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December 5, 1910
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**BIBLICAL SCHOLL WORK.**

This year's course, for the second time, will be taught under the auspices of the Seventh-Day
Baptist Church, by special arrangements. The classes were held in the Seventh-Day
Baptist Church, to the little group of people who attended.

**EDITORIAL.**

**YEARLY MEETING IN NEW YORK CITY.**

The time-honored yearly meeting of the New Jersey and New York City churches was held with the New York City Church, November 25 and 26, 1910. The church at Berlin, N. Y., which had been invited to join this yearly meeting, accepted the invitation and sent a delegate. This now makes six churches to unite in these annual gatherings instead of five.

Some twenty years ago the New Jersey churches invited the New York City Church to join with them, and the five churches have since that time enjoyed the annual convocation. For something like one hundred and fifty years the New Jersey churches have held annual meetings. In those days the churches were scattered, and the friends who met were able to spend their time in the meeting. As the churches have grown, so have the meetings become larger, and the opportunities for fellowship greater. The New York City Church has been a great help to the New Jersey churches, and the New Jersey churches have been a great help to the New York City Church, and the people have been able to enjoy the meeting in a larger and more delightful way.

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**Whole No. 3434.**

**THEO. L. GARDNER, D. D., Editor.**

Entered as second-class matter at Plainfield, N. J.,
November 26, 1910.

Published weekly, by the American Sabbath Tract Society, Plainfield, N. J.

The Sabbath Recorder
We were greatly impressed with the change in the personnel of the leaders since we first joined in the work of this yearly meeting. For eleven years, as one of the pastors, it was the writer's privilege to give the annual service, and twenty years have passed since we left the pastorate in New Jersey for the work in West Virginia. The familiar forms of Dr. A. H. Lewis, Rev. L. E. Livermore, Rev. J. G. Burdick and Rev. C. C. Bowen among the clergy, and George H. Babcock, Charles Potter, Deacons I. D. Titsworth, Bond Davis, George Bonham and others were then prominent among the workers. A score of years have wrought great changes here. Our old standard-bearers are almost gone; but we are thankful that God has raised up younger men to carry forward the good work which the older ones have laid down.

Shepherd the Flocks.

I have observed with interest the shepherds leading their flocks afield, or staying beside them as they fed, watching carefully lest some harm befell them. Such a scene has always reminded me of Christ's words about his being the good shepherd, and his command to the disciples to feed his sheep. To be ready to work for Christ and the church, there is no reason why churches should go absolutely pastorless until they die inch by inch.

Third, there must be a change in the attitude of the home life toward the minister's profession. If we are to have shepherds for our flocks in the home, the home spirit is worldly; so long as it is persistently adverse in its attitude toward the minister's profession for the sons who are growing into manhood; so long as parents are more ambitious for their boys to be rich than for them to become strong spiritual leaders in our churches, just so long will there be a scarcity of candidates for the ministry, and a dearth of pastors for the flocks.

Would that every Seventh-day Baptist could become anxious for the welfare of Zion and burdened of heart over the scarcity of under-shepherds, until fathers and mothers would consecrate their boys to the ministry as the noblest and best work given to man.

After Three Hundred Years.

The American Bible Society is preparing to celebrate the tercentenary of King James' Version of the Bible. This translation was completed in 1611, and the celebration is being arranged for the week after Easter in April, 1917. The society, in recognition of the Bible's world-wide influence upon the ideals and life of the peoples of the earth, calls upon churches, schools, universities and legislatures to unite in celebrating the three hundred anniversary upon this English Bible. Ministers, superintendents, religious societies, college presidents, public-school teachers, heads of governments, members of the bar, and editors, are earnestly solicited to take part in arranging programs for the occasion. Appropriate themes are also suggested as suitable for consideration in connection with services for these tercentenary meetings. Among them we find: The Story and Growth of the English Bible; the time of King James' Version; Later Revisions and Translations; Influence of the Bible on the English Language; Influence on Literature; Its Influence on the Life of the People, on Missions, on Civil Liberty; and several kindred subjects. This is a good move. It will bring the Bible prominently before the people, and all the Christian world will be considering its value at the same time. It is a great thing for any good cause when all eyes are turned toward it at once, and when all hearts unite to ponder on its benefits to mankind.

A Sensible Decision.

Two governors-elect, Judge Baldwin of Connecticut, and Woodrow Wilson of New Jersey, have requested that no special pompl or display, either military or civic, be made at their inauguration. This is indeed refreshing. The men who are now in the ministry, who are ready to work for Christ, and the church, there is no reason why churches should go absolutely pastorless until they die inch by inch.

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The Year Book is Ready.

The Seventh-day Baptist Year Books are being shipped this week; and before the next issue of the Recorder is out, we hope these books will be in the hands of the churches for distribution. This book contains three hundred and twenty pages, full of information regarding the work of Conference and the societies. It should not be buried out of sight without reading, but should be studied by all our people.
Dissolution of Parliament.

On November 28 the King of England dissolved the British Parliament. The recent conference between the leaders of the two houses failed utterly to reach any compromise upon the question of the veto power of the House of Lords, and there was no way but to go before the people with another election. It is less than a year since the last Parliament was dissolved upon a similar issue. This dissolution brings to a crisis once more this struggle to limit the power of the upper house, and to allow the elective body of Parliament—the lower house—larger powers in legislation, especially on the question of “Home Rule” in Ireland, and in the matter of the financial budgets.

In Ireland the struggle is growing more bitter every day, and the new election will undoubtedly be one of the most fiercely contested that England has known for many years. The King's speech was brief and right to the point. He made little reference to the trouble, excepting to express deep regret that the recent conference failed to reach a settlement. Up to the last moment before the King pronounced Parliament dissolved, hope was entertained that a compromise might be reached by the dictates of calm reason, rather than to turn again so soon to the passions of an excited and strongly prejudiced people for a settlement by ballot.

The campaign, however, must be short, since the King has summoned the new Parliament to assemble on January 31, 1913. But many months will be long enough for the kingdom to be involved in the wranglings of a general election, which will have to do with some of the gravest issues presented to the English people in one hundred years.

Now the courts of France have sentenced to long terms of penal servitude those who—beat the laborer to death, and have sentenced to death the member and secretary of the union who introduced the motion ordering the murder. Here is the beginning of the tragedy on the other side. We always feel that it is dreadful for courts to be compelled to condemn guilty men to death; and so it is. But is it not still more dreadful for self-appointed bodies to sentence blameless men to assassination? Why should the Labor Union that orders a man put out of the way curse the courts for punishing the murderers? In the case now before the eyes of the French people, the man was assassinated with the expectation of determining others from following his example in ignoring the rules of the union; and on the other side the courts sentenced the chief author of the murder, partly to warn others against following such abominable example and partly to impress upon all men the necessity of obeying the laws of the land.

We are told that the action of the court is “enthusiastically approved by the country at large.”

Serious rebellion is in progress in Mexico. A hard battle has been fought, and the revolutionists are well fortified. At this writing the outlook for the government forces is more hopeful than it was a few days ago, but a serious battle seems to be pending. United States troops are guarding the borders. The rebel commander has given strict orders for his men not to interfere with the persons and property. It is in progress in Mexico.

In Perfect Harmony.

The Baptist Standard publishes the following column, which is in such perfect harmony with the Bible texts given above that we give it to RECORDER readers. It is good Seventh-day Baptist doctrine, and will be good reading for every lover of the Bible Sabbath.

The Perpetuity of the Sabbath.

Evidently God instituted the Sabbath for man for every period of the world's history. It is claimed by some that it is a Jewish institution; and that the restrictions thrown around it were confined to the Mosaic dispensation; and that the law guarding its sanctity passed with the ceremonial regime. If this contention be true, then the Sabbath is no more to us than any other day. Strip this day of its sanctity, and you at once destroy it. If it is not in a peculiar sense the Lord's day, a holy extension that follows so that it stands in precisely the same relation to us as any other day of the week. That God instituted the Sabbath in the morning of time, there can not be the least doubt. The question is, Did he institute the Sabbath for a limited period of time and for a specific race of people? If this be true,
there is nothing in the Word of God to indicate it. On the contrary, there is conclusive proof that the Sabbath is a divine institution, and is the inheritance of all men, in all ages of the world's duration.

