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—Abram Herbert Lewis, D. D., in Spiritual Sabbathism.
The Sabbath Recorder

A Seventh-day Baptist Weekly, Published by The American Sabbath Tract Society, Plainfield, N. J.

VOL. 69, NO. 17.

PLAINFIELD, N. J., OCTOBER 24, 1910.

WHOLE NO. 3,425.

TERMS. L. Guernsey, D. D., Editor.
Entered as second-class matter at Plainfield, N. J.

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EDITORIAL.

Rifts in the Clouds.

The day had been cloudy, with here and there signs of sunshine, which however had proved disappointing, and now as night drew near, one could feel the misty damp of coming rain. I had wandered alone two hours over the battle-field of Gettysburg near Mead’s headquarters on Cemeter Hill. Memories of dark days long gone by were sharp to me as I passed from one monument to another. If the stone wall” and read the inscriptions telling the sad tale of carnage and death. Long did I tarry beside the stones that marked the spots where well-known regiments had fought and suffered. Here was the shaft that showed the position of the Twelfth New Jersey, surrounded by the fields I had often heard the “boys” describe; and all about it, as far as the eye could see, stood those of other States, marking spots where heroes fell. It all seemed like a walk in some sad dreamland. Finally, I climbed the stairs of the high iron tower erected by the government for observations; from the top of which the battle-fields of three terrible days may be seen in the relations they sustained to each other, together with the various positions of both armies and their points of vantage.

As I reached the top the cheery voice broke the silence with friendly greetings, and on looking I saw a man about my own age with a large field-glass, who had lived there as a boy forty-seven years ago, and knew all about the wonderful panorama stretching away from Round Top to Cemetery Hill. His friendly manner and the freedom with which he offered his glass to a stranger and explained the points of interest brought a thrill of gladness to my heart. And as I took his glass and with it brought near the far-away places, and penetrated the blue close of the famous meadow, until the eight thousand soldiers of the National Guard then drilling there stood out clear as if the field were just at my feet, I recognized in all this kindliness a rift in the clouds, through which a ray of sunshine had brought me cheer. It brightened the whole scene. The field that showed the “high-water mark” of hatred and strife had become a field of peace, and every monument stood out as a token of somebody’s love.

An hour later, when the evening shadows began to gather and the mist had thickened, a gentleman in a biggy drove past me as I walked toward the town nearly three miles away. As he approached I heard another cheery voice: “My friend, it is coming in thick, and I fear you may get wet before you reach the town; wouldn’t you like to come and have a good chat across the field toward the soldiers’ camp and take a trolley there. Then he said, “I am going right to town, and it would give me pleasure to take you in. I have plenty of room and it shall cost you nothing if you wish to go my way.” Again I thanked him and gave my reasons for wishing to cross the field, and he drove on. Although I did not ride, I am sure two men were made happier and a dark day was brightened by this kindness shown to a stranger. It was another rift in the clouds.

Soon I had reached the other edge of the lot; and as I mounted the fence and sat a moment on the top rail to wait for the trolley, a stranger walking by said, “Good evening, my friend! He was the only man in sight, so I knew he must mean me, and replied with friendly words. He said
he too was waiting for the car. "But," added he, "I must step over here to the artillery camp a moment. Wouldn't you like to go along?" Gladly I joined his company. He was one of those free, kind-hearted men who win their way into all hearts without seeming to make any effort to do so. Soon we approached the officers' tent, and my new-found friend exclaimed, "Good evening, Captain! Good evening, Lieutenant." Here, let me introduce my — what is your name? When we got to ask, Oh, yes, Captain, shake hands with my friend, Mr. Gardiner, whom I just picked up here at the gate." Thus the introduction was given to the captain and several officers, who gave me the warmest hand-grip and made me feel quite at home among them. My friend then said, "Here, show this man that fine medal the governor just presented to him, the oldest man in the service." An officer was sent with me to a tent a little distance away, where we found the man who had been in the same artillery company for thirty-nine years. The governor had that day presented him a medal — the most beautiful one I ever saw — of which the old veteran was as proud as a king. We all enjoyed seeing it and especially seeing the pleasure it gave both the man and his comrades. Then my friend and I hastened away to the gate for our car. It did not come as we expected, and as a carriage was driving by he hailed it and presented us. We reached the town and the driver asked where we wished to get out, my friend said, "I'll drop out right here if you please." Then turning to me he asked, "Brother, where do you stop?" "At the Eagle," was my reply, "but I'll drop right out here, too." "No, no, poppy, don't get out here. There's no need of your walking; he can just as well let you out at your hotel. Good-by." I was soon landed at the Eagle; and amid the shadows of early evening I stood for a moment touched with the incident of the last hour, in which I once more recognized a rift in the clouds, that lighted up even the darkness of night. Thank God for rays of sunlight amid the shadows of earth's dark days. We might find more of them if our eyes were only open to see the spirit of brotherly kindness as it shows itself here and there in a world of selfishness and trouble.

***

**Dr. Rosa Palmborg at Plainfield.**

On Sabbath morning, October 15, Dr. Rosa Palmborg of our China Medical Mission spoke to a large audience in the Seventh-day Baptist church of Plainfield, New Jersey. She gave an interesting account of the work and the needs in that far-off field, and spoke of the hope she had entertained that she might be able to hold out, and keep up the good work that one could be sent to take her place. But this had been impossible, and with many regrets she had been compelled to leave the field with no physician there. She said her heart leaped for joy on learning that Conference had recommended the sending of Dr. Grace Cranall and Miss West as soon as possible. Then when she realized that this, being only a recommendation by Conference, might not be carried out, her heart sank in the fear that her hopes might be disappointed. But now she is happy in the thought that the prospects are good for Dr. Grace Cranall to go soon.

Doctor Palmborg's story of the work being done by each one of our missionaries in Shanghai, was alone, captivating, and especially interesting. She spoke of the loss to the mission by the death of the native teacher who was helping Eugene Davis to learn the language, and of the trials which come to the missionaries in various ways, some of which have been spoken of in the Recorder; and I trust that the many who heard will realize more fully the need of proper encouragement and help from the homeland.

**DO NOT WRITE DISCOURAGING THINGS.**

Our hearts were touched when Doctor Palmborg made the plea for our prayers in behalf of the loved ones who have left their homes to work in foreign lands. She said, "Don't write discouraging things." She had known cases where friends in the homeland had written, beloathing the hard lot of the missionaries and urging them to come home, saying they had been there long enough. When missionaries are already discouraged and homesick it makes it all the harder for them to receive discouraging letters from home. Write cheerful and helpful letters to the friends in China.

In our own land we are often anxious for tangible results. This work does not succeed as we wish it would, and we want tangible results. This, too, is the case in China, Dr. Palmborg said: "We find it hard here to hold all who have come to us and keep them loyal to the Sabbath. We too are sorry when they leave the Sabbath. The allurements of 'better openings' and higher salaries must be met there as well as here, and only the rare characters stand true. My heart has been made as sad in America over these things as ever it was in China. Not long ago, while visiting in New England, I found in some of the towns that the signs on places of business bore the names of Seventh-day Baptist families, and upon asking I learned that they had once kept the Sabbath but had left it long ago! I also learned that in America young people care more for card-playing and dancing and questionable amusements than they do for the Sabbath and true religion. The heathen go after these same things, only in a cruder way."

Doctor Palmborg said she wished all Christians, one by one, not two by two, but consecrated Chinese helpers. We were told how the friends in Shanghai are just now rejoicing over their new chapel. They thank God for the gift from one of his children that has enabled them to build it. But several of the Chinese also have given liberally toward it. One woman, whose husband belongs to a First-day church, but who herself is loyal to the Sabbath, earned a new dress for her work and gave $100 at two different times for the new church. Besides this she is a generous giver to other lines of work.

Another woman gave her time for years, offering of her own accord to give up her salary so the people could not accuse her of preaching for money. She worked without pay until it was seen that she was in great need, and was persuaded at last to accept a little pay for her services. Collections are taken in at all meetings, and the children, give something for God's cause.

Mr. and Mrs. D. H. Davis have had no salary from the board the last year, but they were faithful in overseeing the work and in preparing the Sabbath School. Miss Crofoot's boarding school the Bible is taught as well as secular studies, and so it is in Miss Burdick's girls' school.

Miss Burdick is greatly in need of a helper. She is overworked, and some one should go and be ready to relieve her when she, too, is compelled to go home for rest. It is too bad for them to be obliged to get along, as they do, in such unsuitable quarters. They have to live and eat and teach in the same room. The dining-tables have to do duty for meals, and for study-tables as well. It is the most poorly equipped of any school in Shanghai, and should be remodeled. Miss Burdick does not like to ask for this because money is so hard to get. Indeed, they ask for additional improvements, however much it may seem otherwise to us in the homeland.

Doctor Palmborg spoke of the Edinburgh Missionary Council, and the joy it gave her to see three or four thousand consecrated workers, most of whom were laymen, studying missions and planning for the conquest
of all the world for Christ. It shows that people are awakening at last to the great mission of evangelization, and also that they place the only hope of uplifting humanity in the faithful preaching of the old Gospel.

The Work of Ira S. Goff Around Cosmos.

Brother Ira S. Goff who for three years had been living at Cosmos, Okla., has been compelled to leave that field and go to California on account of ill health. This is not regretted not only on Mr. Goff's account but on account of the loss to that new field of a faithful and successful worker. Mr. Goff is not without hope that his health may permit him to return to Cosmos at no very distant day. Certain letters in my possession and communications from Mr. Goff reveal something of the esteem in which he is held on that field, and something of the interest he still takes in the people of Oklahoma and southern Kansas.

Before leaving the Cosmos Sabbath school, Mr. Goff numbered twenty-two people, all but four of whom were Sabbath-keepers; and these four were deeply interested in the Sabbath question. He labored nearly three years with that people in mission work, and earned his living by hard manual labor.

Brother Goff says:

There has never been much interest in the Sabbath-slow method in southern Kansas, but Jones I baptized some who are much in earnest on that question. They have a Sabbath school there now. There are also three families in southeastern Colorado who are much interested. After an absence of several months visited them and they said there was nothing for them to do but to keep the Sabbath, and they had been talking to others.

Three families or parts of families in southern Kansas are now away. One family of four devoted Sabbath-keepers have a home in other parts, but they are not lost to the cause we love; and still there are enough earnest Sabbath-keepers left to conduct a Sabbath school. I have recently received encouraging letters from them, and shall continue to help them what I can.

