. And hence (Romans vi, 18) we read of those who were once "servants of sin," but who from the heart yielded themselves to that mold of doctrine, or teaching, into which they had been delivered, which is the real meaning and rendering of that significant verse. What a beautiful sign of a divine book, that it should exhibit our real inmost character as sinners, exposing all our follies and faults, analyzing our very motives and impulses, not to make us despair, but to lead us to hope; and that the same word that at one moment mirrors our depravity and makes us shudder at the self-revelation, at another becomes the matrix or mold in

which we take a new form, according to godliness!

More even than this, the Bible is man's book because it becomes milk and meat for the growth of the converted sinner in all the graces of the disciple—milk for the babe that must have food that has passed through another digestion, and can be easily assimilated; and strong meat for the man who knows how to meditate, which is the way spiritually to masticate, the food for the more mature. If we carefully study the precious Book, we find it contains the simplest truths for the little child, that require no developed understanding to receive and appropriate. For example take the seven words which describe the way of becoming disciples: "Look," "Hear," "Take," "Taste," "Come," "Choose," "Trust"—is there any little child that can not understand them? And they all mean to receive. The eye receives by looking, the ear by hearing, the hand by taking, the mouth by tasting, etc. A little child who knows enough to take the hand of a strong man to lead in the dark, or to give up a heavy load to a strong arm to carry for him, knows enough to bring the burden of sin to Jesus and trust him to lead and guide.

THE FULNESS OF ITS TRUTHS.

There are other truths, so deep, so high, so grand, that the greatest and wisest men may spend life in searching, and never fully find out all their meaning. There is a great sea of love in God that even angels have never sounded; and so, as the child grows, he finds truth that needs all his power to master, and repays all his study and laborious searching. What more needs to be said to show how blessed is the young disciple who is like a tree planted by the rivers of water, to take up the teaching of God's Word and transform it into holy living! But this book shows itself to be God's Book because it is also the mirror of him, revealing God to man. When we think of God we must think of what we call his perfections, or attributes, that is to say, what pertains to him as a being; for example, his natural attributes, eternity, power, wisdom, his presence everywhere and his unchanging character; and his moral attributes, truth, righteousness, holiness, love. Now, if the Bible be

his Book, it must, like any work, show the workman, reveal God. And how beautifully and completely it does!

A BOOK OF THE CENTURIES.

God's eternity is reflected, in the length of time it took to furnish a complete Bible, extending over perhaps twenty centuries or more, from Moses to Malachi; and then from Matthew to the Apocalypse written in old age by John. Man who lives but three-score years and ten could not even superintend the edition of such a book, much less himself prepare it; but the eternal God has ages at his disposal. Then his power is seen in the miracles recorded in the Word, astonishing displays of omnipotence. From Genesis, with its story of the Creation, to the close of the Revelation with its glimpse of the new creation, we find one long series of hundreds of mighty miracles. Every possible display of God's power, both in mercy and judgment; blindness, deafness, lameness, palsy, leprosy, instantly cured; the dead raised, the demoniacs healed, the very winds and waves stilled by a word; lightnings and tempests obedient to God's command; the earth quaking, the sea heaping up its flood—and mightier than all, the miracle of Christ's own resurrection—all miracles in one! How they mirror forth the almighty power of God!

God's wisdom and knowledge appear reflected in the Bible. There is more science in the twenty-eighth and thirty-eighth chapters of Job, than in all the scientific books, written before the Christian era. But what unerring wisdom in counsel as in Proverbs; what conceptions of man, of God, of the world that now is, and the world that is to come; of man's true creation, permanent home, highest interest and ultimate destiny!

THE NATURE OF ITS MESSAGE.

And then, as to God's righteousness, how perfect is its reflection in the sublime moral teachings of the Word! The Sermon on the Mount—was there ever such high standard of right conduct and right motive? Not only can no flaw be found in Christ's moral lessons, but they soar infinitely above all the highest level of the world's grandest philosophers, as an eagle leaves the highest peaks far below him in his flight.

So of God's holiness. There are conceptions of his spiritual perfection, found here, that are absolutely new and original. Man never originated them, for they dazzle by their glory, and make the finest human ideals of God seem unworthy of him as, in the presence of the sun, the flame of a tallow candle throws only a shadow.

But nowhere is the glory of God more reflected in the Scriptures than in the displays of his love. The Bible alone gives any knowledge of his grace. Something of his power and wisdom and skill in design we may get from nature; some idea of his justice and sovereignty we may get from human history; but of his forgiveness and mercy, his infinite love and its wonderful manifestation in Christ, we should have no real knowledge but from his Word. And with all, his changeless perfection is seen in the beautiful unity and harmony of Bible teaching. Though composed by over forty human writers, and embracing sixty-six separate books, and compiled through over twenty centuries, it is one book. Its differences are like those of the two hands in the body, which are each the complement of the other. What is a foreshadowing in the Old is a fulfillment in the New Testament, but there is no opposition or discord. There are foundations laid, then pillars and arches reared, then pinnacles and dome—different features, but one building and all necessary to the completeness of the structure. And so, after all these hundreds of years, the careful, prayerful study of the Bible, like a new blow of the pickaxe in a mine of gold, brings out fresh nuggets of precious metal; and so he who searches the Word of God finds the testimony there that it is the Book of God.—Arthur T. Pierson, in *the Standard*.

Professor Whitford Attends.