Immutability is one of the attributes of Deity. For God to have installed the Sabbath, and made it a holy period of time, set apart from all secular purposes, and then to have abrogated this institution, would have destroyed his immutability. If the Sabbath had been limited in duration, and restricted to the Jews or any other people for a specific purpose, then, when that purpose was accomplished, of course the Sabbath would have ceased by reason of fulfilment. But this is not true; therefore we conclude that the Sabbath is the same to all men, in all periods of the world's history. The mistake consists in supposing the Sabbath to be ceremonial. It is an ethical institution, and not ceremonial. I dare assert that God never nullified an ethical institution. This he could not do without compromising his immutability. In fact, God has never abrogated anything. The ceremonial law was not annulled. The former dispensation was instituted to answer a specific purpose, the ceremonial rites of this dispensation were correlated to the stituted the Sabbath holy, there is nothing in the Word of God to of the repeal. These words of our Lord settle this ques-

The ceremonial laws of Moses, and the commandments referred to were evidently the ten commandments. Therefore the law requiring us to keep the Sabbath holy has not been abolished, nor will it ever be. Moreover, whoever "shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

Matthew Henry understands this to include not only the ten commandments, but all the commandments of an ethical nature found in the law of Moses. I submit a general legislative principle pertaining to all governments, civil and ecclesiastical, that when a law has been enacted, and a record made of its enactment, it remains in force until it is repealed, and a record is made of the repeal. We have seen that God instituted the Sabbath. His commandment guarding its sanctity is on record, and must be binding unless a record of its repeal can be found.—R. C. Armstrong, in Baptist Standard.

Ben. W. Hooper, the newly elected governor of Tennessee, was found on the streets of Knoxville less than forty years ago and was committed to the care of an orphan asylum. His parentage is unknown. When he was ten years of age he attracted the attention of Captain Howe of New York, who gave him an education and his name, and before he was twenty-one years of age Hooper had graduated in law with distinction. He is a successful lawyer, and is considered wealthy. He will be the first Republican governor Tennessee has had in many years, and the third in the history of the State.
The Morning Star.

Thoughts from the Field

Said Mr. Hennessy to Mr. Dooley, "If you were sick which would you rather have a doctor or a Christian Scientist?"

"Well," said Mr. Dooley, "If the doctors had a little more Christianity, and the Christian Scientists a little more science, it wouldn't make much difference if one only had a good nurse."

I suppose the Dooley philosophy was that fine-spun theories wouldn't do much hurt if one could only have the application of sound, tried and proven doctrine; that the nurse with cold for the congested brain, and hot for the impoverished feet, with her broths, her rubs, and her glows, could meet the human physical emergency right on the ground floor.

So I have thought that for us and our children it will not make so much difference whether we have criticisms high or low, "new thought" or old thought, if we can only have good nursing in the milk and meat of the Word of God; if we can have the divine touch of a loving Saviour; if we may realize that around us are the everlasting arms, and within us the indwelling Spirit that leads to truth, holiness and peace.

Last summer I attended one of our churches that was without a pastor. The desk was supplied by a young man of the Methodist Church. He gave a most excellent discourse, and delivered it in an impressive and earnest manner and made the remark that he always felt in duty bound to give his hearers "the best he had of thought and study."

After the meeting I heard a sister remark, "Why can't our ministers give us sermons like this we have just listened to? If they would, people would come out to church and those that come would not go to sleep."

I have thought much of that sister's remark. Do our ministers, young and old, come short of meeting the needs of the people? Have we given our people in the past and are we now giving them the best we have?

To be a preacher, does it mean to us standing between the living and the dead? I ask my young brothers in the ministry to be deadly in earnest. Do not be dull or prosy; gather from every field of thought the best you can find to point the moral and adorn the tale, but above all preach the Word. "The words of the wise are as goads, and as nails fastened by the masters of assemblies."

A pastor writes: "I am finding my work more and more interesting, and my joy in the service is never a day. I am hoping and praying that we shall see this people spiritually quickened before this year closes. I know that many of them are carrying a desire like a burden upon the heart for a revival, and some are looking toward the kingdom. The people of this church are not penurious, but are willing to help support the work whenever they realize the need. Sometimes they seem a little slow, but they have pledged about $160 for the Tract and Missionary boards, besides a special collection of $50 just given to help reinforce the China Mission."

Half-truths are sometimes more dangerous than out and out falsehoods. I once heard of a woman who, after an absence from home, was distressed over the cool reception given her by some whom she had counted among her best friends. She was greatly pained over the matter, and could give no solution of the problem. Finally all was made clear when she learned that a trusted friend had told a half-truth regarding a matter in which they had confidence. The little church are not penurious, but are willing to help support the work whenever they realize the need.

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THE SABBATH RECORDER.

Tract Society Budget.

The following letter has been sent to the pastors of the churches by the Board of Directors of the Tract Society. But there are many people, loyal helpers, who may not thus be reached through the pastors. Therefore the budget is printed in the Sabbath Recorder, where it is hoped it will reach the eyes and the hearts of all. But let not any pastor feel that because it has been printed in the Recorder, he is excused from presenting the matter to his people.

Lone Sabbath-keepers and groups of Sabbath-keepers without a pastor, and all friends of the cause, are kindly invited to study this budget, and then to let us know very soon how much help they can give us before July 1, 1911.

We are asking this year for $5,500.00, less than seventy cents' per member for the The Board of Directors' of the American Sabbath-keeping family, as one of the best means to make the attempt to introduce the Sabbath Tract Society into every Sabbath-keeping family, as one of the best means at hand of uniting our people and keeping them in touch with each other, and the great Sabbath cause; (5) That the work of selecting these men, arranging for the schedule of their visits, and making expenses, may be found necessary, be left in charge of the Advisory Committee.

DEAR PASTOR AND WORKER:

I am sending to you in another package printed copies of the Budget of Expenses of the American Sabbath Tract Society for this year which began the first of last July. Will you please see that they are distributed in the pews of your church on Sabbath day? Will you please make an earnest plea to the people for contributions? We have taken you all into our complete confidence and have set forth in detail these different lines of work, but there are people who are, and the world is large, and we in our hearts feel a large people. We are depending on you to make this thing felt in your community. Get it before the people; they will rise to the occasion if they really see this work and the need before us. You have other calls. Of course; we know how that is. But this is our special work as a people, and notice how missionary and evangelistic is the nature of this proposed work. When you have presented the matter, then if possible have a meeting and get a definite action on at least a minimum amount we can expect from your people, and let us know very soon.

Sincerely yours, on behalf of the Board of Directors,

EDWIN SHAW,
Corresponding Secretary.
Plainfield, N. J., Nov. 20, 1910.

For budget of the Tract Society for the year ending July 1, 1911, see minutes of meeting of Board of Directors, immediately following.

Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-Day Baptist church, Plainfield, New Jersey, on Sunday, November 13, 1910, at 2 o'clock p.m., President Stephen Babcock in the chair.


Prayer was offered by Rev. E. D. Van Horn.

Minutes of the last regular meeting and of the special meeting held October 23, 1910, were read.

The Advisory Committee presented the following report:

To the American Sabbath Tract Society.

DEAR BRETHREN,

Your Advisory Committee would present, for your careful consideration, some plan for systematic work along denominational lines, and to this end recommend: (1) That semi-annually, on definite and uniform dates to be arranged for, as for instance on the second Sabbaths of April and October, the ministers of our denomination be requested to preach to their respective congregations on the Sabbath question, and impress and instruct them with the importance of our mission to cherish, save and restore the Sabbath of Jehovah and Jesus Christ to Christianity and the world; (2) That the Sabbath schools throughout the denomination be requested to study the Sabbath question twice a year, using the best material that can be provided for the purpose, so that our young people may be thoroughly trained, and no child among our people be allowed to grow up without a full and complete knowledge of the Biblical Sabbath; (3) That in the interests of uniformity of action and purpose, the Board through its Corresponding Secretary prepare and send to each pastor and Sabbath-school superintendent in the board's name, each year, circular letters, one for each of the occasions mentioned in paragraphs one (1) and two (2) and offer, to furnish such information as may be desired; (4) That an effort be made by the president or ministers in each Association, to go in with the people and keep them in touch with each other, and the great Sabbath cause; (5) That the work of selecting these men, arranging for the schedule of their visits, and making expenses, may be found necessary, be left in charge of the Advisory Committee.