These people have never known anything but Western life, and it is hard for a stranger to reach them in public meetings. There is but one way to get at their hearts, and that is through personal fellowship. I could never have secured a hearing from some of them had I not opened our house to them. We have taken them in at all hours of the day and night; have given them meals and sheltered them from blizzards; have given beds on the floor; have given beds at twenty four once, after all our regular beds were full; have worked with them, talked with them, read and explained the Bible and preached it to them in prayer, on the dirt floor of a dug-out; indeed, we were one with them.

Under such conditions the new people and others who have even refused their own ministers and repeatedly invited me to preach at places where I could not well go, or a few occasions. I never lacked a congregation in southern Kansas, and have preached where there was not standing room. The opportunities came only when they were made to feel that I was one of them. The people are in poor circumstances, and would be embarrassed and hesitate to meet a man of note from a distance, or even a delegation from the Oklahoma colony. I write this to show their infirmity and my heart is with them.

The following extracts from letters recently written to Brother Goff from some of these people will show something of their spirit and their love for him. One sister from Richfield, Kan., writes: "Mr. Goff, we would be glad to have you back with us, I thought you could do lots of good in this country. I think the seventh day is the Sabbath."

A brother writes from the same place as follows:

Dear Brother Goff:

You want to know how I stand on the Sabbath question. The seventh day is the Sabbath without a doubt. When I hear the truth I am bound to obey it, and by the help of God I will keep the Sabbath as long as I live, even if I am left alone. You spoke as though you might come back if it were the Lord's will. I long to see you back. Pray for us that we may hold out faithful to the end, faithful unto the Lord and the commandments of God. I begin all my work on First-day, and the Lord has certainly blessed us this year. Our crops are good, and my health is better than for years.

When Brother Shaw was here, our baby was very sick and we could not go to hear him. I was sorry I could not see him, but was away when he and Brother Stillman called. This neighborhood does need a worker so much; for the harvest truly is great, and there is no one to help us. Prairie View is forsaken by the First-day people and preached to them there since you left. I pray the Lord to send you back to be with us.

An Ideal Evening With the Men's Club.

On Sunday evening, October 16, the men's club of the Plainfield Church enjoyed an ideal outing in which men and boys, old and young, took part. It had been announced that an up-to-date straw-ride and camp-fire supper would be held somewhere in the Watchung Mountains, and those who desired to go were to meet at the church at 4:30 p.m. Accordingly, about forty men and boys started in a monstrous automobile dray, and after a ride of nearly an hour, found themselves surrounded a camp-fire in an open field in Washington Valley, four and a half miles from the place of starting.

The evening was ideal, with the full October moon making the night beautiful as day, and a warm autumn breeze which seemed like a breath from heaven. It was just such an evening as one might choose who desired to forget his burdens for a time and enjoy the fellowship of his brother man.

Many hands made light work in feeding the camp-fires, roasting corn and potatoes, broiling "Wiener," making coffee, and preparing other things for the supper. This being over, the entire company stayed around the camp-fire to visit and sing and enjoy the moonlight, until time to return to their homes. Just before leaving the field, however, we ordered for a little necessary business, introducing which all stood with bowed heads while one led in a prayer thanking God for such blessings as the evening had brought, and for the ties of a common brotherhood. Strength and help were sought by which old and young might be helpful to one another. Just as the last words of the prayer were spoken, the boys in soft and tender tones started the hymn, "Jesus, Lover of My Soul," and others joined.

I shall long remember the sweet voices that sang and the uplift of the moment, as we stood in that historic valley, under the stars of the October sky, with the glow of the camp-fire at our feet, and joined in the prayer of the song, "Let me to thy bosom fly."

This men's club is doing a good work. It brings together men of all classes upon the common ground of brotherhood. Such clubs help to bridge the chasm between the church and the multitudes. In our own club, 'pleasure and refreshments are provided at each meeting, and everybody is made to feel at home. Its regular meetings are held in the church parlor once a month for eight or nine months each year.

United States Senator Jonathan P. Dolliver, who went to Kansas City, October 16 from dilatation of the heart caused by acute indigestion. He had been ill only one week, and his death came as a surprise to his friends. He was out about town on the day of his death, and supposed he had about recovered from his sickness. Senator Dolliver was six times elected to the House of Representatives, and three times to the United States Senate. He was one of the best-known orators in Congress. He was born near Kingswood, Va., in 1858, educated in the public schools of that State, and in 1875 was graduated from the West Virginia University. His home for many years had been in Fort Dodge, Iowa.

Name Not Changed.

In the great Episcopal Convention in Cincinnati one of the most closely contested questions before that body was that of omitting the word "Protestant" from the name of the denomination. It was proposed to make that change in the name, and add the title, "Anglican Church," to the title-page of the Book of Common Prayer. This momentous question was lost by only one vote. It was decided to appoint colored bishops for colored churches.

German University Honors Americans.

The University of Berlin has conferred the degree of doctor of laws on Emperor William in honor of the one hundredth anniversary of the university. It also conferred the same degree on Justice Oliver Wendell Holmes of the Supreme Court of the United States, and upon Professor John William Burgess of Columbia University. The dean of the law faculty spoke in high praise of the service rendered by Justice Holmes in solving important legal problems, and also commended his writings as being of great value.

Demonstrations Against Blasphemy.

On Sunday, October 16, the Catholic churches of various towns and cities ralied in great parades and marched under the banners of the Holy Name Society, in a
have greatly frightened members of the religious orders in Spain, and it is reported that they are strengthening the monasteries with iron doors and shutters, and laying in ammunition for defense in case of an uprising against them.

Death of Julia Ward Howe.

Mrs. Julia Ward Howe, one of the world's famous women, author of "The Battle Hymn of the Republic," and a staunch advocate of human liberty, passed away, on October 17, at her home in Middletown, R. I., aged ninety-one years. She had been ill but a few days with pneumonia, when she quietly fell asleep. Many leading men of this country are paying rich tribute to her worth as a philanthropist, and a friend in the hour of suffering, and speak in high commendation of her life of faith, hope and love.

A Gift of $3,820.00.

The new hospital, on Sixty-sixth Street, New York City, which is an adjunct of the Rockefeller Institute for Medical Research, for study of human diseases, announced at its opening session another large gift from Mr. Rockefeller, amounting to $3,820,000.

Mr. Rockefeller is also reported to have offered $290,000 to the Western Reserve University for a medical department, upon condition that $750,000 more be raised. H. M. Hanna has pledged $250,000 toward the latter amount.

A commission of scientists in Paris has decided that American potatoes are no longer a source of contamination, and the French government has admitted them back to the markets of France for the first time since 1875.

President Taft has approved plans for raising the wreck of the Maine in Havana Harbor. He has also decided to visit Panama early in November.

Members of the firm of Duvene Brothers owning the famous art stores in New York City have been arrested and their books seized on charge of cheating the government out of customs duties amounting to $1,000,000. It is claimed that the deception regarding the actual value of antiques and works of art has been practiced for years.

The terrific cyclones that have been sweeping Cuba and the Florida coast are reported to have done enormous damage to crops and to shipping. Several wrecks in Havana Harbor are reported.

Thirteen countries in Europe have expressed a desire for the restoration of the various missions and monasteries that have been shut down in Spain.

THE SABBATH RECORDER.

Mother's Smile.

It is true, as some writer has wisely observed, that it is the mother's sunny smile that beats the drum or the fife that mars the day for members of her household. In order to command love and respect, mother must, first of all, have full control of her temper, must be able to appear happy under trying conditions, must have learned to govern herself, and have reason to respect herself, or she will fail where she should reign supreme.

Not an easy task—nay, a difficult—one at times, and one requiring the divine patience that God gives to some wives and mothers. There is a great moral victory back of the mother's smile, back of her self-control, back of the careful guard she puts upon her tongue. No mother ever reigns worthily in her own little home kingdom without achieving a great many moral victories and without winning the approving smile of God.—Faith Eaton.

THE SABBATH RECORDER.

We do not sing enough, either in our homes or in our churches. And the better it is in the better church, the better it is. But we keep it, the nearer we feel to God and the more spiritual strength we have.

The world is full of all kinds of "isms" now, but I don't want any but the good old Bibleism. With God's help I intend to remain on the old Ship of Zion; for I know that is only the ship that will take us safely home.

I wish to thank the kind brothers and sisters for the nice letters that I have received from several of them. I do appreciate them, and I have read them over many times and am keeping them for future reading. I think it so sweet for God's people to be in Christian love and unity with each other. My husband and I would have been glad to attend the Conference at Salem, but it was not convenient for us to do so. I enjoyed reading about it in the Recorder.

We wish some of your ministers would come to Portsmouth and hold a revival. It is badly needed. We would be so glad to have a Seventh-Day Baptist church here. May God bless you all in your good work.

Yours in Christian love,

MRS. J. M. HARDY.

711 South Street, Portsmouth, Va.
Oct. 4, 1910.

Letter From Lone Sabbath-Keepers.

DEAR EDITOR AND BROTHER: I am writing to thank you or the kind brother or sister who has been sending me the SABBATH RECORDER for some time. I wish to assure you that your kindness is fully appreciated, and I surely enjoy reading the RECORDER. It is so helpful and strengthening to me and my husband. I intended sending the money for it after reading the first copy I received, but have been very busy this summer, so delayed until now. I enclose $5.00, of which $2.00 is for a year's subscription to the Recorder; the other three dollars is for the Sabbath cause. I wish we could tell every soul on earth about God's holy Sabbath and could get all to understand. I talk to my friends about it and give away great many tracts on the Sabbath, but all seem to turn a deaf ear and I fear I am sowing seed on barren ground.

My husband and I enjoy trying to keep God's holy day and we are happier on that day than on any other; and the better we keep it, the nearer we feel to God and the more spiritual strength we have.

The world is full of all kinds of "isms" now, but I don't want any but the good old Bibleism. With God's help I intend to remain on the old Ship of Zion, for I know that is only the ship that will take us safely home.

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Yours in Christian love,

MRS. J. M. HARDY.

711 South Street, Portsmouth, Va.
Oct. 4, 1910.
SAINTS REFORM

The Testimony of Noted Scholars.

CARDINAL GIBBON.—"You may search the Scriptures from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday."—Faith of our Fathers, p. 111.

