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LEAD ME WHERE'ER THOU WILLS.

Lead me, yea, lead me deeper into life,
This suffering human life wherein Thou liv'st,
And breathest still, and holdest Thy way divine,
Here where the strife is fiercest; where the sun
Beats down upon the highway thronged with men,
And in the raging mart. Oh! deeper lead
My soul into the living world of souls
Where Thou dost move.

But lead me, Man Divine,
Where'er Thou wilt, only that I may find
At the long journey's end, Thy image there,
And grow more like to it. For art not Thou
The human shadow of the Infinite Love,
That made and fills the endless universe!
The very Word of Him, the unseen, unknown
Eternal Good that rules the summer flower
And all the worlds that people starry space.

—Richard Watson Gilder.

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The Old Path to the Well.

The Old Path to the Well.

Some time ago I read of an old homestead that had long been deserted and was rapidly falling into decay. For years no human being had occupied the house, no children had played about the door, and all about the yard weeds had proliferated the marks of habitation. Even the road leading to the house was scarcely distinguishable from the field wh ich it ran. But there was one path that, for years, had been trodden so constantly by many feet that it was still hard as pavement and clearly marked. This was the old path to the well. It was easily discernible and told its own story of faithful use by those who had once occupied the old home.

Year after year the inmates of that dwelling had gone back and forth over this path, for the water that quenched their thirst and supplied their many needs. Without that well they could not have endured the toils and hardships of their early home; and now the old path showed how much they had prized the well and how faithfully its waters had been used. Possibly they had moved out of the old home into a better one, but they could never have forgotten that blessed old well which had kept them alive. In any case they had left behind them a path which would remain after all other paths were obliterated, to show those who should pass that place the way to the well.

Wells were always prized by God's people and, of one of the greatest injuries an enemy could do to the patriarch was to stop up his well. No wonder wells of water were used so often to illustrate God's spiritual blessings and the gospel of salvation. Even God himself was compared to a "fountain of living waters," fully of forsaking the living water for broken cisterns that hold no water was shown by the prophets.

When David was in the cave and surrounded by Philistines, he "longed, and said, 'Oh that one would give me drink of the water of the well of Bethlehem, that is at the gate!" The sublimest of the prophets caught a vision of another Bethlehem well, when he said: "Therefore with joy shall ye draw water out of the wells of salvation." Thank God that the old path to Bethlehem's well! Thank him that faithful ones in all ages have kept this path open and that it has been well worn! Who would not keep it open still? Can we find a better place to go? Can we find a path like the well-beaten path to the water of life, offered freely to "whosoever will." It has been faithfully trodden by our fathers, and when all other paths have been obliterated, and our house is left unto us desolate, this path will remain as a guide to others. When we reach our home beside the river of the water of life, we shall thank the heavenly Father for his earth path to the well of Bethlehem.

... A Salutary Reaction.

One wishing to discover the general trend of thought in the public mind can find no better place to do so than in the great popular magazines of the day. Hence, several of our contemporaries are taking note of the "veritable rush of magazines just now, to print religious and ecclesiastical material," and from this fact are drawing the inference that a healthful reaction has already set in, showing that the American people are now much more eager for things.
pertaining to the church and religion that they were five years ago.

The Continent says: "These magazine men are as keen as game dogs on the scent of the public's latest and liveliest interest, and they are astonishingly agreed at present in smelling out the religious trail. It is the universal opinion that the liquor traffic is stirring the religious world, and that this reaction has actuated many of the newspapers our readers are so good and of such general application that, on another page, we give extracts from the circular, under the title, "Principles That Should Govern Public Officials."

***

Where Are the Successful Country Churches?

Readers of the various denominational papers and religious magazines must have noticed that, of late, no question has crowded to the front more persistently than that of the country church. The successes and failures of rural churches, the important position held by the rural pastor, and the future of the rural church have been occupying the attention of many writers for some years.

Now comes an inquiry from Prof. G. Frederick Wells, research secretary of Drew Theological Seminary, directed to "Successful Country Ministers," which we publish below. Let any SABBATH RECORDER reader, who can do so; respond to this appeal. The editors will forward the communications to the leaders in this work, and we may share in the results of the investigation. We would be glad to publish, in the SABBATH RECORDER, brief articles upon this matter.

TO SUCCESSFUL COUNTRY MINISTERS.

Do you know of any conspicuously successful country churches in the United States? The church must be hundreds of them. Will you help us to learn where they are? If you are the pastor of an aggregate of 250, is that of a rural, village or small town church, tell us what you and your church are doing. What community problems have you faced and solved? How was it done? If any pastor is too modest to tell what he has done, tell what your church has done. We want to know that many country churches are very much alive. We want to help the weaker churches to strength. No calls to city pulpits shall result from replies to this request. Address responses to George Frederick Wells, field work office of Drew Theological Seminary, Room 312, 150 Fifth Avenue, New York.

***

The Lincoln Temperance Legion.

The Lincoln Temperance Legion. - Under the auspices of the Anti-Saloon League of America, the Lincoln Temperance Legion was organized in Oberlin, Ohio, on October 21, 1903. Several aged people living in Illinois remembered well the pledge offered them by Abraham Lincoln, at a temperance meeting he held in a schoolhouse in 1846. An aged retired farmer, Moses Martin, gave the Lincoln pledge orally to fifteen hundred in the old "First Church," and Cleopas Breckenridge told the people how Lincoln had helped him, when a boy, to sign, and how he had then laid his hand upon his (Cleopas') head saying, "Now, Son, place your signature upon this pledge; it will be the best act of your life."

These testimonies gave a wonderful impulse to the meeting in the old First Church, and the Anti-Saloon League began quietly to push the Lincoln pledge among the young people in the Bible schools of America. On last Lincoln day a quarter of a million signers had been secured; and it is now proposed to make the number one million by May 21, the next Lincoln day appointed by the legion.

At the organization meeting in Oberlin, both Breckenridge and Martin were present and signed the same pledge given them fifty-seven years before. This is the Lincoln pledge:

WHEREAS, the use of intoxicating liquors as a necessary and useful institution to the excitement, and crime, and believing it is our duty to discourage that which produces more evil than good, we therefore pledge ourselves to abstain from the use of intoxicating liquors as a beverage.

The reasons for urging the children to join the Lincoln League are given as follows: (1) The only solution of the drinking problem is to train up the boys as total abstainers, so that when the old drinkers have passed away there will be none to take their places. (2) Preserve the boys today and fewer men will need to be rescued tomorrow. (3) To convince the men right we must begin with the boys. (4) The liquor traffic will continue as long as we furnish the boys. The present conditions take an average of one boy out of every five families. (5) It is better to build a fence at the top of the precipice, than to build hospitals at the bottom.

President Taft's letter to young people is also being used to good advantage with the literature sent out by the league. Programs for the wiritten and oral distribution filled all Bible schools free, upon application to Howard H. Russell, Secretary, Westerville, Ohio.

Another feature of the movement is the effort to purchase a modern printing-press with the offerings from Bible-school chil-
The Sixty-second Congress.

Owing to the fact that the new Congress contains more than one hundred new, untried members, and that a Democratic House and Republican Senate are meeting to consider the administration measures of President Taft, there has been unusual interest in the convening of Congress in an extraordinary session. Both houses convened at noon, April 4, according to the call of the President. The Senate contains fifty Republicans and forty-one Democrats, while there is one vacancy from Colorado. The House of Representatives is composed of 228 Democrats, 160 Republicans, and one Socialist; and there are two vacancies—one from Iowa and one from Pennsylvania.

The Republicans had fifty-nine members in the Senate of the last Congress; now they have only fifty, and their majority is reduced from twenty-seven to nine. The last House stood 217 Republicans and 174 Democrats, giving the Republicans a majority of fifty-five. Now there are sixty-eight more Democrats than Republicans, and one Socialist. On joint ballot the present Congress would give seventy-seven more Democratic votes than Republican.

The reorganization of the House was marked by unbounded enthusiasm, which reached its height when Honorable Champ Clark of Missouri was elected Speaker. South Trimble of Kentucky was chosen clerk, and Rev. Henry N. Couden, the blind chaplain, was re-elected. He has served the House without intermission for sixteen years. Mr. Couden was wounded in battle in the Civil War, thus losing the sight of both eyes.

William M. Dunbar of Georgia was elected House postmaster over William Bremer of New Jersey, by a majority of ten votes; and the sergeant-at-arms, Wm. H. Ryan of Buffalo, was elected by a similarly small margin. The new doorkeeper, Joseph Smith, is a recent arrival from Vermont.

While this there would be unusual interest in the extra session under all these circumstances, and people will watch carefully for the outcome. President Taft seems as serene as ever, and smiles in his own pleasant way as he faces the new Congress with his special message, the main burden of which is the keeping of good faith with Canada by approving the reciprocity agreement.

The House Program.

