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

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EDITORIAL

Making Americans.

While listening to an after-dinner speech in which Supt. Henry W. Maxson told of a visit to the public schools in some foreign sections of New York City, I became interested in the matter of making Americans as seen in these schools. Of course I was anxious to see for myself, and provided with a letter of introduction from Superintendent Maxson, I spent one forenoon in doing so.

Landing at the corner of Spring and Mott streets I found myself in the heart of America's "Little Italy." Had I been dropped in some of the crowded sections of Naples the conditions and the people could not have seemed more un-American. There were the houses fairly swarming with men, women and children, who, like bees hanging out of their hives in hot weather, hung out of the front doors, down the steps clear to the street. There were the lines of old clothes swung between tenements, looking exactly like those we saw in the narrow, crooked streets of Naples. There were the curbstone vendors, surrounded by dark-skinned men and hatless women, a motley throng, all driving bargains in the same lines of goods known to them in their homeland. Stalls, carts, dry-goods boxes, cellar doors, portable tables and packs, and even the stones of the walks, used as means of display of merchandise, all combined to give the scene a conspicuously foreign air. As I strolled leisurely through sev-

eral blocks, listening to the jargon of the multitude, not a word of English was heard; only a rough, guttural Italian speech, accompanied with many gesticulations. Thus the sales went on, of Frankfurters, macaroni, baskets of snails, green figs and other fruits, trinkets and notions, dry-goods, all sorts of bread in queer-shaped loaves, rolls made into rings and stacked on stakes stuck in portable tables, queer kinds of drinks—everything was Italian. Even the sleepy-looking loungers squatted by the doorways of saloons and in the stairways leading to basement grogeries were all there. The streets from curb to curb were strewn with all sorts of waste from papers to banana stems stripped of fruit, and with every conceivable kind of dirt. Italian street-sweepers in dirty white uniforms were raking and pushing this into heaps between the carts by the curbstones. Finally, as if to complete the sensation of being in a foreign land, I discovered that the news-stands were loaded with daily papers printed in a foreign tongue, and newsboys were hawking them in words as strange to me as the words in their great headlines!

This was enough for me regarding this phase of foreign life in my native land, and finding a policeman who could talk English, I inquired the way to School No. 21, where I might see how the children from these homes were being transformed into Americans. This I found only two blocks away. A heavy, high iron fence, three or four rods long, separated the children's gathering court and paved playground from the street. Outside, along the stone steps in front of this fence, many sleepy, ragged men were lounging; but the moment I passed that gate to the enclosure within, all was changed. The court was clean and tidy, and a large class of clean-looking boys apparently from ten to twelve years old were found in charge of a little woman teacher who was putting them through a drill in some athletic sport. I soon found that this large space in the entrance hall was almost constantly in use for recreation, where class after class took its turn in ath-

letics, under the discipline of teachers, and where the children took their noonday lunch. It was apparent at once that something good had already come to these boys. There was an entirely different atmosphere in that place from the atmosphere of the crowded streets I had just left. To be sure these boys had come from those very streets and homes not more than an hour before, but they were clean, respectful and orderly. They spoke in English and seemed to enjoy their work—yes, they evidently took pride in it. After watching their drill a few moments I stepped toward their teacher and expressed a desire to see the principal. As their teacher turned toward me, the boys paused and stood in respectful silence awaiting her next order. Being called by name, one of them quickly came, and she sent him to show me the principal's office. As he opened the door and politely bowed while he pointed me to the principal, I offered him a dime for his trouble. Quick as thought the little chap waved me good-by and tried to pass me without taking the money! This was indeed a new experience to me, especially with people of other lands, and thinking he might not have understood me, I again urged him to accept it for his trouble; but he turned cheerily away saying, "I don't want it." Then I knew that a transformation had really begun in the boys. Certainly I was not in Italy!

It dawned upon me more and more at every step taken within that school, that when those two thousand boys and girls from their Italian homes enter these gates and take their places in these schoolrooms, under the culture of such teachers, they begin to be American citizens in good earnest.

Some philanthropist whose name I have forgotten had furnished this school with the instruments for a fine brass band, and boys from among the students make excellent music in the court of entrance each morning as the students gather, before they are marched to their chapel services and to their work.

As I passed from room to room, beginning with the kindergarten and ending with the graduating class of the eighth grade in the natural-science room, I was forcibly impressed with the way in which the public schools of New York are making Americans out of foreigners. In the kindergar-

ten one hundred and twenty-five little tots were working with blocks and pencils, and learning to speak in English, who will never know they were anything but Americans. A large majority in the school were foreign born, but when they are through they will be loyal citizens in love with the Stars and Stripes and with our national songs.

This school has one outdoor schoolroom where the little ones are kept summer and winter with their teachers in the open air. It is simply a cage built in the angle of the building, with proper protection from the hottest sunshine, and is used for children threatened with tuberculosis. In winter they have hoods to draw over their heads, and cloaks for wraps, and when hard rains come there is an open room into which they can go for shelter. Special care is given to the matters of diet and exercise. Each child is carefully measured and weighed once every week, and a careful record is kept from term to term to see whether there is improvement in health and strength. As a rule, when these little ones enter school they have little appetite, but invariably this gains and they soon begin to eat with relish and to improve in health.

There is a satisfaction in marking the gain in culture and the improvement in work as one goes from lower to higher grades. It is difficult to single out any particular room as containing matters of greater interest than others, but there was one room in which I was especially interested. That was the kitchen school. There was a general kitchen in which the soups and lunches are prepared for all students who prefer to lunch there at a cost of a few pennies. This was interesting; but the kitchen school referred to is where young women are taught the cooking art. Here were some forty students in a room fitted with many gas cooking-ranges, where a competent teacher instructs them in the matter of preparing all kinds of foods, and in canning and preserving fruit. The girls can bring their own fruits or the materials for food, and when these are properly prepared they can take them home. When I saw them they were making nice-looking cookies for a picnic. The responsibility rested largely with the girls, since they were among the graduates; but their instructor was constantly watching every move to see that they made no mistakes. In this de-

partment there was also a school for instruction in home decoration, in which girls are taught to make harmonious selections in colors of wall papers and shades and borders, and for beautiful arrangement of windows and cozy corners. There had been an examination in this class a day or two before, and the teacher showed me the models made by the girls in answer to the questions asked. They certainly showed, in most cases, good taste in the students. Many homes ought to be made more attractive and more comfortable as the result of such schooling.

FROM "LITTLE ITALY" TO "JUDEA."

About fourteen blocks from School No. 21, at the corner of Pitt and Rivington streets, is School No. 4. It has a fine new building with modern improvements and contains 2,300 students. Before entering let us take a turn around the near-by squares and see the inhabitants of this strange city. Everything is different here; one instinctively feels that the people have nothing in common with the section just visited, and what is more, they have nothing in common with Americans. Everything is un-American and also un-Italian. Really, if I had alighted from an Arabian pony in the Jewish quarters at Jerusalem, I could not have found things more genuinely Hebrew. There were the real Hebrew fathers, with long beards and queer, heavy caps, sitting around on the curbstones, and in old chairs, and on door-steps, or leaning on stout canes, apparently oblivious to much that goes on about them.

They seemed to be dreaming of far-away scenes, and apparently cared little for the land to which they had drifted with the tides of emigration that brought hither their children. There were old, limping, heavy-faced, wrinkled Hebrew mothers, bowed down with the weight of years. Some of them were tending the little children lying in their laps, pillowed on the door-steps or rolling around in the dirt, while others were driving sharp bargains either as buyers or sellers in the booths and bazars. Under the rise to the great Williamsburg Bridge, for two or three blocks, where advantage is taken of the down-cellar like coolness and shade, there is probably the most wonderful representation of a real Hebrew market to be found outside of Jerusalem. Every kind of push-

cart, with queer booths fixed to open like vans or to spread out like tables, is crowded under this bridge approach, leaving only narrow alleys between, until one is fairly bewildered in the maze of Hebrew stores. All kinds of fabrics are here displayed for sale and there are salesmen and women who almost drag you in to show you their goods. The scene is so purely Oriental that one has hard work to realize that he is still in America. The produce on the carts, too, is Oriental; just such spinach as one sees all through Palestine, great wagon-loads of cucumbers, garlic or onions, heaps and piles of dirty looking eggs, wilted beet-greens, lettuce and fruits were there in abundance. Hardware and dry-goods booths were crowded together in a common jumble, signs on store windows were printed in Hebrew, and Hebrew papers were on sale in the news-stands. Hebrew meat markets showed the loyal Jew where he could buy beef and mutton killed and prepared by Hebrew butchers and bearing their regulation stamp.

Now let us step away two blocks from this foreign scene to the school where according to the laws of our land the young people of school age must be found. Here, in a fine modern school building, with a chapel large enough to make a comfortable assembly room for the more than two thousand Hebrew children and young people found there, one sees the young Israelites of this strange section, under excellent teachers being transformed into American citizens.

The contrasts here are fully as great as were noticed in the Italian school; the signs of improvement seemed even more marked as I went from room to room among the bright-faced boys and girls found in all grades. The kindergarten here numbered one hundred and forty pupils. Here too, instruction is given in cleanliness, in matters pertaining to the household, to cooking and to physical culture. The great class in the kitchen school was busy canning and preserving cherries. The gymnasium was also most interesting. Here I saw classes drilled in the folk dances and exercises for physical development. The Swedish, the Hungarian and the French vineyard dances were especially attractive owing to their adaptability to development of all the muscles of the body. Many of

these girls looked as though they had been starved for fresh air in their homes, and really needed physical training.

I have already made this story too long, and must stop. The half has not been told. In both these schools teachers and pupils alike seemed happy in their work; and as I came away, I realized as never before the great worth of the teacher's part in making Americans out of foreigners.

Spiritual Realities.

In this scientific age there is a tendency to deny the reality of spiritual things. Especially is this true regarding whatever has been classified as belonging to the supernatural. Lovers of scientific methods sometimes say they will not accept as reality anything that can not be explained, or demonstrated by the laws of science. It seems to me that one who accepts this extreme position must soon find himself in deep water, for there are many things that are real to him which he can never explain. He will never encounter greater mysteries than those that face him when he turns his thoughts within himself and tries to discover the causes and manner of his own mental operations. The mind that can not explain the secret of its own thought, or trace to its source the simplest feeling, or tell how its various faculties are related to each other, nor yet how the mind has control and directing power over the physical body, can not reasonably refuse to accept the mysteries it meets in the realms of matter and spirit.

Is it not really unscientific to deny the existence of spiritual realities? Are they not as susceptible of proof within their own sphere as are material forces in the realm of nature? Are not the evidences of God's presence with the soul, which so many devout men possess, just as worthy of credence and just as certain when the spiritual conditions are supplied as are the evidences of natural phenomena to the one who supplies the necessary conditions to produce the phenomena?

In these days of wireless telegraphy, and of telegraphic photography, who shall be able to set a limit to the intangible yet mighty forces of the spiritual Word that stands behind the material universe? Those who see the invisible and believe in it are

the ones who do the seemingly impossible. I love to think of the great and mighty God, and of angelic messengers to do his bidding in realms beyond the physical ken of man. Why should we not believe that Jehovah has universal laws as yet undiscovered by finite man, according to which many things that seem supernatural or miraculous to us are being done? What a surprise would come to us if our eyes could be opened to see the spiritual world all about us, and the hosts of Jehovah interested in our well-being.

Send in Your Names for Conference.

A letter from the clerk of the Pawcatuck Church makes special request that we urge all who expect to be at Conference to send in their names promptly. The Committee on Entertainment needs to know as soon as possible about how many will be there. Please send in your names then without delay. If you know already where you are to be entertained, you should send your names just the same. Let pastors of churches take this matter up and aid the committee at Westerly all they can. Let lone Sabbath-keepers who expect to go write immediately to J. Irving Maxson, Westerly, R. I. Let us give Westerly the largest crowd she ever had at any Conference.

Rev. and Mrs. Davis Arrive in America.

On the morning of July 21 Rev. D. H. Davis and wife of Shanghai, China, arrived at Victoria, Vancouver Island, on board the steamship Monteagle. They report a restful, pleasant voyage across the Pacific. On the evening of July 22 they took the through train for New York on the Canadian Pacific Railroad from Vancouver via Toronto, Canada. As we pen these lines we expect to hear at any moment of their arrival in New York. We understand that their plan is to spend two months in Rhode Island, in a cottage by the sea, with their children, where they may enjoy a much-needed rest.

The test of our likeness to Christ must not be our love for his character, our admiration for his teachings, our sympathy for his sufferings, but our ability to conform our lives to his.—*Sabbath Readings.*

EDITORIAL NEWS NOTES

Blue and Gray Meet Again at Bull Run.

On July 21, 1911, the white-haired veterans of the Federal and Confederate armies marched across the fields of Manassas to meet each other again where they fought in deadly conflict just fifty years before. This time they met not as enemies but as friends and brothers, to clasp hands on the spot where the first great clash of arms in the Civil War deluged the fields with blood.

