A Historical Work of Untold Value to Seventh-day Baptists and Others.

SEVENTH DAY BAPTISTS IN EUROPE AND AMERICA

A series of historical papers written in commemoration of the one hundredth anniversary of the organization of the Seventh-day Baptist General Conference.

COMMENTS BY SUBSCRIBERS.

"By far the most complete and exhaustive history of Seventh-day Baptists that has ever been published."

"It will be nothing less than a misfortune if a Seventh-day Baptist home must go unsupplied with this adequate and attractive source of information."

"The mechanical work is of the highest order."

"I thought I was going to give one dollar for a paper-bound volume of about 400 pages, and here I have two large, well bound, beautiful, valuable books for $3.00."

"A work of inestimable importance."

"The possession and reading of these books would do very much towards preserving and increasing our devotion to the faith of our fathers."

"Portraits of more than 200 men and women who have been prominent in Seventh-day Baptist history, several of rare value."

"Few denominations, if any, have had so exhaustive a history written of themselves."

"Really encyclopedic in its scope."

"A monumental work... marks an important epoch."

"Will be the reference book of S. D. B. history for the next hundred years."

"Exceeds our expectations in every way."

"Hundreds fold more valuable than if only the original plan had been worked out."

Sample pages sent on application. Prices: bound in cloth, $3.00 per set; half morocco, $5.00; not prepaid. Send orders to

AMERICAN SABBATH TRACT SOCIETY, Plainfield, New Jersey

S P I R I T U A L   S A B B A T H I S M

By the late ABRAM HERBERT LEWIS, P. 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 at any time in the past history of Christianity... It demands an upward step so imperative that it must be called revolutionary as well as evolutionary. The entire Sabbath question calls for a new spiritual basis—new in comparison with positions hitherto taken by Christians... 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 9 1/4 inches in size, 1/16 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. Price $1.50 postpaid. Send orders to

AMERICAN SABBATH TRACT SOCIETY, Plainfield, New Jersey

FORTH FROM YOUR PAST!

Forth from your lowly past! In humble-wise
Up to the highest heaven lift your eyes.
No glories that the heroes ever knew
But God has placed them waiting there for you.

Forth from your evil past! The shame and sin—
Dare now to live as they had never been.
In Jesus cleansed and in his sureness sure,
Know that the years to come are sweet and pure.

Forth from your troubled past! How dark the days,
How dreary and perplexed your wandering ways!
Forget those fears and tears and scenes abhorred,
And enter all the joyance of your Lord.

Forth from your lowly past! No comrade knew
Your inner warfare for the good and true;
But in the time to come, till time shall end,
You shall not lack a Comrade and a Friend.

Forth from your past! 'Twas given you to build
A future from it, all with blessings filled.
Enter its open gate, its liberal door,
And live its happy lord forevermore.

—Amos R. Wells.
**Special Advantages**

J. C. ALFRED, N. Y.  

**Boothe Colwell, Ph. D., D.D., Pres.**  

**Academy George M. Ellis, M. S. Principal.**  

**First Semester begins Sept. 5. 1911.**

---

**Milton College**  


A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.  

Entrance requirements and required college studies identical with those of the University of Wisconsin. Many elective courses. Special advantages for the study of the English language, English literature, Germanic and Romance languages. Thorough courses in all sciences.  

The Academy of Milton is an excellent preparatory school for the College or for the University.  

The college offers four courses in fine arts and music, language classes, mathematics, chemistry, biology, botany, zoology, geology, psychology, philosophy, history, English, modern languages, the Bible, and the sciences. Classes in election and physical culture.  

Club boarders, $1.75 per week; boarding in private rooms, $2.25 per week. The school is open to graduates who can afford to pay their way.  

For further information address the **Rev. W. C. Daland, D.D., President**  

Milton, Rock County, Wis.

---

**Salen College**  

West Virginia  

**Salem College**  

Spring Term Begins Tuesday, March 22, 1911.  

Salem College offers six courses of study—three leading to diplomas, the college preparatory, normal and music courses; three leading to college degrees, the arts, science and philosophy.  

**The aim of the college is:** Thoroughness, in all work.  

Graduates who can “make good.”  

Soul culture as well as body and mind.  

A helping hand to the Christian character.  

For catalogue and other information, address **Rev. C. B. CLARK, M. A., A., D. President.**  

---

**The Taule School**  

Openes October 17, 1910.  

Ten new months of serious work.  

Four competent teachers will devote their entire time to the school.  

Nice chance to get your little ones under superior kindergarten training.  

Special advantages for young people to pay their way in school. Can get the equivalent of an Alfred or Milton Academic course for the mere effort.  

Can secure a thorough training for public school teaching in the same place.  

Address **Rev. G. H. FITZ RANDOLPH, Little Genese, N. Y.**

---

**American Sabbath Tract Society**  

New York  

EXECUTIVE BOARD  

President—Stephen Babcock, 147 Livingston Ave.,  

New York, N. Y.  

Recording Secretary—A. L. Tilton, Plainfield, N. J.  

Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.  

Treasurer—F. P. Hubbard, Plainfield, N. J.  

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P.M.

---

**The Sabbath Visitor**  

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.  

Terms:  

Single copies per year, 60 cents  

Ten copies, or upwards, per copy, 50 cents  

Communications should be addressed to The Sabbath Visitor, Plainfield, N. J.  

---

**Helping Hand in Bible School Work**  

A quarterly, containing carefully prepared helps on the International Lessons, for Juniors. Conducted by the Sabbath School Board of the Seventh-day Baptist General Conference.  

Price, 25 cents a copy per year; 7 cents per copy.  

Address communications to The American Sabbath Tract Society, Plainfield, N. J.

---

**A Junior Quarterly for Seventh-day Baptist Sabbath Schools**  

A quarterly, containing carefully prepared helps on the International Lessons, for Juniors. Conducted by the Sabbath School Board of the Seventh-day Baptist General Conference.  

Price, 13 cents per year; 5 cents per quarter.  

Address communications to The American Sabbath Tract Society, Plainfield, N. J.

---

**The Seventh-day Baptist Missionary Society**  

President—Wm. L. Clark, Westerly, R. I.  

Recording Secretary—A. S. Babcock, Rockville, R. I.  

Treasurer—E. H. Davis, Wasterly, R. I.  

Corresponding Secretary—Rev. E. B. Saunders, Ashaway, R. I.  

The regular meetings of the Board of Managers are held the third Wednesday in January, April, July and October.

---

**Seventh-day Baptist Education Society**  

President—Rev. W. C. Daland, Alfred, N. Y.  

Recording Secretary—Rev. Arthur E. Main, Plainfield, N. J.  

Secretary—Prof. Wayland D. Wilcox, Alfred, N. Y.  

Treasurer—Prof. Paul E. Tilton, Alfred, N. Y.  

The regular meetings of the Board are held in the second weeks in January, February, March, April, May, August and November, at the call of the President.

---

**The Seventh-day Baptist General Conference**  

Next session will be held at Westerly, R. I., August 24th.  

President—Rev. Samuel H. Davis, Westerly, R. I.  

Recording Secretary—Albert S. Babcock, Rockville, R. I.  

Corresponding Secretary—Rev. T. J. Van Horn, Alt-  

bini, Wis.  

Treasurer—Rev. W. C. Whitford, Alfred, N. Y.  

Executive Committee—Rev. W. L. Bur-  

dick, Ashaway, R.I.; E. E. Brandall, Westerly, R. I.; E. F. Two- 

year, L. D. Lowe, Milton, Wis.; L. S. Seager, Blandville, W. Va.; One year, Prof. Alfred E. Whitford, Milton, Wis.; Dr. Geo. E. Crumbey, Milt - 

ton, Wis.

---

**Board of Systematic Finance**  

The Board of Systematic Finance for the Seventh-day Adventist Church in the United States, and for the Sabbath Ad- 

ventist Church in the British Dominions and the German States, has given ... The American Sabbath Tract Society,  

Plainfield, N. J.

---

**Religious Liberty in Washington.**  

On Wednesday, May 17, an opportunity was given to the opponents of religious legis- 

lation. War was made known before the Congressional Committee having the pendant Sunday bill in charge. Our Adventists made the most of this oppor- 

portunity to express their reasons for op- 

posing all religious legislation, and they reported a very fair hearing. Four ad- 

resses were given against the measure, but it was quite evident that the entire 

committee was in favor of the Sunday law for the District of Columbia. Just what the 

outcome will be is not certain. The Adventists are pushing a strong aggressive 

campaign against all efforts to pass Sunday laws, on the ground that such legisla- 

tion is a direct violation of the First Amendment to the Constitution of the United States. The following resolutions passed in their District of Columbia Con- 

ference give the main points which they urge against the bill:

---

**Whereas, A bill has been introduced into the Senate (S. 237) entitled “A Bill for the Proper Observation of Sunday as a Day of Rest in the District of Columbia,” and:**

---

**Whereas, Both the title of the bill, and the exemption in the first section of the bill, decla- 

ring that those who are members of a religi- 

ous society who observe as a sabbath any other day in the week than Sunday shall not be liable to the penalties prescribed in this act if they ob- 

serve as a sabbath one day in each seven, as herein provided,” reveal the religious character and intent of the proposed legislation; and,**

---

**Notes From Eastern Association.**  

On the morning of May 25, after a quiet, restful night on the Hudson River, about a dozen delegates to the Eastern As- 

sociation went by train through Hoosick Falls and old Peters burg to Berlin, where the annual session of the association was to be held. Friends met us at the station and escorted us to the church just in time for the morning service. After a short way, after leaving Hoosick Falls, the editor was busy thinking of other days, of which for many years he had heard the older people throughout the denomination talk as they recollected their early experiences in Peters burg and Berlin. I could not help looking as long as I could at the old Petersburg church-house, standing in its beautiful position among the hills, now owned by the Baptists, but once the church home of Seventh-day Baptists. On the hillside near by is a small neglected burying-ground where, I presume, rest the ashes of some loyal workers who, over a hundred years ago, established our cause in this section. Their children have carried their names across the continent and helped to plant our standard in many a church. We must not forget that a church which has given up its own life to bring into existence other churches is, after all, very much alive. We sometimes speak of such a church as dead, but it is so only in the sense that a planted seed is dead, after it has given a good harvest by sacrificing itself.
When the delegates assembled in the Berlin church, it was found that the President, Brother C. C. Chipman, could not attend owing to ill health, and Arthur Spicer was chosen chairman for the session. Rev. Henry N. Jordan was chosen secretary pro tem, until the regular secretary could arrive. There were just twenty-seven persons present during the first session. The opening address by Rev. Edwin Shaw was excellent. We give it to you on another page.

Pastor Jesse Hutchins welcomed the visitors to Berlin. His reminiscences of his association with the older delegates, and of his college days with the younger men, were received with applause.

The afternoon meeting on Thursday was opened by a spirited praise service led by Rev. George W. Hills, delegate from the Southeastern Association. The audience had increased somewhat since the morning meeting, and a deep spiritual tone had apparently come to abide. Every one who joined in this song service seemed tender and ready to be used for the Master.

The missionary hour, led by Secretary Saunders, was the main feature of the afternoon session. After telling some of the needs of the hour, and showing what one can do if he will let God sign in his heart, the leader called upon Brother Sayre to read a paper on "Work and Problems of the Missionary Board," prepared by John H. Austin of Westerly, R. I. This paper laid the work and problems of the board before the people in a clear, strong light and appealed to all present in a remarkable manner. This was followed by a general conference on the work of missions as undertaken by both Missionary and Tract boards.

While Secretary Saunders was pastor at Shiloh, he became acquainted with a man engaged in work for homeless children, to whom he one day said: "You ought to be a Sabbath-keeper." The man frankly replied, "I never ride through the Seventh-day without feeling that I ought to get off my wheel, take off my hat to this people and go to church. I can't help feeling that I ought to keep holy the seventh day of the week."

This is not the only man who has felt this way. What an uplift of soul would come to such a man, if he would yield the point, give up to the convictions of his heart and embrace the neglected truth, so long pleading for acceptance. I never knew any one to embrace the Sabbath without getting a blessing he never knew before. They all get a new experience by accepting truth, no matter how much they may have enjoyed the Christian life before.

There can be no defeat if God sits on the throne of our hearts and becomes our guide. God can use us wonderfully in his work if he can have the ruling-place in our hearts, but without this there is nothing but absolute defeat.

