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THE SWEET REFRAIN.

I hear it singing in the dawn—
A world-old, sweet refrain.
I hear its notes insistent drawn
In music of the rain;
It sings within the swaying corn,
A canticle of cheer
That glorifies the golden morn:
"He loves thee; do not fear!"

I hear it singing in the noon
When aging summer grieves,
And fading maples sadly croon
The farewell of the leaves;
I hear it when the mid-shrouding snows
The chanting winds intone
A threnody above the rose:
"Will He not keep His own?"

I hear it singing in the night
When out across the bar
The moonlight falls in shimmering white,
And calls my bark afar;
It sings to me when vespers bells
Steal out upon the deep,
And through all nature sings and swells:
"He loves thee; rest and sleep."

—Rose Trumbull, in Sunday School Times.

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The Sabbath Recorder

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

Vol. 71, No. 3. Plainfield, N. J., July 17, 1911

EDITORIAL

Northwestern Association—Sabbath Day.

The Sabbath school was held before the regular service on Sabbath morning. It was in charge of Supt. Loyal H. Hurley, who had arranged for the quarter's review with the entire audience as a class.

The sixth chapter of Isaiah, concerning the prophet's vision in the year that Uzziah died, was recited by Pastor Shaw of North Loop, and explained as a vision of God's holiness, and a vision of man's sinfulness and of God's forgiveness.

The secret of Elisha's power was explained by Pastor Ashurst of Walworth, who redenaming characteristic of Jonathan was shown by Dr. Rosa Palmbo of Chicago. In consequence of Uzziah's downfall, by Missionary Pastor J. H. Hurley; and Hezekiah's good work was set forth by Pastor Sayre of Dodge Center.

DEAN MAIN'S SERMON.

At the appointed time for preaching, a full choir, with the pastor's daughter, Miss Ethlyn Davis, as chorister, led the congregation in singing, "All Hail the Power of Jesus' Name." Then followed the invocation by Pastor Davis, Scripture reading by Dean Main and prayer by Rev. James H. Hurley.

In announcing the song, "O Day of Rest and Gladness," before the sermon, Pastor Davis made special request that the second stanza be omitted because its teachings regarding the Sabbath are unscriptural and misleading.

This stanza is left out of the hymn in the Calvary Collection of the Baptist Denomination; and if it assumes too much—is too glaringly false for First-day Baptists—I do not see how Seventh-day Baptists could think of insinuating Jehovah by using it in his praise.

The stanza is as follows:

"On thee, at the Creation,
The light first had its birth;
On thee, for our salvation,
Our Rock, the immutable earth;
On thee, our Lord, victorious,
The Spirit sent from heaven;
And thus on thee, most glorious,
A triple light was given."

This stanza, of course, refers to the first day of the week as God's Sabbath; and even though the statements in it were true regarding light and religion, the implication throughout is false, even so far as the Sunday Sabbath is concerned, to say nothing of the inconsistency of using it with reference to the Sabbath which Jehovah sanctified.

This leads to the thought that, in some of our little hymn books, there are several stanzas just as misleading on other points of doctrine, which would be far better left out.

In Dean Main's introduction, before his morning sermon, he made a telling point upon the subject of "Practical Christianity Essential to Growth," which was the general theme of his association. With a happy reference to leaky dishes as compared with sound ones he brought out the thought that in these days business men are looking for young men with no holes in their characters. The demand is for men in whom there is a book. As in geometry, the straight line is the shortest distance between two points, so is it with regard to true manhood. Every bad thing is a bit of crookedness; straight and honest living is the shortest way to true character.

Happy is the boy who has a good father...
or mother, and doubly so, if people can say of him, "He makes us think of his father or his mother." The Christian should so live, and so walk in the way of his Master, that the world will say of him, "He makes us think of Christ."

Dean Main's text was, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." The sermon was very practical and made a profound impression upon the hearers. We can give here only the salient points and such notes as we could catch while the Dean was talking.

He grouped together several signs of the true Christian, signs both general and specific, all of which have to do with man's relations to God and to his fellow men. The first sign of the Christian is the new creation. He is a new man, made over, and the old man has passed away. Second, he will be found doing God's will; and third, he has power with God. Nothing can be done sending messages by wire without a connection with the invisible power. So the Christian, to be effective, must be connected with the power from on high.

Dean Main, saying, "Do you know that you could not do anything short of the Holy Ghost?"

We possess the wonderful power called conscience—the sense of oughtness—and when this says a thing is not right, it is worth while for each one to heed its voice. It is sometimes dreadfully abused; and because men do not heed its monitions, it sometimes becomes "seared as with a hot iron." We should not smother its smallest voice.

We should be more as a mother than as an arbitrary law-maker, and hunt after rule and order, and not be considered lawbreakers.

If God is our Father, we must be obedient children. If we keep holy the Sabbath day, it should be because we are our Father's children. We should not think of him as an arbitrary law-maker, and hunt after rule and order, and not be considered lawbreakers.

Again, if we are God's children, we cannot forget that the world with all that is in it was made by him for our use. It is almost a sin to misuse anything God has made, whether bird, flower or field. The world is God's house, and he has put it there in every place, and it seems almost a sin to disfigure this house of our Father, called nature.

Again, if God is our Father, we are brothers and sisters. In view of this it is by no means easy to be truly the followers of Christ. Church members who really undertake to live in a brotherly and sisterly way have a big task; but this is just what we are called of God to do. If God is our Father, we must love one another; and if we are brothers and sisters, we must live the golden rule, not by the golden rule, but by the golden rule. It is sometimes hard to live up to it when we are misunderstood, misjudged, and held in a false light. How many are striving to do it? If we are brothers and sisters, we will try to serve one another. I am not afraid of Sinai, but when I hear him whom I profess to follow say, "I came not to be minister unto minister," I confess I am sometimes afraid.

THE BODY ONLY OUR HOUSE.

Proper respect for our bodies, and the right magnifying of our individual personalities, were the last prominent points in Dean Main's sermon.

This body is not my real self, it is only the house in which I live. It is the instrument through which I manifest the social life among men. This is the only means by which I can make you know what I think, and feel and know. It is the temple of the Holy Ghost. Therefore, it should be kept clean. The true Christian should never pollute his body. He should never indulge filthy habits, say unclean things or do unworthy deeds. Whatever pollutes the home of the soul tends to keep God out, and he wants to come in and dwell with us. It is by means of my acts and words that my Spirit touches your spirit and affects your life.

We possess the wonderful power called conscience—the sense of oughtness—and when this says a thing is not right, it is worth while for each one to heed its voice. It is sometimes dreadfully abused; and because men do not heed its monitions, it sometimes becomes "seared as with a hot iron." We should not smother its smallest voice.

Last of all, we should magnify our personality. We are persons because we can choose for ourselves; we can decide what to do and what not to do. It is not the body that makes us persons, but this ego having conscience and power to choose, that dwells within. God takes cognizance of this personality and appeals to our reason. He says, "Come now, let us reason together." Let us all take care of the body, and that more sacred thing, our personality. Let not the Christian forget that he is now, and may always be, in the kingdom of heaven.

SABBATH RECORDER.
who have no mothers to pray for them will not
soon be forgotten by some who heard
Brother Seager's sermon. The story of
Gipsy Smith and his mother was used to
show how a song can bring a soul to Jesus
long years after it is heard.

When hearts turn to God, his heart quickly
responds, but he can not force them to
come to him against their will. When we
close our ears to all other voices and listen
only to the voice of God, the blessing
will come. We all need a glimpse of God
sending angels of blessing to lonely home-
less souls. No music is half so sweet as
the voice of God, and no vision so beau-
tiful as the vision of God sending comfort
and help to his wayward children.

At the close of Elder Seager's sermon a
depression fell upon all hearts, which
was made more impressive by the follow-
ing
beautiful solo by Miss Ethlyn Davis
and chorus by her choir, on "God's Love."

My soul is so happy in Jesus,
For he is so precious to me;
His voice, it is music to hear it,
His face, it is heaven to see.

Chorus—
I am happy in him,
My soul with delight
He to my song answers joy,
For I am happy in him.

He sought me so long ere I knew him,
When wandering far from the fold;
Safe home in his arms he hath bro't me,
To where there are pleasures untold.

His love and his mercy surround me,
His grace like a river doth flow;
His Spirit to guide and to comfort,
Is with me wherever I go.

They say I shall some day be like him,
My cross and my burden lay down;
Till then I will ever be faithful,
In gathering stones for his crown.

***

Don't Fail to Read It.

The readers of this issue will miss a
good deal if they overlook the correspond-
ence from Africa found in the Sabbath Re-
member. A brother said yes-
terday that it is rather long, but if they
begin to read it they can not stop until
they get through. Really it is marvelous,
when we realize what a door God has open-
ed for us in Africa. The magnitude of
the work becomes more and more appar-
ent, and the genuineness and consecration
of the native workers must appeal to ev-
ery child of God.

These extracts selected by Secretary Edwin
Shaw are fair samples of the correspond-
ence constantly reaching us from Africa.
There is enough to make volumes if all
were printed. The greatest problems that
confront us today are those regarding this
cry from Africa. We can not ignore
them; they clamor for settlement. We
can not turn them down without being
guilty before God. We can not be justi-
fied in his sight without doing all in our
power to give the light to these men in
darkness who are stretching out hands for
help.

***

Interesting Reports From Thos. W.
Ritcherson

Through some misunderstanding, by
which the reports of Lt.-Col. T. W. Rich-
chester's work were sent to other parties
and did not reach the Tract Board, we
have never had access to them until now.
The person to whom these interesting re-
ports were sent supposed they were only
copies sent to him as a friend of Brother
Richchester, and so far as I can learn, he
supposed other copies had gone to the
board. Many extracts from these reports
will make interesting reading, and will be
given SABBATH RECORDER readers as oppor-
tunity is afforded.

"You and I have no idea how many reso-
lutions we can strengthen by encourage-
ment."

The Lord loves to use "the weak things," and
"things that are despised." He loves to
put the treasure of his grace into the
feeble, that the world may be compelled to
ask, "Whence hath this man this power?"
—I. H. Tovett.

