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The Sabbath Recorder

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THER. L. GARDNER, D. D., Editor.
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EDITORIAL

Business Sessions of Conference.

On the last two days at Salem there were four sessions of Conference for business, aside from the closing moments of the last evening. In these, the various committees, and the sections of "the people in Conference" made their reports to the General Conference.

The latter session had held four sessions, and in its report recommended that the boards prepare in advance a budget of probable expenses, and that a Conference budget be published and distributed at each Conference where full discussion of the same can be had. Then this budget is to be placed in the hands of each church so each may know approximately the amount it should raise in order to furnish its share.

The young people's section also held four sessions, and in its report recommended that the boards be instructed to enlarge the budget.

The important committees urged upon our people the necessity of more systematic and consecrated giving.

A careful discussion followed this report. Every one recognized the crisis now upon the Missionary Board and realized that lack of funds must be a serious barrier in the way of enlargement.

While the members of the board would be glad to enlarge, many of them feel that under existing circumstances it is out of the question to do so. One thing is sure. They can not meet the calls unless the people wake up. Times are prosperous; people are living better than ever before. Why are our Missionary and Tract societies completely handicapped by debt?

The Tract Society's Committee reported hearty approval of the work of the Joint Committee, in which both boards are interested, approve the plan of placing before the people a budget of probable expenses for the year in advance, recommended a continuation of the work begun in Africa as fast as the way is opened for us to go forward, and urged that more of our churches send out their pastors for work a
THE SABBATH RECORDER.

month or two each year among the feeble churches, and on needy home fields.

The Sabbath School Committee reported a recommendation that the secretaryship be continued; that the Helping Hand, Sabbath-school noted, urged that our people write to lone Sabbath-keepers, and expressed the hope that a graded course of study may soon be established in our Sabbath schools.

The Committee on Woman's Work reported in substance the points mentioned last week—recommended work for a fund for aged ministers, urged that our people write to lone Sabbath-keepers, spoke of their message to China and invited lone Sabbath-keepers to write to the Recorder.

At the close of these reports the corresponding secretary was asked to write in behalf of Conference to the churches at Mill Yard, London, Rotterdam and Haarlem in Holland, Harburg in Germany, Salt Pond in Africa, to the church in Shanghai, China, and to the two African churches reported this year.

The Memorial Board's report shows that $4,147.07 has been added to the fund for aged ministers, called by the board "The Ministerial Relief Fund." The trust funds now in the hands of the board amount to $464,141.09.

William M. Davis was appointed to make careful investigation of the matter of employment and business for Seventh-day Baptist young people, and report in an address next year at Conference.

Steps were taken toward the incorporation of Conference in order that it may hold property and save to our cause any property of churches which may become extinct. Under the laws of some States, all such property would go to the general Baptist Denomination.

The Committee on the Historical Volumes reported 800 copies still unsold, and that if these could be sold now, the money received would just about pay the debt still hanging over the committee.

The Committee on Finance reported good results from the work of the systematic envelope plan, and asked that all pastors assist in working up the plan. The committee feels that it should be done in this way rather than by a special agent.

Two new churches asked admission to Conference: one at Los Angeles, California, and one at Syracuse, New York.

Reports show a net gain in members, during the year, of one hundred and fifty-six. Four Sabbath-keeping churches in Africa report a membership of over two thousand people.

At the last evening session two banners were awarded by the Young People's Board for the greatest per cent of gain during the year. The Mission Juniors took the Seniors' banner and that for the Juniors was given to the society at Salem, W. Va.

The proposed amendment to the constitution found in last Year Book, page 104, making ex-presidents of Conference and presidents of the societies members of the Executive Committee of General Conference, was unanimously adopted.

***

Our Mission.

Conference address, Salem, W. Va.

Everybody knows the meaning of the term "mission," as used here. It simply refers to the business or duty on which one is sent; the errand, or commission, entrusted to an agent. Therefore, when the committee of General Conference requested one to deliver an address upon "Our Mission," he is expected to speak upon the business or duty of Seventh-day Baptists.

What is the errand upon which our great King has sent us, as his ambassadors? What important commission has God given us as a people, to which we should be true, and into the fulfilling of which we should put our best thoughts and our most efficient services?

We live in an age of strange contradictions. On the one hand we see the world distracted by social unrest, with its multitudes drifting away from the safe anchor age of faith, upon a sea of worldliness, class hatred and skepticism. On the other hand we behold the most wonderful world-wide movements for the evangelization of the race. The Laymen's Missionary movement, the Edinburgh Conference, the Confederation of Churches, and other interdenominational organizations, reveal the rapidly growing spirit of unity among churches, and a fixed purpose, on the part of great Christian leaders, to carry on the work begun by Christ and left by him in the hands of his people.

We are startled when we see the signs of upheaval among the dissatisfied, churchless multitudes, and when we hear the church criticized for its apparent indifference. We fear for the future when we see the tides in society tending strongly toward social revolution, and find that the church fails, as yet, to fully comprehend the gravity of the situation. We study the various remedial schemes proposed and tried, most of which are unfriendly to the church, only to find that all such efforts thus far have failed, and that conditions are growing worse.

On the other hand we rejoice over the signs of awakening on the part of the church. The religious periodicals of the time are filled with earnest and careful discussions of the mission of the Church of Christ. We are not the only people who are asking, "What is our mission?" No matter what denominational paper we take up, we are confronted with questions upon, "The Present-Day Conception of the Church," "The Church of the Twentieth Century," "The Present-Day Opportunity," "The Church and the New Conditions," "The Church of the Future," and whole books are written upon, "The Church and the Changing Order," "Christianity and the Social Crisis," and "Educational Ideals for the Ministry."

While here and there one writes as if he thought the church unable to meet the emergency, and that its days of usefulness are over, unless it makes changes almost revolutionary in character, the majority of writers take a more hopeful view. They admit that certain changes in methods of work and some adjustments to new conditions, with modifications in some doctrinal statements, are necessary. They insist that the church must cease to be merely a follower, and become a leader in all the lines of work for humanity, which were inaugurated by Christ. That the church must go to the front in efforts to secure justice, and to bring about better social conditions, or it will lose the respect of men. That the conservatism that holds it back from new methods will seal its fate if allowed to prevail. But we believe that the call of God to advance and meet the demands of our times are being heed, and that the church begins to see the path of duty. It is coming to see as never before that God calls it to make the law of love and brotherhood triumph over the evils of society, and to show to the world that its mission in the twentieth century is precisely the same as it was in the first.

NO NEW MISSION.

The church of the future will have no new mission. It must seek to carry on the same work Christ left unfinished, and there can be no better methods than his. Advancement in knowledge and culture and civilization will not change the needs of the soul, or alter its relations to God. Man will always crave the assurance of eternal life, and in a world of trouble will yearn for peace with God. It will always be hard for guilty men to "kick against the pricks," and there can be no remedy for a troubled conscience, excepting that which Christ brought to earth. The church is vitally interested in every movement that will contribute to the true building of humanity, but it must not forget that back of all socialistic schemes, back of every system of ethics, back of every code of morals, back of everything which changing conditions and circumstances may thrust into temporary prominence, there still stands the Christ, the living Person, in whom God's love is revealed, and without whom lost men have never found hope.

So long as hearts are crushed under the burdens of sin, so long as prodigals wander from the Father's house into the far country, the world will need the story of Jesus Christ and his cross. Nothing has ever been found that can take the place of his message. When everywhere conscience is awakened, the cry will ever be:

Tell me the Old, Old Story, Of morning, noon, or eve, Of Jesus and his glory,
Of Jesus and his love.
ONE MISSION IN COMMON.

Therefore, in common with all the churches of Christendom, it is our mission to proclaim the Gospel of the risen Christ, and the brotherhood of man. In these days of united effort for world-wide evangelism, we must not shrink from bearing our share. Especially is it incumbent upon the church, as it faces the clamorings for social betterment, to return to the New Testament ideals of work, and impress upon human hearts the truth that Christianity itself is the greatest and most successful social movement the world has ever known—a movement of Galilean shepherds, Judean shepherds, Antiochian citizens and Greeks, and Roman subjects leagued together, called themselves brethren, and stood by each other for mutual assistance.

We must make the world see that this is still the work of the church. The New Testament is, after all, the world's greatest text-book on sociology; and if the conditions of today are to be bettered; if the problems that trouble the world are to be solved, the principles of the Bible must be accepted and incorporated into life. We must preach the gospel of a common brotherhood until the church of God knows no rich, no poor, but is equally just and true to both. We must teach the Christian world to enlarge its ideas of work to cover all the interests of humanity, which Christ labored to promote. It must be our mission to overcome the prejudices of the laboring classes, and pacify the feelings of those who hate religion. In common with all Christians, we must strive to win the foes of the church until they become its friends.

This can not be done by Pharisaic exclusiveness, nor by pushing by on the other side, when men have fallen into cruel hands. Neither can it be done by the church that forgets its holy calling, and turns aside to do other work, as mere work, as paraded by clubs and orders outside. When the Church of Christ does this to the neglect of its mission of evangelization, it is doomed.

A GOLDEN MEAN.