It was a unique celebration, and attracted noted visitors from many States. The President of the United States and the Governor of Virginia, the one coming from Washington, the capital of the Nation, and the other from Richmond, the old capital of the Confederacy, were both there to take part in the program, and to be guests of honor for the day. Together they reviewed the lines of gray-haired veterans as they tottered by, bowed down by the weight of years and by the effects of hard service in the war. Together President and Governor met the old soldiers in the reception that followed and gave to Blue and Gray alike the hand of friendship and words of cheer. Men of both North and South joined in extending welcome to the visitors, and both Northern and Southern speakers responded to the welcome. Souvenir badges were presented to veterans of the Grand Army of the Republic and to the United Confederate veterans. Forty-eight young women, representing the States of the Union, formed a circle and clasped hands as they sang the Manassas National Jubilee Anthem. This anthem was written by Mrs. Mary Speed Mercer of North Carolina, and adopted by the committee for this occasion. This is the chorus:

America, all hail to thee,
Thanks be to God who made us free;
North, South, East, West, hand clasped in hand,
United we thy children stand.

We can never forget the day in 1861 when the awful news of the defeat at Bull Run spread consternation through the North. This was the battle that brought the Nation to a realizing sense of what the secession of the Southern States really meant. Here it was that "Stonewall" Jack-

son gained the name that will be associated with his memory for all time, and here the terrorizing "Black Horse Cavalry" wrung a victory out of defeat and sent the Union army in a frantic stampede to Washington.

Alfred University had been nearly emptied of its students, and all Allegany County had just sent hundreds of her young men to the front. President Allen had gone South to visit his old student soldiers and their comrades from his native county and arrived just in time to accompany them to the battle. Upon his return a day or two later, bringing with him treasures placed in his hands by the boys, to be given to their mothers in case it should go ill with them, he addressed a great company at Richburg, N. Y., where some of the missing soldiers had lived and delivered their messages to their friends. It was my privilege to hear his description of the opening of that battle, and of his stay with the boys until they marched into the fight and he was compelled to go to the rear for safety. The agony of that hour, the grief of friends whose loved ones had fallen, the intense excitement of the people, the war-spirit that sprang up like a conflagration to fill the land—who that witnessed these things can ever forget them?

It is with feelings of deepest gratitude that we are now able to record this friendly reunion of the Blue and the Gray on that old field of blood, and to note that North and South vie with each other in manifestations of love for our flag, and of loyalty to the Union.

It is announced in New York that the great Hoe Printing Press Company has decided to move its entire plant from that city on account of its continued troubles with organized labor, and with strikes resulting from the movements of that body. The Hoe Company would like to find some place where the "walking delegate" is not so much in evidence as in New York.

By a vote of almost two to one the Senate passed the Canadian Reciprocity Bill without amendment. This is a decided victory for President Taft and his loyal followers. The fight has been bitter, the enemies of the bill leaving no stone unturned in their efforts to defeat it. Sixteen separate attacks in the form of amendments were made against the measure, but

every amendment was defeated. The contest lasted through a good part of two sessions. President Taft is much pleased because he sees in the agreement a sure "increase of mutually beneficial relations between Canada and the United States." Before this paper reaches its readers, this famous bill will have received the President's signature; and when the enactment measure passes the Canadian Parliament, the provisions of the bill will become operative between the two countries.

Two brothers, John and Charles Kempshall, who grew up together in Knoxville, Tenn., and were separated at the beginning of the Civil War, met on July 20 for the first time in fifty years. One joined the Confederate army and the other entered the Union ranks, and both served during the war. They fought against each other at Cumberland, where the one in the Southern army was taken prisoner by the Yankees. After the war one settled in Illinois and the other in Connecticut, and now after half a century they have found each other and are having a real jubilee.

Joint Committee Meeting.

The Joint Committee of the Board of Managers of the Seventh-day Baptist Missionary Society, and the Board of Directors of the American Sabbath Tract Society held its July meeting in Westerly, R. I. The following item of business will be of interest to the readers of the RECORDER:

The Joint Committee wishes to make the following report:

Whereas, A proposition has come to this committee from M. Z. Ntlonga, an English-speaking and reading native African Seventh-day Sabbath-keeper of Cape Town, South Africa, offering to go to Nyassaland, B. C. A., and, as he says, "visit every church and send a true report however long it can take me," without other cost than traveling expenses, and

Whereas, This proposition has the unqualified approval of Joseph Booth, and

Whereas, From the correspondence submitted the proposition appeals to the careful judgment of this committee; therefore

Resolved, That we recommend that each Board make an appropriation of \$50 to help pay the traveling expenses of the said Ntlonga to make this proposed visit from Cape Town at an early date.

Signed in behalf of the committee,

S. H. DAVIS,
I. B. CRANDALL,
L. F. RANDOLPH,
G. B. CARPENTER.

This report was adopted by the Missionary Board, July 19. It waits the action of the Tract Board at the August 12 meeting. Should the action be favorable, it is hoped that this visit will shed light on the African work that will enable us to move forward with more confidence and assurance.

EDWIN SHAW,
Secretary of Committee.

Ordination.

Delegates from the neighboring churches met with the Lost Creek Church, July 15, for the ordination of Brethren J. Lewis Davis and Dorsy C. Kennedy to the office of deacon.

The council was organized with Dea. Stillman Lowther, of Salem, in chair, and Dea. Flavius Ehret, also of Salem, as clerk.

After the hearing of the candidates, led by Pastor Stillman, the following program was the order of service.

Ordination Sermon—L. D. Seager.
Consecrating Prayer—Geo. W. Hills.
Charge to Candidates—M. G. Stillman.
Charge to Church—Geo. W. Hills.
Right Hand of Fellowship—Dea. Levi Bond.
Hand of Fellowship, by the Audience.
Benediction.

After lunch in the churchyard, we went in for the afternoon service, at which Pastor Hills put in some more good preaching. We went home feeling that it was one of the great days for our church.

M. G. S.

His Prayers.

The way sometimes is dreary
And the gloom sometimes is deep;
The cup is often bitter
And the path is often steep;
But there's one who kneels at night,
In his little robe of white,
And asks the Lord to bless me,
Just before he goes to sleep.

The burden oft is heavy,
There is little chance to rest;
Through the day I hear the murmurs
Of the weary and oppressed;
But at night he still is there
To repeat his little prayer,
To appeal to God to bless me,
And I know that I am blessed!
—S. E. Kiser, in *Chicago Times-Herald*.

The sinner can not square his account by pointing out the imperfections of Christians.

SABBATH REFORM

Religious Liberty in the Constitution.

What will Congress do? We will not predict, though the dangers seem imminent. What ought Congress to do?—"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." Its proper limits have been prescribed by the Constitution in matters of religion, and its only legitimate course has been marked out by her founders and has been followed by the builders of the Nation for more than a century.—*The Bulletin*.

Provision has been made for this liberty in the Constitution, as we have already said, and nearly all our great men, presidents and statesmen, from George Washington to Theodore Roosevelt, have advocated its maintenance and preservation, particularly in the matter of religion. Washington, in his "Reply to the Baptists of Virginia," 1789, says: "Every man who conducts himself as a good citizen, is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience."—*C. E. AcMoody*.

A few men, in all ages, have stood out boldly and declared they were accountable alone to God for their peculiar phase of religious belief, and that no body of men, executive or ecclesiastical, had the right to measure to them their limitation. In every instance God has cared for these men, and will continue to do so until the end of time.—*E. Ray Button*.

Governor Asks Repeal of Sunday Law.

In a special message sent to the Legislature Monday, Governor McGovern called for the repeal of Chapter 393 of the laws enacted at the present session, known as the Sunday closing law. The message was sent to the assembly where the bill originated and argued to the effect that a hardship would be caused in every town of the State by the terms of the act.

Governor McGovern expressed his opinion of the measure in no uncertain terms

and its repeal at an early date may be expected. His message read in part:

"Nothing can be more demoralizing than to multiple statutes that are incapable of enforcement. The law in question is open to the further criticism that it is an unjustifiable invasion of the field of judicial power.

"The fact that this legislation injuriously affects persons of small means should commend it to attention and reconsideration. Therefore, you should now hasten to correct any law of your own enactment which in practical operation will unjustly discriminate against people of limited means merely because they are poor.

"Chapter 393 of the laws enacted at this session should be immediately amended or repealed. As it now stands its validity has been questioned on account of a mistake its section numbering. It will inevitably impose a great hardship on many poor people. This result can not have been intended by the Legislature, as it certainly was not foreseen by me when I approved the bill.

"Under the terms of the statutes the keeping open of a store or shop for sale of dry-goods, wearing apparel, hats, caps, boots, shoes, hardware, jewelry, groceries, coffees, teas, spices, meats or meat products on the first day of the week is declared not to be a work of necessity or charity and hence under a pre-existing law becomes in every case a crime. The idea prompting the enactment of this law is that those who work in stores and shops are entitled to a day of rest on Sunday.

"Whatever may be thought of the principle underlying this legislation, which determines in advance by a hard and fast rule what are and what are not works of necessity and charity, instead of leaving each case to be decided according to its attendant facts and circumstances—and its correctness is by no means free from doubt—in its present form this law is defective in many respects and unquestionably will prove harmful in practice.

"Many poor families, especially in large cities, have no private refrigerators. If the opening of stores or shops on Sunday for the sale of meats, fruits, berries, milk and similar food products, much of which is quickly perishable in hot weather, be prohibited, these people will inevitably suffer."

The article given above is from the Mil-

ton *Journal* of Milton, Wis., and expresses the opinion of the Governor of that State regarding one of the Sunday laws which the so-called reform associations have been trying to force through the legislatures of various western States during the past year. There has been much boasting on the part of the reformers over their so-called excellent bills made to order by their leaders, who have taken it upon themselves to write out Sunday bills for other States as well as for their own; and this appears to be a fair sample of their success. This fanatical zeal that will not rest until everybody from Maine to California is compelled by civil laws to keep Sunday, regardless of his own conscience, regardless of Bible teachings and regardless of the Constitution of the United States, now runs up against a governor who makes out that their Sunday bill has been pushed through regardless of justice to the poor.

The Governor of Wisconsin can not be accused of pleading for the repeal of this law on sabbatarian grounds. He brings forth arguments against it on purely humanitarian grounds, which appeal to the hearts of the great mass of American citizens as being just and true. Where will this fanatical craze on the part of religious zealots, to compel men to keep Sunday by civil laws, end? How much respect for religion and for the church will such laws beget in the hearts of sabbathless men? I know of no surer way to make the unchurched multitudes hate the church and despise Christian people than this constant effort to place them in the criminal classes by manufacturing Sunday laws. It would appear much more Christlike and be more likely to arouse public conscience in favor of the Sabbath, if this misguided zeal could cease its legislative efforts and go out among the wayward masses on ministries of love and charity, carrying the warm-hearted Gospel that appeals to the consciences of the sinful. It will not do simply to open church doors and put men in the pulpits to preach; we must bridge the chasm between the church and the people by going where the people are, and really act Christlike among them rather than act the part of persecutors by making rigid laws against them.

The Social Duty of the Church to the Community.

A. E. WEBSTER.

Prepared for the Northwestern Association.

The social duty of any church will depend largely on the conditions and needs of the community in which it is located. The duty of a church in Chicago or New York will conceivably be different from the duty of a church in Alfred or Milton; and the work of churches in these places may be quite unlike the work of a church in Garwin or Welton or Gentry.

The majority of Seventh-day Baptist churches may properly be called country churches. In the *American Journal of Sociology* for May, 1903, Mr. G. T. Newsmith defines a rural community as one that is characterized by genuine rural conditions, and adds, "This would include all farming neighborhoods and, according to the last census, all centers of population up to 4,000 inhabitants." If we accept this definition, according to the statistics in the last *Year Book*, fifty-six out of our sixty-four churches in the United States are situated in rural communities. With these facts in view, I am, perhaps, justified in limiting my paper to a consideration of the social duty of the church to the rural community; and possibly my main qualification for this task is the fact that, with the exception of two years, my life has been spent in country villages, and that I have a genuine love for the country, and a deep interest in its welfare.

It is not yet recognized by all men that the church has any social function, as such, or that it is in duty bound to engage in social service. The Rev. Mr. Clow, a well-known Glasgow United Free Church minister, admits that social service is good work but insists that the church should do none of it. He says: "The premise of all its message is that the one urgent need of men is to be brought into the faith and fear of God. . . . The church's first concern is not the relationship of man to man, but the relationship of man to God, and, therefore, it has no mandate from Christ to study the problems of poverty, or of unemployment, or of single-roomed houses, or of the relations of cap-

ital and labor." A somewhat similar opinion is quoted in Tucker's little book, *The Church in Modern Society*: "I go to church", said a distinguished layman, "every Sunday of the year. I go in the expectation of hearing a sermon based on the principles that underlie our faith. I do not go to hear about political economy or to be instructed in political principles. I therefore recommend to the churches that when they preach to the people, they remember that the people want religion, and lots of it, and not political economy."