LYMAN ABBOTT.—"The current notion that Christ and the apostles authoritatively substituted the first day for the seventh is absolutely without any authority in the New Testament."—Christian Union, Jan. 19, 1882.

NEANDER, the great church historian.—"The festival of Sunday...was always only a human ordinance;...far from the early apostolic church, to transfer the laws of the Sabbath to Sunday."—Rose’s Translation, p. 186.

Am I Responsible?

At a recent social gathering, almost exclusively of Seventh-day Baptists, a lively discussion arose over the statement that there were no opportunities among Seventh-day Baptists for young men to succeed in business, accumulate wealth, and attain to positions of trust and honor.

One good woman having no boys of her own put this question to a minister standing near by: "If you had six boys old enough to begin to think for themselves, and who were getting anxious to enter upon some sort of business, what would you advise them concerning the observance of the Sabbath?"

Undoubtedly she was prompted to ask the question because she believed the statement made in the first paragraph of this article.

Another mother of three sons, all of whom she has reason to be proud of, except that they are not now keeping the Sabbath, concluded with her husband that these boys must give up the Sabbath if they would succeed.

Another mother, with three bright boys uncommonly promising, volunteered the statement that she expected her boys would grow up to keep Sunday, and I thought it would not be her fault if they did not, that was her attitude in the home circle.

Other remarks of a disparaging nature along the same line were indulged in by the ladies of the party. One or two gentlemen were called out by questions directed to them; and all, so far as I could hear, were loyal to the Sabbath in their replies.

We have referred to these three ladies because of their unimpeachable characters as Christian women and their high social standing in the community in which they reside, and not because they are exponents of a wrong theory held by so many. It is a truism that women rule as a rule more spiritual than men. A mother would die to save her offspring from physical pain or death; why not bear a similar relation in trying to keep her child from eternal death?

The whole argument was along financial lines. There seemed to be no thought of a successful life uncoupled with a good-sized bank-account, or that it was even possible for a young man to obey God and succeed financially.

To a stranger listening to this most interesting discussion the conviction was forced upon him that these Seventh-day Baptists were pretty weak on the fourth commandment, however strong on the other nine.

I would not leave the impression on any mind that there were no defenders of Jehovah’s Sabbath in that company of women. On the contrary, there were several whose statements and answers were positive and unanswerable from the standpoint of Scripture; and it may be they have lent their sons to the Lord, as did Hannah of old. If so they will rise up, as did Samuel, to be a blessing.

The question of Sabbath observance is purely a religious one. The Decalogue is a code of laws emanating from the Almighty for our spiritual good and never would have been given save that we needed just such laws.

I suppose that not one present of that company of mature age would say the Ten Commandments were of no force or of no particular account at this time, or that they were given to Moses for the children of Israel alone; then why not accept them as a rule of life?

Oh, the sorrow of a mother when first she learns that her boy is a thief—a liar—an adulterer—a murderer—a sinner against God because of broken laws, and—who sits with bowed head inquiring in agony of soul, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, also said, Do not kill. Now if thou commit not adultery, yet if thou kill, thou art become a transgressor of the law."—James 2:13.

We may try never so hard to satisfy our conscience that the fourth commandment is of less importance than the others and govern our lives accordingly, but we will never escape the responsibility of our attitude before our children at home or out in the world at large.

A Listener.

Converts to the Sabbath.

DEAR BROTHER GARDNER,

I wrote you while our meeting was on at Sunshine schoolhouse. The results of that meeting were very encouraging. Nine persons, converts to the Sabbath, have united with our church, whom I believe to be substantial Christians. Two of these we have licensed to preach. Last Sabbath afternoon I baptized Brother Grantham, and another is looking for the Methodists for ten years. He, his wife and daughter, also his son-in-law and his wife, are keeping the Sabbath, and we are expecting them all to unite with our church. The brethren are jubilant and I feel like saying, Glory to God! There are six, not yet members of our church, keeping the Sabbath, and those who joined think the end is not yet. Brother Hyatt, known to all in the association, drove twenty miles to be with us; and though he got lost and was not with us the first night, he said he was glad he came, even if he should get lost again on his way back home.

I recently baptized Emmet, the fifth member of Brother Bottoms' family that I have baptized. For fourteen weeks is company of mature age would say the Ten Commandments were of no force or of no particular account at this time, or that they were given to Moses for the children of Israel alone; then why not accept them as a rule of life?

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THE SABBATH RECORDER.

EDITORS SABBATH RECORDER:

Brother Leath wanted me to write, and tell of my conversion to the Sabbath. I saw the Sabbath about three years ago, as taught in the Bible, and was satisfied we were not keeping the day God gives us. I joined the Missionary Baptists more than thirty years ago, and their regulations I could not indorse. For twenty-five years I have felt it my duty to preach, but felt I was not qualified, and that I should not preach. I backslid, and have lived a miserable and wretched life. In July I went to see Brother Leath to talk with him about the Sabbath Question. The information he gave me was just what I needed; also the rules and regulations of the Seventh-day Baptist Church were satisfactory.

About three weeks ago Brother Leath began a meeting at Sunshine near where I live. I was restored to God's favor in his meeting, and took up the Sabbath. I united with the Cullman Seventh-day Baptist Church and am thoroughly satisfied with the way we work for God from this on, with all my strength of mind, soul and body. I hope you all may pray for me that the Lord may bless my remaining days, and restore the years the locusts have eaten, and make me useful in my life's decline. I am fifty-seven years old.

Yours faithfully,

E. L. BAKER.

Huntsville, Ala., R. F. D. No. 4.

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A Japanese Story.

I recently heard a charming story. It is Japanese. In a certain village were two families, one prosperous and rich, the other much poorer. The former was famous in the village for its unhappiness and the friction between its members, while the latter was equally renowned for its peaceableness and content.

The man of wealth could stand it no longer. He went to his humble friend and asked him where he thought the trouble lay. "I have land enough and house enough, and money enough, yet we are always quarreling and unhappy. You have nothing like the means for comfort and enjoyment that I have, and yet your people are affectionate and contented."

The poor man replied, thoughtfully: "Perhaps it is because you are all such good people at your house."

The rich man objected that if they were all good people, certainly they ought to be happy together.

But the poor man would not receive. "No, you are all good at your house. Now, at my house it is different. We are a very faulty lot, and we all know it. To illustrate: Suppose I am sitting on a rug by the brazier, and the maid passing there kicks over my teacup, spilling the tea over the mats, I immediately break out with, 'Excuse me, excuse me. Very stupid of me. No business to pass on me here.' I am in the middle of the room for people to stumble over. Serves me right."

"But the maid will not have it that way! She drops down, wipes up the tea with her handkerchief, and with beaming face cries, 'O master, what a blunderbuss I am! Always stumbling and making trouble. It will only serve me right if you turn me off without a word one of these days.'"

"You see how it is, we are such a faulty lot all around, and we know it so well, that there is no chance for ill-feeling or quarrelling.

And the rich man, after thinking a moment, slowly said, 'I see it all. It would be very different at our house. I would turn to the maid with, 'Stupid, what are you up to now? You've only two feet, can't you look out for that number, or are they so big they are bound to hit every object in the room?' I'll have to turn you off some day and get a maid of more delicate build.' And the maid sullenly mutters, 'A lazy man has no business to have a maid in the room and get in busy people's way.' I guess you are right, we are all too good—or at least we think we are."—Presbyterian Record.

THE SABBATH RECORDER.

MISSIONS

Observations From Shanghai.

JAY W. CROFOOT.

The boys' school opened on September 4 with a slightly decreased attendance compared with that of last term. The attendance is usually less during the autumn term than during the spring term. So many of those who have not returned were not very desirable pupils, but some were boys whom it grieves to me to see the school go on their own courses. Two bright boys who have been in the school two or three years have left, I feel sure, only because they did not enjoy the restraint put upon them in the school; and they are able to persuade their mothers, who are both widows with some property, to let them have their own way.

It is a frequent trial to one's patience to see how a Chinese boy, especially if he is an only son, can get his own way in spite of his parents and all their relations. The exaggerated ideas of filial piety are largely responsible for this state of affairs. The filial obligation requires of one that he have sons to wait on the spirits of his dead ancestors, and so a boy is given an artificial importance beyond what naturally attaches to him among a people with few bonds of children. Of course the boy knows his importance and when we add to this the extreme reluctance to inflict pain on children, except in moments of anger, it will be readily imagined that spoiled boys are very common. Some even reach the stage where they get anything they want by threatening to commit suicide.

I have just had electric lights installed in the school. I suppose the expense of lighting will be greater than with oil, but I hope it will not be much greater. Besides having better light and better air I hope it will be easier for the teacher to manage the going to bed at bedtime. The lights are installed and the electricity furnished by a Chinese firm.

My family, with Mr. and Mrs. Eugene Davis, are still at Mokanshan, but I expect them to return next week. There has been some weather since I returned, September 1, that I was glad to have them escape. For instance, at 8 p.m. on September 12 the thermometer showed 86°, and at 6:30 the next morning it was at 82°, and I don't suppose it went any lower than that during the night. It has been an exceptionally hot summer and I am glad Dr. and Mrs. Davis are planning to go away for a change next month.

West Gate, Shanghai,
Sept. 15, 1910.


(Continued.)

Home Missions.

MISSIONARY PASTORS AND PASTORATES.

The Southeastern Association.

There are five missionary pastorates in the Southeastern Association: Salemville, Pa.; Middle Island, Blacklick, Greenbrier and Ritchie in West Virginia; and New Church in New Jersey.

Bro. J. S. Kagari is the missionary pastor of the Salemville Church during the year. He reports good-sized congregations, quite a number of Sabbath tracts, distributed, and that at least two people have united with the church during the year. The remaining four churches have continued to enjoy the pastoral care of Bro. L. D. Seager, his joint pastor and our general missionary on the West Virginia field, which will receive notice under that head. There are still a few Sabbath-schools remaining at Conings, who receive occasional visits from Bro. Samuel Ford of Ritchie.

The Eastern Association.

There are five missionary pastorates in the Eastern Association: Cumberland, N. C.; First Westerly, R. I.; Second Westerly (Niantic), R. I.; Marlboro, N. J.; and the Italian Church in New York.

