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The Willing Helper.
It was Sunday morning at Hebron Center. The editor had gone early to the meeting-house for a quiet hour of work before the people should begin to assemble. The morning was warm and sultry, and after three days of strenuous work entertaining their guests the little band of church people were very weary. Still they must prepare the food and serve meals for another big day. The large crowds, day and evening for three days, had covered the carpet of the audience room with dirt and there was not a single chair in place. The house of God was not prepared to receive the people for worship, and the good old deacon—seventy-five years old—who had been caring for the room had his hands full and as yet had not appeared.

Soon I saw one of the delegates from a distant association—a minister whose warm heart and cheery face had served as an inspiration to me for three weeks—enter the room alone. He brought a merry whistle as he came toward the house, and as he entered and saw the confusion in the room he paused only an instant at the door, took in the situation, began to hum a familiar tune, and quicker than I can write he jarred off his coat, had a broom in his hand, and was sweeping the dirty church. Pretty soon the old brother entered and began his usual work. He had so much to do he hardly knew which to do first. In a moment the minister said: "Now, brother, if you have other work to do go and attend to that; I will put this room to rights myself." So he swept away, making every motion count, moving every chair in the room, until the great pile of dirt in the vestibule was a sight to behold. Then every chair was put in place and the room was ready to receive the worshipers.

It was only a commonplace incident, but to me it was one of the most suggestive and helpful that had come to notice since leaving home. It was a line of help that some would not have thought of. There had been a burden of heart among the Christian workers, for the welfare of the cause of God in all the churches, and a desire to carry messages of love and gospel help to every needy soul. The boys had been preaching and singing, and it occurred to the writer that people in spiritual things. Here was an opportunity to help in a very different way: The cheerfulness with which this brother took up this work, the gentle hum, in un­ dertone, of some gospel song with which his broom kept time, were suggestive.

Really, was not this just as certainly work for the Master as was the strictly religious service rendered by the boys? This same boy had been doing splendid work, preaching and singing in all the associations, and I had enjoyed it all; but nothing he had done impressed me more than this humble work of sweeping the meeting-house for tired people.

Such service belongs to the "cup of cold water" kind mentioned by the Saviour, or to the good Samaritan kind described in the parable. It is all God's work and should not fail to bring a blessing. After such service by God's servant, his gospel message ought to find its way to the people's hearts with greater effect.
Thomas Wentworth Higginson.

Another of the strong men of ante-bellum days has passed from earth in the death of Thomas Wentworth Higginson. He was born in Cambridge, Mass., in 1823, and early took his place among the anti-slavery agitators in New England. His name has been familiar to the reading public as author, historian, poet and editor for many years. His Atlantic Essays, his Young Folks' History of the United States, his Odder Papers and other literary productions have charmed two generations of young people. Since his graduation from Harvard College in 1841 his pen has been active, and he has stood for the good, the true and the beautiful.

When the Civil War broke out Mr. Higginson led the Fifty-first Massachusetts Volunteers to the front. Soon after this he became colonel of the Thirty-third United States Regiment (colored). Out of his experiences with these soldiers came his Army Life in a Black Regiment.

In May, 1888, he presented to the Grand Army Post, at Cambridge, Mass., the following poem entitled, "Waiting for the Bugle." The poem is short, with gray and he evidently felt that he was waiting for the call. Many old soldiers will appreciate the poem. Colonel Higginson spoke of it as his favorite among his poems.

"We wait for the bugle: the night dew is cold, The limbs of the soldiers feel the spring, Their heads, they have no vail to stem the rain, And the fashion of the world goes on.

"We wait for the bugle: the night dew is cold, The stars were shining when this world was born, And the moon over the hills is dim, and they, The company of the dead, are gone.

"We wait for the bugle: the night dew is cold, The stars were shining when this world was born, And the moon over the hills is dim, and they, The company of the dead, are gone."}

Help From the Hills.

After two days of strenuous work in the association, I took a climb to the heights above Berlin to watch the sunset. There are those now living far away from Berlin who would gladly climb to the tops of these hills for one more view of the scenes about their childhood home. More than forty years ago I heard the older friends in western New York tell about the beautiful sites of the Petersburg and Berlin churches, and so I was all the more anxious to view from the hilltops the vale in which they stand.

The climb soon brought me above the noises of busy industry, and away from the dust and commotion of automobiles, and the rattle of wagons, back near to nature's heart on the mountain heights.

As the shadows lengthened, stretching across the valley and creeping up the opposite mountains, the hush of evening and cool of night came on. The far-away music of L-aters rippling over stony brook, and the gentle music of the hills, seemed to fill the air.

Soon the bell in Berlin church called the people to evening service, and I thought of the many in the shadows of the vale below who were weary from the day's plodding, and who could see only the shades of closing day, while the hills above them were bathed in glory. Then the words of the Psalmist, "I will lift up mine eyes unto the hills, where my help," received a new interpretation. O that all who are toiling and plodding in the vale of life, carrying its heavy burdens, could realize the splendor of the hilltops above them! It would take the drudgery out of life, and woo them from the sordid things of earth to the Belah land toward which they hasten. The very thought of heaven, and the simple assurance of a golden sunset when life's day is done, ought to cheer us while we have to toil in the vale, and should move us to seek the highlands of spiritual living. In these things, too, it pays to climb. In the Christian life every step we rise makes us want to go higher, and the last climb will be the best of all, for life's golden sunset will reveal to us the celestial city with gates open to let us in.

O Glorious Hope, O Faith Sublime!

These are the words of Brother O. D. Sherman. You will find them in the SABBATH RECORDER of June 5, on page 731—almost the last words in his article concerning Paul's teachings about the resurrection. If you notice the date, you will see that this article was published three days after Brother Sherman's death. When he penned these words, "O glorious hope, O faith sublime!" he did not know that he was writing his last testimony to the hope that was in him. Little did he realize that before they could reach any of his readers through the SABBATH RECORDER, his pen would be laid aside forever and his lips seal in death. At that time he expected to write again for the paper, and actually began an article entitled, "Religion and Business." In this article his purpose seems to have been to show the folly of living entirely for the riches of earth and forgetting to lay up store in heaven. He had told the story of the worldly prosperity of a noted man who thought religion had nothing to do with business, who had resorted to every trick of the world to get money, and whose life ended in disappointment. Mr. Sherman said of this man: "He was an old man, whose head, his eyes became dim, his bones became dry, his memory was gone, and finally, throwing his shuffling excuses which satisfy vain men, he went to the bivouac, his bones became dry, his memory was gone, and finally, throwing his shuffling excuses which satisfy vain

"To err is human. Indeed it is impossible for the human not to err. The limitations of our knowledge; the frailty of our judgment; the natural weaknesses, mental, moral and physical, of humanity, lead us to error. Therefore one who refuses to acknowledge errors is untrue to himself.

And yet how rare a virtue is a frank and open confession of mistakes? How true it is to nature, "They all with one consent began to make excuse." Frankly and truly, a man may be good at making excuses good at anything else." Another has well said, "Pettiness and shuffling excuses which satisfy vain and little minds, do but irritate generous ones still more than the fault which they would explain away." If this is true with men how much more with God.

Confession of fault is a form of honesty indispensable to a right standing in the estimate of others. —Presbyterian of the South.
EDITORIAL NEWS NOTES

Most of the Maine in New York.

The steel forefront of the battleship Maine has been shipped to New York and will probably be taken to Governor's Island. It weighs about ten tons. The work of uncovering the wreck progresses finely; and if the engineers meet with no mishaps, it is probable that all the water will be pumped out of the cofferdam before this paper reaches its readers. Interesting relics are daily being brought to the surface, such as an officer's sword, and dishes and utensils belonging to the men. Most of the iron things have suffered such destruction that it is feared the iron hull of the after-part of the ship may not hold together to be raised and floated as was being planned. Seemingly the different metals and ocean brine have acted like a chemical battery to eat up the iron. The obstructions to the upper part are turned toward the capital of Great Britain this week, with its throngs of visitors from various parts of the world, come to witness the coronation of King George V. The President of the United States has a special representative there in the person of John Hays Hammond, who was given a royal welcome upon his arrival in London. Whitelaw Reid, the ambassador for the United States, will also have a place in the coronation gathering. The American special ambassador car has the place of honor in the center of the train. Representatives of several European powers arrived about the same time and all were met at the station and escorted to Stratton House, the official headquarters for the embassies.

Foreign representatives were entertained at dinner in Buckingham Palace by the King and Queen, on the day before the coronation. The coronation ceremonies in Westminster Abbey were the most elaborate ever held in London. These great national ceremonies and pageants have an important place in cultivating friendly relations between nations. They are also of great value because they bring a ruler face to face with his people, and exalt not merely the man, but the supreme importance of the principles of government for which he stands.

The Sabbath Recorder.

Discriminating Against a Jew.

Reprimand for Discriminating Against a Jew.

Colonel Joseph Garrard, commanding cavalry in the United States Army at Fort Myer, has aided against the Jews that he reported private Frank Bloom's being examined for the office of lieutenant, simply because he was a Jew. President Taft administered a sharp rebuke, formally reprimanded the officer, and then ordered that young Bloom be given a fair examination for promotion.

William H. Lewis Confirmed.

More than two months ago PresidentTaft appointed William H. Lewis, a negro attorney of Boston, Mass., to be an assistant attorney-general. Instantly a great cry was made by Southern senators against the confirmation of a negro, and a most bitter fight has been kept up to prevent it. On June 14, however, the Senate confirmed the appointment.