These positions, I feel sure, do not represent the views of most Seventh-day Baptist clergymen. Neither do they represent the views of hundreds of other men—ministers and laymen—men who are able, whose lives have been devoted to Christian service, and who are deeply and genuinely anxious concerning the outcome of this problem. Professor Graham Taylor, of the Chicago Commons, a clergyman, who with his family is living among, and devoting his life to, the poorer and more needy people of Chicago, says: "The very function of the church is to build up the community out of itself and not to build itself up out of the community. To unify all forces which make for righteousness and to inspire them to realize the highest ideals attainable is the formative function of the church in a community." The Rev. Washington Gladden says: "If any one should say that the church is not called to teach politics or sociology, the answer is that she is certainly called to teach human brotherhood, to resent and oppose with all the strength vouchsafed her, any institution or custom or device of man which minimizes or makes void the fact of brotherhood." Even Benjamin Kidd stated that "the true integrating force in society is a spiritual force", and this is the force which is the life and dynamic power in every true church. Mr. G. T. Newsmith, who has made a thorough study of the rural problem, says that "no other rural institutions are situated to undertake this work. They lack either the permanence, the spirit of sacrifice, the enkindling personality of a great founder, the breadth of scope, the opportune site, or the enthusiasm and consecration for service." It

was Mr. John Cotton Dana, librarian of the Newark (N. J.) Public Library, who said: "One of the chief reasons for the existence of the country church is that it produces the happiness and efficiency—that is, the general welfare and the education and the social harmony of the community."

A call to social duty is also seen in the need which exists. This need is expressed in the poverty of social opportunities so often found in the country. Graham Taylor says that "country life has lost its hold upon people, not only because of its lesser economic opportunity, but quite as much because of its lack of social interest and equipment, and the consequent heart-hunger of both old and young." A certain Chicago boy, when asked why he did not return to his good home upon the farm, replied, "Because I find more fun in South Halsted Street in a week than I would have in two years in the country." And we have allowed the boy to come from the farm to Halsted Street with its cheap shows, its burlesque theaters, its vicious dance halls and its concert halls which are only houses of prostitution disguised to entrap the unwary boy. And it is only one country boy in a hundred or a thousand, alone in the city, who can withstand these demoralizing influences. The social needs of the country was well phrased by Dr. Frederick Howe when he said that the coming of the modern city "has destroyed a rural society whose making has occupied mankind since the fall of Rome." This same point of view was taken by the Commission on Country Life when it stated that "the problem of country life is one of reconstruction. . . . The work before us, therefore, is nothing more or less than the gradual rebuilding of a new agriculture, and new rural life."

A call to action of some sort, and evidently of a sort which churches generally are not now taking, is sounded by the religious conditions in rural districts. I have been impressed this year by the editorial comments made by Doctor Gardiner regarding church conditions in the country as he made the rounds of the associations in the East. And if those comments were pretty generally pessimistic it was not the fault of the editor, for it was his ob-

ervation of the fields that brought them forth. We in the Northwestern Association, where, in my judgment, our denominational future appears most hopeful, do not always appreciate the acuteness of the religious situation in that part of the country which has been longest settled. There are ninety-five country towns in Maine where no religious services are held. "Over one half of Vermont's population, which is so purely agricultural and intensely American, never goes to church." "Statistics show that people living over two miles from church in fourteen of the States east of the Mississippi never go to church." It was in 1893 that Dr. Josiah Strong said, "During the past thirty years thousands of churches have died from exhaustion in the rural districts of the United States."

The main element in the religious problem of the country seems to be indifference, and this indifference, in my opinion, is caused chiefly by the people's belief—justifiable or not, as you please—that the church was not dealing with the really *vital* things of human life. The *Outlook* for December 18, 1906, has an article on "The Country Church and the Social Problem", by George F. Wells, who has made a painstaking investigation of the field. Mr. Wells said: "Without exception the fifty churches of eleven denominations in one New England State which I have intensively studied indicate that indifference is the great difficulty. Less than one half of the people of that State are ever at church, and in some communities less than one fourth are said to be either adherents or attendants."

I do not know that the country church problem is any more serious than the city church problem. There is much of indifference in the city. But in addition to indifference there is something with which the city church must reckon which the country church does not have. That is a positive antagonism and feeling of hostility to the church. For example there is a well-organized and compact system of vice and evil of all sorts which is solidly arrayed against the church. The country does not have this. In the world there are approximately thirty million socialists, mainly in the cities and large towns, and

probably more than nine tenths of these thirty million are agnostic or atheistic, and consequently are opposed to the church. President Butterfield, of the Massachusetts Agricultural College, believes that so long as farmers continue to own land there will not be any great spread of state socialism in the country, any extensive tendency towards social ownership of land. There is also in the city much open lecturing on the part of agnostics and free-thinkers who are bitterly hostile to the church. In the Studebaker and Garrick theaters in Chicago, great audiences of men and women hear these lectures each week. Ten thousand would be a very conservative estimate of the number of people who listen to such lectures every Sunday. There is little of this in the country. There are likewise in Chicago thousands of Bohemian agnostics banded together to fight the things for which the church stands. They have their own system of Sunday schools. Their children are regularly and systematically instructed in unbelief, and trained in a hostile feeling against the church. All of these positive antagonistic forces have to be taken account of in addition to the feeling of neglect and indifference which is prevalent in the country. Yet the rural social-religious problem is a very real and difficult one.

The cause of this problem, in which the church is interested, may perhaps be generally stated in one phrase—*lack of adjustment* to changed conditions of country life. Under the old systems of agriculture the farmer stood for individualistic farming; he operated his own farm, tilled his own land, and cared comparatively little for his neighbor's interests. The old farming stood, in many instances, for the exploitation of the land. Particularly in the earlier days, when the soil was rich and fertile, when land was plentiful and cheap, many a farmer took what he could raise out of his land and put nothing back upon it. In a few years he grew wealthy out of this process. The early farming was also extensive, for the farmers had not yet learned how to gain a better living off a smaller acreage of land. The new farming, on the other hand, is emphasizing opposite characteristics. Instead of working entirely for himself, in an indi-

vidual way, he is gradually but surely learning the benefits of coöperation with his fellow farmers. Instead of being content with success and good conditions upon simply his own farm, he is interested in the community welfare. Scientific farming, which seeks to preserve or to increase, rather than to diminish the value of the land, has taken the place of exploitation, and the modern farmer is coming to be more and more intensive in his methods of work. Now the first attitudes which I have mentioned were substantially the attitudes in religion, at least in the past, and we have not got entirely away from them yet. The church was individualistic in its method of saving souls and this in spite of the inspiring social teachings and ideals enunciated by Jesus and the Old Testament prophets before him. The work of the church was also often a work of exploitation in that the main emphasis was often upon the planting of new churches, the gaining of new members, *as members*, and the maintenance of a sectarian spirit, rather than a real ministry to the community. And the work of the church, through its missionary propagandas, was essentially extensive rather than intensive. Too often it was the case of each denomination insisting that its churches should cover the fields whether they were needed or not, rather than the insistence that the stability, the permanence and the usefulness and need of every church be assured.

The newer ideals and conditions are coming slowly to view in the agricultural class. They are most easily seen in the economic phase of life, in the growth and distribution of farm products. The church has not yet learned to adjust herself and her work to the new points of view. In his valuable book on *The Country Church and the Rural Problem*, President Butterfield says, "I do not think it is far from the truth to say that the country church today is relatively much less efficient than the city church." To me it is a hopeful sign that the church is studying these new conditions, and that she is considering ways and means of becoming more efficient. The church is not the only rural institution which has failed to adjust itself. The efficiency of the country school has also

been called into question and its function has yet to be clearly defined. About the only institution in the country which has distinctly defined its function is the Grange, about which more will be said later.

One reason for the present acuteness of the rural problem is the fact that in the past the importance of the farm has not been generally recognized. A tendency to ignore the value of the farm and to minimize the importance of the farmer's contribution to human life has served to aggravate the situation with which we now have to deal. City and town boys have been too prone to designate the farmer as a backnumber, or as hayseed or buckwheat. We have been too ready to say that our dullest and least promising children should stay on the farm, while the brilliant ones should go away to the town to school, or to the city to make their fortune. Religious leaders have not always given the country a fair estimate, and this, too, in spite of the fact that seven eighths of all ministers come from the country. We have been too apt to say that our mediocre preachers are sufficiently qualified for country charges, but that our ablest and most talented men must be retained for city service. We have talked city improvement, and social service in the slums, and settlement work for urban people, and charities for the city needy, and complicated systems of religious education which can be applied only in large city Sunday schools, and too often have ignored the needs and the importance of rural communities. We have often been oblivious to the fact that the city is absolutely dependent upon the country for the essentials of life, and that if the farmers should go on a strike, we people in the city would be of all men most miserable. Without rural prosperity and stability the city would become extinct. The city and the country are of course inter-dependent, but of the two the country could the more easily subsist alone without help from the city. The great centers of population, with all their greatness, with all their opportunities and power, have become possible only with the country as their base on which to build. Agriculture is our largest single industry. It has the greatest real capitalization of wealth. It has the largest net

value of product. It employs more workers than any other industry. The value of farm property and the farm values of agricultural products have increased materially during every decade of our history as a nation. Agriculture furnishes about four fifths of the raw material for our manufactured products. One third of our workers are workers of land. Nearly forty millions of American people live under essentially rural conditions. These things should help us to realize the fact that the rural problem is by no means an insignificant problem, and that to be of real service, in a social way, to country people is not a privilege to be lightly esteemed.

(To be continued.)

Field Notes.

REV. WALTER L. GREENE.

The field secretary has been among the churches of the Central Association, principally among the pastorless churches, in the interests of Sabbath-school work.

DeRuyter was the first point visited. Pastor Wing was absent, being in attendance at the Northwestern Association. Good congregations met the field secretary Friday evening, Sabbath morning and Sunday evening. Conference with the Bible-school workers revealed considerable interest in a union teachers' training class, and the plans discussed for such a class will, we trust, be fully realized. The good people at DeRuyter are interested in spiritual things, and the cause of Christ has gone forward since the previous visit some six years ago.

Sabbath afternoon and the evening after the Sabbath we were with the people at Lincklaen. Here we met a congregation of thirty to forty. Pastor Wing comes here regularly Sabbath afternoons and is faithfully proclaiming the Word. No Sabbath school is regularly maintained here.

Sunday morning I preached for the Congregational Church of DeRuyter where Brother Wing has preached regularly for several months past. This church seems to be in no hurry to secure a pastor, so long as Brother Wing is willing to supply them.

The old DeRuyter Institute building is being torn down this summer. It seems a pity that so massive and well preserved a structure could not have been saved for

some good cause. It would seem as though its historic associations should have kept it intact for many generations. From the rubbish heap in one of the rooms of the institute building were rescued the original records of the last ten years of DeRuyter Institute before it was sold to the village for a public school. Does any one of the readers of these lines know of the original records of DeRuyter Institute previous to about 1861?

The Madison County Bible-school Convention met at Cazenovia a few miles from DeRuyter during the week following the Sabbath spent with our people there, so the field secretary accompanied some delegates from DeRuyter to this two days' convention on Tuesday and Wednesday. A half hour's delay for one of the speakers of the convention and the absence of one of the speakers at the annual dinner gave occasions for the president of the convention to call out the field secretary.

One Sabbath was spent with the Scott Church and three meetings were held, Sabbath morning, the evening after the Sabbath and Sunday evening with fair attendance, perhaps thirty-five on Sabbath day. Sabbath services have been held during the year. The Sabbath school had been lightly attended, until a few weeks before the visit of the field secretary, when it had been practically discontinued. Brother Clyde Ehret of Salem, W. Va., who is to be with them for the summer, came the same week the field secretary was there. His coming brings hope and encouragement to the people of Scott. Plans were made for the reorganization and renewed efforts in the Sabbath school. The pastorless fields call for supervision and regular preaching appointments and visitation. There must be more cooperation among the churches if we are to conserve our forces. When will our churches learn cooperation and mutual helpfulness as they ought, to meet the present situation?

Brookfield and West Edmeston are both without pastors. Two Sabbaths were spent in these churches in the usual Sabbath appointments and other services as circumstances would admit. A few teachers were found who were willing to take up a reading course in teacher training.

Brookfield, July 19, 1911.

MISSIONS

Quarterly Report.

Report of E. B. Saunders, Corresponding Secretary, for the quarter ending June 30, 1911.

The month of March and the first three weeks of April were occupied with office and local field work. No little time has been required to keep before the members of the board, by correspondence and otherwise, the fact that the reinforcement of the China field by sending another teacher and the appropriation made to Mr. Booth in Africa greatly exceeded our "budget" of 1911.

