The Sabbath Recorder

Vol. 71, No. 4.

July 24, 1911

If we are Christ's, every passing day brings us nearer to him, and he is gathering up our treasures in heaven. When anything falls overboard from a ship upon the sea, it goes astern, but when anything drops into the ocean of life, it is taken up and carried forward to wait for us. And when that which we call death comes, it is Christ's summons. He wants us to come to him. To some of us it has been a long voyage. A few more watches, and it will be ended, and there will rise the cry of "Land, ho!" more rapturous than ever greeted an earthly shore. Then may we hear, sweeter than the song of angels, the voice of One who has longed for us, and for whom we have been homesick—the voice of our Saviour, saying, "Welcome, ye blessed of my Father. Enter ye into the joy of your Lord."


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

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PLAINFIELD, N. J., JULY 24, 1911.

WHOLE NO. 3,454

EDITORIAL

Northwestern Association—Notes.

The editor went to preach on Sunday evening in the churches in Garvin, and could not hear the sermon by Rev. H. N. Jordan or the address of Secretary Saunders in the missionary home. I have already told you about the good meeting for men in the park on Sunday afternoon.

This was really a pleasant, and we believe profitable, innovation in the work of the association. It may suggest a partial remedy for the cut and dried style of association meetings of which some people complain. It was a commendable effort to carry the Gospel to those who are not likely to attend meetings in the churches.

Sunday evening was the time for the union citizens' reform meeting and a great attendance was in attendance. The regular program for the first part of this union evening meeting was carried out. The duet by Jesse Lippincott and wife and the temperature songs by the town's chorus were greatly enjoyed. There was one recitation, "Pledge With Wine," and a song by a double quartet. Then came Brother Paul's special and the revival meeting mentioned in the Sabbath Recorder of July 10, resulting in four baptisms and the addition to the church, the next day, of seven persons.

IMPORTANT RESOLUTIONS.

In the business session on Monday, the best suggestions regarding the matter of changing time and character of the associations that we have yet seen were presented. The report of the committee upon this matter was published on page 48 of the Sabbath Recorder for July 10. This question will not down at our bidding, but will be met and settled. We sincerely hope it will be settled right.

But the resolutions upon which I just now started to write are the following, which were unanimously adopted:

Whereas, We believe in foreign missions, and that the foreign fields are white unto the harvest; and

Whereas, We believe that a more detailed and comprehensive knowledge is needed, if we are to man the various fields intelligently; therefore,

Resolved, That we ask the General Conference to include in its recommendations to the Missionary Society the advisability of sending the missionary secretary on a foreign missionary tour, in each conference, at least China, East Indies and Africa.

Resolved, That we ask the pastors and delegating present to bring this matter before their churches, and to communicate to the corresponding secretary of the conference the action which can be secured, or the sentiment of the churches, as nearly as it can be determined, which may seem convenient and wise to the local church.

Resolved, That we furnish a copy of these resolutions to the Sabbath Recorder, in order to bring this matter to the attention of the pastors and delegates of the other associations.

Resolved, That we express our appreciation and hearty approval of the following members of our associations who have engaged themselves for the work: Dr. Grace Cran dall, medical missionary to China, Miss Florence Atwood, teacher at Foulke, Ark., Miss Anna McColl, West, teacher in China, and Miss Emma Rogers, teacher in Chattanooga, Tenn.

We want to call on our young people to the fact that there are many opportunities for similar services, especially in the home field.

One interesting feature of the Northwestern Association was the presence of three members of the original proprietors, who sat in this country nineteen years ago. Again they sang the old songs that cheered their audiences when they were boys in student evangelical work. These songs are ever new; and the "boys," although their heads are whitening and...
Rev. George B. Shaw preached the last sermon, from the text, "Strive to enter in," and conducted the after-meeting. It was a strong sermon, in which he told his hearers what it is to strive (or agonize) to enter: (1) Lay aside the things that hinder, (2) Earnest prayer, (3) Use of means of grace, such as the Bible, communion services, covenant meetings.

Some will not be able: (1) Because they seek in the wrong ways; Jesus says, "I am the way"; (2) They seek half-heartedly; (3) They seek too late.

The closing conference was characterized by the testimonies of young converts, whose shining faces told something of the joy in their hearts. Then came the welcome of the new members by the hand of fellowship, given by Pastor Davis of the Garwin Church, and the association closed by a general hand-shaking in which all who wished to do so welcomed the new members and said good-by to the delegates.

After meeting, a large company of Garwin friends went with the delegates to the parsonage and spent the time till midnight singing the "Land of the homeland!" They com­ pared the departing friends to the one o'clock train and saw them off. There were over seventy delegates and twenty ministers at this association.