Rev. D. N. Newton has been pastor of the Cumberland Church. The First and Second Westerly churches have had as their missionary pastor the Rev. Horace Stillman during the year. During the spring a precious revival under the blessing of the Spirit of God, with the assistance of Mr. Alexander Smith of Westerly, was held at the First church.
Bro. R. R. Thorngate has been called to respond as secretary of the church. At the commencement of the conference year Mrs. M. D. G. Churchward was called to the pastorate of the church at Marlboro, N. J. This pastorate has been very acceptable and the community greatly blessed by his ministry. Rev. Antonio Savaresi is pastor of the Italian Sabbath-keeping Church and receives further mention under "City Missions."

The Central Association.

There are six missionary pastors in the Central Association: Watson, Preston, Otselic, Lincklaen, Second Verona and Scott, N. Y. The Watson, Preston and Otselic churches have held no regular services during the year. Rev. L. A. Wing of DeWitt, N. Y. has served the Lincklaen Church as missionary pastor during the entire year. The Second Verona Church has had the pastoral care of Rev. A. L. Davis since September first, 1900. He has preached every other Sabbath afternoon at this church and once each month to the new church at Syracuse, N. Y., besides serving the First Verona Church. Rev. J. Franklin Browne of Cummington, Mass., has been missionary pastor of the church at Scott, N. Y., for one year, which service terminated last June. Through the kindness of the New York City Church and that of the pastor Rev. E. O. Van Horn has spent the month of July on this needy field. The church is now left without a pastor.

The Western Association.

There are now five missionary pastors in the Western Association: Shingle House, First and Second Hebron, Pa.; Hartsville and Richburg, N. Y. Rev. Geo. P. Kenyon, pastor of the Portville (N. Y.) Church has also served the Shingle House Church as missionary pastor. He reports 104 sermons preached. Rev. W. L. Davis has served the Hebron churches as missionary pastor during the year. He reports 209 sermons, 457 calls and visits. A parsonage has been purchased and largely paid for during the past year. Bro. G. F. Bakker has served the Hartsville Church as missionary pastor. He reports 56 sermons preached and 65 visits made. Rev. O. D. Sherman has continued as pastor of the Richburg Church, but on account of Mrs. Sherman's ill health has resigned and Bro. R. R. Thorngate has been called to the pastorate. Brother Sherman reports 50 sermons and 52 prayer meetings. The Missionary Committee of the association, of which Rev. S. H. Babcock was chairman, has continued to act jointly with your corresponding secretary. Hickernell has been visited and a monthly preaching appointment held at Petrolia, N. Y., in connection with the Sabbath school carried on by Dr. H. L. Hulet, who provides the principal support for all Petrolia appointments. At the latter place a number of people have been converted and baptized during the year. Brother Babcock has retired on account of ill health and has been succeeded by Dr. H. L. Hulet as chairman of the Missionary Committee. Dr. H. L. Place of Ceres, N. Y., and Rev. A. E. Main are the other members of this committee. Under the direction of this committee several months of most excellent missionary work have been prosecuted by Bro. R. R. Thorngate, an Alfred student. He has been making a house-to-house canvass, doing painstaking work, distributing our publications, establishing Sabbath schools and other weekly appointments. A number of the churches of this association have kindly contributed to this work.

(To be continued.)

Good News.

DEAR BROTHER SAUNDERS: I have very good news for you. At our church meeting last Sunday we voted to raise the $100 for the pastor's salary which the board has been accustomed to contribute for the support of this church. Our ministers receive so little money that $100 looks pretty big to us. I am afraid we do not ask in faith great things of God, but the best is now to come. Your circular letter came Friday. I knew we could each give $1.00 if we only could think so. I asked God to help us and decided to preach on "Love and Charity." Where our hearts are, there our treasures are. If $1.00 from each church member in the denomination would save the Missionary Society from embarrassment, we could certainly do our part. Then we talked of the struggles of other churches. The pledges were then passed among the congregation of seventy people. $67.00 was pledged. The Christian Endeavor society has added $5.00. We now have over $80.00 pledged in this membership including non-residents. We are a small church, not feeble, but a strong church. We had a blessed meeting. One brother said we had a regular love-feast. We sang, "Where He Leads I Will Follow," "Jesus, Lover of My Soul," and when the pledges came in we broke out and sang, "My Faith Looks up to Thee." You may know we had a blessed time. We expect something also from non-resident members. I feel that a revival has started when our pocketbooks are so affected. It has not been a good year financially for our people. A portion of the money has already been raised.

For the cause we love,

Mission of Jacob Bakker. (Continued.)

I learned that the steamer ran only once a month; and by having send a special program to their branch office at Twakopmund, German Southwest Africa. I further learned that a steamer would leave the latter place "about" the sixth or seventh of June, so that if I left Cape Town on the thirty-first of May, I should be able to make good connections. That meant I must find out all I could about the people to whom I was to go and the climate of the country. I started when the thirty-first of May, if possible, or else stay another month. Besides, I had already learned that it was a very tiresome and long journey going up along the Gold Coast and that would much longer than I had figured on. So I decided, if at all possible, I must take the boat on the thirty-first of May.

At 7:30 we had a meeting, at which I told them something of our people in America, their history, etc. At the close of my talk we gave the people an opportunity to ask questions. Notice of this meeting had been given the evening of the concert and Brother Olifan had urgently requested that everybody should tell about this meeting and that, in other words, white, black, blue and yellow were invited. I had certainly expected that some of the white people would turn up, but not a soul appeared. There were about thirty-five or forty people, all natives. I told them in a very simple way about our people in America. And in the end it came about Brother Olifan translating what I said into two languages; first into the native or "Sixlosa" tongue and then into the Cape-Dutch dialect, which is also spoken by a good many natives and by most of the white men. At the close of my talk I gave them an opportunity to ask questions, of which Brother Olifan, Gayu and Sobopa availed themselves. Among other things they asked: "Can any one be saved who knows it to be God's will to be baptized and keep the Seventh-day and who yet is unwilling to obey? How do we know which is the Seventh-day, since most men in this country (Africa) claim that Sunday is the Seventh-day? Must we then suppose that all those white men, and many of them very learned and able preachers, are unwilling to obey God?"

After answering the questions to the best of his ability by using the Word of God, the meeting was closed at 10:15.

Brother Olifan wears a long black robe, trimmed with white, having wide sleeves, and appears barefooted in meeting. The reason for this, he says, is that he feels he is on holy ground and must not appear before God in his every-day dress or even have on clothes that do not go with prayer and singing; then they all kneel down and chant the Lord's Prayer. Next he read John xv, 1-4 and made a few remarks by also bringing in other texts of Scripture, as John iv, 24 and Rom. vii, 14, 16, 26, dwelling mostly on John xv, 4, first verse and John iv, 24-26. "The Spirit shall make us free—free from sin—and help us to overcome temptations and the world: but not free from keeping the law of God. Many white men say 'We must keep the law in the spirit, but not in the letter,' but how can we do this? When I learned of the people in America, I communicated with them in my spirit, but that
was not sufficient, as I could not speak with them face to face. So I used the means of writing to put my communications, which I made in the spirit, before them. So it is with God's law. How do we know what he wants us to do, unless he tells us in his laws in the Bible?"

After the morning prayer meeting Brother Olifan said he wanted me to tell the people in America all about them, how poor they are and in need of help and practically everything. Sometimes the white men say, "They are worshipping the cross or those poor sticks of wood." But Brother Olifan tells them, "No, we do not do that, but we simply have put the sign of the cross up to show the people that we preach Jesus and him crucified." Many white men say also, "Oh, these poor natives have accepted the Jew's religion and are keeping Saturday." When they have baptism they say, "This must be part of the Kaffir's religion." So they have a hard time of it, trying to make the people see that the Bible teaches all those things. It is also very difficult to persuade the natives, as they are so easily misled by the white people. They are more apt to believe a white man than a native preacher; while follow white men's teachings like sheep.

(To be continued.)

Tract Society—Meeting of Board of Directors.


Visitor: Randolph.

Prayer was offered by Rev. Edwin Shaw. Minutes of the last regular meeting of the Board, and of the annual meeting of the Corporation held in New York City, N. Y., September 14, 1910, were read.

The report of the Conference Committee on Tract Society Work, referred to the Board of Directors at the annual meeting of the Society, was received as follows:

TO THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE:

Your committee on Tract Society work would report that we have held two meetings and considered as fully as possible various matters connected with the work of the American Sabbath Tract Society, and have taken action as follows:

We recommend the adoption of the annual statement of the Board of Directors of the American Sabbath Tract Society.

We commend most heartily the work of the Joint Committee of the Tract and Missionary Societies as presented in the published report of the Tract Board.

We further desire to express our hearty approval of the action of the Tract Board at its last meeting held since its report to Conference was printed, whereby an appropriation was made to help foster the Sabbath interests in Africa, which have recently been presented to the Joint Committee by Brother Joseph Booth, of Cape Town, South Africa. We urge upon the Boards that these African interests be given careful consideration in financial aid as the interests of the work may demand. We further urge upon our people the necessity of standing behind the Boards with their prayers and their financial support for this work.

We desire to call special attention to the missionary spirit manifested by our churches in giving the services of their pastors to home mission work, and commend the spirit to all our churches for similar action.

We heartily approve of the action of Conference in 1908 and also at the present meeting in regarding the annual presentation of a budget of estimated expenses of the several Boards and Societies, in addition to a report of the same. We urge that this matter be given immediate attention.

Respectfully submitted, on behalf of the committee,

H. N. Jordan, Chairman,
N. O. Moore, Secretary.

Report adopted.

On motion the President and Treasurer were authorized to make such notes during the year as may be necessary to obtain loans for providing current funds.

Voted that two committees be added to the list of standing committees, namely, a committee on annual budget and a committee to be known as the Joint Committee.

Voted that the Budget Committee consist of three members, to estimate the needs and expenses of the Society for the Conference year.

By vote the following were elected the standing committees for the year:

Advisory: W. M. Stillman, J. D. Spicer, J. A. Hubbard, C. C. Chipman.

Board of Directors: F. E. Titsworth, Edwin Shaw, C. C. Chipman.


Investment of Funds: F. J. Hubbard, W. M. Stillman, H. M. Maxson.

Annual Budget: F. J. Hubbard, O. S. Rogers, and the chairman of the Supervisory Committee.


The I,ady Committee reported that Dean A. E. Main had written that he would present his message on behalf of the Society, at Shiloh, N. J., without expense to the Board.

The Supervisory Committee reported that matters were as usual at the Publishing House.