Prof. Albert Whitford, who has been absent from the class-room for several months on account of ill health, was able to occupy a seat on the stage during commencement exercises. Thousands of students and friends in many States will be glad to know that he is improving. A commencement without Professor Whitford would be incomplete.—*Milton Journal*.

YOUNG PEOPLE'S WORK

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

Burma and India.

REV. JESSE E. HUTCHINS.

Prayer meeting topic for July 29, 1911.

Daily Readings.

Sunday—Impotent gods (1 Sam. v, 1-5).

Monday—Making a god (Isa. xl, 18-20).

Tuesday—A man is like his god (Ps. cxv, 8).

Wednesday—A word to workers (Hag. ii, 4-8).

Thursday—Christ regenerating India (Eph. iv, 20-24).

Friday—The vital seed (Matt. xiii, 38).

Sabbath—Topic: A missionary journey around the world. VII. Missions in Burma and India (Acts xvii, 16-31).

The first thing I had to do when I began a study of this topic was to review my geography lesson in order to locate Burma. It is a part of India, but lies across the Bay of Bengal from the greater part of India. In the study of the religious condition of Burma we are met with the same problems which prevail throughout all India. Brahmanism is the prevailing belief. This religion furnishes material enough for an endless study; it will, therefore, be possible to give it but little space here, but a few ideas may help us to understand the great difficulties of the missionary.

Brahmanism is a philosophical religion. Formerly it had a naturalistic tendency, but (a fact due to the priestly classes) it has gone out of this into pantheism of the idealistic type. Now those are big words but they simply describe the idea of caste and classes which we find there, as well as the belief in regard to the future life. The human and divine are very closely related, being separated only by the lines of caste. First, there is Brahma in whom lies the solution of the riddle of the world. The world is the development of Brahma. Next to him there are the gods in heaven, then the gods in earth. These latter are the Brahmins, those learned in the Vedas, their sacred book. "And those learned in the Vedas and the Laws rule the people by the

terrors of conscience. For every existence is the punishment or the reward of the preceding one. Man is the creature of his will. Every man brings with him, merely by his birth into a definite caste, his fate for this life as the result of his conduct in earlier existences. For evil deeds the man is born a mineral or vegetable; for evil words, a beast; for evil thoughts, a man of lower caste. Lofty virtue can lead to birth as citizen of the heaven of the gods; grave crime, to birth as a creature in hell."

With such ideas as these contrast the spirit of Christianity and we have some idea of the problem. Christianity, with the ideal of personal salvation, and that "God is no respecter of persons," meets with opposition at once. In recent years there has been a revival of the Brahman religion, which indicates that the people are getting alarmed and it testifies to the progress which Christianity is making. This revival may then be considered as desirable, as it will only hasten the progress of Christianity. What a glorious revelation Christianity must be to those who have been downtrodden in the lower castes, to learn that there are no degrees in the kingdom of heaven! Yes, it is here as it has always been: the lower classes are the first to accept Christ.

The progress of Christianity is shown in the efforts which organized societies are making to offset its influence. This they do by means of tracts and preachers. A part of one tract reads: "Do you not know that the number of the Christians is increasing and the number of Hindu religionists decreasing every day? How long will water remain in a reservoir which continually lets out but receives none in? Let all the people join as one man to banish Christianity from our land." The leaders of Hinduism are learning that their religion can not stand against the power of Christ. Their sacred writings so difficult as to be understood only by a whole life of hard study are much in contrast to the Christian Bible.

Higher criticism is also helping to overthrow these religions; for when the tests which are put to the Bible, and yet do not decrease its value, are used in connection

with the study of the Vedas, it will be unable to stand. The Bishop of Madras writes: "The growth of higher criticism of the Bible is tending to bring out into very strong relief the truth of the Christian doctrine of inspiration in opposition to the mechanical theories of inspiration held by the Hindus and Mohammedans. The higher criticism has also cut the ground from under a large number of shallow objections to Christianity, based upon the scientific or historical inaccuracies of the Old Testament, which have been spread broadcast throughout India by cheap agnostic literature from Europe and America. . . . It is important that the questions raised by higher criticism should be carefully studied by missionaries in India. Where a rigid and mechanical theory of inspiration is taught, the effect of the higher criticism is often most unsettling both to the Christians and non-Christians, tending, as it does, to weaken, if not to destroy, all reverence for the Bible as an inspired book."

These are all important to the study of the conditions in India, but that which should give us personally the greatest inspiration is the lesson of Christian zeal which we may learn from missionaries to these lands. It begins with Carey, the cobbler, the first missionary to India; the end is not yet. This zeal is shown in the words of Dr. Wallace St. John of Rangoon, Burma: "It is the picture presented by the sword makers who come down from China to the borders of Burma. They come in groups and establish themselves under banyan trees. Putting up their forges, they force air into them by means of tubular bellows. They prefer to work in the night. Here is the picture. The night made darker by the shade of the trees; the naked Chinese smiths working at the lighted forges. The heated metal is placed upon the anvil. One man on each side, they swing the heavy sledges. Blow after blow falls as they strain to bring the metal to the required condition. They writhe and struggle until their agony reaches a climax and they drop their sledges and fall panting and exhausted upon the ground. In this grotesque night scene there is a likeness to the missionary work in Burma. The night is

there, the lights of the mission stations, the great opportunity that can not be neglected, the great intensity of effort and the panting, exhausted laborers."

Our people have no mission station in India, but if such zeal as the above picture conveys should be manifested by every Christian Endeavorer, how long would it be before there would be such a station in India and in every land standing for God's holy Sabbath?