The Berlin church still has the old broad galleries on the two sides of the audience room, and one of these was used as a dining-hall in which dinners and suppers were given to the friends during the meeting. The old belfry in the front of the church over the entry was used as a kitchen, making a very convenient working-place for all who carried the burdens of entertainment.

The evening session of the first day at Berlin was opened by Rev. E. D. Van Horn as leader of the song service. The Berlin choir filled the platform and gave helpful service during the meeting. The sermon was by Rev. A. G. Crofoot, delegate from the Western Association. Text, Jas. iv, 14: "What is your life?" Life here and now is of vast importance, but it should be lived in view of eternity. What value do you put upon your life? This sermon was a vivid description of this swiftly passing life, as portrayed in various symbols in the Bible, and a strong appeal to make it a blessing to our fellow men.

The male quartet, composed of Brethren Jordan, Hutchins, Van Horn and Sayre, added much to the interest of the evening meeting. We were impressed, as we saw the boys stand together and take the chord of harmony for a song, with the strong ties that bind the hearts of these young men together in their Master's work, by their services of song. Most of them were yokel fellows in school for years, and now they are one in the work for Christ.

Their first song here, "Jesus knows it all," was in itself like a message from the Lord. "Jesus knows the bitter, weary way," "He knows how the fight has been," and "He knows when faint and worn we sink in pain," are truths full of comfort, truths that should be often repeated lest we forget.

I am sure the first day's meeting at Berlin has been one of inspiration, and of comfort to this people.

The Second Day at Berlin.

Morning dawned bright and beautiful for the second day of the association. The magnificent mountain scenery in which Berlin is set is at its best in May, and this year it seems to have outdone itself. There were many expressions of satisfaction with the ideal weather, and the uplifting influences of the surroundings, all of which contributed to make the meetings a success.

The first hour was given to reports of delegates to sister associations and business matters.

A letter was read from Rev. H. C. Van Horn, pastor of the First Hopkinson Church, who had an appointment on the association program, expressing his regret and disappointment at not being able to attend the session and perform the part assigned him. In response to this letter the association expressed its sense of loss, owing to his inability to attend, and extended sympathy for Mr. Van Horn in his disappointment.

Rev. Edgar D. Van Horn's paper on "Problems and Work of the Young People's Board," showed a careful study of conditions in the denomination regarding the decline in Christian Endeavor work, and the outlook for Seventh-day Baptist young people, which it would be well for all to study carefully. It was a clear, strong and convincing statement of facts and conditions, and a heartfelt appeal to the young people: but it was delivered to empty seats, with several halls left unoccupied by young people present to hear it. Would that every congregation among our people could have heard Brother Van Horn's address. It would certainly have opened the eyes of many.

The Sabbath Recorder.
The only way it can now become helpful to our cause is for the pastors and the Sabbath Recorder to carry it to the congregations and the homes throughout the denomination. The Sabbath Recorder hopes to do its part in this matter, and we trust that all our readers will carefully peruse the statements, and lay to heart the appeal made by Brother Van Horn, when his paper appears.

The "Problems and Work of the Education Society" were set forth by Rev. Walter L. Greene. He gave in an informal way a statement of the needs and prospects of our schools, and the blessings they should bring to our people. The program for a ten days' summer school at the Seminary in Alfred was circulated, and a pamphlet published by Dean Main on "Biblical Doctrines and Ethics of the Book of Job" was offered to any who desired to receive one. The summer school announcement will be found elsewhere in the Sabbath Recorder.

The devotional services at the close of each session moved to all interests, and especially the denominational secretary, Mrs. A. G. Crofoot, conducted the devotional exercises. Mrs. A. G. Crofoot was the denominational secretary, but that the records show only about half as much given to the former this year. The various papers read at this hour were all too good to be buried out of sight after being read once to so small an audience, and do trust that our leaders throughout the denomination will do what they can to give them to their congregations when they appear in the Sabbath Recorder.

The most interesting and attractive description of our Italian Mission in New York we have ever heard was read in the woman's hour by Mrs. E. D. Van Horn. Really, we can hardly wait for this paper to get out to the Woman's Work department for our readers. You will certainly enjoy it. No one can read such an account of this work without being stirred to the heart's depths.

Another paper you will enjoy is the one by Mrs. Henry Maxson, on their visit to the famous school of Booker T. Washington at Tuskegee, Ala. Our Ebenezer Ammokoo is a student there. This paper too belongs to the program of the woman's hour. I do not expect him to fill it. Seventh-day Baptists certainly have a place in God's plan which they should fill better than they do.

The world knows our faith by the way we live rather than by what we say, and we are constantly telling the world just how much faith we have.

God needs men, women, boys and girls who can depend upon, who can not be moved out of their places, and who will be true. He is waiting to bless the world through us as certainly as he did through Abraham when he called him to be his child.

Sabbath morning the editor preached from Ps. 1v, 22: "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved."

The after sermon by Rev. J. L. Skaggs, from Phil. i, 9-11, emphasized the points contained in that passage, namely: Love abounding more and more; knowledge in all good judgment; to approve things excellent; to be sincere without offense, and filled with the fruits of righteousness.

The sermon by Pastor Sayre from the words of Paul to Timothy, "Preach the word," was a strong plea for the spiritual life and power that characterized the early disciples. The Holy Spirit was to abide forever, and God's people are living below their privilege when they fail to open their hearts to receive the power from on high. Hearts that are full of the world, that do not turn out all the sins and all the idols, can not be filled with the Spirit. We need more of the faith and consecration which made the early Christians strong.

Shall the Eastern Association be Discontinued?

This is a serious question which the state of affairs in the recent session brought squarely before us; and it was voted to put it up to the churches to say whether to kill or to revive it. If its life is dependent upon the attendance, certainly it is already next to being dead. It is evident that people have lost interest in the association; and if it is to survive, the churches must arouse and do something to save it. Three years ago at Shiloh there were only two or three delegations from the churches outside of New Jersey, and two years ago at Plainfield only two delegations appeared from the New England churches, and again this year there were too many churches not represented. The want of interest is so apparent that the question as to what shall be done with the association took shape in a set of resolutions to be sent to the churches, which two or three questions for them to decide upon.

The preamble speaks (1) of the persistent diminishing attendance, until, this year, besides the officers, the pastors and the delegates of the boards, only three delegates, two visitors and two children were present from outside the Berlin Church; (2) of the lack of interest in the organized work; (3) of the possibility that the money used for the associations might be used to better advantage; and (4) of the fact that the question involves the interests of the world. After this follows the resolution, which places three propositions before the churches, with special request that each church shall give them careful attention and take early action, in order that the Executive Commit-
The propositions, in substance, are: (1) To dissolve and abandon the association; (2) To continue it in its present form, with special efforts to increase the attendance and the interest; or (3) To make the trial, for 1912, of holding, in place of the annual session, three or four gospel meetings, of two or three days each, in some of the weaker and more isolated churches, these meetings to be under the auspices of the Executive Committee of the association, and to be attended by two or three pastors of the other churches. In case the last plan is adopted, it is proposed that the delegates shall go to the other associations as usual, and that one series of the meetings proposed for that year shall be held at a time convenient for delegates from sister associations to attend.

These propositions are given, for the churches to say which one they approve. Look for the resolutions in full when they appear in the printed minutes. Let all the churches carefully consider the question and report to the corresponding secretary as requested in the minutes. To neglect the matter will be to kill the association, and to leave it with nothing to take its place.

Sabbath Vesper Service at Berlin.

One of the most enjoyable services of the Eastern Association was a vesper service conducted by Rev. Edwin Shaw, as the closing exercise of the meeting on Sabbath afternoon. There was a quiet restfulness about it, and a beautiful spiritual tone just suited to the occasion. It was most appropriate after the two strenuous days of work by both the guests and the people who entertained them.

We call it a Sabbath vesper service, not simply because it occurred on the Sabbath, but because thoughts about God's holy day were made prominent in the program.

After a restful organ voluntary, Brother Shaw read from the Bible:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath.—Ex. 20:10; Matt. 12:12; Mark 2:27, 28.

The male quartet then sang:

"Saviour, the day is declining, O for a moment with thee; Come in the hush of the twilight, Whisper a message to me."

"Chorus—

Whisper, whisper, softly whisper
Thy love to my heart;
Whisper, whisper, whisper
Thy love to my heart."

"All the day long I have labored,
Now would I tarry with thee;
I come, for I must refresh,
Whisper a message to me."

"Like the rainbow set in the clouds, an assurance of thy protecting care, so may the Sabbath among the days stand as the symbol of the divine among the human, reminding us constantly that amid all the toil of this material world, there is a power higher and better; that amid all the confusion and trouble of humanity, there is a peace, a steady quietness, a rest that is sure and abideth forever."

"And grant, O Lord, that more and more as we come to appreciate what the Sabbath means to our spiritual lives, we may call it a delight, holy, honorable; and we may gladly and heartily welcome its return to us week by week. And may the blessed, purifying influence of the day project themselves far into the week that is before us, and may the thoughts of each approaching Sabbath have their hallowing, sanctifying effect upon our life and work."

"As the sweet voice of the Angel, so is the voice of the Lord;—come, come, from the Sabbath, my blessed Redeemer, to be my guide through life's work; —hear, hear, the whisper, softly whisper, the sweet voice of the Sabbath, my blessed Redeemer."

The song was beautiful and touched our hearts. Then followed the reading of this poem-prayer, "Let us Pray":

"Jesus, we love to meet On this thy holy day, We worship round thy seat On this thy holy day, Thou tender, heavenly friend, To thee our prayers ascend; O'er our glad spirits bend On this thy holy day.

"We, dear and trite now On this thy holy day. In reverent love we bow On this thy holy day. Check every wandering thought And every idle word; To serve thee as we ought On this thy holy day.

"We listen to thy word On this thy holy day. Bless us and let us hear On this thy holy day. Go with us when we part And to each earning heart Thy saving grace impart On this thy holy day."

And now, O Lord, we commit ourselves and all our interests to thy loving, watchful care, and may thy peace, grace, mercy, and truth, the life-giving, abounding grace of Jesus, our Lord Jesus Christ, be with us all our days. Amen.

Without announcement Pastor Hutchins arose and sang, "At Eventide":

"When the shadows gather Down the gleaming west, And the sounds of nature Sink to silent rest, "Then may hearts o'burdened Drop their load of care, While the soul is lifted On the wings of prayer.

"What the day has brought us, Whether weal or woe, Must be God's evacuations, All his love to show.

"Then, if faint and weary, Sing and hope and pray; Trust the hand that guides us All along the way.

"As the days are passing Let the heart be strong; Then shall notes of triumph Swell each vesper song."

"Meet with trust and courage Every earthly night, Till eternal morning Dawns upon our sight.

"After toil and conflict Night brings sweet release; God's own benediction Falls with rest and peace."

A low fervent "Amen" was heard as the last words of this petition, and the soft tones of the organ began the prelude for the anthem which followed. At the close of this song the leader read Isa. Lxviii, 13: 14:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

Without announcement the male quartet stepped forward and sang, "Secret Prayer":

"Go when the morning shineth, Go when the noon is bright, Go when the day declineth, Go in the hush of night; Go with an humble feeling, Put earthly thoughts away, And to thy Master kneeling Do thou in secret pray.

"Think then of all who love thee, All who are loved by thee; Pray, too, for those who hate thee, If any such there be. Then for thyself in meekness Humbly a blessing claim, Blending with each petition Thy great Redeemer's name.

"Or if 'tis e'er denied thee In solitude to pray, Should holy thoughts come o'er thee When friends are 'round thy way, E'en then the silent breathings Thy spirit lifts above Will reach His throne of glory Where dwells eternal love."

Just before the closing organ selection, the leader said:

And now as we listen to the organ, the melody of its notes, and open our hearts, and let God speak to us, each one of us, by this sacred harmony of sound. God can do it. If what we have been music let us hear the voice of God calling, gently, quietly, patiently, lovingly calling us to come close to him and to receive his gift; and may we find our own way. Let us all bow our heads while Miss Greene plays the organ.

This proved to be a most impressive closing for a remarkable vesper service, which will not soon be forgotten by those who were there.


**EDITORIAL NEWS NOTES**

**Honoring the Brave of Both Sides.**

It is Memorial day. As I take up my pen to write news notes for the *Sabbath Recorder*, my attention is fixed upon these remarkable headlines in a great New York daily paper: "Nation, Marking Confederate Graves, Slays Last Sectional Feeling." Who could fail of being touched by such an announcement? My thoughts go out over this great land, to the hundreds of cemeteries wherein the aged veterans of the Grand Army will lay tributes of flowers upon the graves of their dead comrades. They will not forget the 154,000 unknown dead whose bones have been gathered into national cemeteries by the government, and they will visit, one by one, the tens of thousands of single graves marked by the simple stone furnished by the Nation.