WILLIAM M. STILLMAN,
C. C. CHIPPEN,
J. A. HUBBARD.

November 1, 1910.

Advisory Committee.

Voted to consider the report by paragraphs.

After the adoption of each paragraph the report was adopted as a whole.

The Committee on Budget presented the following report:

BUDGET OF AMERICAN SABBATH TRACT SOCIETY FOR YEAR, JULY 1, 1910 TO JUNE 30, 1911.

Proposed appropriations, salaries and expenses.

Boodchapper $500.00

George Seeley, salary $300, post-age $80 $380.00

L. A. Platts $250

Pacific Coast Association $200

Irish Mission $250

Marie Jones $150

Joseph Kovats $200

African work $600

Two-thirds salaries, if continued beyond June $500.00

One-half expenses, if continued beyond June $240.00

Saunders, if continued beyond June (estimated) $150

T. W. Richardson $300.00 to $350.00

Probable field work for Sabbath Reform $800.00

Traveling expenses of Secretary.

TOTAL $2,845.00

THE SABBATH RECORDER.

Deficit on basis of last year's contributions $2792.00

Deficit to be made up $5255.00

On this estimate we will require 100% increase over raising in last year, in order to raise $5,500 in that manner. The probability is that this figure will be increased by reason of condition at the Recorder office.

Respectfully submitted,

F. J. HUBBARD,
D. E. TITSWORTH,
O. S. ROGERS.
Committee.

November 13, 1910.

Report adopted.

Voted that the Corresponding Secretary be requested to prepare a circular letter to be sent to all the churches, embodying the report of the Budget Committee, with a view to securing the funds as outlined in the report. The Supervisory Committee reported that they had organized with D. E. Titsworth as chairman and Edwin Shaw secretary.

The Committee on Distribution of Literature reported that they are revising the subscription list on the Sabbath Recorder with a view to obtaining the exact number of subscribers.

Correspondence was received from G. Velthuysen, L. A. Platts, E. B. Saunders, Geo. Seeley and A. W. Chwalibog.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Rec. Sec.
MISSIONS

From the Corresponding Secretary.

LONE SABBATH-KEEPER'S HOUR, SOUTHWESTERN ASSOCIATION.

On Sabbath afternoon at 3 o'clock a session was held called the lone Sabbath-keepers' hour. Bro. G. H. F. Randolph, corresponding secretary of the association, had charge of the meeting. A good-sized crowd gathered at the church. Some who had expected to be in the last place might better send their address to Bro. Alva L. Davis of Fouke, Ark., as we have located two ministers in the churches not sending delegates to the meeting.

We have located two live men who will undertake to visit as far as they are able and work Sabbath Reform in this rapidly growing country. Cosines lives in this circuit. If our people scattered throughout the country will remain faithful, plant in their localities the standard of the Bible in their six days of business life, and on the seventh day of the Sabbath institution, their light will be like a city set on a hill. Never did men need this light more than now to turn their thoughts away from mammon and toward God. Give God a chance at them, to bless them and their children who are to inherit this goodly land. This service will give God a chance at us, a place in our lives, and make our children the torch-bearers in this new civilization. We are now shaping and fashioning them, not pyramids but character. God help us that we do not miss the mark of this high calling.

Pastor Burdick with Pastor Davis visited the public school and learned all they could of the real progress being made along educational, industrial, and spiritual lines. "The world do move." Again at the Fouke schools, we visited the cotton-gin, and farm and other industries. Here our people have the great honor of leading in school, church and farm. The leading States in education were first led in a good school, and now they are doing more work, by our people and schools. Though some of the schools have given place to the public school, the work lives. We lifted school and church to heights never known before; this service has lifted church and family to heights that维持 its pastor. The method of teaching is making more superior characters to go out to do life as empire builders than our other schools.

Our cause in this rising country depends on our being a true friend to it. It needs a friend right now. Industrial Christian culture is eagerly sought. The hospitality of these open homes is ours. The people know when a good thing comes in. A man at Gentry on the last night of the association arrived and said: "I thank God for the sermon in the home of Dea. Robert Ellis some years ago. Brother Saunders will remember; it, brought me to Christ and the Sabbath." An official of the agricultural station told me Brother Randolph was the leading farmer of this country. When people write their children taught to do things are sending their sons and daughters to his school at Fouke.

I write this letter to say that Seventh-day Baptists who do not follow Brother Randolph has a rest—a vacation—for some months and that until then he will break under the load. He needs not only our sympathy, prayers and more funds, but the direction of the Holy Spirit to find a suitable man for his use, who can help relieve him by taking up this load for you. I say for you that are carrying on the school. The class of young men and women who have been under his training for ten years and less would do honor to any home or business. In my judgment...
they will lead the State of Arkansas in its coming glory and power. If we wish to share in the honors, let us now share more largely in the service which is being wrought by this consecrated band.

At Peking.

My Dear Brother:

In writing about Peking it is difficult to know what will be of special interest to friends in the homeland - Peking City, exclusive of suburbs, is about twenty-four miles in circumference. This is really divided into two sections: the larger, on the north, is the ancient Tartar city which was built in 1421 A.D.; south of this is the Chinese city built more than a hundred years later. These cities are surrounded and separated by walls forty-one feet high.

Within the Tartar city is the walled Imperial City, and in the heart of this stands the famous, exclusive, proud and powerful forbidden city of Peking. In the southern part of the Tartar city is the legation quarters, which since 1900 have exclusive quarters of their own. Previous to that time here were not only the residences of foreign consuls and consular agents, but also that of princes, mandarins and influential natives; also the famous Hanlin Academy, the oldest university in the world, was within the legation grounds. But since the siege of 1900 the legation quarters have been exclusively for foreign diplomats, business houses, and a few privileged foreigners. It now has the appearance of a fortress and, much to the displeasure of the Chinese authorities, there still remain two thousand foreign troops. The American government has withdrawn its troops, with the exception of about one hundred and twenty.

This legation has been all newly built since 1900 and is said to be the most comfortable of any of the legations. The main building, occupied by our minister, is quite imposing, with a large arched entrance, and a fine central staircase leading to a court. The Trades Hall, used by the other ministers, is quite imposing, with a large central staircase leading to a court. The Trades Hall, used by the other ministers, is quite imposing, with a large central staircase leading to a court. The Trades Hall, used by the other ministers, is quite imposing, with a large central staircase leading to a court.

The military attaché and the students belonging to the legations for boys and girls, are interested in visiting the British and dispensary connected with the American legation. In the British compound there are five residences, board-and-stable, and in the American compound there are three thousand years this city has been the heart of a great nation. It has been open to foreigners since 1860; but since 1900 the changes have been very radical. Up to that time only diplomats, customs officials, missionaries and a few privileged foreigners were allowed; since then a larger influx of foreigners has taken place.

Railways have opened to the imperial home of an ancient dynasty; macadamized roads run through its length and breadth; telegraph wires are brushed by trees where formerly no foreigner was supposed to tread; electric lights, telephones and a system of water-works indicate that the products of Western civilization have come to stay.

In 1900 all mission property was destroyed, with the exception of one large Catholic cathedral, where the bishop, his clergy, and several thousand Chinese Christians very miraculously withstood the siege. The Catholics had been fortifying this cathedral for some time realizing, as did many of our Protestant missionaries, that serious trouble was brewing. The legation, as you know, our ministers were deceived by the false promises and false etiquette of the Chinese officials, until it was too late.

To us now it seems phenomenal the way the missionaries have been enabled to re-establish their work. Most of the headquarters of the Protestant missions are on the east and north side of the Tartar city. The compounds are large, giving ample space for their various lines of work. In the Presbyterian compound, for example, there are more than forty living-room buildings for the families, and the rest are used for schools and for church purposes. On the west side of the city, near the north corner, is the new Union Theological Seminary, where this mission has missionaries living and working in connection with representatives from other missions in the city. The Church of England, American Board (Congregational), London Mission and Methodists all have similar compounds and work. Doctor Lowry of the Methodist church called here yesterday and invited us to come over and see his work the next Sunday morning and have lunch with them. We shall thus be able to see something of their work.

The great success of this work, which ten years ago seemed to all human appearance to be literally wiped out, furnishes to my mind a great object lesson showing the power of God to triumph over the works of darkness; and we do not wonder that many Chinese, even among the officials, have lost faith in the power of their gods to enable them to triumph over what they considered their enemies.