SUGGESTION.

Read Mrs. Martha H. Wardner's letter in the SABBATH RECORDER of July 3, p. 18. Have some one read it in the meeting.

From Rev. A. J. C. Bond.

DEAR EDITOR:

Perhaps it is known to the most of your readers that I am spending the month of July in the Southwest in the employ of the Young People's Board.

Monday afternoon, June 26, I left Garwin, Iowa, for the land of corn and cotton. Other pens than mine will bring to the readers of the SABBATH RECORDER many good things from the sessions of the Northwestern Association, and it will take a pen with the descriptive power of Doctor Gardiner's to do justice to the beautiful country surrounding Garwin.

The Garwin Church is made up largely of West Virginia stock. The names and ways of the people made me feel very much at home; even the spread tables reminded me of mother's company meals, and I really enjoyed having the bread passed first instead of the potatoes.

I enjoyed the seven-mile ride to Gladbrook in a rig furnished by a relative of mine, driven by a relative of my wife. I don't wonder that they named the town Gladbrook. I should think it would be a glad brook that flowed through such a country. Not only was the brook glad, but the hills and trees, and especially the cornfields.

An all night ride on the Great Western brought me to Kansas City where, after a four hours' wait, I took a Frisco train for Claremore, Okla. Here my uncle met me at 9.45 p. m., and we drove five miles to his home at Tiawah. This uncle is B. L. Bond, whose name is seen once in a while

in the report of the treasurer of the Missionary and Tract boards. My uncle and aunt and a married daughter are the only Seventh-day Baptists here. They were not able to have Brother Wilburt Davis visit them at the time he made his trip through Oklahoma, but they want him to visit them at some future date. I hope Brother Davis can visit them regularly. If not oftener than once a year, let the visit be by regular appointment. These people are loyal to the Sabbath and are members of the home department of the Roanoke (W. Va.) Sabbath school. They attend the services held by other denominations in a room of the large brick school building; they entertain the ministers of these denominations, and are respected by all classes in the community.

An appointment had been made for me, and I preached to a congregation of about forty people. Aunt said the people were unusually quiet and attentive. I gave an opportunity for the people to take part in an after-meeting, or tried to, when a minister present, who had been unsuccessful in getting a congregation, took advantage of the one which my uncle had easily called together and indulged in a lengthy exhortation. Then I closed the meeting.

From what I could see and from what I could gather from conversation, what the people need is a different type of preacher and preaching. They need men with less lungs, perhaps, at least an equal amount of brains, and more heart, men who will preach less creed and more Christ.

It was a great privilege to visit these friends whom I had not seen for thirteen years and who had not seen any of the "home folks" in that time. They were having a severe drouth and of course the country and climate was a subject of conversation, as was also our relatives and friends in the little Mountain State or who have gone out from there, but much time was given to themes more definitely religious.

I bade them good-by Thursday morning, and reached Fouke in due time Friday morning. A congregation of nearly sixty greeted me here the first evening. This is a unique church in that there is a larger attendance at the Sixth-day evening prayer

meeting than there is at the Sabbath morning service. It is easily explained. Practically the entire congregation attends the prayer meeting and they have a good many First-day people in at the evening meeting who do not attend Sabbath morning.

We met at ten o'clock Sabbath morning for Sabbath school. This was followed by preaching service. The Junior Christian Endeavor met at 3 o'clock. While the Junior society was in session in three classes, Mrs. Luther Davis in another room of the school building was reading Seventh-day Baptist history to the parents of the children and to the older young people who had come early for their meeting. Brother Stephen Davis led the consecration meeting at four o'clock. There was preaching again in the evening. People asked for prayers both at the morning and evening service.

Yesterday (Sunday) six wagon-loads of us went "out in the sticks" to Rocky Mound, where Brother Kerr assists in a Sunday school. We took our dinners. I preached at eleven o'clock and again at three. We made no Sunday evening appointment because it was the regular time for the Baptist minister to preach. He failed to come, however, and word came to me about six o'clock that they would like for me to preach in the Baptist church. I enjoyed the privilege.

Now, Brother Editor, I had no idea of writing such a long letter. You may cut it down, or cut it out, or cut it up to suit yourself.

Sincerely yours,
A. J. C. BOND.

*Fouke, Ark.,
July 3, 1911.*

Our Young People—Our Opportunities, Our Sabbath and Our Pleasures.

HARRIET LEWIS.

Just a few words about our young people. First, let us consider the things we are fortunate enough to have. We have a well-organized Christian Endeavor society; able presidents; the best of pastors to advise us; members ready to help in any good cause; a regular church service, from which we may all gain spiritual strength; a Sabbath school, in which we have had

faithful teachers, who have striven to implant the words of Jesus Christ in our hearts and lives; again, a prayer meeting on Sabbath eve, where we can find and acquire a more Christlike spirit through praise, prayer and testimony. Thus we have had all the necessities which tend to make up and bring about a whole-hearted Christian life.

We can see the opportunities that will arise before young people who have had so much training. But—we have had the best and choicest of opportunities fairly thrust upon us—some which fairly stare us in our faces; yet we turn our faces and wonder, "Why should we be concerned over that person or any other person? We do well to look out for ourselves." Here is where we have fallen many a time, in not having grasped those opportunities to tell others about the love of Jesus Christ.