With these Memorial-day scenes we have long been familiar, so far as the Northern soldiers are concerned. But the one thing in this morning paper that attracts attention is the statement regarding the recent efforts of the United States Government to locate and mark the graves of Confederate soldiers who died in the prisons and hospitals of the North. Two years ago the government appropriated $500,000 for this special purpose, and all graves of Southern soldiers in the North are to be marked by suitable marble headstones before January 1, 1912. These stones are to be as nice as those marking Union soldiers' graves, and the sections in cemeteries where rest the ashes of those who wore the gray are to be as nicely kept as the places where sleep the boys in blue.

At Camp Douglas in Chicago one monument bears the names of 4,275 Confederates, and at Point Lookout 3,300 have been marked in the same way. Such monuments are for the men who are known to have gone into the common trench, whose bodies could never be singled out and identified.

Every item of news showing that the animosities of the Civil War are fading away should be hailed with joy.

---

**An Event That Stirred the Nation.**

On Sabbath day, May 27, the Troy Times published the account of the funeral in Albany, N. Y., fifty years before, of Col. E. E. Ellsworth, who was shot in Alexandria, Va., in 1861, while taking a rebel flag from the roof of a hotel. Those who remember how the Nation was stirred over the shooting of this brave man, must have found the Troy Times article exceedingly interesting. It told of the arrival in Albany of the body, its lying in state at the Capitol, the imposing procession of military and civic organizations, the funeral with the averger of Ellsworth seated on the hearse carrying the Confederate flag the hero tore down, and all the particulars of that eventful day. Those who read our newspapers this summer are finding each week most interesting accounts of the stirring events of fifty years ago. Thank God for the guiding hand that led through the war and that has been leading for fifty years to higher ground in national affairs, to a stronger Union, and a higher conception of brotherhood.

---

**Peace at Last.**

The people of Mexico seem to hail with joy the turn in affairs that has restored quiet to their country. The manly, patriotic course of President Diaz in giving way to the demands for a new government has won him a host of friends. He sailed from his native land on the last day of May, and his absence will be for an indefinite time. His train was attacked by some seven hundred insurrectionists as he was going to the seaport from the city of Mexico. His body-guard of three hundred faithful soldiers quickly drove off their old leader, and General Diaz himself took an active hand in defending the company and in directing his troops. After a sharp fight the rebels were defeated with a loss of thirty left dead on the field. The federal loss was three wounded, one of whom may die. Diaz goes to Europe by the Hamburg line from Vera Cruz, Mexico.

A plot to murder Madero was exposed in good time, and the people are rallying around the leaders of the provisional government in a way that gives assurance of peace.

---

**Taft Stands Firm.**

It is more and more evident that President Taft means to remain in Washington all summer, if need be, in order to do all a president can to secure a confirmation of his reciprocal agreement with Canada. He feels that the national honor is at stake and that nothing short of a passage of the measure unamended by Congress can be accepted.

There is much bitter feeling in the Senate. The House is strongly in favor of the bill, and that body has probably the place before the Senate the ultimatum of passing it or remaining in Washington all summer. Neither house of Congress can adjourn for more than three days without the consent of the other house, and it looks now as if the House of Representatives would insist upon holding on until the Senate votes upon the reciprocity bill.

Our government is gratified to learn that the attitude of the Russian Government toward American Jews who go to Russia is rapidly changing for the better. This is true only with reference to American citizens going to Russian territory on matters of business for firms in the United States.

In the case of Joseph M. Huston, one of the convicted draftsmen in Harrisburg, Pa., the Supreme Court of the State affirmed the decision of the lower court. Huston must now serve his sentence of not less than six months, nor more than two years, in prison, for conspiracy to defraud the State.

The American Tobacco Trust has now been found guilty of combination to restrain trade, and the Supreme Court orders it dissolved. This trust has been organized twenty-one years. The first step in the suit was taken in 1907.

The great New York Public Library, the corner-stone of which was laid nine years ago, was opened to the public last week. It stands on the corner of Fifth Avenue and Forty-second Street, and is a merging of the Astor Library and the Lenox Library. The total endowment of the three foundations is $3,446,500 and the new institution starts with 373,000 books on the shelves. The building has already cost $10,000,000 and it will take $2,000,000 to complete it. The land upon which it stands is valued at $20,000,000. It is the largest single building in the world devoted to library purposes, and has 29,000 square feet more floor space than the Congressional Library at Washington.

As to a rapprochement of the Italian and the Renaissance and is said to combine the qualities of beauty and utility to a remarkable degree. There is a reading-room for the blind, a room with small chairs and tables for children, and eight private rooms for the use of scholars. The new reading room is 77 feet wide and 50 feet high. The ceiling of this great room is painted to represent the sky with clouds drifting across it.

The Duvene Brothers, art importers, whom the government has been prosecuting for defrauding it of customs duties have been fined some $1,800,000 in all. For years goods had been shipped under false valuations.

After a contest in Greater New York over the matter of teachers' salaries, which has lasted for years, the women teachers have at last gained their point, and are to have the same pay for the same grade of work as the men have. The final vote in the board stood twenty-five to eighteen.

President Taft's paper giving his reasons for not pardoning Charles W. Morse and John R. Walsh has called forth high commendation from my leading journals. His reasons for refusing to interfere are well approved by all right thinking people. Probably no executive ever had stronger pressure brought to bear to induce him to exercise clemency, and the President has shown that while his sympathies were touched, they while he appreciated certain ameliorating circumstances in the cases of both men, still he could be true to the public and exercise the pardoning power with discretion. His example against yielding to a current spirit of sentimentalism in the exercise of a just and impartial justice, will help put a check to such sentiments and impress the public mind with the fact that the highest executive power in America treats rich criminals the same as it does poor ones.
SABBATH REFORM

Debate at Santa Ana, Cal.

REV. L. A. PLATTS, D. D.

There has just come to a close a three weeks' debate at Santa Ana between one Ernest C. Love, a preacher and leader in the denomination of Christians known as the Church of Christ, and Elder Alonso T. Jones of Battle Creek, Mich., and until quite recently an accredited preacher and teacher in the Seventh-day Adventist Church. We were involved in the matter in a way which seems to require some explanation, and our own teachings concerning the law of God and the keeping of the Sabbath make the discussion a matter of special interest to us.

The Seventh-day Adventists are quite numerous in this part of California and, as everywhere, they are zealously propagating their views. Sometime last autumn they held a long series of tent meetings in Santa Ana, during the course of which many challenges were offered to any one who might wish to do so, to show the falsity of their teaching. Finally this took the form of a printed leaflet which was profusely scattered throughout the city. This is the language of the leaflet, displayed after the manner of a handbill: "A Challenge to the People of Santa Ana:—1. The Bible teaches that you must keep the Sabbath, and is the mark of the beast (Rey. xiv, 9-11). God holds you responsible to understand this question." Mr. Love accepted this challenge and announced himself as ready to take up the public discussion. The leaders of the Adventist work, after some consultation, for reasons which seemed sufficient to themselves, decided that they would not enter into the discussion, and so announced their decision. However good these reasons may have been, the decision not to defend their own cause was condemned by Mr. Love the opportunity to claim a victory without a battle, which he did in print with startling headlines, proclaiming the Adventist "backdown," etc. He then invited the public to a series of lectures which he was about to give "against the Seventh-day Adventists' doctrine." This brought the Sabbath doctrine into great discredit throughout the city. At this time I was in Santa Ana and met Mr. Love, who immediately challenged me to debate with him. I felt obliged to refuse for two good reasons, which I gave him: first, my voice would not carry me through a prolonged campaign of that sort; and second, the subjects, as he had outlined them, were essentially against the Adventists with whom I was having no controversy and with whom I was not willing to be brought into conflict in any such way. The controversy was between him and them, and I was not willing to be mixed up with it. Upon this he added to his announcement to the Santa Ana people that the Seventh-day Baptists also had backed down and were afraid to meet him. Brother T. A. Gill, who was then in Los Angeles, attended one of Mr. Love's lectures in Santa Ana, and announced to the public, in the presence of Mr. Love, while he was not a preacher, he was a Sabbath-keeper, and if Mr. Love would confine himself to the Sabbath question he would meet him on it. While this matter was in its preliminary stages, Brother A. T. Jones came into our Sabbath service in Los Angeles and preached for us. After the service this whole situation was put before him, and he readily consented to take Brother Gill's place in the proposed discussion. After consultation with Mr. Love, it was agreed that the following list of subjects should be discussed, beginning on the first of May, 1911:

1. The kingdom in Dan. ii, 44 was established on the first Pentecost after Christ's resurrection (Ernest C. Love affirming).
2. The Ten Commandments spoken by God at Mount Sinai and written on tables of stone are the supreme law of God, and as such are of perpetual obligation on all men (Alonso T. Jones affirming).
3. The Scriptures teach that the first day of the week is the day of Christian assembly (T. Jones affirming).
4. The Scriptures teach that the seventh day of the week, as the Sabbath of the Lord designated in the fourth commandment was instituted at Creation, and is perpetual obligation on all mankind as the only true day of assembly, or of worship, or of rest for Christians (Jones affirming).
5. The first day of the week, commonly called Sunday, as the day of assembly, or of worship, or of rest, or of refraining from labor, for anybody, is an institution of the "mystery of iniquity," the "man of sin," the papacy, and is the mark of the beast designated and denounced in Revelation, chapters xiii and xiv (Jones affirming).
6. The Scriptures teach that there is a spirit or soul in man which is immortal (Love affirming).

This list of topics will show the general scope of the discussion. While there are some things involved in it not Seventh-day Baptist in character, there is so much that is vital to us, that we have had the deepest interest in it, and have felt ourselves, for the sake of the law of God, and the honor of his holy Sabbath, called upon to give it our earnest, prayerful and personal attention. It should be added here that the business man of Santa Ana, a devoted Sabbath-keeper of the Church of God connection, has stood through all this period a loyal supporter of the Sabbath truth, and of those who have appeared as its defenders, Brother Jones has also been accompanied and supported by Brother A. F. Ballinger of West Riverside, who, for some honest differences of opinion with the Adventists, has been disinherited by them. Brother Gill has also been a most efficient helper by the distribution of our tracts at the door of the hall and on the streets and in other ways.

Whatever else the debate may have accomplished for the cause which we all love, and I believe good fruit will yet be seen from it in other ways, it has brought together in the sweet fellowship of prayer and united labor able men who have been reared as defenders of God's truth in the Seventh-day Adventist connection, representatives of the Church of God, and Seventh-day Baptists. May we not look upon this as, at least, one step toward the realization of the hope long cherished by such men as President Allen, Doctor Lewis and others of our brethren, that the time would come when all defenders of God's law and lovers of his Sabbath would stand together against the hosts of opposers of his precious truth. I can not close this brief sketch without bearing witness to the masterful way in which Brother Jones handled his own propositions, and the spirit of genuinely Christian courtesy, love and forbearance with which he handled his opponents. Truly, the spirit of God was with him, giving manifest favor with God and men. In the hands of such a man the truth must surely be vindicated.

Why Do They Do It?

REV. O. D. SHERMAN.

Every Confederate general knew that he was fighting for a hopeless cause; that it was against the moral sense of the world, the righteousness of God's judgments; that even a present victory would mean ruin for them and their cause: and yet they somehow persuaded themselves that there was no other way.

Till within a few years orthodox ministers taught as a leading doctrine that God numbered every human being on the face of the earth; that only the "called", the "predestinated" could be saved; that the good deeds of the "unregenerate" were an abomination unto him. Right here is a case in point. Our theological class was in session, one cold, freezing Alleghany March morning. One of the class, a most beloved brother and minister, advocated the view that however pure the motive, however generous the deed, it was the same to the Lord as the most wicked and dastardly, because it was the offering of an "unregenerate." One member of the class had just come from Nile, where, while he was waiting at the postoffice, the Friendship stage came in. In it was "poor old Uncle Matt" on his way from Alfred to his home in Little Genesea. He was thinly clad, no overcoat, teeth chattering. A respected resident of Nile, but an "unchristian" Spirit of God was with him. But the Spirit of God was with him. Through the window of the stage he saw a silent but thoughtful testy man beside him, who, when the door closed, wrapped it around Uncle Matt. Now this brother contended that that deed had no value with the Lord because the offering of the wicked was an abomination unto him.