The little churches left pastorless by the death of Brother Horace Stillman have been supplied by your secretary when not by Elder John Jerue of Wyoming, who is supplying them every other Sabbath day. Added to the loss of their pastor, the Second Westerly Church has met with a severe blow in the death of Brother Enoch Vars, church clerk, at whose funeral your secretary officiated on May 12.

It seemed best to attend the several associations, the first of which was at Berlin, N. Y., commencing May 25. An hour or more was given to missions on Thursday afternoon, and again on Sunday afternoon the joint work of the boards was presented to a group of people gathered on the lawn, the heat being so intense in the house. This meeting took the form of a missionary conference. On Sunday morning a large congregation in the M. E. church listened with interest to your secretary.

During the interval of three days, between the Eastern and Central associations, a visit was made to the little church at Scott, N. Y. There are more than a dozen families of Sabbath-keepers with some forty people, young and old, living here. The matter of putting a man on this field came before this board at its last meeting. It was referred to your secretary with power, and has resulted in sending to this church Brother A. Clyde Ehret, of Salem, W. Va., a student who will spend his summer vacation with this people.

The Central Association was held with the church at West Edmeston, N. Y., where our work was presented, and again on Sabbath morning a crowded house listened with interest to a message on our work. The entire four days' meeting was one worth while.

The interval between the Central and Western associations was occupied with a visit to the Sabbath-keepers at Norwich, N. Y. This was a profitable and delightful visit. Sister Agnes Barber was much pleased by a kindly mention of it and of our people in the local daily press.

The Western Association was held with the Hebron churches at the Center. More or less time each day was given to the work of the boards and the cause of missions. The whole meeting was one of more than usual spiritual power.

The Northwestern Association, to be held with the Carlton Church, at Garwin, Iowa, was postponed on account of Commencement at Milton College. This gave an interval of more than a week between the Western and Northwestern associations. This interval was used in making a visit to Tuskegee Institute, Ala., as it seemed best to do so before returning East. Ebenezer has now been constantly in the institute for two school years including vacations. He is in perfect health and has improved in every way. His greatest interest is in Bible study and missionary work. The toil of academic school and farm has little charm for him. He says, "They live so hard in this country. In Africa we go out, pick and eat the fruit." He has tried to be faithful and obedient. It is thought that his improvement will be more rapid with a change. After consultation with members of the Missionary Board and other friends, he has been sent to spend his summer vacation with our general missionary, Rev. J. H. Hurley, of New Auburn, Wis. Here he will be among our own people, be in an ideal home, learn to use carpenter tools, and receive manual and other training.

The Northwestern Association was indeed a revival from first to last. The deepest interest was taken in the cause of missions, when it was there presented. A resolution was here adopted, suggesting that your corresponding secretary be sent to visit all our foreign missionary stations,

and learn if possible the exact conditions in regard to the Sabbath-keepers in Africa. During the meetings the quartet sang on the streets before the evening sessions, a Sunday afternoon meeting was held in the park, and on the last afternoon the ordinance of baptism was administered to some five, mostly young men who had been converted in the previous night meeting. Nothing was said about discontinuing the associations. This was a very suitable meeting with which to close the series.

Male quartets were arranged, and sung at all the associations. This greatly added to the interest of the meetings. The moderators of the several associations have condensed the business and increased the spiritual part of the sessions in a marked degree. The messages have all been evangelical and remarkably strong; the people have been fed. God is answering our prayers for better things. The interest in missions is growing, and the work of our boards has not taken such prominence in these meetings before for years.

Dr. and Mrs. D. H. Davis are now on their way home from China for their vacation.

Brother J. A. Davidson of Delwood was called from his labor in Illinois by the sickness and death of his father, about June 30th.

The Richburg (N. Y.) Church changed pastors at the close of the quarter, Brother R. R. Thorngate moving to the First Verona, and Brother G. P. Kenyon accepting a call to become pastor of the Richburg Church.

Brother G. F. Bakker closed his pastorate with the Hartsville (N. Y.) Church, June 1, and returned to Holland, his native land. Brother Ira S. Goff accepted the pastorate of the Cosmos Church and commenced his labor on April 1.

Reports show there are 23 men on the field. Weeks of labor 260, in some 74 localities. Twelve of the workers have filled appointments in from two to ten localities. Number of sermons 454, to congregations ranging from 25 to 300 people; prayer meetings 200; visits and calls 1,754; pages and tracts 34,621; books and Bibles 75; RECORDERS and papers 920; Bible schools organized 5; added to churches 22—by baptism 16, Sabbath converts 8.

Your corresponding secretary has visited

nine of our churches and spoken in all 30 times; on missions and the work of our boards 10 times; has written and sent out 300 communications and received 220; has traveled 4,500 miles.

Respectfully submitted,
E. B. SAUNDERS,
Corresponding Secretary.

From Amsterdam, Holland.

DEAR BROTHER SAUNDERS:

In reply to yours of June 7 I will not delay to write. This last year has been a year of great importance, but also of severe affliction for the church in Haarlem. The angel of death has hovered during all this time over my home and not only over mine. Several other members have been visited by serious illness and other sorrows, the old and faithful members most. Since her baptism, my dear wife has not a single time enjoyed the privilege of gathering with the church; she has not left the sick bed of our darling, but there she has learned more than under the best sermon. Our little girl is a first-rate "preacher of righteousness," being an example of heavenly patience and peace, one in will with her Lord and Saviour. If there were moments when my dear wife cried, "What joy is there in my life?" a look in the pain-stricken and still peaceful face of her girl made her quiet in her troubles. I rejoice, therefore, reading in the SABBATH RECORDER that I should not be invited this year to attend the General Conference. Perhaps the Lord will prepare another way of meeting the brotherhood in America some day. I should not have had the courage to leave my family alone in these circumstances even if our darling had departed.

Mrs. Peters, one of the oldest members of the church, baptized in the same year as my father, and who nursed me when a baby, has passed through severe afflictions. However, in all her tribulations she is trusting in the Lord with a childlike faith. Another younger member of our little church has undergone a serious operation, and so I might continue, but as I remarked above, the furnace of purification has strengthened us together in fellowship and the love of God.

In our meetings in Haarlem we are realizing the presence of the Lord, who is com-

forting and strengthening us by his grace. Recently we were greatly surprised by the desire of five or six Sabbath-keeping Christians, who formerly joined the Adventists, to unite with our Haarlem Church. There are some questions to be solved, but you will rejoice with us in this sign of the Lord's being with us and showing his love toward us. There is an Adventist family continually attending our meeting when they have none of their own. Here in Amsterdam we have a small meeting on Sabbath eve, attendance from ten to fifteen persons.

The *Boodschapper* continues to "show forth the salvation of the Lord from day to day." Our brother canvassers do their work cheerfully and get more subscribers and free readers than before. The leader of a small Baptist church and his friend wrote me the other day they had been convinced of the Sabbath truth. We pray that the Lord will grant them courage to walk in the way of obedience. There are more signs of the power and effect of truth in different parts of our country. The sister whom I had the privilege of baptizing the same time as my dear wife proves very faithful and propagates our principles among her friends. It is a great joy for us to see the little church in Pangoengsen restored to the care of Sister Jansz and her friend, Sister Alt, who had joined her before at the work at Bethel. You know it through her letters. We continually pray the Lord will raise a consecrated man to represent our church in Java and assist them in their work.

With regard to my work outside of the church in the purity movement I may say that this year has been a year of triumph as never before. The principles for which we have fought and suffered these twenty-five years have been fully realized in our legislation, and the local associations of our Midnight Mission are for the most part in a flourishing condition. The First Chamber (Senate) has adopted the new law, "no vote dissenting."

Considering our work with the *Boodschapper* and our action in social reform, people are apt to think that Seventh-day Baptists are numerous in Holland, and still we are such a very little flock. There is an adage in Holland and I think it is true: "In the kingdom of God one 'does not

count but weighs.'" Our next annual meeting of the Midnight Mission will be in Gröningen. The leader of the mission there, Mr. Vroegop, is a Seventh-day Baptist and is assisting me in a very clever way in the edition of the *Boodschapper*.

From the non-resident members at Terschelling, Vreskens, Texel, Vruinisse, Zwolle and other places and from the Sabbath-keeping Hollanders in Java and in South America, who are in relation with us, we get good tidings.

The church in Rotterdam has been regularly served by Brother T. Taekema every Sabbath. He is living there and preparing for his examinations at the Free University. A great loss to this church has been the death of old Sister Ouwerkerk, who with her husband was one of the first converts to the Sabbath in that city. She was a very faithful and hospitable Christian and one of the best friends of my dear mother.

We continue to recommend the church in Holland to your prayers and loving assistance, and we pray for the churches across the Atlantic, that in this acceptable time of grace every man may prove himself whether his lamp is filled with the oil of the Holy Spirit, and if not, that he may go to them that sell, that when the Bridegroom shall come we may all gladly welcome him and may hear the glorious words from his lips: Well done, good and faithful servant.

Yours in Christian love,
G. VELTHUYSEN.

June 22, 1911.

From Hanceville, Ala.

REV. E. B. SAUNDERS:

I send herewith my quarterly report, which represents much work but little fruits as yet; but we are hoping and praying that we may gather much fruit this summer and fall. Two Sabbath converts have recently united with us, both from the Missionary Baptists. One is a man of a large young family, and his wife we are expecting soon. The other is an excellent young woman, Brother Ray T. Bottoms' wife. I have preached at twelve different places, but at some only once.

I find the prejudice against us is giving way. It has been greatest at Sunshine, where so many embraced the Sabbath. The policy of the opposition was at first to talk

our folks out of the Sabbath; so numerous visits were made, but as they had no Bible arguments to offer, this they soon recognized as futile with those whom God had established. Next they tried to get bills against our people for working on Sunday, and for working their stock, believing we had a Sunday law prohibiting such work. It seemed to hurt people awfully to see our folks plowing on the first day of the week. This movement proving a failure, they next tried to close the schoolhouse against us. I was holding a prayer meeting when about a dozen men came to close us out. I had just been away across the mountains, and they were sure I was gone. I was up talking when they came. They being strangers to me, I did not know who they were, nor what they came for. I saw they were rough-looking fellows, and thought they were road hands, grading the road not far off. I treated them so well they were disarmed. I asked them to take a part in the meeting and give their testimony. They laughed when I leaped for joy and praised God.

After we all had spoken, their spokesman wanted to know of me why we kept "Saturday for Sunday"? I told him he was mistaken, we kept what the world calls "Saturday" for the Sabbath. God worked six days in creating the world and all things therein, and rested the Seventh-day, and blessed the Seventh-day and sanctified it, and commanded his people to observe it as a sacred day. I said, "Don't you believe Sunday is the first day of the week?" He replied, "That is what the almanac says and everybody says." I said, "The New Testament Sabbath is the same Sabbath day, for the women rested the Sabbath day according to the commandment, and early next morning being the first day of the week, they came to the sepulcher bringing the spices; thus the New Testament Sabbath is identified with the Sabbath of the commandment, and the Sabbath of the commandment is identified with the Sabbath of Creation." This seemed to satisfy him. Then he asked me where we got the name of Seventh-day Baptists. I said, "We got it from the Bible. Was not John a Baptist?" "Yes." "Did not he keep the Seventh-day?" "Yes." "Did not that make him a Seventh-day Baptist?" The whole congregation laughed; we closed in

good spirits and I shook hands with them. Afterward some one asked the one who had been spokesman why they did not carry out their plan, and he said, "The old man jumped us off."

We want to have many protracted meetings this summer. The Lord bless you.

Fraternally,
D. W. LEATH.

July 2, 1911.

DEAR SECRETARY SAUNDERS:

I am enclosing my report ending this quarter. It has been a very busy one with me. The association made it more so, but we are glad we had it here. I think it will prove a great blessing to us. The Coneville Bethel Bible class has been organized now for more than two months and is still going with a good interest. The minister has given up and gone to work in a sawmill. I am sorry for him to fail this way in his work. The Bible class is on Wednesday night. Now they want me to come and preach for them on Sunday night. I hardly know how to give two nights to them and yet I feel that I must do this for a time. It is a great opportunity to do good. I have other calls which I am unable to respond to. I must not undertake too much again and break.

We are all in usual health and send kind regards.

Yours very truly,
W. L. DAVIS.

Missionary Board Meeting.

The Board of Managers held a regular meeting in Westerly, R. I., on Wednesday, July 19, at 9.30 a. m., with President Clarke in the chair.

Members present were: Wm. L. Clarke, E. B. Saunders, Geo. B. Carpenter, L. F. Randolph, P. M. Barber, Ira B. Crandall, J. A. Saunders, John Austin, J. Irving Maxson, S. H. Davis, Alex C. Kenyon, A. S. Babcock, Herbert C. Van Horn.

Visitors: Miss Amelia Potter, Dr. Anne L. Waite, Miss Celia Hiscox, Mrs. Witter, Rev. Edwin Shaw, Rev. E. D. Van Horn, C. C. Chipman, and eight others.