The new House of Representatives has taken hold of business in good earnest, and the caucus of the dominant party has agreed, with practical unanimity, upon a progressive program. According to the New York Tribune, six House committees and a hundred "house houses" have been abolished, and the annual appropriations for patronage reduced by $182,000; and, different from general expectation, an elaborate legislative program has been agreed upon. If these plans are carried out, competent judges think Congress will be in session all summer. This caucus decided to urge action upon the following matters: (1) election of United States senators by vote of the people; (2) requiring the publicity of campaign contributions before and after elections; (3) Canadian reciprocity agreement; (4) tariff and revenue legislation; (5) reapportionment of the representatives according to the thirteenth census; (6) admission of Arizona and New Mexico; and (7) any deficiency bills which the exigencies of government may require.

The Republican caucus named James R. Mann for minority leader during the session and took issue with the Democrats regarding their arrangement of committees which seemed to discriminate against the minority party. In both houses, while some old sores have been opened and a little friction has developed, the general spirit and purpose seem far better than people have expected. Indeed, the outlook just now is brighter for the success of certain administration measures, than it has been for some time. Still no one can tell what a day may bring forth.

Dr. Aked's Farewell.

It is seldom that a minister's resignation causes so much general interest and concern, while his removal was marked by unbounded enthusiasm which seemed to discriminate against the minority party. In both houses, while some old sores have been opened and a little friction has developed, the general spirit and purpose seem far better than people have expected. Indeed, the outlook just now is brighter for the success of certain administration measures, than it has been for some time. Still no one can tell what a day may bring forth.

President David Starr Jordan of Stanford University issued an order to the end that the committee on athletics should abolish intercollegiate baseball.

Andrew Carnegie has just given $230,000 to establish a hero fund in Sweden. In February he gave $100,000 for a similar purpose in Norway. This last gift to Sweden makes the sixth fund of its kind established by Mr. Carnegie.

In California the Governor has signed a bill which provides for the punishment of vagrants by imprisonment and hard work on the public roads or other public works. While
the husband is thus at work, the county must pay the wife $1.50 for each day's work her husband puts in.

Persistent rumors of an extensive conspiracy against the life of the Mikado keep coming from Japan. The latest was sent out on the strength of an arrest, which revealed concealed dynamite and brought forth evidence that socialists were at the bottom of the conspiracy to kill the Emperor.

General Stanley Williams, the American adventurer and commander of a band of American outlaws among the rebels in Mexico, has met his death in battle, and all who were left of his outlaw band have disappeared and fled. The wagon trains loaded with spoil taken from several ranches in his raid were all captured. The federals took no prisoners in the fight with this band, but slaughtered every man who did not get out of range of their guns.

Two mine disasters have been reported during the week: one in the Banner Mine, Alabama, resulting in the death of 128 men, and the other in the Pancoast colliery at Scranton, Pa., in which seventy-eight lives were lost.

The old mission building, built by McAshey, Street, Scranton, Pa., in which seventy-eight lives were lost, is to be torn down. The Sanitarium is better suited for the work. The old 'mission building, built by McAshey, Street, Scranton, Pa., in which seventy-eight lives were lost, is to be torn down. The Sanitarium is better suited for the work.

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the animated way in which the children performed their part of the program. Rev. W. L. Davis gave an interesting talk to the children upon the subject, "The Church and the Child.

At 2:30 o'clock came the Sabbath-school hour, conducted by Brother John Canfield, superintendent of the Nile Sabbath school. The young men's quartet, composed of Pastor Herbert L. Cottrell and Messrs. Lyle Canfield, Raymond Stillman, Elmer Burdick, and Herbert Cottrell, singing a march enjoyed selection, which was followed by an opening exercise by the children of the primary department, in which the congregation joined in repeating the Lord's Prayer. Following a duet, which was sung by Pastor and Mrs. H. L. Cottrell, the lessons for the first quarter were consecutively reviewed by Pastor R. R. Thorngate, Rev. G. H. F. Randolph, Rev. Ira Lee Cottrell, Mrs. M. F. Whitford and Mrs. Zillah D. Thorngate. The exercises of the Sabbath-school hour were concluded by singing by the school, and dismissal by Rev. A. G. Crofoot.

Immediately following the Sabbath-school hour came the young people's hour conducted by Miss Melva Canfield. Three papers were presented, the first being, "Christ in the Home," by Forrest Canfield of the Nile society. Intervening between this and the second paper, was a solo sung by Mrs. E. R. Smith of Little Genesee. The second paper, "Open Fields," was presented by Miss Anna West of Milton Junction, who is at present doing special work in Alfred University, preparatory to fitting herself for work on the foreign field. Following this paper a duet was sung by Messrs. Lyle Canfield and Raymond Stillman. The exercises of the hour were concluded by a paper read by Miss Bertha Whitford of the Second Alfred society, the subject of this paper being, "Larger Opportunities." The program for the evening after the Sabbath-school began with a praise and devotional service conducted by Rev. Walter L. Greene. The general theme of the meeting was continued, three addresses being given on different phases of the "Christian's High Calling." The first address, "Christian Character and Conduct in Relation to Business, View of the High Calling," was by Rev. Wm. C. Whitford. The second address, "The Christian as a Citizen, View of the High Calling," was given by Mr. O. M. Burdick, and the third address, by Mr. Alvah H. Clarke, was upon the subject, "The Christian's Responsibility as an Individual Church Worker, View of the High Calling." The program for the evening was concluded by the singing of "Jesus, I my cross have taken," by the congregation, after which the benediction was pronounced by Rev. A. G. Crofoot.

The regular business session occurred Sunday morning at 10 o'clock. There was no business of particular importance, as the election of new officers does not occur till the time of the fall meeting in October. The ordination services of Pastor Herbert L. Cottrell, an account of which will appear later, occupied the remainder of the forenoon and afternoon sessions.

The closing session of the semi-annual meeting was opened by a praise and devotional service conducted by Rev. W. L. Davis. Rev. Erlo E. Sutton then preached a stirring sermon from the theme, "To Whom Shall We Go?" taking as his text, John vi, 68. A testimony meeting followed the sermon.

A vote of appreciation to the Nile people for their kind hospitality to the visiting delegates, followed by dismissal by Rev. Mr. Derr of Nile, closed the sessions of the meeting as a whole.

R. R. Thorngate,
Secretary.

"I'll grow any way you please next year," said the little vine; "but let me have my own way now." "Ah," said the gardener, "that only shows how little you know about it! Where one nail will hold you now, it would take a dozen in another twelve months' time."

"After the night the morning bright, And all the trees alive; When winter's cold hath loosened its hold The buds and flowers come springing."

"After the breath that fails at death, Then open gates of glory; For Christ the Lord hath spoke the word That tells the welcome story."

SABBATH REFORM

Testimony From the Other Side.

Dr. Peter Heylyn: "Take which you will, either the fathers or the moderns, and we shall find no Lord's day instituted by any apostolic mandates; no Sabbath set on foot by them on the first day of the week."—History of the Sabbath, Part II, chap. 1, sec. 10.

CoLeMAN: "No law or precept appears to have been given by Christ or the apostles, either for the abrogation of the Jewish Sabbath, or the institution of the Lord's day, or the substitution of the first day for the seventh day of the week."—Ancient Christianity Exemplified, chap. xxvi, sec. 2.

Sir William Domville: "Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or to his apostles."—Exam. of Six Tests, Supplement, pp. 6, 7.

King Charles I: "I conceive the celebration of the feast of Easter was instituted by the same authority which changed the Sabbath into Lord's day or Sunday; for it will not be found in Scripture, where Sabbath is identified with the Jewish Sabbath, or the institution of the Lord's day, or the substitution of the first day for the seventh day of the week."

Chamber's Encyclopedia: "By none of the fathers before the fourth century is Sunday identified with the Sabbath, nor is the duty of observing it grounded by them either on the fourth commandment or on the precepts and example of Jesus or his apostles."

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The Sabbath Question a Religious One.

It is important, especially in these days, that the Sabbath should always be considered from the standpoint of religion. Few of the popular notions of the day are more harmful than those which are the source of prevailing holiness by considering the Sabbath question as one of physical rest, of hygienic and economical values. Seen from the standpoint of religion, the Sabbath question as it appears in the Ten Commandments and as a fundamental law of the moral universe, separates the logical and historical from the ceremonial features of Sabbath observance that were so prominent in Judaism. The Old Testament reveals the fact that all ceremonial laws and institutions growing out of them resulted from the administration of those fundamental moral laws which make up the Decalogue. The Decalogue was the foundation of all government under the Jewish dispensation. Numerous ceremonies were instituted to teach physical and spiritual purity, to secure repentance for sin through faith, and reformation of life through obedience. If the Old Testament be examined carefully, very clear-cut and fundamental distinctions will be found between the moral laws of the Decalogue and the ceremonial system of the Hebrews. If these distinctions are recognized in the discussion of Sabbath there will be no difficulty in apprehending the distinction between the fundamental law of Sabbath and the ceremonial features connected with its administration. The historic distinction between Sabbath of Jehovah, the seventh day of each week, and the yearly festival Sabbaths of Judaism is equally clear. For example, the Book of Leviticus deals almost entirely with matters ceremonial, and with the yearly sabbaths which were a part of the ceremonial system and distinct from the weekly Sabbath that antedated them and was separated from them by those universal and fundamental truths to which we have called attention. No adequate study of the Sabbath in the Old Testament can be made without considering the weekly Sabbath and the annual sabbaths, both as to their meaning and history. A book by Samuel Walter Gamble, "Sunday, the True Sabbath of God," issued by the Methodist Publishing House, Cincinnati and New York, rests upon a lot of confused and erroneous notions relative to the annual sabbaths of the Jews and the weekly Sabbath, together with a number of so-called "ancient calendars" which the author has invented but
which do not exist outside his inventive genius.—Abram Herbert Lewis, D. D., LL. D.