What a matter of doctrine! No wonder it has cast its blighting shadow over thousands of lives, and sent other thousands into doubt and infidelity.

But now, what I most want to say is...
in regard to the "Sabbath question." How can the leaders of what is spurious Sabbath observance dare to teach as they do? They call Sunday Lord's day and they know there is but one Lord's day and that is the Sabbath of the Lord thy God, and Christ said he was Lord of that day. I do not blame the rank and file of Christians, unhinkingly they accept the teachings of their leaders; but those leaders—ministers, doctors of divinity, and W. C. T. U. workers—have a fearful account to answer for. Why do they do it?

Summer School.

Alfred Theological Seminary invites pastors and Christian workers to a ten days' summer session at the Seminary building at Alfred, August 9-20, 1911.

Courses of Study.

Eight courses of ten lectures each will be given by the regular faculty of the Seminary. Students will be expected to take not more than three study courses in which reading and study are required for the daily recitation. Students may attend additional courses as visitors. The University and department libraries will be open for the students of the summer school.

Evening Lectures.

In addition to the regular study courses, free lectures will be given each evening on popular and instructive themes by prominent preachers and educators.

Expense.

No charge will be made for tuition, or use of library. Purchase of text-books will not be required. Board and room may be secured in private families, in Ladies' Hall or at the hotel for from five to seven dollars per week. Churches are urged to give their pastors leave of absence and otherwise make it possible for them to attend this session of the Theological Seminary. A registration of ten or more should be assured to warrant the holding of this summer session.

The following courses may be expected: 1. Doctrinal and Practical Teachings of John. Lectures and discussion on the writings of one who, it is believed, is the best New Testament interpreter of Christ and his Gospel. Dean Main.

2. The Christian Pastor. Lectures and discussions on his duties and privileges as a leader of a working church. Dean Main.

3. The Life of Christ. This course includes a discussion of the sources of our information for the gospel history and a comparison of the Synoptic Gospels with one another and with John's Gospel, an outline of the narrative with a discussion of some of the problems of harmony, and a study of Jesus' method of teaching. Professor Whitford.

4. The Apostolic Church. This course has for its material both the Acts and the Epistles, and considers the activity of the early disciples as the continuation of the work of Jesus. The Epistles are studied not especially for their doctrines, but for their contribution to the history of the early church. Professor Whitford.

Old Testament courses also will be given if there is sufficient demand.

5. Homiletics. The course will include a study of the scientific principles of sermon preparation, the elements of rhetoric, and some practice in the preparation of plans and sermons in accordance with the principles involved. Professor Wilcox.

6. Public Speaking. The course will deal with the fundamental principles of voice culture, gesture, and platform deportment as applied to preaching, and with the psychological principles of audience control. Professor Wilcox.

7. Problems of Religious Education. Problems of home religious instruction, teacher training, hand work in the Bible school, organized classes, graded curriculum, and Bible-school administration will be considered. The organization of the religious forces of the church to meet these problems will be discussed. Professor Greene.

8. The Sociology of Rural Community. The social and religious conditions and needs of rural life, the relation of the church to these needs and plans and methods of amelioration will be themes for discussion and study. Professor Greene.

From Java.

Dear Brethren in Christ our Saviour:

We have been in great perplexity and difficulty. This letter will show you how urgent it is to have a man at the head of this work. I will try to explain it to you. I am just now recovering from an attack of influenza and I don't feel strong at all. Sister Alt can not write English; and she is so busy, too, doing my work besides her own.

First, you must know there is a law in this country, that every missionary must have permission from the government to do missionary work; even native helpers must have such permission. Those who do missionary work without permission of the government can be fined or put in jail. For years I have worked without a permit, as I thought it not necessary, being in charge of a work so much favored by the government, who gave me the land for the poor natives, namely, Pangoensgen (this colony came back to me in December, 1910). The officials have always been most kind to me, and they acknowledged me as a missionary, regularly asking of me information for their reports, how many baptized Christians there were in my colony, etc.

The missionaries in this district knew all this, but they never (in former years) objected; they were friendly and brotherly towards me. But not long ago there came a doctor missionary in that mission (it is the Mennonite Missionary Society that works in this district and one of my brothers is the oldest missionary in it). This doctor (his name is Doctor Bervoets) seems to have a real hatred against the Sabbath, although for a long time I did not know it, and always spoke to him as to a friend. He has influenced all the other Mennonite missionaries against me, even my brother. When Pangoensgen was in the hands of the Adventists, and I was planning to begin a work of my own again, that doctor spoke to me, while I stayed at my brother's. His intention was to prevent me from starting a new work, and to persuade me to live quietly at my brother's (of course I then would have to break with the Sabbath). As it was impossible for me to follow his advice, I told him so. He warned me that he would oppose the work as much as he could, because I had no permit from the government to do missionary work. Immediately I made a request to the government to get a permit, but it was never answered.

This is one year and a half ago. When Sister Alt joined me in this work, we spoke to each other about this matter, and Sister Alt went to see the Missionary Consul in Batavia, The Consul told her not to be uneasy, as he would surely help us to get a permit, and he said the Governor-General would surely grant our request. So we made our request. But at the same time the Missionary-Consul wrote to the Mennonite missionaries about the matter, and they changed his mind altogether.

One month ago the government official at Pati wrote me to see him at his office; and so I went there, and then a request made by the Mennonite missionaries, persuading the Governor-General not to give us permission, and accusing me of trying to interfere with their work, using all sorts of tricks (as they said) and causing strife among their converts, etc., all great lies. Never has such a sort of thing happened; I keep far away from those missionaries and their converts; we never see one of them; and whenever natives from their neighborhood—even non-Christians—went to live in Pangoensgen, I always send them back. The official was very much surprised; he said he knew it was false, and he could not understand what those missionaries had against me. He advised me to go and see the Governor-General.

A few days after that I got a letter from the Missionary-Consul telling me to be contented with my work in Pangoensgen where I could live undisturbed, but I was forbidden to baptize and form a church, and after my death, or when I would go back, to live in Pangoensgen would be given to the Mennonite missionaries. So I went to see the Governor-General, Mr. Idenburg. He is such a nice man, a real Christian; I have known him and his wife in years gone by, and he was
The villages; they don't do much more than repeat some Arabic prayers they have learned by heart. When I met him first, he was a poor opium smoker, not more than a beggar.

And now I must close; I do feel tired. Please, dear brother, pray for us all—natives and Europeans—to be entirely filled with the Holy Spirit. We feel that is our great need, and we, Sister Alt and I, have a burning longing for that baptism of fire, so that we may be able to conquer God's great enemy, who keeps so many precious souls in his might.

We also pray our God to bless you all very much, and to reward you a thousand-fold for all you do for us. We all send kind regards and hearty greetings. Yours in the Master's service, 

Pangoengsen, Tajoe, May 4, 1911.

Opening Address.

REV. EDWIN SHAW.

Eastern Association.

I have been asked to make the opening address to the association. We have come here from our several churches, or from other associations, societies, or boards, and while we are by no means strangers to one another, yet our different lines of work and our various surroundings still cling to us, and we are like the individual performers at a concert, where there has been no opportunity for rehearsals. We are assembling on the platform to play our own concert, and if there is anything to be done except solo work, we need to tune up or tune down our instruments till we are all in harmony, all in the same key. My, what discord there would be in an orchestra, if every player insisted on using his instrument in the key it happened to be when he came to the platform.

In the Acts of the Apostles, the first chapter, we read, "These all continued with one accord in prayer and supplication," and in the second chapter we read, "When the day of Pentecost was fully come, they were all with one accord in one place." This condition of being in accord, of being in tune, was followed by the wonderful experience of the baptism of the Holy Spirit. It was, I believe, a necessary condition; otherwise the blessing could not have come.

And so, I say, unless we expect this association to consist of a lot of star performances, a lot of solos, if we want it to be anything of a concert, we must get in tune. And even if it is to consist of high-class solos, still most soloists like to have accompaniment, and so they must get in tune with the piano or organ, before they can be really successful performers. Did you ever notice an orchestra getting ready to play? In the selection there may have been solo parts for this player, and for that player, but all the players put their instruments in tune with the piano. The second violinst gave no heed to the pitch of the clarinet, the cornetist did not listen for the tone of the trombone. Every player tuned his instrument to be in harmony with the piano, and then, lo, they were all in tune with each other.

Do I need to make my application? We are here for God's work. There may be some very fine solos, no doubt there will be. We hope there will be a good deal of concert work, too, the steady, regular—ta, ta, ta, of the aftertune, without which even the fine solo parts would lose much of their strength and beauty. But to make our work harmonious as a whole, we must, every one of us, solists, and aftertuners, all of us, put ourselves in tune, in accord, with our accompanist, who gives the proper key, the spirit of our Master, Jesus Christ, and then we shall be in tune, in accord, with one another.

Let each one of us resolve to do that right now and here, to bring our individual hearts into harmony with God, into union with him, into perfect accord with his will and wishes. It may take some stretching of the heart-strings, some tightening of the sinews, some drawing hard of loosened wires. Or it may be we are pitched too high, the strain is too great, and what we need to get into tune with God is a little less tension, not quite so much stress, a little softening of the strings, a little damping of the tension.

O Lord, our Father, we pray, touch those poor instruments of thine, put thy hand gently, lovingly, but firmly upon the strings, and put them in perfect tune with
the music of thyself,—the music of thy creation, the music of Divinity.

And now, friends, I wish it were possible in some way for us to light upon a theme, an undercurrent of thought, not to direct, or to divert, the music of our program, but to be one underling, unconscious melody, pervading our hearts and minds, all the time, in sessions and out of sessions, for this association.

Would it be possible for us just now for a moment to expose ourselves to the influence of some definite thought, and to become so filled with that its influence will be felt all unconsciously by us, even when we have forgotten the thought, or are busy with other thoughts. You know that the perfume of the rose will linger about a vase long after the rose is gone and when the vase is filled with other things. Can we here at the beginning of this association become so affected with the fragrance of some great God-wrought, Christ-living thought, that even though we straightway forget it by the incoming of other equally great or greater thoughts, its perfume shall persist all unconsciously to ourselves, and thus in us largely have its effect upon the spirit of the entire session?

I read the other day that it takes more patience to make men loving than it does to make men strong, and I at once thought of Paul's words, "And yet show I you a more excellent way," and then follows that wonderful grace, "For some other thought, and to be­come so filled with it that its influence will distil itself to all the world around, as the rain." 

Listen, friends, I have said just two things, and I will give you a verse of Scripture to tie them to. First, If you keep in tune with God, you will always be in tune with the world. The Scripture verse, "Making melody in your hearts to God." Second, "It takes more patience to make men loving than it does to make men strong," and the Scripture verse, "And yet show I you a more excellent way."

Notice.

All delegates and others who wish to attend the Western Association at Hebron Center, Pa., will please send their names to Pastor Davis, Coudersport, Pa., Route No. 2, at once. Do not neglect this.

DIRECTIONS FOR REACHING HEBRON CENTER FOR THE WESTERN ASSOCIATION.

Remember, Coneville on the N. Y. & Pa., is our railroad station. Those who come from the East will leave the Erie at Canistero, taking the 9.24 a. m. or 5:55 p. m. You can also leave the Erie at Wellsville, taking the B. & S., catching this 5:55 p. m. train at Genesee Forks. Again, you can leave the Erie at Friendship, taking the B. & S. to Bolivar, then the trolley to Shingle House, then the N. Y. & Pa. to Coneville, 13 miles, at either 6.46 a. m. or 1:07 p. m.

Those coming from the West will save both time and expense by leaving the Erie at Olean, taking the trolley to Shingle House, from thence the N. Y. & Pa. to Coneville, at either 6.46 a. m. or 1:07 p. m.

Remember, do not forget it, Coneville, on the N. Y. & Pa., is where you are to get off for Hebron Center. Do not come to Coudersport. It is 8 miles from Hebron Center, while Coneville is only 3 miles.

We are trying to get a one and one-third rate over the N. Y. & Pa. Will be sure to succeed if we can get to delegates pass over that road. You will be apt to have to pay full fare coming and one-third going if we get rates at all. All delegates passing over this road will ask regarding rates and certificates.

W. L. Davis, Pastor.

THE SABBATH RECORDER.

WOMAN'S WORK

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

"There's some good in everything and everybody: look for it."

Rainin'? Well, I'm thinkin' mebbe, and one never suited if you ain't; and the grass is green again. Someone will be interested in your teaching. Just listen and you'll never be a-wish in. Things will come your way again.

