

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

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changing time and character of the associations that we have yet seen were presented. The report of the committee upon this matter was published on page 48 of the SABBATH RECORDER for July 10. This question will not down at our bidding, but must be met and settled. We sincerely hope it will be settled right.

But the resolutions upon which I just now started to write are the following, which were unanimously adopted:

Whereas, We believe in foreign missions, and that the foreign fields are white unto the harvest; and

Whereas, We believe that a more detailed and comprehensive knowledge is needed, if we are to man the various fields intelligently; therefore,

Resolved, That we ask the General Conference to include in its recommendations to the Missionary Society the advisability of sending the missionary secretary on a foreign missionary tour, including in his journey, at least China, the East Indies and Africa.

Resolved, That we ask the pastors and delegates present at this association to bring this matter before their churches, and to communicate to the corresponding secretary of Conference the acts of the churches, where action can be secured, or the sentiment of the churches as nearly as it can be determined by any method which may seem convenient and wise to the local church.

Resolved, That we furnish a copy of these resolutions to the SABBATH RECORDER, in order to bring this matter to the attention of the pastors and churches of the other associations.

Resolved, That we express our appreciation and hearty approval of the following members of our association, who since our last session have engaged themselves for the work: Dr. Grace Crandall, medical missionary to China, Miss Florence Ayers, teacher at Fouke, Ark., Miss Anna M. West, teacher in China, and Miss Emma Rogers, teacher in Chattanooga, Tenn.

We would call the attention of our young people to the fact that there are many opportunities for similar services, especially in the home field.

One interesting feature of the Northwestern Association was the presence of three members of the original quartet, who sang in that country nineteen years ago. Again they sang the old songs that cheered their audiences when they were boys in student evangelical work. These songs are ever new; and the "boys", although their heads are whitening and

EDITORIAL

Northwestern Association—Notes.

The editor went to preach on Sunday morning for one of the churches in Garwin, and could not hear the sermon by Rev. H. N. Jordan or the address of Secretary Saunders in the missionary hour. I have already told you about the good meeting for men in the park on Sunday afternoon. This was really a pleasant, and we believe profitable, innovation in the work of the association. It may suggest a partial remedy for the cut and dried style of association meetings of which some people complain. It was a commendable effort to carry the Gospel to those who are not likely to attend meetings in the churches.

Sunday evening was the time for the union citizens' reform meeting and a great company was in attendance. The regular program for the first part of this union meeting was carried out. The duet by Jesse Lippincott and wife and the temperance songs by the town's chorus were greatly enjoyed. There was one recitation, "Pledge With Wine," and a song by a double quartet. Then came Brother Kelly's sermon and the revival meeting mentioned in the SABBATH RECORDER of July 10, resulting in four baptisms and the addition to the church, the next day, of seven persons.

IMPORTANT RESOLUTIONS.

In the business session on Monday, the best suggestions regarding the matter of

wrinkles have grown into their faces, are still young in spirit and are able to move their hearers as of old. It is always an inspiration to see these boys together in their Master's work.

The Education Society's hour was in charge of Dean Main. After a few words about the harmony between the work of education and that of the religious and spiritual life, he introduced Rev. L. D. Seager, delegate from the Southeastern Association, who spoke in high terms of the good work at Salem College. He named three necessary equipments for a good school: good teachers, good community and good students. Brother Seager spoke from personal knowledge of the excellent work and Christian spirit of Salem College during the years in which its transforming power has been felt in West Virginia. He told how the students and faculty are enjoying their fine new building, and expressed the thanks of his people for the help the Northern people have given to keep it alive and build it up. The school has a heavy debt for its new building and is greatly in need of endowment.

Rev. L. C. Randolph spoke of Milton College and the loyalty of its president to him as Milton's pastor, gave a brief review of its work as the pioneer school of all that country, and of our need of just such schools in which to educate our own young people. He gave two or three illustrations of the shipwreck that had come to some who had gone to the great schools, and showed that it is far better to keep our boys on the farm than to send them to some of the great universities, if we care anything for their spiritual and moral life. Our small Seventh-day Baptist schools are excellent, power-giving schools. Our students in the ball games are clean, manly men. The new gymnasium enables us to do something for physical training as well as intellectual and moral. The speaker said Milton College put him into the ministry, and next to his home influence it has made him what he is. Great buildings are nothing without the moral and spiritual influences.

The Doctor had to work his way through school, and is not sorry that his own chil-

dren will have to work their way through, too. No magic means can keep young men in the right way, but there is no better place than Milton College for a young man who wants to do right and whose heart is right.

At the close of Brother Randolph's address, he asked the "old Milton quartet boys" to come forward and help him sing. George Shaw and T. J. Van Horn responded, and Brother Sayre took the place of the fourth who was absent. They sang:

"Come, Spirit, come, with light divine!
Illuminate my soul;
Come, soothe and cheer this heart of mine,
And every inward foe control.

Chorus—

"Come, Spirit, come with light divine!
Descend, O heavenly Dove,
Shine in until this heart of mine
Is all aglow with love.

"Dear Saviour, be my constant guide,
My ever-present, loving friend;
Oh, keep me near thy bleeding side
Till all the toil and strife shall end.

"A stronger faith is my desire,
A nearness, blessed Lord, to thee;
Oh, send just now the holy fire,
To ever sweetly dwell in me."

As the strains of this helpful song died away, Dean Main took the floor and spoke in the interests of Alfred University and the Theological Seminary. He referred to Alfred's good record and to the wishes of the Education Society to promote the welfare of the other two schools as well as that of Alfred. He spoke at length of the Agricultural School and the School of Ceramics built by the State. We were all gratified to know that the feelings and religious convictions of our people were being duly respected by the state authorities; and that when the new buildings were arranged for at Alfred, the contractors were bound to do no work there on Sabbath days, and faithfully carried out their agreement.

Brother Main spoke of voluntary classes in the Seminary from students of the laity who wanted to study the Sabbath question. People of other denominations also go there for help in preparing for life's work.

He told of one young man who had been engaged to take an important position in another college—I believe in the department of athletics—at a good salary. Finally,

this young man was asked to say by telegraph whether he would be willing to go out with their ball team on "Saturday." He immediately replied that he could not, although in so replying he did not know but that he might be rejected on account of his decision. He was, however, told to come on just the same.

Another young man, who had been a student at Alfred, was a member of another denomination. Having obtained a position in an Episcopal school he secured, as assistant teachers, Seventh-day Baptist boys he had known in Alfred. When they arrived, this First-day young man knowing their home training and beliefs said in substance, "Now, boys, you must be Seventh-day Baptists here just the same." They organized a Bible class and this young man helped them to be true to their faith.

At the close of this talk Dean Main read a paper on "Reasons for Entering the Ministry," which you will find on another page.

At the close of the interesting session on education, the ladies' quartet of Garwin sang the beautiful song, "The Homeland":

"The homeland! Oh, the homeland!
The land of the free-born!
There's no night in the homeland,
But aye the fadeless morn.

"I'm sighing for the homeland,
My heart is aching here;
There is no pain in the homeland
To which I'm drawing near.

"My Lord is in the homeland,
With angels bright and fair;
There's no sin in the homeland,
And no temptation there.

"The music of the homeland
Is ringing in my ears;
And when I think of the homeland
My eyes are filled with tears.

"My loved ones in the homeland
Are waiting me to come,
Where neither death nor sorrow
Invades their holy home.

"O dear, dear native country!
O rest and peace above!
Christ bring us all to the homeland
Of thy redeeming love."

The time having come for the baptisms mentioned above, the association adjourned till evening.

Rev. George B. Shaw preached the last sermon, from the text, "Strive to enter in," and conducted the after-meeting. It was a strong sermon, in which he told his hearers what it is to strive (or agonize) to enter: (1) Lay aside the things that hinder. (2) Earnest prayer. (3) Use of means of grace, such as the Bible, communion services, covenant meetings.

Some will not be able: (1) Because they seek in the wrong way. Jesus says, "I am the way"; (2) They seek half-heartedly; (3) They seek too late.

The closing conference was characterized by the testimonies of young converts, whose shining faces told something of the joy in their hearts. Then came the welcome of the new members by the hand of fellowship, given by Pastor Davis of the Garwin Church, and the association closed by a general hand-shaking in which all who wished to do so welcomed the new members and said good-by to the delegates.

After meeting, a large company of Garwin friends went with the delegates to the parsonage and spent the time till midnight singing and in prayers, and then accompanied the departing friends to the one o'clock train and saw them off. There were over seventy delegates and twenty ministers at this association.

Conference Only a Month Away.

Think of it! In only one month from the time this paper reaches its readers General Conference will be in session. The Western people are asking the SABBATH RECORDER what is being done to boom Conference. The first word of the boom has just reached us from the committee there. Don't fail to read it! You will find it on another page. We have had no more important Conference than this one is to be, in many years. Let all who can do so, improve this opportunity to return to the land of the mother church, and take part in settling the important problems that must be met. Let all churches send their pastors. This will be helpful to both pastors and people for a year to come.

EDITORIAL NEWS NOTES

Income Tax Passes.

The proposed federal income tax which has been under discussion in the New York Legislature for some time has at last been approved by that body. Thirty-one States have now ratified the income tax amendment to the Constitution of the United States. If four more States ratify it, the amendment becomes a part of the fundamental law of the Nation. Delaware, Florida, Louisiana, Virginia, Minnesota, Wyoming and Utah are the only States now that have not acted upon this amendment question.

End of the Extra Session in Sight.

It seems that the predictions of the insurgents in Congress that the Senate would be held up until snow flies in all attempts to approve the reciprocity measure are after all coming to naught, and that the extra session is nearing its end. After the Senate had overwhelmingly defeated numerous amendments offered by the opposers of the bill, the way seemed clear for the final consideration of the measure itself. Then that body fixed a time for voting on the five most important bills before it. The vote on the reciprocity bill will be taken on July 22; on the wool bill, July 27; on the farmers' free list, August 1; on the reapportionment bill, August 3; and on the question of approving the constitutions of Arizona and New Mexico, on August 7. These votes must be taken on the dates given here, and then it is probable that Congress will quickly adjourn.

Favorable to Small Shippers.

It seems that the great express companies have been refusing to carry packages which contain items invoiced to different individuals in the same community. This ruling on the part of the companies makes it necessary to ship in separate packages the items belonging to each individual, whereas it would economize expenses for neighbors to combine and have several small shipments made under one bill.

The Interstate Commerce Commission

has decided that the carriers have nothing to do with the ownership of articles in a given package, when they accept it for shipment. This allows people in small towns to combine their express matter if they desire to do so, and thus economize in the expense.

Decision on Tuberculosis.

After ten years of painstaking investigation the British Royal Commission on Tuberculosis has decided that tuberculosis in cows and in man is one and the same disease, and is communicable. This is in contradiction to the theory of Koch on this question.

The Thumb-Print Signatures.

The thumb-print system of signature has been adopted by the Union Pacific Railroad, and according to the daily papers passengers over their roads will soon be required to attach the imprint of the left thumb, instead of the usual signature, when purchasing through tickets. By this same means they will have to identify themselves, whenever required to do so by conductors. It is said that this road will require this kind of signature from all its employees in shops and offices.

It is hoped that this system of signatures will surely put a stop to the practice of selling the return part of round-trip tickets to be used by another than the original purchaser. This system is as effectual with Chinese and Japanese, or any foreigner, as it is with those using the English language. The thumb signature can not be copied or forged, since no two persons have exactly the same lines in their thumbs. Some banks in the far West have used the system for two or three years.

Gamblers Defeated Again.

Special efforts have been put forth by the race-track gambling fraternity to pull the teeth from ex-Governor Hughes' law against gambling. It was hoped that the changed complexion of the New York State Legislature would enable them to change the law, but their hopes were vain and the efforts met with defeat. The gamblers have probably found out that Mr. Hughes was after all quite correct in his estimate of the sentiment of his State against race-track gambling. The people

of New York will stand by the provisions of their constitution, and the professional gamblers might as well govern themselves accordingly.

Among the interesting announcements regarding archeological discoveries is one from Rome, to the effect that the long sought site of Horace's Sabine villa and farm has at last been unearthed, in the vicinity of the Sabine Hills. Peasants in digging have come across some fine mosaic pavements, and the government has sent an expert to inspect the ruins.

Hundreds of lives have been lost in forest fires that have raged in Ontario during the drouth, and some villages have been wiped from the face of the earth, both in Ontario and in the State of Maine.

James Whitcomb Riley, the Indiana poet, has presented to the capital city of his State a plot of ground valued at \$75,000 for the site of a new public library and school administration building.

The tax appraisal of the estate of Samuel L. Clemens (Mark Twain) has just been filed in the Surrogates' Court of New York. The noted author left in New York State and Connecticut an estate aggregating \$471,136.

Don't Fail to Come to Conference.

The church at Westerly, Rhode Island, is planning for a large attendance at the Conference which is to be held there the last of next month. It is twenty years since the Pawcatuck Seventh-day Baptist Church has entertained a Conference, but in that time the Conference has twice been held in Ashaway with the old First Hopkinton Church. This year another opportunity will be given for the people of the denomination to go back East to the country where the Seventh-day Baptists first settled, visit the old scenes and renew old family ties.