The meeting opened with prayer by Rev. L. F. Randolph.

The Rev. Herbert C. Van Horn was

elected a member of the Board to fill the vacancy caused by the death of the Rev. Horace Stillman.

The reports of the Treasurer and the Corresponding Secretary for the last quarter were approved and ordered recorded. Also the annual reports of Samuel H. Davis, Treasurer, and of E. B. Saunders, Corresponding Secretary, were read and adopted as the report of the Board of Managers to the Seventh-day Baptist Missionary Society at its annual session in 1911.

The Corresponding Secretary was instructed to have the annual report printed in the *Year Book*.

The acceptance of Miss Anna M. West of Milton Junction, Wis., of the call from this Board to the China field as our missionary, was announced and the Corresponding Secretary was instructed to communicate with Miss West and express to her the wish of the Board that she shall attend the General Conference to be held in Westerly in August, 1911, at the expense of the Board, for a consecration service as our missionary to China.

The Corresponding Secretary calls attention to the needs of the Italian Mission in New York City, the funds contributed by the two Boards being nearly exhausted. The Rev. E. D. Van Horn being present fully explained the conditions and spoke interestingly of the important position occupied by Brother Savarese and the interest among the Italians within his influence.

It was voted to appropriate \$100 additional for this work for 1911.

The afternoon session opened with prayer by the Rev. E. B. Saunders.

The Corresponding Secretary presented a budget of probable appropriations to be called for the coming year, amounting to a little more than \$15,000, which was accepted by the Board as its estimate.

The Program Committee reported program for Missionary day at Conference as follows:

MORNING.	
9.30	Devotionals.
	President's Address.
	Annual Report.
	Missionary Sermon by Pres. C. B. Clark.
12.30	Adjournment.
AFTERNOON.	
2.00	Devotionals.
2.10	Address, Home Missions—Rev. J. H. Hurley.

2.40	Music.
2.50	Foreign Missions—Rev. and Mrs. D. H. Davis.
	Work of the Joint Committee—David E. Titsworth.
3.30	Our Needs—J. L. Skaggs, A. E. Webster, R. J. Severance.
4.00	Adjournment.

EVENING.

8.00	Consecration Service of Miss Anna M. West to the China Mission.
	WM. L. CLARKE, S. H. DAVIS, Committee.

A communication from the Rev. W. L. Burdick, chairman, asks if we would be willing to appropriate the sum of \$100 for evangelistic work in the Western Association, and, upon motion, the sum of \$100 was appropriated for use of the Missionary Committee of the Western Association.

The following report was received and adopted:

[For this report see article on page 134 entitled "Joint Committee Meeting."]

The Corresponding Secretary has arranged for Ebenezer Ammokoo to spend his vacation with the Rev. J. H. Hurley, where he may study and also learn to do some mechanical work.

Correspondence was received from the Gold Coast, West Africa, from Rev. G. Velthuysen, Holland, Rev. L. A. Platts, Los Angeles, Cal., Rev. D. B. Coon, Geo. S. Truman, Rev. D. W. Leath, Rev. A. P. Ashurst, and others, which was considered; also from Cosmos, Okla., where Brother Ira S. Goff has been at work since April 1st.

Adjourned.

WM. L. CLARKE,
President.
A. S. BABCOCK,
Recording Secretary.

Treasurer's Report.

From April 1, 1911, to July 1, 1911.

SAMUEL H. DAVIS, Treasurer,
In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.
BY MONTHS.

	Dr.	
Cash in treasury, April 1, 1911.....		\$ 512 39
Cash received in April, 1911.....	\$1,645 83	
Cash received in May, 1911.....	948 90	
Cash received in June, 1911.....	1,255 77	\$3,850 50
		<u>\$4,362 89</u>
	Cr.	
Expense paid in April, 1911.....	\$2,129 78	
Expense paid in May, 1911.....	908 71	

Expense paid in June, 1911	407 83	— \$3,446 32
Cash in treasury, July 1, 1911	916 57	
		<u>\$4,362 89</u>

BY CLASSIFICATION.

Cash Received.

General Fund, including balance brought forward	\$1,846 31	
Home Field	10 00	
China Field	428 20	
African Field	80 25	
Denmark Field	8 75	
Java Mission	9 50	
Dr. Palmborg, special gift	25 00	
Pulpit subscriptions	2 50	
Salary and expense of Corresponding Secretary	102 45	
Debt Fund	18 10	
Income from Memorial Board	69 11	
Income from Permanent Fund	1,257 34	
Interest	5 38	
Loan	500 00	— \$4,362 89

Disbursements.

Corresponding Secretary	\$ 361 56
Churches and pastors	1,281 48
China Field	787 50
African Field	243 27
Italian Mission	150 00
Students	25 00
Treasurer's expense	50 35
Note and interest	502 48
Exchange	3 43
Rev. Edwin Shaw, expense to Cosmos	41 25

	\$3,446 32	
Cash in treasury, July 1, 1911	916 57	— \$4,362 89
No notes outstanding July 1, 1911.		

S. H. DAVIS,
Treasurer.

E. & O. E.

The Conflict Between Life Insurance and the Liquor Traffic.

The following astounding figures are furnished by the English life insurance companies and the British Government. They cover forty years' investigation and are based on tens of thousands of cases: If a young man of the age of 20 is a total abstainer and remains a total abstainer, his prospect of life is 44 years and he will live to the average age of 64, but if he is a temperate regular drinker, his prospect of life will be 31 years and he will live to the average age of 51, after losing 13 years out of his life. If he is a heavy drinker, his prospect of life is 15 years and he will die at the average age of 35, after losing 29 years out of his life.

If you are carrying life insurance and are a total abstainer, you are charged heavily to pay the insurance of every drinking policy holder in your company. You can get an idea of the extent to which you have thus been putting out your money year after year by the above figures.

Since insurance companies base their rates on average life, if the policy holders

in our insurance companies were evenly divided between abstainers and temperate drinkers, every total abstaining policy holder besides paying the insurance he would have to pay if all were abstainers, is paying in addition thirteen years' insurance for every temperate drinking policy holder. On a policy of \$1,000, for instance, the company must charge a higher rate to the abstainer, i. e., an additional amount equal to the loss of the use of \$1,000 for thirteen years.

Note that this is a comparison of total abstainers and temperate drinkers, non-abstainers and drunkards or heavy drinkers.

If the total number of policy holders were one-half abstainers and one-half heavy drinkers, the total abstainer would have to pay twenty-nine years' insurance for his fellow policy holder who is a heavy drinker. The company charges the total abstainer for the loss of the use of \$1,000 for twenty-nine years.

This is overwhelming and seems almost unbelievable but it is absolutely true. The figures quoted are not those of temperance advocates, but the result of years of investigation and experience of great commercial institutions. The statistics are mathematically accurate and are unanswerable.

Already there are two insurance companies in America, one in Canada and one in New York City, which put abstaining policy holders and drinkers into two separate classes, giving the abstainers the financial benefit that should be theirs.

This argument will convince thousands of men who would not otherwise be reached. It will eventually bring to the temperance cause a campaign of education by the insurance companies of America and the world that will revolutionize sentiment on the liquor question. The time is coming when the insurance company that charges a like rate for abstainer and moderate drinkers and heavy drinkers, will be an obsolete institution.

This is going to prove one of the greatest factors for total abstinence and for progress in the war for the extermination of the liquor traffic that has yet been developed.—*The Issue.*

WOMAN'S WORK

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

"They are such little things to do,
To sweep a room, to bake a loaf of bread,
Kiss a hurt finger, tie a baby's shoe,
To mend a crying schoolboy's broken sled,—
Such little simple things!
But they above, who on our little world attending wait,
And joyful wait, note only if through love
The deed be done, to count the work as great."
—Selected.

How Shall We Meet the Requirements of Christian Service.

MISS PHOEBE COON.

Paper presented at the Northwestern Association, Garwin, Iowa.

I. What is Christian service?

Christianity is a life, the church the expression of that life, and service the method of expression. Life, then, means service, and service here and now, taking conditions as they are and to the extent of our ability helping to make them what they ought to be.

The true servant is ready to help in every time of need. To work for the betterment of individual life, the improvement of social conditions, the reign of civic righteousness; to educate to higher ideals; in fact, to work to make Christ's kingdom come where you are, in whatever way opportunity and ability indicate, is Christian service.

That the world shall be made better, humanity be lifted higher by our lives, is the highest motive that can actuate any human being. Nor can any one truthfully say this is an impossible task for any intelligent being. The living, the doing may be done wherever the lot is cast, though it may be in a very small corner, at a very humble task. Opportunities are not lacking. If you are not responsible for your limitations, bravely and faithfully live your best and do your best; some one is going to be helped and God pleased thereby. By this method is the world to be made to know the power of Christianity. As you reflect upon past acts of your life, what are things that give

you most satisfaction? Are they not those which rendered some service to others; some words that helped? I believe you will say they were. The consequences of those deeds and words it may never be yours to know in this life, but the chances are that the life to come will reveal to your credit stars in your crown of rejoicing because of these. If we could but understand the needs that cry out in human nature on every hand, the heart overflowing with Christian love and sympathy would not fail to find opportunities for service.

2. Purpose of service.

God does not call us to our fullest life simply for ourselves. To make others' burdens lighter, others' happiness greater is the simple rule of service which meets the moral obligations indicated by our human relationship; and indeed, this rule was carried out and exemplified in its completeness in the life and teachings of Christ, who made service the one purpose of his life and in this did the will of the Father. This was indeed his mission.

He came into the world that the world might have life and that they might have it more abundantly, and leaving the world he committed this service to his followers. For this purpose he established his church. This life manifested through his church by its individual membership is the light which is to dispel the darkness of this sin-cursed earth. When we consider that all the good in the world today, that has placed civilized nations so far above all others, is due to the seed-sowing of gospel truth, does it not bring us to the decision that the greatest need of the world is a knowledge of, and belief in, the principles of that Gospel as the foundation for the righteousness that exalteth a nation? When there are no souls to be saved from the blight of this sin-cursed earth, then will the mission of Christ's followers be ended, and not till then.

Service may cost the sorrow and pain of the cross or it may not. There may be thorns to pierce the weary flesh, or on the other hand there may be the fragrance of the rose strewn to exhilarate and lure to greater heights. Whatever the accompaniment, it is yet but the spirit in which the service is rendered that allies us to Christ in companionship and blessing. It is easy to recognize the beauty and nobility of the

unselfish life and sacrifice of Christ for the good of humanity in loving obedience to the Father's will. Then why can we not more readily see the beauty of service rendered to fellow men in faithful obedience to the thought of the Master intent upon humanity's well-being, without thought of self-interest?

Perhaps we miss much of the blessing of service because we do not catch this thought clearly, and do much of service thinking to make ourselves better or more fit for the kingdom. How it would heighten our joys in service could we but get a clearer, broader vision of God's purpose for the world, and our relation to that purpose. He plainly tells us that we are workers together with him, and that all are one in Christ. Why can we not believe his word, and render faithful, willing service, having the assurance from him that all highest and best joys shall be ours?

But you may say, "We are living in an age of peculiar conditions which necessitate the devotion of more time and thought to personal interest than those of any previous period. There is not the time to devote to spiritual living. True, these conditions exist, but are we willing to allow our Christian life to be dwarfed by them—our ability to serve, weakened? Christ did his best for the world; lived his best in the world. So we, in desiring to do our best in the world, must first live, then do. The living will give effectiveness to the doing, as did his; and the doing will react upon the life, giving strength, courage and force, and the kingdom of God be in a measure hastened. As children we are not in this world to be ministered unto but to minister; and shall we not count service a high privilege, since it allies us to the Christ whom we serve? Such ones, he says, will the Father honor.

3. Preparation for service.

In entering upon a life of service one is often confronted with serious obstacles, which are indeed real. As one looks out upon the world, sees its needs, the foes of righteousness to be conquered, realizes the effort necessary to raise the standard of truth and declare God and his rule supreme, conscious that misunderstanding, blame, censure and often ridicule are to be expected as a part of the cross to be borne to obtain the crown of glory, there comes to

the earnest, determined follower a consciousness that, unless human strength be supplemented by trust in the unfailing source of power, service will be a failure.

The weakness of the Christian Church today is due largely to the fact that its efforts have been expended upon methods and movements, all right in themselves but lacking the essential permeating force of vital piety, a force which can only be experienced and exercised as individual Christians give themselves time for reflection upon the truths of God and the spiritual life. Spiritual growth and power can only be acquired by proper nourishment. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." If, then, our faith is to become an energizing power in Christian service, it must be nourished by meditation on these things. The prophet Isaiah understood the true source of power, when, in giving counsel to Israel, he said, "In quietness and in confidence shall be your strength."

"Waiting moments! waiting moments!
Spent low at the Saviour's feet,
They are preparation moments
For new service, rich and sweet.

"And we know the work he gives us,
When it comes to us that way,
Will be owned and blessed of Jesus,
Owned and blessed by him each day."