Now, a few things which our young people lack. First, we lack in our knowledge of the Bible. We do not study God's Word in the way we should. We promise in our Christian Endeavor pledge to read the Bible every day; but I fear that sometimes, when the time comes for our daily reading, we are tired out or for some other reason we let that time slip by and we lose just so much strength. Then, we do not prepare our Sabbath-school lesson and especially our Christian Endeavor topics as we should. If we did, we would feel more free to speak in our meetings and in the prayer meeting. Our meetings show a lack of thorough preparation. Again, we are weak in the strength that we might gain through more fervent and continued prayer.

Another hindrance to our young people is the little knowledge that we have of our denomination. We should make an effort to study up on this matter—not to be ignorant of all its affairs; for our denomination can not be held up in the future by young people who have not been familiar with its proceedings. We will find that our SABBATH RECORDER is the most efficient teacher. Let us study its pages.

Now comes the Sabbath. Our young people here have not many things to tempt them away from Sabbath-keeping. The test comes when we leave our home and

immediately enter among a people who do not keep our day or who even have never heard of our day. Then comes the moment when we either lose or win. We must make a choice then and there, and many people will say, "What difference does it make? You will have to change sooner or later." Nevertheless, we need not hear everything that people say. We do better to listen to what Christ says and to follow him and our Sabbath.

What pleasures shall our young people seek? On our Sabbath and always, a true Christian will remember this: "Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures forevermore." Let us seek the true pleasure through the serving of Christ, and loyalty to our Sabbath.

*Ashaway, R. I.,
July 1, 1911.*

The Cloud With the Silver Lining.

ALICE ANNETTE LARKIN.

CHAPTER II.

The Vision at Night.

There may be some work that is waiting for me,
Some place that I only can fill;
So trusting in Him who giveth strength,
I will hasten to do His will.

Esther sat by the open window and longed for the sleep that would not come. Over and over again there came to her mind the words of the article that she had just read. Was it a fact that the little Hazelton Church was dead? Did father realize the situation, and, if so, why had she not heard him say more about it? And then she remembered that he had expressed the fear nearly a year ago that they would not be able to keep up the services another winter. But what would it mean to the little village? What would it mean to the boys and girls, who would grow up without the church privileges that she had enjoyed? The Sabbath school, with its little orchestra, the Junior Christian Endeavor society, and the young people who had been the mainstay of the little church—what had become of them all?

How long she had been sitting by the window Esther did not know. Suddenly she was startled by the sound of voices in the distance, and in a moment she was

inside of the little old church among the pines. There seemed to be a very large gathering of some kind, for the seats were filled more than she had known them to be in many years. On the platform were the deacons of the church, the former superintendent of the Sabbath school, and the president of the Ladies' Aid society.

Esther turned to a young man at her side and asked him the reason for the large gathering.

"We have met," he answered, "to consider the advisability of disbanding the church, and turning the property over to the First-day people. I am surprised that the attendance is so large."

Just at this moment Deacon Ames arose and announced that they would all join in singing, "Blest be the tie that binds."

What a queer choice, thought Esther. That doesn't apply very well to the breaking-up of a church. And she wondered that all present should join so heartily in the grand old hymn:

"Blest be the tie that binds,
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

The former Sabbath-school superintendent offered a brief but earnest prayer, and then Esther saw her father standing up before the large audience. She had almost forgotten that he was the president of the little church.

"Friends and brethren," he began, and his voice shook with emotion. "My heart is too full to say to you all that I desire tonight. We have come to the parting of the ways. You have read the article in today's *Journal*. Is it true that, as a people, we are dying? Is it a fact that we can no longer hold together? Let us talk this matter over frankly. We are either to be or not to be. Let us hear from Deacon Ames first."

Deacon Ames, whose financial help had carried the little church over many a difficulty, slowly rose to his feet. Esther thought that he looked older and more careworn than she had ever known him to look.

"My dear friends," he was saying, "I wish that I might bring to you some en-

couraging word tonight but I fear I can not. I have thoroughly canvassed the situation, but have met with little success. One thing I want to say though, and that is, that while we are at the very parting of the ways ourselves, we ought to rejoice at the honor that has come upon one of our boys. Richard Powers yesterday became the pastor of the largest church in our denomination. What would it mean to us if some consecrated young man would feel a call to take up the work in this little church, and what a world of good he might do. But it's no use. I've corresponded with man after man, so I fear that we can not undertake to carry on the services this winter." And, with bowed head, he sat down.

By this time the chairman of the board of trustees was on his feet. "I think," he began, "that it will be one of the saddest events in Seventh-day Baptist history if we allow this church to disband. What if we are few in numbers? There were only twelve of the disciples, and one of them was a traitor. I know that we have little means; but if we felt in our hearts that we could do as did the men of old, and bring our tithes into the storehouse, we should not lack for funds. Who is there that could not give a tenth of his income if he was really interested in the Master's work. Let us not forget the widow's mite. If we can not secure a pastor, let us at least try to carry on a Sabbath school. Is there no one of our number who will take up this work?"

Here the former superintendent jumped to his feet. "I would be glad to try it again if there were any helpers to be secured. The classes died out for lack of teachers, and there was no one capable or willing to take charge of the music, so the orchestra was broken up, too. The whole church seems to be dying for lack of something, interest I presume; else why did the young people disorganize their society?"

"We didn't disorganize," the former president replied. "We thought it would be less of a disgrace to let it die out by degrees. If you could have attended one of our consecration meetings—yes, or a business meeting either, for that matter, perhaps then you would not wonder that

we have no society. Our interests seem to be elsewhere, and I for one feel that we have reached a critical time in our history."