The President's Silver Wedding.

On the nineteenth of June President and Mrs. Taft celebrated their silver wedding. It is rare that the occupants of the White House are permitted to enjoy such a celebration, and this one was all the more remarkable because there are few Americans who did not join in spirit the general and heartfelt congratulations. People of all political faiths manifested feelings of cordiality toward the President because they recognize his sterling personal qualities, manifested in both his public and his private life. His broad-mindedness, courtesy, courage, and his high sense of duty, have won the respect of all classes, and five thousand of his countrymen met him on the White House grounds to extend congratulations. Presents and congratulations came pouring in from all parts of the land, and rulers of most of the nations of the world sent telegrams filled with good words. This is said to have been the most brilliant entertainment ever given at the President's mansion. Music was furnished by the Marine Band. It is estimated that not less than fifteen thousand people crowded around outside the fences of the ground to see the electric display in lights and fountains, and to hear the music.

Coronation Week in London.

republic.

Local Option: Its Ups and Downs, and the True Remedy.

GEORGE H. GREENMAN.

The success or failure of local option as regards temperance reform depends largely, if not wholly, upon the strength of temperance sentiment in the community, with the officers of the law pledged to its enforcement, backed up by a strong public sentiment. The same town also affords a sad illustration of what the rum power when it gets control will bring upon the town.

The town of Stonington, New London Co., Conn., affords a practical illustration of the workings of local option, with officers of the law pledged to its enforcement, backed up by a strong public sentiment. The same town also affords a sad illustration of what the rum power when it gets control will bring upon the town.

The town of Stonington was for a number of years in the no-license column, and sobriety and good order prevailed. Any attempts on the part of rum sellers to violate the law were met with prompt punishment under the efficient administration of men who had the support of a strong temperance public sentiment. Since then conditions have somewhat changed. The influx of a large foreign element, with their drinking habits, and the apathy and indifference of the professioned men, have made the rum element more bold and aggressive; the tide has turned against what feeble efforts have been made to stem it, and the town is now in the license column with numerous saloons doing a thriving business. Many who formerly voted no licence voted at the last election for license, their excuse being that the law was not enforced and that as much liquor was sold under no-license as under license, which of course was not the truth, as evidenced by the increased amount of drunkenness, and the piles of whiskey barrels and beer kegs on the platforms of the trolley stations.

We all know that the liquor question is a hard problem to solve and there probably will never come a time when the drinking habit will be entirely done away with. That there has been great progress made, facts will prove. While there is still a vast consumption of intoxicating liquors and many millions of dollars are spent every year to gratify the drunk thirl, still there is a growing sentiment in favor of total abstinence. The people are yet to be educated up to the idea of the suppression of both the manufacture and sale of intoxicating drinks as a beverage. The education must begin with the young in the home, the school and the church. In these three departments is our only hope for permanent reform. We can not look for help from either of the great political parties, for national prohibition. They are too completely under the control of the rum power. They fear each other and dare not give expression in their respective platforms to any temperance sentiments, for fear of losing votes. The rum interest controls too many votes for either party to take a stand against it.

Mystic, Conn.,
June 1, 1911.

Do you rightly estimate the importance of today? That there are duties to be done today which can not be done tomorrow? This is it that throws so solemn a significance into your life when the working is short, therefore begin today; for the night is coming, in which no man can work.—F. W. Robertson.

A little thought will show you how vastly your own happiness depends on the way other people bear themselves toward you. Turn the idea around, and remember that just so much are you adding to the pleasure or the misery of other people's days.—George S. Merriam.
SABBATH REFORM

Back to Christ.

If there is to be Sabbath Reform, we can all agree that its watchword must be, Back to Christ. Around no other banner can we rally than that of the Holy Spirit who will lead men, sooner or later, into the profound meaning of what we have called Spiritual Sabbathism. . . . Jesus is our guide. He gave us the assurance that the Spirit will comfort and illumine; it is not the least of the prophecies of a chance acquaintance, but a constant companion and comforter is a spiritual creator within us. He knew the dangers of idolatry, and that it was expedient that he go away that he might come again in spirit. But said he, "I will not leave you; I will not leave you." Thus he transmitted the authority of his bodily presence into the abiding of the spirit in the inner sanctuary of each soul. His "Farewell" was an "All hail." His eternity was not broken, and he is the Spirit within us of the Sabbath of God.


Yes, "Somewhat Puzzling"!

"In the Book-World" department of the Hartford Seminary there is the following review of Spiritual Sabbathism, which we give in full:

Spiritual Sabbathism is the somewhat puzzling title of a book by the late Dr. A. H. Lewis, of the Seventh-day School of Phila., in which a plea is put forth for a return to the observance of the Seventh-day as the true spiritual Sabbath. The argument reveals a curious combination of wide reading and extensive acquaintance with philosophical and theological literature and at the same time a narrow and baldly literal interpretation of the Bible. About the first third of the book deals with the Seventh-day as the true Sabbath, the remainder of the book at-tempts to prove the essentially pagan and secular or even irreligious nature of the original Sunday observance and thus the gap which is committed when the church adopted Sunday as the Christian Sabbath. But how the mere change back again to the Seventh-day would first in a new era of religious history,--this the learned and earnest author certainly fails to demonstrate. It may be true, as it is Sunday today, Lord's day, First-day, civil rest day--anything but Sabbath! The inconsistency of accepting the Bible as their only rule of life, and talking about its being the Word of God, true from beginning to end, and then rejecting its word Sabbath, and using keepers to dis- card the name Sabbath which God gave to the seventh day of the week.

After many futile attempts to meet the Bible arguments for the true Sabbath, each one of which made its position appear more inconsistent, the New England Sabbath Protective League deliberately dropped the word Sabbath, and changed its term to the Lord's Day League of New England, that need only to refer to the pages of the Defender, its official organ, to see how completely the term Sabbath is dropping out of sight. Instead of speaking of a holy spiritual Sabbath enjoined by Jehovah and sanctified as his holy day for his own people, and practically invari­ ably urges a "civil rest day," "Sabbath day," "Lord's day," "one day's rest in seven"--all to be enforced by civil laws! Instead of appealing to the conscience in Jehovah's name for his own spiritual Sab­ bath, the appeals are made to Congress and state legislatures, for laws compelling men to stop the "first day of the week commonly called Sunday!"

While the attitude of the Christian Staterman is not so marked in regard to disuse of the word Sabbath, still the appeals in this organ of the "National Re­ form Association" are mostly for civil laws in behalf of Sunday. As yet this magazine is inconsistent enough to speak of Sunday as God's holy day, but so let it be known, though the masses it desires to win know very well that there is no Bible authority for so doing.

Now, after a generation or two, during which the term Sabbath has been systematically dropped by religious papers, and terms that contain no Sabbath idea, no spiritual import, are used instead, it is not so strange that the title "Spiritual Sabbathism" should be somewhat puzzling. Indeed, it is not just what might be expected? The ideas of true sanctifying must continue to fade from the human heart and mind so long as men insist that there is no specific sacred time ordained of God to be kept in His holy day, and lest this emphasis continues to be placed on the securing of civil laws to enforce cessation of physical work, and of play.

Our reviewer admits the alarming secularization of Sunday, but thinks a return to Jehovah's holy day can never be as dis­ tally for the spirit of peaceful Sabbathism. He thinks matters would be just as bad with the First-day as the Sabbath as they are with Sunday. To be sure they would if the Sabbath were put upon the same footing with Sunday as it now is. If the main plea was for civil laws instead of the divine law; if appeals were mainly made to Congress in behalf of the true Sabbath, rather than to the Bible, matters would grow worse, not better, as they are doing in the case of Sunday.

On the other hand, what would be sure to follow if the Christian world, which pretends to make the Bible its rule of faith and practice, adhered to the good conscience and rejected the Sunday set up by the Roman Church to replace the Bible Sabbath, and loyally turn again to the day God made holy, the day that Christ and his apostles thought matters would be. The spirit of Sabbathism would be cheered by such a revival and men as never before would call the Sabbath a delight. Such a returning to Jehovah's Sabbath would quicken the consciences of men as nothing else has ever done. It would undoubtedly bring a flood-tide of revival to the Chris­ tan Church that would sweep everything before it. Men would see the inconsistency of those who profess to believe the Bible removed, and the greatest hindrance removed, and so long as that world would be taken away. The spirit of true Sabbathism would be encored by such a revival and men as never before would call the Sabbath a delight.
would be an effectual remedy, and nothing else can. Men can not be made to sab-
batize by civil law, but they could be by a
revival of spiritual Sabbathism that would
bring God near to the consciences of sinful
men.

Letter From Pastor L. C. Randolph.

DEAR SABBATH RECORDER:

It takes a busy man to enjoy a vacation.
For that matter it is only a busy man who can have a vacation at all. The idler—what is there for him to vacate? Vac-
a tion! O joyful sound! I must ask
"Prewie" about the etymology of that word. There is no need, though, of bother-
ing a college president—a simple, sin-
ple thing like that. The word naturally falls years. I

I have turned over a new leaf just before
last December. I have turned this new leaf just before
dear old Recorder. I salute you. I like to listen when you drop in by my fireside, but tonight let me join in the con-
versation.

And now I have only begun to say what I had in mind when I began. Let's visit
next month. Shall we?