The Christian's is the happiest life, be-
cause it is lived in him who is joy in-
spiring. The other religions of the world
are religions of penance, of suffering, of
fasting, of gloom, but the Christian's strong
confidence is in the Sun of Righteousness,
in whose presence there is fulness of joy."
—The Statesman.

EDITIORAL NEWS NOTES


President Taft explains the advantages
of the new treaty with Great Britain as fol-
lows: "The arbitration treaty heretofore
with Great Britain and other countries has
exempt from causes which may be arbitrat-
ed those which involve the vital interest of
either party or its honor. The new treaty
which we are now closing with Great
Britain eliminates these exceptions and pro-
vides that all questions of international con-
cern of a justifiable character shall be sub-
mitted to the arbitration of an impartial
tribunal.

Pope Pius X. has written a letter to
Washington in which he applauds the United
States for its lead in the world-wide cam-
paign for international peace.

King George V. Honors Old Holyrood Castle.

The old Holyrood Castle, Scotland's
royal palace in the unfortunate days of
Mary Queen of Scots, is to be honored
this week by the presence of King George
V., Queen Mary and two of their children.

Eighth-nineteen years ago George IV. held
court in this famous old castle with Sir
Walter Scott as one of the most noted
members of his royal company.

Both Queen Victoria and King Edward
passed it by when they visited Edinburgh
as their Scottish capital, and made their
home at Dalkeith Palace, some distance
from the city. But George V. and his
Queen have fitted up Holyrood in modern
style, suitable for the abode of a sovereign,
and will hold court there five days. This
is well pleasing to Scotland, and the eyes
of British subjects are now turned toward
the "Athens of the North" and the royal
palace, to see their King received and hon-
ored by purely Scottish dignitaries, and
ruled by hereditary Scottish chiefs. It
would not be so in Ireland. There Eng-
lish officials would preside and be the
King's attendants. But Scotchmen could
not abide the presence of outsiders on such
an occasion, and for King George and

Queen Mary to be welcomed to the old
Scottish capital by Englishmen or Irish-
men would arouse something of the spirit
that sent out the fiery cross in days of old.
The officials in attendance at Edinburgh
will be loyal subjects, to the Scottish
manner born, and King George V. will have
a good time at Holyrood Castle.

Why should he not have a good time in
the home of his royal ancestors? When
we think of it, the crown of England and
Ireland comes to George V. through his
Scottish ancestors. If James VI, of Scot-
land had not become king of England in
the Stuart line, on the death of Queen
Elizabeth, it is not likely that George V.
would be wearing the crown of empire he
wears today. It is highly appropriate that
the King should thus honor his ancestral
home, and hold court among his most loyal
subjects in Holyrood Castle.

Reciprocity Measure Safe.

It now seems evident that the famous
reciprocity treaty with Canada for the ap-
proval of which President Taft called
Congress in extra session, and over which
there has been so much debate, is after all
sure to pass. The first real test vote came
on one of the several amendments by which
the opponents of the measure hoped to
break its force, if they could not defeat it.
This amendment vote stood 32 against 14
in favor, thus showing a strong majority
against changing the bill. The President
feels now that the bill will surely pass.

Cuba to Honor the Maine's Dead.

President Gomez of Cuba has issued
orders for special demonstrations of sym-
pathy throughout the Cuban Republic when
the waters of Havana Harbor shall give
up their dead, held so long in the wreck
of the Maine. Flags of all public build-
ings and on all ships will fly at half-mast,
and guns of the shore batteries will be
fired at half-minute intervals over the
wreck for the entire day. If, however, the
predictions of some who prophesy ab-
ominably will be found, our Cuban
friends may not have the opportunity they
desire, to show their appreciation of...
Castro Too Sharp for Them.

Cipriano Castro, the exiled former President of Venezuela, has eluded the vigilance of the nations watching him and in disguise has made his way back to his native country. To do this it is supposed that the elusive Venezuelan made a hazardous voyage of two hundred miles in a small launch. The Venezuelan Government is taking extra precautions to prevent any uprising through the influence of the ex-President. It is supposed that Castro is bound for the Andes, but the general opinion in the South American republics is, that he can hardly succeed in his fool-hardy attempt to reach his destination in the mountains.

It is claimed by officials in the United States Hydrographic Service that the Gulf Stream is running much closer this year to the mouth of the Mississippi River and along the American shore than ever before, causing unusually high temperature in the waters of the river as well as in those along shore.

One hundred and fifty-seven persons died from heat in five days in New York City last week.

Governor Wilson of New Jersey was docked $89, from his salary for three days' absence from the Governor's chair. Senator Ackerman of Plainfield, the president of the Senate, under the constitution was acting Governor in Mr. Wilson's absence and the salary for that time was paid to him. This was the second time since his election that Governor Wilson has been docked for absences.

Attention! Ministers.

If I am using the columns of the Sabbath Recorder to save postage and typewriting, it will not be the first time that they have thus been used. Only ministers need to read this. If others, however, should read, and should feel moved to reply to questions 12 and 13, such replies will be gladly received by the undersigned.

Now you ministers, every one, please answer these questions, and do it now. Your names will never be used in any public way without your individual consent is first secured. I am studying a question for the General Conference and I wish certain data. You only can give it. The questions below are numbered. If you number your answers that will be sufficient for my guidance. Please be concise, brief and prompt. Send answers to

EDWIN SHAW,
Plainfield, New Jersey.

1. Your name.
2. Your age.
3. Your present address.
4. What was your father's occupation when you were a boy and joined the church?
5. Where did he live?
6. Of what church were you first a member?
7. How long?
8. Of what church a member when you decided to become a minister?
9. Humbly speaking what three persons were most influential in causing you to become a minister?
10. Are you now regularly engaged as a pastor?
11. If you have, as we say, "left the ministry," and if you are willing, please tell in a few words why you have done so.
12. Please give in a few words your notion of how the supply of Seventh-day Baptist ministers might be increased.
13. Please offer brief suggestions as to how our methods of distributing ministers might be changed for the better.
14. Please consider this a personal letter to you, yes, you, and send your reply at once.

A true man wants to move the world if he can. He is not satisfied with taking a stone out of the way if he can lift the earth itself to a loftier level. Ambition becomes aspiration and inspiration when it is attuned to a heavenly key.—Arthur T. Pierson.

"The narrow-gauge Christian never sees many pleasing objects along a standard-gauge route of life's travels."

"Don't leave courtesy at the door of your home, especially as you enter it."

I was in Angoniland that he feels called to the pastorate work. I kindly spoke to him to pray fervently before God for his guidance, and at the same time told him to wait till I hear more information from you, pastor. This brother (David) is an elder, and he holds Chipata district. Am sorry to say he is not able to write and to read English. I wish he could be able to do so, and he would have written you himself. But he knows to read the Bible in Zulu language; he also knows to write a little. He knows to read English very, very little. Brother David Aphiri has a wife and two children. He is holding church work as well as school work in Chipata district. He uses the talents God has given him, and is a wise young man in the management of the work.

So, I hope you will help him, dear pastor, that he might get something to pay up for his tax, or "hut tax," as well as for his body. Supposing you would like to know how much he would get, I would just say that. It is not my business to make up salaries, but I mean to say supposing you would like to know; therefore I beg your apology.

Dear pastor, trust us that Chipata district is a totally Sabbath-keeper "Church of Christ." But still you say to us, "But you are Nyumbane. And four teachers are engaged in these schools. Supposing you would like to know how much they ought to get, they for the sake of their "hut tax" and clothing should get 8 shillings; excuse me for this.

The school work at Chipata begins on Sunday till Thursday, and on the Sabbath rest and worshipping take place. I have now prepared Scripture lessons (on the Sabbath), i.e., we wish to make all the pupils to learn and understand the Sabbath language more fully than they did before last month, 1910. (In 1910 the members of the Chipata "Church of Christ" learned of the Sabbath, but did not observe it; they only studied. This year, 1911,
Chipata is a totally Sabbath place.) I have prepared and written them on the paper with the date for each lesson. We wish to impress in the pupils' minds and understandings the Sabbath of God.

The Chipata school was opened in February first, and we go on to the May 30th. Do not think this is self-arrangement, but we form a committee and settle such things. We hope if God's own will to have another committee in the month of June, 1911. Dear pastor, we are in need of something for this work which we have started, and these we wish to make our appeal to you. Of course our cries are unto God for help, and we look unto him as our Sustainer.

OUR NEEDS.

1. For the church we are in need of plates and cups for the Lord's Passover of the New Testament. Our Bandawe brothers (not Sabbathers, but Sundays; i.e., no Sabbathers' standards in Bandawe. Too much confusion in Chiifra because of Sabbath. The confusion was led by Brother Jordan) have got their own, and are often talking of the Lord's Passover. We have none for Angolander—the reason is the absence of a church of Christ.” So we beg you to help us in money that we may try to buy plates and cups for the Lord's Passover.

2. We wish tables and chairs; we have no money to pay native carpenters or joiners to make us these.

3. We have no roll books for writing in the church members; no minute book for the use when we have a committee. You also know how difficult we are in here in Nyassaland; very hard to get ink and papers for use of reports.

4. We cry for English Bibles, Zulu Bibles and Testaments, and certain tracts, etc., etc. We do not mean to give them out for nothing (except tracts) (unless it be by permission) but we would sell them to the needy. We are oftentimes laughed to scorn because we have no books, etc., but we bear it patiently, and we gently speak to them that we (members of the “Church of Christ”) never put our faith in books but we put our trust in God.

5. For school work, we are in need of school-books, and alphabet sheets (in capital and small letters). For school-books, we like to have “The Queen Primers”, parts I and II, “The Queen Infant Readers,” Standards I, II, III, IV, V, and VI. All these should be T. Nelson and Sons. We wish to possess the same kind of books in our school. We are not in haste to get all these books from II to VI, but we are letting you know how far we cry for knowledge here in Nyassaland. But for the present we beg you to send us the alphabet sheets (capital and small letters), multiplication tables, “The Queen Primers”, “The Queen Infant Readers”, and Standards I to III. We wish these before the end of June, and how thankful can we be to God; then the prophecy written in Daniel xii, 4, “and knowledge shall be increased.”