United systematic study of the Word is a great aid in the preparation for service. The value of this study for young Christians is evidenced in the work done by the Christian associations, and greater emphasis should be placed upon spiritual training for young people, in the church, the Sabbath school and the home. If we would effectually serve, we must know, must believe, and must have convictions.

4. How to serve.

We have too long looked upon the real work of the church from an outside and critical standpoint and tried to solve the problem of its failure to Christianize the world. When we can get the enlarged vision of service, our relationship to it and to God; come to a full consciousness that the church will never do its full service nor receive its full blessing until we, its individual members, are doing all that we have been invested with power to do; when we come into actual experience of service

looking toward the accomplishment of our real desire, and can say with Paul, "This one thing I do," whatever may be the cost of time and strength and means, then and not before will the church do its full share in the establishment of the reign of righteousness. Then, when our work is all done, with Paul we may say, "I have fought a good fight; I have finished my course. . . . Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

In answer to the question, "What can I do?" Phillips Brooks said, "You can furnish a life so faithful to every duty, so ready for every service, so determined not to commit every sin, that the great Christian Church shall be stronger for your living in it, and the problems of the world be answered, and a certain great peace come into this poor perplexed phase of humanity as it sees that new revelation of what Christianity is."

We all believe this truth so beautifully expressed, and I dare to believe that we, every one of us, wish that we were really having the mountain-top experience of such a life. And why are we not? Do we will it? Surely we can not doubt the assurance of our Father to verify his promise and give the power, if we accept the conditions. How to make our desires practical in every-day life is the question that faces us. The present century has given to woman a largeness of place and power in God's plan of redemption for the world, that demands a recognition of responsibility, and an acceptance of opportunity—a work to do, which only woman can accomplish, and we need to keep prominent the fact that the highest standards to guide are those which conform to the purposes of Christ's kingdom.

For many centuries there have been devoted women who have in one way or another furthered the cause of righteousness. The women who ministered to Jesus and his disciples, and to Paul, showed their love and their eagerness to spread the good news of salvation. Those associated with Paul were instructors of the young who became leaders in gospel service. In those days the work of women was individual work entirely. At the present time the feeling of individual responsibility for service in the kingdom of God is more

generally passed on to the larger field of united effort; and it is well that we interest ourselves in the movements for the betterment of civic conditions, the advancement of righteousness in public and private life.

Perhaps we recognize the great need for these movements, and the strength of organized forces to carry them to success, and perhaps sometimes deplore the slow progress made. Does the question ever come to any of us, "Am I doing what I can of service to give to them power and effectiveness?" We must recognize the fact that, after all, the power under God for accomplishing the reign of righteousness depends upon the *united* strength of *individual* effort. But few are leaders, but few are called to great or heroic deeds of service. The humble efforts of the many are just as necessary and acceptable if given in the name and for the love of the Master. The obligation of service rests upon all Christian women, but do you not think there is an added demand upon Seventh-day Baptist women which calls for greater consecration and effort, and possibly greater sacrifice? And are we meeting this demand, if such it be? Or are we willing to place upon the few who represent us, all the sacrifice? If so, we lose the accompanying blessing. The loyal, faithful women of our Woman's Board should have the hearty sympathy and support of all the women of all our churches. They are our representatives and upon us depends, very largely, the success of the work which is done under their direction. They can do no more than our support gives them power to do, and this work is a very important part of our denominational work and must be done by the women if done at all. Our missionaries in the field should have the encouragement of our expressed sympathy and love, and our efforts to aid in their tasks.

With the experience of consecrated women of the past to inspire, with greater privileges than they and broader fields of opportunity, which open the way for the larger service demanded of this generation, are we willing, are we ready to grasp the opportunities and meet the demands?

Social sacrifices may have to be made that the forces of good may be strengthened and loyalty to Christ maintained. Will it pay? Yes, surely, when the books are

opened and we hear the welcome words of the Master, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Walworth, Wis.

At the Rally.

M. G. S.

At this "Rally" it seems pertinent enough to look back thirty years to the time when Francis E. Clark planted a new mustard seed up in Maine, for a new branch of the Kingdom.

Our Conference met that year in Farina, Ill. The *Year Book* shows that one of the ministers from Rhode Island made four motions before the first dinner. He had been president of Conference the year preceding, and may have been a little weary of waiting for other people. He is moving things yet. To work off some of the vigor of his mind he is now running a summer school over in the hub of Allegany County, N. Y.

Another minister there from Rhode Island was the clerk of that Conference. In less than a year he was made the editor of the SABBATH RECORDER. After some ten years of that ordeal, he took to the pulpit again. He too is moving yet. The present center of his movements is out in California, where he has recently organized a church. Having been in the ministry for some forty-five years, he very properly claims it the call of God, and his high privilege to proclaim the message to the end of his earthly strength, and may that be many years to come.

Another of the staying men from the East at that Conference was about to put in a ten years' pastorate in southern New Jersey, thence to serve fourteen years as college president, thence to serve as editor of our SABBATH RECORDER. He has the smoothest face to ask people for money, and get it, of any man I know. He simply believes in faith and works. More than half the battle of life is in believing the right things. Had these three staying men from the East been with the old prophet Daniel in the den, they would have come out all right, for their predominance of backbone and grit would have been no temptation to the lions. Then these men with such power

for pushing quills could soar above all harm.

One of the men from Rhode Island at that Conference was made chairman of the Tract Society Nominating Committee. His committee split. Two reports are on record. The Rhode Island man won, for he was supported on the committee by a West Virginia Davis who went to legislature, and had the force to bring in a bill restricting the dog habit of that land. His countrymen were so interested in the bill that they sent him a number of old worn-out dogs. Such a combine of personal power from the rocks and hills could pick a ticket that would go. We expect to see this committeeman of thirty years ago at the coming Conference. They say he can catch more pickerel with one hand than any other man I know in the whole State.

You would think all the staying men were from the East. Well, most of them have been there. To that Conference came a man from Kentucky with rocks enough in his head for a "Steinheim." A college president moved that the clerk of Conference be instructed to cast the ballot for this Kentuckian for the next president of Conference. A wise man from the East, not liking the dodge, objected, claiming that it was unconstitutional. The Kentucky horse was fast enough, and served at Ashaway in 1882. The center of his present educational movements is in the Whitford Memorial Hall. By his side at the last Commencement sat another staying man whom I very much delight to honor. He took his first diploma at Milton before I arrived on this earth. All these years he has taught language and figures in DeRuyter, Alfred, and more of his time at Milton. While he could figure this earth to a hair's breadth, his big, sound soul has been a strong staying pillar to Milton College.

There were others at that Conference of thirty years ago, but they may prefer to speak for themselves.

"Life has many a pleasant hour,
Many a bright and cloudless day;
Singing bird and smiling flower
Scatter sunbeams on our way:
But the sweetest blossoms grow
In the land to which we go."

"Whenever men have need, there the church has obligation."

YOUNG PEOPLE'S WORK

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

Letter From Arkansas.

DEAR EDITOR:

We have had services at the church every evening during the past week, and I have called on most of the people of the congregation here. The attendance has kept up through the week, although it has been very warm. There were more out Thursday evening than there had been at any previous meeting. It had been announced that I would preach on the Sabbath question, and more of the First-day people came in. We had the largest congregation of the series the last night when I spoke to the young people. I enjoyed speaking to so large a number of bright, wholesome-looking young people. Wherever we go, the clean, honest faces of the young people and children inspire hope and confidence for the future.

Wednesday we met at the church at five o'clock, p. m., and continued until after nine, in singing, prayer, religious conversation, preaching and testimony. It was a very helpful service, and several who attended spoke of the good which they derived from it. Perhaps the most helpful feature was the informal conversation in which there was an interchange of religious experience, and helpful suggestions regarding the problems in practical Christian living.

Yesterday a company of us, including acting pastor, L. S. Davis, and wife, and Deacon Beard and wife, and some others, met at the home of one of the members, a young woman who is sick, and had a service with her. She is one of the faithful ones and had intended to teach in the school the latter half of the school year, but was unable to do so on account of ill health.

Tuesday, the Fourth, we went to Mud Lake to a "fish fry." This lake is really an arm of Sulphur River, which is a tributary of the Red River. Some one asked the young people to sing "Send the Light," as they had heard them sing it in the meetings. This they did with a little help from

the preacher on the bass obligato. Then we sang "America," and one of the girls recited the "Liberty Bell." Some former West Virginians sang "The West Virginia Hills," so familiar to SABBATH RECORDER readers. This was happily responded to by a loyal native in the following song, entitled "Happy Little Home in Arkansas," given here because not familiar to RECORDER readers, and because our young people of other States will enjoy the beautiful sentiment. The hospitality of the people is just as warm and as genuine as the song would indicate. Its singing was a fitting close to our impromptu Fourth of July program.

"There's a neat little cottage, where the grass is
ever green,
Where the streams from the Boston Mountains flow,
Where the mocking-bird doth sing, and the
woods with music ring,
'Tis my happy little home in Arkansas.

Chorus—
"Come and see me, neighbors, come along,
I'll be there to greet you, one and all;
'Tis the finest country found, I will show you all
around,
At my happy little home in Arkansas.

"We will go into the orchard, where the fruit is
on the trees,
'Tis the land where the famous apples grow;
They are mellow, luscious, sweet, you may have
all you can eat,
At my happy little home in Arkansas.

"We'll go hunting in the forests, and bathe in
the mineral springs,
Go and see the great plantation far below;
Show you cotton, show you cane, show you every
kind of grain,
At my happy little home in Arkansas."

Mr. Crabtree, who caught the fish with a seine, would have nothing for his trouble, and said we would have it again next Tuesday. He is not a member of our congregation, but was very kind, and he sent word last night that he wanted me to preach at the next "fry," and for us to bring the singing-books. So, to-morrow, my last day here, we are to have another "fish fry," although we shall not go so far this time. We drove about nine miles before.

To illustrate the quality of the young life in this church, I shall relate part of a conversation which took place in one of the homes where I was visiting. We had been singing and I had made the discovery that

all the girls could play the organ. They came to Fouke from Humboldt, Neb., eight years ago. I asked if they brought the organ with them when they came to Arkansas. Some one replied that they had just bought it about a year ago. Then the oldest girl added, "We sawed that out of pine timber." The second responded, "We stuck it together with resin from the pine knots." I was pleased with the witty remarks so modestly expressed, so I asked, "How about the mirror?" for there was a mirror in the top. It was the third girl's turn, a girl of twelve years, and she was ready. She said, rather bashfully, but with a bright twinkle in her eye, "We took pieces of window-pane and colored one side with pot-black."

The fact of the case is, these girls sawed cord-wood and paid for their organ. No wonder one of them could say later, when we were talking about the future of the school, "We can run it ourselves after a while."

We can not estimate the value of the Fouke School to our people and others here and throughout the Southwest; and as a missionary enterprise it is most successful. I call to mind that George Adam Smith somewhere says, in speaking of the times of Ahab, that Jezebel and not Elijah was the missionary. The former was aggressive and was very zealous in extending Baal worship, while the latter, instead of endeavoring to extend his religion, was earnestly engaged in establishing the fact of the supremacy of the religion of Jehovah. Smith says, "One had better not be a missionary than to be a missionary of such a religion as Jezebel's." Much of the evangelism of this great country has been almost as wide of the mark as was that of Jezebel. Christianity was not well defined. President Faunce of Brown says that too often when the evangelist says, "Come to Christ," it means no more than if he should say, "Come to X,"—an unknown quantity. It seems to me that the founders of the Fouke School had something of the viewpoint of Elijah for this great Southwest. Through the school, conducted on a broad and deep religious basis, and through the church, inspired by these ideals, there is being demonstrated in this country the superior quality of the religion for which Seventh-day Baptists stand. May those upon whom the responsibilities now rest be

humbled by this realization of their responsibility, and may they be graciously strengthened for their glorious task. Would that every Seventh-day Baptist could feel that his was a similar position, and would see to it that his life rings true.

A. J. C. BOND.

Fouke, Ark., July 10, 1911.

Our Young People and Better Sabbath Observance.

ALICE ANNETTE LARKIN.

Read at a special service, Ashaway, R. I., July 1, 1911.

More than two hundred and thirty years ago our loyal, consecrated ancestors, eager for the privilege of worshiping the heavenly Father on the day that was hallowed and set apart by him, founded the first Seventh-day Baptist church in America. From this small beginning have grown and developed all the churches in our denomination. Today we are reaping the results of their loyalty to the Sabbath truth. It is a great heritage that is ours in this day of many creeds and an increasing tendency to no-Sabbathism. And not alone have we a great heritage but great responsibility as well—greater, I fear, than we sometimes realize.

For the young people of today will be the leaders of the future, and what we do now will determine in a large measure what we shall do and be in the years that are to come.