LESTER C. RANDOLPH,

C. M. & St. P. R. R.,
May 31, 1911.

A missionary tells of a poor Christian
woman in India who said to him: "I have no money for missions, but I can speak to
my neighbors and urge them to come to the
Saviour. I have so joyfully found." She
had learned what was better and richer
than gold and silver, the power of per-
sonal influence through an earnest zeal for
Christ.

LITTLE SELF-DEMALS, LITTLE HONESTIES, LITTLE PASSING WORDS OF SYMPATHY, LITTLE NAMELESS
ACTS, LITTLE SILENT VICtORIES OVER FAVORABLE TEMPTATIONS. THESE ARE THE SILENT
THREADS OF GOLD WHICH, WHEN WOVEN TOGETHER, GLEAM OUT SO BRIGHTLY IN THE PATTERN
OF LIFE THAT GOD APPROVES—SELECTED.

SABBATH RECORDER.

As there is a foolish wisdom, so there

is a wise ignorance in praying else
than God's ark; not inquiring into things not
revealed. I would fear know all that I
need and all that I may.
"I was thinking that if SABBATH RECORDER readers knew that the Historical Volumes contained matter as interesting as is the life of William B. Maxson in the Seventh Day Baptist Memorial, they might be more eager to buy the books. I don’t intend to dictate, but I do think that the publishing of Wm. B. Maxson’s life story in the SABBATH RECORDER would help sell the books that contain other biographies as interesting as his. That life meant so much to our people that I wish more could read the account of it."

J. H. W.

There are fifty churches among us, each one of which I believe could support a missionary in Africa or Java. Such a move would wonderfully strengthen the churches themselves and build them up in spiritual things, and God only knows what might be the outcome of entering the doors he has so marvellously opened to us. in those fields.

Regarding Change of Time for Associations.

To the Western Association of Seventh-day Baptist Churches convened at Hebron Center, Pa., June 8-11, 1911:

Whereas, The present time for the annual convening of this body conflicts with the examinations and closing exercises of schools and colleges; and,

Whereas, Such conflict prevents the attendance at the Western Association, throughout its sessions, of teachers and students whose presence is greatly to be desired; therefore,

Resolved, That the following recommendations be submitted to the several churches of this association, and to the Northwestern and Southeastern associations at their forthcoming conventions and to the other Seventh-day Baptist associations through their Executive committees, and that this action be published in the SABBATH RECORDER.

RECOMMENDATION.

Beginning with next year, 1912, let the order of associational gatherings be reversed, namely, to begin with the Northwestern Association, and to close with the Southerwestern, the Northwestern Association to convene at the same time as the Southeastern now convenes.

Erlo E. Sutton, Recording Secretary.

Gethsemane.

MARY E. STEINBECK.

Lines suggested by a sermon preached in Philadelphia, Feb. 24, 1911, by Wm. B. Maxson. "If he shall see of the travail of his soul, and be satisfied." Republished by request.

Supper was ended, and with bowed head, The suffering Saviour led his chosen band Forth from the city. " echoed the sprite's stream Was passed; and near the shades of Olivet, That bold and grand upraised her rugged head, He drew, and entered sad Gethsemane.

"Tarry ye here and watch, while yonder I Pour out my soul in prayer." Twas thus he spake.

Unto the favored three, and left them there. Never before had those old olive trees— Beneath whose shade at sultry noon he oft Was wont to linger—witnessed such a scene. Prose upon the earth, in untold anguish Knelt the Holy One. Sore travail rent his Guiltless soul—deep-ripped thorns for the life of Raimed man. "My Father!" Hear him cry, "If it be possible to Let this bitter cup be from me borne, oh! Let it be; if not, it will be done." Twas more than faltering, human soul could bear.

The form divine was bowed beneath the weight Of agonizing woe. And while he sweat Great drops of blood, slow trickling down, and raised His weeping eyes, the white-winged messenger Of love, from the eternal Father's throne, Was hovering near, to strengthen and sustain The crushed and bleeding One.

And strength was given To drain the bitter cup, e'en to its dregs. The agony is past. The travail of His soul is gone. And he is satisfied, Since through his death, and rising from the tomb, Poor, fallen, erring mortal man may live. O wondrous plan! that opens wide to us The gates of everlasting life.

Believe, And thou shalt live, ransomed, redeemed, a life That ne'er shall end. Believing not, thou'rt doomed To death; forever from the presence of The Lord, forgotten shalt thou be. O fearful doom!

"Before Christ can be anything else to us, he must first be the Lamb of God, self-sacrificed for the sin of the world."

THOUGHTS FROM THE FIELD.

MISSIONS.

A Word of Explanation.

Dear Brother Gardiner:

What has been published in the SABBATH RECORDER of April 3 regarding my work for the Shanghai Municipal Council calls for a word of explanation. This municipality has no connection whatever with the Chinese Government. The territory under its jurisdiction has been conceded to the absolute control of a council elected by the ratepayers holding property within the bounds of the concession. In this concession there are residing between 13,000 and 14,000 foreigners and many hundreds of thousands of Chinese. The Chinese have no voice in the government, save in an incidental way. In the police force, health department, public works department, the tax department and the public school there is a staff of between 400 and 500 men employed. Besides these there is a much larger staff of Chinese and Indian men employed who are under the control of the municipal government. My work has been with the European staff only. These men are required to learn Chinese so as to be able to do their work among the Chinese. I am the director of Chinese studies for men in all the various departments. I should be very sorry to have my missionary friends in Shanghai read what has been written, for I might think that I was the only man in Shanghai who could hold the position I am holding. While the work in some respects is difficult, I am sure there are several who could do it as well as I. I am confident that a very friendly feeling has grown up between me and the men who have been under me, and I trust that, besides aiding them in the study of Chinese, I have done them some good in other ways.

Fraternally,

D. H. Davis.

West Gate, Shanghai,
May 14, 1911.

Observations From Shanghai.

REV. J. W. CROFOOT.

Shanghai also has had its tragedy of the air. On May 6 M. Vallon, the airman, fell with his biplane and was instantly killed. We were out for a walk and saw the catastrophe from a distance of two miles or more. For a month or two he had been making flights at a race course near Shanghai and had made one previous flight over the foreign settlements and the native city. On the day of his death he flew from the place of his usual flights to the big race course where horse-races were being held and where I supposed "everybody that is anybody" of the foreign community were gathered, Mme. Vallon among the number. After he had circled the course once his machine suddenly turned on its side and fell. We were too far away to see the man but felt sure he must be killed.

One of the schemes by which I try to maintain discipline in school is a system of demerits, which result in deductions from standings. Not long ago when a boy was found guilty of reviling another, Mr. Waung gave him his choice of ten blows on the hand or three demerits on the book. To Mr. Waung three blows were better than ten. More than that, next day another boy came up and asked to cancel some demerits previously recorded for a similar offense by taking a feruling instead. You may call this a "hint to teachers" if you like.

Many readers of the SABBATH RECORDER will rejoice with us that during the last five weeks eight of the schoolboys and my daughter Anna have signed their names to the book containing the list of those who wish to join the church. In accordance with our custom they will not be baptized in less than six months, but may as soon after that, as they may choose, conduct their meetings in the meantime seems to agree with their profession. If I remember correctly only two schoolboys before this had taken this step since I returned from furlough nearly four years ago. Will you not join with us in thanksgiving and prayer for these young men and boys that they may be able to "witness a good confession"
among those who as yet know not the Lord? Except Ts Dau and the second son of Dzau Sing Chung they are all from non-Christian homes.

West Gate, Shanghai,
May 15, 1911.

Monthly Statement,
May 1, 1911, to June 1, 1911.

S. H. Davis, Treasurer.

The church, account 8.

The Seventh-Day Baptist Missionary Society.

Balance in treasury, May 1, 1911, $28.44.

Rockville Church ........................................... 50.12

Women's Executive Board .................................. 30.20

Shi Lo Church .............................................................................. 20.00

Shi Lo Church .............................................................................. 20.00

First Wesleyan Church ......................................................... 40.00

Mrs. A. (R. S.) Church ......................................................... 50.00

Plainfield Church ................................................................. 24.61

Former Funds ............................................................................ 325.46

Loaning Tent, T. J. Davis ......................................................... 5.00

Ladies' Sewing Society of Ashaway, R. I. 85.62

Dr. C. Maxson ................................................................. 5.00

Milton (S. A.) Church ......................................................... 30.43

Pawcatuck S. D. B. Church .................................................... 50.00

Mrs. and R. B. Cockerill .................................................... 5.02

A Friend .............................................................................. 25.00

Porterfield S. D. B. Church ...................................................... 57.00

Mrs. S. S. Brown ............................................................... 1.00

Second Wesleyan (College) Church ................................. 25.00

G. W. Post .............................................................. 25.00

Webster Church ............................................................... 30.00

Los Angeles Church ......................................................... 9.65

I. J. Kovats, salary for April ................................. $20.00

D. B. Conn, salary for April ........................................... 50.00

E. B. Sanders, salary ................................................. 88.73

E. V. V. Horn, Indian Mission ................................. 20.00

Joseph Booth, appropriation for May ..................... $50.00

E. A. Armstrong, expense ........................................... 50.00

Loan and interest ................................................................. 502.48

Fra. B. Taylor, salary ..................................................... 15.00

Treasurer's expense ............................................................. 17.10

Foreign exchange ............................................................... 968.71

Balance, June 1, 1911 .............................. $588.63

No record of donations

Bills Payable, June 1, 1911 ................................................. $237.89

E. & O. E. .......................................................... 20.00

S. H. Davis, Treasurer.

The conquests of peace.