6. We are in need of blackboards, and these we can not get unless we have some money and buy them here to the carpenters. We are in need of ink to rub and make the board black (small boards will do). We are in need of white chalks, and writing inks, penholders, pen-points, slates, slate-pencils, copy-books, school-roll books, lead-pencils and paper writing-pads. Dear pastor, there is a kind of school-book entitled “Initiatory Grammar” by James Doig, Ph. D., for the use of junior pupils, intended as an introduction to the Principles of English Grammar. Address to Marshall and Co., Ltd., Simpkin, London. We wish to possess such books in our school. We would be very thankful if each wish felt to send us one of these books carefully, not for Angonland work only, but for the sake of whole Nyassaland as well as whole East Africa.

I have to report you of another young man, by name William Bunda, of Dwambazi. He is converted and is a Sabbathist. I hope to send him and hold Chipata. Brother David is to be transferred to another place which we can not give you its report until we see the proper management of work. This new brother (i.e., new Sabbathist) began April 21, 1911) is a strong preacher, and he is beginning to lead English, but not properly; he can also understand English a little. He is in the same work with us, and is laughed to scorn because he is a Sabbathist.
of Sabbath School." But on the left side there is a "translation column." I would like to understand what you mean by a "translation column." Do you mean to say I shall translate "Sabbath" into native dialect? Or, is there to be any translation? Let me know, dear pastor. I know clearly one, but sorry I can not fill in the report unless first I understand "translation column."

(Personal entry.)—The D w a n b a z i "Church of Christ" which discharged me last year for the sake of keeping the Sabbath made an arrangement to make me work among them. D w a n b a z i is a river which on rainy seasons can not be crossed except by canoes. Here Brother Graham stays; he is on south side of the river, and I am on the north side of it. But after such arrangement they failed to make me one of the Sundays. Now the church asks me to be a pastor among them. They know that I am a Sabbathter, and the work done in Angoniland is also Sabbathism. And upon their request I agree; hope to reach them again to observe the Sabbath.

Nzuzeland, B. G. A.,
April 6, 1911.

This is followed, so says Booth, by an account of the Sabbath controversies at Chifira and D w a n b a z i, and is signed by Charles Domingo. —Shaw.

Extracts From Reports of Brother Richardson.

[This report was made in 1909, but through an error did not reach the Tract Board up to recently.—Ed.]

To the Board of the American Sabbath Tract Society.

DEAR BRETHREN:

During the three months the regular work of the "Mill Yard" Church, and as far as possible that of the "Nanton" Church, has been carefully attended to. In spite of a critical illness which confined me to the house during August and September, six weeks in bed, I have kept the "Mill Yard" services going regularly as usual.

Some of my sermons have appeared in the local press. One, notably, was the result of the Rev. Frank Swainson's reply to our challenge to debate the Sunday question at our North London Conference.

This North London Conference was worked by the Christian Sabbath-keepers' Union, of which I am honorable secretary, in connection with "Mill Yard." We challenged the "Lord's Day Observance Society" to debate the scriptural authority for Sunday observance, and so stated it on the 10,000 cards we distributed from house to house with Mill Yard leaflets, the posters (size 3x50c), and advertisements in the Daily Gazette. The society declined to debate, in an insulting letter which we read at the conference. Another similar society and two notables men were then also challenged but declined; so we threw it open to the meeting, and had one of the very best discussions I have ever witnessed on the Sabbath question, everything seemed so thoroughly genuine. Questions were freely asked, answered, and discussed. The attendance was but we all considered the meeting highly satisfactory. A report appeared in the Daily Gazette by their own reporter.

The usual home and foreign correspondence, and tract distribution, have continued to occupy my attention.

I was glad to raise $4$5/2 free-will offering for division between the Tract and Missionary societies. This was by means of a circular sent to the "Mill Yard" members, as by our ancient rules we have no collections on Sabbaths.

Having bought a motor-car, chiefly with the object of assisting church work, we have by its means scattered Sabbath literature over the south and middle of England and in Wales, but our idea had been to drive out in various directions from home for open-air preaching. We have a nice little American organ to which I have made an arrangement to fix a banner pole and my wife has worked in silk on the banner, "A Message from God." One Sunday in June my wife and I, with two Sabbath-keeping friends, took our first missionary run with banner and organ, going several miles into the country. We found a pitch near a Roman Catholic convent, etc., but only succeeded in getting children around us after singing several hymns. I addressed the children on the Ten Commandments, and others took literature to the houses. I made it clear that the Seventh-day was not Sun-day. Adults came to their doors to listen to our singing.

I had a nice talk with the Baptist minister in the evening; he had heard that I have been there only a month, but has already four candidates for baptism who "ought to have been baptized years ago." I was glad to congratulate him on that. Delighted him with the "Puzzled Dutchman," a splendid Baptist recitation. Have now sent him the Sabbath Observer, in which I published it, and others. He is a young man, and seemed deeply interested in our affairs. He did not know that the Seventh-day Baptists were a separate denomination.

He was quite surprised when I told him that the "Nanton" Church dated from 1650, and "Mill Yard" from 1617.

On July 6, I started by the midnight train for Manchester where I visited Brother George H. Stevens, our newest member in the "Mill Yard" Church. In attending the Orange Grand Lodge, in session there, I was asked for some of my Sabbath tracts and was informed that the brethren at Portsmouth, through reading them, had been discussing the "Sabbath," and that a clergyman I know, had taken interest in the discussion though he strictly abstained from taking either side. They like my sermon tract, "Royal Black Knights." I said I should be pleased to go to Portsmouth if they would arrange a meeting.

During the week I called on a number of people in Manchester; had Sabbath eve service with Brother Stevens. Next morning he and I went to a synagogue—had a talk with the rabbi. In the afternoon Brother Stevens took me to the home of an ex-Seventh-day Adventist, who had arranged for a service at 3.30 p.m. A very good meeting was got together and I must have preached for over two hours. After the service we had very many questions, for about another hour or more. It seems as though it would be possible to work up a mission here. Brother Stevens is very active and zealous, though unfortunately his wife is not with him on the Sabbath question.

Hunting up the remains of our Belfast Church, I found the widow of Deacon Angus Chisim at Ardglass, a fishing village about twenty-four miles from Belfast. She was evidently real sympathy with the Protestant party and certainly none for the Sabbath, but I managed to get some information from her, and her husband's photograph.

They had no children. He had a sister and a brother, members of our Belfast Church, but both are dead. He was active for all truth and wrote tracts on the Sabbath. He put paper in his window, one offering "25 reward" for scripture for Sunday-keeping. "Crowds came in for the reward," with the idea that "Remember the sabbath day to keep it holy" meant Sunday. Ireland seems to be as bad as Scotland in calling Sunday the Sabbath. I only regret that I could not then give more time to Belfast.

At Dublin I visited a young Orangeman with whom I had been in correspondence on the Sabbath question for some time. He is convinced, and asked his employer for the Sabbath, but was refused. Since then he has been trying to get another situation where he would be able to keep Sabbath.

THE SABBATH RECORDER.

An Honest Confession.

Mr. McDonough, of the Liquor Dealers' Association, in addressing the Iowa convention forgot himself, forgot reporters were present, and remembered some startling truths, right out loud. Here is what he said:

This talk of reforming the saloon on the part of the brewers and wholesalers is all right well in the form of resolutions, but if they were sincere in their resolutions there would not be a dive saloon in this country one week from today.

Mr. McDonough also said: "Many say that the wave of Prohibition is receding. It is not. The prohibitionists were never more active."—The American Advocate.
MISSIONS

Some By-products of the Present Missionary Awakening.

Not only are the direct results of the Laymen’s Missionary Movement tremendous and inspiring, but in some ways the by-products are even more impressive. Among the by-products the following are conspicuous:

1. Real business system is rapidly being introduced into church finance in all its departments as well as in missions.

2. The number of systematic contributors to all the funds of the church is being greatly increased, and thus all causes are receiving enlarged support.

3. New and higher standards of Christian stewardship are being widely accepted and adopted. Not only are men giving a larger percentage of their income to the work of the church—in many cases running from 20 per cent to 50 per cent—but a regular school of men throughout North America are planning to give large read

4. Laymen’s work is a larger percentage of their income to the work of the church.

5. By-products of the Present Missionary Awakening.

A great result of the present missionary awakening is the reestablishment of the faith of a multitude of people in the Gospel itself and its power to meet all human needs.

A tremendous result is the growing spirit of unity among the churches. This results from a larger cooperation promoted by the Laymen’s Missionary Movement and similar agencies. We shall only come together into a real Christian unity as we discover that we can work together.

Professor Edward M. Tomlinson.

A memorial written by Dr. Daniel Lewis of New York City, and read by him at the public session of the Alumni Association, June 7, 1911.

Professor Edward M. Tomlinson died August 27, 1910, aged sixty-seven years. This announcement conveys to each member of this Alumni Association a message of deep and irreparable personal bereavement. He was one of the charter members of this association and, as one of its officers, contributed in every possible way to its prosperity and present success. I saw him last at a meeting when Professor Tomlinson was absent, in the entire twenty-five years since our foundation. It is therefore fitting and proper that the alumni here convened should join in a loving tribute to our departed brother and friend.

Professor Tomlinson became professor of Greek at Alfred University in 1868. I recall, as if it were yesterday, when he first took his seat with the faculty upon this platform. Modest without even the self-consciousness of the average young man, North Carolinian meeting us with a quiet smile which at once won the hearts of us all, he began the long and distinguished career as the head of the department of Greek language and literature which extended over nearly half a century. Throughout this long period of faithful and persistent work he became a friend of every student in the University.