Doctor Martin tells us of a man who, wishing to gain merit, thought he would use some of his means in repairing an old temple. Going to the officials for permission he was severely reprimanded, the officials saying, "We are turning many of our temples into school buildings and how can you be so stupid as to spend your money in repairing temples?" It is said that he made two applications, but receiving the same reply, wisely abstained from further effort, as a third application would have brought him into great disgrace. This was on official here in Peking.

Alas! Chinese officials have not all reached this stage of enlightenment and they are often very inconsistent in exercising their power for the good of the people. But one is thankful to discover progress; and as they receive more light through travel and education, taking on more of our Western civilization, we must believe that many of the superstitions that have had such power over them through the centuries will fade away like the morning mist before the rising sun, and not only will they leave behind them the night of paganism and superstition, but the healing rays of the Sun of Righteousness will usher in the new day of gospel light, when the numbers of those who believe will be multiplied many fold. For this reason just now seems to be the opportune time for increased effort in mission work in China, and anxious thought and much prayer for those who go to foreign lands for education, that, with their mental culture, they may receive spiritual guidance along right lines, and thus, being quickened by the power of the Gospel of Christ, bring back to their homeland not only Western culture but also all that we claim to have in our Western Christianity.

My letter is already too long, yet I have failed to say much about the "sights" of Peking. Perhaps that will come in my next.

Affectionately your sister.

SARA G. DAVIS.

Oct. 11, 1910.

A Suggestive Sermon to the Young Smiths.

Uncle Oliver.

My Dear Nephews and nieces:

I am not intending to write this sermon for you out of my own head, but from the Bible—that part of the Bible known as the Apocrypha. You can not find the Apocrypha in our smaller Bibles, though it is in the most of the larger ones. It contains twenty-three books in all, but my Bible has only fourteen of them. They were written by Jesus, but the men who put together the books after his death, and thought these twenty-three not sufficiently authentic to have place in the Hebrew canon. Let me suggest that you read up on this subject.

I must confess to you that never until this year have I undertaken to read the Apocrypha. For some time back, however, I have been going through it, and with no small degree of interest. Did you ever read those rejected books? I am now almost through the fourteen in my big family Bible, and I am truly glad I have undertaken to know what is in them. But now, having made these opening remarks, I will approach the sermon itself. It will have no text.

Nearly two hundred years before Christ came, the people of Palestine were kept nearly all the time in terror by the armies of surrounding nations. They were very cruel to the Jews. You have read much of the tendency of the children of Israel in earlier times to go off into idolatry. After coming back from the captivity in Babylon, however, the most of them were
set against all kinds of idol-worship. At the time of which I speak the weakened king at Antioch had sent an old man down among the Jews to compel them to break the Sabbath, eat meat offered to idols and to despise the true religion. This old man undertook to put to death all who would not yield to him, to kill them in the cruellest manner possible,—and he was ingenious in his invention of methods of torture.

I suppose some of those persecuted people, in order to save their lives, did turn to idolatry,—yet not all. I have selected the story of the old man named Eleazar, and will copy it word for word from the sixth chapter of the second book of the Maccabees. In this story is the sermon.

"Eleazar, one of the principal scribes, an aged man, and of a well favored countenance, was constrained to open his mouth and eat of swine's flesh."

"But he, choosing rather to die gloriously than live stained with such an abomination, spit it forth, and came of his own accord to the torment."

"As it behooved them to come that are resolute to stand out against such things as are not lawful, for love of life, to be tasted."

"But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision such as was lawful for him to use, and to make as if he did eat the flesh taken from the sacrifice commanded by the king; and when he was ready to die with stripes, he groaned, and said, It is manifest unto the Lord that hath the holy knowledge, that, whereas I might have been delivered from death, I now endure sore pains in body, being beaten; but in soul am well content to suffer these things, because I fear him."

"And thus this man died, leaving his death for an example of noble courage and a memorial of virtue, not only unto young men but unto all his nation."

"Was not this Eleazar a grand old man?"

**Children and Women.**

My father was a minister with six children, five of whom also went to college with her brothers before the day of the woman's college. Now that I have children of my own I am thankful for the thoughtful training which we six children had. We each had a small allowance, and at the close of the term we wrote made diaries we could show a balance in our favor, the amount of money we had saved was doubled and placed to our account in the savings bank. We then became the proud possessors of a bank-book. The habit of saving, with wise supervision to prevent mislringness, makes all the difference between twenty and want in later years.—The Christian Herald.

"Character is the resultant of the sum total of the choices made by a life."
who had for many years been employed by the Chinese government in preparing an Encyclopedia of Scientific Works in the Chinese language. Their marriage took place at the English Cathedral on the sixth of June, 1882. She was a most devoted wife, entering with intense and helpful interest into her husband's work and was also a very sympathetic and tender mother to Doctor Fryer's four children by a previous marriage. In England, in China, and finally in America she took deep interest in their education. During the Shanghai days she was herself the teacher.

Mrs. Fryer was a woman of more than ordinary force of character and intellect. It has been said very truly that she espoused every good cause that came her way. Her work in the Woman's Christian Temperance Union, both in Shanghai and California, may be mentioned. For years she led the Band of Hope in Shanghai, taking a deep and abiding interest in the children. Many of them, now grown to manhood and womanhood, will remember her enthusiastic work in that society. In Berkeley, where Doctor Fryer is professor of the Department of Oriental Languages and Literatures in the State University, she entered with keen zest into the interests of a college community, often taking part particularly in the work of the Young Women's Christian Association.

Her marriage by no means brought to a close her work for the Chinese. During her life at the Kiangnan Arsenal she had time opportunities, and she needed herself, of meeting and helping many Chinese women of the higher class. It is remembered that one lady of high rank expressed the pleasure she had in going to Mrs. Fryer, saying that her rank precluded her from visiting in a friendly way the homes of her neighbors, but Mrs. Fryer, being a foreigner, had no official rank, and to her she could go freely. In this as well as other official families Mrs. Fryer had much influence. The lives of many, if not all, of her neighbors, and when they were sick she was always present. She traveled the five miles to Shanghai in aricksha to stay with the sick in mind or body, and more than once has she consented to order provisions or clothing sent to the really needy.

Dr. and Mrs. Fryer's home, whether at the Arsenal, or in Oakland, California, where she went with the children in 1892, or later in Berkeley, was always open to the Chinese and a Chinese nurse has been welcomed and helped under their roof. Their home for years was always a resting place for many missionaries, whom she always sought out and entertained, in their coming or going to this land she loved.

Indeed, her gracious and unfailing hospitality to all alike was ever ready. From her girlhood all through the years the sympathetic heart, which her face so faithfully expressed, led many to turn to her in their joys and sorrows and with their perplexities. Of her sympathy one could be sure, and wherever possible it found practical expression. A widow, who has had a long, hard struggle to bring up her children, has spoken of this testimony to dear Mrs. Fryer. "Oh, if you knew the services rendered me during these eight years by those dear, tired hands of hers! She was so unselfish, so saintly, so brave, such an uplift of human kind. She helped all, no matter what their nation or creed. Her own own were fixed. So quietly she kept her own Sabbath with her Bible and spent nights in prayer and thought, going, like the prophet of old, into the thick darkness of that she might receive help and guidance in her tasks. For other people she there received she followed with perfect faith." What a host of friends, whom she has encouraged and helped, could bring a like tribute to her memory! She lived in California Mrs. Fryer has twice returned to China the last time in 1908 when she accompanied her husband on a tour around the world. The many changes she found in China deeply interested her and she looked forward to doing further service for this great empire through the addresses she was so frequently asked to give in different churches and before various missionary and other societies. But it was not to be. On the tenth of May, after three weeks of intense pain and suffering, she fell into a sound sleep during which she passed calmly away without a sound or movement. She was laid to rest in a beautiful spot in Mountain View, on a bed of freshly gathered pink sweet pea blossoms and maiden hair ferns. She was a woman with a large heart, full of universal love, and never had an enemy. Her well-worn Bible was her constant companion at home and wherever she traveled. Her unusual skill in painting in oils and in water colors is well known to her many friends whose walls are enriched with specimens of her artistic genius. She often made the remark that her hunger after artistic skill and beauty could never be satisfied in this world, but that it would be in the next. Her literary ability was also of no mean order as the numerous articles and papers she has written and the books she has edited abundantly testify.