Rev. E. Adelbert Witter.

A memorial sermon preached at Adams Center, N. Y., May 28, 1911.

Scripture lesson, Joshua i. Text, Eph. vi. 11.

We are gathered here today for this memorial service, that we may not only keep the fragrant memory of the past and recall the scenes, struggles and sufferings in which those of the Grand Army of the Republic had a part, but that while honoring the heroes of a mighty conflict we may point the minds of all to some of the bloodless battles of life that are all about us, that are ours—battles in which we should bear a willing and eager part.

War is a fearful, though sometimes necessary, expedient to which a nation may resort as a preserving or correcting measure. Scenes of carnage are more demoralizing than emboling. The spirit of selfish ambition or of greed too often becomes the motive that causes men to rush to arms. That which inspired Napoleon as he led his battles over the Alps and defeated the Austrians was Napoleon! Napoleon! That which fired Alexander the Great when he subdued Greece and planned for the expansion of his empire to the Atlantic coast was selfish ambition.

"But when the boys in blue marched from Northern firesides to meet a multitude of foe on a thousand battle-fields no thoughts of selfish glory filled their breasts. They went forth in the name of God and home and native land. Theirs was the cause of humanity. Their battle-cry was," Emancipation and the Preservation of the Union."

Were it possible for me to call up the fallen heroes of Gettysburg, Spottsylvania, Lookout Mountain, or a hundred other battle-fields this morning and ask them for a message for the heroes of today, I believe their prompt reply would be, "Tell them to be true to the principles for which we fought and fell—God and home and native land."

There have been many great battle-fields in the history of progress. There is Marathon, where Xerxes went down before Athenian bravery and Spartan valor. There is Waterloo where Napoleon met his defeat. There is Yorktown where our English forefathers were defeated and sent back home humiliated. There is Santiago and Manila where the heroic sacrifices of an earlier generation were never rebuked and liberty set up its ensign. There is Rommel and Appomattox and many others of equal note. Many of the world's great battle-fields are the footprints of the Lord Jehovah." "It is our confident prayer that the last great battle of blood has been fought and that never again will civilization borrow the methods of barbarism in the settlement of vexed questions. There is a better way." Let us believe that the disarmament of nations is a vision soon to be realized, and that in the near future swords shall be beaten into plowshares and spears into pruning-hooks, and the conflicts and misunderstandings that must necessarily arise will be submitted to courts of arbitration. Let us believe that The Hague is destined to be the most sacred spot on the globe because here all the battles of peace are sought by means of a careful study of conditions and an interchange of thought upon the merits or demerits of the questions of controversy rather than a settling of them by the red sea of blood and carnage on the field of battle.

It was yours, comrades of the Grand Army, to put on the armor of a mighty warfare. It was yours to champion a mighty cause of truth and righteousness when you enlisted under the Stars and Stripes in the war of the Revolution. Yours was a mighty and noble calling; for, as members of the Northern armies, you were to stand for the Union. It was yours, whether in camp, on the march, or on the battle-field, to hold your ground and shell, rained on by leaden hail, amid the groans and sufferings of companions and friends, it was yours to stand always at your post in defense of life and liberty, lost to all thought of self, but full of the thought of others. If the safety of life and liberty, the safety of home, and the glorying and sustaining the courts if they recognized the importance of depriving the criminal of his liberty only till such time as he should cease in thought and real life to be a criminal. "All punishment should reach the stage of an expected reformation." The state should recognize the importance of this advance step and provide for that training that shall bring to the criminal reformation, because in this prison life he has come to breathe that moral, social and mental atmosphere which awakens in him new standards of life and places before him the higher and nobler ideals of manhood and a truly emboldened life.

When soft and beautiful it was my privilege to visit the city prison in Louisville, Ky., after preaching to the inmates one Sunday I was shown about the corridors by one who was serving time but of whom the warden had said to me, a trusty fellow. All about what I drew from him the story of his life and tried to show to him the true ideal of life that is found in...
the Christ. Before parting he said to me, "Had I and many of the boys that are in here had some one to speak to us as you have been speaking to us today, I should not be here now, and I think many of them would not. But we had only the atmosphere of the street and the companionship of those who gave to us the lower ideals and filled us with the baser thoughts and purposes of life. To such a service you should give your most earnest and willing support.

Another conquest of peace is found in the need of a day and night fight against all forms of vice. Let this thought burn itself into your every soul that it shall pursue you and drive from thenceforth "Nothing should be licensed to exist or operate under police surveillance which thrives at the expense of the health and the morals of the individual citizen. All vice should be hunted to its source and home, as you would hunt a beast of prey, or a mad dog upon your streets that threatens your life and that of your loved ones. "The criminal class can never be exterminated, nor poverty be abolished, so long as the American citizen exists, and is not to be of every form of evil. Whiskey is the arch-foe of our public schools, and having accomplished his traitorous deed, with sanctimonious air or wild vituperation would denounce as godless our glorious public-school system. Beware of any effort of the austerite ecclesiastical statesman, or any others, to transfer to this country traditions and methods which have crippled the progress of the Old World. This is a Christian country, and we hold fast to Christian ideals, and let us serve notice on that Old World that paganism and medievalism need not apply! America for Americans and for those choice people who will adopt this country as their own. There must be a ceaseless struggle to begin within our boys the principles of true manhood. Man, not money, is the real measure of value; character, not commerce, the real basis of national prosperity. Sad indeed is it for that nation that can not produce manly leaders. Pritchard, in his Physical History of Man, calls attention to the difference between the early Germans and the Greeks and Romans. He shows that the Germans were possessed of two remarkable traits. They regarded the rights of man and merited free- dom, and they profoundly respected woman; and the women were celebrated for the chastity of their lives and the purity of their character. No nation has ever been conquered when its men were brave and honorable and its women chaste and home-loving.

Comrades, fellow citizens of a great republic, let us guard well the God-given heritage that is ours. Let us prize more and more, not only the privilege of being citizens but men, men, men, that makes for true manhood. When Rutherford B. Hayes was at the front fighting his country's battles, his friends wished him to come home and conduct his campaign for Congress. He replied, and I wish you to note, his characteristic: true manhood wrapt up in that reply, "Any man who will go home from the front to run for political office ought to be scalped."

For some months the magazines and daily papers have been keeping before our minds the mobilizing of the army on the Mexican frontier and the various incidents connected with the active insurrection of that country. Much has been written upon the glARING incidents connected with that struggle. 'With these accounts and the flash-light pictures of the scenes of carnage our children's minds have been regaled, and they filled with thoughts of and interest in war. Another, but quiet warfare, has been and is being waged in this and other counties of which the public has not been so constantly informed. "Patient investigators have toiled unceasingly and in some instances have sweated out their very life-blood in order to wring from the unwilling hand of nature the necessary secrets to banish some of our most deplorable ills. We are still far short of the practice of antiseptics in surgery in discovering the cause of so great mortality in surgical cases and demonstrated the fact that, with painstaking care in the use of antiseptics, the presence of pus and the fever resulting therefrom might be forever banished, and the patient given a reasonable guaranty of life and health. For these things he stands out before the world as a great benefactor. In his early manhood he prayed that his life might be of some significance to humanity. Finally it was that prayer answered in the results of his discoveries. How outraged we who today sit here in the midst of present blessings, reasonably secure in the results of these most worthy discoveries, recognize, and with consummating earnestness emulate, such heroic and patriotic lives. We are all reaping a harvest of blessings from the faithful sowing of others. My friends, the question arises before us and waits our answer, What is it that has changed this dreadfully plague-spot to a veritable health resort? Our answer is to be found in the fact that there have been most carefully applied the principles discovered in this quiet but persistent warfare waged by men of intellect, character, conscience.

Soon after our soldiers occupied Cuba there was more drain upon the ranks of the army from yellow fever than from Spanish bullets. In the previous years when the yellow fever appeared in this country the people fled before it. At this time the United States appointed a commission to discover, if possible, the real cause of the fever. It was soon discovered that it was propagated by the bite of mosquitoes. Soldiers, brave and true, volunteered to be bitten by mosquitoes that had sucked the blood of yellow fever patients, and died as a result of those bites. Among the names of heroes emblazoned on the roll of honor there is none more to be honored than the name of Captain Carroll, who in this way became a martyr to science. He laid himself a sacrifice upon the altar of his country for the liberating of humanity from a foul disease.

Louis Pasteur, after years of careful, painstaking study and experimenting, gave to the world a knowledge of the vaccine of Pasteurized milk and thereby emancipated this country from the ravages of infantile disease. He also gave to the world a knowledge that enables the bitten to be saved from the bite of the mad dog. In health and in surgery in discovering the cause of so great mortality in surgical cases and demonstrated the fact that, with painstaking care in the use of antiseptics, the presence of pus and the fever resulting therefrom might be forever banished, and the patient given a reasonable guaranty of life and health. For these things he stands out before the world as a great benefactor. In his early manhood he prayed that his life might be of some significance to humanity. Finally it was that prayer answered in the results of his discoveries. How outraged we who today sit here in the midst of present blessings, reasonably secure in the results of these most worthy discoveries, recognize, and with consummating earnestness emulate, such heroic and patriotic lives. We are all reaping a harvest of blessings from the faithful sowing of others. My friends, the question arises before us and waits our answer, What is it that has changed this dreadfully plague-spot to a veritable health resort? Our answer is to be found in the fact that there have been most carefully applied the principles discovered in this quiet but persistent warfare waged by men of intellect, character, conscience.