Esther started as she heard the words, "consecration meeting" and "business meeting." How many times had she attended either of these services, and she had been a member for many years? Her music had claimed all her time and attention, and she had always pleaded this as an excuse. But had she been faithful even in sending a response to her name when absent? She was obliged to confess that she had not. Then the words of the pledge came into her mind: "I will strive to do whatever He would like to have me do." How her heart had thrilled when she first signed her name to that. But how soon she had come to put her music before everything else.

But the president of the Ladies' Aid society was speaking now. What was that that she was saying? Was she advising them to let the Pleasant Valley people have the little wooden building for their own use?

Esther was pondering over this when suddenly the meeting seemed to be breaking up. And she noticed that the people passed out with bowed heads, only a few turning to cast a backward glance at the well-worn seats. So they had decided to abandon the services, and turn the little building over to the First-day people. Then somewhere in the distance she heard the sound of singing. It was not "Blest be the tie that binds" this time, but—

"Nothing but leaves!
No gathered sheaves
Of life's fair rip'ning grain.
We sow our seeds; lo! tares and weeds,—
Words, idle words, for earnest deeds—
Then reap with toil and pain,
Nothing but leaves."

The music drifted away in the distance, and Esther rose to her feet as a cheerful "Co-boss! co-boss! co-boss!" came from the long lane back of the house. It was early morning, and father was calling the cows from the pasture. The sun shone brightly in at the window, and lighted every corner of the room.

"For pity's sake!" Esther exclaimed as she spied the copy of the *Journal* lying on the floor. "I do believe I've been sitting here all night. And what a dreadful dream that was. It can't be possible that the condition of our little church is as serious as all that. But the lesson has come home to me, and I believe I have found my work for the next two years. I could but think all through that terrible dream of how some one ought to sacrifice personal interests and pleasures for the sake of our little church and the boys and girls growing up around it. And too, this thought kept running through my mind:

"If every Seventh-day Baptist were just like me, What kind of people would my people be?"

"But how much there is to be done, and how incapable I am of doing anything; but I can try. Perhaps if I offer to take charge of the music in the Sabbath school, that service at least can be carried on this winter. I thought yesterday that I could never sing again, but I believe I see now how I am going to be able to bear my disappointment. I must have a good, long talk with father this morning about that article in the *Journal* and see what can be done about keeping up the services. I don't see who could have written that item. It surely couldn't have been any of our people."

Glancing from the window once more, Esther saw Dick Robinson crossing the east meadow. "He's probably starting for the Ross place again," she said aloud. "If some one could only get him interested in something worth while, I believe it would be the making of him. What if—"

But she did not finish her remark for mother was calling. "Come to breakfast, everybody." And Avis was blowing the old horn that called the helpers from the farm. So Esther ran lightly down the stairs, humming softly:

"It may not be on the mountain's height,
Or over the stormy sea;
It may not be at the battle's front,
My Lord will have need of me.
But if by a still, small voice he calls,
To paths that I do not know,
I'll answer, dear Lord, with my hand in thine,
I'll go where you want me to go."

(To be continued.)

News Notes.

VERONA, N. Y.—The Rev. Mr. Latham of the Oneida Baptist Church preached to an interested congregation on Sabbath day, June 24.—The Christian Endeavor social held on May 27 netted \$5.73.—The Sabbath-school Association of the town of Verona held its quarterly convention with us. This being the annual session, officers were elected. One of the interesting features of the program was the young people's hour arranged by Miss Susie Stark who has done efficient work on the Program Committee for some time.—The Ladies' Aid society held a strawberry and ice-cream social in the church parlors, June 28; proceeds about \$11.—We expect our new pastor, Mr. R. R. Thorngate, to be with us July 8.

SHILOH, N. J.—The Ladies' Aid society is paying for the cement walk which is being laid around the parsonage, and the Christian Endeavor society for a walk along the front of the parsonage. The Christian Endeavor society has also arranged for a lecture course for the coming winter. The Christian Endeavor society expects to send the Shiloh male quartet to the Atlantic City Christian Endeavor Convention as representatives of our society.

ASHAWAY, R. I.—Children's day was observed June 10 and a large audience listened to a very interesting program of music, exercises and recitations by the children, and a helpful address by Pastor Van Horn; a vocal solo, "Little Feet, Be Careful," by Ruth Randolph, one of the smallest members of the Sabbath school, and a recitation, "I Am a Very Little Girl," by Clara Hoxsie, were especially pleasing.—Sabbath day, June 17, fifteen boys and girls from the Junior society were received into the Christian Endeavor society as associate members. A special program was rendered at the time of the graduation exercise and diplomas were presented. Some of these graduates are soon to be baptized and thus become active members. These associate members have been organized into a pastor's training class and are taking a course of Bible reading on the fundamental doctrines.—The members of the Junior society are planning a "red and blue" contest; captains have already been chosen.

NEW YORK CITY.—The annual Sabbath-school picnic was held in the Van Cortlandt Park, June 11, a good time being enjoyed by all who attended.—The church service will be suspended during the months of July and August. The pastor, Rev. Edgar Van Horn, is devoting the month of July to Sabbath Reform work in Rhode Island, under the direction of the Tract Society.

MARLBORO, N. J.—The Christian Endeavor society has voted to raise money to purchase an individual communion set; the Ladies' Aid society generously offered to raise half the sum needed.—The Ladies' Aid society is filling a box to be sent to Mrs. Booth in Africa.—Joint communion of the Shiloh and Marlboro churches was celebrated in our church, June 24, with a very good attendance. The pastor, Mrs. Churchward, delivered the memorial address at Shiloh, and recently lectured before an open session of the Grange on the subject, "God's Hand in Mammoth Cave As I Saw It." She also conducted a

social purity meeting for the W. C. T. U. in Shiloh, in May.