The day before she died, she managed to finish a letter to the youngest son, George, whom she always loved very dearly, telling God, a workman that needeth not to be ashamed. "What a host of friends, whom she didn't know as a friend, and many a heart has been gladdened by the woman in the person of Jesus Christ. He helped much to show how one might profitably study when he said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." The book of God's special revelation was being wonderfully opened to the thoughtful student and to the world when both Paul and Jesus spoke the words to which reference has just been made.

A condition of unrest is evidenced in the mind of man on the great questions of life and man's spiritual relations to the problems of that life. Jesus recognized that, and sought to prepare man for a settlement of this condition.

Timothy had been fired with new purposes of life, filled with a zeal to follow faithfully the teachings of his instructor Paul. With open-eyed wonderment he was looking about him for a proper solution of the problems confronting him, and for a readjustment of the things of life.
as he saw them in the teachings of Paul and the accounts given of the life and teachings of the Christ. Paul grasped the situation and thrust into the young man's hand the key with which he might be helped to find just that for which he longed and which he most needed. Study, says he, but for what purpose? This might become a workman that needeth not to be ashamed. The workman that needeth not to be ashamed is that one who is so well informed upon the principles that underlie his special line of work that he needeth not to be ashamed.

As well might a young man hope to fill the place of surveyor or architect without a careful study of the various branches of mathematics, as for Timothy, or any other person, to become a helpful religious teacher, a spiritual adviser, or a true counselor in divine things without a careful, prayerful, and constant study of the Bible.

The young person of today who has a soul filled with desire to serve God; who seeks to help mankind onto a higher plane of living, into a more perfect conception of the world's greatest and noblest ruler and law-giver, finds his Timothy in the Bible, the Word of God. He is simply preparing to get from the precious teachings of the Bible much food of truth and nourishment for life than could be ours from study according to other methods.

After much experience in communion with the spirit of the Bible, formulate, if you will, your own thought of the inspiration and authority that the Bible contains. The advantage of this method will be far greater, and its value to your soul experiences, as a feeder of your spiritual life, more real than can ever come to you "from a set of notions and beliefs taken on from other men's experiences and theories," with which you suppose you must square your own. In the past there has been too much the thought that we must approach the Bible as the "fixed and finished" rules of life and conduct. In the light of this teaching the early fathers were not so far afield when they gave form to the dogmatic creedal statements to which all were called upon to subscribe, or suffer those things visited upon the unbeliever and the heretic.

The light of science in recent research has produced a mighty change in some of our mental concepts and understanding of Scriptural relations. It was long ago that Anselm, in discussing the value of faith in God, said, "I desire to understand the truth which my heart believes and loves." How well does that sentence express the desire and longing of every true child and seeker after God today. Again he said, "I do not seek to understand that I may believe, but I believe that I may understand, for if I did not believe I should not understand." We are then helped to understand that to study well we must "read the Bible diligently. Read it privately; read it freely; read it both for instruction and for spiritual enrichment. It is one of the world's greatest classics—taken all in all it is justly regarded as the world's greatest literature." It appeals to all that is truest and best in human nature; it arouses the soul of man and fills it with the power of inspiration. "No one can afford to go without its quickening, comforting, satisfying influence. Let it have its due place of honor and power in each life and in each home. It will abundantly repay the esteem and devotion accorded it by hallowing all thought and affection, and by helping the human soul to realize its divine mission."

If you desire an illustration of the literary beauty of the Bible go read the Book of Ruth, or that wonderful song of Moses when the children of Israel had come up out of the bed of the Red Sea and the Egyptians had perished beneath its waves (Ex. 15:1-21). Read also the story of Joseph, the beauty and ethics of which are never lost to the child mind. If you wish illustrations of the moral sublimity of the Scriptures go read prayerfully with reference to the life of the leader, backed by a free use of the Word of God, he heard the call of the Master and felt the impress of the spirit of truth and righteousness. He recognized his condition; he felt so deeply the arrow of conviction that he cried out for mercy. As to the meeting he tarried, knelt in prayer and conversation with the leaders, listened to the story of God's love till he felt so deeply impressed with the thought that there is
power in the Gospel of Jesus Christ to save to the uttermost all them who come to him by faith, that he was led to confess, telling even the place and nature of his crime. He told how he had left his family that he might hide from the penalty of that crime, and like the jailer of old he cried, "What must I do to be saved?" He was told to go to the Lord and give himself up to the authorities and meet the demands of the law; to commit himself to the Lord and with his help live a new and clean life, no matter what penalty the law might visit upon him.

That is true, practical Christianity. That is a true application of the life of Christ. Anything short of that is more veneer than real, and Christianity is not a veneer, but a polish of the real true substance, bringing out its hidden and hitherto unseen beauty.

In company with the mission workers that man went that night to the Harrison Street Station, told his story and was incarcerated while the authorities communicated with the police of Nashville. He was taken to the scene of his crime, tried, and sentenced to the penitentiary for two years. There was no error in the proceedings and at the expiration of his time he was arrested and tried again for the same crime, and again sent to prison for two years. When finally liberated he made his way to Chicago and came to the mission that he might see once more face to face those who had helped to show him the Christ. As I spoke to the men in the mission that night, I found myself often gazing into that man's face, trying to fathom the cause of the expression of mingled pain and joy that I saw there manifest. While we would not underestimate the value of historical study, or fail to give value to scholarly attainments as a desirable asset in our personal Christian life, we must not ignore the fact that nothing can take the place of careful Bible study in giving to the individual those portrayals of God, his government, and their relation to man, that shall awaken the spirit-consciousness and quicken it into active spiritual experience.

In the Bible Student and Teacher for July we find an article from Howard A. Keeley of Johns Hopkins University, in which he gives an account of one of his patients, who, on one of his visits, said she had just read through the three gospels. The beauty and value of these Scriptures had so aroused her spirit-nature she could not be happy without relating these things to those who called upon her and urging them to take up these things themselves that they might know the blessing of this spiritual quickening for themselves. The best results come from studying a whole book, or an author rather than isolated passages.

"Herein was the love of God manifested towards us, that God sent his Son to be the propitiation for our sins." Think upon this declaration till you feel yourself entering into the condition of soul expressed by Paul when he said: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Then shall you find yourself climbing up into the mount of transfiguration on the land summit and you will come into closest touch with the living but transfigured Christ, transfigured because of the quickened spiritual experience that has come to you.

Who can read such passages and not find his soul breaking forth on the language of the poet, "Arose, my soul; arise; shake off thy guilty fears," not so much because a bleeding sacrifice appears as because a life has been lived, and an example of personal activity and true consecration of one's powers to the Lord have been.

May God help us all to so study that we may be saturated with these visions of a Christ-life and service.

"The Land of Old Age."

Age lops off our interest in one thing, then another. Year by year absence and death thin the number of dear friends. But our children ever so devoted and loving, there always have been and there always will be days that have long, arid places in them for people who have traveled far in the Land of Old Age. It is no one's fault. It is a part of life. We can be complaint of the loss of the suppleness of youth. The Land of Old age has sparsely peopled districts. Shadows move about underneath the shade of trees; they are the shadows of the people we used to love. Sometimes as we sit dozing in its tranquility we hear sounds of footsteps that make our hearts beat; the sound of dear voices come to us, and then we wake up; they are only the dear echoes from the past, the reviving of the things that were. We know that never this side of the great silence shall we hear them with our waking ears. Then to us, sitting lonely and silent, come the voices of little children, living children and not shadows that vanish if we dare to look at them, and sent his Son to be the propitiation for our sins." We know now why the Land of Old Age is so still and empty. It is so that the children may find plenty of room there to play. To me, in all the Land of Old Age there are things present, more dearer sight than those old people you see with little children around them. — "An Elderly Woman," in Harpeks Bazar.
If We Love Jesus.

Rev. A. J. C. Bond.

Prayer meeting topic for December 17, 1910.

Daily Readings.

Sunday—We shall study him (Heb. iii, 1; 2 Cor. iii, 18).

Monday—Imitate him (Rom. viii, 29; Heb. xi, 1-3).

Tuesday—Serve him (John xii, 25, 26).

Wednesday—Feast with him (Rev. iii, 20).