Assaults on the Sabbath Repelled.
LT.-COL. RICHARDSON.

NAILING IT TO HIS CROSS.

What is nailed to the cross? Col. ii, 14 is triumphantly quoted to prove that the law of God is done away—nailed to the cross. If it were so, what would be the natural and necessary result? John says, "Sin is the transgression of the law." If there be no law to transgress there can be no sin, and therefore no sinner. But if "Christ Jesus came into the world to save sinners" his mission must have ended at the crucifixion, for since then there can be no sinners, and, if there be no sinners, all preaching of the gospel of repentance is wasted energy. Can any Christian accept such an idea and say there is no sin in the world today? If not, he thereby admits that the law was not done away.

Now let us look at the passage. Two ideas run through it: the position of the faithful—"stablished in the faith," and a warning to beware. Beware of what? The law of God? Certainly not. Through faith, by establishing the law" (Rom. iii, 31). Beware of "the traditions of men" (Col. ii, 8). Christ has forgiven "all trespasses," that is, transgressions of the law, or sins. In v. 14 "ordinances" is in the plural, "handwriting," that is, the record of our violation of God's law in the singular; "it" was against us, but "it" is now blotted out, he having triumphed over "principlalities and powers"—commandments of men. And now, what? "Go, and sin (transgress the law) no more." (John viii, 11). Now let your conduct be such as to let "no man therefore judge you" in respect to God's law. No more "worshiping of angels"—or "host of heaven" or any other idol.

"If ye are dead with Christ from "the rudiments of the world," why are ye subject to the laws of God? That is how many read it, but that is not in the passage. Why are ye subject to ordinances "after the commandments and doctrines of men?" Thus we see it is not the commandments of God but the commandments of men that are condemned.

Jesus did not come to destroy the law of God, for he said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Therefore the Seventh-day Sabbath is still binding on all men. "This is the love of God, that we keep his commandments." The "saints," that is, true Christians, are "they that keep the commandments of God, and the faith of Jesus." London, Eng.

Milton College.

PRES. W. C. DALAND.

A slight inaccuracy in the very interesting article by Miss Witter, on page 441 of the Sabbath Recorder, leads me to write a word or two about Milton College and its faculty. The statement that "William C. Daland, D. D., is president and there are five teachers under him" is somewhat misleading. The number of students is considerably less than "two hundred"; but while the total registration does not grow appreciably larger from year to year, the number of students of college grade in regular classes is constantly increasing.

There are, at present, in the faculty of Milton College twelve teachers besides the president. Only six of these (making seven with the president) are full college professors. The rest are instructors and assistants. The "instructors," however, carry on the work in their departments as though they were holding professorships. The difference is merely in the matter of permanent appointment by the trustees, based on endowment.

A movement is now agitated in the Board of Trustees to add to the endowment of the college, with a view to enlarging the faculty, so that there will be fully endowed a larger number of professorships.

Numbers, of course, are not in themselves a guide in estimating efficiency. Still, inasmuch as the dozen faithful workers who make up with the president the mystical thirteen constitute a number quite in excess of the "five" mentioned in the article, some of us felt that our friends should be better advised.

The library of Milton College, in the Whittford Memorial Hall, newly furnished, is now maintained, as formerly, by voluntary gifts from time to time, supplemented by appropriations from the funds of the college. The request of the late Miss Miranda Coon, of Albion, the college has come into the possession of the sum of $16,000, the price of her farm, which, after certain legacies are paid out of the income thereof, is to be devoted to the maintenance of the library. These payments have been advanced by the college and the principal invested. As soon, therefore, as the money advanced can out of the income be repaid to the general fund, the interest on this $16,000 can be used year by year for the library. This will insure after 1912, at least, a permanent fund of nearly if not quite $800 for the library. The library is used by the general public in Milton, as well as by the college.

The gymnasium was projected at Commencement, 1909, in which time the class graduated in that year pledged the sum of one thousand dollars toward the erection of such a building. Over $8,000 was subscribed and the building is now completed with the exception of the plumbing, heating and furnishing. It is one story in height, in the "Mission" style of architecture; built of reinforced concrete, with a roof of asbestos cement shingles, laid over planks supported by steel girders. It is 136 feet long and 60 feet wide. The porch in front, 16 feet deep, contains the entrance hall and two offices. At the opposite end of the building is a stage, 30 feet deep and as wide as the building. This arrangement leaves a room for general purposes of athletic exercises 60 by 90 feet, which also may be used for commencement exercises and other assemblies. The floor is of maple laid over concrete. The baths, lockers, and the like will be placed under the stage.

It is planned to heat this building by steam, connecting it with the plant in the other buildings, removing the boilers and having all the buildings heated from a central plant. Until this central plant is erected, the gymnasium can be heated sufficiently when the steam is turned off from the other buildings. We are thus working toward the ideal plan, proceeding as fast as we can with means at hand.

The new building when entirely finished will cost $18,000. Of the money needed over eight thousand has been pledged, of which more than half has been paid in. The remainder will be collected very soon, and we are trying to secure the rest. We shall dedicate the building in June, even without the baths and lockers, because it can be used, and is now used, for games; the students go to the small baths in the basement of the Whittford Memorial Hall. In pleasant weather, therefore, the gymnasium is ready for use. It can also be used for Commencement in June, when furnished with chairs.

Quarterly Meeting.

The next session of the quarterly meeting of the Seventh-day Baptist churches of southern Wisconsin and Chicago will be held at Milton Junction, April 21-23, 1911. General theme: The Church: its Work and its Ordinances.

PROGRAM.

1.00. Sabbath school, conducted by Prof. A. B. West, Supt.

7.45. Praise service—E. M. Holton.


11.00. Sermon (at Milton church)—Rev. T. J. Van Horn. Theme: The Necessity of United Church Effort to Accomplish the Purpose of God for his Kingdom.


10.00. Business meeting.

11.00. Sermon—Rev. L. E. Webster. Theme: The Relation of the Young People to the Church Work as a Whole.

Young People's Hour, in charge of Ellsworth Ayers.
Principles That Should Govern Public Opinion.

The greatest need of the American people today is statesmanship. The material advancement of our country has been so stupendous, patriotic and statesmanship have been in a measure overshadowed.

We have founded schools for specialists in science, art, medicine, engineering, mining and even finance; but nowhere within our borders is there anything like an adequate school of diplomacy and statesmanship.

Statesmanship is nothing less than a genius for government. The duty of the executive in whatever capacity he may be called to serve his fellow men is a sacred trust, which should under no circumstances be violated. The man who holds an office of school trustee as an economic or religious partisan is inexcusable.

He should be as interested in the welfare, enlightenment and advancement of the Jew, the Catholic and the child of old faith, as he is of the Protestant, and vice versa. Not to be thus broad-minded proves him to be absolutely unfit to hold this or any other public office.

The mayor of a city or the governor of a State is just as much the executive of and for the unfortunate as for the fortunate. Doubtless the time will come when the unfortunate in our jails and reform schools, and the citizens in every walk of life, regardless of party or condition, will speak of the chief executive of the State as "the governor" instead of "the governor." The executive who holds the broad view of his obligation with malice toward none and charity for all, who is interested in developing the resources of the State for all the people of the commonwealth whether they be rich or poor, bond or free, ignorant or enlightened, exemplifies the highest ideal of statesmanship.

Some of the questions that must be answered in the near future growing out of our position are enough to make the bravest men tremble. They are suggested in the "question of China," the "modernization of Japan," a "firm application of the Monroe doctrine," the development of our trade with the nations of the earth and especially with all Central and South American countries, the development of a merchant marine whereby our goods can be distributed by our own rather than by foreign ships—ships like those of foreign powers that can easily be converted into transports and cruisers should occasion require.

Problems concerning our internal development must be considered and wisely solved, for upon them hangs the future of millions yet unborn.