The Catholic Encyclopedia, Vol. XI.

To preserve the standard of excellence already established by current volumes of "The Catholic Encyclopedia" is, in itself, a task of no slight significance; it must be a source of keen gratification, therefore, for the editors to feel that Vol. XI not only attains to the perfection of its predecessors but, in some respects, evidences an unmistakable aspect of superiority. We might mention, for instance, that the list of contributors has been augmented by an entire new page in the present volume. To appreciate the significance of this late acquisition, it should be remembered that never before, perhaps, in the history of book-making have so many of the world's distinguished scholars been represented between the covers of a single work. Each article is signed and accompanied by a bibliographical list of the references used in its compilation, a feature, which, by the way, is not only a guarantee of its absolute authenticity, but is also a source of inestimable aid to the scholar who wishes to go deeper into the subject.

The keen, philosophical insight displayed in the treatment of such subjects as Mental Pathology, Pessimism, Optimism, Palaeontology, etc., or the remarkable erudition exhibited in the topics Penal Laws, Periodical Literature, The Oxford Movement, The Pentateuch, etc., not to mention a host of rare biographies and provincial ethnology, is bound to impress the thoughtful student with something of the dignity and importance attached to the publication of each separate article. Among the new contributors may be found the names of such eminent scholars as: Wilhelm Traubert, Ph. D., Director of the Imperial Royal Central Institute of Meteorology and Geodynamics, Vienna; August Octav Ritter Von Loehr, Ph. D., Assistant Director, Imperial Collection of Coins and Medals, Vienna; Lucas Waagen, Assistant State Geologist, Vienna; Hon. Francis Alexander Anglin, K. C., John Alexander Herbert, Mont F. Highley, John A. Deasy, John Askew Scott, Julian Moreno-Lacalle, Alice Meynell, Marie Louise Points, and Katherine Eleanor Conway.—*Literary Notes.*

CHILDREN'S PAGE**Rose Ma Belle.**

Sometimes I wake in the deep, dark night,
And the thunder roars outside,
A spatter of rain puts out the stars,
And I cover up close and hide.
"You can't get me—oh, you can't get me,
Though you beat on the window pane,
But I wonder what—oh, I wonder what
I've left outside in the rain!"

Oh, Rose Ma Belle was the loveliest doll!
Her hair was as long as mine,
Her lashes were gold as the jonquil buds,
And her eyes had the starriest shine!
She was dressed like a bride, though she hadn't
a groom,

But that was a small affair;
She'd a dress as white as a lily in bloom
And a long white veil in her hair.

And I took her to sit in the orchard grass
For the birds and the bees to see,
And I showed her the hole where the Gooches live
In the side of the old plum tree.
Then daddy honked in the lane outside—
(Oh, this is so hard to tell!)
And I laid her down—and I went for a ride—
My sweet little Rose Ma Belle!

And oh—and oh—in the deep, dark night
I woke, and I heard the rain!
Splash and patter and swish it fell
On the roof and the window-pane.
And I snuggled down in my warm white bed
(For the rain just sang as it fell).
Then, all of a sudden, I raised my head
And I thought about Rose Ma Belle!

Out in the dark and the pouring rain,
Lonely and dressed so thin!
And I ran and stood by the window-pane
And howled till the folks came in.
And mother said to me: "Go and look
In your own little wickery chair!"
And I pattered quick to the playroom door—
And Rose Ma Belle was there!

And I hugged my mother for bringing her in,
And I hugged my Rose Ma Belle,
And I hugged my daddy and all the rest,
And I laughed till my heart got well.
But always now in the deep, dark night,
When it beats on the window-pane,
I cover up close and I wonder what
I've left outside in the rain!—*St. Nicholas.*

Teddy's First Pockets.

"I want pockets in my new pants," said Teddy.

"You are too little," said mamma.

"Please, mamma," Teddy pleaded.
"All the big boys have them."

"Well," mamma replied, "I suppose you must have them. Yes, I will put some in."
"Nonsense!" exclaimed Aunt Emily.
"Clara, you don't mean to let that baby have pockets. He will have them full of rubbish and in a dreadful condition all the time. He's too little for trousers, to say nothing of pockets."

But mamma put the pockets in, and Teddy was happy. He went 'round with his hands in those little snuggies, feeling very proud and grown up, and trying to whistle; and by and by he began to put things into them.

"If I had the darning cotton I would mend the stockings," said grandma; "but it isn't in the basket."

"Here it is," said Teddy, taking a little black ball out of his right pocket, "I found it behind the door, grandma. I thought it was just string."

"You didn't happen to find my pencil, did you?" asked Sister Sue. "I lost it yesterday and I can't find it anywhere."

"Yes," said Teddy. "It was in the waste-basket. I picked it out and put it in my pocket. I didn't know it was yours, Susie," he said, as he passed it to her."

Pretty soon mamma could not find her thimble. "I had it this morning," she said, "and all at once I missed it."

"Here it is," said Teddy. "I found it down by the pansy bed. I meant to give it to you, but I forgot."

"It must have fallen off the window sill," said mamma.

That afternoon Sister Mary asked if anybody had seen a button for she had lost one off her blue dress. Tom inquired if anybody had run across his jackknife, which he was using at noon and mislaid. Johnny needed a piece of string in a hurry, and grandpa could not find a little nail. These Teddy produced as they were wanted.