Thursday—Suffer with him (Acts v, 21; Phil. i, 29).

Friday—Reign with him (2 Tim. ii, 12; Rev. xiii, 5).

Sabbath—Say: If we really love Jesus (John xiv, 15-24).


Love is a term much abused and misunderstood. Love is not an effervescence of some primary emotion that is valid, which comes and goes easily and often. Love is friendship reduced to a passion. It is a mutual relation, implying an abiding confidence and trust. The keeping of his commandments is the evidence of our love for the Master. And if we love him and keep his commandments, he and the Father will come and make their abode with us. We can not enjoy the advantages of his love and be disobedient, any more than a boy can deliberately run away from home, refusing to live in harmony with the parent authority, and at the same time enjoy the home fireside and the family table-talk and the kind words and personal kindness of his parents.

It is not a question of administering a punishment by casting us off; it is simply a matter of refusing or neglecting the love and trust and service which we ought to render and which will insure the blessings of fellowship with Jesus and the Father.

If we love, we will obey; and if we obey, the result will be the enjoyment of divine fellowship. What a beautiful thing to adore God as our Father, and Jesus Christ as our Brother, and to have them abide with us; to walk with them throughout the years of this life, and forever and forever.

If We Love Him.

If we really love our Master, it will affect every department and phase of our life and conduct. It will find expression in our business life.

That every man shall earn his bread by the sweat of his brow is not a matter of choice, except as one shall choose to fail in duty and to violate the laws of the universe. It may not be that the visible drops of perspiration shall break out upon the forehead of every man who gets an honest living. But every man that lives consumes something of this old world’s products, and an even justice demands that he shall produce something of equal value with that which he consumes. If he has a real economic value there will be a balance on the world’s side. One who is really a Christian will never become a parasite on the earth. Another basic law of economic life is that we shall not live but let live. If justice provides that you shall have an opportunity to make an honest living, it provides also that every other man who seeks an honest living shall have an equal opportunity with you, and that he shall not find his way hedged up by any wall which you may build to protect your own selfish interests. The path to your own success runs parallel to the path of every other man, and they can never cross. You may outdistance another, but you have no right to gain your advantage at his expense.

There is still another obligation upon the business man who really loves Jesus. The world is so full of sin and selfishness that not every man enjoys his right to work or an honest wage, compelled to work under improper and even vicious sanitary, social and moral conditions. There are many maladjustments of capital and labor. Our Christian business man who really loves Jesus will work for the rights of the downtrodden, will oppose the forces of organized greed, will seek to promote the kingdom of justice and righteousness in the world of business.
The delegates were entertained on the Harvard plan, lodging and breakfast free. My home was with the Presbyterian pastor, Rev. W. O. Harper, who was at one time located at Garwin, Iowa, and was well acquainted with Rev. L. D. Burdick and wife of that place.

It has never been my privilege to attend a religious gathering of any kind that I enjoyed more, or where such a good feeling among the entire attendance was in evidence; in fact, there was not a single discordant note sounded during the convention. The speakers had been chosen with great care, each in his turn being an instructor and an artist in his line, able to hold the closest attention of his audience through a long session.

But, Brother Editor, the service which made the greatest impression upon my mind was that held in the Christian church on Sunday. The speaker used this familiar Scripture: "Ye are the salt of the earth; ye are the light of the world." This was set on a hill cannot be hid." I confess that I felt my back hair stand up a little when applied to myself in the text.

And so, Brother Editor, I went away feeling that the field is the world; that God is using every possible means to bring about this vision, that every knee shall bow to him and every tongue shall confess to God; that the fields are already white unto the harvest; that God is calling to the harvest; that God is calling to the fields; that God is calling to the church; that God is calling to the world.

My home was literally packed. The meeting closed, I hurried out to get the grips and hasten to the train. As I stepped on the platform in front of the church door, I noticed a large group of boys and young men. I could not help noticing the smell of tobacco smoke, and how quickly the cigarettes and cigars were thrown to the ground when they noticed that the meeting was out. They lined up on each side of the door and one young fellow's remark to another explained their mission: "You tackle her, John, and if she turns you down I'll tackle her." I only waited to see that John was not turned down.

I have thought much of this since. The motto of the convention was vision and service, but it seemed to me there was very little vision used by the girl in her action. If she had looked for the vision, she might have seen something like this: A middle-aged woman with a husband and a family of boys who use tobacco and who care nothing for the church, and to her sorrow and in her hearing profane the name of God. Friends see her sorrow and say, "Poor woman, her husband is to blame, for the way things go in her home." But is this true? Let us go back to the night when Johnnie waited for her. She knew that she did not care for religious things, else he would be wearing a Christian Emblem badge; she knew he smoked; she knew that if she married him he would be the father of her children and that generally speaking the father is the ideal of the boy, that the old saying, "Like father, like son," is true. I say she knew these things were true. They are being acted out among us every day of our lives, and Johnnie waits at the door of all our churches.

I suppose this incident was called to mind by some lines I read in a paper before I went to the convention. With these lines I wish to close this already too long article, an article which contains only a small part of the many enjoyments, uplifts and impressions felt.

The following is a true-story, told in verse.

Mary had a little lamb; It followed her to church And stood around outside the door Like an owl upon a perch.

"Why don't the little lamb come in?" The watchful people cried.

"Why, Mary, told the silly thing To watch for her outside." And so you gentle maidens May use note-books and illustrate Some sheep-headed waiting near the door. If you admire that kind.


C. L. HILL.

Junior Work.

DEAR MRS. HUTCHINS:

I have waited for a long time for a Junior report blank, but have failed to receive one. I was afraid it had gone astray, and because I think there has been doing good work I wished you to know it. Not that I think it has done any better than other societies, but I do think it has done better than it did last year. We had 35 at the beginning of the year, added 5, dropped 8, have 32 now. The average attendance is 25. In the fall and winter it is better than that, but during the summer vacation not quite so good. The average at morning service is better than that at Junior, for the reason that some of our members live in the country and are brought to church in the morning, but do not often attend Junior, although their names are on the Junior roll.

The boys' class is studying "Men of the Bible," this year. These are leaflets with questions, references and maps, published by the Y. M. C. A. The two other classes are using, in addition to the topics, Kennegy's "Object-lessons and Illustrated Talks." They use note-books illustrating their own lesson. For example, the first lesson, "The Bible our Lamp," text, Ps. cxix, 105. The aim—to introduce the Bible as the Book, worthy of study and thought. Illustrations—different kinds of lamps and the lamps used by our Lord.

The following is a short essay on the lesson, written in the scholar's own words, completes one lesson. Then the tiny tots have a lesson suited to their age.

There have been 507 Bible verses committed to memory. About $25.00 has been raised by self-denial, work, and collections; no socials. We used $4.25 to send dolls and scrap-books to the children's home at Council Bluffs, and to our isolated Sabbath children; $7.00 for mission work, some for flowers for the sick, some for Junior supplies. The girls have turned the supervision of the superintendent, pieced a quilt to be given to the pastor's wife when she returns home. They solicited names to be written on the quilt, at five cents for children and ten cents for grown folks, and raised over seven dollars on it. There have been 12 Juniors baptized and received into the church this year; 7 or 8 others have signed a card saying they wanted to do right and be Christians, but they have not been baptized. The Juniors have taken charge of our Sabbath service in the absence of the pastor.

Now, if you are tired of all this, please remember you told us to write it all out.

Yours for the work.

MRS. R. A. FRINK.

Milton Junction, Wis.
charged on the run, cheering as they went. The spears hurled from the cliff killed some almost at once, others were stabbed as they reached the crest and fell backwards over the precipice, but a few got to the top and fought there hand to hand with the enemy. They numbered seven to one but when the last Englishman lay dead, twice the number of Hillsmen lay dead around them.

When the relief party came later in the day, they found the bodies of their comrades full of wounds lying stiff within the barricade or crushed on the rocks below. They were stripped, mutilated, bloody. But around both wrists of every British soldier was bound the red thread. The Hillsmen had given their heroic foes the highest honor they paid their own brave dead.