For any man to enter our national legislative halls with such problems as confront this Nation with any other than an unselfish and devout determination to serve his country, is nothing less than sacrilege. The person that will, under the guise of serving the people, serve himself and disregard the faith placed in him by the people for personal gain, is a felon and ought to be relegated to political oblivion as unworthy of the name statesman, patriot or citizen.

A nation's greatness does not consist alone in its material resources and its declared intentions, but in the men who hold aloft the standard of justice, liberty and progress. The twentieth century is the age of men—patriots incorruptible—and to discover such is the duty of the State and Nation.

A Hint to Boys.

I stood in the store of a merchant, the other day, when a boy came in and applied for a situation.

"Can you write a good hand?" he asked.

"Yaas."

"Good at figures?" asked the merchant.

"Yaas."

"What will do; I do not want you," said the merchant.

"But," said I, when the boy had gone, "I know that lad to be an honest, industrious boy. Why don't you give him a chance?"

"Because he hasn't learned to say, 'Yes, sir,' and, 'No, sir.' If he answers me as he did when applying for a situation, how will he answer customers when he has been here a month?"—Selected.

MISSIONS

Two Missionary Trips.

DEAR BROTHER SAUNDERS:

I have just had two of the most successful and therefore encouraging trips since I came on the field. Last week I visited forty-five families at or near Rudement, about ten miles from here—families whom I have been visiting now and again for the last nine months—and sixteen families out of the forty-five have been reading up the Sabbath question all winter and have acknowledged the Seventh-day Sabbath.

Three of these have commenced to keep it, and others are giving it favorable consideration. This, with the fact that three or four other families in another district are coming to it, gives me good hope and encouragement. They have been long in coming, but I myself advised them not to take the step until they knew for certain that they were stepping onto solid ground; for there are so many false teachings going, that if they were not solidly grounded, they would easily get up on the wrong side of the fence. As a reason they are long in coming to it, is that they have no access to authoritative books, and they have felt nervous at making such an unpopular change. Then again, their pastors fight the question as though it was a double-headed dragon. So one must have sympathy with a people situated as they are.

This last Sunday morning I started off some six miles to bear a message of comfort and benefit to a poor sick woman, thoroughly discouraged and heart-sick, who is suffering from a largely grown cancer. When I gave her my message of how she might obtain a cure through a certain physician, not far away, her face brightened with a radiance that lighted up the whole room, and she exclaimed, "Why, that's Charlie So and So. I am acquainted with him; he has doctored me before"; and from then on she was different woman.

I went from there to see a certain Baptist (visit arranged previously) and on my way called at a house where a poor woman had been confined to her bed for upwards of three years with rheumatism, and is now lying in one position and can not move herself. She has been afflicted with this disease for eight years. A sight like this I never saw before. It made my heart sore, and I wept as I thought how weak and helpless I was to render her any assistance. I thought that had it been Jesus who visited her instead of a weakling like me, how different would be the result—what a wonderful result would have followed. I prayed with her and gave her a Testament, of which she was proud, as she did not have one. I left her trying to read it.

When I arrived at my destination, I found a young lady sadly afflicted with a nervous spinal disease. It also was a most pitiable case. The Baptist being away from home I failed to meet him. In that vicinity a home had been bereft that morning of its brightness by the removal by death of a beautiful, bright little child—mother and father grieved over her departure.

The next morning an aged man was taken by the grim monster, and the following morning an old mother in Israel who had reached her ninety-third year.

Crossing from this scene of affliction over mountain and dale, field, forest and stream, I came to another neighborhood, where the sweetest Christian influence prevails. I visited the whole neighborhood and received such a welcome as is not often accorded a missionary carrying the message of Sabbath against Sunday. I had only one night to spend, but there were more than half a dozen suppers, beds and breakfasts proffered me, and I was sorry that I could not accept them all. Kindness flowed everywhere. I met two preachers of the Gospel in the neighborhood, and all showed a willing disposition to read up our tenets of belief, etc.

In the morning I continued my course farther south, and from the door of a farmhouse on the mountain top, we could see the smoke of the steamers on the Ohio River. Going down into the valley, which was beautifully studded with prosperous looking farms, and at the farther end of view I saw farms, it was my pleasure to pass a beautiful little church building, situated in one corner of the valley. I was so taken with surprise that I went and looked into the window,
and saw that it was entirely new. The new floor had not yet been soiled by walking upon. Upon inquiring about it I found that it was a General Baptist chapel, built last year, but in which there have been no services held since November last. The society organized with seven members, of whom two immediately afterwards withdrew, and two left the community, going to a distant State, leaving but three members in the church, and all one family—father, mother and daughter. The property is all paid for, free of debt, and there it stands. The whole community helped pay for it.

About lunch time that day several said to me, when they learned that I was a missionary, "Say! Won't you preach for us tonight? We've, there was nothing since last fall." "Of course I will—will be happy to." Inside of three hours the whole neighborhood for miles around knew that a Seventh-day Baptist missionary was in the vicinity and would preach in the chapel in the evening; and as I went around from house to house, they all knew before I reached them who I was (telephone was the cause).

Well, all the neighborhood prepared to go to the meeting. The house would have been filled, had not a rain-storm come up before dark and prevented many from coming. The whole neighborhood prepared for a pleasant gathering, for lanterns were seen coming from all quarters. We had a nice meeting; love and fellowship prevailed; all seemed to enjoy the occasion and none more than your missionary. Before I came away, I was requested to preach again for them on the third Sunday in April. They are all eagerly reading on the Sabbath question, and I have no doubt good results will follow.

Yours in love,

J. A. DAVIDSON.

Delwood, Ill., March 31, 1911.

From Shanghai, China.

DEAR DOCTOR GARDNER:

In the Sabbath Recorder of October 24 there was a report of Doctor Palmberg's talk at Plainfield, in which she tells of the disadvantages as to house room under which we have been laboring in the girls' school. Just at the time this Recorder reached us we were entering upon better times and if, for several months, letter writing had not been pretty nearly crowded out, I should long since have written about it.

The room, 33 by 16, in the girls' building, which has been used as a chapel all these years, was vacated about the middle of November for the beautiful new church. This had been foreseen, and during the summer vacation the three small windows on the north side had been enlarged, ventilators put in, and some carpenters, under Doctor Davis' direction, had been making new seats. By having them made here it has been possible to make them at much more reasonable price. They have proved very satisfactory.

This room is north of our dwelling-house and with no southern exposure, which means that it gets no sunshine in winter and there has been a chill in the air which reminds one of a cellar and which finds the very marrow of one's bones. Many Chinese, these days, have stoves in their houses, but formerly there were fires neither in the homes nor schools. It has seemed to me not right to keep the girls in this sunless room without some artificial heat and we have had a stove this winter. It has made a great difference in the comfort and, I am sure, in the health as well. There have been comparatively few colds and little coughing. These changes, with electric light from the Chinese electric plant just over the bridge from us, have given us a much warmer room in which to study. The girls' pleasure in it all has been fairly pathetic and indicates how much they have felt the former inconveniences.

The school building is small and we hope that in time there can be some better arrangement. We have opened a building fund account, which is growing a little as time passes.

Just now we are thinking much of Miss West's coming. I am greatly rejoiced that she has offered herself for this work and am hoping that she can come with Doctor Palmberg.

The months of this Conference year which have passed have certainly been full of experience for us. We have rejoiced in the new church; had great burden of heart because of Mr. Eugene Davis' severe illness and consequent going; been much cheered by Dr. Grace Crandall's coming, and there have been various experiences in connection with our native friends. At some distance from us but near enough to make us mindful of the distress is the great famine and farther north the plague. Residents of both affected districts have been present at our union missionary prayer meeting and their accounts have made it all seem very real and near.

Last evening at the meeting Mr. Brockman of the Y. M. C. A., who has just returned from home, brought a very inspiring report of the increase of missionary zeal among the people as he has had opportunity to observe it in Canada, the United States and Scotland. It is as it should be. Certainly the things of God's kingdom should have first place.

Very sincerely yours,

SUSIE M. BURDOCK.

West Gate, March 13, 1911.

MISsionary Trip Through Oklahoma.

II.

REV. WILBUR T DAVIS.

There was but little to record of special note in traveling from Tulsa to Sayre. I was impressed, however, with the thought that there is a place for everything, as I saw a lady, wearing a hobble skirt, hurrying over the slaty ground and walking towards the depot as the train pulled in; for the two feet acted as though they were trying to order a strike, while the head in a disorganized manner kept lopping over as though enquiring if everything was going smooth with the walking forces below.

I arrived at Sayre about 1.30 p. m., Wednesday. As I was unable to send Mr. Frank Crandall word as to the time to meet me at Sayre, I rode out on the Grimes hack to within two miles of his home, reaching there about dark. My visit there was very enjoyable.

The weather had been stormy for some days and it seemed impracticable to hold services at this time. Friday night we had a prayer and conference meeting which seemed to be enjoyed by the three families present.