After all, what is there in the brief cycle which we name life, which can bring more of light and true happiness, encouragement and incentive to the highest attributes of a man’s character, than the true friendship of a noble man like Professor Tomlinson. A man has his faults; friendship helps to overcome them. He makes mistakes; a friend does not condemn but seeks the remedy for them. The storm and stress of a busy life is often almost overcome when a true friend takes us by the hand and leads us whither we may see the stars again. A man falls from a high estate; his whom friends pass him with averted eyes, his true friend forgives, points out the way to repentance, leads him again into paths of rectitude and ultimate rehabilitation. Such a friend was he to whom we pay tribute this day. In all the years during which I knew him intimately, no unkind word ever came from his lips about a human being.

As a teacher, Professor Tomlinson’s work was characteristic of the man. He was enabled to avail himself of unusual advantages in his preparation, in Brooklyn College 1855-1865, and in two years of postgraduate study in the universities of Berlin and Leipzig. In the class-room he was always courteous and the very soul of kindness to those whose good fortune it was to be students of Ore. His great industry and energy were doubtless due to a strong personal ambition, but he had a wondrous facility of imparting knowledge to others, and in his classes every subject became a present, living issue which enlisted not only the interest but the enthusiasm of the student. The Greek language and literature became a vital force under his instruction, making for the highest and best, an aim which renders the classics so indispensable a part of college education. In this department, Professor Tomlinson assumed a position in the front rank of college and university professors in the country. He was safely affirmed that his attainments and natural qualifications reflected a luster upon our alma mater which the lapse of years can not dim, and which will be our priceless heritage.

The development of the University Library from the meager collection of books which were placed in Memorial Hall twenty-five years ago, to the large collection we now possess, was made possible by Professor Tomlinson’s judicious and indefatigable devotion to his duties as librarian. A generous gift from a Carnegie may give us the secure fireproof building for this valuable collection (and we shall rejoice when it is completed) but the genius of such a man as librarian, alone can collect a large working library such as ours (where he has the cash to pay for them) and fill shelves with the best vellum or morocco bindings, but very few men are able to collect a valuable working library. Next in importance to his great success as a teacher should therefore be mentioned his work as librarian of the University.
Professor Tomlinson was not only our friend and teacher. He was a leader in every movement which constitutes good citizenship. With a mind broadened by ripe scholarship and a command of the viewpoint of the entire field, he was the embodiment of intelligent devotion to his civic duties. A good citizen is the man who looks far beyond his personal surroundings; has a keen sense of proportion; is tolerant of the honest opinions of those who differ with him; is devoted to the best interests of the community in which he lives and the larger interests of the state and nation of which he is a citizen; is unmoved by the sophistry of reform politicians, and with a healthy independence of himself, is the greatest good to the greatest number, votes at every election. The man who finds fault with the work of his own party when he has neglected his civic duty of voting, does not merit our sympathy.

Professor Tomlinson was a citizen of strong convictions concerning public questions, and was always true to those convictions. Much is implied in the term good citizenship. It means, first of all, a man who is in sympathy with his neighbors; who, in every way, assists in every effort to improve social conditions; who scrupulously observes all ordinances adopted by the municipality to which he belongs; who uses his influence for promoting every educational, industrial, and religious institution, and insists upon honesty and purity in all public affairs. If we can imagine a community composed entirely of such citizens, the solution of all the problems of a true democracy would be solved. Such a man as I have described was our beloved teacher, faithful friend, and eminent citizen, Professor Edward Mifflin Tomlinson, whose death was an irreparable loss to this community.

Professor Tomlinson loved this beautiful village, this home of our alma mater. He had an acute appreciation of the beautiful and could never tire of admiring these rural surroundings. It had been his privilege to look out upon these glorious hills, to see the sun rise from the pine-clad hills above us. He had roamed over these fields and through the picturesque valleys; had breathed the invigorating and life-giving air and enjoyed the peaceful quiet which rests upon the scene like a benediction, as the sun passes at the close of day. The college had grown from meager beginnings into an actual university since his coming here; and he, himself, had helped to foster the growth of every tree upon our beautiful campus he had noted, while the village itself had become more beautiful each year. It is a place where a man like our departed friend could enjoy such close communion with nature, in her best moods, as under his long years of life here a joy as well as an inspiration.

A man of his qualifications seldom seeking preferment has many positions of trust bestowed upon him. Thus Professor Tomlinson was for many years secretary of the college faculty; president of the Education Society and of the Board of Trustees of the First Alfred Church; secretary of the stockholders of Alfred University; director of the Alumni Association; of the Alfred Mutual Loan Association and the University Bank, and a member of the American Philological Association. On March 12, 1884, Professor Tomlinson was united in marriage to Miss Mary E. Brown, who survives him, and to her today our hearts extend their most tender sympathy. They are as deep as is our affection for her distinguished husband. We strive in vain to fully realize the unending grief which envelopes the pleasant home where she must patiently await the dawning of a new day and a new life. The sorrow of today is but a brief prelude to the eternal joy of a blessed reunion. In their house had been raised a family altar dedicated to that living Presence who governs with a father's tenderness and love the affairs of all his children, and into his hand we do commit what remains to him of his earthly life, confident of the peace and comfort which the future will surely realize.

The death of such a man as Professor Tomlinson should not be the cause of lamentation and vain regret. He had lived a long and useful life and his days were in the paths of righteousness. The true friendship of all who knew him is enduring; the knowledge of his saintly life and strong faith in the truths of religion will continue to be an inspiration, even though the places which knew him here will know him no more, and the flowers of hope and faith will always entwine themselves about his resting-place in yonder cemetery.

One passage in Cicero's De Senectute impresses me more than any other. He said: "And thus it is that young men seem to die just as when the violence of flame is extinguished by a flood of water; whereas old men die as the extinguished fire goes out; spontaneously, without the exertion of any force; and as fruits when they are green are plucked by force from the trees, but when ripe and mellow drop off, so violence takes away their lives from youths, maturity from old men; a state which to me indeed is so delightful that the nearer I approach to death, I seem as it were to be getting sight of land, and at length after a long voyage to be just coming into harbor." Eminus said concerning death: "Let no one pay me honor with tears, nor celebrate my funeral with mourning."

Let us not then measure the value of a human life by the years but by deeds well done. Consider that our friend, of whom we speak today, gave up his life because of his maturity, looking forward to the harbor to which he was approaching with a joyfulness of spirit, because he believed it to be the beginning of a life immortal.

Adjudged Meeting of the Sabbath School Board.

Pursuant to adjournment at its last meeting, the Sabbath School Board of the Seventh-day Baptist General Conference met at the call of the President, at 220 Broadway, New York City, on Wednesday, July 5, 1911, at ten o'clock a. m., with the President, E. F. Randolph, in the chair.


The recording secretary reported that notice of the meeting had been mailed to all the Trustees.

The President presented a communication from the field secretary urging that his salary for next year be placed at $400 instead of $500, as previously voted by the Trustees.

On motion of Elisha S. Chipman, the request of the field secretary was granted, it being understood that he shall devote six months to work in the field, and that during the remaining six months he shall perform the other usual duties of his office.

The President, as Committee on Soliciting and Collecting pledges for the Hocker Sabbath School Memorial Fund, presented his annual report, which was approved, and ordered incorporated in the annual report of the Board to the General Conference.

The annual report of the Treasurer was presented, with the report of the Auditing Committee, and approved and ordered incorporated in the annual report of the Board to the General Conference. The recording secretary presented the annual report of the Board to the General Conference, which was adopted, and three hundred copies ordered printed for distribution.

Minutes read and approved.

Adjourned.

Corliss F. Randolph, Recording Secretary.

We have many needs in the Christian life, but the one need which includes all others is the need of Christ. Do we lack joy? It comes by having more of Christ. Have we need of power? It is only our need of Christ. Is peace absent from our hearts? The presence of Christ alone gives peace. Do we want more love? We may have it by having more of him whose other name is Love. All the problems of religion, positively all, resolve themselves finally into this one supreme problem: How to have more of Christ in the believer's heart. We have everything when we have him.—The Continent.

Be the noblest man that your present faith, poor and weak and imperfect as it is, can make you be. Live up to your present growth, your present faith. So, and so only, do you take the next straight step forward, as you stand strong where you are now; so only can you think the curtain will be drawn back and there will be revealed to you what lies beyond.—Phillips Brooks.
WOMAN'S WORK

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

A Wee Bit Sang.

When my hert is wae an' I'm like to greet,
A' a' woman was sweet.
An' life's road hard tae my weary feet,
I just sing a wee bit sang.

Nae laverock I for the warld tae hear,
Nae lichte tender, nae music dear.
I just gie a cheep, but when days are drear
There's joy in a wee bit sang.

For, singin', 'my tears forget to fa',
An' the deid, an' the changed, an' the far awa'.
Come back, an' the road's no hard at a'-
Sic a help is a wee bit sang.

When poortith comes an' the cupbard's bare,
Whaur there used to be a' thing an' to spare,
I tak' my crust, an' it's dainty fare
When munched tae a wee bit sang.

When the fous in braws frae the near-by toun
Seorn my hoden-gray an' my muckle shoon,
O' nae mair than the mien o' the moon;
I just sing a wee bit sang.

Ay! I sing when I'm happy, I sing when I'm sad,
I mak' my ain cheer, when there's none to be
had;
Life can never be a' brighter hard
While it leaves me a wee bit sang.
   —Turgill MacLeod.

It will be remembered that Doctor Palmberg attended the May meeting of the Woman's Board, and at that meeting it was decided to ask our women to pledge themselves for the support of Miss Anna West as Miss Burdick's assistant in Shanghai.

Doctor Palmberg was also present at the July meeting, and there was in the heart of each woman present a feeling of deep gratitude, for was not Miss West herself present as our newly appointed missionary? Then, too, the response from the women had been so prompt and encouraging. It would have done your hearts good to hear the letters received by the corresponding secretary and also by the treasurer. The letter from Mrs. Babcock is the Milton Benevolent of the Woman's Board, and at that meeting it was decided to ask our women to pledge themselves for the support of Miss Anna West as Miss Burdick's assistant in Shanghai.