The “red thread of courage”—what does it mean to you, boys? Many of you already are thinking of what you intend to do. The future belongs to the boy who looks ahead. While you know the road is rough, the trail led into a valley with very steep, high rocky sides, and thick woods. Here the soldiers were ordered to advance quickly, though quietly. After a little they came suddenly to a place where the path was cut in two by a great boulder. The men decided to go to the right, so as to avoid crowding the path, a sergeant and eleven men took the left, meaning to go around the rock and meet the rest beyond it. They had gone only a short distance when they saw that the boulder was not a single rock at all but an arm of the left wall of the valley and that they were marching into a deep ravine with no outlet except by the way they came. On either side of them towered sheer walls of rock and in front of them the ground rose in a steep hill bare of woods. When they looked up, they saw that the top was barricaded by the limbs and trunks of trees and guarded by a strong body of Hillsmen. While the English hesitated at the mouth of the ravine, a shower of arrows hurled by hidden foes fell from the crest of the hill. The officer in command saw the danger and signaled to the sergeant to retreat. By some awful mistake, the men took it for the signal to charge. Without a moment’s pause straight up the slope they pressed on.

THE SABBATH RECORDER.

The Friday morning following the week of the opening of school an address of welcome was given by Pastor Backus of the M. E. church, welcoming all the guests to the Sabbath and Sunday meetings of the various churches.

The Christian associations have begun their regular weekly are arranged to give a series of talks to the Y. M. C. A., which he will begin soon.

On November 14 Mr. Rice, state secretary of the Y. M. C. A., is to give a lecture here, and special arrangements have been made for a general Christian Association rally.

The first number of the college lecture course was reglered November 1 by Ex-Governor Rock of Kansas. His subject was "A Story From Kansas." He showed himself to be a man of great ability and determination. He is known as one of the strongest governors on the platform today.

Friday morning, November 4. Rev. Mr. Wooster, pastor of the First Baptist church, gave a very helpful talk from the passage of Scripture which says, "As he [a man] thinketh in his heart, so is he." He emphasized very strongly, the importance of pure thinking and the highest standard of ideals.

The model school, which is in charge of Miss West, is doing very successful work. She now has about fifteen students from five to eight years of age. They all seem to enjoy their work very much.

A Child’s Book.

COrLIsS F. RAnDOLPH.

Christmas time is the one season of all the year when children’s books appeal equally to the children who delight to read them or to have the books read to them, and to the grown up people,—big brothers and sisters, fathers and mothers, uncles and aunts, grandfathers and grandmothers, and, in short, to everybody who has any body else who wants to make a Christmas present that will appeal to some child. But the selection of the right book is a hard question. The recognized classics—the books that have outlived time and will continue to do so until time shall be no more—are rare in number as well as in quality, and many children already have them. Beyond these few, the field is as wide as the world, and the current juvenile literature extends in every way from the highly imaginative and the ultra-artificial impossible, to the intensely practical (so-called), wholly devoid of imagination, po­etry, and sympathy—too dull and prosaic to make it worthy the attention of any normal child.

Among the newer books, clad in charming attire and available for the first time as a Christmas present, is The Doings of the Brambles and Other Stories, by Alice Annette Larkin, a writer of children’s stories, who is well known to the pupils of the SABBATH RECORDER. This is a collection of twenty-five clean, wholesome short stories of child life and animal life, some of which, particularly those of the type of “Wanted—A Grandmother,” “An Unexpected Valentine,” and stories of "A Trip for April Fool," can be read with interest by older people, too.

The volume is daintily bound, with dark red and silver decorations on the sides, and illustrated with eighteen excellent, full-page, half-tone engravings, printed in sepia. Every Seventh-day Baptist home in which there is a child will do well to possess a copy. The book may be obtained of the author, Miss Alice Annette Larkin, by addressing her at Ashway, Rhode Island.

Grant, the Unassuming.

Grant and Sherman were the only officers of high rank I ever met who did not charge the atmosphere with military consequence. While at City Point, I frequently joined my friends of General Grant’s staff, Porter, Babcock, “Billy” Dunn, and others, at his headquarters. The general, in undress uniform; always neat but not fastidious in appointments, would sit at the door of his tent, or sometimes on one of the long settees that faced the long field of absolute purity and power, fame, and they beckon you to follow—but that other narrow path, the Path of Service, it does not look attractive, does it? It seems hard and cold and right across it stands the great stone of self-sacrifice. They that may gleam the red thread of courage.

When you are thinking of what you are to be, and the world calls loudly to you, think of that highest of all callings, a soldier of the Cross. The soldiers of the Cross, ministers, doctors and laitymen who are giving their lives in service, wear no glittering uniform, no banners wave over them, no martial music cheers them on. They fight their battle man by man, in lonely and scattered places, in the country, in the mountains, in the cities and across the sea, but they fight—and to them as it may to you if you fight the hero’s fight, belongs the “red thread of courage.”—MILLEDRED WELCH.

Salem College.

School opened September 20 in the new college building with about one hundred students present. The enrolment steadily increased for the first few days to over one hundred enrolled. As the members of the faculty took their places on the stage, they were hailed by the college president, given by the students. Every movement indicated that all were there for a purpose.

1. By permission of the Executive Committee of Missionary Relief of the Presbyterian Church in the United States.
HOMr NEWS

FIRST WESTERY CHURCH, R. I.—This church has no Y. P. S. C. E., but the active interest of an aged member secured cooperation with the Young People's Board and used the program published in the Recorder of October 31, developing much interest and bringing from the members, to whom the topics had been assigned, many ideas for personal thought and general activities.

This being our first effort in using denominational programs, and the young people who were asked to take a part being truly young in years and discipleship, 'tis no cause for discouragement that there were two failures to answer the questions presented. We are encouraged to plan for more such programs and are enthusiastic in the hope of having strong, active workers in our young people.

There is also a growth of interest in missions, and we are making plans whereby we expect (hope) our collections for missions will be doubled, if they do not reach the desired amount of one dollar a member, as so many are non-resident and non-contributive.

We have the following proposition before us:

Resolved, That we will purchase no material for, or Christmas gifts, except some necessary article for one in especial need thereof; but we will divide such money as we usually spend in friendly gifts, to a fund for the equipment of the school in Lieu-oo, China, or the Fouke (Ark.) School.

Resolved, That we realize this is more in harmony with the gift and life of Christ than our ordinary method of making Christmas gifts.

A. K. W.

MILTON, Wis.—"Best meeting I ever attended." So said one of those present at the last Sabbath evening meeting. It certainly was an effort to warm the heart and uplift the life. The testimonies, coming spontaneously, were full of sound sense as well as spiritual aspiration. Occasionally a ripple of laughter went round the room, as when a brother told of a man who asked a blessing on his whole batch of winter potatoes when he put them in the cellar, in order to save the trouble of doing it at each meal. Of course he drove home the point that we should be thankful all the time. Several of the talks were veritable sermons in miniature.

Fourteen of them were by men, heads of families. A boy, his father and his grandfather sat side by side and all spoke. The very interesting session on tithing, two weeks ago, has suggested the question, How shall I divide my offerings among the different causes? This will be the topic next Friday night. The people are invited to speak of the different causes that are on their heart, the blessings of giving, how to apportion the amounts, etc. As usual, a layman will cooperate with the pastor in leading, the meeting being under the auspices of the Men's Brotherhood. The attendance is large, but there is room for more, and every one is welcome.

Mysterious Knowledge.

Some years ago an expedition from the University of Pennsylvania was sent to one of our Southern States for the purpose of observing a solar eclipse. The day before the event one of the professors said to an old colored man belonging to the household wherein the scientist was quartered: "Tom, if you will watch your chickens tomorrow morning you'll find that they'll go to roost with their head level with the clock."

Tom was, of course, skeptical; but at the appointed hour the heavens were darkened and the chickens retired to roost. At this the man's amazement showed no bounds, and he sought out the scientist.

"Professor," said he, "how long ago did you know dem chickens would go to roost?"

"About a year ago," said the professor smilingly.

"Well, ef dat don't beat all!" was the man's comment. "Professor, a year ago dem chickens wa'nt even hatched."—Ladies' Home Journal.

It seems to us that a halt ought to be called on the practice of offering $10,000 and $20,000 prizes for foolhardy aeroplane exploits. It tempts men to efforts which threaten almost certain death.—Western Christian Advocate.

DENOMINATIONAL NEWS

Rev. H. C. Van Horn upon the invitation of the Verona Church preaches the Thanksgiving sermon there tomorrow and remains to occupy that pulpit Sabbath morning. The Verona Church is without a settled pastor.—Brookfield Courier.