I find that all these people who care for the Sabbath, especially any who have been used to church privileges, feel lonesome when isolated from a church home. Their expression is, "We are so glad you came to see us, for we feel so lonesome away from Sabbath society." On my departure they say, "Come again." Where they are able, they voluntarily show their appreciation by contributing towards the work.

Sabbath at O. L. Moulton's.—While calling, on the previous day, it was arranged to meet at Brother Moulton's for service it was decided that he should also give the service, the three families and myself being present. The weather having been so stormy the few days previous to my arrival, and my arrival being unexpected, it was difficult to have any announcement for a public meeting. I felt, however, there was no lack of interest in this service.

PLAN OF CIRCULAR LETTER.

The plan of a circular letter was talked over and approved of, as a possible means of binding the hearts of lone Sabbath-keepers together and increasing interest in the cause which we love.

The plan is very simple. The letter would be started from Gentry, and sent to some near lone Sabbath-keeper who would read it, add his or her own personal letter, then send to the next one named on the enclosed mailing list. As the letters returned, each would be read, added to and forwarded as before.

The success of this plan would depend somewhat upon our manner of looking at it. If we try to use language unnatural to us, while we try to think of some strange word with which to express the thought, we shall probably find our thought gone when we get the word. Write as though writing to your own old father or brother. Enclose in these letters just such things as would encourage and inspire us to go higher and happier living, in just the everyday language that we would use in ordinary conversation. Then write forget-
WOMAN'S WORK

MRS. GEORGE E. CRISLEY, MILTON, WIS.
Contributing Editor.

The Risen Lord.

MARY BASSETT CLARK,

In the gray dawn of early morn
They came, with willing feet,
The loving women with their load
Of spices rich and sweet.

And tenderly and tenderly,
Oppressed by doubt and gloom,
They spoke of Him, the crucified,
Who lay within the tomb.

His words of gracious sweetness, sure
They never could forget,
Though on the lips which uttered them,
The seal of death was set.

Love still would guard the cherished form
From nature's swift decay;
But where is sealed sepulcher
Could roll the stone away?

Thus questioned they with troubled hearts,
But neither grief nor fear.
Their hastening steps delayed, and soon
The new-made tomb was near—
Behold! it is open,
Rock-hewn and grim and bare,
An angel, with a smiling face
And blessing, met them there.

How oft in duty's pathway still
The great stone seems to lie?

"The way is hedges, we can not pass,"
In bitterness we cry.

But pressing boldly toward the door
We find it open stands,
While Joy and Blesston smiling wait
And greet with outstretched hands.

The paths of Christian usefulness
Are waiting willing feet,
The stone is rolled, the bolts and bars
No longer hindering meet.

All lands are ready for the truth,
Once far-off lands are near,
The message of the risen Christ
All nations wait to hear.

"Go, tell my people everywhere,
I go before them still,
Lead, dwell with those who strive
To do my work and will."

The Lord is risen, Christian hearts,
Awake, rejoice and sing!
Spread the glad tidings far and wide,
And grateful tribute bring.

A Letter From Mrs. Booth.

MY DEAR SISTERS:

Although I wrote some weeks ago endeavoring to create an interest on behalf of African women, I do not feel that I have yet fully discharged my duty—hence this letter.

Realizing as I do, through personal contact and many years' work among them, the position of African women and girls; and knowing also, as I do, something of the zeal and good will of the three to four thousand free Sabbath-keeping sisters in America, I am anxious that each one, in this our day of opportunity, shall receive the verdict in this matter, "She hath done what she could."

From Cape Town to the great Lake Victoria Nyanza in the heart of Central Africa, a vast change, varying in degree, has, during the past twenty to thirty years, overtaken the position of Africa's woman-kind. Tribal wars have vanished, slave trading and domestic slavery are abolished, languages have been translated, polygamy is waning and doomed, and thus, by an unseen and mighty hand, a preparation has been made for the sowing of the truth relating to the Sabbath of God, of which we are the unfettered custodians.

I write this in the belief that if we, the Seventh-day Baptist women of this generation, ourselves and make a creditable attempt to discharge our duty, the years to come will yield a large harvest of Sabbath-keeping families and native churches in response to such effort.

It is for us to apply the match of Bible truth, looking to the Spirit of God to fan the flame, till it becomes unextinguishable.

The people knew how to live and how to supply all the needs of life, before the
white race came into this land. Their greatest need is the highest truth of God to restore to them the true paths in which to dwell.

It is the mothers who have the great home influence; next to the home comes the village school.

The things now asked for are: better education, better clothing, and more good native preachers and teachers.

It is for work among women and children, in conjunction with the homes, and schools in particular, that I now plead.

Women's sewing meetings are much appreciated. I have a large class now in the native preachers, but I am unable to cope with the many demands as my present means are so small.

I am very wishful to send samples and parcels of suitable clothing, etc., to the native Sabbath-keeping churches.

The pastors' and teachers' wives need training, that they may teach others. With regard to medical work among the natives in this locality, it is well provided for. I have recently laid the case of the native schools before the Sabbath School Board. The needs of the women and girls I am committing particularly to your care.

Further, I trust that any loan for in my former letter, namely $40 to $50 a month, will by a little extra self-denial be made available as a direct grant from the Woman's Board specifically for women's work in Africa.

Very sincerely yours,

ANNE S. BOOTH.

Sabbath Mission House,
High Level Road,
Sea Point, Cape Town, S. Africa,
Feb. 21, 1911.

Woman's Board Meeting.
The Woman's Board met in regular session at the home of Mrs. J. H. Babcock, Milton, Wis., on Monday, April 13, p.m., the President, Mrs. West, being in the chair. Members present: Mrs. A. B. West, Mrs. O. U. Whitford, Mrs. J. B. Morton, Mrs. A. R. Crandall, Mrs. J. H. Babcock, Mrs. J. B. Whitford and Mrs. G. E. Croley.

The meeting, the singing, "Nearer, My God, to Thee," and Mrs. O. U. Whitford read Isaiah Ix and offered prayer.

The Secretary being absent, Mrs. Croley was appointed Secretary pro tem.

Minutes of previous meeting were read and Treasurer reported total receipts for the month $434.03, total disbursements $200.12. Report adopted.

The Treasurer also gave her quarterly report and read a statement prepared for the Sabbath Recorder.

Report and statement were adopted and ordered published.

The Corresponding Secretary read a letter from Mrs. Brown, who has been asked to write a biography of Mrs. Lucy Carpenter. Informal discussion followed, in which the members of the Board expressed the hope that Mrs. Brown will write the biography.

Letters from Miss Booth, Rev. E. B. Saunders, and Miss Nettie M. West were also read.

The program for the Mission Study Leaflet for May was presented and adopted.

Minutes read and approved.

Adjourned to meet with Mrs. J. F. Whitford the first Monday in May.

NANCY BURDICK CROLEY,
Secretary pro tem.

Treasurer's Report.
For three months ending March 31, 1911.

Mrs. J. F. Whitford, Treasurer, In charge with THE WOMAN'S EXECUTIVE BOARD.

Dr. To cash on hand, Dec. 31, 1910... $288 56

Tract Society 10 00

Jackson Center, O., Mrs. Ann M. Boyer, Unappropriated 5 00

Leonardsville, N. Y., Mrs. E. A. Smith 1 00

Refund Board appropriation. 15 00

Tract Society debt $85 31

Atten, N. Y., Mrs. S. A. B. Gillings 15 00

Tract Society debt $85 31

Treasurer's Statement

Tract Society $25 00

Mississippi River Missionary Society 5 00

Miss Burdick's salary 1 00

Board expenses $5 00

New York City, Woman's Auxiliary Society 8 75

Milton College 3 00

Alfred University 5 00

Board expenses 5 00

Glen, N. Y., J. H. Babcock 15 25

Miss Burdick's salary 5 00

Alfred University 5 00

Board expenses 5 00

Boulder, Colorado 5 00

Fiske School 15 25

Gentry, Ark., Ladies' Benevolent Society 3 00

Abilene, Kansas, Missionary and Benevolent Society 5 00

Miss Burdick's salary 5 00

Northrop, O., Mrs. Thos. R. Williams 15 00

Tract Society 5 00

Missionary Society 10 00

Northeastern Kansas, Woman's Benevolent Society 5 00

Unappropriated $35 00

Ministerial Relief Fund 15 00

Ministerial Relief Fund 5 00

Milford, Wis., Jane Allen, Board Church Trustee 15 00

Anna West Mission 5 00

Total $852 75

Max. J. F. Whitford, Treasurer.

The following general statement will show the work of the different societies the appropriations due before the year closes, June 30, 1911.

Approximately.

-1. Miss Burdick's salary $122 50

2. Alfred University 5 00

3. Milford, Wis., Jane Allen, Board Church Trustee 15 00

Total $142 75

Max. J. F. Whitford, Treasurer.

The Board has never been able to meet the full annual appropriation of $3,000, but has practically fulfilled the first five or six pledges. At the same time considerable money passes through our hands for other causes than any of the above mentioned, for which we are very glad.