We would plead for a golden mean between extreme professional reformers who denounce the church, and the ultra conservative church people, who refuse to aid in the work of social betterment. "An agitator mad with altruism" is as much to be shunned as a churchman utterly lacking in the good Samaritan spirit. Give me the consistent, Christlike churchman, who is loyal to the church, and who at the same time is ready to go outside in the Master's name and do all he can to aid truly humanitarian societies in the work for the "submerged tenth."

And we may as well admit that there are such societies, better and more appropriately equipped for works of social betterment than the church can be. Indeed, it would be unwise to try to equip the church for all such work. There are charity organizations, of every description, better fitted to serve the unfortunate and destitute classes than is the church. They are the specialists in efforts to remedy the evils of humanity.

What, then, is our mission regarding the sociological movements clamoring for assistance? What should be our attitude toward them?

UNQUALIFIED SYMPATHY.

We should manifest toward all truly humanitarian movements unqualified sympathy and cooperation. We should be ready as churches to lend aid in whatever way we can, whether by our money or by our personal labors, in bringing about justice and equality and comfort, in the place of oppression and misery.

But the church of God must not forget that its distinctive work is to enrich the spiritual life of men. It was planted for this purpose. Its great mission is to preach the Gospel that brings man into harmony with his God; that teaches him to live for a spiritual and higher life, and not for this world alone. The world needs a vital and consistent theology, a better knowledge of God and man's relation to him. Socialism will not teach these necessary things; it will not develop man's religious nature.

This is the one mission of the church, and it will be a sad day for the world when the church so lowers its standard as to forget or neglect its one great work of saving men.

In this social crisis two great classes of men confront each other with the most bitter antagonism. The church can help them little by lecturing on sociology. What both classes must have before peace can come is an experimental knowledge of the indwelling spirit of Christ. No other organization will help them to this. The church has a mission that no other can fulfill. It must arise to the emergency and arouse the consciences of men until they feel the exceeding sinfulness of sin. Never did the world need to be shaken out of its self-complacency, and aroused to its need of a Saviour, as it does today. It is the mission of the church to take it into self-examination and repentance, and to convince it afresh of the difference between right and wrong. Rich and poor alike need to know the reality of the Christian religion as a purifying, regenerating power, and then the problems that distress us will all be solved.

GET AFTER THE ROBBERS.

Then let our pulpits ring with the gospel of justice as well as of love. Let there be no uncertain sound regarding the evils that ruin men and corrupt communities. We must not be satisfied with the mere binding up of wounds received by those who fall in the world's conflict as they go from Jerusalem to Jericho; but we must get right after the robbers, and make it safe for our fellow-lives to live in either the town or the country. Our gospel and our service must be against everything that endangers our fellow men, whether it be the liquor traffic, the gambling den, the drink habit, the curse of child labor or graft among public servants. Any form of organized Christianity that does not make it hard for such evils to exist is not worthy the name Christian.

There was never a better time than the present, for us to make our power felt in all lines of this great general work. Shoulder to shoulder with all live Christians, we should stand for world-wide evangelism, for social betterment, for temperance, for purity; and we must not be content until the present rising tide of religious faith and moral enthusiasm shall reach its flood, fill the public heart and mind, give true standards of life and duty, and make the brotherhood of man a living reality.

(To be continued.)
practice of publishing cartoons and exaggerated representations of public men. Such publications are a constant menace, even to the highest officials in the land.

There was a remarkable scene in the great auditorium in Atlantic City, when Gen. Daniel E. Sickles came swinging down the aisle with one trousers leg pinned up, and the audience of veterans arose as one man, while four of General Sickle's old command picked him up and placed him chair and all upon the platform. Then the old commander's band played Dixie and the old soldiers made the hall ring with their cheers. One of the speakers was an officer who had worn the gray, and who now pleaded for a welding of the hearts of both the blue and the gray for the Union cause.

Denominational Industries.
W. K. Davis.


That our denomination is weak industrially is recognized. We need a radical reformation and this can be best accomplished by getting together, pulling together and living together. That we are not willing to pull together is shown by the fact that in general Seventh-day Baptists do not discriminate in favor of their own people who are in business. Merchants, mechanics, business and professional men will all acknowledge the truth of this statement. A merchant in a Western city says if one Seventh-day Baptist firm were to insist on buying from another Seventh-day Baptist firm he does not expect a better price than he can get elsewhere. Many of our people act as though men in business who keep the Sabbath should pay others to observe the day. This state of affairs is general throughout the denomination. Our people are selfish and thoughtless in this respect. One merchant ran a good-sized ad in the Sabbath Recorder for nine months without getting a cent's worth of business. No wonder the Recorder does not carry much advertising.

There are many exceptions to the trend I have mentioned. Some of our people pay more than they would elsewhere in order to patronize our people. That kind of spirit means denominational growth for it indicates an unselshful willingness to help. We have too much of selfishness and narrowness in business matters. Growth along all lines of Christian effort can be stimulated by a more intelligent conception of the value of business. The value of commercial interests has been ignored too long. I am not pleading for worldly privileges. The Bible commands diligence in business.

The industrial question is paramount. Until our denomination awakes to its need of industrial activity I believe we are doomed to progress in the same slow and disheartening way we have for years.

A young man applied to a Seventh-day Baptist for a job, saying he had been offered a position as engineer but he could not accept and keep the Sabbath. This manufacturer had no place to offer. The applicant moved his family to a distant State where his little children were just getting interested in the Sabbath school and Junior Endeavor had no church privileges and were not commercially or socially advanced. Those children will probably marry Sunday-keepers or no-day-keepers and the entire family will lose to our denomination. It is not unreasonable to believe that had those children been reared in a Sunday school the future generations would increase our membership and add to our soul-wining power.

One of the greatest hindrances of our denominational societies is lack of funds. A great hindrance to growth in numbers is lack of employment. Given employment for Baptist activities or nominal Seventh-day Baptists—at good wages under the influence of a strong church with spiritually minded leaders and in ten years we will see a growth not only marked in numbers, but powerful in spiritual attainments and helpfulness along all lines of human betterment. And this partly because of our increased ability to raise funds for denominational work.

Our denomination needs above all else a conservation of souls. And one of the prime requisites of this conservation is a more intelligent understanding of the human needs of the common people. We can best reach the soul through the heart—and it is true that the way to many a man's heart is through his stomach. I believe we have no idea of the growth which would come from steady employment of large numbers of people.

Experience teaches that industrial enterprises are feasible, practical and profitable under right conditions within our denomination. Will our people see this open door to labor exploitation along in the same old way and let people fall out of our ranks simply because of human frailty, when a helping hand might lead them to glory? This proposition must be answered and answered rightly.

I believe the time is soon come when an organized movement will undertake to foster industrial enterprises within the denomination. The field is wide, the need greater than we realize and vast results may be accomplished if intelligent and persistent efforts are put forth.

From Shepherdsville, Kentucky.

Editor Sabbath Recorder:

As no communications have been sent from this place in Kentucky I will write a few lines for the Recorder. We were indeed glad to have Brother Van Horn with us again. It has been about fourteen years since he was here, or any of our people. I have spoken with some of our people here from this community, as well as from his own people, now only three in number. Though feeble in our efforts, we have tried to let our light shine before those around us, although sometimes we have felt somewhat discouraged. We want to think of ourselves as recorded in Luke, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom," we would press forward, and try to be loyal to God in all things. We know God's promises are true, and in the day of reckoning the reward will be to the faithful. It was inspiring, uplifting and helpful to this little band to hear Brother Van Horn talk once more. He gave three powerful discourses, one of which was, "Why I Keep the Sabbath." He gave several reasons why he observed the Sabbath as the good old commander's band. He preached it calmly, kindly, and tenderly, but it rang out clear and loud. The weather was very unfavorable during his sojourn here. It rained every day and was very stormy and muddy.
Though this made it difficult to get to the church, we had good congregations. We hope to have some one, in the future, to come here and hold meetings for several days. A protracted meeting is going on here at present, conducted by Rev. Mr. Sheets, a very able minister. He spoke highly of the Seventh-day Baptists at Salem, West Virginia. He was once pastor of a church in West Virginia and while there formed the acquaintance of quite a number of our people. He has preached some very able discourses, and they are helpful to all those hearers who are willing to receive the truth.

The SABBATH RECORDER is a welcome visitor in our home, and is a great help to this little band in holding out the light. We wish to remember our brothers and sisters, that we may hold out faithful, Mrs. T. H. Wise.

A Pulpit Prayer on Sabbath Morning.

REV. EDWIN SHAW.

Almighty God, our Father in heaven, we bless thee this morning for every good impulse, for every noble thought, for all uplifting of the heart. We thank thee for all religious desire, for the longings of the soul for better things, for further light, for larger truth, for deeper peace.

We rejoice today in the Christian sanctuary, in the calm Sabbath quiet, in the open Book, in the fellowship of brethren inspired with the common spirit of praise and worship, and in the united study of the holy Word.