What? Well, don't care how the state of one's own feelin's, only straighten out your puckered forehead; for some other reason. Don't care how the weather is. "Ne'er cast a stone, for you don't know where it will roll."

He don't care how it's pourin', and the rain is pourin' on the one's suited if you ain't; and the grass is green again. Someone will be interested in your teaching. Just listen and you'll never be a-wish in. Things will come your way again.

And yet show I you a more excellent way."

The SABBATH RECORDER.

I am giving you, this week, an extract from a letter recently received from Mrs. Ray Rood of Iron River, Wis. I am giving it because it is interesting and because it tells how one little group of loyal Seventh-day Baptists is helping to spread the gospel of love and good cheer. Mr. Rood is superintendent of the Iron River schools, and Mrs. Rood's letter shows some of the ways in which the teacher and his "first assistant," as she writes that her husband calls her, may be helpful to the people among whom they live. The extract is as follows:

"We are anticipating great pleasure in having Pastor Randolph with us for a few days at the commencement season. He is to give the address, and will also give a lecture on the following Sabbath night.

"We have had, this year, for the first time in the eight years we have been away, from Sabbath-keepers, the pleasure of another Seventh-day Baptist family, the Polans, and we have certainly enjoyed the privilege. It has been our custom to meet each Sabbath afternoon at alternate homes, to study the Sabbath-school lesson, led by each in turn, and then have a sermon read from the Pulpit until it was discontinued, and then we used any interesting article or sermon from the SABBATH RECORDER. Miss R., while not a Seventh-day Baptist by profession, has met with us and taken her "turn" with the rest.

"We all attend the Congregational church on Sunday and have done what we could to assist in the music in the service. For a time we helped in the Sunday school, and one Sunday when the pastor was away Mr. Polan had charge of the service and read a fine sermon in such a way as to do much good. I am a member of the Ladies' Aid of the same church. Their object is to carry on local charity work and to raise money to aid the trustees in meeting church expenses. We meet twice a month and it is the custom to serve a ten-cent luncheon, which the hostess provides. It has proved quite a "function" and ladies of all denominations make it a point to be present for the writer's name. The name need not appear with the article in the paper should you so desire, but it must always accompany the article to the editor."
the lunch, at least. Since the first of the year we have been giving short literary programs at each session and find them successful as ‘drawing cards.’

“We feel very thankful that in the two disastrous fires which the town has suffered recently, we have been spared both as to life and property.”

The Two Travelers.
RUTH POTTER MAXSON.

A man in Plainfield one day happened to have a bit of printing he wanted done, so he dropped in at the RECORDER office to get an estimate on it. He looked at samples of paper and talked figures a while, then he started to go out.

“Oh, by the way,” he said, stopping a minute, “give me one of those tracts of yours about ‘Sabbath or Sunday—which One?’ or something like that. I got to talking with a man I met a while ago, who yours about Sabbath or Sunday—which and started to go I’ll just take it home to me old man.”

She tucked it in her waist, but before she had finished her work, the tract slipped out of her ample waistband, and lay unheeded on the floor. So Dick, the office boy, dashing in the next morning an hour or so late, snatched it up and used it to wrap around a very little package he was sending to his mother, who lived in another city. He put a brown paper around the whole thing, addressed it, and sent it off. The tract made an excellent substitute for heavy wrapping material.

“Well, whatever is Dickey sending me now?” cried his mother, when she opened the package and out fell the tract. “He must think I need helpin’ bad. It’s a tract, and I’ll just take it down to the church this afternoon and put it in that barrel to go to Africa.”

So she did, and sent it too, though Mrs. Adams, who had charge of sending the barrel, tried to remonstrate with her.

“Why, this is a Seventh-day Baptist tract, and we are good Presbyterians,” she said.

“A tract is a tract,” returned Dick’s mother, “and this tract shall go to Africa. A little more religion won’t hurt those poor people over there, even if it isn’t just exactly our kind of religion, and for my part, I think that tract will do them a lot more good than some of those heavy women’s jackets we’re sending out there to ‘em in Africa.”

So the tract went over the ocean, and finally was unpacked beneath a hot African sun, many months later. The black fellows who unpacked the missionary barrel from America did not know much English, but what they did know they used to the best advantage, and after much hard study they finally made out that some one in the world believed in keeping some other day than Sunday, and that the person who might tell them most about it lived in Plainfield, New Jersey, U. S. A. Well, they wanted to know more, so they begged an American hunter who happened along in search of big game, to write to America for them, and ask for other tracts.

The hunter asked if he might have the little pamphlet, since it seemed likely they would receive more; and as he himself was a New Yorker, it struck him as a very strange thing to find a tract from Plainfield, New Jersey, way out there in Africa. He sent it to a friend in New York, as a curiosity.

“See what I’ve found out here,” he wrote, “Would you believe it?”

And his friend wrote back: “Got one just like it in my mail a few days since, from a man who told me as much as a year ago that he was a Seventh-day Baptist. I guess I’ll have to run around to Judson Memorial some Saturday morning and get acquainted.”

He took the two tracts home with his day’s mail, and dumped the whole lot on his desk. From there, somehow, the two tracts disappered. I think it was because his tiny daughter thought they would be nice to fill up a lot.

“They are just the same size and color of those little books grandma reads so much,” she said, as she licked the stamp, and then ran for mamma to address the letter.

Grandma read one of the two tracts, and then she too wrote the RECORDER office for more, and they interested her so much that I rather expect she is reading them yet. Finally she gave the two tracts her little granddaughter had sent her, to the colored boy who came to fix the furnace.

He stuck them in his pocket, and when he went to work the next week at a certain house he pulled them out and gave them to the master.

“I knowed you was a Seventh-day Baptist, boss,” explained the colored boy, “and you’d be interested.”

The man took the two tracts. Rather grimy they were by now, and torn and begraggled, and as he flutttered the leaves he saw that a page or two here and there was gone.

“These certainly have been through the works, Jack,” he said, with a smile. They had been through them once, and looked on the back. “J. G. H.” he made out, in very faint letters.

They were the two tracts that he himself had gotten from the RECORDER office to send away, more than a year before.

The ladies’ Aid society held its regular meeting Sabbath night, May 13, at the new home of our secretary, Mrs. Amelia Cottrell. A shade of sadness was cast over the meeting by the thought that Pastor and Mrs. Crofoot were so soon to leave us. Our love and prayers go with them to their new home one.

After a bountiful supper served by Division No. 5 a business meeting was called, at which the following resolutions were adopted:

Whereas, Our honored president, Mrs. Lena Crofoot, is about to leave us; and,

Whereas, We appreciate her work with us, her kindly Christian spirit and her true friendship; therefore,

Resolved, That we extend to her a hearty vote of thanks in token of our appreciation of her labors with us, and wish for her the best of success in her new field of labor.

Also ten dollars was voted to be paid to the Woman’s Board and ten to the Fouke School.

BESSIE E. CLARKE,
Press Committee.

May 15, 1911.

Berlin, N. Y.

Last Sabbath Pastor Hutchins led four young candidates into the baptismal waters, beneath blue sky and surrounded by green fields and budding trees, where song-birds welcomed the new-born spring. What could be more typical of Jesus’ baptism in the flowing Jordan?

The ladies are busy preparing for the coming association while hoping for a full attendance. Being somewhat isolated from sister churches, these occasions are looked forward to with pleasant anticipations.

Press Committee.

“Ethiopia Shall Stretch Out Her Hands.”
REV. EDWIN SHAW.

I wish I could make you feel the burden of this call as it appeals to me, but of course I can not. I am thinking especially of the letters from Nyassaland, from the leaders there who are called pastors. These letters are addressed to me as secretary of our Tract Society and are written in very good English, although very few of the natives can either read or speak
the English. Will you please try to think with me for a few minutes. I may analyze these calls as follows:

1. A call for a missionary from America to come and teach them. Listen to this from Gilbert Chihayi: "We desire a missionary would come and show us the very way how does Sunday brought in, and how was Sabbath changed. We merely say that perhaps you are more courageous and most willing to stand with the word here in Africa. We shall be glad if you would arrange for us a missionary, say we are babes, still more we are willing to study the blessed truth and Lord Sabbath. We get good day schools in our churches, but short in books."

2. A call for a little money to support for these local native pastors. This the Tract and Missionary societies are doing under the direction of the Joint Committee to the extent of $50.00 a month. At the present time this is distributed among several pastors, one getting $10.00, the others getting $5.00 or less.

3. A call for help to build churches. This is not urgent, however, and does not appeal so strongly to me, although it seems to be a real need. I judge that a large part of the meetings are held in the open air.

4. A call for money help to pay teachers in the day schools.

5. A call for Sabbath literature, in English and in the native language. The Tract Society has spent during the last year more than $100.00 in printing and freight for special literature for distribution in Africa. It has sent a large quantity of Sabbath literature from its stock already on hand, in the form of books and tracts. It has sent many special copies of the Sabbath Recorder, and is now sending gratis each week twenty copies to Central and South Africa. There is at least ten different persons. It has made an appropriation of $65.00 to print in the native tongue publications of our Sabbath literature. But these efforts are only a beginning of what might and could be done.

6. A call for school-books and other school supplies to be used in the day schools. For example: 80 Queen Primers, No. 1; 80 No. 2; 80 Royal Readers, No. 4; 40 No. 5; 4 dozen slates, with an equipment of chalk, pencils for slates and paper; pens, paper, roll-books, blotting-paper, ink, cards of alphabet, syllables and figures; 4 English dictionaries; 2 pocket reference Bibles, etc. This would cost, transportation and all from Cape Town, about fifty dollars. There are at least six centers, or districts, having in all about eighty schools, where such supplies are very much needed. It seems to me that there is a grand opportunity for us to help, and to help in such a way as to reach a very large number of people. Reports that have been gathered for us with unusual care indicate that there are above 5,000 baptized believers who are not attached to any religious organization, who call themselves the Church of Christ, and who keep the Seventh-day Sabbath. Then there are laboring 4,000 others who meet with these in schools, and for religious services on the Sabbath. There are about eighty schools in these six districts.

Are there not six such people who read the Sabbath Recorder who are so interested in thus binding these people to us and to God's truth by these materials for schools, that they will volunteer to provide the fifty dollars each which will make this effort possible? The appeal comes to me as corresponding secretary of the Tract Society, but I make the appeal to each individual. Will not six people or six churches thus become responsible for this appeal? Should double that number respond, even then you can readily see it would be only a beginning. How could $300.00 be used to reach directly more people? And they would every one know from whence came the help. Those people are reaching out for light. They are eager to know the truth. They are willing to accept the truth. I have the impression that there has never been such an opening to Seventh-day Baptists. Are there men and women who will prayerfully think this matter over and respond as God directs them? That is all I ask. Ethiopia is indeed stretching out her hands. Shall it find hands ready to be extended in sympathy and help? God grant it may be so.

**YOUNG PEOPLE'S WORK**

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

**Grace for Duty.**

**REV. HENRY N. JORDAN.**

**Prayer meeting topic for June 17, 1911.**

**Daily Readings.**

Sunday—The infinite source (Phil. iv. 19).

Monday—Grace in weakness (2 Cor. xii. 7-10).

Tuesday—Grace to pardon (Acts vii. 54-60).

Wednesday—Grace to love (Matt. v. 43-48).

Thursday—Grace to serve (Rom. xii. 10-16).

Friday—Self-denying grace (Matt. xvi. 24-25).

Sabbath—Day: Topic: Grace for common duties (Eph. iv. 25; 26; v. 1, 2).

There comes before me the lives of two men I know well: the one a prominent farmer; the other a successful (7) loafer, a ne'er-do-well. The farmer, a leading man in his country district, was a model for thrift. He never seemed to be rushed with work; his various tasks were well planned and he was always "forehanded."

But that which impressed me most of all was the spirit that he exhibited toward all his labor. He dignified every-day labor. He belittled and squandered every opportunity. He exhibited no spirit that he exhibited toward all his labor. He dignified and attention those duties which others looked upon with horror and that he did them. He was a Christian man and lived his Christ in his every-day labor. The grace of God shone through his character and illumined his common tasks and made them great and worthy.

The loafer had some excellent chances in his start in life. Some of us boys, less favored, envied him. We had no need to. He belittled and squandered every opportunity to succeed, to make an honorable man. There were no virtues in him to admire or emulate. There were no graces to make him respected or lovable. The routine of common tasks was beneath him. To him work was undignified. The common duties of courtesy, sociability, pains-taking endeavor, the ties of sacred relationship to God and his fellow men were wholly wanting. Strength and beauty of character were totally lacking.