The work of the Conference has been well organized and the plans are practically complete. The Westerly Church has selected as the Executive Committee to have charge of the entertainment, a committee of six. Judge A. R. Stillman, president of the church, is the chairman of the commit-

tee. He is assisted by Hon. I. B. Crandall, Charles Stanton, Charles P. Cottrell, Walter S. Price and George B. Utter. They have divided the work among smaller committees who are at work on their tasks. It has been decided not to hold the exercises in tents. For that purpose the Bliven Opera House has been secured for the entire week. The church is near by and will be used for committee purposes, a rest place and the general social side of the Conference. The Commissary Committee has secured the large Solway Mill on Main Street, which will be used as a dining-room. It will hold six hundred people easily and in case of storm there will be no drenching through the tents as in past experiences.

Ashaway is now connected with Westerly by trolley, and where the Westerly Church is not able to care for the guest, it will be an easy matter for the people of that town and guests of the families there to get back and forth to the several sessions.

Samuel H. Davis, who is president of the Conference, has charge of the program. He has it nearly complete. Governor George H. Utter who has just returned from Denver, Colo., where he was the orator of the day at the big Fourth of July celebration there, has promised to return from Washington in time for the Conference and will be one of the speakers on the Tract Society day. The program of the Conference is said to be one of the best that has been arranged in years, and now all that the Westerly people ask is that the delegates from all over the country will flock into Westerly, so that their hospitality will be tested to the full. The announcement will soon be made in the SABBATH RECORDER in regard to transportation arrangements. It is hoped that the same mistake will not be repeated that was made in West Virginia last summer when a large number of delegates neglected to secure certificates for the low fare, thus depriving those who did apply for, and were planning on, the low fare, from securing the low rates. Even if the delegate comes only a short distance, it is to be hoped that he or she will not neglect to get the necessary certificate.

COMMITTEE.

SABBATH REFORM

Living Truths.

It is claimed that Sunday observance is a necessity because man needs "one day's rest in seven." As a physiological fact this is untrue, but even were it true it could not fix Sunday as that day, for one day means any day. As a pillar for Sunday observance it crumbles directly it is looked at. God's Seventh-day Sabbath does not rest upon any physical need of man, but on the fact that God rested on that day and sanctified it, and constituted it a memorial of his creative power.—*Sabbath Observer, London, Eng.*

Liberty of conscience is the first condition of all civilization. Every man, no matter how little religion he may have, ought to desire religious liberty for his fellow men. To suppress liberty of conscience is to suppress religion in its most elevated form.—*Rev. Paul Sabatier.*

Religious intolerance has proved itself a most withering bane to human progress, and a most subtle, persistent and insidious foe to genuine Christianity. It bolts and bars the door of the mind, and stifles conscience with rack, fagot and dungeon. Religious liberty lets the sunlight of God into the lives of men, and removes the papal embargoes from the highway that leads to Canaan.—*C. M. Snow.*

Religious opinions and modes of worship are beyond the control of the state except as their products—the citizens belonging to the church or churches—may imperil the state.—*Bishop John H. Vincent.*

Religious liberty within the limits of the Mosaic law is a priceless possession, which men are bound to claim for themselves and to help others to obtain in all circumstances. *Frederick Temple, Archbishop of Canterbury.*

"He Advances No Sound Reasons."

In the *Review and Expositor* (July, 1911) a Baptist theological quarterly, edited by the faculty of the Southern Baptist

Theological Seminary and published in Louisville, Ky., there appears the following notice of Dr. A. H. Lewis' last book.

Spiritual Sabbathism. By Abram Herbert Lewis, D.D. Plainfield, N. J., 1910. The American Sabbath Tract Society. Pages 223.

The author of this volume is a Sabbatarian, but he approaches the subject, as the title of his work indicates, from an unusual standpoint. It is not the ceremonial or ecclesiastical observance of the seventh day as an act in itself pleasing to God, which he urges but the spiritual value of the Sabbath to the religion and life of man. There is a good deal of irrelevant learning and discussion in the book along with a very good historical survey of the Sabbath question through the centuries. In places Scripture is emptied of its meaning by the allegorical or symbolical method of interpretation. The author comes out upon the conclusion that man needs consecrated labor for six days and consecrated rest for one. With this conclusion most of the Christian world would agree. He then further concludes that no other than the seventh day can ever be a real Sabbath. For this latter conclusion he advances no sound reasons. It is impossible to see how any day could be more sacred for the Christian than the day on which his Lord rose triumphant over death and the grave.

This reviewer does not seem to find the title, *Spiritual Sabbathism*, "somewhat puzzling", as did the one whose review is published in the SABBATH RECORDER of June 26, page 608. He simply admits the fact that *Spiritual Sabbathism* is an "unusual standpoint" for one to take who writes upon the Sabbath question. When we remember that nearly all writers for the "Sunday rest day" are losing sight of the spiritual Sabbath-claims in their eager pleadings for a legal Sunday, and that they have even allowed the word Sabbath to drop out of sight, in their appeals to Congress instead of to the Bible, it is not strange that our reviewer recognizes the standpoint of *Spiritual Sabbathism* as unusual. It is a good sign when one really does see the difference between the purely spiritual and the legal phase of the Sabbath and Sunday controversy.

The Baptist people make the Bible their only rule, and we can not avoid some surprise when we see one of them agreeing so well with most of Doctor Lewis' conclusions, only to turn abruptly away from his conclusion that the Seventh-day is the only real Sabbath. It was too short a turn for our reviewer simply to say, "For this latter conclusion he advances no sound

reasons," and then drop the question there. It looks as though our Baptist friend had not read Doctor Lewis' book very thoroughly. If the chapter on Biblical Sabbathism did not seem to "advance sufficient reasons" for the seventh day of the week as the real Sabbath, to satisfy him, why did he not look carefully into the Bible reasons given on pages 215-219, showing clearly that Sunday was never regarded as a sabbath in the New Testament? Several of these New Testament passages show beyond a doubt that years after the resurrection of Christ the Bible writers spoke of the Sabbath as being the day before the first day of the week.

Indeed, the other denominations have as good arguments for sprinkling as the Baptist friends have for Sunday sabbath. There is no word of Bible authority for either; but the Baptist takes strong issue with those who sprinkle, on the ground that sprinkling is exceedingly unscriptural. Let our reviewer look carefully for Bible authority for his own last statement: "It is impossible to see how any day could be more sacred for the Christian than the day on which his Lord rose triumphant over death and the grave." What if some Pedobaptist brother had given such an unscriptural and merely sentimental argument as that, in favor of sprinkling instead of immersion! Our Baptist friend would be the first man to show him the weakness of such a claim. Why is the resurrection day any more sacred than the Sabbath of Jehovah given at Creation? Suppose the Christian does cherish the memory of the resurrection day, or of the day of Pentecost, or of the day on which Christ offered himself on the cross, is that any reason why, in the absence of any hint about such a change, he should put either of these days in the place of Jehovah's Sabbath, especially when Jesus kept that Sabbath all his life and his apostles after him? What does the Bible teach, upon which we can rely, if it does not teach that the seventh day of the week, and not the first, is the sacred Sabbath of Jehovah, to be kept holy, made for man and not merely for the Jew? Is not this Sabbath a part of the very law which Christ said he came not

to destroy, no letter or dot of which should ever pass away till all should be fulfilled?

Why do not those who plant themselves so firmly upon the Bible; who declare it to be God's Word; who say it is true from beginning to end, stand consistently by its plainest teachings? What a blessing it would be if all would forsake a pagan day, authorized by man alone, and in the spirit of true Sabbathism embrace God's own sacred day once more, as his representative in time, made holy and sanctified above all other days, to bring Jehovah near to man! If our Bible is true—and our Baptist friends believe it is—then there must be specific sacred time, God-appointed for the good of man. Jesus recognized this truth and was loyal to it. He even told his disciples to pray that when Jerusalem should be destroyed forty years after his resurrection, their flight might not be on this Sabbath. If there be such sacred time it must, according to the Bible, be the seventh day of the week and not the first. There must be something better for this sinful world than these attempts to establish a pagan day in place of Jehovah's holy Sabbath. Why can not Christians see that better thing?

Finally, after a man has succeeded in explaining away the plainest teachings of his Bible, until he makes the positive command to keep holy the seventh day of the week mean to observe the first day instead; after he has gone squarely against the example and teachings of Christ who kept his Father's commandments all his life; and after he has by strained interpretations set aside God's Sabbath law for a human tradition, it would seem that such a one has little ground to say of the author of *Spiritual Sabbathism*, "Scripture is emptied of its meaning by the allegorical or symbolical method of interpretation."

"If our government is destined to be enduring it must rest on the eternal principles of justice, truth and righteousness, and these principles must have for their sanction the recognition of a Supreme Being, who created all things by his power, who governs them by his wisdom, and whose superintending providence watches over the affairs of nations and of men."—*Cardinal Gibbons.*

THOUGHTS FROM THE FIELD

About the Work in Africa.

One pastor writes to the secretary of the Tract Board as follows: "The letter in the last SABBATH RECORDER was read with interest. Our people here are interested, and I believe will help the board. Our clergy must be much alive to the question, to plead. Some feel a little skeptical. Would it not be money wisely expended to send one of our *most alert* men onto that field to explore and report? I believe the result would be an avalanche of money, poured in for the work. I feel that we are now standing in a fearful and wonderful place; may God grant that we do not fail. Still, as I have heard it said, we want to be dead sure."

Here is a message from a minister who has been sick more than two years, and who has had to spend nearly everything excepting his little home, for doctor's bills. He says: "When I read of the great door that is open in Africa it stirred my heart and made it burn within me. It made me want to do something to give the light of the glorious Gospel to those people in darkness.

"You said, 'If you want the boards to go to their relief, write and say so. If you oppose giving them help, tell us so.' Now Brother Shaw, I don't know that I have a right to urge the boards to go forward, since I can do so little. But I will say to all the brethren and sisters, Come and let us help the boards to lift this load that is laid upon their shoulders, and God will give us a glorious revival in all our churches at home. He tells us to prove him, if he will not open the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it.

"Find enclosed five dollars to help the African mission. I wish I could make it five hundred."

Although these two messages were in private correspondence, we know the writers will excuse us for giving them to the readers of the SABBATH RECORDER.

Reasons for Entering the Christian Ministry.

DEAN A. E. MAIN.

An address given at the Northwestern Association, Garwin, Iowa, June 26, 1911.

Not because it is the only or chief calling in which one can serve God and one's fellow men; but because it affords many great and some unique opportunities for giving such service. No calling has a monopoly of the doors that open out upon paths of usefulness and ways of doing good.

It may be one's *duty* and *privilege* to become a minister of Jesus Christ. If one feels any impulses leading in this direction he ought to look, with warmest sympathy, upon our Lord's great harvest field of poor and needy souls; counsel with wise and interested friends, counsel with one's own reason and conscience; and pray with great sincerity and earnestness, that the path of duty may be found and chosen.

The Christian minister must have much to do with the greatest of all themes, theology and ethics, religion, character and conduct. Religion is one's theoretical and practical attitude towards the great and good God and Father of us all; and character and conduct mean one's ideal and actual attitude towards oneself, others, and society. Such supreme matters as these are subjects of his study, meditation, and discourse.

With such themes as these constantly in mind and heart, the minister is face to face with a felt necessity of living, himself, in very close communion with God, and of practicing, himself, the religion and ethics of Jesus. No one can reasonably demand of the minister that he be a perfect pattern for others to follow; but the people have the right to expect that he be, evidently, a Christian man living under the dominion of high spiritual and moral ideals.

He must study, eat, as Ezekiel did, the roll; and teach and preach from the greatest of all books, the Holy Bible. I have tried to study, eat, and teach it, many years; but, so wonderful is this Book, I seem to myself to have done little more than catch glimpses of the height and depth of its riches as the living word of God.

His is a ministry of consolation. There is much of suffering and of sorrow in the world. Pain and tears, withered hopes and blasted expectations, enter, sometimes in large measures, into the experiences of life. And those who sit in the darkness of such experiences naturally look to the pastor to bring them, from the great Source of all comfort, the help and light they so much need, but scarcely know how to seek or where to find. Wise and sympathetic service in time of sickness, trouble, and death, often binds the minister to homes and hearts as nothing else ever does.

There is also much of joy in the world; and there might be more. Jesus showed a sympathetic interest in the common things of nature and of human life; and we his ministers will do well to copy him in this as in many other respects. All that is good in the world belongs to the kingdom of God. And among the minister's many privileges is that of joining in holy marriage, in the name of good social order, civic law, and religion, the man and woman whom Providence calls to this blessed union.

To bury with Christ, in holy baptism, those who have openly confessed the sacred Name is a most serious and most happy privilege, and often establishes a strong bond between the pastor and the converts. And to lead the church's covenant meeting, and administer the Lord's Supper, are duties and opportunities that angels might covet.

The whole universe belongs to God, who created and who supports it. All knowledge of truth and fact, in nature, history, and experience, is knowledge of our Creator and of his laws. True science and philosophy are human efforts to interpret the world of matter and mind that our Father made and governs. And no calling needs ripe and humble scholarship more than that of the minister of the Christian religion.

While the ministry offers abundant opportunity for service by consecrated and wise scholars, it has an open door for those who for good reasons find it impracticable to make preparation by the more extended study. The call is for the best and wisest possible service in the pulpit and in the neighborhood.

The minister is called to preach the Gospel of the grace of God, to proclaim the glad tidings of divine redeeming love. The doctrine of a great and good God and Father of men requires also the doctrine of salvation from sin. And it is the minister's exalted duty and honor to herald the good news of the love of God revealed in the life, teachings, work, death, and resurrection of Jesus Christ, his son. Such a herald was the Rev. Charles M. Lewis.