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THE SABBATH RECORDER.

guns began to fall, one by one, yet the blazing fire continued and the pass was held for twenty-four hours. Finally a signal appeared above the battery which said, "We will now surrender if you will permit us to go out with our guns." The firing ceased and the garrison, consisting of one man, a brave grenadier, marched forth. The Austrians were greatly surprised that one man could so successfully hold the pass. For hours he held those three guns alone. When this came to the ears of Napoleon he sent for that brave grenadier and offered him any promotion he wished. Note the worthiness of his reply: for he said, "Sir, I went to retrieve a simple grenadier and your faithful soldier was mortally wounded — Dame, and your faithful servant." Soon afterwards that soldier was mortally wounded and died. Napoleon gave orders that his name should never be removed from the muster-rolls and that when his name was called some one should step out from the lines and respond, "Dead on the field of honor." A worthy tribute for a noble service.

Beloved, as we sit here today amid these memories and feel the thrill of soul they bring, we resolve, unfeignedly, and filled with the spirit and purpose of life manifest in the following lines:

"Out of the weakness of envy and strife, into a broader, a fuller life; out of the darkness of hatred and sin, into the light of God's love within."

"Out of the weariness of sorrow and pain, into the rest, the joy and the gain; out of the bondage—oh, what a release! into the freedom of victory and peace."

"Out of the burden of self here below, into the Christian life forevermore; out of the doubt and out of the fear, into the trust His Word makes so clear."

Possessed of this purpose, and meeting the battles of life clothed upon "with the whole armor of God," we shall at its close bear the words, "Enter thou into the joy of thy Lord." The law of God is a perfect law. It is a law of life, because he who conforms his life to it shall have life and shall have it more abundantly. It is a law of liberty, because he who conforms his life to it has the liberty of doing as he pleases, for his pleasures to do only that which is right. —Prebyterian of the South.

What Skepticism Can Do

In the first place skepticism can do a great deal of boasting, but the effect is always of a destructive kind. It never makes a man's life any better, or a home happier, or a heart more cheerful, or a church more progressive, or a city more moral, or a nation more upright. These things are not in the skeptic's line. His business is to take the comfort from the individual life, to take the faith out of the church, to take the hope out of the city, and to take peace out of the world.

The skeptic is a man of suspicion. He looks upon everything as untrue, cursed with falsehood and unreality. Skepticism stands directly opposed to faith that brings salvation. As such, its influence is against all the fruits of salvation. It does not heal sorrow, quicken lives with love, or make a soul more like its Maker. It can tell all about the flaws in the Bible, the imposition practiced upon the world by its writers, the superstition which ruled in the formation of the canon, and can put God Almighty out of commission with a crook of the finger or a bend of the head.

Looking the ground all over, we can not find a single good thing which can be placed to the credit of skepticism. All of its effects make the world worse, and plunge it into gloom. Those who boast of being skeptics are worthy of little respect. Their opinion of themselves is exalted and inflated, ready to fall or burst. The opinions of other people concerning them depend, somewhat upon the people, but God must look upon them with mingled pity and contempt.

Apart from life's activities, they sit with nervous hands, apart from life's activities and count fast-waning days. Their wrinkled faces, failing powers, and dimming eyes appeal for patient kindness of love their low estate to feel.

Be pitiful, be pitiful, ye strong, and brave of heart! For sometimes with the sick and old ye, too, may wait apart;

But, now, if ye would surely win a blessing that endures,

Let the sweet charm and patient grace of kindliness be yours! —Emma A. Lentz.

Letter From Mrs. Booth.

Mrs. G. E. Crofley,

My Dear Sister,—Your welcome letter dated April 7 came to hand on May 9.

The 2d it contained was exceedingly welcome, for an answer to a letter pressuring me to do the work pressing upon me. Indeed, just now I am nursing a Jewish gentleman for a short time to tide me over in this respect.

We have the best book in the world for religious and moral instruction, the Bible, and because some smart ones regard the biblical stories as fictitious or allegorical, shall they not be taught to children? Is a Mother Goose tale better than a biblical story? —Rabbi Victor Caro.

THE SABBATH RECORDER.

WOMAN'S WORK

MRS. GEORGE E. CROFLEY, MILTON, WIS.

CONTRIBUTING EDITOR.

Be Pitiful.

Be pitiful unto the young; for they have griefs to bear.

They are so new to pain and loss and life's strange fret and care;

So many things have they to learn, hard problems on each hand,

And baffled wills, and troubled fears—all hard to understand.

Be pitiful unto the tired; so many burdens press On those who in the forefront stand in morning's toil and stress;

The aching shoulders, weary hands, and lagging footsteps plead.

For kindly words and loving smiles to help them in their need.

Be pitiful unto the sick; for in their shadowed rooms

They brood o'er many shattered plans, and face foreboding glooms;

So helpless are they and so weak, they need unfailling cheer
to soothe them in their loneliness and pain and haunting fear.

Be pitiful unto the old; they sit with nerveless hands,

Apart from life's activities and count fast-waning days.

Their wrinkled faces, failing powers, and dimming eyes appeal
For patient kindness of love their low estate to feel.

Be pitiful, be pitiful, ye strong, and brave of heart! For sometimes with the sick and old ye, too, may wait apart;

But, now, if ye would surely win a blessing that endures,

Let the sweet charm and patient grace of kindliness be yours! —Emma A. Lentz.

Let me hasten to answer four questions. First, How many churches, and the distance between them? There are seven churches at the heads of districts; in these seven districts there are seventy-five out-stations, or sub-churches, where day and Sabbath school is held. The first of these, a small one of only forty members, is about forty miles from the original Plainfield Station at Cholo, but almost all of them are on the western shore of Lake Nyassa, from 250 to 350 miles from Cholo, the furthest being about one hundred miles west of the lake shore.

The members of these churches do not all speak the same language. Those nearest to Plainfield, namely, at Shiloh, speak the Chiwayo language; most of them also Chitonga, while those farthest west speak Zulu, or as they call it, Chingoni, which is practically Zulu. The distance between the head churches of the districts varies considerably, but the out-stations are within ten or twenty miles of each head church or station.

You ask, "How did these people, so many of them, come to keep the Sabbath? And was it accomplished through yourself and Mr. Booth?" In order to answer this question, I must go back to the early history of the Plainfield Mission at Cholo, as recorded in Seventh Day Baptists in Europe and America, Vol. 1, pp. 579, 11. In that statement, the explanation of the commandments associated with the Sabbath exercised an influence upon the native mind which is remembered to this day. It was one of the Chitonga speaking people who safely conducted little Mary and me, accompanied by ninety-six native carriers carrying all our personal luggage and the property of the mission, through much wild country in the endeavor to find my husband who, for the truth's sake, was for five months a fugitive pursued by thirty soldiers. It was a fresher experience at that time for chiefs and their wisest men to question us as to why he was hunted thus, and we naturally explained the commandments again as being the cause.

Bible work at Cholo was three years ago prohibited from reentering the country in person (without alleged cause) keeps them in remembrance of these things; and various ones of their number have, from
time to time, since the beginning of 1907, come to stay with us in South Africa as student preachers.

It is these, and those who have joined with them, who are now the pastors of the Sabbath-keeping churches in Nyassaland; so that what seemed to be a calamity, has proved to be a blessing in disguise.

We have chosen Cape Town as a place of residence for the following reasons: (1) It is the terminus of the Cape to Cairo Railway. (2) It is the point where vessels from the east and west coast meet. (3) It is the place where the native has the greatest degree of liberty, socially and religiously, and in our judgment furnishes the best environment in Africa for training, maturing and testing student preachers, drawn from, and to be returned to, their respective peoples. (4) It is healthy for the residence of white persons, and is more free than any other place in Africa, known to us, from race prejudice and official interference, though we are not altogether without the latter here, as I have rather lately had reason to prove.

My husband looks upon Cape Town as a strategic center of importance both for present and future operations, particularly so when trains run through from Cairo. This is expected within the next one or two years.

It is, however, a very bad region for building up a Sabbath-keeping church locally, and this will be a very slow process. Even this is an advantage where students sure to be much greater. Influences, and the many open doors of during the last ten years or more, that we have chosen Cape Town to us, from limited operations. My husband wishes anxious that I shall be set free so that we may be undertaken and fitting them to become teachers of their own people, than by dissipating our energies upon large numbers, composed of all classes, as in former days. Perhaps at some future time a training home for advanced African girls and women may be undertaken (this has been on my heart for many years now), but at the present time valuable work can be done on the lines indicated.

In the native location here, I am in contact with the women from the various tribes south of the Zambesi, whose husbands are employed in Cape Town. Probably some of these, we trust many, will on their return to their country homes become Sabbath-keepers. Pastor Olifan was said to have had Sabbath keepers in the same location, but we can not find them.

You ask, "Do you think the churches in Nyassaland are inclined to belong to us as a denomination?" Last year they made preparation to that end, and are expecting presently to be received. We look upon them as being still in the formative stage; and when we Seventh-day Baptists have done our duty more fully, in supplying them with Sabbath literature, translated and printed in the vernacular, then their stability as intelligent Sabbath-keepers is sure to be much greater.