The Committee on Distribution of Literature reported having ordered an edition of 3,000 of the paper of F. Ainsworth, and arrangements would be made with the young people to distribute the same.

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

Correspondence was received from Sec. E. B. Saunders, Rev. D. B. Coon, Dean A. E. Main, Rev. H. C. Van Hor, Wardner Williams and Miss Emma Rogers.

The correspondence from Dean Main, relating to a new and revised edition of his "Bible Studies on the Sabbath Questions", was by vote referred to the Committee on Distribution of Literature to consider and report.

By unanimous vote, the following By-Law was adopted as a substitute for section 1 of Article I of the By-Laws entitled, "Stated Meetings": The Board of Directors will meet regularly on the first First-day of the week following the second Wednesday in the month of September, and on the second First-day of the week in each other month of the year, at 2 o'clock in the afternoon, in the city of Plainfield, New Jersey, in the parlors of the Seventh-day Baptist Church of Christ of Plainfield.

In the report made by the Secretary of the Sabbath School Board, relating to an additional publication to the Helping Hand, adapted especially for use by the junior grade, it was voted to refer the matter to the Advisory Committee to report at the next meeting.

Pursuant to the action at the last meeting it was reported that the report of Jacob Bakker had been printed and distributed to the members of the Missionary and Tract Boards.

By vote the following appropriations for the year were made:

Gerard Velthuysen toward publishing De Boedschapper, $600.00; Rev. Geo. Seeley for the Canadian field, $300.00 salary and $60.00 postage; Pacific Coast Association, $100.00; Los Angeles (Cal.) Church, one-half Missionary Society appropriation; Savarese Italian Mission, New York City, $350.00; Marie Jansz, in Java, $150.00.

The Corresponding Secretary was requested to notify the above of their respective appropriations.

Voted that we recommend Sec. E. B. Saunders to represent the Society at the Western Association.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Rec. Sec.
Woman’s Work

ETHEL A. HAVEN, Leonardsville, N. Y.
Contributing Editor.

The Glory of the Work.

There the workman saw his labor taking form and bearing fruit.
Like a tree with splendid branches rising from a humble root.
Looking at the distant city, temples, houses, domes and towers.
Felix cried in exaltation: “All the mighty work is ours.
Every mason in the quarry, every builder on the shore,
Every chopper in the palm grove, every craftsman at the oar.
Hewing wood and drawing water, splitting stones and clearing sod.
All the dusky ranks of labor, in the regiment of God.
March toward together his triumphs, do the task his hands prepare.
Honest till is holy service; faithful work is praise and prayer.”
—Henry Van Dyke.

The By-Product of Life.

What I want to bring before you this morning, young ladies, is the power of unconscious influence.
There has come into our commercial world in recent years a term that signifies very much. It is the new word “by-product,” the meaning of which is this: it is an output of the factory which the factory was never purposed to manufacture. It is an extra product that is aside from the great purpose for which the factory was founded, and it is counted as one of the little offshoots of the factory system. And yet, in these days, large manufacturing institutions have found that the by-product is the thing out of which fortunes are made and the by-product is often a larger element in the accumulation of wealth than the product. For instance, the Armour Meat Packing Company was organized for packing beeves and hogs, and putting on the market sides of pork and quarters of beef, but it has been so finely organized that nothing is lost in the great output of that factory; and today the large fortune that the Armour Company is making is not from the things for which the factory was originally purposed, but from other articles of all kinds that they are turning out—beef tea, lard and canned goods. The Standard Oil Company was organized for the purpose of refining oils for illumination, but today paraffine, lubricating oils, gasoline and many other things are making the fortunes of the Standard Oil Company.

It is impossible for us to say just what is the measure of the unconscious and conscious life of Christ. It is impossible to measure the product and the by-product of that marvelous life, because we do not know how large a realm of life his consciousness actually covered. This we may say: that the things that Jesus did by the way, when on the way to do other things, were often the sweeter and finest things that came from his life. He was on his way to Jerusalem when there fell from his lips that beautiful conversation with the woman at the well in Samaria, for which we would hardly take any one of his miracles. He was on his way to the house of Jairus when there came from his touch that beautiful scene the like of which is scarcely to be found in his life, and for which we would not exchange many of the larger things. The things Jesus did on the way to do the things he set out to do were often the largest things he did in his life. We are never able to measure a human life. We can not tell how much we do. But this it may be safe to say: the things we do on the way to the things we have purposed are always larger than the things we set out to accomplish. It may be they are worse, or it may be they are better; but our unconscious things are greater than our conscious things.

Goethe was very fond of his theories of color and his botanical knowledge; but he despised his “Faust.” Scott was very proud of the fact that he was a Scotch lord, but he despised his “Waverley Novels.” Well, we can get a Scotch lord any day, but “Fausts” and “Ivanhoses” are not to be had for any price. Years ago there came into the city of Boston that marvelous man, Lyman Beecher, and the plan and purpose of his life was, as he said, to destroy Unitarianism. He failed in that, but what he did by the way was a more marvelous thing, for one day when he was preaching there was a young man in his audience whose life he powerfully moved, and he sent that boy back to his home and on to his knees, crying: “Oh God, my life is thine. I ask that it may always be used of thee.” And when Lyman Beecher touched Wendell Phillips by the way, he did perhaps a greater thing than he purposed to do. Paul went up and down the Roman world. His purpose was to Christianize it, and he stopped here and there to write some letters to his friends in Corinth, in Galatia, in Colosse, and other places. Tody he is known as largely for the writing of these beautiful letters as for the fact that he moved the Roman world and set up the Cross over against the Roman Empire. John Newton preached a sermon to stir his audience one day. In the back part of the room sat Thomas Scott. His life was changed, he preached a sermon that touched the life of William Carey and William Carey has moved the world. John Newton preached another sermon and Claudius Buchanan was converted and went to India. He wrote a tract that was waited over the seas until it fell into the hands of Aeloniam Judson in New England, of whom history says if the American mission of the church had not been done anything else for the world than to give it to Aeloniam Judson, it would have been worth more than its cost.

We can not know what a life is worth. You need never pray, young ladies, for influence. You can not evade influence. It is part and parcel of your living. You can no more get away from exerting influence than you can get away from life. Of influence we may say, as Webster said of “Duty”: “It is omnipresent like the Deity. It is with all men and affairs throughout the earth, every morning and dwell in the uttermost parts of the sea, duty permitted or duty violated is still with us, for our happiness or our misery. If we say the darkness shall cover us, in the darkness as in the light our obligations are still with us. We can not escape from their power or fly from their presence. They are with us in this life, will be with us at its close, and in that inconceivable solitude, which lies yet further onward, we shall find ourselves still surrounded with the consciousness of duty, to pain us wherever it has been violated, and to console us in so far as God may have given us grace to perform it.” If we could sum up our conscious influence, I still think that the unconscious influence of life would be larger and more powerful. What we do is the smallest part of what we really do. It is but the fringe on life.

You think that you can measure life, you think that you can measure it with your arithmetic and when the end of life comes you can balance it all up. But something has escaped you; something has evaded your process, because what you are is always bigger than what you do, and the conscious things of life are incomparable with the unconscious things. Influence is the immortal part of life. Some say it is the only immortal thing about life. There are those who deny the future immortality, but they say that we have immortal influence. It does not satisfy me, and yet this thought of the immortality of my influence, conscious and unconscious, makes life to me to be a terrible, as well as a joyous thing.

Strange is this thing of personality, young ladies. Strange is this law of imitation in psychology. This law of imitation masters us, until we become like the thing we see, until the thing we are transforms others. Our life is like the converging point of thousands of unseen electric wires. Out over those wires goes all you are, all you do, all you think, and all you purpose, and all it stretches, for stations, human hearts, each one receiving from you all you are, all you do, all you think, and all you purpose, and each one becoming a new distributing point for another thousand unseen electric wires reaching out just you. And you can not turn off the current. The swithboard is in the hands of Almighty God. Every day, every moment, all we think, all we do, and all we purpose and plan is going out, out, out, influencing, molding, making, compelling, thousands and thousands of lives.


Delivered at the Northfield Young Women’s Conference, Tuesday morning, July 12, 1910. Taken from Record of Christian Work.
and rejected. Bury it with him! As well gather up the sunbeams that flash over every flower and brooklet this morning! As well gather up the little winged seeds that were wind-scattered last fall from the milkweed! We will gather up the microbes of miasma that float down the city sewer as to gather up a man's influence and bury it with him. You can not. It has escaped the grave; it has escaped the power of man.

It has been said that the evil that men do lives after them; the good is often interred with their bones." But, thank God, good is not buried with the grave, for good is as immortal as evil.

The point about this wonderful personality of ours is that there is an atmosphere about us which we unconsciously create and carry with us and often leave behind us. We can not get away from it. You remember how Faust, after he has sold himself to the devil, comes in, and she says, "Is there some strange vapor here?" Then he goes out and Margaret comes in, and she says, "Oh, it is so stifling here," and opens the window. "And yet," she adds, "the air is not so warm outside," but I feel, I know not why, such fear." Faust, without knowing it, had thrown off an influence in that room that he could neither stop nor take with him. And the subtle thing about influence is that: it takes what we are and not what we pretend to be. It goes down into the deepest depths, down through the exterior and past every pretense, and takes the reality of each human life and sends it out upon its mission to bless or blast the world.

O God, what a power is this thou hast put within me, that all I think or purpose or plan should go on to do its mission! To think that all the sinner things we have ever said, all the harsh, cruel things I have ever thought, all the hateful looks I have ever cast just upon the world, all the unlovely things I have attempted to poison my atmosphere with, to think that all this has gone to blast and blight human lives and make them bitter, this is the fearful thing of life!

But there is another side, and that is the good side, and thank God, the good is stronger than the evil. Let us never think that good is not more powerful than evil, for God is bigger and better than the devil. And so all the beautiful things I have done for the world, all the love with which I have loved it, all the gentleness with which I have touched it, all the innocence with which I have walked through it, all the forgiveness with which I have covered it, all the mantle its hideousness and its sin, all the unselfish efforts I have put forth, all the noble ideals I have planned, all of these God has taken and sent them out to bless and brighten the world in which we live. To know that such a day would be heaven enough.

(Te be continued.)

Christian Education With Reference to City Life.

DR. GEO. W. POST.