We pray that light may come down from heaven, that there may be no darkness nor dimness of vision as we look upon the inspired page. May the opportunity of this service be to us full of gladness and thanksgiving, may it open as a door upon heaven; may this be the hour when thy disquieted children shall have rest and comfort, when troubled ones shall dry their tears with smiles of joy and sunshine, and the hearer may be freed from the burdened heart, and the most sinful feel the cleansing power of the Saviour's sacrifice; and thus may every soul be blest, liberated, enriched, sanctified, and made content with the satisfaction of peace.

Remember in mercy this day our friends and loved ones upon whom disease of the body is weighing heavily. Keep the mind clear and the heart hopeful and cheery by the power of thy near presence. Relieve pain and restore health in keeping with thy loving wisdom.

Remember in mercy this day the thoughtlessness and the carelessness, the indifferent and the wayward; call them again and again by the persuasiveness of thy loving favor; and forbid, O Lord, that we shall in any way be unfaithful in our relations to them or in our duty to them.

Remember in mercy this day the needy fields in thy great universe, fields where the plowing should be done, fields where good seed should be scattered, fields where weeds and brambles should be uprooted, fields that are white already for the harvest. Send forth, O Lord, thy workmen, send us forth, into these fields, and put upon us the joy of giving, the gladness of service, the peace of consecration, and the satisfaction of having a part in thy blessed work. Amen.

Your Place.

Where duty calls in life's conflict,
There is your place!
Where you may think you are useless
Hide not your face.
God placed you here for a purpose,
What' er it be.
Know he has chosen you for it;
Work loyally.
Gird on your armor! Be faithful At toil or rest,
Whichever it be, never doubting,
God's way is best.
Whether waiting or working,
Stand firm and true;
Do the work well that your Master
Gives you to do.
—Helen M. Richardson, in the Churchman.

Semi-Annual Meeting.

The semi-annual meeting of the Minnesota and northern Wisconsin churches will convene with the Cartwright Church at New Auburn, Wis., October 14, 15 and 16, 1910. Rev. O. S. Mills appointed preacher of the introductory sermon; C. S. Sayre, alternates.

All delegates and visitors cordially welcomed.

MRS. ROSA WILLIAMS.

Cor. Sec.

New Auburn, Wis.

Annual Meeting of the Missionary Society.

At the annual meeting of the Seventh-day Baptist Missionary Society held in Westely, R. I., Sept. 14, 1910, the officers for the ensuing year were elected with the exception of the treasurer, Brother Utter declining reelection. In a communication the treasurer reaffirmed his desire to be relieved of the duties of that office and declined to accept reelection at the close of his fifteenth year of service.

The following resolution presented by S. H. Davis was adopted unanimously:

In view of the resignation of our treasurer, the Hon. Geo. H. Utter, just tendered, Resolved, That the Seventh-day Baptist Missionary Society express its very high appreciation of his services as treasurer of this society during the past fifteen years, and sincerely regrets it is not to have the continued services of so able and efficient a man in that capacity.

Voted that his resignation he accepted to take effect at the time of the October meeting of the board. Clayton A. Burdick, Geo. B. Carpenter and Geo. H. Utter were appointed to nominate for treasurer and report to the October meeting.

Frank Hill and J. Irving Maxson were appointed a committee to audit the treasurer's account and to make proper transfers to the new treasurer to be elected.

The next annual meeting of the society will be held in Westely, R. I., on the second Wednesday in September, 1911, at 9,30 o'clock a.m.

A. S. BARCOCK.

Recording Secretary.


REPORT OF THE BOYS' BOARDING SCHOOL.

PER J. W. CROFTOP.

As we have accommodation for only a limited number of boys and there is still demand for all the accommodation we have, the enrollment continues practically the same, namely, thirty-seven boarders, six other all-day pupils and five half-day pupils. It is quite an advantage to have more pupils wanting to come than we have room for, as it makes it possible to choose a little more carefully. It has been necessary, however, to expel three boys during the present term.

The receipts for tithes and board for the year have been Mexican Dollars Two Thousand Five Hundred Thirteen and Fifty Cents ($2,513.50). This amount is about $500 more than the receipts last year, and is equal to about $1,100 U. S. gold. The school of course more than pays its running expenses, aside from the salaries of the foreign teachers. Although the salaries of the Chinese teachers and the amount paid for board have been increased during the year, the credit balance has improved by Mexican Dollars $387.41 during that time.

The teachers have been the same as at last report, Mrs. Davis continuing to teach English, Mr. Waung the mathematics and religious books, and Mr. Dzau the Chinese classics. The latter, I am sorry to say, seems to be still in the same "almost persuaded" condition in regard to his attitude toward Christ. Both teachers have done good work, though Mr. Waung has lost some time on account of sickness. It is a great blessing to have these two teachers, as they are not only earnest and faithful workers, but are both men of real ability, and seem to have at heart the best interest of the school rather than how much money they can get out of it.

It is a matter of keen regret that there are not among the pupils only one Christian and two probationers. The usual religious meetings have been held, Mr. Waung leading the Friday night meeting once a month. He is also president of the Boys' Y. M. C. A. Three boys attended the Summer Conference last year and we shall hope to send some this summer.

I have preached once a month at our Sabbath services here and at Lieu-oo on several Sabbaths and at one funeral.

In November I attended the Provincial Federation Council Meeting at Nanking. As an account of this meeting was published in the SABBATH RECORDER, further mention of it here seems unnecessary.

The average attendance of our Sabbath
school, of which I am superintendent, has been about eighty. It includes Mr. Koo's day-school who were formerly members of the regular school but who are now having their lessons at a different time. The reason for this change was the crowded condition of the room where the Sabbath school was held. Now that the new chapel looks almost done we are all rejoicing in the hope of a larger and better adapted place for all our services.

REPORT OF THE GIRLS' BOARDING-SCHOOL AND TWO DAY-SCHOOLS.

SUSIE M. BURDICK.

And we have come to the close of another year! There has been so little outside the regular routine that there seems to be little to report.

We never had so many different names, thirty-three in all, on our book in one year. This is not cause for rejoicing, as the greatest number our building will accommodate is twenty-six and it means that at the end of the fall term nine girls dropped out and eighteen came in. We like many others are more or less inclined to look askance at culture, and to feel that we ask God continually to choose our girls for us and we will trust him in the matter.

Soon after opening in the fall there was a very sad thing in the school bringing to its train no end of deception, falsehood and trouble, which followed us through the year.

Of our former schoolgirls we have to record that one has lost her husband and is left with three small children, one has been married, three have buried infant sons of two and three years of age, three children have been born, and one girl during Doctor Palmborg's absence has gone to work in a mission hospital at Soochow. One of the girls, after burying her beautiful two years old boy, was bewildering the worldliness into which she had drifted. Our girls are too readily inclined to look askance at culture, and certain brands of culture have serious misgivings about the justification of religion. This looking at each other from the corner of the eyes is due to misunderstanding of each other's essence and purpose. Both are barely physical existence; their whole make-up demands spiritual comforts as well, for which they have been willing to toil and slave, to stand the ridicule and ostracism of their fellows, and even to pass through fire and blood. This great fact of human kind's willingness to sacrifice itself for other than culture comforts is sufficient reason to believe that it finds its truest function and supreme manifestation, not in physical well-being or in happiness but in the development of character.

We closed our report last year rejoicing in a recent visit from our beloved Mrs. Fryer. This year comes the sad news of her death and the girls and women are arranging to embroider a scroll in her dear memory. Translated from the Chinese it reads like this:

IN RESPECTFUL MEMORY OF
MRS. FRYER
WHO HAS GLORIOUSLY ENTERED INTO THE KINGDOM OF HEAVEN.
SHE LOVED OTHERS AS HERSELF.
Presented by the women and girls of The Seventh Day Baptist Church, Shanghai.

We wish they could realize that the beauty and wonderful fruitfulness of her life was due to her love for God and men and her steadfast penitence with all faithfulness, unto God. We wish that by this and by all means they might be inspired to put God first in their hearts and in all their affairs.

DAY-SCHOOLS.

Owing to a difficulty about teachers we have had only one school in the Native City this year. The number of children coming up to forty-one since the New Year has made more than the one teacher has felt she could care for well. We have turned away many children. The income from this school has a little more than paid the expenses.

The Zia Jaw school has had comparatively good attendance with thirty-seven last term and forty-two names this year. Some of these little country fellows drop out after a few days, but a goodly number have held out better. For several months Mrs. Crofoot has been taking these children on Sabbath mornings and it has been to their great advantage.

The Church and Intellectual Culture.

PROF. PAUL E. TITTSWORTH.

Convocation, Last Creek, W. Va.

The statement of the subject implies a conflict between two important elements in present-day life which have to be reconciled, if we would have a Christian civilization. Our arts and religion are undoubt-
meant religion, religion in its attempt to minister to the individual soul and to make itself socially effective, and that by intel-
lectual culture is meant an education or culture such as colleges aim to give. I shall,
therefore, treat the subject in that way and try to discover what religion and culture are and what relation they bear each other.