As you know, both and we have received such meager and precarious aid during the last ten years or more, that we can only say, as we look at results, "What hath God wrought!" Detailed monthly reports are now being sent in, and the figures recorded on March 1 last were: of baptized Seventh-day observers 5,817; total attendants at services 8,990; total number of scholars attending and desiring to attend (more schools and teachers wanted) day Sabbath schools 6,096.

Both my husband and myself are most anxious that I shall be set free from laboring here, and that God may use us more by taking boarders, nursing, etc. All my time is needed for direct mission work in many ways that we see. For some time past the nursing, and care of the home

when boarding folks, in addition to my missionary efforts, have proved far too much for my little strength; hence it is that I ask the Woman's Board to do their best to stand by me regularly, if possible, to the extent of $50 a month. We should not be surprised, providing the respective Seventh-day Baptist societies do their part even moderately for the next few years, if the present movement doubles in volume and extends to other tribes, as it is even now doing.

Money should be sent by postoffice orders, as it is costly and difficult to negotiate cheques. The letters should be registered.

Yours in the love and service of Christ our Redeemer,

ANNIE S. BOOTH.

Sabbath Mission House,
W. Cape Town, S. Africa,
May 16, 1911.

Message of Secretary of the Eastern Association

DEAR SISTERS OF THE EASTERN ASSOCIATION:

You have convened for the "Woman's Hour." Your secretary would be happy to meet with you and look in the kindly faces, and feel the warm grasp of hands from the people of Berlin, but it can not be. I try to say, God's will be done.

Christian people have learned that the best way to help others is to try to teach them how to help themselves. For this reason our young friend, Ebenezer, is at Tuskegee, Alabama. We have a paper upon that subject this afternoon.

In the great State of North Carolina there is a little band that love the Bible Sabbath. I have asked the sister of the pastor to tell us of them.

Strangers come to our land to learn our ways. A little group from Italy have learned God's Word and are now keeping his holy day.

Now we cross the wide ocean and find our sister trying to lead a band of our dark-skinned women in the better way of living; so we have word from Cape Town, Africa.

A dear young sister has offered herself

1. Presented at "Woman's Hour" of the Eastern Association.
Minutes of last meeting were read. The Advisory Committee reported that Rev. Edwin Shaw had visited the German Seventh-day Baptists at Snow Hill, Pa., and presented his report of the trip. The committee also reported that they are securing a representative of the Sabbath Society throughout the denomination during the summer. In connection therewith correspondence was read from Rev. G. B. Shaw, Rev. E. D. Van Horn, Rev. E. A. Witter, Rev. T. J. Van Horn and Rev. W. D. Burdick.

Report adopted.

The Supervisory Committee reported that matters are as usual at the Publishing House, and that progress is being made in securing a Business Manager.

Report adopted.

The Committee on Distribution of Literature reported that they had ordered an edition of 1,000 copies of Dr. A. E. Main's Bible Studies on the Sabbath Question, and had appropriated $65.00 to Joseph Booth, to print his book The Royal Priesthood in some of the African tongues.

Report adopted.

The Committee on Program for Tract Society hour at the General Conference, presented an outline program, which on motion was referred to the Advisory Committee.

Correspondence was received from Rev. E. B. Saunders, presenting his report as Field Representative for the month of May, 1911; Rev. George Seeley, presenting his report as manager of the Canadian Branch of the American Sabbath Tract Society for April and May, 1911; Ebenizer George Amissa Ammokoo, asking for Sabbath literature; Dr. W. T. Whitley, concerning the sale of a manuscript history of the origin of the Sabbath-keeping in England in the seventeenth century; Rev. D. B. Coon, concerning the program for Tract Society day at the General Conference, and concerning a Sabbath tract depository at Battle Creek, Michigan; Geo. B. Carpenter and the Rev. Geo. B. Shaw, concerning the program for the General Conference; Mrs. L. A. Platts, Corresponding Secretary of the Seventh-day Baptist Pacific Coast Association, asking for an appropriation to help pay the traveling expenses of the pastor of the Riverside (Cal.) Seventh-day Baptist Church, to make a visit to the lone Sabbath-keepers in that Association; Lt.-Col. T. W. Richardson, submitting his reports of work done on his field; Rev. A. E. Main, concerning the General Conference program, and concerning a new edition of his Bible Studies on the Sabbath Question; Mercy E. Garwharte, custodian of the Sabbath tract depository at Milton Junction, Wis., concerning literature for the depository; Rev. E. H. Socwell, submitting report of work done on his field; Yakobi K. Chigowo, asking for a white missionary to come to Nyassaland, and asking for Sabbath literature; Andrew Z. Amuhone, asking for tracts and books and SABBATH RECORDERS and a white missionary to come to Nyassaland; G. Amon Malinda, asking for school supplies, clothing for children, and Sabbath literature to be sent to Nyassaland; Darter Bros. & Co., enclosing invoice of school supplies sent to Nyassaland; Joseph Booth, concerning the interests of the Sabbath cause in Central and South Africa.

Correspondence and reports from Lt.-Col. T. W. Richardson were by vote referred to the Advisory Committee.

Correspondence from Rev. E. H. Socwell was reported and referred by vote to the Budget Committee.

On motion correspondence from Chigowo, Amuhone, and Malinda was referred to the Joint Committee.

Voted, that we appropriate $50.00 toward the expenses of Rev. E. F. Loofbor as Field Representative on the Pacific Coast, in response to the request of the Pacific Coast Association, through its Secretary, Mrs. L. A. Platts, provided the appropriation of $100.00 to the Association has not been kept.

C. Laton Ford spoke interestingly of his recent visit to Battle Creek, Mich., and of some conditions of the field there.

Voted that the Budget Committee be requested to report at the July meeting of the Board.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITTSWORTH, Recording Secretary.

"The only sure way of finding out the sweetness and safety of God's guidance is to follow him. None but those who walk his way know his mind."
as the dividing line, and the part north of
the Ohio River was to be known as the
Ohio Association. The next year the
Virginia Association was organized, and
continued for several years. In January,
1872, the Southeastern Association was or-
organized at Lost Creek, the Salem Church
having taken the initiative the previous
year.
The Southwestern Association had its
beginning in a yearly meeting among the
small churches and the lone Sabbath-keep-
ers in the great Southwest. The associa-
tion was organized in 1888 to encourage
"a sense of greater denominational respon-
sibility and more Christian union and ac-
tivity." The Pacific Coast Association was
organized in the Conference year 1902-3,
as "an association of individuals, not of
churches, and was designed to hold to-
gether all the Sabbath-keepers scattered
along the coast." On January 1, 1911, the
association reorganized, retaining the
original name, but changing the plan of
membership so as to include Seventh-day
Baptist churches.

THE OBJECT OF THE ASSOCIATIONS.

The association is never to interfere with
the independence of the churches compos-
ing it, but it may be advisory. The ob-
ject is well stated in the constitution of the
Eastern Association: "The object of this
association shall be to promote the piety,
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them. So when we study the life of any man who is called great, we should do so as far as possible in relation to our own condition. We should be able to develop friendship for friendship's sake, even though our names may never go down on the pages of history along with those of David and Jonathan; we should strive to be courageous, even though we may never hope to lead a victorious army, or attain unto another high office. I find daily that it requires all the courage I can muster to fill my place in the ranks of the army of the Cross. One of the greatest tests of character which made David great was in showing kindness to his greatest enemy. Saul sought earnestly to kill him, and twice David spared his life when to kill would have been an easy matter and would have at once placed him on his own throne; but he used these opportunities for good. Of course none of us would ever think of taking another's life, yet under the Christian standards, to cherish evil thoughts against a brother is a great sin and continually to guard against it and to overcome it is to be truly courageous. Whatever our work may be or wherever duty may call us, we should be devoted to it. It is better to make some great mistakes through our zeal and enthusiasm than never to attempt anything greater than we are doing at present. These are a few of the things which David possessed that enabled him to become great; and they are the things which we should strive to emulate, although we can never be what he was. He developed these possibilities within himself and became a type for Israel; for when in later times oppression and injustice became common, the great prophets looked forward to the time when another like David should judge Israel, who would also be the Messiah (Jer. xxiii, 5; xxx, 9; Ezek. xxxiv, 23f; Lxxvii, 24f).

Berlin, N. Y.

The Last Call

This is the last issue of the SABBATH RECORDER that will give you much of a chance to decide to attend the great Atlantic City International Christian Endeavor Convention, July 6-12. Make up your mind at once and be there the first day. A good many of us feel ill able to afford the expense; but think of the returns for the money, think of all it means, and deny yourself along with others if necessary, in order to improve this opportunity. Here are a few of the treats in store: Rev. Russell H. Connell, "The Need for Christian Endeavor." This great preacher-pastor knows whereof he speaks, having nineteen years of Christian Endeavor work in his church alone. Rev. Charles M. Sheldon will speak on the subject, "New Uses for Old Professions." You will be delighted to hear the author of In His Steps. Then there will be former Vice-President Franklin, who will give an address on "How Foreign Missions Promote Fellowship." Principal Booker T. Washington will speak on a life theme of the date. It has been recently said of this man that he has done more in the solution of the negro problem than the white race has done. But time and space forbid mentioning more. It is the opportunity of a lifetime for our young people in the eastern part of our country.

Shine.