Doctor Palmberg has only a few more weeks of her furlough to spend in this country, and she is slowly making her way West. After visiting our people in Marion, Iowa, and attending the association at Garwin, Iowa, she made a flying trip to Dodge Center, Minn., returning to Milton for one week. She left Milton, July 6, intending to make short visits in Wallaworth, Wis., Chicago and Edelstein, Ill. From the latter place she planned to go to Kansas City, then to Nortonville, North Loup, Denver and Boulder, and possibly make other stops before reaching California. She and Miss West plan to sail from San Francisco, September 6. They will be joined at the seaport by Doctor Palmberg's friend, Doctor Reifsneider, of the Woman's Union Mission in Shanghai, who last summer celebrated the twentieth anniversary of the opening of her hospital in Shanghai.

On the day before her departure from Milton Doctor Palmberg was given a linen shower by the women of Circle No. 5 of the Milton Benevolent Society. The large quantity of linen she took away with her, however, was not new, but old and soft, just the thing, the Doctor said, to use for dressings for sore eyes or for any other trouble where dressings are needed.

From the Woman's Missionary Society of North Loup, Neb.

DEAR MRS. BARCOCK:

I have neglected answering your letter in regard to raising Miss Anna West's salary. Our society met the following Tuesday and we appointed a committee, or rather three. The head committee is to solicit among the women; then we have one of Doctor Palmberg's Sabbath-school class, composed of young ladies and young married women, to solicit among their number, and also a committee from the class of girls Mrs. Shaw and I teach who are to work among that class. They have not done much yet, for Commencement, Children's day, etc., have kept every one busy, but they will soon get to work, I think. I suppose you want a report before Conference, but do you need it sooner? Hoping for great success in this work, I am,

Yours sincerely,

JESSE T. BARCOCK,
President Woman's Missionary Society.

June 11, 1911.

Meeting of the Woman's Board.

The Woman's Board met in regular session, at the home of Mrs. J. F. Whitford, July 3, 1111, at 2:30 o'clock.

Members present: Mrs. A. B. West, Mrs. O. U. Whitford, Mrs. A. R. Cran dall, Mrs. J. H. Babcock, Mrs. S. J. Clarke, Mrs. Nettie West, Mrs. J. F. Whitford, Mrs. G. E. Crosley and Mrs. A. J. C. Bond.

Visitors: Doctor Palmberg, Miss Ada M. West and Mrs. A. C. Whit ford.

The Corresponding Secretary reported letters from Mrs. Bertha Har ley, Mrs. Jessie Babcock, North Loup, Mrs. Lillian Wheeler, Boulder, Mrs. Anna Thair, Cosmos. Each letter was received in reply to a letter written by the Corresponding Secretary asking for pledges for Miss West's salary. The pledges were a great source of encouragement to the Board.

Mrs. Babcock gave an interesting report of the Northwestern Association, speaking of the warm Christian spirit manifested throughout the meetings. She spoke in particular of the splendid address by Doctor Palmberg to the young women.

The Mission Study Leaflet for August was read and adopted.

Voted that the Treasurer be instructed to take from the unappropriated fund sufficient funds to make the Milton College fund $75.

The committee to prepare the program for the woman's hour at Conference gave its report which was received as a report of progress.

On motion Mrs. J. H. Babcock was asked to represent the Board at the consecration services of Miss Anna M. West. Minutes read and approved. Adjourned.

MRS. A. J. C. BOND, Recording Secretary.

Treasurer's Report.

For the four weeks ending June 30, 1911.

Mrs. J. F. Whitford, Treasurer.

Mrs. J. F. Whitford, Treasurer,
In account with the Woman's Board's Executive Board.

Amounts:

To cash on hand, March 31, 1911........................................126 68
Milton Jet, Church, Allen B. West, Treasurer: Miss West's salary, $25.00
Dodge Center, Minn., Woman's Benevolent Society: Tact Society: $25.00
Missionary Society: $25.00
Missionary Society: $25.00
Milton, Wis., Woman's Benevolent Society: Miss Burdick's salary: $5.00
Milwaukee, $10.00
Albion, Wis., Missionary and Benevolent Society: Dr. J. C. Garvey: $10.00
Lost Creek, V. A., Ladies' Aid Society: $10.00
Missionary Society: $5.00
Missionary Society: $5.00
Missionary Society: $5.00
Sanleo College Endowment: $20.00
Alfred, N. Y., Woman's Evangelical Society: $25.00
Ettrick, Wisconsin: $10.00
Missionary Society: $10.00
Missionary Society: $10.00
Milwaukee, Wis., Circle No. 5 of W. B. S.: $10.00
Missionarfl Relief Fund: $5.00

THE SABBATH RECORDER.
Collection at Western Association: ....................... $8.66
Berlin, N. Y., Ladies' Aid Society: ..................... 12.00
Adams Center, N. Y., Ladies' Aid Society: .............. $15.00
Tract Society: ....................... $15.00
Ministry to Children: ....................... 10.00
May: ....................... $245.45
Total amount of money............... $1,658.45
Contributions as published: ..................... $223.55
April: ....................... $223.55
May: ....................... $256.50
Collections: ....................... 30.55
Income: ....................... $223.55
April: ....................... $223.55
May: ....................... $256.50
Publishing House Receipts: ....................... $200.05
Foster: ....................... $85.80
Helping Hand: ....................... $85.80
Tracts: ....................... $300.00
City Bank National, interest: ....................... 12.30

Mrs. A. R. Saunders: ....................... $1,046.50

Asst. Treasurer: ....................... $1,046.50

George Greeneman Bequest: ....................... $45.00
Maria E. Foraker Bequest: ....................... $15.00
Sara E. Barlow Bequest: ....................... $20.00
Paul Palmquist Gift: ....................... $6.00
Richard H. Meeker Endowment: ....................... $15.00
Renaud L. Bradford Bequest: ....................... $15.00
J. H. Coon, Milton, Wis.: ....................... 10.00
H. Davis, Treasurer: ....................... 10.00
To balance on hand, April 1, 1911: .............. $2,041.70

Tract Society — Treasurer's Report.
For the quarter ending June 30, 1911.

In accounting with the American Sabbath Tract Society.

On hand, April 1, 1911: ....................... $816.35

Contributions published: ....................... $223.55

Receipts for May, 1911:

A. J. F. Hubbard, Treasurer.

Philadelphia, N. J., July 1, 1911.

Examined, compared with books and vouchers, and found correct.

A. F. Rapold: Auditor.

Philadelphia, N. J., July 9, 1911.

Receipts for April, 1911:

M. M. Judson, Treasurer.

Riverside, Cal.: ....................... $12.20
Farin, H. (S. K.): ....................... $12.95
Plattsburgh, N. Y.: ....................... 44.36
Milton, Wis.: ....................... 30.36
Richburg, N. Y.: ....................... 5.87
Chicago, Ill.: ....................... 3.27
Boulder, Colo., Ladies' Miss. Soc.: ....................... 0.50
Hammond, La.: ....................... 3.07

Papa told me that he heard you were a poet.

"And how did that impress him?"

“He said he didn’t believe all he heard.”

Scott, 1911.

"Houston Post."
The Bible as Man's Book and God's Book.

There is a story of a magic mirror, in which every man saw himself reflected, not as in an ordinary glass but a historical reflection—his whole history, outer and inner, revealed at a glance. And many were the long journeys which curiosity prompted men and women to make, from far-off corners of the earth, to see themselves in that magic reflector.

That magic mirror is the Bible. In its pages each man may see his moral and spiritual history; his secret thoughts and designs and aims, so that it has more than once happened that a heathen reader, coming into contact with the Word of God, has actually suspected the missionaries of a fraud, trying to palm off, as an ancient book, some description of heathenism as he had seen it himself.

A REVEALER OF SELF.

But the Bible is not only a mirror, but also a mold of character. It shows us what we are, that it may shape us as we ought to be. And hence (Romans vi, 18) we read of those who were once "servants of sin," but who, from the heart, yielded themselves to that mold of doctrine, or teaching, into which they had been delivered; which is the real meaning and rendering of that significant verse. What a beautiful sign of a divine book, that it should exhibit our real inmost character as servants, exposing all our perversions and faults, analyzing our very motives and impulses, not to make us despair, but to lead us to hope; and that the same word that at one moment mirrors our depravity and makes us shudder at the self-revelation, at another becomes the matrix or mold in which we take a new form; according to godliness.

More even than this, the Bible is man's book because it becomes milk and meat for the growth of all converted sinner in all the graces of the divine character. The babe that must have food that has passed through another digestion, and can be easily assimilated; and strong meat for the man who knows how to meditate, which is the way spiritually to master, the food for the more mature. If we carefully study the precious Book, we find it contains the simplest truths for the little child, that require no developed understanding to receive and appropriate. For example, take the seven words which describe the way of becoming disciples: "Look," "Hear," "Take," "Taste," "Come," "Choose," "Trust"—is there any little child that can not understand them? And they all mean to receive. The eye receives by looking; the ear by hearing, the hand by taking, the mouth by tasting, etc. A little child who knows enough to take the hand of a strong man to lead in the dark, or to give up a heavy load to a strong arm to carry for him, knows enough to bring himself all at once to Jesus and trust him to lead and guide.

THE FULLNESS OF ITS TRUTHS.

There are other truths, so deep, so high, so grand, that the greatest and wisest men may spend life in searching, and never fully find out all their meaning. There is a great sea of love in God that even angels have never sounded, and so, as the child grows, he finds truth that needs all his power to master, and repays all his study and laborious searching. What more needs to be said to show how blessed is the young disciple who is like a tree planted by the rivers of water, to take up the teaching of God's Word and transform it into holy living! But this book shows itself to be God's Book because it is also the mirror of him, revealing God to man. When we think of God we must think of what we call his perfections, or attributes, that is to say, what pertains to him as a being; for example, his natural attributes, eternity, power, wisdom, his presence everywhere and his unchanging character; and his moral attributes, truth, righteousness, holiness, love. Now, if the Bible be his Book, it must, like any work, show the workman, reveal God. And how beautifully and completely it does it!

A BOOK OF THE CENTURIES.