Looking at the question negatively, re-
ligion is never to be confused with meta-
physical speculation any more than a man's
love of his home is to be confused with his
description of his house or its inmates. The
two are-connected but are not identi-
cal. One is faith and love founded upon ex-
perience, the other is an attempt to in-
terpret experience. Creeds are interpreta-
tions of religion but not religion. To be
lieve that Christ was born of a virgin, that
the world was created in seven days, that
God appeared to Abraham in human form,
that Bible writers never made mistakes in
their estimates of the processes of nature,
or in statements of historical fact, etc., is
not religion, but is a creed; it is an act of
the pure intellect. For this reason, those
who hold that religion stands or falls by
the acceptance or rejection of such state-
ments are on essentially an intellectual basis
and not on one of ethics or of faith. Reli-
gen is an attitude of the soul and not a collection of facts of the outside
world.

Again, religion is not conventional moral-
ity. Mr. X is a strict Sabbath-observer: he
goes to prayer meeting Friday night, to
church Sabbath morning, has a hearty Sab-
bat-day's dinner, sleeps half the afternoon,
and then takes a walk. Outwardly he has
observed the Sabbath, but the day was es-
sentially a selfish one, and not once during
the time have his thoughts passed from the
commonplaces of existence to a more ele-
vated view of the world, to get a better
conception of his place and duty in it.
The religious spirit does not attempt to
coerce a man either by a formal imposition
or even by the force of public opinion into
a traditional, but perhaps for him insin-
cere, expression of his faith. Such an at-
ttempt would be like demanding of a young

tree just starting from the ground that it
grow into the form of an elm. The chances
are that a high-spritied tree, unless it were
an elm, would become disgusted and die.

And again, religion is not ecstatic and
rapturous devotion to the gain of the
true, the beautiful and the good, if
our yearning be for the ideal perfection of
ourselves and of our kind, if all our time
and strength be devoted to such an end as
this, we may have the comfort and the en-
couragement of the conviction of its at-
tainability. The evidence of experience is
that the structure and function of the uni-
verse are such that ideas are by us achiev-
able.

The goal of such a religion is the setting
up of the ethical standards which have come
down to us as a part of our Christian in-
heritance and which we are continually de-
vloping as a measure of man's conduct,
collectively and individually, in every rela-
tion of life. "What doth the Lord require,
" asks Micah, "but to do justly, love
mercy, and walk humbly before thy God?"

Some religions have not had ethical stand-
ards in view as the goals of their attainment,
and some have systems which have not had the
ardor of a standfast faith behind them to
make them effective, but it is one of the
glories of our religion that, in spite of the
fact that men have often shifted the em-
phasis from righteousness to conventional
acquiescence in traditional forms as the pur-
pose of faith, the Christian ethical system
has maintained and developed itself through
time and has been perfected to the point
where its real importance and value be devi-
ed, therefore, they can be accomplished,
therefore, they can be accomplished.
We see individual increasing his
estimate of the value of human life, of the
sacredness of family ties and of the
reputation of his fellow man, and growing
in his perception of his own duties toward
others; we see social chaos resolving into
order and social incompleteness merging
into greater completeness and we come to
believe that such progress is of the very
essence of the way the whole world is plan-
ed. Our faith sees in these movements
God creating the world and declares that
the very highest aim of human life is to
get in line and push, assured that our ef-
forts are eminently worth while.

The much abused and misunderstood
Foster sums up the matter of religion very
forcefully in the following words: "The
content of our God-faith is the conviction
that in spite of much that is dark and in-

dependent, and that is a creed of the
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that in spite of much that is dark and in-

1. Lyman Abbott, Outlook editorial, August 6, 1910.
2. Compare in this connection the Mosaic "Thou shalt
not commit adultery," with Christ's injunction not to
lust.
of today aims to acquaint young people in an elementary way with the world of matter and of man in order to lay a firm and sane foundation for the appreciation of the universe and of the purpose of life. In these days when the call for industrial education is so loud and insistent, when manual skill is so much preferred to a right attitude toward life, it will not be out of place to examine for just a moment the reason why a liberal education is still justified in existing for men and women of today.

A collegiate training comprises three great fields of human knowledge: science, philosophy and art. Let us examine them in turn to see if they fulfill the condition which we have imposed on anything that asks for human consideration, that is, do they minister to human life?

By science I mean the attempt to classify and arrange facts in whatever field—chemistry, physics, geology, psychology, sociology, or history—in order to determine, if possible, their casual relation. Some devotees of art, literature and religion have seen little use for the patient poking into all the corners of the universe which science can reach. They forget that we are partly material and live in material surroundings. Being material we have physical needs which science alone can meet. It justifies itself every day by the service it renders in supplying us with food, shelter, clothing, rapid transit, and partial exemption from disease. It is this the philosophy of mental and spiritual development.

... The history of man is the story of the ideas he has entertained and accepted, and of his struggle to incorporate these ideas into laws, customs, institutions and character. Philosophy is a rational interpretation of the facts of the universe and of human progress. It is upon the progress and breadth of a man's view of life that depends his worth to the world. Every one has his philosophy, or interpretation of life, according to which he lives and works. Such a philosophy becomes more useful to human kind in general and more satisfactory to the individual himself as it takes into account the broader reaches of human experience. Men who have had such visions of the universe stand along all the pathway of the human race giving it new direction and inspiration in critical periods: Aristotle, Augustine of Descartes, Spinoza, and Kant, to mention only a few. The lives and activities of these men mark new epochs in the spiritual progress of humanity.

Some feel that philosophy is either pure nonsense, dealing with abstract subtleties of no value to ordinary beings, or, worse, that it tends to make a mess of the religion and threatens to stifle it. Hence, as I have tried to point out, philosophy and religion are not at all identical—for religion is not thought but a part of life which furnishes thought its data)—these two cannot crowd each other off the map. Perhaps the value of culture can be best made clear by illustration. By about the third quarter of the 19th century science had made such rapid strides that scientific men came to feel that everything in the universe could be accounted for by a scientific formula, that dividing the world by science left no remainder. This view, in a more or less modified form, permeated all the thought of the period and held men in its strong but lethal clutch. Undoubtedly there were individuals who approached science with such a view had erudition on its side, and this erudition made more or less universal in the facts of the case and unskilled as a thinker, was left in despair.

In this extreme scientific view of the world, "nature did almost everything and it simply means that, whereas in the old view of the universe, God was present creatively only at the beginning, he is now so present at every step in its material and spiritual progress. Now nature is no rival of God, but the form of his manifestation. The laws of nature are his modes of working. The facts of nature are the incarnation of his thought."

Such an illustration gives you better than I could do by more abstract statements the value of a knowledge of philosophy in a scheme of education and the value of a sane interpretation of life to culture.

Having discussed the first two of the fields of human intellectual effort—science and philosophy—let us now see what part art may play in education. Since literature is, in many respects, the most typical art and most universal in its appeal, and since it, of all the arts, enters most largely perhaps into the ordinary college training, in this discussion I shall often use the term literature as synonymous with art in general.

Men of puritanic tendencies have objected to art and the enjoyment of it, first, because they believed it a dallying with toys beneath the dignity of serious men, and second, because they felt it to foster a refinement synonymous with effeminacy and sensualism. On the other hand, many of the lovers of art have cherished it for these very reasons. Both estimates are wrong and the mistake arises from a misunderstanding of its nature and purpose.

The aim of art is beauty and not teaching or preaching, although it may do both incidentally. In fact, its teaching and preaching have always been most effective when they have been unconscious and incidental for exactly the same reason that witnessing an heroic action is more effective than philosophic discourses on heroism or exhortations to be heroic. To indicate the difference between literature that is purely didactic and that which is thought of as beautiful, let me cite the familiar lines of Longfellow:

Tell me not, in mornful numbers,
Life is but an empty dream!
For the soul is dead that slumbers,
And things are not what they seem.

2. Foster, Function of Religion, p. 177f.
Contrast them with some lines from Shakespeare's *Tempest* and the difference is plain:

_We do such stuff_  
_As dreams are made on, and our little life_  
_is rounded with a sleep._

There is the same thought in Shakespeare as in Longfellow but it is cast in true poetic language.

While the aim of art is beauty—this can scarcely be emphasized enough—the authority of human experience and the practice of the greatest artists testify that the highest kind of beauty is found only in connection with some subject matter worthy of it. That is, the beauty of a combination of sweet sounds, as pleasing to the ear as they may be, is not comparable to the beauty of the story of Ruth, for example: the first gives merely sensuous beauty, the second combines beauty of form with nobility of content; namely, the steadfast friendship of Ruth for Naomi.

The greatest literature, then, combines beauty of language and imagery with a portrayal of the highest ideas and ideals which men have cherished.

Hamilton Wright Mabie says that "the secret of the reality and power of art lies in the fact that it is the culmination and summing up of a process of observation, experience, and feeling; it is the deposit of whatever is richest and most enduring in the life of a man or a race... of all that (man) has thought, felt, suffered, and done in word and work, in feeling and action." As an illustration of these highest things of human nature which form the subject matter of literature, let me cite the love of man for man, found in so many places in books, but in its supreme form in the story of David and Jonathan; the ideal of conjugal fidelity in the story of Ulysses and Penelope in Homer's *Odyssey*; and the restlessness striving after the highest values in Goethe's *Faust*.