**Grace! One of those words which has been increased to its highest power and given the deepest of content by the revelation of Jesus. Jesus made it plain that the grace we receive is undeserved but God bestows it freely and abundantly. Who can fathom the length and breadth and depth of God's loving favor to man?**

Originally in the Greek language the word meant something which produced delight, happiness. Hence grace meant that which was charming or winning. Other meanings were derived, such as favor, a good disposition toward, good will. The fruits of the Spirit as set forth in Gal. v., 22, as a whole, define the word "grace."

"All that Christ is his grace is, and Christ is the embodiment of all grace."

"Grace is the redeeming love-energy ministering to the unloved, and endowing the unloved with its own lovableness. Whenever I see grace at work in the Christian heart it is ever a minister of purity, and joy, and song, and peace" (Anon.).

As the secret of strength and growth in spiritual living depends entirely upon the daily attitude of the soul toward God and brother man, may we pray for more grace to—

1. Love. To possess love, to walk in love, to create an atmosphere of love is the highest and best tribute to our knowledge of God's love.

2. Be with another. To be kind to the dull and slow-plodding, to stifle feelings unkind and hateful toward a vexatious person is Christlike.

3. Endure. Temptations and trials will test our spiritual natures. God's grace empowers and gives victory to the one tested.

4. "My grace is sufficient for thee. That goes without saying. But do we realize this? Do we live by it, or up to it? All of us fall short of this blessed realization. We are more or less self-reliant and self-sufficient; then we break and fall. But if, in our daily life, we are leaning on God, even when we never break or fall" (Rev. Dr. Thomas A. Hastings).

"While no one can be all that Christ was, or do all that Christ did, still in our degree we, too, may be so full of virtue that whoever touches us shall be helped. I know an old minister in Maine who in his advanced years could do little service. 'No matter if he can not work' they said, 'it is worth all his salary just to have him live in the town'" (Alex. McKenzie).
Plan Your Work.

One trouble with our societies is that we do not plan our work. We do not steer a course; we are content to drift. To be sure, we will never arrive. It seems too bad, but do we deserve success in anything for which we are not willing to make an effort? Take time to plan and then take care to work the plan. I have read of one president who built up a society that was on its "last legs" when he became its head. He devoted one hour each day to study of the problem and in planning its solution. It's worth while. I submit a "Budget of Plans" clipped from the Christian Endeavor World more than a year ago. There may be something in it helpful to your society.

"Immediately after the election of officers and committees in our society the newly elected president called together all the officers and all the members of the committees, and the leaders of the meetings for the next six months, and the pastor, for an informal conference. There were first some remarks by the pastor and president; then paper and pencils were distributed, and every one was asked to write either some plan of work or suggestion that would improve the society or the meetings. These were then discussed. Finally, after more remarks by the pastor and president and others, the meeting was dissolved."

"On another occasion the newly elected president called together the pastor and all the members of the committees. After general remarks each committee separated for a committee meeting, and outlined work for the next six months as far as possible. The president divided his time among all the committees. Then once more all the committees were assembled together, and the chairman of each committee was asked to tell what his committee had planned to do. After further remarks by the president, the meeting was dissolved."

"In another society, as I am told, by vote of the society every member of the Executive Committee that neglects to attend the Executive Committee meeting or neglects to give a written report at the regular business meeting of the society is fined twenty-five cents. I am told that this plan of work is popular in the society. I think it might increase the interest in this plan if the money obtained from fines were applied to some specific object."

Another plan which another society has adopted with good results, and which it is proposed that my own society adopt, is to hold all business meetings of the society and all Executive Committee meetings and all meetings of committees at a regular time each month. The benefits resulting are a greater interest in the society, and better committee work. This also enables the president to know when each committee is to meet, and to be present.

"Another plan I have heard advocated is for the Prayer Meeting or Lookout Committee to keep a card index of members, giving such information in regard to each member as may seem advisable, such as when and where they served on committees, etc. Such a card index is to be used by officers of the society and committee chairman and members of the Nominating Committee only. An open question is whether this record (which is shown in confidence only) shall tell the kind of work and degree of efficiency manifested in committee work or not."

News Notes.

NILES, N. Y.—Three new members were received into the church on May 20. Pastor and Mrs. Cotrell attended the county Bible-school convention, May 9 and 10. The annual roll-call and communion service of the church was held May 6; about sixty members were present.

ALFRED, STATION, N. Y.—Early in the month the Ladies' Industrial Society gave a play and served ice-cream afterwards, and also, on May 6, gave a social. The money, about $50, raised at these entertainments will be used for reseating the church. Cottage prayer meetings have been held by the pastor. In his recent absence the Sabbath school was conducted by local workers. The attendance and interest at church service, Sabbath school and Christian Endeavor are very good, but not what they ought to be. Pastor Cotrell is giving a series of sermons on the Commandments.

One part of the scheme of living is to learn just what our responsibility is, and to let other people's alone.—Harriet Beecher Stowe.

A Mother Enthroned.


About three years ago Mother's day had its inception, Miss Anna E. Jarvis, of Philadelphia, being its originator. Its popularity is, indeed, remarkable. Says Miss Jarvis: "I dropped a beautiful thought out into the world of men as one drops a pebble into a pool, and the ripples of sentiment and sacred homage have widened until they have reached the very ends of the earth itself." This year it was observed in the missions of the Fiji Islands, in the mining camps of Alaska, in Germany, France, England and Japan, and for the first time, by proclamation of the various governors, it was observed in every State in the United States. Although it was observed by the majority of people on last Sunday, it is not inappropriate for us today to pay our tribute to mother. And for my text I have chosen the nineteenth verse of the second chapter of First Kings: "Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand."

While we can not approve of King Solomon's treatment of his brother, nor of his disregard of the promise he made his mother, yet in the respect and honor shown his mother we are compelled to admit his was a kingly act. No one might enter the king's presence without royal permission. To do so might mean death. Certainly for a woman to do so was almost unpardonable. But when Bath-sheba enters the king is not angry; he does not chastise, he does not rebuke her. He rises from the throne, salutes his mother, and gives her the position of greatest honor, the position at the right of the king. The act of a king, do you say? Yes, and a kingly act. He enthroned his mother.
THE SABBATH RECORDER.

by his countrymen to become the Chief Executive of our Nation, on the day of his inauguration, before that large assemblage of people, he stepped forward and pressed a kiss of filial love upon his mother’s cheek. By that act James, Garfield rose in the estimation of the American people. He displayed a kingly spirit; he enthroned his mother.

And Jesus Christ, the King of kings, as he hung on the cross, was not unmindful of his mother. With hands and feet pierced ed with the accursed nails, and body writhing with pain, and heart breaking with the load of the world’s sin, among his last thoughts were those of his mother. As he sees her standing near the cross with tears flowing down her cheeks, he says: “Woman, behold thy son!” And to John: “Befld thy mother!” Jesus, the King of kings, enthroned his mother.

Mothers, we honor you today. Gladly do we pay tribute to the best friend, the truest friend we ever had—our mother. Gladly do we wear this flower whose whiteness and simplicity are but emblematic of the purest woman that ever lived—our mother.

Mother! Oh, the sacredness of that word! What a halo of light it casts around us! What a flood of memories it brings before us! To me, save God and Jesus, the sweetest word in the English language is mother.

But for some of us mother is gone, and the old home is broken. Yet how sacred the memories of home and mother! The old orchard, the swing, the meadows and the shady woodland o'er which our youthful feet have roamed light-hearted and gay, the old home, made sacred by a thousand memories, these all arise before us. And many of us this morning could wish ourselves back, if but for a brief glimpse, in the old home with the sweetened mother of yore.

“Backward, turn backward, O Time, in your flight, Make me a child again just for tonight! Mother! Thy days have not fled from that echoless shore; Take me again to your arms as of yore! Kiss from my forehead the furrows of care; Smooth the silver threads out of my hair; Over my sembers may a loving watch keep; Rock me to sleep, mother, rock me to sleep!”

None like a mother can charm away pain From the sick soul, and the world-weary brain; Slumber’s soft calms over mother’s head Bade Rock me to sleep, mother, rock me to sleep!

Ay, yes, how indelibly those scenes are written on memory’s wall. No love is like a mother’s love; no songs are like mother’s songs. No word so musical, no smile so sweet, no touch so divine. In fancy, we are now kneeling at mother’s knee and listening to the evening prayer. The light of heaven is upon her face, and the love of the Father beams from her eyes.

But for some of you mother still lives. And I wonder if mother is honored as mother should be honored. I wonder if she is loved and respected, if we always have an affectionate kiss, kind word, a loving smile. We can never pay the debt we owe her. She went down into the valley and the shadow of death to give us being. It was her hands that tucked the covers around us, her hands that rocked the cradle. She shared our childish cares, she watched for us; she soothed the feverish brow. Yes, and when we wandered into sin, it was mother who watched over us, she maintained our honor, we were, shared with her poor mother in England. He, too, enthroned his mother.

Mr. Moody tells of a poor woman who sent her son to college. She took in washings in order to keep him in school. When Commencement day came, the son wrote his mother that he desired her to be present at his graduation. The poor mother wrote back that she could not come; that she was so shabbily dressed she feared he would be ashamed of her. But the son insisted, and she went. The son met her at the door, and said, “Mother, here is the place.” On Commencement day he escorted his mother to one of the best seats in the house. To her surprise he was valedictorian of his class, and besides won a prize for the best scholarship. When the prize was offered him, he stepped down from the platform and kissed his mother and said: “Mother, here is the prize. It is yours. I could not have won it, had not mother been, and mother has the credit.”

None like a mother can charm away pain From the sick soul, and the world-weary brain; Slumber’s soft calms over mother’s head Bade Rock me to sleep, mother, rock me to sleep!

 low indeed. He is contemptible. And the girl who is cross, snappy and disrespectful to her parents does not merit our respect.

A few years ago when Mr. Corey, the multi-millionaire, left his wife on the false charge of inconstancy, the son, a young man, remained with his mother. When Mr. Corey offered the son great wealth and position if he would forsake his mother, the son wired this reply: “I know but one duty: my place is with my mother.”

That son enthroned his mother.

I knew a young man in college. He was poor, but honest and industrious. He worked hard and denied himself many of the necessities in order to be in school. And his earnings, though meager, were shared with his poor mother in England. He, too, enthroned his mother.

Mr. Garfield rose in the halls of Congress, he stepped forward and pressed a kiss of filial love upon his mother’s cheek. And James A. Garfield, the son of a poor farmer, was seen among the Fathers of his Nation. On the day of his...
**CHILDREN'S PAGE**

Rosalind and the Turkeys.

"Next Wednesday is papa's birthday," said mamma. "What shall we send him, Rosalind?"

Rosalind shut her eyes and wrinkled up her forehead and thought and thought and thought. She and mamma were at grandpa's farm in Maine, and papa was in Chicago. What should they send him for a birthday present? Suddenly she clapped her hands.

"Let's send him a picture!" she cried.

"A picture of me!"

"I'm sure it would please him very much," said mamma.

"A picture of me," continued Rosalind, "in my new white dress, and my daisy hat, and my widest sash, and my shoes with the silver buckles!"

"I will take your photograph, Rosie," said Uncle Kent.

"Oh, no, no," objected Rosalind. "I want to go uptown to the photograph-man in the funny little house on wheels."

"Uncle Kent can take very fine pictures," said grandfather.

"But he isn't a really, truly photograph-man," cried Rosalind. "This is for papa's birthday, and is very important!"

"That settles it," said Uncle Kent.

"You must certainly go to a 'really truly photograph-man.' I didn't realize quite how 'important' it was."

So that afternoon Rosalind put on her white dress, and daisy hat, and blue sash, and buckled shoes and started for the photographer's.

Grandfather's turkeys were strutting grandly around the yard. There were twelve in all—one large, handsome gobbler that had taken a prize at the county fair, and eleven fine turkey-hens. Rosalind loved to feed them, and even the fierce-looking old gobbler would eat from her hand, and follow her all around the yard. She had named them after the months of the year. She called the gobbler "January," and the hens after the other eleven months.

"Gobble, gobble, gobble," said January, stepping forward quickly, as Rosalind came out of the house. April pecked at her hands, and July and August pecked at her skirt.

"No, my dear turkey friends," said Rosalind, "no more corn today. Go away, January. I'm going to have my picture taken. Shoo-shoo-shoo, my dear turkey friends!"