We stand ready to receive and do for any worthy denominational cause and have only words of commendation for the support the women have given the Board so far this year.

Let us all make a special effort during the remaining three months to excel all previous records in the work of the Master.

Yours in His cause,

Mrs. J. F. Whitford.

Benjamin West.

Benjamin West, an American painter, was born in Springfield, Pa., October 10, 1738, of Quaker parents. After several years of portrait painting in Lancaster, Philadelphia, and New York City, he went to Rome, Italy, in 1760, and proceeded to England in 1763, where he made his permanent residence. On the death of Sir Joshua Reynolds, in 1792, West, who had been a member of the Royal Academy from its foundation, was elected president, which position he enjoyed, with the exception of a short interval, till the close of his life. His "Death of General Wolfe" was among the first of his productions that attracted public notice, especially for the rational innovation, on which he had ventured in it, of painting historical persons in a modern dress.

He died in London, March 11, 1820.

-Taken from The Crown Encyclopedia, and sent by Mrs. A. W. Berry, Independence, N. Y.
RECEIPTS FOR JANUARY, 1911.

CONTRIBUTIONS.

W. R. Reed, Iron River, Mich., .............................................. $ 5.00
A. S. Babcock, Rockville, R. I., ........................................... 3.00
Mrs. J. D. Washburn, .......................................................... 3.00
Mrs. and Mr. Frank Harris, Bridgeton, N. J., .............................. 3.00
J. A. Milliken, Vancouver, Wash., ........................................... 1.00
Mrs. E. L. Noble, Brokemere, N. Y., ....................................... 1.00
Mary Jensen, Asta, Denmark, .............................................. 1.00
Louis Anderson, Christians, Minn., ........................................ 1.00
Alice Bakker, Azusa, Denmark, .............................................. 1.00
J. H. Fassett, Hagerstown, Ind., ............................................ 1.00
Mary, Mrs. J. M. Heier, Kimmswick, Fla., ............................... 1.00
Mrs. E. H. Hill, Berlin, Wis., ............................................... 1.00
E. J. Crandall, Detroit, Mich., .............................................. 1.00
H. L. Crandall, Clarence, N. Y., .............................................. 1.00
H. E. Fisher, New York, ..................................................... 1.00
Orville D. Green, Syracuse, N. Y., ........................................ 1.00
Mrs. Geo. S. Chamberlain, ................................................... 1.00
C. Milford Crandall, Andover, N. Y., ..................................... 1.00
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D. C. Waldo and family, Cambridge Springs, Pa., ..................... 1.00
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J. O. Burdick, Welton, Iowa, ............................................... 5.00
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Mrs. A. H. McManus, New York, ........................................... 1.00
C. Latham Stillman, Westerly, R. I., ...................................... 1.00
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[...]

THE SABBATH RECORDER.
Young People's Work

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

Hawaii and the Philippines.

Rev. Henry N. Jordan.

Prayer meeting topic for April 29, 1911.

Daily Readings:


Wednesday—A nation's best asset (Ps. xxxiii. 12). Thursday—Before and after (Titus iii. 3-7). Friday—Why we evangelize (Matt. xxvii. 18-20).

Sabbath day—Topic: A missionary journey around the world. IV. Missions in Hawaii and the Philippines (Isa. lx. 1-12).

I think that most Endeavorers will call this a hard theme to work up and get much out of it. Not that they are disinterested in the cause of or call to missions or in the world's evangelization. Possibly, one reason is that we have no missionaries on any of the Hawaiian Islands. Another may be that we are so little acquainted with the customs and practices of the people. Distance from a strange people often helps us to forget or ignore them; it becomes pretty easy for us to consider them as having no claim upon us. They do not believe as we do; therefore "let them alone." Then, too, I presume not many of our Endeavorers have ready access to books or magazines which contain interesting and instructive material about these islands and their people. If our homes or Sabbath-school libraries contain such good books as The Transformation of Hawaii, by Belle M. Brain; Hawaiian Yesterdays, by Henry M. Lyman; The Philippines and the Far East, Homer C. Stuntz; The New Era in the Philippines, Arthur J. Brown; why, we would have a wealth of material for this study.

So, let me suggest that you follow some such plan as the following: 1. Look up in some good atlas the facts about these islands. Learn, if possible, what islands belong to these two groups, what different tribes inhabit them; the enterprises of the people; their religion; what efforts are made to thoroughly civilize them; how they are being educated by some of the best teachers sent out by our country (I gained a good deal of light on these subjects by using the World's Almanac); what efforts are made to bring the natives to Christ.

2. Seek aid from your pastor's library. Maybe he will have the reports from the Ecumenical Missionary Conference (1900), or the Student Convention held in Rochester, N. Y., 1910.

3. Secure some member who will make a small outline map of eastern Asia, Hawaii, and the Philippines, to use in meeting.

Hawaii.

The Hawaiian group consists of eight islands, of which Hawaii is the largest. The seaport and capital city is Honolulu. Hawaii was annexed to the United States by joint resolution of Congress, July 7, 1898. Congress created a territory, April 30, 1900. The executive officer is a governor appointed by the President. A delegate represents the territory in our Congress. In 1900 the population was 154,001 many of whom were Japanese and Chinese. "There is probably no city in the world where the population is so mixed; with the exception of Constantinople, as Honolulu." Don't you see what a problem and an opportunity it presents to the missionary?

"Hawaii was the first foreign field that received Christian Endeavor; and now there is a strong and very earnest Christian Endeavor union there. Christian Endeavor entered the Philippines with the American army, and at once the natives took up the work with enthusiasm. Societies are found in connection with the missions of most of the denominations at work there."—Christian Endeavor Topics.

"It was in 1852 that the American Board began work in Micronesia, in connection with the newly organized Hawaiian Board of Missions. Thirty years before, the first missionaries had gone from New England to the savage people of the Sandwich Islands, and now, as very Christian nation, Hawaii reaches out a helping hand to others in darkness." Well did Isaiah prophesy, "My righteousness is near, my salvation is gone forth, and mine arm shall judge the peoples; the isles shall wait for me, and on mine arm shall they trust." God help us, Endeavorers; to pray that this prophecy shall speedily be realized to the uttermost parts of the earth.

Philippines.

This group, numbering approximately 2,000 islands, lies off the southern coast of Asia. The largest is Luzon on which the city of Manila is situated. Do you recall 1898, Dewey, and Manila Bay? That was the beginning of our intimate connection with these islands. That was the beginning of freedom to the natives. America's intervention was to them the breaking of political shackles, the ending of bondage in which Spain had held them with crushing force for long years. Now, will America continue the way that all the natives shall have access to "the more abundant life," that they shall "stand in the liberty wherewith Christ hath made us free"? America governs the islands only until the inhabitants are capable of self-government; but the rule of the Christian Endeavor Convention will meet at Atlantic City, N. J., July 6-12, 1911. It will be a great treat and an education to attend such a gathering. Thus far there have been several meetings of the big convention, and leaders as Judge Ben H. Lindsey, Mrs. Booker T. Washington Hon. Wm. J. Bryan, Hon. Chas. W. Fairbanks, Rev. Russell H. Connell, Rev. J. Wilbur Chapman, Commander Eva Booth, Rev. Chas. M. Sheldon, Rev. C. Fakuda of Japan, Rev. F. J. Horsefield, England, Rev. H. T. Marshall, Burma, and Rev. R. S. Gray, New Zealand.

The program has been so arranged that ample time is allowed for recreation, for which this resort is so noted. Delegates will have an opportunity of a study of the land and its people; many of the hotel accommodations of the best sort may be had for from seven to twenty-five dollars for the week. Reduced railway rates will probably be secured for those from a distance. Let all within possible reach avail themselves of the opportunity. Our more remote societies would make good investments to pay expenses of one or more delegates to this inspiring convention.

Rev. H. C. Van Horn.

International Christian Endeavor Convention.

A splendid opportunity will be offered this summer to many of our young people, especially those who live in the Eastern States. The International Christian Endeavor Convention will meet at Atlantic City, N. J., July 6-12, 1911. It will be a great treat and an education to attend such a gathering. Thus far there have been several meetings of the big convention, and leaders as Judge Ben H. Lindsey, Mrs. Booker T. Washington Hon. Wm. J. Bryan, Hon. Chas. W. Fairbanks, Rev. Russell H. Connell, Rev. J. Wilbur Chapman, Commander Eva Booth, Rev. Chas. M. Sheldon, Rev. C. Fakuda of Japan, Rev. F. J. Horsefield, England, Rev. H. T. Marshall, Burma, and Rev. R. S. Gray, New Zealand.

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Margaret Ann Hitchcock: A Biographical Sketch.

CORLISS F. RANDOLPH.