**LEM ROIAX.**

Stars that shine from distant stations,
Some so dim and others bright,
Piercing earth's great ebony shadow,
Splendid beauty lend the night.
If on one star should cease its shining,
Thinking it would not be missed,
And the others, disconsolate,
Hidethemselves in boundless mist,
Where would our nights of splendor,
So much as loath the soul.
If these lights of heaven fail us,
Some faint heart will miss its goal.

Lights that shine out o'er the ocean,
Some so large and others small,
Each a beacon, lights some steamer
Through the tempest's thrall.
For the light that marked the harbor
Ere the journey had begun,
Guides them now, by faith's position,
"Gainst the rock they meant to shun.

In this world of sin and darkness,
There is need, great need of light; Let your flame be not extinguished
When it is dim or bright.
Ever help a weaker brother,
"Round you deeds of kindness fling;
Souls are growing nails by it;
For the light that you should bring.

Shine—oh, shine, then, bright and steady,
Seeking not another's place;
Constant in your fitness, look above you,
Asking God for needed grace.

**FUCIA FITZ RANDELOPH.**

The twentieth century is in a special sense the age of youth. Men and women as they pass the prime of life at forty or fifty are gradually forced to step out of active participation in many lines of work and give their places to younger men and women who are more active, progressive and enthusiastic. The rapid advances made in all lines of work in the last ten or fifteen years show that the young people are able to bear the burdens of life; but it is necessary that they look to their older friends for advice, for those whose experience is so large are perfectly fitted for counsel. Never before in the history of the world has any period of equal length witnessed such a revolution in economic and industrial life, which has been made possible by modern inventions and discoveries; and in scientific, political and religious thought been crowded into a few years as is being done now.

In view of all these facts it is particularly essential that the young people should appreciate and understand the age in which they live, what shall fit them to meet better the problems of life, their great opportunities, and correspondingly great duties. The needs of the young people might conveniently be grouped as physical, mental, moral and spiritual. To do our best we all know that we must be in possession of good health; and it matters not how strong we may naturally be, if we do not know how to care for our bodies and save our strength, we shall be unable to meet the demands upon us and we too will succumb and be replaced by younger people before we have done half what we should do. Let us then give sufficient time and thought to the preservation of perfect health and the making of an attractive and pleasing appearance as we go about our various duties.

The necessity for mental training was never before felt as it is today. It is the man who knows all about his work that succeeds today. There was a time when it was believed that any one could run a farm, but now a man must be trained for his work. Not only must one be skilled in the line of work which he is undertaking, but he must keep himself informed as to what is going on about him. What are men doing in related lines of work? For these may be unexpectedly related medically to his own work. Then he must keep himself informed as to the questions which are related to affairs of government, for every citizen has his part in making the administration of public affairs what it should be. The national policy is going to be more and more closely connected with world politics, so that broader and broader interests must be absorbed into each man's mental make-up.

The young women also have their part in government, for more and more is woman's suffrage being advanced. But even if that were not so, every true woman yields considerable influence over her brothers, friends, husband and sons; and if she use her talents, noble noble men of all social levels, she may do even more for better government than she could, did she herself vote.

Besides all this we need to think, absorb into ourselves, what we learn. Do not accept a thing because so and so said it, but think about it and have some intelligent opinion of your own. Then how often we hear some one say, "I didn't think," or "If I had only thought, I wouldn't have done it." Let us think more, and make our actions accordant with those principles of right conduct and noble thinking which we have ourselves formulated for the guidance of our lives.

As we turn to the moral needs of our young people, we find them very great. At the Sagamore Beach Convention on the Moral and Religious Training of the Young this question was discussed as being one of vital importance in the proper training of our boys and girls. I fear the most vigorous do not appreciate the harmful effects of even the least dissipation. Anything that draws us away from a pure, noble, Christlike life saps both physical and mental strength and destroys all sense of spiritual obligation. Some
day we shall bitterly regret that we can not live over our youth, if we do not make the most of all, without any spiritual life. To me nothing is more sad than a well educated, moral person who lacks any conception of the great love of our heavenly Father for mankind. Though it is not often that we meet with an entire absence of spiritual life, yet it is a fact that the spiritual development of our young people is rapidly declining. So many are too busy with other interests to study their Bibles and attend church services, to say nothing of their bearing in the spreading of the beautiful gospel of Christ's love among those who know him not. What we as young people so much need is a deeper appreciation of the true values of life. Worldly success can bring no pleasure to us if it is attained at the expense of all regard for the Christian graces. Now is the time when we are forming our habits for life, and the longer we neglect our spiritual side the harder it will be for us to attain the Christ-spirit. As Seventh-day young people we need to remember that many are watching us to see how we observe our Sabbath. Shall it be a day for rest, recreation, or real spiritual growth? To me the Sabbath is a time for bearing the Shoe. We who are in school spend five days of the week, perhaps six, in our pursuit of mental training, and shall we begrudge one day devoted wholly to spiritual training? Let us attend to our part in the church services of the Sabbath day, be prompt and ready to attend our Christian Endeavor prayer meetings and spend at least part of the day in Bible study. There are many other ways in which we can profitably spend our Sabbaths, bringing cheer into some sad life, helping the sick and lonely, and doing various deeds of Christian kindness. When we consider the opportunities before the young people today, we will all agree they were never brighter. Every boy and girl in America has a chance to obtain some education, and a liberal education is possible for all who desire it. Everywhere there are free state universities and other schools. Industrial education is coming to the front and so is agricultural training. Farmers are today coming into a rich reward. Better social privileges are being provided for them, the telephone and rural delivery are removing their isolation, and as new opportunities for intelligent farming pays. There is no need to mention the various professions, government and industrial positions, etc., open to all wide-awake young men and women. Then there is an unbounded opportunity for work for the Master. Particularly do we need more earnest young men in the ministry for both home and foreign fields. China is just awakening to a new life, and if we might send more workers there it would be a possible harvest for the Master. Everywhere "the harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest that he send forth laborers into his harvest." As we consider our duties, those which we owe by virtue of our being Seventh-day Baptists are the most important. We are few in numbers—indeed, our twelve hundred Endeavorers probably include the greater part of our people; and what our denomination shall be is largely determined by the next twenty years from now depends upon the way in which we bear our great responsibilities. Let us keep our ideals high, seize every opportunity that comes for gaining strength and power, developing Christian character and advancing the kingdom of our Master. Let us keep ourselves in touch with what our denomination is doing by reading our SABBATH RECORDER; let us learn more and more about our Master by careful Bible study; and let us improve every opportunity for kindnesses to others. Many of our duties I have considered as I spoke of our needs; you can add many more. I would close with a quotation from Rev. Edwin Shaw's prayer for our young people: "We thank thee for the brightness and vigor of young manhood and young womanhood, for its courage and earnestness and ambition and striving for success. Bestow upon these qualities of life, we pray, the spirit of nobility and of righteous purpose. May truth and right mean more to our young people than shrewdness and the power to rise to high offices by means that have the slightest taint of unfairness."  

Milton College News.  

The address at the commencement of Milton College, Thursday morning, June 22, will be delivered by the Hon. J. Adam Bede of Minnesota. Mr. Bede is well known as a Congressman, journalist and public speaker. The Senior class, the college, and all friends who may attend commencement are to be congratulated upon the privilege of hearing him.  

The address to the class to be graduated from the academy of Milton College, on Monday evening, June 19, will be delivered by Prof. William A. Ganfield of Carroll College. Professor Ganfield has several times visited Milton and has there made many friends. Milton people are always glad to see him.  

Through the generosity of Andrew A. Carnegie a gift of $2,500 has been pledged for Milton College, to be received as soon as the remaining indebtedness on the gymnasium has been raised. We hope and feel confident that this money will be secured, for so valuable a gift can not be overlooked. President Daland deserves great credit for his earnest efforts, whereby the receiving of this offer was made possible.  

The graduating class has presented the college with curtains and scenery of a high grade to be used on the stage in the auditorium.—Miss Pearson, state field secretary of the Y. W. C. A., gave a very interesting talk in the college chapel.  

* * *  

"Friendship with Jesus insurest quietness of soul. They who choose the good part can serve without fretting."  

Jenny Lind's Joy.  

Jenny Lind made $154,000 on her American tour under the management of Barnum; but of this she invested $100,000 for benevolent purposes in Sweden. For herself she kept only what was necessary for a living and for buying a cottage on the Malvern Hills, England. Few, and she would not have complained if reverses of fortune had compelled her to live literally in accordance with the recipe for true happiness contained in the following lines, written in one of her letters from Boston: "Perhaps how unutterably little the world and its splendor have been able to turn my mind giddy. Herrings and potatoes—a clean wooden chair, and a wooden spoon to eat milk-soup with—that would make me skip like a child, for joy. And this—without the slightest trace of exaggeration."—New York Evening Post.  

"Why Weepest Thou?"  

No one cries when children long absent from their parents come home. Vacation morning is a jubilee. But death is the Christian's vacation morning. School is out. It is time to go home. It is surprising that one would wish life here, who may have life in heaven. And when we have gone out from us joyously, I think we should go with them to the grave, not singing mournful songs, but scattering flowers. Christians are wont to walk in black and sprinkle the ground with tears, at the very time when the how they should walk in white and illustrate the way by smiles and radiant hope. The disciples found angels at the grave of him they loved, and we should always find them, too, but that our eyes are too full of tears for seeing.—Beecher.  