The value of art, then, to education and culture is twofold:

First, it refines and develops the emotions. By its striving after harmony, symmetry, and good taste, it develops these qualities in the mind of one who lives in such an atmosphere of refinement. By its portrayal of heroism triumphing over cowardice, loyalty over treason, sanity over abnormal passion, and so on, it develops right impulses within us. By its elaboration of the science of men under all conditions and of their motives for action, it broadens and deepens our power of sympathy.

Second, it furnishes us material for a just estimate of human life and its purpose. While it is the place of the science of men to discover the processes and comprehend the ends of the physical order, it is the highest office of art to discover and illustrate, for the most part unconsciously, the processes and results of the spiritual order. "The artist, in concrete form the underlyings and formative ideas of races and periods," Mabie says art is philosophy entered into the very self of great artist personas and sent forth in compelling beauty and tremendous appeal to mankind. It is ideal but possible relations and actions held in solution.

Since the ideals which we hold now are rooted in the ideals, struggles, and attainments of previous periods and can only reach their fullest flower by absorbing the stored-up spiritual food of all the past, since the experience is absolutely essential for an efficient life in the present and a steadfast faith in the future, and farther, since these great ideas and dynamic ideals of the human race are to be found in their most persuasive and appealing form in architecture, sculpture, painting, and literature, no true education of culture is complete without a love and appreciation of art in some form, not as a pleasant method of passing an idle hour, but as a fountain of inspiration and nurture for our spiritual nature.

These are the three fields of human knowledge and interest to which a college training introduces one: the discovery and arrangement of facts by science, the interpretation of life resting upon such facts by philosophy, and this experience entering vitally and dynamically into human life through the gateway of art. A knowledge of all the facts in the universe without a vital blending of them into a point of view by which to guide action is not culture. "Culture, it can not be too often said, is knowledge, observation, and experience in-
**Jesus the Son of God.**

Did Jesus teach that he is God? He certainly claims to be the Messiah (John iv, 26), to fulfill the Messianic descriptions of the Old Testament (Matt. xi, 3-5; Luke vii, 22-23; iv, 18-21), to be denoted by the current Messianic names, "king of Israel" (Luke xix, 38; etc.), "Son of David" (Matt. ix, 27; etc.), "Son of man" (pazèsin), "he that is the name of the Lord" (Matt. xxvi, 9, etc.). Moreover, Jesus claims to be greater than Abraham (John viii, 53, 55), than Moses (Matt. xvi, 8, 9), than Solomon and Jonas (Matt. xii, 41, 42); he habitually claims to be sent by God (John v, 36, 37, 43, etc.), calls God his father (John xi, 5, etc.), and he willingly accepts the titles "Master" and "Lord" (John xiii, 13, 14). He forgives sin in answer to the observation that the God alone can forgive sin (Mark ii, 7, 10; Luke v, 21, 24, etc.). He acts as the Lord of the Sabbath (Matt. xii, 8, etc.), and tells St. Peter that as "Son" he is free from the duty of paying temple-tithe (Matt. xxvii, 24, 25). From the beginning of his ministry he allows Nathanael to call him "Son of God" (John i, 49); the Apostles (Matt. xiv, 33) and Martha (John xi, 27) give him the same title. Twice he approves of Peter who calls him "the Christ, the Son of God" (John vi, 70). "Christ, the Son of the living God" (Matt. xvi, 16). Four distinct times does he proclaim himself the Son of God; to the man born blind (John ix, 35-37); to the Jews in the temple (John x, 30, 36); before the two assemblies of the Jewish Sanhedrin on the night before his death (Matt. xxvi, 63, 64; Mark xiv, 61, 62; Luke xxii, 70). He does not manifest his divine sonship before Satan (Matt. iv, 3, 6) or before the Jews who are deriding him (Matt. xxvii, 40). Jesus does not wish to teach the evil spirit the mystery of his divinity; to the Jews he gives a greater sign than they are asking for. Jesus, therefore, applies to himself, and allows others to apply to him, the title "Son of God" in its full sense. If there had been a misunderstanding he would have corrected it, even as Paul and Barnabas corrected those who took them for gods (Acts xiv, 12-14).

Nor can it be said that the title "Son of God" denotes a merely adoptive sonship. The foregoing texts do not admit of such an interpretation. For instance, places his Master above John the Baptist, Elias, and the Prophets (Matt. xvi, 13-17). Again, the angel Gabriel declares that the Child to be born will be "the Son of the most High" and "Son of God" (Luke i, 32, 35), in such a way that he will be without an earthly father. Mere adoption presupposes the child to be adopted, but St. Joseph is warned that "That which is conceived in her [Mary] is of the Holy Ghost" (Matt. i, 20); now, one's being conceived by the operation of another implies one's natural relation of sonship to him. Moreover, the divine sonship claimed by Jesus is such that he and the Father are one (John x, 30, 36); a merely adoptive sonship does not constitute a physical unity between the son and his adopted father. Finally, if Jesus had claimed only an adoptive sonship, he would have deceived his hearers; they could not have condemned him. A true sonship is specific and iner­rogative common to all the pious Israelites. Harnack (Wesen des Christentums, 81) contends that the divine sonship claimed by Jesus is an intellectual relation to the Father, springing from special knowledge of God. This knowledge constitutes "the sphere of the divine sonship," and is implied in the words of Matt. xi, 27; "No one knoweth the Son, but the Father: neither doth any one know the Father, but the Son, and he to whom it shall please the Son to reveal him." But if the divine sonship of Christ is a mere intellectual relation, and if Christ is God in a most figurative sense, the paternity of the Father and the divinity of the Son will be reduced to a figure of speech.—*Catholic Encyclopedia.*

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**THE SABBATH RECORDER.**

**WOMAN'S WORK.**

**ETHEL A. HAVEN,**

**Leonardsville, N.Y.**

**Contributing Editor.**

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**Between the Days.**

Between the days, the weary days,
He drops the darkness and the dews.
Over troubled eyes his hands he lays,
And strength, and hope, and life renews.

Thank God for rest between the days!
Else who could bear the battle stress,
Or who withstand the tempest's shock.
Who thread the dreary wilderness
Among the pitfalls and the rocks.

Came not the night with folded beds?
The white light scorches, and the plain
Stretches before us, parched with heat!
But by and by the herculean wanes,
And lo! the nightly, cool and sweet,
With dews to bathe our aching feet.

For he remembereth our frame!
Even for this I render praise.

A tender Master, slow to blame
The falterer on life's stormy ways,
Aids with us—between the days!—Selected.

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**The Hindrance of Worry.**

**AGNES BAIROCK.**

**Conference, Solen, W. V.**

To explain the most familiar phenomena of our daily lives is not always an easy task. The knowledge of a scientist is limited to set forth the beneficial action of sunlight and fresh air on our physical lives and the equally harmful effect of darkness and filth. But if difficult to explain one knows that these things are, and he can readily perceive the familiar effects and just as there are many of their causes. So there are things about our mental and spiritual lives, effects which are traceable to causes, well known and recognized. Which, if called upon to elucidate, one would be forced to admit weakly, "Why, I don't know of course it is, everybody knows that!" Worry belongs distinctly to this class; to explain it or to set down in definite terms why one worries and how to prevent it is quite another matter.

The psychologist will classify our topic for us; and in these days when so much emphasis is being laid on the value of a sane and secure mental attitude toward life and its activities, we may do well to heed the scientist. He tells us that every painful emotion breaks down the nerve cells of the brain, the temperature being in proportion to the intensity and duration of the mental state. Further, as one entertains a given mental attitude, which frequently recurs, this tends to become a habit of mind, good or evil as the case may be. And again, not only is it so indicated by the play of the muscles of the face, and indeed of the whole body, but it is increased and the mental condition; these simple statements of well-known psychological facts may help in the consideration of the topic.

No one will deny that worry is an unpleasant emotion inducing pain. Thus it follows that the nervous strain is actual, the process of breaking down nerve cells being sure, without any stimulating reaction to bring about renewal of the tissues. And it is well known that any harm or weakness arising in one part of the nervous system is more than likely to affect other parts and vice versa. The one who worries is laying the foundation for much acute misery later on.

Go with me along the city street, mingle with the throng as its human units jostle one another in the rush of every-day life. Give rein to your imagination and let your eyes rove as far as you can from the lives of others—and observe the faces as you pass along. A glance will reveal a life history; biting poverty, physical suffering, grasping greed touch shoulders with prosperity, selfish affluence and indulgence. Do you see how the faces are furrowed? Has there been one in whose pain or fear or selfishness has not left its marks. And how many are fairly distorted by the lines which indicate worry—worry about business, about dress, about home, about any of a thousand and one things. Few serene countenances are in the crowd; all too few serene souls there are about us, to give the benediction of peace where it is so greatly needed.

So much is said in these days about
worry and its ill effects that it is hardly possible to add a new word or even to state the familiar facts in any new or striking manner. But if in any way we can emphasize its harmful effects and the real hindrance which worry presents to the highest development of one's powers, even repetition is not to be despised.