Rosalind skipped happily down the long lane, and, turning up onto the state-road, started village-ward.

Soon a team came along, the driver of which looked at her curiously.

"I wonder if he sees the buckles on my shoes?" thought Rosalind.

Then she met the rural delivery wagon, and the postman looked at her, and smiled. "I think most probably he likes my hat," said Rosalind.

Then she passed a cottage, and several people came to the windows, and they, too, were smiling. At the railroad crossing the old gateman grinned broadly, and from an automobile whizzing by in a cloud of dust came peal after peal of laughter. At last she reached the village, and here, too, every one looked at her, and every one was smiling.

In front of the postoffice about twenty men and boys were waiting for the mail. When they saw Rosalind they laughed loudly, and nudged each other, and pointed "something behind Rosalind.

Then, at last, Rosalind turned, and there, close behind her, marching proudly along in single file, were the prize gobbler and his eleven wives!

"Gobble, gobble, gobble," said January, solemnly, and the crowd shouted with laughter.

Poor Rosalind! She gave one look at the turkeys, and one look at the crowd, then turned and started for home, forgetting all about the picture for papa.

"Gobble, gobble, gobble," said January, turning also, and leading his flock after her.

Rosalind reached home at last, hot and tired and dusty, and told the story tearfully.

"It was so embarrassing," said she. "I never want to go uptown again, not even to get my picture taken for papa. I'm never going to the postoffice again nor

past that old gateman. And, oh! I'll never, never give those horrid turkeys any more corn!"

And for two days the barnyard fowls looked in vain for Rosalind.

The third morning Rosalind found a package beside her plate at breakfast time.

What could it be? She opened it eagerly, and there, in a red leather frame, was the prettiest picture! A picture of a little girl in a white dress, with a hat covered with daisies and a sash and buckled shoes! And behind this little girl were twelve handsome turkeys!

"Oh! oh!" cried Rosalind. "It's me! And January, and February, and March and all the other months! Who could have taken it?"

"Well," said Uncle Kent, "I happened to be near the postoffice when you came along, and I happened to have my camera fixed for a snapshot."

"It's the loveliest picture!" said Rosalind.

"And I know papa will be so interested in grandpa's turkeys!"

"Take it right up to the postoffice," said mamma, "and it will reach Chicago in time."

"Yes, I'm going to," said Rosalind, "just as soon as I've given my turkey friends some corn."

"Gobble, gobble, gobble," said January loudly, when he saw Rosalind coming—Children's Magazine.

---

**THE SABBATH RECORDER.**

**Misinterpreting the Scriptures.**

REV. O. D. SHERMAN.

Strange as it may seem, no book is so universally read, no book is so revered, and yet no book is so universally misinterpreted as the Bible. Two opposing views are held: one is materialistic, the other is spiritual or life-giving. Abundant proof-texts are given on both sides.

Our Seventh-day Adventist brothers say that man is wholly material: spirit is breath; as is the beast, so is the man, nothing more. Christ ever taught to fear not them that kill the body but after that have no more that they can do, but fear him that hath power over body and soul. On the other hand, the Christian Scientist denies the reality of matter, calling it a delusion of the mind; thus affirming its existence while denying it.

In the fifteenth chapter of First Corinthians Paul presents a most masterly argument which covers the whole ground. Writing of the resurrection he says: "So also is the resurrection of the dead... It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body."

Yet the Conference held in DeRuyter not longer than forty years ago was held up an afternoon and evening to decide whether a young brother, a member of the first theological class of Alfred University, should be ordained, because he did not "cres" to a physical resurrection. I remember well what emphasis one of our older-ministers, enforcing his words with his slender pointed cane, said to a group around him, "Never can I lay my hands on that young man's head, and turning to me said: 'Is that what you are taught at Alfred?'

"Well," I said, "that last out we have worked out in."

When I was later called to ordination by the First Alfred Church, an aged minister whose memory I revere, who was always a friend and counselor, asked me how I could reconcile my view of the resurrection with the Scriptures. I told him that Paul said that a man who believed in a material resurrection was a fool, that which thou sowest is not the body that shall be, it is sown a natural body, it is raised a spiritual body, and I did not want to be classed among fools.

"O glorious hope, O faith sublime! No wonder Paul exhorted his brethren to stand fast, immovable."

A child believes in his father, trusts his wisdom, power and love. And what is the result? The child's nature is changed into the likeness of what it admires and honors... If, then, a man has faith in our Lord Jesus Christ and loves him, trusts in him, as the wise man and woman know, and love and holiness of God, will not be, too, be changed by secret influences into the image of what he worships with all his heart and mind and strength?—H. C. Beechig.
Our church has suffered serious loss in the removal, by death, of three beloved members within a few short months; and with another nearing the shore, our hearts are saddened, though we know "it is better further on."

DeRuyter, N. Y.—Pastor Wing now goes to Lincklaen Center again Sabbath afternoons. No services were held there for a number of weeks while the roads were bad to the school for several weeks.

Last Sabbath Mr. Wing gave us an excellent temperance sermon from the Bible—standpoint—an appropriate setting for the temperance lesson in the Sabbath school. The exercises were varied from the usual plan by having the lesson taught by one of the teachers to the whole school, instead of teaching by classes. This proved interesting and instructive. Temperance songs were sung and two appropriate recitations given. At the close quite a number signed a temperance pledge; many have signed before, as the pledge has been submitted to the school for several weeks.

Next Sabbath we expect to have baptism, which gives us great joy. A year ago last fall our Sabbath school and self-sacrifice of the heartily adjourned for the summer season, as usual, and the incidents of last Sabbath just to tell us.

Daytona, Fla.—Our Sabbath school adjourned for the summer season, as usual, the last Sabbath in April. During the winter just past two of our members, representing old age and youth, have been called from us by death. William A. Langworthy, so recently called, has been a member of our Sabbath school since its organization. His quiet and unassuming way has been an inspiration to those with whom he associated. It might be said of him, "one without guile." The other was little Henry Stillman, our "collecor," taken in his youth. We shall miss his manly ways and the life so full of promise.

Our city is assuming its usual summer aspect with about one half of the residences closed. There are, however, those who have no business calling them North who prefer to remain in Daytona the year round, even though abundantly able to go where they please.

"The missionary" lot that the Missionary Society sold ten years ago for about $500 was resold a few days ago—without any improvements—for $2,500. Owning to its favorable situation, the increase in value is more than ordinary.

Daytona, Fla., May 22, 1911.

D. D. R.

Berlin, N. Y.—Mother's day was observed in an impressive manner. Pastor Hutchins' sermon was interwoven with incidents from real life, showing the fidelity and self-sacrifice of the real mother-heart, and the influence she has in this great world of ours.

During the Sabbath-school hour, conducted on this occasion by Mrs. Millard's class, reading was the subject so near to the hearts of all loyal sons and daughters, were given, interspersed with appropriate songs. The solo with quartet chorus, "The Songs My Sainted Mother Sang," was well rendered, also a solo by the chorister, "Tell Mother I'll Be There." In the closing verse of this the school joined heartily.

Rev. A. G. Crofoot closed his labors in Independence, N. Y., on Sabbath day, May 20, after six years of service as pastor. He had the pleasure of baptizing four persons as his last work in that field. On the first Sabbath in June he begins as pastor of the church at Rockville, R. I.

The church at Independence has called Leslie Greene of North Loup Church, Neb., who is just finishing his course at Milton College, to serve as pastor. The election was recently reorganized, to be conducted by the writer, assisted by the local papers, to serve it as pastor.

Pastor George B. Shaw immersed twenty-one converts last Sabbath day at the river bridge. The large number present to witness the beautiful ordinance would indicate a great interest. There will be another opportunity for baptism one week from tomorrow, and all who are considering taking this important step in the Christian life should be ready to go forward in the ordinance at that time—North Loup Loyalist.

Bread Upon the Waters.

The conductor stopped for the fare of a young woman stenographer, who discovered that she had left her purse at her office. She said: "Why, I'm afraid I haven't any money with me," looking very much embarrassed.

The conductor said nothing, but stood there and waited. "I guess I'll have to get off," said the girl. "I have left my pocketbook at the office."

"Here, lady," said a boyish voice, coming from across the aisle, "I got a nickel I'll lend you."

She looked at the boy and took the nickel. "Thank you," she said. "I'll pay you back if you'll give me your name."

"Don't worry 'bout that," he replied. "I'm the kid you give the half dollar to last Christmas when you seen me sellin' papers down by the Savoy. I haven't forgotten you. I'm sellin' papers there yet."

She smiled at him when he left the car, and he was about the proudest boy in town—Exchange.

R. E. R.

VARS.—At Niantic, R. I., May 1, 1911, of pneumonia and a complication of other diseases, after one week's illness, Enoch Wilcox Vars, aged thirty years.

He was the son of Charles and Hannah L. Wilcox Vars of Watch Hill, R. I., of a family of two brothers and seven sisters. Of them five are still living: W. Denison Vars of Saybrook Point, Conn., C. Cortland Vars of Providence, R. I., Olm Vars of Lincoln, R. I., N. Y., Mrs. Mary Honor Burdick of Danville, N. Y., and Mrs. Abby M. Potter of Westerly, R. I.

Enoch was educated in Hopkinton Academy and Westerly High School. When but a lad he entered the office of Dr. William Hyde, a noted physician of Stonington, Conn., for the study of pharmacy, which proved to be his chosen profession. Doctor Hyde wished to adopt Enoch for his own son but his father, Charles Vars, had engaged in business in Niantic, R. I., and needed Enoch in his store and postoffice. He finally became partner and later purchased his father's interest. He has since conducted a general store, the postoffice, and has been a manufacturing chemist and had a number of standard remedies. In addition he has at times been in charge of the Niantic railroad station, has carried on insurance and other business.

He was a charter member of the State Pharmacy Association and has held almost every office from the lowest to that of president. Early in life he became a Christian, was baptized March 14, 1868, and united with the First Westerly Seventh-day Adventist Church. Later he moved his membership to the Second Westerly Church of Niantic, where he became church clerk and remained a faithful member until his death.

His first marriage was to Minnie Palmer of Alfred, N. Y., who died. Two children were born to them: a son, Arthur, who also became a manufacturing chemist in the city of Chicago, Ill., but who died March 29, 1904, in early manhood, and a daughter, Effie, who became a school teacher. On October 15, 1889, Mr. Vars married Ruth Crandall and to them were born three children who are near grown up. A daughter Mary, and two sons, Raymond and Clarence, remained to mourn their sad loss. Mr. Vars was not only a very kind and affectionate husband and father, but had won for himself an en- viable reputation as a successful business man.

The funeral services were held at the home, conducted by the writer, assisted by Rev. C. A. Downs of Westerly, R. I. The attendance was large. The lesson was from John xiv. The burial took place at the first Hopkinton Cemetery.
The Man Who Was Missing the Point.

It was on the Lake Shore Railroad. The time was midnight. The train was pulling out from the Cleveland depot when a man of about five and thirty looked up from his book, and after a time engaged me in conversation.

"What business are you in? You act like a commercial traveler, but your talk and the subject you speak of are more like a lecturer."

"Well," I replied, "I do lecture some."

"On what subject?"

"Home Missions."

"Home Missions?" he said, with a slight tone of sarcasm.

"Yes," I answered.

"Well, well! I used to be a professor. I was converted in the old-fashioned way, and joined the Baptist Church; but now I don't believe anything. I don't believe there is a God or a hereafter. In fact, I have lost all faith in anything of that nature; but there is one thing that troubles me. I have a little girl of three, and I don't know what to do with her. I can't teach her, 'Now I lay me down to sleep,' and that humbug, don't you know; but what to do with her puzzles me. You seem to be a man who has read a good deal; perhaps you can tell me. Give me your advice."

"Let her go to the devil," I rejoined.

The man stared at me with a questioning look in his eyes. I went on: "I suppose you know that a child with a father who believes in neither God nor a hereafter has a good chance of going to the bad. Does your wife share your views?"

"No; my wife is a good woman, but slow to see a point. Why, only the other day I told her of a farmer who saw a dromedary for the first time, and he stayed so long staring at it that all the people had gone into the circus; but as he turned away, an employee heard him say, 'Shucks! there ain't no such animal!' Well, sir, my wife did not see the point for five minutes."

"Now, look here, my son. Your wife is not the only one to miss the point. I was a skeptic before you were born. I lived on Infield Street, and all the houses are unfurnished apartments." Shaid the man: "I have lost all faith."