God's eternity is reflected, in the length of time it took to furnish a complete Bible, extending over perhaps twenty centuries or more, from Moses to Malachi; and then from Matthew to the Apocalypse written in old age by John. Man who lives but three-score years and ten, could not even superintend the edition of such a book, much less himself prepare it; but the eternal God has ages at his disposal. Then his power is seen in the miracles recorded in the Word, astonishing displays of omniscience. From Genesis, with its story of the Creation, to the close of the Revelation with its glimpse of the new creation, we find one long series of hundreds of mighty miracles. Every possible display of God's power, both in mercy and judgment; his omnipotence, his槲plosy, instantly cured; the dead raised, the demoniacs healed, the winds and waves stilled by a word; lightnings and tempests obedient to God's command; the earth quaking, the sea heaping up its flood—and all the miracle of Christ's own resurrection—all miracles in one! How they mirror forth the almighty power of God!

God's wisdom and knowledge appear reflected in the Bible. There is more science in the twenty-eighth and thirty-eighth chapters of Job, than in all the scientific books, written before the Christian era. But what unerring wisdom in counsel as in Proverbs; what conceptions of man, of God, of the world that now is, and the world that is to come; of man's true creation, permanent home, highest interest and ultimate destiny!

THE NATURE OF ITS MESSAGE.

And then, as to God's righteousness, how perfect is its reflection in the sublime moral teachings of the Word! The Sermon on the Mount—was there ever such high standard of right conduct and right motive? Not only can no flaw be found in Christ's moral lessons, but they soar infinitely above all the highest level of the world's grandest philosophers, as an eagle leaves the highest peaks far below him in his flight.

So of God's holiness. There are conceptions of his spiritual perfection, found here, that are absolutely new and original. Man never originated them, for they dazzle by their glory, and make the finest human ideals of God seem unworthy of him as, in the presence of the sun, the flame of a tallow candle throws only a shadow.

But nowhere is the glory of God more reflected in the Scriptures than in the displays of his love. The Bible alone gives us any knowledge of his grace. Sometime of his power and wisdom and skill in design we may get from nature; some idea of his justice and sovereignty we may get from human history; but of his forgiveness and mercy, his infinite love and its wonderful manifestation in Christ, we should have no real knowledge but from his Word. And with all, his changeless perfection is seen in the beautiful unity and harmony of Bible teaching. Though composed by over forty human writers, and encompassing sixty-six separate books, and compiled through over two centuries, it is one book. Its differences are like those of the two hands in the body, which are each the complement of the other. What is the body without the hand, but there is no opposition or discord. There are foundations laid, then pillars and arches reared, then pinnacles and dome—different features, but one building and all necessary to the completeness of the structure. And so, after all these hundreds of years, the careful, prayerful study of the Bible, like a new blow of the pickaxe in a mine of gold, brings out fresh nuggets of precious metal; and so he who searches the Word of God finds that it is his Book of God.—Arthur T. Pierson, in the Standard.
The first thing I had to do when I began a study of this topic was to review my geography lesson in order to locate Burma. It is a part of India, but lies across the Bay of Bengal from the greater part of India. In the study of the religious condition of Burma we are met with the same problems which prevail throughout all India. Brahmanism is the prevailing belief. This religion furnishes material enough for an endless study; it will, therefore, be possible to give it but little space here, but a few ideas may help us to understand the great difficulties of the missionary.

Brahmanism is a philosophic religion. Formerly it had a naturalistic tendency, but (a fact due to the priestly classes) it has gone out of this into pantheism of the idealistic type. Now those are big words but they simply describe the idea of caste and classes which we find there, as well as the belief in regard to the future life. The human and divine are very closely related, being separated only by the lines of caste. First, there is Brahma in whom lies the solution of the riddle of the world. The world is the development of Brahma. Next to him there are the gods in heaven, then the gods in earth. These latter are the Brahmins, those learned in the Vedas, their sacred book. "And those learned in the Vedas and the Laws rule the people by the terrors of conscience. For every existence is the punishment or the reward of the preceding one. Man is the creator of his will. Every man brings with him, merely by his birth into a definite caste, his fate for this life as the result of his conduct in earlier existences. For evil deeds the man is born a mineral or vegetable; for evil words, a beast; for evil thoughts, a man of lower caste. Lofty virtue can lead to birth as citizen of the heaven of the gods; grave crime, to birth as a creature in hell."

With such ideas as these contrast the spirit of Christianity and we have some idea of the problem, with the ideal of personal salvation, and that "God is no respecter of persons," meets with opposition at once. In recent years there has been a revival of the Brahman religion, which indicates that the people are getting alarmed and for to the progress which Christianity is making. This revival may then be considered as desirable, as it will only hasten the progress of Christianity. What a glorious revelation Christianity must be to those who have been downtrodden in the lower castes, to learn that there are no castes in the kingdom of heaven! Yes, it is here as it has always been: the lower classes are the first to accept Christ.

The progress of Christianity is shown in the efforts which organized societies are making to offset its influence. They do so by means of tracts and preachers. A part of one tract reads: "Do you not know that the number of the Christians is increasing and the number of Hindu religionists decreasing every day? How long will water remain in a reservoir which continually lets out but receives none in? Let all the people join as one man to banish Christianity from our land." The leaders of Hinduism are learning that their religion can not stand against the power of Christ. Their sacred writings so difficult as to be understood only by a whole life of hard study are much in contrast to the Christian Bible.

"Higher criticism is also helping to overthrow these religions; for when the tests which are put to the Bible, and yet do not decrease its value, are used in connection with the study of the Vedas, it will be unable to stand. The Bishop of Madras writes: "The growth of higher criticism of the Bible is tending to bring out into very strong relief the truth of the Christian doctrine of inspiration in opposition to the mechanical theories of inspiration held by the Hindus and Mohammedans. The higher criticism has also cut the ground from under a large number of shallow objections to Christianity, based upon the scientific and historical inaccuracy of the Old Testament, which have been spread broadcast throughout India by cheap agnostic literature from Europe and America. . . . It is important that the questions raised by higher criticism should be carefully studied by missionaries in India. Where a rigid and mechanical theory of inspiration is taught, the effect of the higher criticism is often most unsettling both to the Christians and non-Christians, tending, as it does, to weaken, if not to destroy, all reverence for the Bible as an inspired book."

The leaders of Hinduism realize the importance of these questions. They are met with the lighted Chinese trees. Putting on . the night. The leaders read: "The work is shown in the words of Dr. Wallace St. John of Rangoon, Burma: "It is the picture presented by the sword makers who come down from China to the borders of Burma. They come in great storms and establish themselves under hallowed trees. Putting up their forges, they force air into them by means of tubular bellows. They prefer to work in the night. Here is the picture. The night made darker by the shade of the trees; the naked Chinese smiths working at the lighted forges. The heated metal is placed upon the anvil. One man on each side, they swing the heavy sledge. Blow after blow falls as they strain to bring the metal to the required condition. They write and struggle until their agony reaches a climax and they drop their sledge and fall panting and exhausted upon the ground. In this grotesque night scene there is a likeness to the missionary work in Burma. The night is there, the lights of the mission stations, the great opportunity that can not be neglected, the great intensity of effort and the panting, exhausted laborers."

Our people have no mission station in India, but if such zeal as the above picture conveys should be manifest by every Christian Endeavor, how long would it be before there would be such a station in India and in every land standing for God's holy Sabbath?"
A congregational meeting that took place on the Sabbath morning service. It is easily explained. Practically the entire congregation attends the prayer meeting and they have a good many First-day people in at the evening meeting who do not attend Sabbath morning.

We meet at ten o'clock Sabbath morning for Sabbath school, which is followed by preaching service. The Junior Christian Endeavor met at 3 o'clock. While the Junior society was in session in three classes, Mrs. Luther Davis in another room of the school building was reading Seventh-day Baptist history to the parents of the children and to the older young people who had come early for their meeting. Brother Stephen Davis led the consecration meeting at four o'clock. There was preaching again in the evening. People asked for prayers both at the morning and evening service.

Yesterday (Sunday) six wagon-loads of us went "out in the sticks" to Rocky Mound, where Brother Kerr assists in a Sunday school. We took our dinners. I preached at seven o'clock and again at three. We made no Sunday evening appointment because it was the regular time for the Baptist minister to preach. He failed to come, however, and word came to me about six o'clock that they would like me to preach in the Baptist church. I enjoyed the privilege.

Now, Brother Editor, I had no idea of writing such a long letter. You may cut it down, or cut it out, or cut it up to suit yourself.

Sincerely yours,
A. J. C. Bond

Fouke, Ark.,
July 3, 1911.

Our Young People—Our Opportunities, Our Sabbath and Our Pleasures.

HARRIET LEWIS.

Just a few words about our young people. First, let us consider the things we are fortunate enough to have. We have a well-organized Christian Endeavor society; able presidents; the best of pastors to advise us; members ready to help in any good cause; a regular church service, from which we may all gain spiritual strength; a Sabbath school, in which we have had faithful teachers, who have striven to implant the words of Jesus Christ in our hearts and lives; again, a prayer meeting on Sabbath eve, where we can find aid and acquire a more Christlike spirit through prayer, praise, and testimony. Thus we have had all the necessities which tend to make up and bring about a whole-hearted Christian life.

We can see the opportunities that will arise before young people who have had so much training. But—we have had the best and choicest opportunities fairly thrust upon us—some which fairly stare us in our faces; yet we turn our faces and wonder. "Why should we be concerned over that person or any other person? We do well to look out for ourselves.

Here is where we have fallen many a time, in not having grasped those opportunities to tell others about the love of Jesus Christ.

Now, a few things which our young people lack. First, we lack in our knowledge of the Bible. We do not study God's Word in the way we should. We should again and again in our Christian Endeavor pledge to read the Bible every day; but I fear that sometimes, when the time comes for our daily reading, we are tired out or for some other reason we let that time slip by and we lose just so much strength.

Then, we do not prepare our Sabbath-school lesson and especially our Christian Endeavor topics as we should. If we did, we would feel more free to speak in our meetings and in the prayer meeting. Our meetings show a lack of thorough preparation. Again, we are weak in the strength that we might gain through more fervent and continued prayer.