Why are we Seventh-day Baptists? Because our fathers and grandfathers and great-grandfathers belonged to this denomination? Because we feel that we would be showing disloyalty to those whom we love did we not follow in their footsteps regarding this matter? Are we Seventh-day Baptists because it is the custom in our town to keep the seventh rather than the first day of the week—because the shops and stores are closed on that day, and we really couldn't well keep any other? Or are we observing the seventh day of the week as the Sabbath in obedience to the divine command of him who said, "Remember the sabbath day to keep it holy," and "The seventh day is the sabbath of the Lord thy God"?

Do we realize how important it is that we know why we are Seventh-day Baptists?

It is a grand thing to follow in the footsteps of our forefathers, but this will not help us in any way when we are asked to explain why we observe the seventh day of the week instead of the first.

We need to make a study of this question. We need to get a good grip on ourselves; to thoroughly understand our position if we are to be able to meet the questions and criticisms of an opposing world. We must have clear-cut convictions on this one question that makes us separate from the great Baptist Denomination. We can never bring other people to a knowledge of what we do not know ourselves.

There is an old story told of an expert horse trainer. At one time a very bad-tempered horse was brought to him for training. At the first sign of ugly temper, the man put up his whip and said, "Now, first of all, let me get a good grip on myself; let me know myself and my power. Then I shall succeed." So we as young people need, first of all, to know ourselves.

But I come to you today with a plea for better observance of the Sabbath; for greater loyalty to the day that should mean so much to each one of us.

In the first place, in speaking of the Sabbath, there will probably come to mind, first of all, the services that we are supposed to attend. Our Christian Endeavor pledge says, "I will try to support my own church in every way, especially by attending all her regular Sabbath and mid-week services, unless hindered by some reason which I can conscientiously give to my Saviour." This pledge naturally includes our Sabbath evening prayer meeting. It is sometimes said that the spiritual condition of a church can always be judged by the weekly prayer meeting.

If we realized that this is in a large measure true, I wonder if we would not take a little extra pains to attend, and help not only by our presence but by promptly doing our part in the testimony meeting as well.

Our pastor needs our help and encouragement, and I think he would greatly appreciate our interest in making this meeting a benefit to all who attend. Perhaps this would apply to our Christian Endeavor meeting on Sabbath afternoon also.

It was Longfellow who truly said, "The Sabbath is the golden clasp that binds together the volume of the week."

One of our more modern writers has stated that the young people of today are growing up with sadly lax sentiments in many vital directions, and with very loose views about God's day. He quotes the story of the cavalry officer, who, while fleeing with a very small force of men from the enemy well equipped with men and implements, found that his saddle-girth was becoming loose, and though his comrades urged and shouted to him to hurry, he dismounted and tightened the buckle. Leaving it loose would have meant almost certain death. So a good many young people start out in life with a loose buckle, and when temptation comes, are easily thrown to the ground. I trust that there will be no loose buckle in our loyalty to the Sabbath evening prayer meeting, to the Sabbath morning service, and the young people's meeting on Sabbath afternoon.

I wonder if we appreciate these privileges as much as we would if we were deprived of them for a time. Doesn't it make us a little ashamed of ourselves when we think of our lone Sabbath-keepers, who seldom have an opportunity to meet with people of like faith?

Are we not a little more ashamed when we think of how our ancestors years ago would sometimes ride eight or ten miles behind an ox-team for the sake of attending the Seventh-day meeting, as they called it?

An elderly gentleman was telling me a few weeks ago of how, when he was only five years old, he and his mother were in the habit of walking three miles to attend an evening prayer meeting just as regularly as the Sabbath came.

Many years ago, when our church stood where the First Hopkinton Cemetery is now located, the boys and girls used to walk from the homes in the surrounding country to attend the Sabbath services in this church. Many of them came from quite a distance, and would carry their shoes and stockings in their hands, putting them on just before reaching their destination.

It was a privilege to go to church in those days. Do we as young people appreciate our advantages in these things, and are we as loyal as we might be?

Again, we know that it is always lawful to do good on the Sabbath day. A bouquet of flowers taken to one who is ill, a few moments' chat with the shut-in—these are

deeds that the Master who said, "The sabbath was made for man, and not man for the sabbath," will approve of.

But perhaps the hardest time of all to be loyal to the Sabbath is during the days of vacation. It is so easy when away at the seashore or other vacation resorts to be lax in our conduct on the Sabbath, and we sometimes do things that we wouldn't think of doing were we at home. But how careful we ought to be at all times. What we say and do in prayer meeting or Christian Endeavor meeting will count for very little if we do not live up to our ideals when we are away from these services.

We know that our shadows will always follow us. We can walk mile after mile on a sunshiny day, and lo, there is our shadow accompanying us. So our influence operates whether we realize it or not. We have all heard the old quotation, "What you are speaks so much louder than what you say that I can not hear you," have we not? We must be doers of the Word and not hearers only. Let us ever be careful of our influence regarding the Sabbath.

We may be a small denomination, but our calling is a grand one. Ours it is to stand nobly by the Sabbath truth for we shall be judged by what we are and do. Let us be glad that we have back of us the never-dying influence of the lives of such men as Stephen Mumford, Samuel Hubbard, William B. Maxson, William C. Whitford, Abram Herbert Lewis, and hundreds of others. But, back of all these, Jesus Christ was a Seventh-day Baptist; and his truth shall conquer. "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

The Cloud With the Silver Lining.

ALICE ANNETTE LARKIN.

CHAPTER IV.

A Rift in the Cloud.

It is seemingly but a little thing,
The letter of friendly cheer;
But the wealth of joy that it brings to us
We cherish for many a year.

It was the first Sabbath in October. "An ideal day," Esther Williams said, as she walked slowly up the path to the little church among the pines. The old bell was

ringing out the hour, and a few small boys lounged about on the fence and steps.

An air of expectancy, perhaps of curiosity, pervaded the whole place; for it had been rumored around the village that some very unusual proceedings would be carried on that day. For one thing it was reported that Esther Williams had finally consented to sing, and people who had not heard her wonderful voice in many months were eager for the opportunity. How this rumor had spread abroad, Esther could not imagine, for she had mentioned the fact to no one. Indeed, she hadn't even promised that she would sing; and oh, how she dreaded the ordeal! She had so much wanted the people to come this morning for the sake of the church, and not to hear her sing.

She had faithfully visited every family within her reach, and urged every one to make an effort to build up the dying church. Some had encouraged her, a few had resentfully refused outright, while more had shown no interest at all. But she knew that many of them would be there.

She had tried to interest some of the boys in securing decorations, but in this she had failed. Most of them had other plans on foot, and, as for going to church on Saturday, there was a big ball game scheduled to take place at Crawford, which they wouldn't miss for a great deal.

Esther tried to remonstrate with them about going to such places on the Sabbath, but while they listened respectfully, they informed her that it wasn't any use for her to talk to them. They couldn't think of staying away, for it was all the pleasure they had. There was never anything doing in Hazelton.

But Esther need not have given a thought to the decorations, for Mrs. Greene had come early and brought with her a wealth of blossoms from her little garden, to say nothing of two of her choice begonias.

Doctor Barnes was already in his unaccustomed place in the pulpit when Esther entered the church. There were two members of the former choir and the organist seated in front, so they would be sure of a little music at least. Esther cast a glance at the audience, and was surprised to see how many people there were there—almost as many as she had seen in her dream of a month ago.

But the service was beginning, and the organist was playing the opening strains of "How Firm a Foundation." Finally the last chord was struck, and many voices joined in the inspiring words.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!
What more can he say, than to you he hath said,
To you, who for refuge to Jesus have fled,"

And so the service went on. Doctor Barnes, the young physician who had won the hearts of young and old before he had been in the village many months, rose and announced his texts: "So we built the wall; and all the wall was joined together, . . . for the people had a mind to work." "And we will not forsake the house of our God."

Then there followed one of the strongest sermons that the Hazelton people had ever been privileged to hear. He drew lesson upon lesson from the story of Nehemiah, and his rebuilding of the walls of Jerusalem; he pleaded with each one, whether old or young, to take these lessons home to himself, to spare neither time nor strength to keep the little church from dying out; and, with tear-dimmed eyes, he begged them to stand loyal to the Sabbath truth, which their fathers had loved, and for which they had suffered many hardships.

He finished amid a hushed silence, and then, softly and without accompaniment, rose the voice of Esther Williams, the voice with which she had fondly hoped to win the applause of multitudes, and for the sake of which she had broken her vows with the one she loved. But no thought of this was in her mind as she sang:

"In the hush of the Sabbath morning,
There's a place that I love to go;
'Tis a refuge for weary wanderers,
For the heart that is filled with woe.
'Tis a little old church beneath the hill,
Where the multitudes come not or go;
But the blessed Master is waiting there,
And 'tis thus that I love it so.

"Oh, the little old church beneath the hill,
I shall love it forever and aye;
'Tis a hallowed place—'tis a blessed place,
In the hush of the Sabbath day.

"In the hush of the Sabbath morning,
There's no other place I know,
So dear to the heart of the Christian,
As the church where we all may go.
'Tis a refuge for all who sorrow,
And the children gathering there,

Find the peace and joy of the Master,
For this is his house of prayer.

"Oh, the little old church beneath the hill,
I shall love it forever and aye;
'Tis a hallowed place—'tis a blessed place,
In the hush of the Sabbath day."

Silently the people filed out, some casting loving glances at the well-worn seats in the little old building. A few stopped to talk over the service, as they passed out of the door, but most of the congregation scattered in different directions.

Esther was quite surprised to see not only Mrs. Ranger and her sister Martha, but Miss Serena Strong and her brother Joel as well.

"I call that a good meeting," Mrs. Ranger said, as she shook Esther's hand. "And I do hope we can keep them up every week. Have you decided to start the Sabbath school?"

"Not yet," Esther replied, "although we hope to before many weeks. I feel very thankful for the little that we have already been able to do. And wasn't Doctor Barnes' sermon splendid? It almost seems as if he ought to be a minister instead of a doctor."

And so the comments went on—sometimes about the sermon and again about the beautiful singing of Esther Williams—not only throughout this Sabbath day, but in the days and weeks that followed.

Esther was tired but exceedingly happy that night. The ordeal of singing before the home people had not been as hard as she had feared, although her heart ached when she stopped to think how different was this audience from that which she had hoped to attract with her voice. But somehow the clouds didn't look quite as dark as they had a month ago. Perhaps she was beginning to get just a tiny glimpse of the inner side of the cloud, that in the end would prove to have a beautiful silver lining.

But what were these? Letters on her desk? Yes, three of them, and she proceeded to examine them at once. The top one was opened first, and she was very much surprised to see Mr. William B. Smith's signature at the end of it. Mr. Smith was very seldom called by his full name for he was familiarly addressed as Grandpa Smith by nearly every one in Hazelton.

"What can he have written to me for?" Esther asked, but she soon found out, as she began to read:

"DEAR MISS WILLIAMS:

"I guess it's my duty to apologize for taking you for a book-agent that day you called on me. You see I'm near-sighted as well as deaf as an adder, and them agents do hector the life about out of me. But that's neither here nor there. I want you to know that I've been feeling ashamed of myself ever since that day, to think of what I said to you about some of the folks that go to your church. What if Ned Jones and Fred Saunders and some others do work their help on the Sabbath, that's no excuse for me to be staying away from meeting on their account. I don't hesitate to go down to the store and talk an hour or two on the stretch with Frank Tanner, and I've always said he was a hypocrite, too. After I got to thinking these things over, I made up my mind that I hadn't got anything to brag of myself, so I hope you'll pardon an old man's foolishness. I did think I'd go to meeting this morning, but I couldn't get up spunk enough. Providence permitting, you will see me there next week—first row—front seat. And good luck to you.

"Yours,

"WILLIAM B. SMITH."

Esther smiled, as she laid this letter on the desk. "How like him that sounds," she said aloud. "I don't believe he's been inside of Hazelton church in twenty years unless it was on Memorial day."

The second letter was very brief but right to the point:

"Miss Esther M. Williams,

"DEAR MADAM: I am instructed to offer you a salary of \$35.00 per week as soprano soloist in St. John's Episcopal Church of this city. There will probably be a chance for advancement. Kindly let me know your decision as soon as possible.

"Yours respectfully,

"JOHN WARDEN, *Choirmaster.*

"Cottersburg, Pa.,

"October 1, 19—."

Esther pondered over this letter a long time. Could she not accept this offer, and yet not use her eyes to any extent? She was quite familiar with this line of music, and would not need such a great amount of

study. But what of the work that she had undertaken in Hazelton; would any one else try to carry it on? And what, too, of the eye specialist's decision? No, it was not to be thought of for a moment. This opportunity must be allowed to pass by.

But what was there about the third letter that made her hand tremble as she cut the edges? When had she seen that well-known handwriting before, and when had she ever expected to see it again? She gazed at the contents of the envelope as if fascinated, although it was only a very short note expressing sympathy for her in the giving up of her cherished plans. But she read the words over and over again, and then, carefully placing the note within the envelope, she put it far out of sight in the little secret drawer of her desk. For the name at the bottom of the page, the name that had once more awakened the tenderest memories, was one with which she had been familiar from a little child.