"There was a great outcry, nearly a hundred years ago, over the departure of missionaries for Hawaii. Traders and sailors had debauced the natives beyond belief. The coming of the missionary ended the reign of wickedness. Under missionary tutelage, Hawaii became a transformed land. The case is one illustration of the proposition that it is not contact with the white race that elevates a primitive people, but contact with Christianity."
CHILDREN'S PAGE

The Woodpeckers.
The woodpecker is such a bore! He's always knocking at the door Of some old tree with horrid din, To see if any one is in. He's never welcome where he goes, Because he's greedy, I suppose. The trees all sigh beneath their breath: "Oh, dear! He bore us 'most to death!" —Abbie Farwell Brown.

The Nest in the Tree.
The sun was just peeping over the hills, The leaves on the trees stirred gently, And a sleepy voice among the branches said, "Mother, I am so hungry. When may we have something to eat?" "Yes, mother dear," came a chorus of voices, "we are so hungry. May we have some breakfast?" "Yes, my dears," replied the little brown mother bird, "you shall have something just as soon as I can go out and get it." Poor little mother! She had five hungry mouths to fill. But they were a happy family. Soon each of them would be able to fly away and get his own breakfast.

"Oh, mother," cried out the little ones, "you said you were going to teach Bright Eyes to fly today." "Yes," said the mother, "I am. When I return, and we have eaten, I will teach you, Bright Eyes, to fly." "Oh!" cried Bright Eyes, "how happy I shall be, for then I may help our dear mother to feed the rest of you until you are strong enough to fly." "Good-bye, mother dear!" cried the birds, as she kissed each of them before leaving.

"I'll return soon, children!" and away she flew as happy as could be. A little boy stood by the roadside. He had a little air-gun in his hand. "Oh, I see something at which I may shoot!" he cried and pulled the trigger. There was a soft flutter, and down fell the poor mother bird with a shot through her brave little heart.

"Oh, oh, oh!" cried the birds. "Why doesn't mother come? We are so hungry." They waited until the sun was very high. "Oh!" they cried, "What is keeping our dear mother so long?"

The sun went down in the west, and still she had not returned. Poor little birds! How they cried! At last Bright Eyes, who was the strongest, said she would try to fly and find the mother. But poor little Bright Eyes fell over the edge of the nest and lay very still upon the ground. Shenever opened her bright little eyes again. Then one by one, the others grew too weak to cry any more, and they tucked their little heads underneath their wings and lay quiet in the nest. They never woke again.

The little boy who made all of this sorrow was not really cruel; he was thoughtless. If you see a little boy who is thoughtless, dear children, just tell him about the poor little mother bird and her babies and beg him to be kind—Selected.

The 'luck' that I believe in
Is that which comes with work,
And no one else can get it.
Who's content to wish and shrug.
The men the world calls 'lucky'
Will tell you, every one of them,
That success comes not by wishing
But by hard work, bravely done.

When it is said that "prohibition does not prohibit in Maine" there is something worth considering in the testimony of this writer: "The writer was born in Maine, and lived there the most of the time until he was twenty-one years old. He spent four years in a Maine college, and for years he has spent more or less time in Maine every year and has been many times in all the large cities and in many of the larger towns. But he has never seen a drunken man in Maine, nor an open saloon, nor a person either buying or selling or drinking any intoxicating liquors. This is not saying that no one has ever seen such things in Maine; but no one dare assert that his experience in Maine for so many years can be duplicated by any person in a non-prohibition State."—Baptist Commonwealth.

"Jesus was a faithful friend. His loyalty to those he loved never wavered. They might reject, spurn and betray him, but he was a friend who loved at all times."
started the tin and steel business in company with Luke Green and Sons. I carried on this business in company, but the most of the time alone. In 1867 I formed a partnership with Milo Burdick; the business prospered and a general hardware was added. In 1879, my health failing, I sold out to Mr. Burdick.

It appears that he identified himself with all the interests of the village, university and church from the start, and this interest he never lost. The way in which he identified himself with the life of Alfred is seen from the fact that he was soon superintendent of the Sabbath school, that in 1864—four years after he came—he was chosen and ordained deacon of the church, and that he was a member of the Board of Trustees of the University and their secretaries at the time of the death of President Kenyon in 1867.

He was married in 1858 to Miss Mary E. Crumb who died eight years later. To them was born one son, Bertro, who died twenty-two years ago at the age of twenty-six. In 1867 he married Miss Adelia M. Maxson, who for forty-five years has shared his self-sacrificing and loving labors and is now left to complete his journey among men.

As successful as Elder Sherman was as a layman, the great work of his life was that of the gospel ministry. His training for this so far as schools were concerned was in the district schools, two terms in DeRuiter Institute before he entered business, and a course in Alfred University after he entered the ministry. The year of his matriculation as a student in Alfred University was 1869-70. Two years later he took up the work of the Theological Seminary and graduated in 1874, receiving the degree of Bachelor of Arts. Later there were conferred upon him the degrees of Master of Arts and Bachelor of Divinity. In his class were Elder B. F. Rogers, who was permitted to be present at the funeral and to pay a tribute to his lifelong colaborer, Dr. T. L. Gardiner, the editor of the Sabbath Recorder, Dr. D. H. Davis, thirty years missionary in China, Elder D. K. Davis of Jackson Center, Ohio, Elder J. L. Huffman, the evangelist and doctrinal teacher, the first to be called home, Elder J. C. Crandall, the efficient, wise and loving pastor, the second member of the class to pass away, and Elder Horace Stillman, the soldier and faithful missionary, called to the spirit-land only last winter.

Elder Sherman was licensed to preach by the First Seventh-day Baptist Church of Alfred in 1875 and four years later was ordained to the gospel ministry. He served as missionary in the Central Association, preached for the New York Seventh-day Baptist Church in Saranac Lake during the falls, winters and springs of 1878 and 1879, and from 1880 to 1903, twenty-three years, was pastor of the Seventh-day Baptist Church of Greenmanville, Conn. In 1904 he became pastor of the Seventh-day Baptist Church of Richburg, N. Y. This church he served till last summer and was a member of its communion at the time of his death.

In his pastorates he united himself with the interests of the community with the same faithfulness with which he worked in Alfred when a layman. While pastor of the Greenmanville Church, in Mystic, he was president of the Mystic Valley Union, nine years, school visitor and secretary of the Board of Education of Stonington four years, and deputy in the town court four years. In his temperance work in Mystic he was wise and most efficient. A brief account of his work appeared in the issue of the Sabbath Recorder for May 29, 1886.

As a minister he served faithfully our denomination as well as the churches of which he was pastor. He was one of the leading factors in the formation of the Sabbath School Board, in 1872. He edited the Bible Scholar for two years and the Seventh-day Baptist Pulpit for the first two years of its history. He served on the various boards and was a life member of the Seventh-day Baptist Missionary Society and the Seventh-day Baptist Education Society.

It is said by one who knew him for more than fifty years that "whatever he undertook he did well." He was wise, patient and long-suffering. He courted favors of no man for himself and was on the part of all men. He did his own thinking and for him to see his duty was for him to do it. When he differed from his brethren it was in a sweet and often humorous way that did not anger them, and

he never showed heat, though he stood as straight as the plummet and as firm as the adamant for what he thought to be true and right. One of God's princes among men has fallen. We shall miss him in the home, in the church, in the associational gatherings, and at our General Conferences. It is God's will that he should pass on before us; we must bid him good-by over the rails, and press into the service a little longer.

Farewell services were held in the church in Alfred, Monday afternoon, June 5, his colloborers, President B. C. Davis, Dean A. E. Main, Elder B. F. Rogers, Elder I. L. Cottrell, and Professors W. C. Whitford and E. P. Saunders acting as pallbearers. Interment took place in Alfred Rural Cemetery.

WILLIAM L. BURDICK.
SABBATH SCHOOL

LESSON I—JULY 1, 1917.
ISAIAH'S PROPHECY CONCERNING CHRONIC IRRITATION.
Golden Text:—"God is our refuge and strength, a very present help in trouble." Psa. xlvii. 1.

ISA. xxxvi., 4-38.

DAILY READINGS.
First-day, 2 Chron. xxxi., 1-21.
Second-day, 2 Chron. xxxii., 1-23.
Third-day, Kings xvii., 1-18.
Fourth-d'y, Isa. xxxvi., 1-21.
Fifth-d'y, Isa. xxxvii., 1-20.

SABBATH:—Ps. xlvii., 1-11.

TIPLES NOTICES

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

The First Seventh-day Baptist Church of Syracuse, N. Y. holds Sabbath afternoon services at 3:30 o'clock in Snow's Hall, No. 214 South Warren Street. All are cordially invited. Rev. E. G. Davis, pastor, 214 Ashworth Place.

The Seventh-day Baptist Church of New York City holds services at the Mechanics' Central Baptist Church, Washington Square South. The Sabbath school meets at 10:15 a.m. Preaching service at 11:15 a.m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in rooms 927-929, N. E. cor. State and Randolph Streets, at a 3 o'clock p.m. Visitors are most welcome.

The church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 40th Street and Monica Avenue, every Sabbath afternoon. Sabbath school at 3 o'clock, preaching at 3. Everybody invited. L. L. Flaxt, pastor. The pastor's address is State and Chestnut Streets, Long Beach, Cal.

The Seventh-day Baptist Church, Michael, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2:45 p.m. Christian Endeavor Society prayer meeting in the College Building (second story) on Friday at 7 o'clock. Visitors are always welcome.

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