Another hindrance to our young people is the little knowledge that we have of our denomination. We should make an effort to study up on this matter—not to be ignorant of all its affairs; for our denomination can not be held up in the future by young people who have not been familiar with its proceedings. We will find that our SABBATH RECORDER is the most excellent study manual for us to study its pages.

Now comes the Sabbath. Our young people here have not many things to tempt them away from Sabbath-keeping. The test comes when we leave our home and immediately enter among a people who do not keep our day or who even have never heard of our day. Then comes the moment when we either lose or win. We must make a choice then and there, and many people will say, "What difference does it make? You will have to change sooner or later, and we need not hear everything that people say."

We do better to listen to what Christ says and to follow him and our Sabbath.

What pleasures shall our young people seek? On our Sabbath and always, a true Christian will remember this: That to show theExternal Began glory in the presence of joy; at thy right hand there are pleasures even more." Let us seek the true pleasure through the serving of Christ, and loyalty to our Sabbath.

Ashaway, R. I.,
July 1, 1911.

The Cloud With the Silver Lining.

ALICE ANNETTE LARKIN.

Chapter II.

The Vision at Night.

There may be some work that is waiting for me. Some place that I only can fill; so trusting in Him who giveth strength, I will listen to His voice.

Esther sat by the open window and longed for the sleep that would not come. Over and over again there came to her mind the words of the article that she had just read. Was it a fact that the little Hazellon Church was dead? Did father realize why had she not heard him say more about it? And then she remembered that he had expressed the fear nearly a year ago that they would not be able to keep up the services another winter. But what would it mean to the boys and girls, who would grow up without the church privileges that she had enjoyed? The Sabbath school, with its little orchestra, the Junior Christian Endeavor society, and the young people who had been the majority of the little church—what had become of them all?

How long she had been sitting by the window Esther did not know. Suddenly she was startled by the sound of voices in the distance, and in a moment she was
inside of the little old church among the pines. There seemed to be a very large gathering of some kind, for the seats were filled more than she had known them to be in many years. On the platform were the deacons of the church, the former superintendent of the Sabbath school, and the president of the Ladies' Aid society.

Esther turned to a young man at her side and asked him the reason for the large gathering.

"We have met," he answered, "to consider the advisability of disbANDING the church, and turning the property over to the First-day people. I am surprised that the attendance is so large."

Just at this moment Deacon Ames arose and announced that they would all join in singing, "Blest be the tie that binds."

What a queer choice, thought Esther. That doesn't apply very well to the breaking up of a church. And she wondered that all present should join so heartily in the grand old hymn:

"Blest be the tie that binds,
Our hearts in Christian love;
The fellowship of kindred minds
Is like that above."

The former Sabbath-school superintendent offered a brief but earnest prayer, and the president of the Ladies' Aid society filled more than she had known them to do.

"My dear friends," he said, "the grand old hymn: "Blest be the tie that binds." It surely couldn't be the making of him."

Esther saw Dick Robinson crossing the street. She had almost forgotten that he was the president of the little church.

"Friends and brethren," he began, and his voice shook with emotion. "Our hearts are so well-worn, the fellowship of kindred minds is like that above."

Deacon Ames, whose financial help had carried the little church over many a difficulty, slowly rose to his feet. Esther thought that he looked older and more careworn than she had ever known him to look.

"My dear friends," he was saying, "I wish that I might bring to you some encouraging word tonight but I fear I can not. I have thoroughly canvassed the situation, but have met with little success. One thing I want to say though, and that is, that while we are at the very parting of the ways ourselves, we ought to rejoice at the honor that has come upon one of our boys. Richard Powers yesterday became the pastor of the largest church in our denomination. What would it mean to us if some consecrated young man would feel a call to take up the work in this little church, and what a world of good he might do. But it's no use. I've corresponded with man after man, so I fear that we can not undertake to carry on the services this winter."

And, with bowed head, he sat down.

By this time the chairman of the board of trustees was on his feet. "I think," he began, "that it will be one of the saddest events in Seventh-day Baptist history if we allow this church to disband. What if we are few in number? These were only twelve of the disciples, and one of them was a traitor. I know that we have little means; but if we felt in our hearts that we could as did the men of old, and bring our tithes into the storehouse, we should not lack for funds. Who is there that could not give a tenth of his income if he was really interested in the Master's work. Let us not forget the widow's mite. If we can not secure a pastor, let us at least try to carry on a Sabbath school. Is there one of our number who will take up this work?"

Here the former superintendent jumped to his feet. "I would be glad to try it again if there were any helpers to be secured. The classes died out for lack of teachers, and there was no one capable or willing to take charge of the music, so the orchestra was broken up, too. The whole church seems to be dying for lack of something, interest I presume; else why did the young people disorganize their society?"

"We didn't disorganize," the former president replied. "We thought it would be less of a disgrace to let it die out by degrees. If you could have attended one of our consecration meetings—yes, or a business meeting either, for that matter, perhaps then you would not wonder that we have no society. Our interests seem to be elsewhere, and I for one feel that we have reached a critical time in our history."

Esther started as she heard the words, "consecration meeting" and "business meeting." How many times had she attended either of these services, and she had been a member for many years? Her music had claimed all her time and attention, and she had always pleaded this as an excuse. But had she been faithful even in sending a response, to her name when absent? She was saying, "Was she advising them to let the Pleasant Valley people have the little wooden building for their own use?"

Esther was pondering over this when suddenly the meeting seemed to be breaking up. And she noticed that the people passed out with bowed heads, only a few turning to cast a backward glance at the well-worn seats. So they had decided to abandon the services, and turn the little building over to the First-day people. Then somewhere in the distance she heard the sound of singing. It was not "Blest be the tie that binds" this time, but—

"Nothing but leaves!"

No gathered sheaves
Of life's fair ripening grain.
We sow our seeds; lo! tares and weeds,—
Words, idle words, for earnest deeds—
Then reap with toil and pain.
Nothing but leaves.

The music drifted away in the distance, and Esther rose to her feet as a cheerful "Co-boss! Co-boss! Co-boss!" came from the long lane back of the house. It was early morning, and father was calling the cows from the pasture. The sun shone brightly in at the window, and lighted every corner of the room.

"For pity's sake!" Esther exclaimed as she spied the copy of the Journal lying on the floor. "I do believe I've been sitting here all night. And what a dreadful dream that was. It can't be possible that the condition of our little church is as serious as all that. But the lesson has come home to me, and I believe I have found my work for the next two years. I could but think all through that terrible dream of how some one ought to sacrifice personal interests and pleasures for the sake of our little church and the boys and girls growing up around it. And too, this thought kept running through my mind:

"If every Seventh-day Baptist were just like me, What kind of people would my people be?"

"But how much there is to be done, and how incapable I am of doing anything; but I can try. Perhaps if I offer to take charge of the music in the Sabbath school, that service at least can be carried on this winter. I thought yesterday that I could never sing again, but I believe I see now how I am going to be able to bear my disappointment. I must have a good, long talk with father this morning about that article in the Journal and see what can be done about keeping up the services. I don't see who could have written that item. It largely couldn't have been any of our people."

Glancing from the window once more, Esther saw Dick Robinson crossing the east meadow. "He's probably starting for the Ross place again," she said aloud. "If some one could persuade "Co-boss" to be interested in something worthy, I believe it would be the making of him. What if—?"

But she did not finish her remark for mother was calling. "Come to breakfast, everybody." And Avis was blowing the old horn that called the helpers from the farm. So Esther ran lightly down the stairs, humming softly:

"It may not be on the mountain's height, Or over the stormy sea; It may not be at the battle's front, My Lord will have need of me. But if by a still, small voice he calls, To paths I do not know, I'll answer, dear Lord, with my hand in thine, I'll go where you want me to go."

(To be continued.)
Christian Endeavor social held on May 27 netted associate members. A special program, in its own words, is, in fact, a task of no slight significance; it must be a source of keen gratification, therefore, for the editors to feel that Vol. XI not only attains to the perfection of its predecessors but, in some respects, evidences an unmistakable advance. To this, we might mention, for instance, that the list of contributors has been augmented by an entire new page in the present volume. To appreciate the significance of this late acquisition, it should be remembered that never before, perhaps, in the history of book-making have so many of the world's distinguished scholars been represented between the covers of a single work. Each article is signed and accompanied by a bibliographical list of the references used in its compilation, a feature, which, by the way, is not only a guarantee of authentic, but is also a source of inestimable aid to the scholar who wishes to go deeper into the subject.

The keep, philosophical insight displayed in the treatment of such subjects as Pathology, Psychology, Optimism, Paleontology, etc., or the remarkable erudition exhibited in the topics Penal Laws, Periodical Literature, The Oxford Movement, The Pentateuch, etc., not to mention a host of rare biographies and provincial annals, is bound to impress the thoughtful student with something of the dignity and importance attached to the publication of each separate article. Among the new contributors may be found the names of such eminent scholars as: Wilhelm Tralbert, Ph. D., Director of the Imperial Royal Central Institute for the Study of History and Dynamics, Vienna; August Octav Ritter Von Loehr, Ph. D., Assistant Director, Imperial Collection of Coins and Medals, Vienna; Lucas Waagen, Assistant State Geologist, Vienna; Hon. Francis Alexander Anglin, K. C., Alexander Herberg, Mont F. Highley, John A. Deasy, John Askew Scott, Julian Moreno-Lacalle, Alice Meynell, Marie Louise Points, and Katharine Eleanor Conway. —Literary Notes.

CHILDREN’S PAGE

Rose Ma Belle.

Sometimes I wake in the deep, dark night,
And know that I'm alone and blest.
A spatter of rain puts out the stars,
And I cover up close and hide.
You can always find me under the stars,
Though I beat on the window pane,
But I wonder what—oh, I wonder what
If I've left outside in the rain?

Oh, Rose Ma Belle was the loveliest doll!
Her hair was as long as mine,
Her lashes were gold as the jonquil buds,
And eyes as twinkling as the starriest shine!
She was dressed like a bride, though she hadn't a

But that was a small affair;
She'd a dress as white as a lily in bloom
And a long white veil in her hair.