But the church is also the pillar and ground of the truth. One of its very important functions, then, is religious education. Sanctification, or growth in the Christian life, comes from increasing knowledge and obedience of the truth. Nature, providence and the Bible, are the word of God. Our congregations of the young and old greatly need teaching preachers. Such a preacher was the Rev. Warner C. Titsworth.

The duties and privileges of the congregation are not fulfilled, even in a most faithful and reverent listening to the pulpit's preaching and instruction. The soul needs to worship; and God is pleased to be sincerely worshiped in his house and on his day. Our Sabbath meetings are in need of the enrichment and adornment of praise. And organization and leadership, here, should depend very largely upon the pastor, who, himself, ought to be filled with the spirit of worship.

Mere oratory and brilliant rhetoric are only outward beauty. But the Bible is so persuasive, because it brings to us great thoughts and eternal realities clothed in beauty of speech. Its prophecies, Psalms, and discourses are illustrations and proof of this. Christian congregations may be moved to noble thought and endeavor by the beauty and power of discourse, if the words are noble truths incarnate. The pulpit and pastorate is one of the most inviting fields for a young man who possesses or desires that great gift of eloquence. St. Paul neither denied nor affirmed his possession of eloquence. He denied his dependence upon the wisdom of this world, and declared his dependence upon the Spirit and power of God.

It is the privilege and duty of Christians to enjoy the elevating public worship of

Jehovah God; to hear instruction in the knowledge of truths that make for personal and social righteousness; and to listen to the message of salvation proclaimed to the yet unsaved. But we are also called to carry on the work begun by our Master, by the self-denying service of our own neighborhood and our generation. The church should seek to put itself in sympathetic touch with all classes and conditions of people, whether members of the congregation or not. Our church and our religion are so far failures if we do not carry into individual, social, and industrial relations that which contributes toward better homes, happier hearts, and larger lives. A true Christian church must be a serving church; and the pastor is the natural leader in this service,—a service needed in country, village, and city.

There are many great and good reasons for entering the Christian ministry.

Call for the Conference for Christian Workers.

DEAR FRIENDS AND FELLOW WORKERS:

For nearly a generation the General Conference for Christian Workers has convened here for Bible study, prayer and fellowship in preparation for greater efficiency in the service of the church. Through years of changing conditions, calling for varied methods, the blessing of God upon this gathering has remained constant.

It is with confidence of renewed blessings that we invite Christian workers to again assemble at Northfield, from August fourth to twentieth, this year, in pursuance of the original object of the conference.

The present generation is characterized by a spirit of unrest. In this respect the church itself is not exempt. Dissatisfaction is widely felt as to old methods and statements of truth. Christians are challenged to demonstrate the present sufficiency of the Gospel they proclaim. This challenge, though expressed in different terms, is none the less general.

But passing years have in no sense changed the exceeding sinfulness of sin. Today, no less than in previous time, "the carnal mind is enmity against God" and the need of redemption is as great as ever. Thus it is that in false philosophies and

materialism the world is reaching out for that rest of spirit that God alone can give.

A burden of responsibility rests upon the church to bring the message of peace, through reconciliation, to this day and generation. To effect this ministry there must be a threefold preparation: a knowledge of God's will concerning his servants as revealed in his Word; a conformity to that revelation; and a spiritual preparation for service. To this object is this twenty-ninth Conference for Christian Workers called.

Some of the leaders in Christian thought and work from both England and America have promised to meet with us. Pursuant to what has become a feature of the conference, the daily program of meetings will begin with a Bible class conducted by Rev. G. A. Johnston Ross, M. A. Other services will be addressed or led by Rev. John A. Hutton, M. A., Rev. J. Stuart Holden, Rev. W. H. Griffith Thomas, D. D., Rev. W. Major Scott, M. A., Rev. Charles R. Erdman, D. D., Rev. John Henry Strong, D. D., Rev. James A. Francis, D. D., Rev. Henry C. Mabie, D. D., Rev. R. A. Torrey, D. D., Mr. F. B. Smith, Rev. Ozora S. Davis, D. D., Rev. W. S. Jacoby, Rev. Robert F. Y. Pierce, D. D., Rev. George L. Cady, D. D., George C. Stebbins, Lewis S. Chafer, Rev. William Carter, D. D., Rev. George T. Berry and Rev. L. A. Ferris.

We would earnestly ask the prayers of the Christian public, both of those who convene and those who sympathize with us, during the intervening days.

Sincerely yours,

W. R. MOODY.

East Northfield, Mass.,

June 10, 1911.

To stand always on the highest plane ourselves in our dealings with others, is to invite them to climb to the same elevation. —*Outlook.*

Not all the heroes fall on fields of glory,
Not all brave deeds are told in song and story;
They, they are heroes who with hearts aglow
Hide deep within the breast their weight of woe,
And then with faces shining lift the load
'Neath which another staggers on life's road.
—*Helen Annis Casterline.*

MISSIONS

Notes From the Field—A Trip Through Northern Minnesota.

The writer, accompanied by his wife and daughter, spent the month of June visiting Seventh-day Baptists and others, in Minnesota.

The first stop was at Dodge Center, his boyhood home. Here he called on a number of families and, on Sabbath eve, led the prayer service. Sabbath morning he spoke to a large and interested congregation on "The Brotherhood Movement: Its Object and Work."

We were sorry that our visit here, of necessity, occurred during the absence of Pastor Sayre, delegate to the associations. This is a church noted for its large per cent of children and young people, and Brother Sayre is evidently doing a good work with them. We trust he will soon have a "Brotherhood" organized, through which the church will put herself in closer touch with her many non-resident members, and also many other Sabbath-keepers throughout the State. I have secured the address of these in fifteen different counties in Minnesota, and the end is not yet.

Leaving wife and daughter with the friends at Dodge Center, I visited the remnants of the Trenton, Carlston, and Alden churches, and other Sabbath-keepers, located in Waseca, Freeborn, Faribault, and Blue Earth counties.

Here remain a few of our faithful people who would like to have our cause revived among them. The most hopeful place for public services seems to be Matawan, a new village near the home of Brother Charles Ayars. Matawan is on the railroad spur out from Albert Lea. Here we held two evening services in the depot, as there was neither a church nor a schoolhouse in this village. A union church is soon to be built.

Our congregation the first night was 21—ten men and eleven women; the second night there were present 35. I now regret

that I did not change my dates for future calls and remain longer.

There are about a dozen Sabbath-keepers near this place, and I hope they may be encouraged to hold Sabbath services.

The first night of this trip was spent at the pleasant home of Brother and Sister Wilson (an aged couple and faithful Sabbath-keepers) in New Richland. Mrs. Wilson is a daughter of the late Eld. Zuriel Campbell.

The next morning I was fortunate to catch a ride of about twelve miles to the home of the Ayars family, where I was most cordially received and where horses and carriage were furnished for the next two days, to make calls covering a distance of about fifty miles.

At Wells, I visited and took supper with Sister Emma Babcock and daughter. In Mankato I was pleasantly entertained overnight at the home of Brother D. L. Coon; and on my return to Dodge Center I had the pleasure of a visit and dinner with John Houghtaling and wife, in Eagle Lake, lone Seventh-day Baptists, whom I well knew several years ago at Dodge Center.

On June 20 we attended the annual meeting of the old settlers of Dodge County, in Kasson, and called on Brother John Gilbert and wife, who own a comfortable home there. At this popular gathering we had the pleasure of meeting many friends of my boyhood.

On June 21 we went to Minneapolis and for the remainder of the month made our home with my sister Lucy (Mrs. F. N. Armstrong) while I visited, in that city and its suburbs, a number of Seventh-day Baptists and those who once kept the Sabbath. We also visited Brother E. H. Socwell and family who are on a farm near Anoka. We were very glad to find that Sister Socwell has largely regained her health, and we hope that Brother Socwell will soon be located again as pastor of one of our churches.

My observations for the last month have impressed me, as never before, with the importance of seeking to save our own.

Fraternally,

O. S. MILLS.

Clear Lake, Wis.,

July 7, 1911.

Work in Illinois.

DEAR BROTHER SAUNDERS:

I was summoned home last week on account of the serious illness of my father, which resulted in death three days before my arrival. It was owing to a general break-up of his system, after a long active life of eighty-two years. He was ill about three months.

Last month I went up to the neighborhood of Ewing, Jefferson Co., where I had an invitation to hold a few meetings. I received a very hearty welcome by Brother J. C. Finley of Opdyke, who secured the Missionary Baptist church for a couple of meetings. We had small congregations. I made one gospel address, and one on Sabbath observance and the difference between Sunday and the Sabbath. The few who were there were very attentive. Brother Finley is thoroughly convinced of the claims of the Sabbath and will make a good Seventh-day Baptist. I've made two tours of Gallatin County, visiting Equality, Ridgeway, Cottonwood and Elba. At Elba I received very nice encouragement, visiting every home with tracts and a gospel message, and promised to be back again. At Cottonwood I visited Rev. S. Zarecor, Presbyterian minister, and many others. I found Brother Zarecor to be exceedingly nice, open, candid, liberal and always ready to examine all questions that are new to him, one of which is the Sabbath. He is giving it a thorough investigation, and so far as he has gone he doubts not that we are right, and he says he will keep it and preach it when he is on solid foundation to do so, although he says, "One would have to go out of the country if he did so." But was not Jesus persecuted out of his country for his faithful adherence to God's truth? "The servant is not greater than his Lord. If they have persecuted me, they will also persecute you" (John xv, 20).

This pastor took a goodly number of tracts to distribute among his congregation. I also came across a lone Sabbath-keeper in this neighborhood, an elderly man, whose wife and family have all read up the Sabbath question, and all acknowledge it; but he alone has grit and grace enough to keep it.

A couple of months ago we instituted a Bible school at Dutton Chapel. This chapel is the one I mentioned in my last letter, situated in the valley at the foot of the hill. The few who attend are taking great interest in it. They are taking certain subjects to study, there being a number of different denominations in that community,—the primitive Baptists, the missionary Baptists, the Campbellites, the Holiness Movement, and the Seventh-day Baptists. This Bible school being undenominational, those who attend are studying up the different teachings that are coming in among them. The subject for the fourth Sunday in June was, "Who changed the Sabbath?" One man, a gospel preacher, said that if it was the Catholic Church that changed it, he would change back again.

I promised to be with them on that occasion. So having packed my grip full of Bibles, histories, encyclopedias, calendars, etc., I sent them down part way the evening before, and bright and early on Sunday morning started out on a thirteen-mile walk to the Bible class. I walked six miles and got my grip, which I swung over my shoulder and started for the next seven miles. When I arrived at the chapel, I found a small crowd awaiting, and they were so interested in this question of the Sabbath that they dispensed with the preaching service in favor of the Bible class, which proved to be very interesting. Two other ministers of the Gospel were present. We went into an examination of the subject and did not notice the time passing until one gentleman began to get restless and fidgety, and by and by, got up to look at the sun. On giving him a call for his restlessness, he said, "When a fellow gets hungry, the seat gets hard." Looking at my watch I found that it was one o'clock, so then a motion to adjourn was in order. Meeting again at three o'clock we continued until five, all being very much interested. At the close all agreed that the Catholic Church was responsible for the change. One of the ministers said, "My wife is already keeping the Sabbath." The other one said to him, "Well, do you think it is right?" He said, "I do."

"Well, are you going to keep it?" "I am. What do you think about it?"

"I think it right. I've a step to take first though, and I'm going to take it."

A third one said, "Well, if we're damned for not keeping the Sabbath, it will not be Brother Davidson's fault for I'm sure he has done his part to let us into the truth of this question. But surely God won't damn us for not keeping the Sabbath."

"Brother, you misunderstand! God is not going to damn you for not keeping the Sabbath; but you will be damned if you have not that spirit within you which loves to keep God's commandments. We don't keep the commandments to be saved from damnation but because that spirit of love is in us which makes us love to do God's will. "For this is the love of God, that we keep his commandments; and his commandments are not grievous." It is not because she fears her husband's censure, that the faithful wife does all she can to make his home comfortable and happy, but because she loves him, notwithstanding the contempt and calumny which her own people and her associates may have heaped upon him, and the separation from all that she has previously held dear. As Paul said, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. iii, 7-10). "If we suffer, we shall also reign with him." If we love him, let us seek to please him. That is done, first by keeping his commandments, next by yielding our bodies "a living sacrifice, holy, acceptable unto God," which is but our reasonable service (Rom. xii, 1). "Hallow my sabbaths, and they shall be a sign between me and you, that you may know that I am the Lord your God" (Ezek. xx, 20).

"Would you live for Jesus and be always pure and good?"

Would you walk with him within the narrow road?

Would you have him bear your burden, carry all your load?

Let him have his way with thee.

"Would you have him make you free and follow at his call?"

Would you know the peace that comes by giving all?

Would you have him save you, so that you need never fall?

Let him have his way with thee.

"Would you in his kingdom find a place of constant rest?"

Would you prove him true, each providential test?

Would you, in his service, labor always at your best?

Let him have his way with thee.

"His power can make you what you ought to be; His blood can cleanse your heart, and make you free;

His love can fill your soul, and you will see, 'Twas best for him to have his way with thee."

J. A. DAVIDSON.

Delwood, Ill.,
July 5, 1911.

Battle Creek, Mich.

DEAR BROTHER SAUNDERS:

Enclosed you will find my statistical report for the quarter. Many things of interest have occurred during the quarter, but I do not know that I can write much about them now. In some ways matters are looking better for our cause here now than ever before. The appointments of the church are being sustained in the usual way. We have had thirteen mid-week prayer meetings at the home of Brother Hummel during the quarter. These have been attended by about a dozen people. The spirit of prayer and devotion in these meetings has been beautiful to see.