In entering upon the discussion of this subject I wish at the outset to place myself squarely upon the platform of that witness in court who, when his statements were challenged said: "Well, Judge, in matters of fact I may be sometimes mistaken, but in matters of opinion I always know I am right."

Moses was a city-bred man. His early education consisted of a forty-year course in metropolitan life under the most able instructors of his time. This was followed by another forty years of quiet seclusion in the mountains to settle his convictions, clarify his views and stiffen his backbone. He conformed with nature until finally he commenced with God himself; and having received explicit instructions from Jehovah he went forth to his final forty years of triumphant achievement in both the city and the wilderness.

Joseph made a success of city life. However, he had three generations of stout God-fearing countrymen behind him as well as an early life spent amid rural surroundings, and this last impressed him so strongly that his final wish was to have his remains buried at the home of his child.

David was raised on a farm, but early moved to town; and while he made some pretty bad mistakes, he finally developed into a character after God's own heart, whose soul's experiences as depicted in the Psalms have been an inspiration and a comfort to the Christian world for thousands of years. Still even David, with all his sterling and lovable qualities, was not able to impress his character upon his city-bred children. Even Solomon, the best of them, fell sadly from grace towards the close of his career, and the second generation was a total failure.

The Lord Jesus grew up in a village, and spent much of his time in the country. He drew most of his illustrations from rural scenes. And I do not think that any of the twelve apostles were town-born men. St. Paul on the other hand, was from first to last a cosmopolitan, with Luther who spent his boyhood in the country and so did Dwight L. Moody and George Washington and Abraham Lincoln and Jonathan Allen and Wm. C. Whorf and A. H. Lewis and Francis Willard, and other great leaders.

What conclusions can be drawn from the study of these representative lives? If we divide a man's make-up into the three classes of physical, mental and spiritual, it may be safely stated, in a general way, that physical excellence is best promoted by the environment and labors of country life. On the other hand, mental acuteness and the grace of society are fostered by life in the cities. Country life is most favorable to the development of faith, hope, charity, communion with God, and the fruits of the Spirit. These views conform to our own observation of cause and effect in our own time.

It is striking to note how frequently the great men of history have spent a season of solitude in the country just before entering upon their greatest work, in preparation for that work. Moses and Elijah, John the Baptist and St. Paul are notable examples there are many others recorded in history. Our Lord and Saviour spent the forty days of his temptation alone in the wilderness.

Almost all the great characters of our own time have had an early training in the country. Whom do you think of who are exceptions to this rule? The statement goes unchallenged that a large majority of the leading men in all lines of city life are country bred. It may be reasonably concluded, then, that the city dweller stands a better show if his antecedents include an ancestry of stout-hearted farmers and if his youth has been spent away from urban
influences. If this is true, city life must fail to pass on to its posterity the qualities which make for success.

Our subject, "Christian Education with Reference to City Life," is a broad one, and at once brings to mind certain leading questions.

1. What preparation is needed for those who are to become distinguished in any line of work?

2. What special training is desirable for the Christian and especially the Seventh-day Baptist who intends to live in a city?

3. Is there a proper field in the cities for missionary work by our people?

4. Should Seventh-day Baptists in the cities carry the Gospel or the Sabbath or both? Should they seek lost souls or proselytes? Or should they confine their efforts to the conservation of our own denominational resources?

5. Who should go to the city to live, and who should be advised to stay away?

If the three main factors which go to make a successful man were named, I should say that one is Vitality: the abundance of life, with its power of initiative, its strength and energy, its will-power and its dynamic force, whether physical or mental or moral or any combination of the three. The Saviour said: "I came that they might have life, and that they might have it more abundantly." The second quality of greatness is Individuality: the maintenance of one's personal characteristics—or peculiarities, if you like; a definite equipose of mind not disturbed by others, nor con-forming to them except for reason—perhaps not even then. The third ingredient of greatness is often mistaken for genius; it is Endurance: meaning by that term the ability to follow a fixed purpose regardless of difficulty or fatigue, or excitement or adversity or danger. Most of the great men whom I have known were able to stand a killing pace, day in and day out, and in a year get through as much work as three or four men in the same line.

Here, then, are three of the fundamentals of greatness: vitality, individuality, and endurance; and it follows that they are three of the great fundamentals of every successful

ful life. How shall we provide for them in the general plan of education?

Now education includes everything which develops and prepares one for his life-work. A good ancestry furnishes the proper material. Weak, sickly, diseased or degenerate persons should not marry and reproduce their kind. Eventually the state will be forced to interfere.

Christian education should begin at the first teachings and experiences of childhood; and the influences of a good mother and father during the first ten years of a child's life are not outweighed in value by any other conditions of life. The guidance of the graded-school teacher and the pastor are very important, but are not to be compared with the influence of the parents themselves; and parents should take up this duty earnestly and methodically, with prayers for help and judgment. To shirk it is a great injustice. It can not be relegated to others.

Good common schools are very valuable but are not without their dangers. Higher education, whether collegiate, technical or professional, is desirable for a part of the community, although not at the present time adapted to all. The association with religious teachers, first as a learner and later as a coworker, is indispensable to a Christian education.

The continual holding up of the Sabbath truth by precept and practice until it becomes a fixed and unquestioned principle is essential to the Sabbatarian Christian education.

The last applies to all our people, but especially to those who are to be citizens for the distractions and diversions of the city, the difficulty of making a living and the intimate knowledge of all evil things will efface any impressions that are not deeply engraved upon the mind.

What a fearful waste of our best Seventh-day Baptist blood have we seen in the last generation through migration to cities! How many young people of our best families and with exceptional natural gifts, carefully trained, educated and equipped, have we seen start for the city with high hopes and higher aspirations, resolved to carry the cause of our Lord and Saviour and his Sabbath where all should see and respect

it, and to bring strangers to a knowledge of his love? How many of them have sunk from sight in the maelstrom, or are floating aimlessly on the surface? I could name ten sons of Seventh-day Baptist ministers, now living in cities, who are entirely estranged from us, and this would only open the list.

Our Pastor Webster is a close student of social conditions and has had very good opportunities of observation. He stated in a recent sermon that a man could not possibly succeed in any commercial occupation in the city of the Sabbath.

There have arisen among us in the past generation commercial giants, so keen of intellect, sound of faith and forceful in determination that we are not likely soon to see their equals. Have they been able to make their business relations in the cities conform to their beliefs?

Manual laborers are in even a worse plight, for they have little opportunity of making a living for a family by working six days in the week. Many have to work seven. What show is there, then, for a five-day laborer, even if he should get a situation, which is a rare thing?

Some of our well-trained boys came to Chicago as strike-breakers and were permitted to work five days in the week at good wages. But when the strike was settled they were given their choice of working Sabbath days or quitting. I am pleased to add that in this case they quit. I know of a young Seventh-day Baptist of good parents who refused a great many advertising for better wages, and his warm convictions about working on Saturday offered to work Sunday and advanced his good qualifications. He did not receive a single answer to his letters.

True, there have been exceptional cases, like the cases of Thomas B. Stillman and Stephen Babcock of New York City and, in Chicago, Mr. Ira J. Ordway and his good wife of sainted memory, who have done nobly in their city life. But their success was made in the face of trials and vicissitudes which would discourage the majority of people.

Who, then, should go to the cities?

I would say: First, those who have a clear call to enter this field as missionaries, religious or social. Second, students who can not find suitable instruction elsewhere. Third, professional men and women who find a natural field in the city. Most of these are teachers. And I would say in passing, that there are a good many professional people in our cities who might better have stayed out.

We have no good place to raise children and this comes home especially to Seventh-day Baptists. I have an intimate acquaintance with many families of foreigners who would like to bring up their children to speak their mother tongue. I have often heard them say that all goes well until the children begin to go to public school, but after that they rapidly forget what they have previously learned and rarely are able to speak anything but English when they are grown up.

The common school is the great leveler. In the cities it levels many children up, but it will level yours down, especially as regards the child who makes a living for a family by working six days in the week. Any peculiarity calls it forth sharp and cruel from school children. The same principle applies to the higher schools. On this account we should keep our colleges frankly and uncompromisingly denominational, and should send our children to them.

My personal belief is that we should not employ a single teacher in our colleges who is not a staunch Seventh-day Baptist. When a little child is learning to walk you do not put stumbling-blocks in his way. What folly, then, to place young people at the feeble school for the great majority of the students and expect them to escape con-

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votion and economizing of parents, the anxiety and prayers with which they have sent their children to our schools deserve a better reward than this.

Do you remember Henry D. Maxson and W. Frank Place and Lucius Heritage? They were sterling men, of high mental and moral attainments; but they became confused by the fogs of scholarly skepticism. They lost their safe anchorage within the vail, and drifted out upon the sea of doubt; and with great regret we saw them leave us.

No! Let our colleges be flooded with the sunshine of God's love and of the indwelling presence of the Lord Jesus, full of grace and truth, that there may grow up in the hearts of our young people a faith so clear and strong and trustful that it shall amount to knowledge and leave no room for doubts or fears.

Those city dwellers who are unmarried escape many puzzling problems, and this accords with the doctrine of St. Paul who was an expert in this matter. Be that as it may, those who have children should educate them outside the city and in the midst of Seventh-day Baptist surroundings. Otherwise do not expect them to keep the Sabbath. Most of our ministers come from our country churches.

The Sabbath-keeper in the city is continually placing himself in a false light. You may succeed in keeping the Sabbath after a fashion, but what will you do Sunday? The respectable classes in the city are doing their utmost to preserve the sacred character of Sunday which they regard as reverently as we do the Sabbath. If, then, you disregard Sunday altogether, you place yourself in the company of those who are not Christians. It is not so bad with those who know your views, but not one in a hundred of those who see you or cares anything about your views, and your influence upon them is bad. Then comes another matter of the children. You may neglect the correct observance of the Sabbath, but what shall they do on Sunday? If they have any associates at all it must be with those who do not regard Sunday as very sacred, and as they grow older this phase of the thing assumes serious proportions.

Are the standards for Sabbath observance which prevail in the country applicable equally to the city? It would seem not, in view of the facts in the case, although such a thing would be welcome. A gentleman told me recently that he was brought up to use no money on the Sabbath except that which he put in the collection box. When he first came to Chicago it seemed wrong for him to pay his street-car fare to church, but later he found himself buying unnecessary things on the Sabbath without compunction. Our Sabbath exercises in Chicago are in the afternoon. I heard one of our most conscientious Sabbath-keepers say that if she wished to do some shopping after church she thought it better to do it and go home than to sit and wait until after sundown and then make her purchase.