And I took her to sit in the orchard grass
For the birds and the bees to see,
And I showed her the hole where the Gooches live
In the side of the old plum tree.
Then they sang and patter and swish it fell
(Oh, this is so hard to tell!)
And I laid her down—and I went for a ride—
My sweet little Rose Ma Belle!

And oh—and oh—in the deep, dark night
I woke up, and I heard the rain
Splash and patter and swish it fell
On the roof and the window-pane.
And I awoke down my warm white bed
For the rain just sang as it fell.
Then, all of a sudden, I raised my head
And I thought about Rose Ma Belle!

Out in the dark and the pouring rain,
Lonely and dressed so thin!
And I ran and stood by the window-pane
And listened and I couldn't see
And mother said to me: "Go and look
In your own little wickery chair"
And I crept quick to the playroom door—
And Rose Ma Belle was there!

And I hugged my mother for bringing her in,
And I hugged my Rose Ma Belle.
And I hugged my daddy and all the rest,
And I laughed till my heart got well.
But always now in the deep, dark night,
When it beats on the window-pane,
I cover up close and I wonder what
I've left outside in the rain!—St. Nicholas.

Teddy's First Pockets.

"I want pockets in my new pants," said Teddy.

"You are too little," said mamma.

"Please, mamma," Teddy pleaded.

"All the big boys have them."

"Well," mamma replied, "I suppose you must have them. Yes, I will put some in."

"Nonsense!" exclaimed Aunt Emily.

"Clara, you don't mean to let that baby have pockets. He will have them full of rubbish and in a dreadful condition all the time. Be here and make for trousers, to say nothing of pockets."

But mamma put the pockets in, and Teddy was happy. He went 'round with his hands in those little snuggies, feeling very proud and grown up, and trying to whistle, and by and by he began to put things into them.

"If I had the darning cotton I would mend the stockings," said grandma; "but it isn't in the basket."

"Here it is," said Teddy; taking a little black ball out of his right pocket. "I found it behind the door, grandma. I thought it was just string."

"You didn't happen to find my pencil, did you?" asked Sister Sue. "I lost it yesterday and I can't find it anywhere."

"Yes," said Teddy. It was in the wastepaper basket. "I found it stuffed in it in my pocket. I didn't know it was yours, Susie," he said, as he passed it to her.

Pretty soon mamma could not find her thimble. "I had it this morning," she said, "and all at once I missed it."

"Mamma," said Teddy, "I found it down by the panny bed. I meant to give it to you, but I forgot."

"It must have fallen off the window sill," said mamma.

That afternoon Sister Mary asked if anything was lost, and how a brownie for whom she had lost one of her blue dress. Tom inquired if anybody had run across his jackknife, which he was using at noon and mislaid. Johnny needed a piece of string in a hurry, and grandpa could not find a little nail. These deeds produced as they were wanted.

"I take it all back, Teddy," said Aunt Emily, laughing. "Your pockets certainly are the most useful ones in the family. You don't happen to have a box of chocolates, do you?"

"No," said Teddy soberly, "but I have some candy." Mr. Smith gave it to me. It's taffy.

Aunt Emily laughed again. "There, Clara," she said, "I told you so."

—Youth's Companion.
HOME NEWS

COSMOS, OKLA. — I thought perhaps a few lines from Cosmos would interest some one.

This was a letter to a friend who recently had a son. While we have lost some from our society by removals, there has been but little decrease in average attendance. The interest, I believe, is growing in both church and Sabbath school, and I might add Endeavor society. As the members of this society are all young people, the work comes under the head of Intermediate and Junior.

On the evening of June 22 the society came together at the home of the pastor to enjoy a social evening. Ice-cream and cake were served. There were about sixty present. All seemed to enjoy the evening and returned home at a late hour. We hope to have more such socials.

A few weeks ago we attended a Sunday-school convention, at which a number of our Sabbath school had a part in making the program a success. There were seven ministers and pastors present. At least six of them represented various sects of the Methodist faith. One of them made a boast that they were the only people who would stay on the plain; that they had the money to back them; that their bishop had said, "Men, stay with it and we will furnish the money"; that most other denominations lack the money, and the people could not support a pastor under present existing conditions.

We expect Cosmos to be among the things that remain. The people are responding nobly and with the help received from the Missionary Board we hope to be able to remain.

On Monday following the convention, we drove over to Prairie View, Kan., and called at the home of Mr. J. T. Hicks. Little eight-year-old Annie followed me out to the well and I was much interested in her conversation. "Mr. Goff, are you going to have Sabbath school again? I just love to go to Sabbath school." "Yes, I think we will reorganize the Sabbath school." "Mr. Goff, have you got any helps for children? I read out of the Bible every Sabbath. It is too large." I have seen that old family Bible; it is large.

Are the Ammas, Marthas and Marys on the prayer worth saving to Christ and usefulness? Yes, they are worth saving. Who knows the possibilities that lie in the life of one of these? Perhaps a beyond the sea. If the little Margarette of New Jersey had been saved, we would not have known the history of the Jukes.

We have reorganized the Sabbath school at Prairie View, under the management of J. T. Balcock as superintendent, and there is a good degree of interest.

IRIA S. GOFF

July 2, 1911.

Can You Pass This Test?

A professor in the University of Chicago told his pupils that he should consider them educated in the best sense of the word when they could say yes to one of the fourteen questions that he should put to them. Here they are: Has education given you sympathy with all good causes and made you espouse them? Has it made you public spirited? Has it made you a better brother to your fellow man? Have you learned how to make friends and keep them? Do you know what it is to be a friend yourself? Can you look an honest man or a pure woman straight in the eye? Do you see anything to love in a little child? Will a lonely dog follow you in the street? Can you look into the soul of Frank B. and Nellie Baker Utter, died at Washington Mills, N. Y., June 14, 1911, of bronchial pneumonia, and was brought to Leonardsville for burial in the family lot.

The pastor, Rev. R. J. Severance, officiated.

LEWIS.—In Buffalo, on Thursday, June 15, 1911, William Grant Lewis, son of Mr. and Mrs. Wm. H. Lewis of Rome, N. Y., in his forty-third year.

DRAKE.—Jonathan A. Drake was born in Dunellen, N. J., December 24, 1833, and died at his home near Walworth, Wis., July 2, 1911, aged 77 years, 6 months and 8 days.

He was the son of Andrew and Hannah Drake. He was educated under the preaching of Elder Walter B. Gillette and joined the Seventh-day Baptist church at New Market, N. J., at the age of 17 years. He was married to Mary A. Randolph of New Market, N. J., December 27, 1863. They moved to Wisconsin in the year 1867 and settled at Albion. Two children were born to them: Lucy F., who was born September 4, 1869, and Ervin R., born October 1, 1871.

Mr. Drake, with his wife and son, lived in Albion until about one year ago when they removed to Walworth. During the late revival meetings held in the Seventh-day Baptist church at Walworth in January and February Mr. Drake, his wife, and son Ervin united with this church by letter.

The immediate cause of his death was kidney and liver trouble, probably caused by injuries received by an accident in the barn among the cattle about three months ago.

The funeral services were held in the Seventh-day Baptist church. Pastor Ashurst preached from Psalm cxvi, 15: "Precious is the sight of his saints. Interment was in the Walworth Cemetery.

A. P. A.

"A little of the other fellow's load may not weary you and still help to rest him."

"The true Christian don't bear the cross on padded shoulders."

DEATHS

Utter.—Anna Elizabeth, the month-old daughter of Frank B. and Nellie Baker Utter, died at Albion, June 28, 1911.

WHEELER-BURDICK.—At the Seventh-day Baptist church, Leonardsville, N. Y., June 28, 1911, by Pastor Severance, Mr. Frederick Spencer Wheeler and Miss Charlotte Elizabeth Burdick, all of Leonardsville.
THE SABBATH RECORDER

SABBATH SCHOOL

LESSON IV—JULY 22, 1911.
JOSIAH'S DEVOTION TO GOD.

Golden Text.—“Remember now thy Creator in the days of thy youth.” Eccles. xii, 1.

DAILY READINGS.
First-day, 2 Kings xxii, 19-xxiii, 7.
Second-day, Eccles. i, 9—xii, 10.
Third-day, 1 Sam. iii, 1-21.
Fourth-day, Deut. xvi, 15-xxvi, 2.
Fifth-day, 1 Sam. xvii, 31-49.
Sixth-day, 2 Tim. i, 1-14.
Seventh-day, Chron. xxxiv, 1-13.

(For Lesson Notes, see Helping Hand.)

SPECIAL NOTICES

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

The First Seventh-day Baptist Church of Syracuse, N. Y., holds Sabbath afternoons at 3 o'clock in Snow's Hall, No. 242 South Warren Street. All are welcome. Rev. E. R. Davis, pastor, 112 Ashpool Place.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10 a.m. Preaching services to meet every third day. Everyone is welcome to attend all services. Rev. E. D. Van Horn, pastor, 509 Broadway.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in rooms on N. E. cor. State and Randolph Streets, at a 10 o'clock p.m. Visitors are always welcome. Rev. J. Burdett Cow, pastor, 19 Howard St.

The Seventh-day Baptist Church in Madison, Wis., meets regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintend, H. W. Roog, at 118 South Mill Street.

The church in Los Angeles, Cal., holds regular services in their S. E. corner worship near the corner of West 4th and Monica Avenue, every Sabbath afternoon. Sabbath school meets at 10 o'clock, preaching at 10:30. Everybody welcome. L. D. Platt, pastor. The church's address is State and Chestnut Streets, Long Beach, Cal.

The Seventh-day Baptist Church of Rockford, Ill., holds regular preaching services each Sabbath in the Sabbath School Chapel at 2:45 p.m. Christian Endeavor prayer meeting in the College Building (opus Dei, Sanitarium), all floor, every Sabbath at 3 o'clock. Visitors are always welcome. Rev. D. Burdett Cow, pastor, 19 Howard St.

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