Four times the pulpit has been filled by others than the pastor: on April 29, by Mrs. Townsend; May 20, by Eld. L. A. Phippeny; May 27, by Bro. J. C. Bartholf; and June 17, by Rev. L. A. Wing. Brother Phippeny of Urbandale (which is three miles west of Battle Creek) and I exchanged pulpits on May 20. He is the pastor of a small congregation there which is not connected with any denominational organization. They were formerly with the Adventist people. When Brother Bartholf was here he and some of our people had an

informal meeting at the home of Brother Phippeny with some of his congregation. It was a meeting for good fellowship. It was a pronounced success. Brother Phippeny is a man of scholarly attainments and excellent spirit. Brother Wing stopped with us a few days when on his way to the Northwestern Association. We very much appreciated his visit.

Doctor Johanson and Brother F. C. Monroe have each recently purchased homes in the west end of the city. Deacon Hunt and family have just moved into their new home that has just been built. Deacon Kolvoord is building a new home near the Sanitarium. Brother C. H. Coon has been enlarging his home. Brother Kinney had his home completed some time ago. Of course these new homes make us all feel more confident of the future of our cause in Battle Creek.

A great pressing immediate need in Battle Creek is a parsonage. The pastor and family have recently moved into another house. The move has occasioned great expense of time and money. It has practically cut the pastor out of a month of pastoral labor. There is no assurance that we can stay in the house where we are now for more than a year. It is too bad to waste time and money in this way. Our people here are too poor to pay for a parsonage now. But this question is of more than local interest. It is of great denominational concern. No better missionary and Sabbath Reform opportunity is open to our people today than is furnished right here at Battle Creek. Our people should build permanently here for large ends. We can not afford to do less. Our cause and work here should no longer be looked upon as of doubtful procedure and uncertain. We must have the parsonage in the near future. The church building will follow a little later. Who will help in this great work?

I am told that last week 1,100 patients were in the Sanitarium. The big Sanitarium is here to stay. We should plan for just as permanent a work here. The Christian Endeavor meetings are well attended and the interest is good.

Sincerely yours,

D. BURDETT COON.

19 Howland St.

Monthly Statement.

June 1, 1911, to July 1, 1911.

S. H. DAVIS, Treasurer,
In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

<i>Dr.</i>	
Balance in treasury, June 1, 1911.....	\$ 68 63
Waterford (Conn.) Church	5 00
Marlboro Church	32 10
Battle Creek Church	4 40
Plainfield Church	18 17
Collection from Eastern Association...	10 00
Interest on checking account	5 38
Chicago Church	18 00
S. C. Maxson, M. D.	5 00
Dr. W. F. Church	10 00
Lost Creek Church	6 00
Rockville Church	2 50
E. J. Potter	25 00
G. W. Lanphere and wife	5 00
Adams Center Church	23 00
Collection from Western Association...	6 80
First S. D. B. Church of Hopkinton...	20 20
First Verona S. D. B. Church	25 00
A Friend	10 00
Return of advance to Ministerial Fund	75 00
Albion Church	8 85
Farina Church	21 86
Rockville Sabbath-school	10 00
First Church of Brookfield	13 00
Porter Lanphere	5 00
Collection from Central Association...	15 75
Mrs. T. H. Green	2 50
Mrs. Walter Hemphill	2 00
Mr. Carlton Crumb	10 00
Collection from Northwestern Assoc. ...	6 36
A Friend	1 00
Gentry Church	12 00
First Alfred Church	32 32
E. B. Saunders, return expense money	59 94
Rockville Church	3 50
Woman's Executive Board	351 82
Syracuse Church	1 12
C. H. Stanton, Chair of Permanent Funds	392 70
	\$ 1,324 40
<i>Cr.</i>	
Agnes Whitford, salary of G. F. Bakker	\$ 8 33
D. B. Coon, salary for May.....	50 00
J. J. Kovats, salary for May.....	20 00
Expense of E. B. Saunders to Tuskegee	100 00
E. B. Saunders, part salary for May...	75 00
Joseph Booth, appropriation for June..	50 00
Exchange	50
J. A. Davidson, salary	75 00
Expense of Clyde Ehret	15 00
Treasurer's expense	14 00
	407 83
Balance, July 1, 1911.....	\$ 916 57
Bills due and payable, July 1, 1911....	2,585 16
No notes outstanding July 1, 1911.	

S. H. DAVIS,
Treasurer.
E. & O. E.

Ina came in from the country on her fifth birthday to visit her cousin May. At night they were put to bed early. An hour passed, when heart-breaking sobs were heard from the children's bedroom.

"What is the matter, children?" asked May's mother, entering the dark room.

From under the bedclothes Ina sobbed out, "May won't give me any of her peanuts."

"But May has no peanuts," replied her aunt.

"I know that," sobbed Ina, "but she said if she did have peanuts she wouldn't give me any."—*Exchange.*

WOMAN'S WORK

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

Song of the Meadow Lark.

From far-away clover-grown meadows my birds
of memory sing;
I can hear the redbird and robin, and the blue-
coated herald of spring,
The tender brown thrush and the warbler, the
whip-poor-will at dark,
And clearer, purer, sweeter than all, the song of
the meadow lark.

When that song comes softly floating through
the shadowy mist of the years,
There's a joy too deep for laughter and a pang
too keen for tears;
There are visions of things immortal, yet I wish
that the dream-dove's wing
Could bear me back to those morning hours when
I heard the meadow lark sing.

But the years have passed with stealthy tread,
like a thief, with treasures concealed;
Strange ears listen now to that morning song in
the clover-scented field;
But the echo floats on and sings in my heart
though the day be bright or dark,
And my soul grows strong and rises to heaven
with the song of the meadow lark.

—Selected.

Letter From Mrs. Booth.

Read at Eastern Association.

To Mrs. Anna Randolph, Secretary,
Woman's Board, Eastern Association.

DEAR SISTER:—I must ask you to bear with me in selecting you, a fellow member in the Plainfield Church, (for this special and pressing plea. A serious difficulty has overtaken the work here among the native women in the location to which the natives are confined.

The government officials had kindly given me the use of the reading-room once a week for meetings, and many women gladly attend at these meetings.

The Sunday-keeping native ministers who compose the "Location Advisory Board" referred to in the official letter enclosed have prevailed upon the native secretary to withdraw the use of the library, in order to exclude the beginnings of the Seventh-day Baptist mission from the

native location. Therefore, I have been compelled either to give up the work in despair or to hire by the month the needed accommodation.

I believe I explained in a former letter to the sisters of the Plainfield Church, that when I first began the work among the women in the location, I conducted the meetings in the homes of the people; but as large families are obliged to crowd into these small, badly ventilated houses, I found it impossible to continue the work in this manner and so the use of the reading-room was a great help to us.

After a good deal of trouble we have secured suitable premises, on a small scale, at a cost of 30 shillings a month (payable in advance). In order to pay this till further help comes, we are endeavoring to let our only, and much needed, sitting-room as a bed-sitting-room, and shall try to manage with the kitchen and one bedroom in the meantime. Both living and house rents are very high out here.

It has occurred to me that the women of Plainfield and the other churches of your association would, if they once realized the facts, send prompt and kindly aid—perhaps through the Woman's Board.

The meetings referred to as conducted by "Doctor Waterston and the ladies associated with her" are of the Episcopalian prayer-book order, not practical. The native women desire that my meetings should continue, regardless of the ministerial objection to their association with the Bible Sabbath. They wish to learn how to clothe themselves and their children decently. None of the native ministers' wives are teaching them this, and it is said they are unable to do so.

You will know that I have already written direct to the Woman's Board some time ago, suggesting that if possible a regular monthly or quarterly grant be made distinctly for work among women in Africa, as so far, want of means has made it impossible for me to do what is in my heart for the women and girls associated with our Sabbath churches and schools in Nyassaland. One who was a great assistance to me in times past, at the Plainfield Station, Cholo, Nyassaland (you may remember to have heard me speak of her years ago, the wife of one of our native helpers,

William Samama) is now gone. We heard last week of her death. It was she whose little son was born the same day as our wee son Gordon who died. As she was better educated and in many ways more advanced than most, her death will be a loss not only to her own family, but also to the Sabbath cause generally, as so many looked to her for help in different ways. I want very much to send a box of suitable clothing, books, patterns, cottons, buttons, soap, etc., to reach them by Christmas if possible. Any help along this line will be most acceptable. Large wall texts or calendars are also useful for Nyassaland, and here in Cape Town for the mission room and also for the homes of the people. Any contributions for the box will need to reach here at latest early in October, before if possible.

Very sincerely yours,
ANNIE S. BOOTH.

*Sabbath Mission House,
High Level Road, Sea Point,
Near Cape Town, S. Africa,
March 28, 1911.*

DEAR MADAM:

With reference to my promise of a few days ago, I wish to say that no objection is raised by this department to the continuance of the work meetings recently started by you in the Ndabeni Location.

I find, however, on reference to the Inspector, that the committee of the reading-room have lodged a protest on the grounds that the holding of these meetings in that room dislocates their arrangements. I can not therefore at this stage promise that the room in question will be at your disposal; but I am making further inquiries as to whether the objection is based on good grounds and will communicate the result to you later.

Yours faithfully,
(Signed) E. BARRETT.

*Native Affairs Office,
Cape Town, March 7, 1911.*

I certify this is a correct copy.
K. FOWLER, *Typist.*

DEAR MADAM:

Referring to my note of the 7th instant, we have now received a further letter from the Inspector intimating that your application for permission to use the reading-room at the Ndabeni Location for the purpose of holding work meetings has been considered by the Location Advisory Board.

The board is, however, of opinion that the needs of the location are adequately met by the meetings at present conducted by Dr. Waterston and the ladies associated with her, and is indis-

posed to lend the reading-room for the purpose of your meetings.

This being the feeling of the people, the department is not disposed to overrule their wishes.

Yours faithfully,
(Signed) E. BARRETT.

*Native Affairs Office,
March 24, 1911.*

I certify this is a correct copy.
K. FOWLER, *Typist.*

Report of Mrs. Randolph, Secretary Eastern Association.

A copy of Mrs. Booth's letter was sent to the different societies to be acted upon. They report as follows:

Plainfield, N. J.—We had sent Mrs. Booth money for her work a short time ago in answer to an appeal from her, and recommend that other societies in the association do the same, but to help her in her immediate needs we voted to send her one dollar a month until October 1.—Mrs. Asa F. Randolph, *Sec.*

New Market, N. J.—It was voted that if the other ladies' societies decide to take up the work of paying or helping pay the rent of a place for Mrs. Booth to hold her meetings in, we would be willing to pay the sum of seven dollars and fifty cents the coming year, provided the other societies do likewise.

No action was taken about sending a box to her for Christmas, but we know by what our ladies said, that if a box was sent from some near-by church, we would be willing to contribute to it.—Mrs. C. E. Rogers, *Sec.*

Marlboro, N. J.—We voted to help send a box if others sent.—Mrs. Anna C. S. Campbell, *Sec.*

Shiloh, N. J.—We are willing to join with Marlboro in sending a box.—Mrs. John Tomlinson, *Sec.*

New York City.—We voted that we assume the rent of the room for one month, which means that we believe in Mrs. Booth and will help her. I am sure our ladies would help with a Christmas box for Mrs. Booth.—Mrs. Henrietta V. P. Babcock, *Sec.*

Ashaway, R. I.—No action.—Mrs. W. R. Wells, *Sec.*

Westerly, R. I.—It was voted that we defer all further missionary work until next fall, as our church and society are

having very heavy expenses this spring.—Mrs. Edith Burk, *Sec.*

Respectfully submitted,
ANNA C. RANDOLPH,
Associational Secretary.

The Unfailing Word of Prophecy.

While Doctor Hamlin was in Constantinople, soon after the Crimean War, a colonel in the Turkish army called to see him and said: "I want to ask you one question. What proof can you give me that the Bible is what you claim it to be—the Word of God?"

Doctor Hamlin evaded the question and drew the officer into conversation, during which he learned that he had traveled a great deal, especially in the East in the region of the Euphrates.

"Were you ever in Babylon?" asked the doctor.

"Yes, and that reminds me of a curious experience I had there," replied the visitor, who then related the following account of his visit to the ancient capital of the world:

"I am very fond of sport, and having heard that the ruins of Babylon abounded in game I determined to go there for a week's shooting. Knowing that it was not considered safe for a man to be there except in the company of several others—and money being no object to me—I engaged a sheik with his followers to accompany me for a large sum. We reached Babylon and pitched our tents. A little before sundown I took my gun and strolled out to have a look around. The holes and caverns among the mounds that cover the ruins are infested with game, which, however, is rarely seen except at night. I caught sight of one or two animals in the distance, and then turned my steps toward our encampment, intending to begin my sport as soon as the sun had set. What was my surprise to find the men striking the tents. I went to the sheik and protested most strongly. I had engaged him for a week and was paying him most handsomely, and here he was starting off before our contract had scarcely begun.

"Nothing I could say, however, would induce him to remain. 'It isn't safe,' he said, 'no mortal flesh dare stay here after sunset. In the dark ghosts, goblins, ghouls, and all sorts of things come out

of the holes and caverns, and whoever is found here is taken off by them and becomes one of themselves.' Finding I could not persuade him, I said, 'Well, as it is, I'm paying you more than I ought to, but if you'll stay I'll double it.' 'No,' he said, 'I couldn't stay for all the money in the world. No mortal flesh has ever seen the sun go down on Babylon and lived to tell the tale. But I want to do what is right by you. We'll go off to a place about an hour distant and come back at daybreak.' And go they did, and my sport had to be given up."