Margaret Ann [Corlett] Hitchcock, daughter of John and Nancy [Cotter] Corlett, was born near Douglass, on the Isle of Man, April 13, 1826, and died at the home of her daughter, Mrs. Adelbert Tompkins, Norwalk, Connecticut, February 16, 1911.

In 1832, she came to America in company with her parents, who were of pure Manx blood, and her brother John, the latter of whom is still living in the State of Iowa. Her father was one of the pioneer farmers who settled at Griffin's Corners, in Delaware County, New York. Here she remained with her parents until her marriage, at the age of sixteen years, to Joseph N. Pfeider, a Frenchman. To this union were born all her five children—all daughters—as follows: Estelle E., Louise E., Josephine M., Constance L., and Florence L. All of whom married and became members of the Baptist church at Westkill, Greene County, New York. She continued her membership with this church until her death, in 1887, at the age of twenty years. Constance married John McLaury, of Beatrice, Nebraska, and died in 1888, at the age of thirty-seven years; Florence I. married Henry Roe, of Charlottesville, New York, and died in 1885, leaving three sons; Estelle E., who married Alexander Riland, and Josephine, who married Adelbert Tompkins, both survive their mother, the former living in Rochester, New York, and the latter at Norwalk, Connecticut.

Besides her two daughters—Mrs. Ruland and Mrs. Tompkins—were some of the subjects of the following: a brother, John E. Corlett, who lives at Oskaloosa, Iowa; a younger sister, born in America, Mrs. Patrick Galvin, of Barrytown, New York, besides five grandchildren and six great-grandchildren. There was also another younger sister, born in this country, Mrs. Daniel Becker, of Saugerties, New York, who died in 1893.

In 1875, her first husband—Joseph N. Pfeider—died, and four years afterward she was married to William Hitchcock, who died in 1884. Following the death of her second husband, she made her home with her eldest sister, Mrs. Daniel Becker, of Saugerties, New York, who then was living in Rome, New York, until 1887. After that time, she spent her summers on her farm at Bushnellville, New York, in the Catskills, and her winters in New York City, Brooklyn, and Rochester.

In 1905, she suffered a stroke of paralysis, at Bushnellville, and soon afterward went to make her home again with her daughter, Mrs. Ruland, who now lives in Rochester. Here Mrs. Hitchcock remained until in August, 1909, when she went to the home of her other surviving daughter, Mrs. Tompkins, at Norwalk, Connecticut, where she remained until her death.

The funeral services were held at the home of her daughter—Mrs. Tompkins, of Norwalk, Connecticut, and were conducted by the Rev. Mr. Carpenter, pastor of the Baptist Church of South Norwalk. She was buried temporarily in Willowbrook Cemetery, at Westport, Connecticut, but it is expected that she will finally be laid at rest beside her first husband on the old home farm in the Catskills.

In 1851, Mrs. Hitchcock was baptized and became a member of the Baptist church at Westkill, Greene County, New York. She continued her membership with this church until after her attention was called to the Sabbath of the Master and she had begun her observance, when she became a member of the First Seventh-day Baptist Church of New York City, April 3, 1887. She continued a consistent member of this church until her death. For several years, Mrs. Hitchcock spent much of her time in and near New York City, endeavoring in such ways as she could, to bring joy and happiness into lives that were thoughtless, or cheerless, or hopeless. Indeed, it was one of the many interests of her life, to open that whole-souled pleasure which followed, was all the service held in the morning.

At two p.m., we again assembled at the church and enjoyed talks and papers on the following subjects: "Our Pledge," "The Business Meeting," "Missions," and "The Prayer Meeting." Next came a question box and round-table discussion conducted by Rev. A. J. Bond. This session was followed by a bountiful supper served in the basement of the church, and a social hour.

At the evening service Rev. T. J. Van Horn preached from the subject, "The Christian's Secret of Efficient Service," and a consecration service closed the meeting.

A male quartet from the college added much to the enjoyment of each session; and though the attendance at the meeting was not large, it was a rally where an earnest, spiritual feeling seemed present, and one which we feel sure will not be without results.

* * *

"We know not a millionth part of what Christ is to us, but perhaps we even less know what we are to him."—Macaulay.

The road to happiness is the continuous effort to make others happy.—Selected.
The Squirrel's Sunshine Joke.

Phil and Edith were in a warm corner of the garden puzzling over their "sunshine jokes," for tomorrow was the first of April.

"First of April jokes always ought to be sunshine jokes, mother says. Do you know how to make a sunshine joke, Ede?"

"I suppose it's doing something to make folks happy, 'steed of giving them creeps down their spines," answered Edith.

"That's it. You wait a minute."

He was such a buzz with a small bottle of glue, a dish of walnuts, and some white tissue paper. He cracked a nut carefully around the seam and got the meat out without breaking the two halves of the shell. Then he put a gold dollar from his pocket inside a crushed ball of the tissue paper and put the ball into the nut shell. Next the halves were glued together.

"But oh, Phil, it's your birthday dollar. What are you going to do with it?" cried Edith.

Phil pointed to a house down the road. "The family that have just moved in there has to them they ran down to speak to them."

Edith and Amanda led Phil to the door. "Where's Phil?" shouted Phil. "When the postman came, and as he beckoned them they ran down to speak to him."

"Well, now, you young ones have got the right idea of April fooling," he said. "You never saw a dollar do so much good as that one did. Only, you ought to have put it in a box with her name on it. When I found a walnut rolling around loose in the letter box I thought I ought to look who 'twas for. I thought maybe it was a joke on me, and it just popped into my head I'd carry it along to that little Annie to make her laugh. So I did and she said that the letter said it was hers. You ought to have seen her eyes shine."

"The squirrel must have dropped the nut in the mail box by accident when he took it out of the cover," they said.

The postman listened to them and laughed. "Accident!" he chuckled. "Bless your hearts, don't you know a squirrel can tell a false nut as soon as he catches hold of it? He made up his mind there was something wrong with that one, and he dropped it."

CHILDREN'S PAGE

The Squirrel's Sunshine Joke.

The family that have just moved in there was one of two carpenters at, and the young school mistress led me to believe that it would be better for us to have a house. Then that at our age it would be easier, however, to decide to have some of our old school-day songs--"Daisy Deane, Catch the Sunshine, Brother Ralph, and the like."

Phil pointed to a house down the road. "In that, you young ones have got the right idea of April fooling," he said. "You never saw such an instrument as our old school-day songs."

"I wish we'd ever find such a thing to do."

"It seemed as if they never would, but Phil knew the ways of squirrels and at last they did find the little hoard of nuts down behind an old log. But the joke nut was not among them.

To add to their troubles, when they got back to the garden they found the postman had been by and taken away the letter Phil had written to Annie.

"She'll think we did it just to be hateful," said Phil.

They were sitting in the garden next day when the postman came, and as he beckoned them they ran down to speak to him. "Well, now, you young ones have got the right idea of April fooling," he said. "You never saw a dollar do so much good as that one did. Only, you ought to have put it in a box with her name on it. When I found a walnut rolling around loose in the letter box I thought I ought to look who 'twas for. I thought maybe it was a joke on me, and it just popped into my head I'd carry it along to that little Annie to make her laugh. So I did and she said that the letter said it was hers. You ought to have seen her eyes shine."

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THE SABBATH RECORDER.

I had, in recent years, passing by salmon doors and restaurants, heard the brassy jangle of phonographs; and because of such noise I had hurried on out of hearing. So we gave little thought to that kind of instrument. I, myself, wondered how a jew's-harp would do, or a mouth-organ from the ten-cent store, yet I was timid about mentioning these popular instruments to your aunt. In the meantime we were lonesome for want of music in our home.

One day while off on a trip I stopped between trains at the home of an old friend, who was musical, and had in her parlor several instruments,—one of them a Victor phonograph. I wondered that she should have such a machine on top of her piano. But she told me that they got the very best of music out of it,—as good, at least, as they were minded to put into it. And then she began to demonstrate the fact. She ran off record after record containing the songs of some of our best singers; also some excellent instrumental music. I was indeed surprised. I enjoyed the concert so well that I decided I'd rather have an instrument like that than a jew's-harp.

When I came home I told your aunt about it,—and declared to her that soon we'd have in our home as good music as the girls across the street could make. We bought a Victrola, with a wooden horn, and now for nearly three years we've had music just when we pleased. All we have to do is to set what we wish first on the program, touch the button—and then sit and enjoy it all.

Now, if either your aunt or I could play some instrument well, I presume it would be better for us to have that instrument than our talking machine, for thereby we should be practicing an art instead of running a machine; but, as I told you, my dear Paul, that our Victor has certain advantages over your piano. In the first place, we can have our music,—both vocal and instrumental,—from the very best of singers and players. Your music is all from the piano; and I suspect that not every one who is musical knows how to play the Victrola. But when we have here music from the piano, the big pipe-organ, the violin, the flute, the violoncello, the cornet, the trombone, the clarinet, the harp, the xylophone, the guitar,
the needs and sorrows of a great city, and songs-ballads and tender home songs. We have 508 songs and bird songs, and the folks are all out of it. And, best of all, we have a varied program. We never hear any disappointment. And we love them for cause given to David.