The underlying principle of worry is selfishness, if not always in the accepted sense of this term, then in another of its phases, self-consciousness. Many will take exception to this statement and call to mind their worries over others, priding themselves on forgetfulness of self in bearing those dear to them so constantly in mind. But does the mother who worries over the moral welfare of her absent child, the wife who worries lest her husband, who is away, be ill realize the effect upon those who must listen to these fears? And does she comprehend the effect upon herself? Bear in mind that thought for others, even constant thought, is necessarily mental worry. It is when one is always looking for trouble and anticipating evil results, imagining danger and expecting only the worst, that this anxious thought becomes a menace. If by anticipating trouble it could be prevented; if by worrying ourselves we could ward it off; if expecting your boy to go wrong would keep him in the path of right, there would be nothing to say. But it is not so. Worry is so futile.

Then the effect upon others is so unpleasant. Depression will get into the atmosphere of having a worrying member, and if there are others sensitive to the disease it is so easily communicable.

And last, perhaps most important, is its effect upon one's self. The tendency to worry, if permitted to exist, soon becomes a habit, one very difficult to shake off; and there is no question but that this habit has a direct and very unfortunate effect upon the nervous system. The nerves are such delicate instruments, responding to every touch, and weak, as are called upon to bear severe strains even in the life of the humblest and most unpretentious persons. How unnecessary to subject them to the strain and stress of an overworked brain, when this might be prevented. If it could be held up in letters of fire before the eyes of every man and woman who worries, "Nerve force is needed for work; it will be needed to withstand the strain of real shocks bound to come. Don't waste it over imaginary troubles."

It would be illuminating sometimes to pause and analyze one's attitude toward life. So many go on, day after day, doing the same things in the same way, thinking about the same things, that life becomes a routine in which details of minor importance often assume large proportions. The housemother worries if anything interferes with the spring housecleaning, if the fruit can not be preserved at the proper season; she is disturbed if the Friday's cleaning must be slighted or the children's pinafores happen to meet with accident unnoticed by her watchful eye. Another worries if her dress is not in the latest mode or her house furnished as well as that of her neighbor. Did you ever stop to think how large a share of our thoughts is occupied with worry? It is astonishing to consider that rational beings, with minds capable of entertaining the loftiest thoughts, with capacity to enjoy the beauty of this world and to apprehend the nobility of life, given into our hands by God to use for the advancement of our fellows, should so belittle our powers. The tendency to fret over these trifles and to fill the mind with worries is one of the greatest hindrances to development.

When one worries over the future or anticipates trouble there is by that much a weakening of the power to do good. Can we not trust his providence to order our lives in accordance with the highest good? Faith assures us that this will be so. Then the spectre of doubt appears and faith "flies out of the window" when worry "comes in through the door."

Not alone in the weakening of faith is worry an enemy to the higher life. When the mind is preoccupied with worry nothing can be well done, even housework suffers, and there is no possibility of development. A weakened, stunted existence is the result, hруdly to be endured every turn. Ah, but, you will say, it is all very well to talk. It is quite another thing to act. True, the topic is all negative. There is, however, a positive remedy which is invaluable.

That is work—occupation for hands and brain. There is nothing like hard, unremitting work to cure all the ills of mind, and some of those of body, to which we are heirs. If we could only recognize the blessings of work, the God-given sweetener of our lives, instead of feeling the oppression of it, making it so much the harder! But the one who has days full of work which must be done has less time to give up to worry.

One may also, indeed it is a positive duty, distinctly cultivate a habit of mind opposed to worry. Pipa, the friendless orphan, sings—

"God's in his heaven. All's right with the world."

How much more should we! To look for the good, to see the sunshine, to bear the cheerful face is a duty alone not to others but to ourselves as well. Serenity of mind, confidence in the Guider of our lives will shut out worry. The anxious thought needs the uplift of nobility of thought and motive; it needs the strength of calmness and faith in individual lives. Such are beneficences.

American Sabbath Tract Society—Annual Meeting.

The sixty-seventh annual meeting of the American Sabbath Tract Society was held on Wednesday, September 14, 1910, at 2.30 p.m., in the office of Vice-President Charles C. Chipman, 220 Broadway, in the city, county and State of New York, Vice-President, Charles C. Chipman of Yonkers, New York, in the chair.

emailed the report of Corliss F. Randolph
his visit to Snow Hill, P.a., as follows:

To the Directors of the American Sabbath Tract Society:

I beg to submit herewith a report of my visit to the annual love-feast of the Snow Hill German Seventh-day Baptist Church last May, and of a visit of three weeks among the three German Seventh-day Baptist churches of Pennsylvania during the past summer.

On the occasion of the annual love-feast of the Snow Hill Church, I went in company with Rev. Edwin Shaw. We reached Snow Hill on Saturday, June 6th, and remained there until Saturday, June 13th. The love-feast was held in the main dining-room of which the services were held on the night of June 12th. The space was occupied to the door at a distance from the house.

Mr. Shaw preached a very acceptable sermon Sabbath afternoon, and on First-day evening we were both given opportunity to speak. The German Seventh-day Baptist ministers who were present were Bishop Pentz, William A. Reeser of the Snow Hill Church, Samuel G. Zerfas of the church at Ephrata, Samuel J. Leach, and Jeremiah Yoak of the Salemville Church, besides Elder Emmanuel Specht, of Forward, Somerset County, Pennsylvania. The last named is upwards of ninety years of age, and the timidity of his years prevented his speaking. Mr. Shaw by his warm genial manner wins to them. Last month (August), I visited Ephrata, Snow Hill, and Salemville, spending two Sabbaths at Ephrata and one at Salemville. Some places of interest were visited also.

Not only upon this last visit, but during the entire past year, I have been successful, if possible, representation on the part of the German Seventh-day Baptists at the late session of our General Conference in this, we have been successful. Bishop John A. Pentz and Rev. William A. Reeser both were at Salem from Wednesday evening, and were entertained by the General Conference as our „official visitors“ from the German Seventh-day Baptists. On First-day afternoon they were both introduced to the General Conference and both addressed that body. In the course of his remarks, Bishop Pentz spoke in terms of a closer affiliation between his people and us, and it is to be hoped that this may come to pass at no distant day.

Respectfully submitted,

Corliss F. Randolph.

Plainfield, New Jersey.

September 11, 1910.

Report adopted and bill of expenses ordered paid.

They also reported that Dean A. E. Main had given his message on behalf of the Society in Salem recently, and would probably go to Brookfield, N. Y., soon, for the same purpose.

The Executive Committee presented a report on having our printing done by outside parties, and pursuant thereto the following preamble and resolution were adopted:

Whereas, Through the report of the Executive Committee, a proposition has been submitted for the abandoning of our denominational publishing house, therefore,

Resolved, That in the opinion of this Board we should abandon our denominational publishing house, and that it should be situated where the Board of Directors of the American Sabbath Tract Society is located.

The Treasurer reported amount of cash on hand, and presented bill of Jacob Bakker for our share of the balance of his expenses to Africa, which was ordered paid. He also presented correspondence from Brothrer Bakker containing suggestions regarding the work in Africa.

One communication was received from Rev. E. H. Scowell and it was voted to refer the same to the Joint Committee.

Correspondence was received from E. G. Ammokoo, A. Marcus, F. Aban, Theophilus A. Gill, D. W. Leath, and A. E. Wayne.

The last was referred to the Committee on Distribution of Literature.

Correspondence from Section C. B. Sanders embodied his report for the month of August.

The report of Jacob Bakker on his trip to Cape Town and Gold Coast, Africa, extending from April 19 to July 22, at an expense including salary of $621.21, was ordered printed, and copies sent to the members of the Missionary and Tract boards.

The manuscript of a paper presented at Milton Junction by F. Ainsworth was referred to the Committee on Distribution of Literature with power.

Minutes read and approved. Board adjourned.

Arthur L. Tittsworth.

Rec. Sec.

Religion and Progress.

Advance of a desirable kind implies stability as well as movement. Not all motion, by any means, is progress. St. Vitus' dance is as distressing as stupor, and social movements resembling locomotor ataxia, even if in a right direction, do not inspire confidence that the goal will ever really be attained or that the journey itself will be comfortable.

Certain social institutions, of which the family and the church are foremost and in a group by themselves, contribute conspicuously to this element of stability and integration. The family is of all socializing agencies the one which most contributes to insure that individuals shall not depart so far from the normal as to destroy completely their usefulness to others and their own chance of happiness. Through a long childhood impressions are made, examples are set for imitation, discipline is exercised, and the young learn the most elementary ethical principles that they are to live by as adults. These are often learned by instruction, by example, and by care in sickness, and by gradual development of the physical powers under parental oversight, without the infinite variety are taught in the man unconsciously, of which the effect in its totality is to mold the individual into his normal and legitimate place in society, to fit him to take his part in work, in enjoyment, and in the whole round of human interest.

The family may fail far short of doing this in particular instances. Instead of the natural relation between parent and child, there may be only a comparatively brief physical dependence and the more complete socializing process may fail entirely, or may be carried on outside the home. Instinctively, however, we feel that such a home fails of its true character, which is abnormal. The family, then, is an integrating, harmonizing, socializing institution, lessening the difficulties, in any case numerous enough, which the average person meets in understanding his fellow beings, getting on with them, giving them useful service, and obtaining from them the benefits which they should naturally give in return.