"As soon as he had finished," said Doctor Hamlin, "I took my Bible and read from the thirteenth chapter of Isaiah: 'And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, . . . neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there; but wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged.'"

"That's it exactly," said the Turk when I had finished, "but that's history you have been reading."

"No, it's prophecy. Come, you're an educated man. You know that the Old Testament was translated into Greek about three hundred years before Christ." He acknowledged that it was.

"And the Hebrew was given at least two hundred years before that?"

"Yes."

"Well, wasn't this written when Babylon was in its glory, and isn't it prophecy?"

"I'm not prepared to give you an answer now," he replied, "I must have time to think it over."

"Very well, do so, and come back when you're ready and give me your answer."

"From that day to this I have never seen him," continued the Doctor, "but what an unexpected testimony to the truth of the Bible in regard to the fulfilment of prophecy did that Turkish officer give."—*Record of Christian Work.*

YOUNG PEOPLE'S WORK

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

Denominational Organization: General Conference.

PASTOR WILLARD D. BURDICK.

Prayer meeting topic for August 5, 1911.

Daily Readings.

Sunday—The pentecostal church (Acts ii, 41-47).

Monday—Spiritual gifts (1 Cor. xii, 1-13).

Tuesday—Unity of the church (1 Cor. xii, 14-31).

Wednesday—Fraternal help (Acts viii, 14-17, 25).

Thursday—Examples (Acts xi, 19-30).

Friday—Paul accepts advice (Acts xxi, 15-26).

Sabbath day—Topic: Denominational organization: General Conference (Acts xv, 1-32). (Consecration meeting.)

OBJECT OF THIS STUDY.

Our young people need to understand that they are vital parts of the church and the denomination, and that they share with those who are older in the privileges, responsibilities, and problems of the church and denomination. They need a better idea of the denominational organization into the General Conference, and the importance of its annual gatherings for maturing the plans for denominational work to be carried on by our different boards. The purpose of this topic is to stimulate the interest of our young people in denominational matters.

HISTORY OF CONFERENCE.

The young people need to know more about this organization,—why it came into existence; something of its history, and its present standing and work.

At the yearly meeting in Rhode Island, in 1801, Eld. Henry Clarke of Brookfield, N. Y., brought forward a proposition for the Sabbath-keeping churches to form an organization to further the work of the Gospel in the United States. This resulted in the organization of the General Conference in 1802. Of this Doctor Main says in the *Historical Volumes*, "This united and enlarged plan of a few brave, believ-

ing and purposeful spirits in the first year of the nineteenth century, for the advancement of God's cause and the good of souls, appears to have been due to the holy zeal of Eld. Henry Clarke more than to any other one man; but our General Conference was not the creation of one man, or born of a day or year. It was the product of many years of deepening and enlarging life, and a growing missionary spirit, a strikingly interesting example of the ancient fact but modern doctrine of evolution in religious history; a revelation of God's method in the world's moral progress."

In 1805 the previous rules of Conference were revised and a Constitution was adopted. Its third article guarded the independence of the churches, as follows: "It is to be understood, that all the things transacted in such General Conference be done by way of advice, counsel, or recommendation, and by no means to affect or alter the government of the churches, in their individual capacity; but that each church enjoy their own mode of discipline, as to them may seem most agreeable to the Word of God." From that time to the present the independence of the churches in matters of government and discipline has been contended for and recognized. The powers and prerogatives of Conference are now defined in Article 5 of the Constitution.

CONFERENCE AGENTS.

Mr. Ordway says, "The united churches make up the denomination. The Conference is the executive body of the denomination." The denomination through the Conference has created various boards which are its agents, and these are responsible to the Conference, and must report to it regularly. These reports are now considered in committee meetings at Conference, and the committees report their recommendations to Conference for final consideration and action. Conference has the power to advise or instruct the societies under its supervision; and it elects their officers, or, in the case of the incorporated boards, it nominates their officers.

CONFERENCE, 1911.

The session of the General Conference this year is very attractive to those who are interested in our work. There will

be many inspiring sermons, papers, and addresses; there will be heart-warming praise, devotional, and testimony services; and there will be hours when we will most seriously consider the great questions that are before us as a people. What are these questions? Some of them are as follows: We are to consider the report of the Committee on Incorporation of Conference (see *Year Book*, 1910, p. 43); the report of the committee appointed "to consider our duty to our aged ministers, widows and orphans," and the Conference Budget for the year 1911-12. Then each of the boards will submit their problems to us, and ask for direction, and that the denomination back them in the work we have authorized them to do. The Sabbath School Board wants to know the wishes of the churches concerning the *Junior Quarterlies*; the employment of Field Secretary Greene for six months next year, at a salary of \$400 for the time; what the board shall do about the urgent call from Africa for monthly contributions to help maintain 75 Sabbath schools there; and whether or not the people are to raise a permanent fund of \$5,000 for Sabbath-school work.

The Young People's Board will consider ways for increasing interest in their prayer meetings, and in mission, history, and Bible-study classes, and how more and better service can be given in the cause we love.

The Woman's Board will tell us of the increasing responsibilities they are gladly assuming in the sending of Dr. Grace Crandall and Anna West to China. The Education Society will lay before us their report of work done in our schools, and tell us of the need of larger endowment and of money to pay debts on buildings, and to secure teachers.

The Tract and the Missionary societies will discuss with us the problems that are burdening their hearts: how to get our people to take and read our literature; workers on the home field; more missionary help for Java; our duty to Africa.

Conference has no attraction to you? Can it be possible that these questions do not interest you! They ought to cause you to realize your position in the denomination, and to be an intelligent and loyal

supporter of such work as God calls us to do. You are not wasting your time by making yourselves familiar with these and other live questions that are to come up at our next General Conference. Read up on them! Attend Conference, if possible! Keep posted by reading the *SABBATH RECORDER* and the *Year Book*!

SUGGESTIONS TO LEADERS.

Several short talks should be arranged for, a week before the meeting. The following may suggest others to you: A visit to Westerly; The need of getting acquainted with Conference work; Have short talks on some of the questions to be presented by the boards; Have a closing testimony meeting on Conference experiences.

REFERENCES.

Bailey's *History of Conference*. Clarke's *History*, p. 68. The outline sketch of the meetings of Conference from 1802 to 1902, by Doctor Main, *Seventh Day Baptists in Europe and America*, pp. 147-233n. "Phases of Our Denominational Life Exhibited in the Proceedings of the General Conference," Prof. W. A. Rogers, *The Seventh Day Baptist Quarterly*, January, 1884. "The Power of Conference," C. B. Hull, *SABBATH RECORDER*, 1907, p. 1195. President's Address, A. E. Main, *Year Book*, 1907, p. 3. "The Eleven Propositions," I. J. Ordway, *SABBATH RECORDER*, 1908, p. 823. Minutes of the different boards published in the *RECORDERS* since last Conference. "From Java," Marie Jansz, *RECORDER*, June 5, 1911. "From Africa," Mrs. Booth, *RECORDER*, June 26, 1911. "Sabbath-keepers in Africa," Edwin Shaw, *RECORDER*, July 3, 1911. "Problems and Work of the Sabbath School Board," Esle F. Randolph, *RECORDER*, June 12, 1911. "The Work and Problems of the Young People's Board," E. D. Van Horn, *RECORDER*, June 19, 1911.

Denominational Topics.

I am wondering how many of our societies are grasping their opportunity in a careful use of our denominational topics appearing for the first Sabbath of each month, as prepared by the able hand of Brother Burdick of Farina. I will not say that not to use them is traitorous to

the cause, but I am constrained to express my feeling that failure to do so is to be sadly recreant to duty.

Young people, be sure to use the material on Denominational Organizations, appearing in this issue. Prepare a special program. Don't wait till Sabbath afternoon an hour or so before meeting to begin your preparation. Nothing worth while can be arranged on such short notice. Pastors, help your young people to make use of the material. It will awaken their interest in denominational work and arouse enthusiasm in the cause they ought to love.

The Cloud With the Silver Lining.

ALICE ANNETTE LARKIN.

CHAPTER III.

A Day of Experiences.

It is ours alone to sow the seed,
God knows what the harvest will be;
That we have scattered with careful hand
Is enough for you and me.

"Father," said Esther, as the family sat around the breakfast table a few mornings after her dream, "are you planning to use Molly today? If not, I'd like to take her for a few hours."

"No, I haven't any particular use for her today and you can have her just as well as not. 'Twill do you good to get out into the country. You'd better take your mother along with you for she needs a change."

"I've just been urging mother to go," Esther answered, "but she seems to have other plans for the day, making jelly, I believe. And Avis doesn't like the nature of my day's pleasures so she doesn't care to go either. I think I'll have to take Ruthie. I can easily drive out that way after her."

"Pshaw, Avis!" father exclaimed. "Why don't you go with her? You sit in the house and sew altogether too much."

"But father, I guess you don't know where she's going, do you? As near as I can make out it's a canvassing expedition, and I never could endure that. I always lock the door on agents myself."

"No, it's not canvassing, exactly," Esther hastened to explain. "But I am just going to make a few calls and see if I can't arouse some interest in this sleepy

little village. Doctor Barnes says if we can get our people to agree to support the Sabbath morning services by their attendance and financial help in the heating of the church, he'll try either to speak to us himself or consider himself responsible for some one to take his place. I call that self-sacrifice indeed when he is so busy day and night with his practice. But he almost doubts the possibility of arousing sufficient interest even for a Sabbath school. So I have just made up my mind to see what I can do."

"Well, I hope you'll have good luck," father said, as he left the room, "and I'll have Molly at the door by nine o'clock sharp. I wish I had time to go with you, but perhaps Ruthie will do better than I could. God bless you, my girl."

Esther and her father had had a long talk a few days before about the article in the *Journal*, and her father showed how much he had been hurt by the sarcasm of it all. For affairs were not quite as serious as that intimated, but they soon would be if something wasn't done at once. So Esther had finally decided to make an effort to arouse a little of the waning interest.

It was a beautiful day, and the trees along the highway fairly glimmered and glistened in their dresses of orange and scarlet and gold. For the frost had just touched them, and their gay branches seemed to sparkle and dance in the sunlight.

Little Ruth was delighted to go with Aunt Esther, and arrayed in the pretty new coat that had just been finished, she proudly took her place in the buggy.

Esther hardly knew which way to go first, but as they jogged slowly along, Ruthie chattering happily all the while, Molly turned of her own accord into the shady lane that led to Miss Serena Strong's yard, so she decided that she would make this her first stopping-place. Miss Serena herself sat by the front window, busily plying her knitting-needles. She glanced up as Esther and Ruth came up the walk, and hastily covered her gingham apron with a stiffly starched white one that lay on a chair by her side. Then she hurried to answer the bell.

"Good morning," she said soberly in answer to Esther's cheery greeting. "Yes,

it's pleasant enough now, but 'twill rain before night. There's a dark cloud off there to the west. Will you walk in? No, don't sit down in that chair for I haven't had time to dust it this morning. I tell Joel—that's my brother—that the dirt's so thick in this house that we'll both have to put on rubber boots before long. We fairly have to wade now."

Esther made an effort to open the subject that lay so near her heart by saying, "Oh, by the way, Miss Strong, I called to see if you couldn't plan to attend our Sabbath morning services. We hope to begin them the first of next month. Doctor Barnes—"

But here Miss Serena interrupted her. "No, no, Miss—I forget your name and you'll have to excuse me for my memory is failing very fast, but you needn't ask me to go. I never go to church nowadays. I can't seem to appreciate these Seventh-day Baptists as much as I might. Oh, yes, I belong to the Hazelton Church—me and Joel—but we don't never go—not since that Conference they had when we lived at Auburn. You see, they set their tents up right near my house—we was in the center of the town then—and bless me! if they didn't keep a-bothering me from morning till night a-borrowing this and that and the other thing. Land knows, they borrowed nearly every last thing I had 'less 'twas the bed I slept on, and I expected every minute that somebody'd be coming after that. We had a house full o' company, too."

"Well, if you think you must go, I suppose you must. Maybe I'll come to church some time if you ever get things to going, but I don't know. Everything's going to rack and ruin in this town. There, don't let the little girl step on those apples. Yes, they're wormy this year. Fruit's no good at all. I don't know what we're a coming to. Well, good-by."

Esther was glad when she and Ruth were once more jogging along behind Molly. Somehow Miss Serena's discouraging words had put a damper on the beautiful day, but she would not give up yet. Maybe she would meet with better luck next time. So on they rode till they came to the little white house just back from the highway, where Mrs. Greene lived with her

husband and invalid son. Yes, and there was Mrs. Greene herself out in the yard.

"Come right in, dear," she called cheerily in answer to Esther's greeting. "It has been a long time since I saw you, and now I'm not going to let you hurry away. Yes, you can stay, for I know that your errands will keep, and I want to know all about your music. And Ruthie wants to see the new kittens."

So it all ended by Molly's being put in the barn, Esther and Ruthie finally accepting the invitation to stay to dinner and eat orange shortcake. Mrs. Greene was a famous cook although she didn't entertain a great deal of company; so it was a real treat to her and Roland, her little crippled son, to have the cheery visitors with them.

Roland showed Ruthie his toys and the new kittens, Frisky and Frolic, while his mother visited with Esther. And the time passed so quickly that it was two o'clock before they half realized it. Esther felt full of courage once more as they drove away from the little white house, for Mrs. Greene had shown her interest in the little Hazelton Church not only by promising to attend the services whenever she could, but by a generous contribution from her little tithing-bank as well.