"I take it all back, Teddy," said Aunt Emily, laughing. "Your pockets certainly are the most useful ones in the family. You don't happen to have a box of chocolates, do you?"

"No," Teddy replied soberly, "but I have some candy. Mr. Smith gave it to me. It's taffy."

Aunt Emily laughed again. "There, Clara," she said. "I told you so."—*Youth's Companion.*

HOME NEWS

COSMOS, OKLA.—I thought perhaps a few lines from Cosmos would interest some one. The attendance is good. While we have lost some from our society by removals, there has been but little decrease in average attendance. The interest, I believe, is growing in both church and Sabbath school, and I might add Endeavor society. As the members of this society are all young people, the work comes under the head of Intermediate and Junior.

On the evening of June 22 the society came together at the home of the pastor to enjoy a social evening. Ice-cream and cake were served. There were about sixty present. All seemed to enjoy the evening and returned home at a late hour. We hope to have more such socials.

A few weeks ago we attended a Sunday-school convention, at which a number of our Sabbath school had a part in making the program a success. There were seven ministers and pastors present. At least six of these represented various sects of the Methodist faith. One of them made a boast that they were the only people who would stay on the plain; that they had the money to back them; that their bishop had said, "Men, stay with it and we will furnish the money"; that most other denominations lack the money, and the people could not support a pastor under present existing conditions.

We expect Cosmos to be among the things that remain. The people are responding nobly and with the help received from the Missionary Board we hope to be able to remain.

On Monday following the convention, we drove over to Prairie View, Kan., and called at the home of Mr. J. T. Hicks. Little, eight-year-old Annie followed me out to the well and I was much interested in her conversation. "Mr. Goff, are you going to have Sabbath school again? I just love to go to Sabbath school." "Yes, I think we will reorganize the Sabbath school." "Mr. Goff, have you got any helps for children? I read out of the

Bible every Sabbath. It is too large." I have seen that old family Bible; it is large.

Are the Annas, Marthas and Marys on the prairie worth saving to Christ and usefulness? Yes, they are worth saving. Who knows the possibilities that lie in the life of one of these? Perhaps a call beyond the sea. If the little Margarett of New Jersey had been saved, we would not have known the history of the Jukes.

We have reorganized the Sabbath school at Prairie View, under the management of J. T. Babcock as superintendent, and there is a good degree of interest.

IRA S. GOFF.

July 2, 1911.

Can You Pass This Test?

A professor in the University of Chicago told his pupils that he should consider them educated in the best sense of the word when they could say yes to every one of the fourteen questions that he should put to them. Here they are: Has education given you sympathy with all good causes and made you espouse them? Has it made you public-spirited? Has it made you a brother to the weak? Have you learned how to make friends and keep them? Do you know what it is to be a friend yourself? Can you look an honest man or a pure woman straight in the eye? Do you see anything to love in a little child? Will a lonely dog follow you in the street? Can you be high-minded and happy in the meaner drudgeries of life? Do you think washing dishes and hoeing corn just as compatible with high thinking as piano-playing or golf? Are you good for anything to yourself? Can you be happy alone? Can you look out on the world and see anything but dollars and cents? Can you look out into a mud puddle by the wayside and see a clear sky? Can you see anything in the puddle but mud? Can you look into the sky at night and see beyond the stars? Can your soul claim relationship with the Creator—*Kansas City Star.*

"It is only because Hawaii is a mission-made land that it could be taken into the Federal Union of States and Territories."

MARRIAGES

WHEELER-BURDICK.—At the Seventh-day Baptist church, Leonardsville, N. Y., June 28, 1911, by Pastor Severance, Mr. Frederick Spencer Wheeler and Miss Charlotte Elizabeth Burdick, all of Leonardsville.

DEATHS

UTTER.—Anna Elizabeth, the month-old daughter of Frank B. and Nellie Baker Utter, died at Washington Mills, N. Y., June 14, 1911, of bronchial pneumonia, and was brought to Leonardsville for burial in the family lot. The pastor, Rev. R. J. Severance, officiated.

LEWIS.—In Buffalo, on Thursday, June 15, 1911, William Grant Lewis, son of Mr. and Mrs. Wm. H. Lewis of Rome, N. Y., in his forty-third year.

DRAKE.—Jonathan A. Drake was born in Dunellen, N. J., December 24, 1833, and died at his home near Walworth, Wis., July 2, 1911, aged 77 years, 6 months and 8 days.

He was the son of Andrew and Hannah Drake. He was converted under the preaching of Elder Walter B. Gillette and joined the Seventh-day Baptist church at New Market, N. J., at the age of fifteen. He was married to Mary J. Randolph of New Market, N. J., December 27, 1863. They moved to Wisconsin in the year 1867 and settled at Albion. Two children were born to them: Lucy F., who was born September 4, 1869, and died August 4, 1870, and Ervin R., born October 1, 1871.

Mr. Drake, with his wife and son, lived in Albion until about one year ago when they removed to Walworth. During the late revival meetings held in the Seventh-day Baptist church at Walworth in January and February Mr. Drake, his wife and son Ervin united with this church by letter.

The immediate cause of his death was kidney and liver trouble, probably caused by injuries received by an accident in the barn among the cattle about three months ago.

The funeral services were held in the Seventh-day Baptist church. Pastor Ashurst preached from Psalm cxvi, 15: "Precious in the sight of the Lord is the death of his saints." Interment was in the Walworth Cemetery.