And so it goes gradually from one thing to another; from small things to greater ones. A staunch Sabbath-keeping friend of mine who is also a radical temperament expressed the general tendency forcibly if not elegantly when he said: "The Sabbath in the city is a good deal like seeing how much beer you can drink without getting drunk."

Teachers are often required to attend business meetings on the Sabbath. The medical hospital intern has to work every day alike, and the practicing physician is not much better. However, I have observed that those medical students who give up their school work on the Sabbath stand as high in their classes as those who attend lectures on that day, and are more apt to succeed in practice.

The business man in the city has to compromise continually, until one comes to doubt the advisability of such ventures. This opens up a field of thought so wide and so personal that I shall not attempt to enter it farther than to make a plea for charity. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

I asked three experienced city men whether Seventh-day Baptists should be advised to come to the city or to stay away. The first said, "Stay away," and he is accounted a wise man. The second said, "A specialist who can control his own time can come to the city, but a man who depends for his living on being employed by others should stay away." The third said, "It depends on the man. If he is one of those Christians who need a scaffolding all around them to keep them up, let him stay away. But if the person is built like a derrick, able to hold himself up and also to lift others, he can safely go to the city."

In conclusion, the education for our young people, especially those in the city and those who may come to the city, should include that spiritual Sabbathism set forth in Doctor Lewis' last book. There has arisen among us no greater prophet than Dr. Abram Herbert Lewis and he being dead yet speaketh as follows:

"Jesus is our guide. He gave us the assurance that the Spirit will comfort and illumine; it is to be no casual visitor or a chance acquaintance, but a constant companion and a continued spiritual creator within us. He knew the dangers of idolatry, and that it was expedient that he go away that he might come again in spirit. But, said he, 'I will not leave you; I will not leave you.' Thus he transmitted the authority of his bodily presence into the atmosphere by which he is in the inner sanctuary of each soul. His 'Farewell' was an 'All hail!' His eternity was not broken, and he is the spirit within us of the Sabbath of God.

"The world needs something more than culture and improved political machinery. It needs salvation; it needs redemption; it needs re-creation of the inner man. Not until we grasp this conception of life, which it was a part of the mission of Jesus to teach, can we hope for rest. Then, through faith in our Redeemer, we can live for the eternal; then we can conquer sense and let the prizes of the merely temporal go by us without regret. Then we can know that, after all, a glad obedience is the deepest secret of life. To see things as they are, to attain knowledge of the world, to be scientific—this is also good. But obedience is better than knowledge."

So spoke Doctor Lewis and it is the privilege of every converted soul to be thus grounded in the faith and to hold fast to it to the end.

To sum up, then—the best place for our children and youth is in our rural communities. They should be educated in our own churches and in our own schools, until their characters are fixed and their convictions firm. If possible let them find a vocation in connection with their people. But if you have a clear call to city life and the necessary equipment, go, and God be with you. The field is infinite; the need most acute.

Semi Annual Meeting of the Churches of the Western Association.

To be held with the Portville Seventh-day Baptist Church, October 21-23, 1910.

PROVISIONAL PROGRAM.

Friday Evening.

7.30 Song service, conducted by Ferris Whitford.

7.40 Sermon and testimony meeting—Pastor Herbert L. Cottrell.

Sabbath Morning.

8.30 Church service. Sermon—Pres. Booth C. Davis.

8.50 Afternoon.

9.20 Sabbath school, conducted by Superintendent of the Portville School.

9.30 Christian Endeavor meeting, led by Miss Laura Sanders.

Evening.

9.30 Praise and devotional service—Pastor Herbert L. Cottrell.

Program, "The Church."


3. The Church Cooperating with Other Churches—Dean Arthur E. Main.

Sunday Morning.

10.30 Business session.

11.00 Church service—Sermon by Rev. A. G. Croot.

Afternoon.

12.30 Program, "The Rural Church."

1. Problems Confronting the Rural Church—Prof. R. Thorngate.

2. Opportunities of the Rural Church in Social Service—Prof. Clarence L. Clarke.


Evening.

7.30 Praise and devotional service—Rev. William L. Davis.

Sermon—Pastor G. F. Bakker.

 Farewell service—Rev. Walter L. Greene.

Of a certain preacher it was said: "He talks so loud we can't keep awake and he talks so loud we can't go to sleep."—James Buckham.
Sabbath day—Topic: Secrets of happiness (Job v, 17-27; Prov. iii, 13-18. (Consecration meeting.)

Job v, 17-27.

Our interest in a given article, and its helpfulness to us, often depend upon our acquaintance with the author, and upon the character of him who wrote it. This may be true of the Bible as well as of other literature. Somehow we feel that if these words had been spoken by Job they would have more weight. But it was Eliphaz who spoke the words of our lesson, he of whom the Lord said, "My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job." (Job xliii, 7.)

But there are good reasons why we may rely upon the teachings of the passage, and accept it as truth: (1) We need not necessarily believe that the Lord condemned everything that Eliphaz said. (2) Eliphaz may have been capable of a philosophic, even though he might err in its application, misjudging his friend. (3) Again, this passage stands the final test of all Scripture; it is in harmony with the teaching and spirit of Jesus, and is consistent with our own experience.

Proverbs iii, 13-18.

Wisdom: "The choosing of the best ends and the best means of attaining them."

I have a friend so precious,
So very dear to me,
He loves me with such tender love,
He loves so faithfully,
I could not live without him,
I love to feel him nigh;
And so we dwell together,
My Lord and I.

The secret of happiness.

(From The Great Secret, by Rev. F. E. Clark, D. D.)

In thy presence is fulness of joy.
—Psalm xvi, 11.

Happiness, as usually sought, is the most elusive of emotions. When we think we have it most securely caged, we find that it has escaped us and flown to another bush. Its secret, more eagerly desired than any other, plays constant hide-and-seek with the ardent wooer, and remains a secret.

To many persons it seems that there are two kinds of happiness, the happiness of the without, and the happiness of the within; and the happiness of the without being to them the most real and obvious, they seek for it with feverish eagerness. They pursue it to the mountains and the seashore. They cross the ocean to find it in Europe. They seek it in the theater and the dance-hall. If of a domestic turn of mind, they look for it by the hearth-rug and the fireside, and seek to establish a home and build up an estate. If of an inclination to meetings they seek this will-o'-the-wisp in books and communion with the spirits of the past. The mere man of business hopes to find it in banks and counting-room, and can not imagine it apart from ledgers and day-books.

But all these methods of seeking happiness, from the coarse, animal pleasure of the libertine, to the refined, aesthetic pleasure of the artist, has this fatal defect in common, that they look for it without the man, in things, things that may or may not be right in themselves, but that have as little happiness in them as the refuse heap of a city "dump."

As I write these words, I am pursued by the fear that many of my readers will impatiently skip this letter, saying: "O, yes, we have heard this before. It is the old story that the minister and the moralist are always telling." But, if it is an old story, it is a true story, and none the worse—nay, all the better—for its age, for this shows the consensus of many minds in many places.

But whether old or new, fresh or stale, received as a glad revelation or scorned as an ancient platitudine, it remains certain that the secret springs of happiness must be sought within. He will never, never know the secret who seeks it elsewhere.

This truth can be easily illustrated. A man travels far to see some wonder of nature of which he has long dreamed, and to behold which, he imagines, will fill him with rapture and joy. Perhaps it is the falls of Niagara. But when he reaches Niagara, a telegram is given him, saying that some business venture has gone wrong and half his property is swept away. Would the man of the world enjoy the magnificent glories of the cataract with that telegram in his hand?

No. Happiness would be just as majestic, as awe-inspiring, as ever, but it would have few beauties for that man, for he could not look at it with an unfurled heart. There would be a cloud, denser than the mist that rises from the falls, between him and the glories of the mighty cataract.

But, "But," says the objector, "men do not always lose their property when they go to see Niagara, or always lose their health when they make a million dollars." Undoubtedly; but the truth I would make plain, a truth we are all slow to learn, but without which we can never know the se-
kinds of happiness. There is only one. There are many kinds of distractions, many ways of filling up the time; only one way of filling the heart.

As the setting sun lights up the heavens and makes the darkest clouds radiant with supernatural glory, your heart lights up everything upon which the eyes rest. Niagara becomes more glorious, the home hearthstone more lovely, the Alps more majestic, travel more enchanting, home-staying more charming; success more sweet, sorrow more salutary. The noblest face is changed to a smile of recognition as Brother Kovats struck the notes on the organ. Brother Kovats translates Gospel Hymns into Hungarian and uses the same tunes.

Webster gave a short talk which Brother Kovats translated to the company. Even after that the entire company said they liked it, and insisted on a grand all around hand-shaking fest, which was repeated several times before we got away. They have good old-fashioned meetings, from two to three hours long.

Brother Kovats has one room in his house fitted up as an office, with a type and hand-press. He works here from 6 a.m. to 5 p.m., days, and in the evening he gives talks, talks, and distributes tracts he has printed through the day. Sabbath day there is a prayer meeting at 9 a.m., preaching at 10:00, and Sabbath school at 3 p.m. Sundays he preaches on the street corners most of the forenoon, holds a meeting in the afternoon from three to five, and then a love supper which consists of cakes, fruits and coffee. Webster told them the coffee was the coffee was good and to prove it drank two cups.

Brother Kovats is earnest, energetic and versatile. Like most of us he sometimes gets blue. He said that our visit greatly encouraged him. There is a Hungarian First-day Baptist church in that place that he helped to build up some years ago. He wants, as soon as funds will permit, to hire a room on the business street, where he can hold gospel meetings; and he wants part of the meetings in English. We are unable from to go visit to say whether this plan is practicable or not.

Pray for this little band of workers. If you happen to have an oblong piece of greenish colored paper with your Uncle Samuel's stamp on it that you can spare, send it to the Missionary Society. They are supporting—as best they can—this and several other just as needy fields, and they will put the money where it will do the most good. The good cause needs the money.

News Notes.

INDISPENSABLE, N. Y.—The Ladies' Aid Society held its regular meeting last month at the home of D. E. and L. E. Livermore. Proceeds, $15.29. A visit was paid to the Hungarian Seventh-day Adventist Mission.