"Go on, Molly," Esther urged, as they started down the shady road, while Ruthie begged her to tell her the story about the horse that wouldn't go. So she began:

"Old Charley was the queerest horse that ever yet was born,
He'd lie and sleep from morn till night, and then
from night till morn;
He wasn't tired, he wasn't sick, he wasn't even
lame,
But if you tried to go to ride, 'twas always just
the same."

But what old Charley did next Esther didn't tell, for she suddenly spied Grandpa Smith working in his yard, and she thought that this would be a good time to interview him. So she hitched Molly to a post and went into the yard, for Grandpa Smith was very deaf. Evidently Mr. Smith didn't know her for he looked at her sharply from over the top of his spectacles.

"No, I don't want anything today," he began, "I've got plenty o' books, carpet-sweepers, patent dish-washers, sieves, stockings, umbrella handles, stove polish,

clothes-wringers, and hair tonic—" But here he stopped for breath.

"But I am not here as an agent," Esther tried to remonstrate. "I'm—"

"No, I've no use whatever for the History of the Middle Ages. It's all I can do to keep up with the goings-on of today. No use to talk to me, young lady."

"But Mr. Smith, I am here to talk to you about the dire needs of our little Hazelton Church."

"What's that you say—fire in Hazelton Church? Well, that's about what I expected. Might just as well burn up as any way I suppose."

"But it hasn't burned up. The buildings are all safe, only we're not able to interest people in attending its morning services."

"No, I never had any interest in that mortgage. I've got other mortgages on buildings in Hazelton but not on that one."

Esther was almost in despair of ever making him understand, but she made one more effort.

"I—came—to—ask—you—to—come—to—church—two—weeks—from—next—Sabbath—morning," she shouted in his right ear.

"Well, why didn't you say so before? No thankee, thankee, but I guess I'll stay right at home. I don't take much stock in Ned Jones and Fred Saunders and some of the other men that go to that Seventh-day Baptist church. They're always preaching about keeping the Sabbath and then goin' to meetin' themselves as good as you please, while the folks that work for 'em go right on doin' it just as if 'twas Monday or Friday or any other day. I call it just as bad to let your hired man work on the Sabbath as 'tis to work yourself. But these men are making money on it just the same. I don't care for that kind o' religion myself." And Grandpa Smith turned back to his work, as if to dismiss the subject. Esther knew that it would be useless to argue with him, so she hurried out to Molly and Ruth.

"Two more places and we'll be done, Ruthie dear," she promised, as they drove on once more. "That is, for this afternoon. Then we'll go home and see what grandma has for supper. Maybe there will be some jelly tarts."

"Here we are!" she exclaimed, as they drove up to Mrs. Sarah Ann Ranger's front door. Mrs. Ranger was at home, and seemingly very glad to have company.

"Sit right down in that big rocking-chair by the window," she urged, "and then you can see what's going on. The little girl can sit in this chair close by me. I always liked little girls. Just help yourself to these wintergreen drops. There, that's it, now we'll have a nice, long chat."

"Oh, look quick! Did you see that automobile? I believe that was the doctor from over to Crawford. Now who do you suppose is sick? They do say he exceeds the speed limits. I'd like to know how much that machine cost. Now wouldn't you? What's that? Oh, yes, about the church expenses. I am always glad to do my part whether or no. But do look quick! There's that Dick Robinson going toward my barn. Well, he won't find no buried treasure out there. Yes, I think Martha and I can get to meeting pretty regular 'less the weather's bad, and I guess we'll begin to use our tithing boxes again. We stopped it one while, but we've felt sorry about it ever since. I'm glad somebody's got spunk enough to start things a-going. And I tell you what, I'm proud to be a Seventh-day Baptist if there ain't very many of us! I was talkin' with Miss Boss 'cross the road the other day, and she was telling me about those new neighbors of hers. Seems their turkeys are a-plaguing the life out o' her every day in the week. And she said they wan't much like Deacon Johnston's turkeys. You know Deacon Johnston used to live there before these folks came in. She said Deacon Johnston's turkeys would never bother anybody for the deacon was a good Seventh-day Baptist. That sounds rather queer, doesn't it? But it speaks pretty well for the deacon's religion. What, you must go so soon? Well, do come again. I've had a splendid call. It's so int'resting to hear you tell about what's going on. Yes, thank you. Good-by."

Ruth was almost asleep, so Esther decided to postpone her other call until some future time. And they were soon riding down the driveway that led to the old homestead.

"What a day!" Esther said, as she rested

awhile before supper. "And have I accomplished anything by this trip? I suppose that remains to be seen. At least I have tried. One thing I do believe, and that is, that if we allow our little Seventh-day Baptist church to die out, we shall certainly be held accountable for it. And I for one don't want that sin laid at my door."

Down-stairs father was humming, as he emptied the brimming pails of milk.

"Never give up till you've done your best,
Though your trouble and time may be lost;
It is better to work with a will and a way,
Whatever may be the cost."

(To be continued.)

News Notes.

NEW AUBURN, WIS.—One member has recently been received into the church by letter.—\$26.25 has been raised for the pastor's salary and for missions.—The pastor spent one Sabbath and Sunday not long ago with the people in Sawyer County.—Rev. L. C. Randolph has been here and given his lecture, "The American Boy."

FARINA, ILL.—The 13th Annual Convention of the 17th District Christian Endeavor was held in our church, June 28, 29. The Illinois Field Secretary and the Superintendent of the Christian Citizenship Department of the Illinois Christian Endeavor Union, both of Chicago, were present, and with a good delegation of Endeavorers a very good convention was held. We were also fortunate in having with us, one night, the Rev. M. B. Kelly, who gave an address. He also gave his lecture, "Old Sol and His Family," on the night after the Sabbath.—The annual Sabbath-school picnic was held July 3, and with a ball game and other sports made an enjoyable occasion.—A surprise social was held Sabbath night, July 8, in honor of Doctor Bassett and his bride at their home. They were presented with a rocking-chair by the Endeavorers.

MILTON, WIS.—Pastor Randolph returned from his lecture tour in northern Wisconsin and Minnesota in time for Commencement. The following week he attended the association at Garwin, Iowa.—Circle No. 3 served two banquets at the high school the last of the term.—A miscellaneous shower was given Mr. and Mrs. Simpson Tuesday evening, June 27.—A beautiful wedding ceremony was solemnized at the close of the service, Sabbath, June 17, when Mr. Wm. Simpson and Amelia Rittenhouse were made husband and wife by Pastor Randolph. Prayer was offered by President Daland who also dismissed the large congregation with the benediction.

LEONARDSVILLE, N. Y.—One member has been received into the church by letter.—Our church and society enjoyed a fine social at the home of

Mr. and Mrs. George Rogers, June 20.—It is estimated that it will cost about \$400 to repair the damages caused by the lightning that struck the church some time ago.

ROCKVILLE, R. I.—One member was added to the church at a service in June.—The two strawberry suppers, given the last of May, netted \$24.75, the same being used in papering and repairing the parsonage.—The social held at the home of Miss Lottie Burdick netted about \$21, to be disposed of later.—Our new pastor, the Rev. A. G. Crofoot, began his labors with us the first of June, preaching his first sermon, June 3. Since his coming the attendance and interest at church service and prayer meeting has increased. This we hope to see continue.

NEW MARKET, N. J.—At a recent joint meeting three Juniors were received into the Endeavor society.—Children's day exercises took the place of the regular church service the last Sabbath in June. Although most of the roses were gone the church was beautifully decorated with wild ferns and cut flowers. In the absence of the pastor, the Rev. E. R. Brown of Dunellen gave an address at the close of the exercises by the school.—The Rev. T. L. Gardiner is supplying our pulpit while our pastor is representing the interest of the Tract Society in Allegany County, N. Y.

Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, July 9, 1911, at 2 o'clock p. m., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, C. C. Chipman, Edwin Shaw, W. M. Stillman, F. J. Hubbard, J. D. Spicer, D. E. Titsworth, W. C. Hubbard, C. W. Spicer, Asa F. Randolph, E. B. Saunders, Jesse G. Burdick, T. L. Gardiner, J. B. Cottrell, M. L. Clawson, A. L. Titsworth.

Visitors: Raymond C. Burdick, Miss Bessie Van Patten, Miss Dorothy Potter Hubbard, C. Laton Ford, W. H. Rogers.

Prayer was offered by Rev. E. B. Saunders.

Minutes of last meeting were read.

The Advisory Committee reported that pursuant to the perusal of the correspondence and reports of Lt.-Col. T. W. Richardson they recommend an appropriation of \$300.00 for the year to the English field, to be used in the work under the direction of Mr. Richardson.

With reference to work on the field the

committee reported responses received from Rev. G. B. Shaw, Rev. D. B. Coon, and Rev. E. D. Van Horn accepting their assignments for the summer, and from Corliss F. Randolph stating that he will be able to visit the German Seventh-day Baptists in Pennsylvania this summer as previously arranged.

Report adopted.

The Supervisory Committee reported they have secured the services of Lynn A. Worden as Business Manager of the Publishing House.

Report adopted.

The Budget Committee presented the following report:

BUDGET OF THE AMERICAN SABBATH TRACT SOCIETY. July 1, 1911, to July 1, 1912.

Table with 2 columns: Description and Amount. Includes items like 'Proposed appropriations for salaries and expenses', 'Boodschapper', 'Rev. George Seeley, Sabbath Reform Manager, Canadian Field, salary and postage', 'Los Angeles, Cal., Church, added by vote of Board', 'Italian Mission, New York', 'Hungarian Mission, Chicago (Jos. Kovats)', 'Java Mission, Marie Jansz', 'E. H. Socwell, Sabbath Reform, Minnesota', 'Two-fifths salary and one-half expenses Rev. E. B. Saunders, Secretary Missionary Society', 'Work in Africa through Jos. Booth', 'Work in British Isles, through T. W. Richardson, London', 'Field Work for Sabbath Reform in the United States', 'Traveling expenses for representatives of the Society at associations, Conference, etc.', 'Postage, typewriting, legal expenses, etc.', 'Deficit on SABBATH RECORDER', 'Deficit on Sabbath Visitor', 'Deficit on tracts published', 'Appropriation for publishing tracts in African language', 'Appropriation for Sabbath-school Junior Quarterly', 'Contingencies'.

Total estimated expenditures ... \$ 9,506 00
For special work in Africa if two men can be found to go from here 2,000 00

\$11,506 00

Source of Income.

Balance on hand July 1, 1911 \$ 154 16
Income (estimated from last year) 4,572 38

Contributions required from the people 6,779 46
\$11,506 00

The contributions last year were \$3,880.00.
F. J. HUBBARD,
D. E. TITSWORTH,
Committee.

Report adopted.

By vote the recommendation in the budget for \$2,000.00 for the work in Africa was inserted, that it might be availed of if we can secure two men to go to Africa to represent us on that field during the coming year.

Voted that we make the following appropriations for the year beginning July 1, 1911:

Boodschapper, \$606; Rev. Geo. Seeley, \$360; Los Angeles Church, \$250; Italian Mission, \$350; Hungarian Mission, \$240; Java Mission, \$150; Rev. E. H. Socwell, \$150; Secretary E. B. Saunders, \$550; Africa, J. Booth, \$600; Lt.-Col. T. W. Richardson, \$300; Junior Quarterly, \$400; Field Work, \$800; Expenses of representatives, \$200; Postage, etc., \$50; Publishing House expenses, Tracts and contingencies as authorized by committees from time to time.

The Treasurer presented his report for the fourth quarter duly audited, which on motion was adopted.

He also presented his report for the fiscal year which was adopted after being duly audited.

The Committee on Distribution of Literature reported that literature had been distributed in compliance with requests for same.

Correspondence was received from Rev. E. B. Saunders, Field Representative, submitting his report for June, 1911; Rev. George Seeley, Manager of Canadian Branch Office, submitting his report for June, 1911; Rev. L. A. Platts, submitting report of work at Los Angeles, Cal., for the second quarter, 1911; Rev. D. B. Coon, concerning the General Conference program, and concerning field work for the Board; Charles Domingo, acknowledging receipt of letter, also concerning matters in Nyassaland, and submitting to the Board an appeal for direction; Rev. E. D. Van Horn, concerning the General Conference

program and concerning field work for the Board, and concerning the New York City Italian Mission; Rev. W. D. Burdick, concerning field work for the Board; Rev. T. J. Van Horn, concerning field work for the Board; Stephen Babcock, concerning the General Conference program; G. B. Carpenter, concerning the General Conference program; Rev. Samuel H. Davis, concerning the General Conference program; W. W. Olifan, asking for financial assistance to build a church edifice at Lower Paarl, Cape Colony; A. E. Webster, concerning sale of Spiritual Sabbathism in Chicago, Ill.; E. G. A. Ammokoo, asking for Sabbath literature; D. C. Whitford & Son, asking for certain tracts on the Sabbath question; Mrs. H. L. Ashton, asking for price list of post-cards and tracts on the Sabbath question; Paul F. Mahorney, concerning missionary work on the Pacific Coast; Joseph Booth, concerning the interests of Sabbath-keepers in Central and South Africa.

Correspondence from Chigowo and Tandu was referred to the Joint Committee.

The Committee on Program for Tract Society Hour at Conference reported having completed the same.

Correspondence from W. W. Olifan was referred to Secretary Shaw to reply that at present we have no funds in hand to apply to the work as requested by Mr. Olifan.