"Yes, and a good one."

"Well, you must have faith to run that. Nothing is ever accomplished without faith."

"But what do you mean about my not seeing the point?"

"Why, you live in a land of free schools and hospitals, and fresh-air funds for the poor, and aid given to the needy, and, like the man with the dromedary, you say: 'Shucks! there ain't no such Christianity.'"

"He was a little taken back at this, and I went on: 'An old prophet said once, 'A little child shall lead them,' and it may be your little child will help you.'"

"If I could only believe anything!"

"You believe there was once a man born whose name was Jesus?"

"Yes."

"Well, you believe he was a good man? Did you ever read or know of a better?"

"No."

"Well, why not begin by believing in him?"

"I can't believe the miracles."

"I don't mean of the miracles ever recorded, it would not bring you a step nearer God. Now, listen! you and I may never meet again. Take my advice, and get acquainted with Christ, and try to follow his counsels; try to walk after his patterns, for the sake of your little girl. Tell her of Jesus and his love. 'Never more, never more, Vain are the tortuous days of the dromedary, you say: 'Shucks! there ain't no such Christianity.'"

The train was slowing up as the man grasped my hand. He said: "I am glad I met you. You have done me good, and I thank you for it. Good-by."

He was gone, and my train plunged forward into the darkness; but I felt that God would lead my fellow passenger into the light.—Congregationalist.

We have only to be patient, to pray, and to do his will according to our present light and strength, and the growth of the soul will go on. The plant grows in the mist and under clouds as truly as under sunshine, so does the heavenly principle within.—W. E. Channing.
LESSON XI.—JUNE 10, 1911.
HEZEKIAH'S GREAT PASSOVER.

[Text not legible due to formatting issues]

DAILY READINGS.
First-day, 2 Chron. xxix, 1-19.
Second-day, 2 Chron. xxix, 20-36.
Third-day, 2 Chron. xxx, 1-12.
Fourth-day, 2 Chron. xxx, 13-27.
Fifth-day, 2 Chron. xxx, 28-36.
Sixth-day, Isa. xxviii, 1-22.
Sabbath-day, Isa. xxxix, 1-8.

(For Lesson Notes, see Helping Hand.)

WELKOM WARMER vs. HOT WATER BAG

NO WATER TO HEAT
NO BUMMER TO SIT ON

WELKOM WARMER OUTFIT
Size 35x4½ inches; weight 4½ ounces.
The only modern, safe, serviceable and sanitizable outfit for the antiquated Hot Water Bag.

The WARMER is made of metal heated within one minute by the electric element of a paper of tubular type containing a BLAIEEE, SMOKELESS and ODOURLESS fuel creating a uniform heat which lasts over two hours at a cost of one cent. It is curved to fit any portion of the body and held in place by means of a belt and allowing the wearer to move about at will.

AS A PAIN KILLER
The WELKOM WARMER has no equal. It can be put into instant action and is indispensable in cases of rheumatism, neuritis, sciatica, cataract, etc. By placing the WARMER on the affected part it will be kept dry, not moist, BAKES out the cold. Physicians say that the warm moistness of the water bag will not cure but aggravate the ailments above named.

Many have bought—no single complaint. Complete outfit, including WARMER, bag, belt, cell, and to tubes of fuel prepaid to any part of the U. S. upon order of WELKOM.

If you wish to know more about this wonderful device write today for free descriptive booklet.

WELKOM WARMER MFG. CO.
Dept. E
100 Fulton St., New York

WELKOM WARMER MFG. CO.

SABBATH SCHOOL

LESSON XI.—JUNE 10, 1911.
HEZEKIAH'S GREAT PASSOVER.

[Text not legible due to formatting issues]

DAILY READINGS.
First-day, 2 Chron. xxix, 1-19.
Second-day, 2 Chron. xxix, 20-36.
Third-day, 2 Chron. xxx, 1-12.
Fourth-day, 2 Chron. xxx, 13-27.
Fifth-day, 2 Chron. xxx, 28-36.
Sixth-day, Isa. xxviii, 1-22.
Sabbath-day, Isa. xxxix, 1-8.

(For Lesson Notes, see Helping Hand.)

WELKOM WARMER vs. HOT WATER BAG

NO WATER TO HEAT
NO BUMMER TO SIT ON

WELKOM WARMER OUTFIT
Size 35x4½ inches; weight 4½ ounces.
The only modern, safe, serviceable and sanitizable outfit for the antiquated Hot Water Bag.

The WARMER is made of metal heated within one minute by the electric element of a paper of tubular type containing a BLAIEEE, SMOKELESS and ODOURLESS fuel creating a uniform heat which lasts over two hours at a cost of one cent. It is curved to fit any portion of the body and held in place by means of a belt and allowing the wearer to move about at will.

AS A PAIN KILLER
The WELKOM WARMER has no equal. It can be put into instant action and is indispensable in cases of rheumatism, neuritis, sciatica, cataract, etc. By placing the WARMER on the affected part it will be kept dry, not moist, BAKES out the cold. Physicians say that the warm moistness of the water bag will not cure but aggravate the ailments above named.

Many have bought—no single complaint. Complete outfit, including WARMER, bag, belt, cell, and to tubes of fuel prepaid to any part of the U. S. upon order of WELKOM.

If you wish to know more about this wonderful device write today for free descriptive booklet.

WELKOM WARMER MFG. CO.
Dept. E
100 Fulton St., New York

SPECIAL NOTICES

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

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

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10:45 a. m. Preaching service at 11:30 a. m. Admission is extended to all visitors. Rev. E. D. Van Horn, pastor.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services at 3 o'clock. The church in Los Angeles, Cal., holds regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Roed, at 118 South Mills Street.

The church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 44th Street and Moneta Avenue, every Sabbath afternoon. Sabbath school at 2 o'clock, preching at 3. Everybody welcome.

The Seventh-day Baptist Church of Cleveland, Ohio, holds regular preaching services each Sabbath in the Sanitarium Chapel at 2:45 a. m. Christian Endeavor prayer meeting in the College Building (opposite old church). Services commence at 8 o'clock. Visitors are always welcome. Rev. D. Burdett Coon, pastor, 216 W. Van Buren St.

INDIVIDUAL COMMUNION SERVICE
Made of several materials. Send for catalogue No. 60. Mention name of church and number of communicants.

256 and 258 Washington St., Boston, Mass.

MANUAL FOR BIBLE STUDY

BY
REV. WALTER L. GREENE,
Field Secretary of the Sabbath School Board.

The book is a series of forty-eight studies in Bible History, Bible Characters, Fundamental Christian Doctrine and Practical Hints. Size, 5 x 8 inches, 138 pages; bound in substantial cloth binding and also in flexible boards.

This Manual was published at the suggestion of the Convocation of Seventh-day Baptist ministers and is designed for pastors' training classes, Sabbath-school classes, and young people's societies. It has been so used and has been and is being used in home study and prayer meetings.

A limited number of copies yet remain unsold. Send your orders direct to the Superintendent—Mrs. E. C. Van Horn, Riverside, Cal.

REV. WALTER L. GREENE.
ALFRED, N. Y.
A Historical Work of Untold Value to Seventh-day Baptists and Others.

SEVENTH DAY BAPTISTS IN EUROPE AND AMERICA

A series of historical papers written in commemoration of the one hundredth anniversary of the organization of the Seventh-day Baptist General Conference.

COMMENTS BY SUBSCRIBERS.

"By far the most complete and exhaustive history of Seventh-day Baptists that has ever been published.

"It will be nothing less than a misfortune if a Seventh-day Baptist home must go unsupplied with this adequate and attractive source of information."

Sample pages sent on application. Prices: bound in cloth, $3.00 per set; half morocco, $5.00; not prepaid. Send orders to

AMERICAN SABBATH TRACT SOCIETY, Plainfield, New Jersey

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 at any time in the past history of Christianity. It demands an upward step so important that it must be called revolutionary as well as evolutionary. The entire Sabbath question calls for a new spiritual basis—new in comparison with positions hitherto taken by Christians. . . 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 second while yet in time."

The book is 6 x 9 3/4 inches in size, 154 inches thick, pages xvi--xxii; printed on highest quality antique paper, bound in dark green cloth, gold top, back stamped in gold; photogravure frontispiece of the author.

Price $1.50 postpaid. Send orders to

AMERICAN SABBATH TRACT SOCIETY, Plainfield, New Jersey

GOOD'S LOVE.

God's boundless love and arching sky,
Above us when we wake or sleep,
Above us when we smile or weep,
Above us when we live or die.

God's tireless love! Beside the cot
Of her sick child the mother sleeps.
The heavenly Father ever keeps
Unwavered watch—he slumbers not.

God's patient love! Misunderstood
By hearts that suffer in the night;
Doubted—yet waiting till heav'n's light
Shall show how all things work for good.

God's mighty love! On Calvary's height
Suffering to save us from our sin,
To bring the heavenly kingdom in,
And fill our lives with joy and light.

—Author unknown.

—CONTENTS—

EDITORIAL—West Edmonton—Central Association; Why Does Our Cause Languish? Death of Rev. G. O. Sherman; William Thomas Wiseman Dead 729-732
EDITORIAL—News and Notes—The Farewell at Vera Cruz; Italy's Tribute to Victor Emmanuel III; Fruit Methods on the House John 12:7 741
SABBATH REFORM—From the Debate; "Battle of the Truths" 741-744
Shall We Move? 747
Tract Society—Meeting of Board of Directors 747
MISSIONS—Problems of the Missionary Board 749
Snow Hill, Pa. 750
Corrections 751
WOMAN'S WORK—While We May (poetry): Visit to Lien-ko; Lessons From Jehovah's Life 751-754
Problems and Work of the Sabbath School Board 754
Notes 756
Young People's Work—Missions in China; Atlantic City, July 8-12, 1911; From North Long, Neb.; Why I Am a Seventh-day Baptist; Salem College Notes 757-760
The Martyred Adventist 760
Creations' Face-To-Face, Little Tim Soldiers (poetry); The New Tricycle 761
Importance of Sabbath School Work 764
A Tribute 765
HOME NEWS 766
DENOMINATIONAL NEWS 766
Deather 766
SABBATH SCHOOL 768

June 12, 1911

The Sabbath Recorder

Price $1.50 postpaid. Send orders to

AMERICAN SABBATH TRACT SOCIETY, Plainfield, New Jersey

A work of which we may justly be proud... The mechanical work is of the highest order.

"I thought I was going to give one dollar for a paper-bound volume of about 400 pages, and here I have two large, well bound, beautiful, valuable books for $3.00."

"A work of inestimable importance.

"The possession and reading of these books would do very much towards preserving and increasing our devotion to the faith of our fathers."

"Portraits of more than 200 men and women who have been prominent in Seventh-day Baptist history... several of rare value."

"Few denominations, if any, have had so exhaustive a history written of themselves."

"Really encyclopedic in its scope."

"A monumental work... marks an important epoch."

"Will be the reference book of S. D. B. history for the next hundred years."

"Exceeds our expectations in every way."

"Hundred fold more valuable than if only the original plan had been worked out."

"Pictures worth more than the price of the two volumes."

AMERICAN SABBATH TRACT SOCIETY, Plainfield, New Jersey

July 8-12, 1911; From North Long, Neb.; Why I Am a Seventh-day Baptist; Salem College Notes 757-760

The Martyred Adventist 760

Creations' Face-To-Face, Little Tim Soldiers (poetry); The New Tricycle 761

Importance of Sabbath School Work 764

A Tribute 765

HOME NEWS 766

DENOMINATIONAL NEWS 766

Deather 766

SABBATH SCHOOL 768

Price $1.50 postpaid. Send orders to

AMERICAN SABBATH TRACT SOCIETY, Plainfield, New Jersey

A work of which we may justly be proud... The mechanical work is of the highest order.

"A work of inestimable importance.

"The possession and reading of these books would do very much towards preserving and increasing our devotion to the faith of our fathers."

"Portraits of more than 200 men and women who have been prominent in Seventh-day Baptist history... several of rare value."

"Few denominations, if any, have had so exhaustive a history written of themselves."

"Really encyclopedic in its scope."

"A monumental work... marks an important epoch."

"Will be the reference book of S. D. B. history for the next hundred years."

"Exceeds our expectations in every way."

"Hundred fold more valuable than if only the original plan had been worked out."

"Pictures worth more than the price of the two volumes."

AMERICAN SABBATH TRACT SOCIETY, Plainfield, New Jersey