The family is so near to us, so familiar, so much a matter of course, that it is difficult to appreciate its real importance. We are so fully committed to the appreciation of our
Young People's Work

Rev. H. C. Van Horn, Contributing Editor.

Forward Steps.

REV. A. J. C. BOND.

Prayer meeting topic for October 8, 1910.

Daily Readings.

Sunday—Our light to guide (John xi, 9; 10; xill, 35, 36).

Monday—No standing still (Heb. vi, 9-15).

Tuesday—Inaugurating advance (2 Chron. xix, 1-11).

Wednesday—Planning great things (2 Sam. vii, 1-11).

Thursday—Resisting reforms (1 Thess. ii, 13-18).

Friday—Aim ever higher. (Matt. v. 17-20).

Sabbath day—Topic: Forward steps in our society (Ex. xiv, 9-15).

EXODUS XIV, 9-15.

The children of Israel at the time of their departure from Egypt were used to acting together. Having known nothing of self-dependence and freedom, they were little fitted to meet the problems which confronted them in this very beginning of their independent history. Their faith and courage were undergoing a great trial at the very start. Having lived a dependent life, they were not trained to self-reliance. Having, perhaps, but a vague understanding of the real purposes of Moses in this venture, they lacked vision and faith. They were easily panic-stricken in the presence of living among others. Selfishness departs from him and the law of self-reliance. In the face of some difficulty, or in the presence of others. Selfishness departs from him and the law of self-reliance. In the face of some difficulty, or in the presence of others. Selfishness departs from him and the law of self-reliance. In the face of some difficulty, or in the presence of others. 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How is it in your society? You have been organized for a good many years. Are you moving forward; or are you halting in the face of some difficulty, or in the presence of some one duty you want to take up? Many of you are well started in your school work for the year. You have planned for it for some time. You were careful in all your planning to reserve time for your school duties including time for the
It might be a forward step to tell the Missionary Board that it need not depend upon us to pay one half of Doctor Palmborg's salary. It would be a forward step to pay it, according to our promise.

The outward look.

(From President Clark's Conference address.)

"The institution, church or denomination which turns inward upon itself is looking into the bottomless pit. The outward look, that is, the aggressive look, is the only saving look for an institution like the church. When its chief concern becomes its own existence, death and decay have already begun their work. While the church continues aggressively to serve the cause which gave it being and existence, it will grow and flourish. Indifference to this primary law of life is positively fatal. It is a divine law and it is useless to contend with God and the universe."

Make room at the bottom.

The following clipping bears directly upon the topic for this week. And it suggests a forward step which I believe all of our societies need to take. Read it carefully.

One of the most important tasks that Christian Endeavor faces today is the task of awakening the young people to a sense of their responsibility and urgency. The reason why this is so is that once this fine work are languishing is that the work has been done too long by the older members. It seems as if the rising generation will not attempt much as long as their elders are willing to do the work. The young people feel united. They do not even try to do the little they could do. The constant effort in every society should be to feed its life from below by drawing young and inexperienced helpers into the ranks of the workers. The various committees afford us the finest opportunity to do this. Every young member should be thrown into committee work willingly, as in the old days boys were taught to swim by being thrown into the water.

Young people shrink naturally from the responsibility of service, especially when older people undertake the task, but the young man who does not dare to put his hand to the master's picture, feeling himself unworthy and unskilled, will have no intermediate society. Not will he have no intermediate society. Not will he have no intermediate society.

At length, however, the pleading of the old man wore down Da Vinci's scruples, and he consented. As he worked he sensed that responsibility was on him; he put his best efforts into the task for the sake of the master whom he loved, and the completed painting was recognized by all as the finest of his life's work. Great gifts lie hidden in young people's hearts, but they need to be drawn out. This is the task of the older Endeavorers, and when it is well and wisely performed it infuses new life into the societies and removes the reproach of weakness and death.

Presidents, your great opportunity is to give everybody to work. Let no Endeavorer, however young and inexperienced, be without some duty or some service to perform. This will develop their powers and make them a blessing in the church.

The Christian Endeavor Society must not be merely another meeting to attend. It may be a real training ground, where all gifts, however humble, are recognized, welcomed, and utilized.

Milton Junction, Wis.

A Time to Laugh.

M. G. S.

Do you think that all of us young folks really know that the above text is from the Bible? Judging from some observation among the young people of our age it seems no very wild venture of mind to think that the above text may be rather a tacking text. Did you ever hear what laugh means? The idea seems ludicrous, yet we do well to ask, for the definition may be found quite instructive. He says of ludicrous, "Adapted to raise laughter, without scorn or contempt." Surely here is something quite worthy of some careful consideration, a call for fine discrimination. Here is the reason that we do not relish the laugh and scorn. We appreciate laughter, but they need to be drawn out.

Time to laugh. Of course, the task of the older Endeavorers, and when it is well and wisely done it infuses new life into the societies and removes the reproach of weakness and death. Presidents, your great opportunity is to give everybody to work. Let no Endeavorer, however young and inexperienced, be without some duty or some service to perform. This will develop their powers and make them a blessing in the church.

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THE SABBATH RECORDER.

CHILDREN'S PAGE.

The Little Tin Rooster.

There was once upon a time a little tin rooster which stood very high indeed on the top of the town hall steeple. He was a new little rooster with a very long tail. He shone and glittered in the sun, and he thought to himself, as he stood there so far above all the other roosters down below in the barnyard.

"Now, this is because I am made of tin, and have such a very long tail. They put me up here on the steeple for all the world to see."

The little tin rooster stood perfectly still, and felt very proud, and spread out his tail in the pleasant sunshine. He did not remember that he should be of some use in the world. He was thinking only of how pretty he looked in the sunlight. He was vain of his tin feathers, and he began to make a great deal of trouble for the people down in the village.

Out in the barnyard the old sailor had anchoring his ship. He was going for a long voyage to foreign parts when the wind blew in from the west. There he would buy silk dresses for the grandmothers, and sugar and spices for the cooks, and great round oranges for all the little boys, and French dolls for all the little girls.

"Ahoy, ahoy, up there!" the old sailor called out to the little rooster on the steeple. "What way is the wind? Will it blow from the west soon?"

"Cock-a-doodle-do! Cock-a-doodle-do!" said the little tin rooster. "Now, how should I know anything about the wind? I stand here that all the world may see how my tail glitters!"

And the little rooster on the steeple stood quite still and never moved. As for the old sailor, why, of course, he couldn't sail that day.

"Down in the meadow the busy farmer stood ready with his scythe to cut down his hay. Before he swung it over his shoulder though, he looked up at the little tin rooster on the steeple."

"Hello, up there!" he said, "which way is the wind? Will it blow from the east today?"

"Now, how can I tell?" said the vain little rooster. "It is no affair of mine which way the wind blows. I stand here that all the world may see how brightly I shine in the sunshine."

The farmer swung his scythe. Swish, swish, it went, and the yellow hay lay in great rows along the field. Then he raked it into round haycocks; but, just as he had finished—splash, splash, patter, patter! Ah, the wind was come up from the east, and were the little rooster's hay was quite spoiled, all because of the foolish little rooster.

In the wee cottage by the lane, mother dear was washing the baby's clothes. Caps and socks and frocks and tiny jackets were in a red tub and covered with snow-white soapsuds. The clothes did not dry at all that day, which was partly the fault of the proud little rooster.

Then Billy Boy came out in the village street to play with his fire new kite.

"O ho, little rooster on the steeple! Billy Boy called, 'will you tell the old North Wind that I want him?"

"Not I," said the little tin rooster. "I should have to turn myself about for that, and then my fine tail would not show so well. I am up here for all the world to see."

"Who-o-o-o-o-o said that?" It was the old North Wind who heard the little rooster. "Who-o-o-o-o-o said he would not turn for me?"

"I did," said the little rooster, quite bravely. "I am not going to turn for anybody!"
the North Wind blew and blew and blew, but the little tin rooster never moved from where he stood on the steeple. Then the North Wind blew and blew and blew some more. 

Crash! Down went the proud little rooster to the ground. There he still lies, with his pretty tin feathers all covered with rust. There is a new weather vane on the steeple, which always turns with the wind.

—Carolyne S. Bailey, in Kindergarten Review.

MARRIAGES

COMPANY-MUNRO.—At the home of Mr. and Mrs. Chas. Munro, Gentry, Ark., September 4, 1910, by Rev. Wilbur Davis, Mr. William Company and Miss Ada Margaret Cumberson, of Gentry, Ark.

MAXSON-WALTERS.—At Freepoint, L. I., at the home of the bride's parents, on Thursday, September 6, 1910, by the Rev. Frederic K. Soule, Florence Nightingale Walters and Henry Leray Maxson, son of the late Wm. B., and grandson of the late Rev. Wm. B. Maxson.

CUMBERSION-CUMBERLAND.—At the home of the bride's parents, Dee. and Mrs. A. Crandall, in Leonardsville, N. Y., September 14, 1910, by Pastor R. J. Severance, Mr. Charles Percival Cumbersome of Middletown, N. Y., and Miss Blanche Margaret Crandall of Leonardsville, N. Y.