T. L. Gardiner presented statement of his attendance upon the associations and of the general interest in our work manifested by the people. Balance due on expenses was ordered paid.

Secretary Saunders spoke of the line of work pursued in representing us, and the encouraging outlook on many fields.

T. L. Gardiner reported that after receiving word from Mr. Richardson regarding the Whitley papers, and after seeing a certain article intended as corrections to the Historical Volume he doubts the propriety of accepting Mr. Whitley's offer.

Report adopted.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Olivet.

A concise and extremely interesting article on Mount Olivet has been contributed to the eleventh volume of "The Catholic Encyclopedia" by Charles L. Souvay. Traces of the grove of olives, from which the name was undoubtedly derived, still remain, despite the established antiquity of the appellation. Mt. Olivet, we are told, is not so much a hill as a range of hills. A little to the south, situated between the old and the new road leading from Jerusalem to Jericho, is Mt. Olivet proper.

Many famous biblical events have taken place on its slopes. Here Solomon erected his idolatrous shrines; here also the Jewish rabbis were accustomed to sacrifice the red heifer.

To the Christians especially it is a most hallowed place, for it was the favored resort of the Saviour. Besides it was the home of Lazarus; the spot where Jesus wept over Jerusalem; the Garden of Gethsemane, the starting point of the triumphal procession into Jerusalem; the scene of the farewell blessing and the ascension into heaven, etc. All these spots thus far established are consecrated with sanctuaries.

The saying, "I must be a man before I am a minister," is always a sign of inexperience and, often repeated, may bring a promising career to an end. As applied it means that a man may have two standards of conduct. When challenged by events to do his duty as a minister, if one says to himself, now what would a man do in this case, he may lose sight altogether of his specific duty as a minister, trained, disciplined, and shaped by his training for some specific duty which can not be the task of one not so prepared. The skilful surgeon with knife in hand and a patient whose life depends upon his educated senses does not stop to consider what in this case he is to do as a mere man. The minister is a mere man; but, if he is good for anything, he is as much better than that as a compass is better than a sliver of steel.—Baptist Commonwealth.

"We can rest assured that there will be no mistakes in the Lord's bookkeeping."

CHILDREN'S PAGE

Twenty Times a Day.

Twenty times a day, dear,
 Twenty times a day,
 Your mother thinks about you,
 At school, or else at play.
 She's busy in the kitchen,
 Or she's busy up the stair;
 But like a song her heart within,
 Her love for you is there.

There's just a little thing, dear,
 She wishes you would do,
 I'll whisper, 'tis a secret;
 Now, mind you, I'll tell it you:
 Twenty times a day, dear,
 And more, I've heard you say,
 "I'm coming in a minute,"
 When you should at once obey.

At once, as soldiers instant
 At the motion of command;
 At once as sailors seeing
 The captain's warning hand.
 You could make the mother happy
 By minding in that way,
 Twenty times a day, dear,
 Twenty times a day.

—Margaret E. Sangster.

The Dreams That Cooled.

A Chinese Tale.

The mother of little Sin poured some warm and fragrant tea into a sky-blue jug and bade her little daughter carry it to old Woo Ma, who was sick and unable to prepare tea for herself.

It was a lovely evening, and the moon hung in the sky like a great yellow pearl. Little Sin walked along until she came to a mossy bank. There she met her cousin, Mai Gwi Far.

"Where are you going, little Purity?" asked Mai Gwi Far.

"To take some tea to old Woo Ma," replied little Purity, or Sin. The meaning of Sin is Purity.

"Wait awhile," bade Mai Gwi Far, "and I will tell you my dream."

Little Sin looked up and down the road. Her mother had not told her in words to hurry to old Woo Ma, and Mai Gwi Far was a dreamer of the most beautiful dreams.

"I dreamt," said Mai Gwi Far, "that an

elegant and accomplished turtle was playing to me on a golden harp."

Little Sin sank down on the mossy bank beside Mai Gwi Far.

An hour went by. The yellow pearl reflected in the depths of Mai Gwi Far's eyes was lovely indeed. Little Sin looked and listened.

"I dreamt," went on Mai Gwi Far's soft voice—"I dreamt that under the shade of some weeping willow trees, where the lilled water was so transparent that their graceful forms were seen in doubles, swam seven white swans. While I was gazing upon them, the whitest and most graceful of all began to sing a song about a gracious and noble lady, who was so golden-hearted that she set up warm tea stations for poor and tired travelers along all the highways of the Province of the Happy River. She—"

"Oh! Ah!" exclaimed little Sin. Her hand had accidentally touched the jug which was beside her. "The fire has gone out of my mother's tea and old Woo Ma will receive no benefit therefrom."

But Mai Gwi Far did not hear her.

"When the swan ceased singing," she continued, "I awoke, and, when I awoke, I made a vow that I, too, would some day be a golden-hearted lady and set up tea stations for the refreshment of the poor. And I will do even more than that. I will provide nice green leaves for the little sucking pigs as they go to market. Oh, I do love little sucking pigs! They are so pretty and pink! Why, little Sin, your tears are falling!"

"The tea is cold and old Woo Ma is sick," sobbed little Sin.

"Ah!" sighed Mai Gwi Far, lifting the sky-blue jug, "My foolish dreams! My foolish dreams!"

Sadly she rose and preceded little Sin to the cottage of old Woo Ma.

The old woman received them with soft and gentle speech, but she was shivering and aching from top of head to tip of toe.

"My honorable mother sent warmest tea and, lo, I have brought you coldest!" murmured Sin.

"Your honorable mother is very kind," returned old Woo Ma, "and how do you know, little jewel eyes, that I do not prefer cold tea to warm?"

But for all the old dame's cheery polite-

ness little Sin could not be comforted, and, as they returned home, she said to Mai Gwi Far, "Do not, O cousin, I pray thee, dream any more dreams that cool!"—*Sui Sin Far, in Little Folks.*

Two Brave Boys.

Every boy who reads this magazine has heard the story of the sinking of the *Republic* and of how the lad who was the operator of the wireless telegraph stood at his post for hours until he had brought help to passengers and crew.

But there was a little sequel to the story which they may not have heard.

A week after the disaster, the manager of a vaudeville company offered this lad no less than a thousand dollars a month if he would appear on the stage.

"Me?" he said, bewildered. "A thousand dollars?" Why, I'm no actor! I'm only a telegraph operator."

This reminds me of a similar story which also is true.

A few years ago there stood in Penn Square, in Philadelphia, a high old building filled with offices and in a ruinous condition. When a neighboring house was taken down, its foundations were weakened and its walls began to fall. Some of the occupants of the upper stories escaped; then the stairways fell. But the frame of the elevator remained standing, and the engine continued to work.

A great crowd assembled in the streets, watching the lift as it joggled slowly up and down, bringing a dozen men out of the jaws of death. As it started up again the frame of the elevator shook.

The police interfered. "Stop!" they shouted to the boy whose hand was on the lever.

"But there are two women up there."

"The walls are going!" they cried. "Come out!" dragging at him.

"There are women up there, and I'm the elevator boy," he repeated doggedly.

He went to the top story, took on the women, and came down slowly. When the floor of the elevator touched the earth, there was a great shout of triumph. They caught the lad, calling him a hero, and praying God to bless him; but he shook himself free from them.

"Somebody had to go, and I'm the elevator boy," he replied, all unconscious of his bravery and unselfishness.—*Rebecca Harding Davis, in St. Nicholas.*

"How did the Queen of Sheba travel when she went to see Solomon?" asked Miss R. of her Sabbath-school class of little girls. No one ventured an answer. "Could she have gone by the cars?" asked Miss R.

"Yes'm," said a little girl. "She went by steam-cars."

"Did she, indeed?" said Miss R. "Well, Louisa, we would like to know how you found that out."

"In the second verse," responded the child, "it says she came with a great train."—*Illustrated Christian Weekly.*

Memorial Board Meeting.

The fourth quarterly meeting of the Trustees of the Seventh-day Baptist Memorial Fund was held in the church parlor July 9, 1911, at 10 a. m.

Present: D. E. Titsworth, J. A. Hubbard, W. M. Stillman, J. D. Spicer, Stephen Babcock, C. C. Chipman, O. S. Rogers, and W. C. Hubbard; Accountant Asa F. Randolph. Visitor, Rev. E. B. Saunders.

After reading the minutes of the April meeting, correspondence was read from Rev. T. G. Helm, Summerville, Mo.; Thos. L. Stillman, Edgerton, Wis.; Moses H. Van Horn, Salem, W. Va., and Mrs. Flora P. Chipman (Mrs. C. C. Chipman) who enclosed a draft for \$500, a gift from herself, Mrs. Lilian A. Perry and Mrs. Ida M. Jennings, daughters of the late Albert M. and Phoebe Gorton Clarke. This gift is made in memory of their parents, the principal to be invested and kept invested, the income only to be paid, (a) to the First Verona Seventh-day Baptist Church, Verona, N. Y.; or (b) under certain conditions, to the Seventh-day Baptist Missionary Society, for home mission work, preferably in the Central Association, as per the terms of the "Conditions of Gift."

The Board accepted the gift with thanks, and will administer the fund in accordance with the conditions of gift.

It was voted that we engage Dr. A. S. Maxson of Milton Junction, Wis., to look after the unsold property of the late Henry W. Stillman of Edgerton.

The Finance Committee's report showing changes in securities for the quarter was read and ordered placed on file.

The fourth quarterly report of the Treasurer was read and having been audited was adopted.

The annual report of the Treasurer, including a descriptive list of all the securities in his hands was read, and having been audited was adopted by the Board.

The Discretionary Fund, amounting to \$1,020.95, was by vote divided as follows: \$200 to Alfred Theological Seminary through the Treasurer of the Seventh-day Baptist Education Society, and the balance \$820.95 to Salem (W. Va.) College. The Treasurer reported that he had sent the various beneficiaries the amounts due them. The Secretary's 38th annual report was read, as follows, and adopted.

To the Seventh-day Baptist General Conference:

The Trustees of the Seventh-day Baptist Memorial Fund respectfully report that the funds in their hands are as far as possible kept invested and reinvested in first bond and mortgage on conservatively valued, improved real estate; and that the funds now in their hands amount to a total of \$470,664.66, being an increase during the year of \$6,523.57. The Treasurer's report showing in detail the receipts and disbursements for the year, together with a detailed descriptive list of all the securities in their hands as Trustees is appended hereto, and forms part of this report. The Board as at present constituted consists of Henry M. Maxson, President; David E. Titsworth, Vice-President; Joseph A. Hubbard, Treasurer; William C. Hubbard, Secretary; William M. Stillman, Attorney, and Joseph D. Spicer, Charles C. Chipman, Stephen Babcock, and Orra S. Rogers, Trustees.

The terms of Joseph D. Spicer, Charles C. Chipman and William C. Hubbard as Trustees expire this year.

Respectfully submitted on behalf of the Board, and approved by them July 9, 1911.

WILLIAM C. HUBBARD,
Secretary.

Disbursements, July, 1911.

<i>Alfred University:</i>	
Alfred University	\$ 15
Babcock Chair of Physics	541 36
Bi-centennial Education Fund	54 34
Chair Greek Language and Lit-	

erature	208 45
Charles Potter Chair History and Political Science	792 25
George H. Babcock Bequest ..	2,584 62
Chair Church History and Homiletics	121 80
Plainfield Chair of Doctrinal Theology	259 00
	<hr/> \$ 4,561 97

<i>Milton College:</i>	
Bi-centennial Education Fund \$	54 34
D. P. Rogers Fund	69 85
Milton College funds	555 66
George H. Babcock Bequest ..	1,846 11
	<hr/> 2,525 96

<i>Salem College:</i>	
George S. Greenman Bequest ..	\$ 26 71
George H. Babcock (Discretionary Fund)	820 95
	<hr/> 847 66

<i>Alfred Theological Seminary:</i>	
George H. Babcock (Discretionary Fund)	200 00

<i>American Sabbath Tract Society:</i>	
American Sabbath Tract Society income	\$ 15 26
D. C. Burdick Bequest	410 01
D. C. Burdick, Farm	14 71
Sarah P. Potter, Bequest	26 71
Henry W. Stillman, Bequest ..	72 49
George H. Babcock, Bequest ..	1,107 68
	<hr/> 1,646 86

<i>Seventh-day Baptist Missionary Society:</i>	
D. C. Burdick, Bequest	\$410 01
D. C. Burdick, Farm	14 71
Missionary Society funds income	31 20
Sarah P. Potter, Bequest	26 71
Henry W. Stillman, Bequest ..	72 49
	<hr/> 555 12

<i>Estate Nathan Wardner Fund:</i>	
Martha H. Wardner	23 37
<i>Henry W. Stillman, Bequest:</i>	
Thomas L. Stillman	145 58

<i>Mary E. Babcock, Bequest Geo. H. Babcock</i>	
	75 00
J. A. Hubbard, Treasurer, salary	125 00
Asa F. Randolph, Accountant, salary	100 00

Total disbursements for July, 1911 \$10,806 52

J. A. HUBBARD,
Treasurer.

Edward prayed one night: "Dear God, take care of my mamma way off in Europe an' do not let her be in a smash-up. Send your angels to take care of her and send Jesus to care care of papa in Cleveland, but you stay here with me!"—*Exchange.*

"Grumbling is one thing that often makes hot-boxes on the wheels of progress."

DENOMINATIONAL NEWS

Pastor and Mrs. Randolph, Kenneth and Howell, Mr. and Mrs. Henry Siedhoff and Clark were given the right hand of fellowship and taken into membership at the Seventh-day Baptist church last Sabbath.