The friends of the late Prof. Edward M. Tomlinson will be glad to know that an appropriate memorial has been established in his honor in the form of a one thousand dollar scholarship, established by his widow, Mrs. Mary E. Tomlinson. The income of this scholarship is to pay the tuition of a worthy but needy student.

Dean A. E. Main preached at Andover last Sabbath for the Seventh-day Baptists, and on Sunday at the Presbyterian church.—Alfred Sun.

At the last meeting of the Men's Club of the Plainfield Church, Mr. David E. Titchworth gave an interesting account of his recent trip abroad. He left Plainfield about the middle of August and returned early in November, having traveled extensively in England, Scotland, Holland, Denmark, Germany, France, Switzerland, Italy, and France. He combined business with sightseeing in all his journeys, returning somewhat improved in health, and quite well pleased with the people of the countries he had visited; and the audience at this club meeting was large. By means of descriptions and anecdote and word-pictures Mr. Titchworth took his friends with him across the Atlantic, while he revisited in memory the scenes he had most enjoyed abroad.

Pastor Called.

At a business meeting of the First Hookinton Seventh-day Baptist Church held on Sabbath evening, it was decided to extend a call to Rev. William D. Burdick of Farina, Ill., to become pastor of the church at Ashaway; to succeed William L. Burdick, D.D., who will close an eminently successful pastorate of over six years to become the pastor of the church at Alfred, N. Y.—West Ferry Sun.

MARRIAGES

DOTY-ORMSBY.—At Alfred, N. Y., November 15, 1910, by Pastor I. L. Cotrell, Alfred Station, Mr. Floyd L. Doty of Trumpsburg, N. Y., and Miss Alma Sarah Ormsby of Alfred.

COON-HULL.—At the home of the bride's parents, Rev. and Mrs. J. L. Hull, in Little Genesee, N. Y., November 16, 1910, by Rev. George Bond of Bolivar, N. Y., Adelbert E. Coon of Birdsall, N. Y.. and Charlotte M. Hull of Little Genesee, N. Y.

REE-DRENN.—At the home of her mother, Mrs. Daniel Greene, Adams Center, N. Y., November 18, 1910, by the pastor, E. Adelbert Witter, Mr. George P. Reed and Miss Alice A. Greer, both of Adams Township.

DEATHS

HAMILTON.—John Perse Hamilton was born in Alfred, N. Y., on the Hamilton homestead, September 21, 1825, and died at Avon, N. Y., November 16, 1910.

He was one of a family of twelve children born to Freeborn and Sarah Hamilton, all of whom, save one, grew to maturity. Dea. F. W. Hamilton is the only surviving one of this large family.

Brother Hamilton was baptized by Eld. Stillman Coon when about fifteen years of age, and united with the First Seventh-day Baptist Church of Alfred. In 1871 he united with the Second Seventh-day Baptist Church of Alfred by letter. Of this church he was a beloved member at the time of his death. He was married to Sarah Sanders in 1844. To him were born three children, two of whom are still living. Most of his life was spent in the town of Alfred, but about seven years ago he and Mrs. Hamilton went to live with their daughter, Mrs. Sarah Pease, at Avon, N. Y., where they were tenderly and lovingly cared for in their declining days. Mrs. Hamilton entered into her rest last February, after they had lived together more than sixty-five years. Brother Hamilton has had the heartache from the eighty-fifth anniversary of his birth last September, and has been waiting to be called. He has talked much about going home, and wanted all to go with him. As he wished, farewell services were held in his honor at the church. To many of his old friends of former days, and he was laid to rest in the family plot beside his beloved companion.

I. C.
SABBATH SCHOOL

LESSON XII.—DECEMBER 17, 1910.

THE RESURRECTION.

Matthew xxviii, 1-20.

Golden Text.—"Lo, I am with you always, even unto the end of the world." Matt. xxviii, 20.

DAILY READINGS.

First-day, Mark xv, 38—xvi, 9.
Fifth-day, Acts ix, 36—42.
Sixth-day, Matt. xxvii, 51—66.

(S For Lesson Notes, see Helping Hand.)

SIMPLY LIGHT AND INSERT TUBE
Warmer does the rest

Bird That Never Flies.

The ostrich, because of its resemblance to the camel, has been said to be the connecting link between beasts and birds. There is a horny excrecence on the breast of both the dromedary and the ostrich, on which they lean while resting; they have similarly formed feet; the same musculur neck; their food is the same, and both can go an incredibly long time without water.

Moreover an ostrich never flies, nor is it possible for it to lift itself from the ground in the slightest degree by the use of its wings; but like the camel it is very strong. In fact, when going over the shells of the eggs afford almost the only household utensils used. An egg will weigh from three to four pounds and is equal to two dozen hen's eggs. It requires thirty-five minutes to boil one, and longer if required hard. A fresh egg is worth twenty-five dollars.

The keeper of an ostrich farm says the birds are the only thing he ever tried that he has not succeeded in taming. They are known to live to be seventy-five years old, and so on a farm that never had a head. They are about eight feet in height. Their hearing and sight are very acute, and these seem to be about all the sense they are blessed with. Their legs are very powerful, and much the same, and both can go an incredibly long time without water. When they attack an enemy they do so by kicking, but always strike forward and never backward.

The choice "ostrich feathers" are found only in the wings; the undressed feathers vary in price, having at twenty-five dollars per pound and as high as three hundred dollars, and there are from seventy to ninety feathers in a pound. A single bird rarely furnishes more than a dozen fine feathers; and the birds themselves, if alive ones, are valued at one thousand dollars per pair.

"Thou hast seen many1 birds, travel-stained pilgrim of the world, but that which has vexed thee most has been thy looking for evil, and things that never happen have chiefly made thee wretched."

"For they that be ignorant of the law shall be excused."—Rom. x, 13.

Those who bring sunshine to the lives of others can not keep it from themselves.

—J. M. Barrie.
W. O. M. A N' S EXECUTIVE BOARD OF THE SABBATH RECORDER.

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eight in the month, and call boys and elevator service. In writing: please mention age and line of work in which you are interested.

BATTLE CREEK SANITARIUM, Battle Creek, Mich.

WANTED.
A number of Sabbath-keeping young men over eighteen years of age for nurses’ training school, and call boys and elevator service. In writing please mention age and line of work in which you are interested.

THE SEVENTH-DAY BAPTIST CHURCH OF CHICAGO holds services at the Memorial Baptist Church, 11-14, 5 w.'

THE SEVENTH-DAY BAPTIST CHURCH OF BATTLE CREEK, Mich., holds services at the Memorial Baptist Church.
SPIRITUAL SABBATHISM

By the late ABRAM HERBERT LEWIS, D. D., LL. D.

This is Doctor Lewis' last and most important book, written during the last two years of his life and revised after his death by his son, Prof. E. H. Lewis, of the Lewis Institute, Chicago.

The author says in his preface: "Three great crises in the Sabbath question have appeared in history... A fourth crisis is at hand. The key to the present situation is a spiritual key. The coming epoch is to be met on higher ground than was occupied by the century. All questions which are at bottom spiritual are important. One of these is the question of Sabbath observance. Spiritually apprehended, Sabbathism becomes of timely, vital, practical significance to the twentieth century. The question of Sabbath reform becomes a large question... whether time is merely a metaphysical puzzle, or whether men can transcend time by consecrating it, and live in the eternal while yet in time."

The book is 6 x 9¼ inches in size, 1½ inches thick, pages xvi+424; printed on highest quality antique paper, bound in dark green cloth, gold top, back stamped in gold; photogravure frontispiece of the author.

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Disappointment's dry and bitter roost,
Envvy's harsh berries, and the choking pool
Of the world's scorn, are the right mother-milk
To the tough hearts that pioneer their kind
And break a pathway to those unknown realms
That in the earth's broad shadow lie enthralled;
Endurance is the crowning quality,
And patience all the passion of great hearts;
These are their stay, and when the leaden world
Sets its hard face against their fateful thought,
And brute strength, like a scornful conqueror,
Chains his huge mace down in the other scale,
The inspired soul but flings his patience in
And slowly that outweighs the ponderous globe,
One faith against a whole world's unbelief,
One soul against the flesh of all mankind.

—James Russell Lowell.