"One may be tempted without being a sinner, but one can not be a sinner without being tempted."

**Weaving in Shadow.**

In one of the famous lace shops of Brussels there are certain retired rooms devoted to the spinning of the finest and most delicate lace patterns. These rooms are altogether darkened, save for the light from one small window falling directly upon the pattern. There is only one spinner in the room, and she sits where the narrow stream of light falls upon the threads that he is weaving. "Thus, you are told by your guide, "do we secure our choicest products. Lace is always more delicately and beautifully woven when the worker himself is in the dark, and only his pattern is in the light."

Does not the same beautiful and mysterious result appear in work of any kind, when surrounding shadows compel the toiler to fix his attention solely upon the task in hand—the task upon which falls the concentrated light of life? When a soul finds itself shut in by disappointments, trials, bereavements, disciplines, or physical limitations, to its divinely appointed task, the one thing it is best fitted to do or teach in this world, how marvelously the pattern is wrought! What new power and beauty appear in both work and character! That one small window through which falls the light of heaven full upon our task is, how often, the essential condition of highest achievement!—Exchange.

**Fighting the Drink Traffic.**

The fact that half the people of the country are living in territory in which the liquor traffic has been forbidden by law tells eloquently that the drink traffic is being fought in dead earnest. Twenty-five of the thirty millions of people of the Southern States have abolished the saloon either by local option or by state prohibitory law. The following States are prohibition: Alabama, Georgia, Kansas, Maine, Mississippi, North Carolina, North Dakota, Oklahoma and Tennessee. In about twenty-four States there is local option. There is no doubt that the good work of putting down the liquor traffic is making headway, and it is to be hoped that the another generation the saloon will have no place in our enlightened Christian American civilization.—The Christian Herald.

**WASHINGTON, D.C.**

**Denominational News.**

Rev. R. J. Severance has for several Sundays past preached in the Free Baptist church in Unadilla Forks, which, since the removal of Mr. Hobart to West Oneonta, has been without the services of a regular pastor.—Brookfield Courier.

Rev. Geo. B. Shaw went to Farnam Wednesday where he will work with and for the Seventh-day Baptist people at the place in a series of special meetings. In this work he will be assisted by the pastor of the First-day Baptist Church. He expects to be gone about two weeks.—North Loup Loyalist.

Rev. Samuel H. Davis of Westerly preached at the Sabbath morning services of the Seventh-day Baptist Church of Rockville, on Sabbath, April 8.—Westerly Sun.

Rev. G. W. Lewis, who is now living at Dodge Center, Minn., has accepted a call to become pastor of the Seventh-day Baptist Church at Jackson Center, Ohio.—Milton Journal.

Last Sabbath was the closing meeting of the series held by Rev. A. L. Davis of Boulder, Colo. A good attendance and close attention showed that his effort had been appreciated. The weather has been very unfavorable for evening meetings, yet a good degree of interest has been manifested from the first. Several have expressed a determination to lead a new life and strengthen the things that remain. A liberal donation was given to aid the Missionary Board in sending missionary pastors to small pastorless churches.

Rev. Ira Goff, now at Riverside, Cal., was given a unanimous call to return and take the pastorate of this church. Rev. Mr. Goff regrets very much that he could not remain longer with us. The work here is being brought into the fold and to a higher Christian life. There is also much interest in the Sabbath question.

**A Short Sermon on a Short Text.**

How shall we carry out the apostle's counsel, "Stir up the gift that is in thee"? First, let us clearly recognize that our sacred fire may smolder. To be conscious of a peril is to have taken the first steps to escape it. Secondly, let us deliberately put our wills behind our gifts. Do not leave the gift to look after itself. Put your will behind it. For instance, put your will behind your love; and ever extend its dominion. Never allow it to Iotter and to drowse. Let it be driven by a will intent on retaining the glow and multiplying its conquests.

Thirdly, let us range our imaginations in support of our wills. The will and the imagination can together do much to keep any passive burning. If we drive the one, the other is reached. Compassion must supply the eyes to will. Let the will and the imagination be at work, for instance, upon the needs and sorrows of a great city, and the gift of compassion will be kept burning.

Fourthly, we must "pray without ceasing." We must so dispose our souls toward heaven that the breath of God can blow upon us continually. If we drop prayer, we shut out the moving air: when, without ceasing, we pray, we shut out the gloomy shadows that keep down the imagination's vision of the glory of heaven, and the power of God.

And, lastly, we must offer the sacrifice of praise. A thankful spirit supplies mystic oxygen to every sacred flame. The really thankful heart is never narcotized by the unfriendly forces in its surroundings.—Rev. J. H. Jowett.

Drill your thoughts, shut out the gloomy and call in the bright. There is more wisdom in "shutting one's eyes" than the copy-books will allow.—J. R. Green.

"I want," and "I ought" are two "Ts" of life that are always crossed. They stand for the irrepressible conflict between desire and duty.
DEATHS

SWETT—Harriett A. Lamphere was born at Alfred, N. Y., August 17, 1848, and died at Alden, Minn., March 15, 1895. She was united in marriage to Chas. Sweet, and she has been honored and respected by all who knew her. She was a member of the Seventh-day Baptist Church, which she entered in May, 1869, remaining there until her death. While the asperities of life were not wanting, she was always gentle and patient. She was a beloved and respected member of the church. At the time of her death she had been a member of the church for over twenty-nine years. She was greatly interested in the local work, and was the president of the Ladies' Aid society. The church was greatly interested in her welfare. She was a member of the railroad in 1911, Mrs. Margaret Ann Hitchcock. (For biographical sketch, see page 510)

CRAWD—James Arthur Crandall was born in the town of Broxton, Putnam Co., N. Y., April 25, 1850; died March 26, 1911, of heart trouble, after many weeks of intense suffering. He was united in marriage to Zora C. Crandall, August 20, 1872, to whom he was a member, assisted by L. C. S. D. M. She is survived by five children, who with one son—survives him. He was united in marriage to a second wife, Mrs. Sprague, in December, 1885, to which union one daughter was born. It is given to but few to leave a2. The lapse of time is test of this brotherly love, which is prescribed for both worlds. And this makes it worth cultivation. Let it continue forever. Keep it free from hindrance. Clear away all obstruction in its way, or it will wither and die. There is the disposition that will make it a treasure of infinite value.—O. P. Fitzgerald, in Presbyterian of the South.

It is astonishing how soon the whole conscience begins to unravel; one little sin indulged makes a hole; you could put your head through.—Charles Dickens.

Get a Nurse's Training.

The Battle Creek Sanitarium offers the very best inducements to those who wish to qualify for nursing. Both men and women nurses are in increasing demand. Splendid opportunities for doing good, and at the same time earning a liberal salary. Specially favorable opening for Sabbathkeepers. For full information address the Battle Creek Sanitarium, Battle Creek, Mich.

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"I feel safe in saying that pecan culture offers greater possibilities than any other line of horticulture." We have fifteen acres set out in pecan trees; and are looking for persons who would like to invest from ten to one hundred dollars, or more, cooperating with us in building up a nut orchard of from seventy-five to one hundred acres, that, at the end of ten years, should be worth not less than five or six hundred dollars an acre. The owner of a small Florida farm, the chief features of which are a pecan orchard of fifteen acres and good buildings, said he could not afford to exchange his place for $20,000.00. This is not a get-rich-quick proposition; but we believe that we offer an opportunity for a safe and profitable investment. For further information address THE SICO FRUIT CO., ALFRED, N. Y.

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. BATTLE CREEK SANITARIUM, Battle Creek, Mich.
SABBATH SCHOOL

LESSON IV.—APRIL 22, 1911.

Lesson Title.—Then the people rejoiced, for that they offered willingly. 1 Chron. xxix, 9.

DAILY READINGS.

First-day, 2 Chron. xxiv, 1-14.

Second-day, 2 Chron. xxiv, 15-27.

Third-day, 2 Kings xiv, 17-29.

Fourth-day, 2 Kings xiv, 30-41.

SABBATH SCHOOL.

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

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2:30 o'clock in the fourth floor of the Lynch building. No. 120 South Salina St.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 1:45 p.m. Preaching service at 11:30 a.m. A cordial welcome is extended to all visitors. Rev. E. E. Van Horn, pastor, 1043 Southern Boulevard.

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

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 2 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Root, 111 South Sixth Street.

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

The Seventh-day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the sanctuary Chapel at 2:45 p.m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), every Sabbath evening at 6 o'clock. Visitors are always welcome. Rev. D. Burdett Coon, pastor, 216 W. Burten St.

Individual Communion Service

Made of several materials. Use for catalogue No. 56. Mention number of church, and number of communicants.

Geo. H. Stringer, Mgr.,
256 and 258 Washington St., Boston, Mass.

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