The alumni association of Milton College has started a \$100,000 Semi-centennial Fund to be completed by 1917—the fiftieth anniversary of Milton's incorporation as a college. The present endowment of about \$120,000 is below normal collegiate standards and is not sufficient to meet the imperative needs of the college or to pay present running expenses. To all who pledge \$5.00 or more, a beautiful certificate is issued. Already \$1,200 has been pledged. All friends of Milton College should accept this opportunity to help continue and advance the noble ideals and aims of the institution here that means so much to our young people and their future welfare.—*Milton Journal.*

Rev. M. B. Kelly lectured before a large audience Sabbath night at the Seventh-day Baptist church. The subject of "Old Sol and His Family" is an interesting one and Mr. Kelly presented it in a way that every one could understand.—*Farina News.*

A sister in Kansas who sends five dollars to the Tract Board writes as follows regarding the heat and drouth: "Last Sunday was a day long to be remembered. The thermometer registered from 106° to 114° over the State, the wind blowing almost a gale from the south and not a cloud in sight. The heavens seemed like brass, and the wind felt as though it came from a furnace of hot coals."

Lord Macaulay and His Mother.

Lord Macaulay, writing of his mother, says: "Young people, look in those eyes, listen to that dear voice and notice the feeling of even a touch that is bestowed upon you by that gentle hand. Make much of it while yet you have that most precious of all good gifts, a loving mother. Read the unfathomable love of those eyes; the

kind anxiety of that tone and look, however slight your pain. In after life you may have friends, fond, dear, kind friends; but never will you have again the inexpressible love and gentleness lavished upon you which none but a mother bestows. Often do I sigh in my struggles with the hard, uncaring world, for the deep, sweet scrutiny I felt when of an evening, resting in her bosom, I listened to some quiet tale, suitable to my age, read in her tender, untiring voice. Never can I forget her sweet glances cast upon me when I appeared asleep; never her kiss of peace at night. Years have passed since we laid her beside my father in the cold churchyard, yet still her voice whispers from the grave, and her eye watches over me as I visit spots long since hallowed by her memory."

A young Lutheran pastor in Wisconsin recently surprised his people by announcing in the pulpit that since his people were so determined to read Sunday newspapers, he was going to help them by organizing a Sunday newspaper club. The astonishment of the congregation subsided, however, when the preacher came to the point of taking subscriptions for the denominational paper, which he told them was what they and their children ought to be reading on Sunday instead of their secular journals.—*The Continent.*

"Perfect Through Sufferings."

God sometimes shuts the door, and shuts us in,
That he may speak, perchance through grief or pain,
And softly, heart to heart, above the din,
May tell some precious thought to us again.

God sometimes shuts the door, and keeps us still,
That so our feverish haste, our deep unrest,
Beneath his gentle touch may quiet, till
He whispers what our weary hearts love best.

God sometimes shuts the door; and, although shut,
If 'tis his hand, shall we not wait and see?
If worry lies without, and toil and sin,
God's word may wait *within* for you and me.
—*The Interior.*

Conscience.

What stronger breastplate than a heart untainted!
Thrice is he armed that hath his quarrel just,
And he but naked, though locked up in steel,
Whose conscience with injustice is corrupted.
—*Shakespeare.*

HOME NEWS

ADAMS CENTER, N. Y.—We want to tell you that we have greatly enjoyed the many good things that have been coming to us in the SABBATH RECORDER in the helpful editorials, the sermons, the reports from the fields, the heart-thoughts from pastors and workers in various parts of our beloved Zion, and the Home News items, all of which help us to know of some of the interesting things that have been going on and to catch some of the heart-throbs of the people we love. We are interested in what is going on among the church families and therefore give a little from here for the pleasure and interest of others.

In the month of May we visited the baptismal waters twice, leading eight young people through the ordinance of baptism into the church. One of this number was a young lady of about twenty-four who has recently come to accept the Sabbath. She has come through quite a struggle and her path has not been made easy for her in this new faith and purpose. We are certainly hoping that she will be blessed in her decision and find God so fully her all in all that she will be kept strong in the faith.

In some way the friends of the church found that June 28 was the anniversary of the pastor's birth. Arrangements were made to invade the parsonage that night. The pastor was invited out to practice some music, but at an early hour was called home to find the house well filled with friends from the church. They came in from far and near with the warmth of hearty good cheer. Many afterwards expressed regrets that they were not able to come. At a proper time in the evening, Will Jones, who had been made spokesman for the company, made a little speech in which he told the pastor that they had not come so much to celebrate the birthday as to give to the pastor an assurance of their love for him and appreciation of his work. He said many things that touched the pastor's heart and made him feel very tender, but that which most took the

wind out of his sails was the presentation of a box containing an amount of cash which he asked the pastor to accept as a slight tangible token of their esteem. It was almost impossible for the pastor to respond; he was too full for utterance. When the contents of that box were counted, they were found to be sufficient to pay the pastor's expense to Atlantic City that he might give the address he had been asked to give at the Seventh-day Baptist Rally. Surely God moves in mysterious ways his wonders to perform, and this manifestation of his care of his children that they may do his work greatly strengthens our faith. Such a gathering is well fitted to give good cheer and inspire the pastor to greater efficiency in his work. May the blessing of the Lord rest upon all those who helped in this occasion of good cheer is the prayer of the pastor.

E. ADELBERT WITTER.

COSMOS, OKLA.—I am sending you an ad. We want a few good Sabbath-keepers to avail themselves of these opportunities to get good homes while they are in their reach. The prospects are that in a short time land will be very much higher here. You may have seen our statement in the *Pioneer* that the Santa Fé Improvement and Investment Company own now over one fifth of Morton County, Kan. Now if it's good for them, it's good for our people.

The State of Oklahoma is putting in three test wells in Texas County, in search of artesian water for irrigation purposes. They are now down near the artesian sand. The first well is at Hooker, forty-four miles from us, but the next one will be only nine miles from us and will be a good test. Morton County has two fine ones now, eighteen miles from us. We are encouraged and believe there is no better place to invest money for sure profits.

While this season is a dry one we are not suffering here as they are farther east. Our nights are cool and refreshing. People are well in general. Not one of our original colony that came here over five years ago has died here—a good record, I believe.

Elder Goff's health is improving since he came back from California. Our Sab-

bath gatherings are about as large as any of the religious gatherings in the country. We meet once a week for singing. I enjoyed the editorial write-up of the visit up the Oswayo via Shingle House and Hebron Center. That was my "old hunting ground" when I was a boy. Should have enjoyed the trip with the editor. Who is the old deacon spoken of? Brother Kenyon? or Wilbur? I have almost lost track of them there during my thirty years' absence.

E. D. STILLMAN.

DEATHS

DANA.—Mrs. O. P. Dana was born in Potter County, Pa., October, 1840, and died at her home in Friendship, N. Y., July 7, 1911.

Our departed sister united with the Friendship Seventh-day Baptist Church on April 7, 1866. She married Mr. O. P. Dana in 1899, and in 1900 she removed her church membership to the church at Little Genesee where her husband was a member. In 1905, having moved to Friendship, they both joined the Friendship Seventh-day Baptist Church where she remained a member until her death last Friday, July 7, 1911, in the Friendship Sanitarium. She was also a member of the W. C. T. U., the W. R. C. and the Ladies' Benevolent Society at Nile, N. Y.

In the church as well as in these different organizations mentioned, she was a faithful and willing worker, ever anxious to do her share of burden-bearing. She was a good neighbor and had a great many friends as was shown by the large attendance at the funeral of those who had come to pay their last tribute of love and respect to the dear one who had gone. One of the predominating characteristics of her life was a cordial hospitality and thoughtfulness which the writer was permitted to enjoy for a short time. Another home has been made sad and lonely because a loving and faithful wife has left its portals forever, but we would intrust the bereaved husband as well as the other mourning relatives and friends to the care of the Father of Light and God of all comfort, knowing that he will safely lead them over the rest of life's little way to heaven and home.

The funeral services were held at her home in Friendship, N. Y., Sunday morning, at 11 o'clock, July 9, 1911, and conducted by her pastor, Rev. Herbert L. Cottrell. Interment was made at Little Genesee.

H. L. C.

"The modern missionary's miracles are miracles of grace, of which he is but the instrument."

My neighbor's small son, not yet four years old, appeared at my door one morning and, after looking in a moment, announced: "Your screen's unlocked."

I was busy, so I said, "All right."

"Why don't you lock it?" he said.

"In a minute I will," I answered, and he was silent a little while. Then: "I wish you would come do it now."

"But why, Lawrence?" I asked.

"Well," he sighed, "I might tum in and my mamma said not to."—*Selected.*

Summer School at Alfred.

Alfred Theological Seminary offers eight courses of ten lectures each, for August 9-20, 1911, provided there shall be a registration of not less than ten members. The movement is due in part to the suggestion of a non-resident teacher. Churches are urged to make it possible for their pastors to attend. Other Christian workers and Bible students are invited to come. Any who are planning to be present should at once inform Professor W. D. Wilcox, Alfred, N. Y.

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

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SABBATH SCHOOL

LESSON V.—JULY 29 1911.

THE FINDING OF THE BOOK OF THE LAW.

2 Chron. xxxiv, 14-33.

Golden Text.—"Thy word have I hid in my heart, that I might not sin against thee." Ps. cxix, 11.

DAILY READINGS.

First-day, 2 Chron. xxxiv, 14-33.

Second-day, 2 Chron. xxxv, 1-15.

Third-day, 2 Chron. xxxv, 16-26.

Fourth-day, Deut. xii, 1-19.

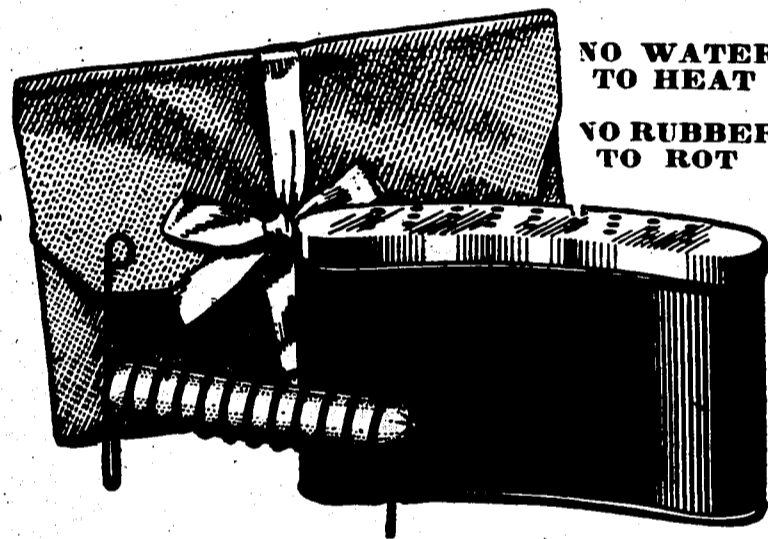
Fifth-day, Deut. xii, 20-32.

Sixth-day, Deut. xxviii, 15-46.

Sabbath-day, 2 Kings xxii, 8-20.

(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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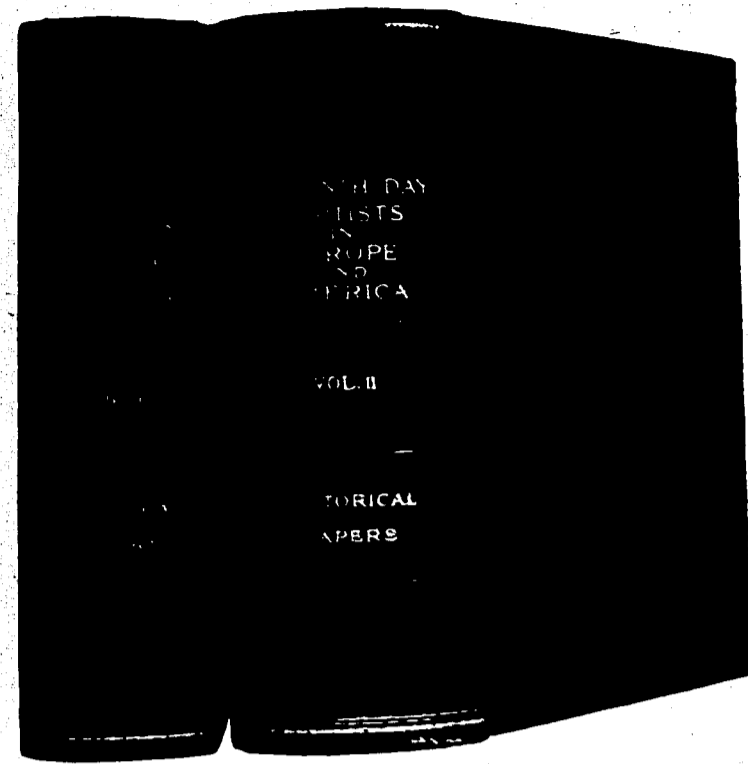
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The Sabbath Recorder

JULY.

The golden grain glows in the noonday sun;
The languid air floats through the waving field;
The flowers and grass their richest beauty yield,
The largess which the royal month hath won,
The wealth which in her princely train doth run,
The grandeur of the harvest of the year,
The crown which on her forehead doth appear,
The glory clasping earth and sky in one!
Thou art the earnest sweet of joys benign,
O radiant days of hope and peace and calm;
O perfect days, of grace the pledge and sign;
O lovely days which end in song and psalm;
O Eden days, thy restful charms are mine—
O peerless days of bounty and of balm!

—Henry Alexander Lavelly.

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