FORD-BOND.—At the Seventh-day Baptist parsonage, Salem, W. VA., September 14, 1910, by Pastor Geo. W. Hills, Mr. Earl L. Ford and Miss Ruby Irela Bond. All of Salem.

DEATHS

DAVIS.—At her home in Albion, Wis., August 9, 1910, Mrs. Harriet Davis. She was born in the town of Alfred, N. Y., March 17, 1835, and was the seventh in the family of twelve children, born to Nathan Chester, Williams and Huldah Palmiter Williams. The mother of their large family died when Harriet was twelve years of age. And after this bereavement the responsibility of the home was felt in a special way by her and the sister Sarah next older, afterwards the wife of the late Dr. Thomas R. William of Alfred. In her eighteenth year she was married to James Davis and in 1854 Albion became their home. She was baptized by Rev. Thos. E. Babcock and joined the Albion Seventh-day Baptist Church of which she continued a loyal and consistent member to the time of her death. She was early left with the sole responsibility of the two children that came to the home, and with courageously and successfully she met this duty, as a skillful nurse she labored for a period of years in Warsaw, Wis., and in the after days, trying to reach the students of Albion Academy by conducting a boarding establishment in the early days of that institution.

It was a characteristic of her devotion of God in the prayer meeting and the Sabbath morning service, and the desire to live a little longer in the path of duty. Her kindness was often expressed during a long and painful illness, but when she recognized the summons to depart and go to her home in glory, she was received as a devoted son and family. three sisters and two brothers are left in their bereavement. A large circle of friends were with them the departing of this loved sister.

DAVIS.—Elize Jane Davis, daughter of Jesse D. and Catherine Davis, was born in Doddridge Co., W. Va., August 10, 1854. She died at the home of her childhood where she had spent her years, August 17, 1910. Her father departed this life about nine years ago. She leaves a mother and a sister. Interment at Salem.

AYARS.—Eliza C. Ayars was born February 14, 1854, in Shiloh, N. J., and fell asleep August 22, 1910, at 80 years of age. His membership was with the Milton Junction Seventh-day Baptist Church at the time of his passing away. As the old home farm, his delight was in the law of the Lord.

CRANDALL.—In Hopkinton, R. I., August 24, 1910, William H. Crandall, aged 45 years and 2 days. Brother Crandall was the son of Isaac C. and Mary Jane Kenyon Crandall, born in Rockville, R. I., August 19, 1865. The most of his life had been spent in Rockville, but the last nine years had been passed in New Hampshire parts of Hopkinton, and the last five on the Tomoquo Bluffs Farm, near Ashaway, R. I., December 8, 1886, and Mrs. Ethelina V. Coon. Having been united in holy wedlock, and to them were born four sons and three daughters, all of whom were at home at the time of his death, and together with his wife, father and mother, two brothers, Samuel of Rockville and Albert of Boston, Mass., and the large circle of friends, mourn his departure in the prime of life. At the age of seventeen he was baptized and united with the Seventh-day Baptist Church, and he remained a faithful member the rest of his life. Interment at Rockville Cemetery.

CLARKE.—Martin Ephraim Clarke, son of Wellington Alvit and Finette Clarke, was born at Volcott, N. Y., May 4, 1846. The family lived in Minnesota several years, then moved to Milton where the sons would have an opportunity to gain an education. For a time Martin attended the school, then became immaculate to be at work, and began service on the railroad. To the death of his life, the health of which resulted from railroad life away from home amid perils and temptations, he made a settled home in the neighborhood of Milton. July 23, 1910, he was united in marriage to Frances Josephine Bonney. After failing health for three or four years, a few years before his death, he was in occasional attendance at the church, which was evidenced by the large circle of friends around him. Never loving care or medical skill availed to check the progress of disease. August 21, 1910, he passed away.

Martin's genial, friendly disposition made him a wide circle of friends, as was evidenced by the large numbers attending the funeral service. Both the church and the school class of which he was a member in the last years of his life, feel that his death was a loss to the church and the school, and his passing away to the church.

MARRIAGES

DEATHS

VM. L. R.

GREENE.—Duane Greene, the elder son of Denio Greene and Sarah Hewitt, was born February 15, 1876, and died at the hospital in Troy where he had gone for an operation, August 29, 1910. He was a student of his home, to Miss Misse Babcock, formerly of Wyoming, Ill. To them he was born one child, which was left without a father, 21 years of age, a few weeks old. The service of his love to them was held at the Seventh-day Baptist church, September 1, 1910, conducted by the Odd Fellows, assisted by relatives and friends of the Baptist Church and J. E. Hutchins. Burial in the Seventh-day Baptist Cemetery.

WHITFORD.—Cyprus B. Whitford was born in the town of Plainfield, N. Y., two miles from Leonardsville, October 4, 1847, and died on the same farm on which he was born, September 2, 1910.

He was a son of Clarke and Harriet Clarke Whitford, and a brother of the late Rev. O. U. Whitney. He was united in marriage to Phoebe A. Dye. The thirty-six years of their married life were spent on the old home farm, where they enjoyed the esteem of all their neighbors. Besides the wife, who had been a faithful companion to him, he leaves one brother, Delos C. of Wolcott, N. Y., and one sister, Mrs. Addie Hall of Shiloh, N. J.

Funeral services were conducted from his late residence by his pastor.

CLARKE.—Martin Ephraim Clarke, son of Wellington Alvit and Finette Clarke, was born at Volcott, N. Y., May 4, 1846. The family lived in Minnesota several years, then moved to Milton where the sons would have an opportunity to gain an education. For a time Martin attended the school, then became. imbattant to be at work, and began service on the railroad. To the death of his life, the health of which resulted from railroad life away from home amid perils and temptations, he made a settled home in the neighborhood of Milton. July 23, 1910, he was united in marriage to Frances Josephine Bonney. After failing health for three or four years, a few years before his death, he was in occasional attendance at the church, which was evidenced by the large circle of friends around him. Never loving care or medical skill availed to check the progress of disease. August 21, 1910, he passed away.

Martin's genial, friendly disposition made him a wide circle of friends, as was evidenced by the large numbers attending the funeral service. Both the church and the school class of which he was a member in the last years of his life, feel that his death was a loss to the church and the school, and his passing away to the church.

MARRIAGES

DEATHS

Van Horn.—Mabel Althea, second child of Rev. H. C. and Alice Babcock Van Horn, was born in Brookfield, N. Y., November 17, 1890, and died September 8, 1910.

She was a most beautiful and winning child and a general favorite in the community. Thus another lovely bud has been plucked by the Great Gardener, but under his care it will open its petals and in the beauty of full bloom await the coming of its loving parents.

Services were held at the home of his parents, September 1, conducted by Pastor Randolph. Text, Eccles. vii, 2.

WANTED.

A position by a German Seventh-day Baptist minister who has taught public school 26 years, is a widow and must earn money. Has edited a newspaper. Address Box 235, Ephrata, Pa.
SABBATH SCHOOL

LESSON II—OCTOBER 8, 1910.

THE PARABLE OF THE TALENTS.

Matthew xxix, 14-30.

Golden Text—"His lord said unto him, Well,
done, thou good and faithful servant: thou hast
been faithful over a few things, I will make thee
ruler over many things: enter thou into the joy of
thy lord."—Matt. xxv, 21.

DAILY READINGS.

First-day, Esther iv, 1-17.
Second-day, Matt. vii, 16-25.
Third-day, Josh. i, 1-18.
Fourth-day, I Sam. xvi, 1-13.
Sabbath-day, Matt. xxv, 14-30.

(For Lesson Notes, see Helping Hand.)

WANTED.


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SPECIAL NOTICES

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

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock in the hall on the second floor of the Lynch building, No. 120 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds regular Sabbath services in room 203, Masonic Temple, N. E. cor. State and Randolph Streets, at 10 o'clock p. m. Visitors are most cordially welcomed.

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 128 South Mills Street.

The Seventh-day Baptists at Los Angeles, Cal., hold Sabbath school at 2 o'clock and preaching services at 3 o'clock every Sabbath afternoon in Music Hall, Blanchard Building, 232 South Hill Street. All are cordially invited.

THE SABBATH SCHOOL BOARD.

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

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SPIRITUAL SABBATHISM

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PROTESTANTS MUST LEAD.

Any essential improvement in the religious condition of America must come, first, through improvement of personal religious experience, and secondly, through religious organization. The Sabbath question is and always must be a religious question pure and simple. Sunday laws, enforced idleness—these cannot solve the problem. There can be no such thing as a "Civil Sabbath." If the history of Phariseism, Catholicism and Puritanism does not prove this, then Schiller was wrong, the history of the world is not the judgment of the world, and men may go on forever repeating the follies of the past. It is easy to charge Seventh-day Baptists with being "legalists," but their legalism is innocent and innocuous compared with the legalism of those alleged "Sabbath Reformers" who rely on civil law. When the real spiritual reform comes it will come first within the churches, and especially within Protestant churches.

—Abram Herbert Lewis, D. D., LL. D.