Richard Bond Powers, in his great love and sympathy for her in her disappointment, had put aside the vow made to himself two years before, and penned the little note that was destined to bring much of happiness to them both in the years that were to come.

(To be continued.)

Home News.

LOST CREEK, W. VA.—The Lost Creek Sabbath school, with some visiting friends, met at the hilltop grove, on the Milton Davis farm, July 16, for an exceptionally good picnic. With swings, croquet, tennis, horseshoes, lunch, speaking and much general conversation, it was also a great day to the 125 people present. Miss Ula Rose, of Salem, favored the company with an excellent recitation. Pastor Stillman made a speech giving some of the experiences at the great convention at Atlantic City, and then the Sabbath-school superintendent, Dr. L. A. Bond, put in the speech that counted. He proposed to send the pastor to Conference. The response was so prompt and practical that if the pastor fails to appear in Westerly at the proper time it will be all his own fault. M. G. S.

"When a man has no conscience, he is apt to use his wife's."

CHILDREN'S PAGE

The Animals' Moving Picture Show.

There was a great commotion in the brown and green woods, for Sir Bruin was to give a moving picture show in the schoolhouse. Bless your dear hearts! the show was to be given on a holiday, when not a boy or a girl was within sight or sound.

It was a grand procession which wended its way to the little red schoolhouse. The squirrel family was out, to the very tiniest, newest baby chipmunk. The woodchucks, the foxes, and the deer took their places, some on chairs and some on the desks. Fancy if the teacher had caught them! The field mice came and sat on the wide window sills, and a blackbird perched on a map which hung on the wall. Hippity, hippity, hop, hurrying for fear of being late, came the toads, big ones and little ones.

A crow, dressed in his best black, shiny coat, stood at the door and took the tickets. Now, what do you suppose was the price of admission? Why, the squirrels brought nuts; the birds, red partridge berries; the bunnies, clover tops. Each one offered his choicest treasure from his woodland storehouse.

Then Sir Bruin commenced to throw the pictures on the screen. Oh, dear me, the pity of it! For the very first picture was of a boy, a boy who went to the little red schoolhouse, stoning a fat, brown baby woodchuck.

"Oh, my poor little chuckie!" sobbed Mother Woodchuck, wiping her eyes with a gossamer web which she had plucked from the grass on her way to the show.

"Poor chuckie!" echoed Papa Woodchuck. "I told him boys were bad, and to run home if he saw one."

"Boys are bad," and the big bear's voice, which was usually so kind, sounded quite growly. "Look at this."

It was the picture of a mother doe crashing through the woods in search of her fawn who had wandered away. Back and forth, back and forth, up and down the woodland paths ran the mother, until by and by, straight ahead through the trees,

she saw two boys, and in their arms they carried her baby.

You have seen squirrels scampering in the parks, and many of you have seen them in the real woods, but I hope none of you have ever seen one living in a cage. Yes, there are poor little squirrels who are made to dwell in cages, when they are longing to be free and at play with their brothers and sisters. No cage, however large, is equal to a leafy tree in the fragrant pine woods. And this was the picture which Sir Bruin next showed—a large store on a busy street. In one window of the store were several cages, and in each cage was a squirrel running round and round, looking for a way to escape.

There was not one in the audience but who had lost a brother or a cousin or a friend in this way, and great was their indignation. But the effect of the next picture caused the greatest surprise—to Sir Bruin at least.

First, you see Mr. Rabbikins hopping through the green ferns. Suddenly he stops and sits up and sniffs the air. "Carrots!" he says to himself, and there, sure enough, close at hand under a box—a very funny place for carrots to be growing—Mr. Rabbikins spies a nice yellow carrot. Under the box he steals, nibbles, nibbles, nib—bang! Down comes the box, and Mr. Rabbikins is a prisoner.

"Daddy, daddy," cried a little white rabbit; "I want my daddy."

"That explains why papa did not come home to us last night," cried the little white rabbit's mamma. "I must go and release him."

"We'll all go!" shouted all the animals together, and away they scampered and hopped and glided and ran, each in his own way.

"Very unusual, very unusual," said the big brown bear, as he scratched his ear and looked around at the empty seats. "It's the first time that my audience ever took to its heels in this fashion. However, I'll just slip in another picture, and sit down and wait."

He did not have to wait long, for with such a number to the rescue of poor Mr. Rabbikins, the prisoner was soon freed from the trap, and, with his little white rabbit on one side of him and Mrs. Rabbikins on the other, was given a place of honor in the front row of seats.

When the show was over—and I can not tell you all the pictures which Sir Bruin showed—the question was how they could punish the cruel boys.

At last a robin redbreast spoke. She it was who had had her nest robbed of three tiny blue eggs. "I think," said the robin, "that if we leave the pictures here and let the children see how cruelly a few of their playmates have treated their little woodland brothers, the naughty boys will feel so ashamed that they will never harm us again."

And what the robin said came true.—*Gertrude W. Filder in Our Dumb Animals.*

At Atlantic City.

M. G. S.

To attend the National Christian Endeavor Convention, was one of the great, life-time events to some of us who have not seen the whole world with all its big men and women. I am very thankful for the letter from Pastor W. L. Burdick, calling to our rally, and to our Lost Creek Church moderator for a check on the Jane Lew Bank. Without both these favors, this great event would not have come into my experience. Without the denominational rally, we should probably have left out President Taft, Champ Clark, and the others. It was certainly a great privilege to make such a convention a part of my training. I went to meeting eighteen times, saw a flying-machine sail around over the ocean like a hawk, took my swim in the surf, came home hale and hearty, and expect to come from Westerly that way after Conference.

The great event of the general program was the men's meeting Sunday afternoon, when Fred B. Smith, general secretary of the Y. M. C. A., a man of over twenty years' experience in evangelistic service, took for his text Cain's question, "Am I my brother's keeper?" and led quite a flock of men to commit themselves then and there to faith in Christ. It was certainly a manifestation of spiritual power very convincing and comforting. Much had been done to prepare for that one meeting.

Some people think that such a meeting would be possible at Conference, but the conditions could hardly be supplied. A special, evangelistic call to faith ought to

come into our Conference with the expectation that converts will respond.

Neither Convention nor Conference can be all evangelistic. There are missionaries to be heard from the other side of this world, and they must be heard in their way. There are pastors and others to be heard.

Then there is the musical part of the program. Mr. Percy S. Foster, of the city of Washington, was the general musical director. He was energetic, also natural and easy, not eccentric. He gave proof of earnest desire to make it a Christian service, when he would make a special call to prayer. At the Sunday morning service in the church I happened to attend, he was called up for a solo. It was not expected that he would stand up and pray first, but he did. I took the time and opportunity to go after the benediction and shake hands with him and say, I wish more of them would put prayer with their solos. His words were also plain: one could tell what he said in the song.

Another of the great singers had so much music in his song that it would draw the joy tears from our eyes, but when on one occasion he talked a little he seemed to show so much conceit that I cried for him no more.

Another of the leaders in song spent so much force with odd motions that he became the whole show.

It was very pleasant and encouraging to see thousands of people attend gospel service before breakfast. The general feeling of fellowship was intensified more in that service than in the others. You have a feeling that Christianity here is of the highest type, and that these people at the morning meeting are seeking growth in grace.

One night was given over to concerting in the main audience-room where five thousand could be seated. It was a very noisy gathering. Some did not hesitate to express positive disapproval of such yelling at a religious gathering. It did seem waste of precious time.

We had our denominational rally in a church all by ourselves where our company spent the two pleasant hours with speeches and conversation. It may be that the SABBATH RECORDER will let in next week part of my speech at that rally. This may serve to prove our attendance at the big Convention.

DENOMINATIONAL NEWS

Prof. Paul E. Titsworth of Alfred, N. Y., spent Sabbath day and Sunday here. He is attending the summer session at Madison.—*Milton Journal.*

Pastor and Mrs. W. L. Burdick and family started yesterday morning for Sweden Valley, Pa., where they will spend the next four weeks. They will also visit relatives at Hebron.—*Alfred Sun.*

Arrangements have been made whereby Dr. Rosa Palmberg, returned medical missionary from China, will speak at the Seventh-day Baptist church Seventh-day morning, July 29. Doctor Palmberg is a very interesting speaker and will please all who hear her.—*North Loup Loyalist.*

Eld. Bartley Kelly, son of Eld. Mordecai B. Kelly, deceased, has been preaching some excellent sermons at the Baptist church here and at the Seventh-day Baptist church in Old Stonefort. He was brought up in this part of the country and had been away about fourteen years. We were all glad to see him once more. His wife, who is the daughter of Eld. Calvin Threlkeld, came with her husband as far as Villa Ridge, where they have relatives. Their little daughter becoming sick, Mrs. Kelly was prevented from coming to see us, which was a great disappointment to us. Elder Kelly lectured on astronomy at Old Town and is to lecture on the same subject at the Baptist church tonight. He has with him a splendid telescope which shows up the moon and planets interestingly. Jupiter and his moons were the greatest attraction.—*Saline County Register, Harrisburg, Ill.*

Ex-Governor Utter Pleases Denver.

Hon. George H. Utter, member of Congress from Rhode Island, was called to Denver, Colo., for the Fourth of July oration before the Patriotic League of the Centennial State. He won the hearts of the thousands who listened to him; and we learn, by private correspondence, that Colorado people hope the little State by the Atlantic will keep him in Congress for many years.

MARRIAGES

STRINGER-ZINN.—At the home of the bride's parents, Mr. and Mrs. Thomas Zinn of Farina, Ill., June 27, 1911, by Rev. M. B. Kelly, assisted by Rev. W. D. Burdick, Leman H. Stringer of Pulaski, Ill., and Ruth Zinn.

MCBRIDE-DAVIS.—At the home of the bride's father in Jackson Center, Ohio, July 6, 1911, by the Rev. G. W. Lewis, Mr. Wm. T. McBride and Miss Bessie Davis, all of Jackson Center.

DUNHAM-DUNN.—In Piscataway Township, July 19, 1911, at the home of the bride's parents, Mr. and Mrs. Walter G. Dunn, by Rev. Henry N. Jordan, Herbert L. Dunham and Jennie L. Dunn, both of New Market, N. J.

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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SABBATH SCHOOL

LESSON VI.—AUGUST 5, 1911.

JEREMIAH TRIED AND ACQUITTED.

Jer. xxvi, 1-24.

Golden Text.—"The Lord is my light and my salvation; whom shall I fear?" Ps. xxvii, 1.

DAILY READINGS.

First-day, Acts vi, 8-15; vii, 54-viii, 1.

Second-day, Jeremiah vii, 1-20.

Third-day, Jer. vii, 21-34.

Fourth-day, Jer. viii, 1-22.

Fifth-day, Jer. ix, 1-16.

Sixth-day, Jer. ix, 17-26; x, 17-25.

Sabbath-day, Jer. xxvi, 1-24.

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

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The address of all Seventh-day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

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

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

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

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

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

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

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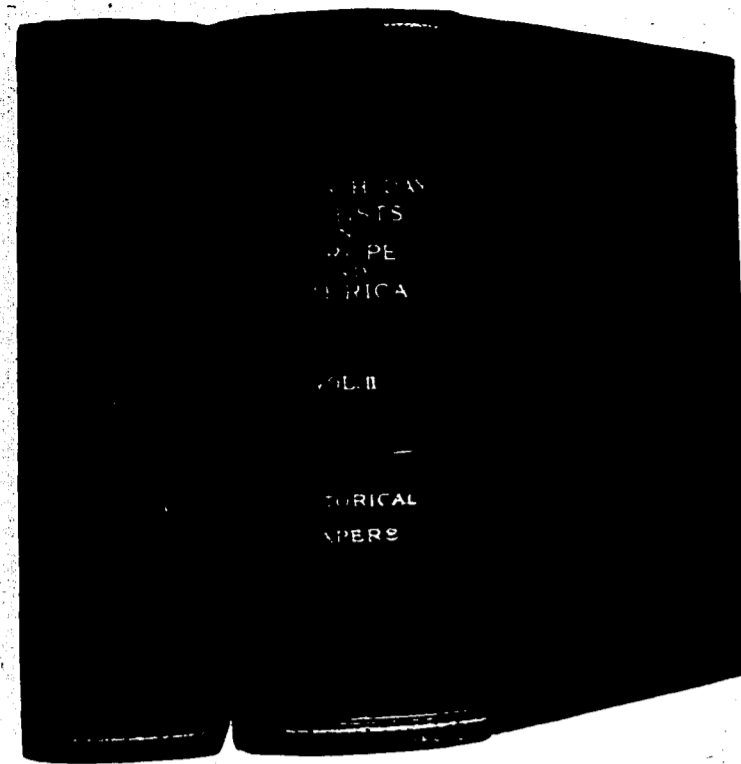
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(See article on page 178)

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