WEST EDMESTON, N. Y.—Our church recently voted to give Pastor Davis four weeks during the year for work among the pastorless churches in the Central Association. It also voted to make an offering as asked for by the Missionary Committee of this association—Pastor Davis reported of the reception and appreciative audience, Sabbath morning, October 1. He thoroughly enjoyed meeting with these earnest Christian people.

Salem, W. Va.—One new member was added to the church, October 7. The Ladies' Aid society gave a dime supper at the home of Mr. and Mrs. W. E. O. Davis on October 3. The college opened September 20 with an enrolment of about ninety, which is twice that of two years ago. There seems to be an incentive to all the students for more earnest work. We all appreciate what President Clark is doing for them.

Long Creek, W. Va.—The first Sabbath in the month the pastor filled his appointment at Roanoke. The services here were conducted by Mrs. M. G. Stillman. Special invitation the ladies of the church were invited to spend the afternoon of October 3 at the parsonage, at which time three papers were read on the subject of missions. The Sabbath following, Pastor Stillman preached on "Our China Mission."

It is amazingly easy to tell the world how a thing ought not to be done, but it is quite another thing to show the world how it ought to be done. Of the former we have a surfeit.—The Issue.

Many times God answers our prayers, not by bringing down his will to ours, but by lifting us up to himself. We grow strong enough to no longer need to cry for relief.—Rev. J. R. Miller, D. D.
DENOMINATIONAL NEWS

A letter from Secretary Saunders, too late to be given place in this issue, says the Missionary Board calls: Dr. Grace Crandall to the China Medical Mission. Nearly forty churches have responded to the budget letter, pledging about $5,000 for missions. The board delays annual appropriations until a special meeting in November, in order to get all churches time to respond. Then the members can know how to lay out work for the year. Let no church fail.

"Mill Yard" Church.

Dr. Rosa W. Palmberg, a Seventh-day Baptist Missionary from China, visited the church in June. Daniel H. Ammokoo, son of the late Pastor Ammokoo, of Salt Pond, West Africa, has been with us nearly three months. Mr. D. E. Tisworth, a leading brother from the United States, has also attended the services. A Jew doctor from Persia, who has been a Christian breaking God's Sabbath from his youth, discovered our church, and was delighted to find that to be a Christian it was not necessary to break the Sabbath. The letter was handed to the clerk, who, after reading our church, and was delighted to find that to be a Christian it was not necessary to break God's law by keeping Sunday.—Sabbath Observer.

Rev. W. L. Burdick Resigns.

Rev. William L. Burdick, pastor of the First Seventh-day Baptist Church of Hopkinton, at Ashaway, announce: On the first morning that he would hand in his formal resignation from the pastorate of the church at the next business meeting of the church next week. Mr. Burdick's resignation will take place the first of the year 1911. For Mr. Burdick the call from the Home Mission Board is an opportunity of time. He has two daughters who are nearly ready to enter Alfred University. Both are now students in the High School. Miss Edna is a senior and would have graduated here next June, while Miss Edith is in the junior class. She will be able to complete her college preparation in Alfred Academy.

Ashaway people, as well as Westerly people, regret the change that is to be made. But they realize that an opportunity has placed before Mr. Burdick, and will not doubt accept his resignation. Some time ago Mr. Burdick resigned to accept a call from Shiloh, N. J., but the request was held in abeyance upon him to withdraw his resignation.—Western Sun.

Pastor Sutton Resigns.

At the Sabbath morning service of the Rockville Seventh-day Baptist Church, Rev. Erlo E. Sutton, surprised his congregation in presenting a letter of resignation, to take effect January 1, 1911, chosen by the conference rather of more than four and a half years. In his letter he says: "They have been years of harmony, prosperity and of pleasure. I have rejoiced in the work of the church, but must resign hopes for its future."

The letter was handed to the clerk, with the request that it be considered at a meeting to be held that evening. At the church meeting the following minute was adopted:

"Our pastor, the Rev. Erlo E. Sutton, after a residence with us of nearly four and a half years, having tendered his resignation, to take effect January 1, 1911, we desire to express our extreme reluctance in thus severing our relation, which has been one of mutual esteem, confidence and good will. In accepting his tender of resignation, we accept, we also desire to express to Brother Sutton and his family our sincere regard, and assure them that we are well satisfied with the prayers of their future happiness and great success in whatever part of the Master's vineyard he may be called to work."—Western Sun.

HOME NEWS

BOULDER, Colo.—In our pastoral less we have sometimes sung—

"Some of these days the skies will grow brighter, Some of these days the burden will be lighter."

We feel that at last the clouds are vanishing, and the burden seems lighter since we have added strength.

Rev. A. L. Davis, with his wife and little daughter, arrived on the Boulder field, Thursday, September 29. They were entertained at the home of Rev. and Mrs. F. O. Burdick till after the Sabbath.

Installation services were held Sabbath morning, October 1, with the following program:

Doxology—Choir and congregation.
Invocation—Dea. S. J. Swan.
Responsive reading of Psalm Ixxxiv, led by Rev. F. O. Burdick.
Singing, "Will there be any stars in my crown?"—Choir and congregation.
Scripture reading—Rev. A. L. Davis.
Prayer—Rev. S. R. Wheeler.
Anthem—Choir.
Following announcements and collection was a duet, "Gently Lead Us," by Mrs. L. A. Davis and son, Roy Davis.

After the reading of the covenant, Rev. and Mrs. Davis presented themselves as candidates for membership, and were received, the former pastor, Rev. F. O. Burdick, extending to them the right hand of fellowship. Rev. Mr. Burdick then gave a short address, in which he heartily welcomed them in behalf of the former pastors. He welcomed them in behalf of the ministry, by Rev. S. R. Wheeler. Mr. Wheeler introduced a bit of mirth by the suggestion that Pastor Davis would have a hard time of it with two former pastors in his congregation.

A male quartet sang "That Beautiful Land.

A welcome was given in behalf of the deacons, by Dea. A. L. Clarke; in behalf of the Sabbath school, by D. M. Andrews.

A ladies' trio sang "Since I have overcome."

A word of welcome in behalf of the ladies' society was given by its president, Mrs. Mina Coon; in behalf of the Christian Endeavor society, by Will Jeffrey.

Rev. Mr. Davis responded in a touching way. He spoke of the pain it cost them to part with the friends and collaborators at Verona, and of his hopes concerning the work here.

Letters were then presented with request for membership by Dea. F. B. Hunt and Mrs. Hunt of Battle Creek, and their two daughters, Misses Georgia and Mabel. Mrs. M. L. E. Emms, formerly of Woodward, a leading brother, accepted membership, by the right hand of fellowship. She and all were received. The entire congregation took part in the ceremony of extending the right hand of fellowship. After a song the congregation was dismissed by Pastor Davis.

A number of families have recently come among us, and these will doubtless join the church in the near future. May the added strength in numbers urge us on to greater accomplishments.


THE SABBATH RECORDER.
DEATHS

HUMMEL.—Captain George W. Hummel, son of John G. and Sarah E. Hummel, was born August 18, 1826, at Philadelphia, Pa., and died September 26, 1890, at the age of sixty-four years. He was a faithful member of the Pennsylvania Light Horse, the oldest remaining veteran of the war. He was married to Miss Margaret L. McNabb, a native of Cumberland County, Pa., and died November 19, 1888. Captain Hummel will be remembered as a devoted husband and father, as a brave and true friend, and as a zealous member of the Seventh-day Baptist Church. He was always ready to help others in time of need, and his death will be sincerely felt by all who knew him.

RAINEAR.—Alfred Satterlee, born to Samuel and Rachel Richardson Rainear, was born August 22, 1860, and died October 11, 1910. He was a devoted member of the Seventh-day Baptist Church, and his death will be sincerely felt by all who knew him.

SATTERLEE.—Eliza Dishrou was born in Newport, Rhode Island, July 24, 1831, and died March 24, 1891. She was the youngest and last of eight children—four sons and four daughters. She was a devoted member of the Seventh-day Baptist Church, and her death will be sincerely felt by all who knew her.

HOARD.—Mrs. Adeline Gregory Hoard, wife of Mr. Fred S. Hoard, and daughter of Ralph and Ellen Gregory, was born August 22, 1871, and died October 31, 1910. She was a devoted member of the Seventh-day Baptist Church, and her death will be sincerely felt by all who knew her.

In 1880 the deceased made a public profession of religion, under the ministry of Rev. G. M. Cotton, and was baptized by him into the fellowship of the West Halkock (III.) Seventh-day Baptist Church. She retained her membership with that church until the fall of 1899, when, with her family, she moved to Nottingham, where she united with the church of her faith at that place. Here she retained her membership till her death, which occurred November 20, 1910.

Her death occurred at the home of her son Arthur, in Battle Creek, Mich., October 7, 1910. Her death was unexpected, as her last day was spent in joyful activity and occupation. She was known to all who knew her, as a devoted wife, mother, and daughter, and her death will be sincerely felt by all who knew her.

Good News From the Youth's Companion.

We have had to make The Youth's Companion larger to get in all the good things that Companion readers ought to have. We cannot amount would make four hundred pages of

standard magazine size and print, but we have kept the price just the same—$1.75 for the fifty-two weeks of 1911, and all the issues for the rest of this year free from the time you send in your subscription.

We would like to tell you what is in store for Companion readers next year. We cannot do it here; there is not room. But send us your address on a postal card, and we will send you the beautiful Prospectus The Companion for 1911, announcing many new features, together with sample copies of the paper.

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9. Woman's Work—The Souls of the Poor.


12. Woman's Work—The Souls of the Poor.

OUR LIFE MELODY.

There is no music in a rest, but there is the making of music in it. In our whole life-melody the music is broken off here and there by "rests," and we foolishly think we have come to the end of the tune. God sends a time of forced leisure, sickness, disappointed plans, frustrated efforts, and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be silent and our part missing in the music which, ever goes up to the ear of the Creator.

Not without design does God write the music of our lives. Be it ours to learn the time, and not to be dismayed at the "rests." They are not to be shunned over; we are to omit them; not to destroy the melody; not to change the key-note. If we look up, God himself will beat the time for us. With the eye on him, we shall strike the next note full and clear. If we sadly say to ourselves, "There is no music in a rest," let us not forget, "There is the making of music in it." The making of music is often a slow and painful process in this life. How patiently God works to teach us. How long he waits for us to learn the lesson.

—John Ruskin.

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