A. P. A.

"A little of the other fellow's load may not weary you and still help to rest him."

"The true Christian don't bear the cross on padded shoulders."

Caller—"I'd think that your father's duties as building-inspector would be awfully dangerous going round unsafe buildings."

Small Son of the House—"O, no; he doesn't go near 'em till after they fall down."—*Life.*

Mother (at lunch)—"Yes, darling, these little sardines are sometimes eaten by the larger fish."

Mabel (aged five)—"But, mamma, how do they get the cans open?"—*Exchange.*

"There's a lot in knowing when you have said enough."

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SABBATH SCHOOL

LESSON IV.—JULY 22, 1911.
JOSIAH'S DEVOTION TO GOD.

2 Chron., xxxiv, 1-13.

Golden Text.—"Remember now thy Creator in the days of thy youth." Eccles. xii, 1.

DAILY READINGS.

First-day, 2 Kings xxi, 19-xxii, 7.

Second-day, Eccles. xi, 9-xii, 10.

Third-day, 1 Sam. iii, 1-21.

Fourth-day, Dan. i, 1-20.

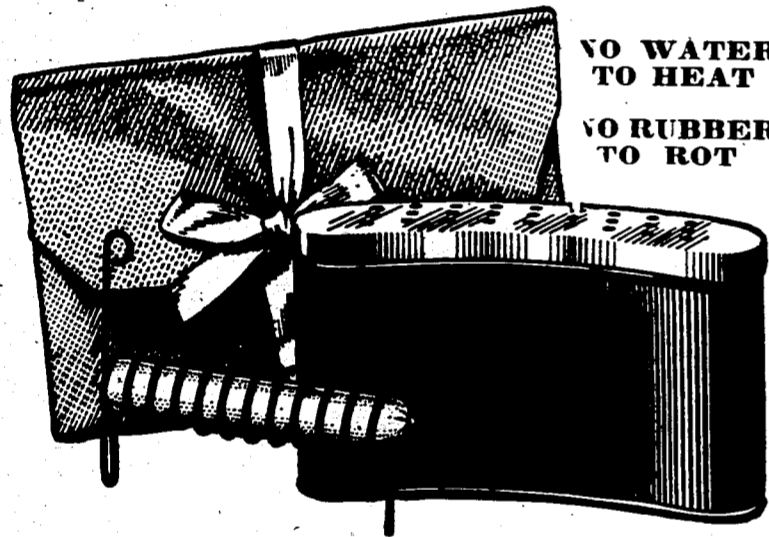
Fifth-day, 1 Sam. xvii, 31-49.

Sixth-day, 2 Tim. i, 1-14.

Sabbath-day, 2 Chron. xxxiv, 1-13.

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

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

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

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

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

The Seventh-day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Rev. D. Burdett Coon, pastor, 19 Howland St.

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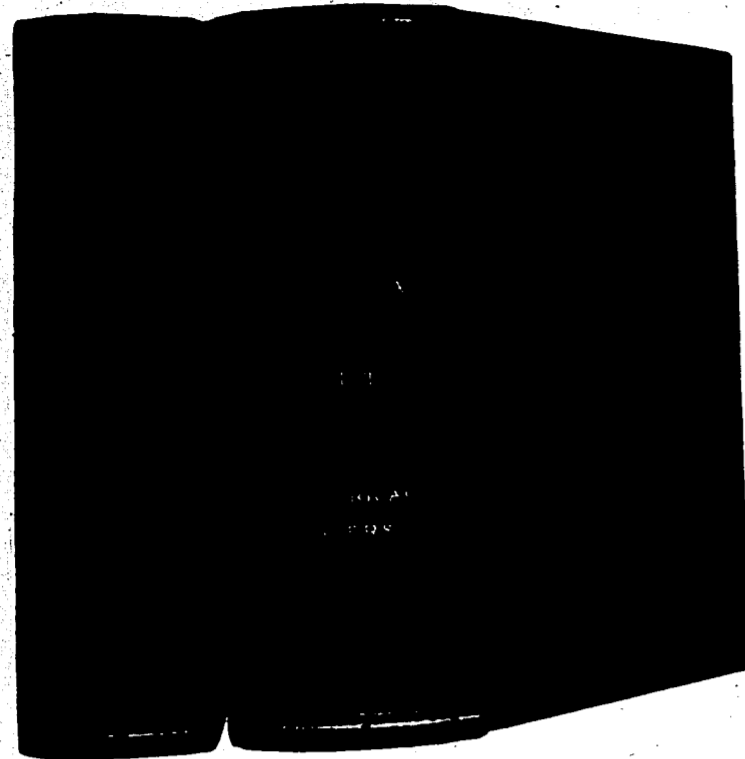
The Sabbath Recorder

If we are Christ's, every passing day brings us nearer to him, and he is gathering up our treasures in heaven. When anything falls overboard from a ship upon the sea, it goes astern, but when anything drops into the ocean of life, it is taken up and carried forward to wait for us. And when that which we call death comes, it is Christ's summons. He wants us to come to him. To some of us it has been a long voyage. A few more watches, and it will be ended, and there will rise the cry of "Land, ho!" more rapturous than ever greeted an earthly shore. Then may we hear, sweeter than the song of angels, the voice of One who has longed for us, and for whom we have been homesick,—the voice of our Saviour,—saying, "Welcome, ye blessed of my Father. Enter ye into the joy of your Lord."

—Henry Ward Beecher.

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