***
Conference Only a Month Away.

Think of it! In only one month from the time this paper reaches its readers General Conference will be in session. The Westerly people are asking the Sabbath Recorder what is being done to boom Conference. The first word of the boom has just reached us from the committee there. Don't fail to read it! You will find it on another page. We have had no more important Conference than this one is to be, in many years. Let all who can do so, improve this opportunity to return to the land of the mother church, and take part in settling the important problems that must be met. Let all churches send their pastors. This will be helpful to both pastors and people for a year to come.

dren will have to work their way through, too. No magic means can keep young men in the right way, but there is no better place than Milton College for a young man who wants to do right and whose heart is right.

At the close of Brother Randolph's address, he asked the "old Milton quartet boys" to come forward and help him sing. George Shaw and T. J. Sayre responded, and Brother Sayre took the place of the fourth who was absent. They sang:

"Come, Spirit, come, with light divine! Illuminate my soul; 
Come, soothe and chaste this heart of mine, 
And every inward foe control.

Chorus—
"Come, Spirit, come with light divine!"
"Descend, O heavenly Dove, 
Shine in until this heart of mine 
Is all aglow with love.

"Dear Saviour, be my constant guide, 
My ever-present, loving friend; 
Oh, keep me near thy bleeding side 
Till all the toil and strife shall end."

"A stronger faith is my desire, 
A never-failing love to thee; 
Oh, send just now the holy fire, 
To ever sweetly dwell in me."

As the strains of this helpful song died away, Dean Main took the floor and spoke in the interests of Alfred University and the Theological Seminary. He referred to Alfred's good record and to the wishes of the Education Society to promote the welfare of the other two schools as well as that of Alfred. He spoke at length of the Agricultural School and the School of Ceramics. We were all gratified to know that the feelings and religious convictions of our people were being duly respected by the state authorities; and that when the new buildings were arranged for at Alfred, the contractors were bound to do no work there on Sabbath days, and faithfully carried out their agreement.

Brother Main spoke of voluntary classes in the Seminary from students of the laity who wanted to study the Sabbath question. People of other denominations also go there for help in preparing for life's work. He told of one young man who had been engaged to take an important position in another college—I believe in the department of athletics—at a good salary. Finally, this young man was asked to say by tele­ graph whether he would be willing to go out with their ball team on "Saturday." He immediately replied that he could not, although in so replying he did not know but that he might be rejected on account of his decision. He was, however, told to come on just the same.

Another young man, who had been a student at Alfred, was a member of another denomination. Having obtained a position in an Episcopal school he secured, as assistant teachers, Seventh-day Baptist boys he had known in Alfred. When they arrived, this First-day young man knowing their home training and beliefs said in substance, "Now, boys, you must be Seventh-day Baptists here just the same." They organized a Bible class and this young man helped them to be true to their faith.

At the close of this talk Dean Main read a paper on "Reasons for Entering the Ministry," which you will find on another page.

At the close of the interesting session on education, the ladies' quartet of Garwin sang the beautiful song, "The Homeland":

"The homeland! Oh, the homeland!
The land of the free-born!
There's no night in the homeland,
And I'm drawing near.

"I'm sighing for the homeland,
My heart is aching there;
There is no pain in the homeland,
My fatherland is dear.

"My Lord is in the homeland,
With angels bright and fair;
There's no sin in the homeland, 
And no temptation there.

"The music of the homeland
Is ringing in my ears;
When I think of the homeland
My eyes are filled with tears.

"My loved ones in the homeland
Are waiting for me;
Where neither death nor sorrow
Invades their holy home.

"O dear, dear native country! 
Oh, sweet home of mine!
Christ bring us all to the homeland
Of thy redeeming love."

The time having come for the baptisms mentioned above, the association adjourned till evening.
EDITORIAL NEWS NOTES

Income Tax Passes.

The proposed federal income tax which has been under discussion in the New York Legislature for some time has at last been approved by that body. Thirty-one States have now ratified the income tax amendment to the Constitution of the United States. If four more States ratify it, the amendment becomes part of the fundamental law of the Nation Delaware, Florida, Louisiana, Virginia, Minnesota, Wyoming and Utah are the only States now that have not acted upon this amendment question.

End of the Extra Session in Sight.

It seems that the predictions of the insurgents in Congress that the Senate would be held up until snow flies in all attempts to approve the reciprocity measure are after all coming to naught, and that the extra session is nearing its end. After the Senate had overwhelmingly defeated numerous amendments offered by the opposers of the bill, the view was clear for the final passage of the bill itself. Then that body fixed a time for voting on the five most important bills before it. The vote on the reciprocity bill will be taken on July 22; on the wool bill, July 27; on the farmers' free list, August 1; on the re-appointment bill, August 3; and on the question of approving the constitutions of Arizona and New Mexico, on August 7. These votes must be taken on the dates given here, and then it is probable that Congress will quickly adjourn.

Burlington to Pass.

It seems that the great express companies have been refusing to carry packages which contain items invoiced to different individuals in the same community. This ruling on the part of the companies makes it necessary to ship in separate packages the items belonging to each individual, whereas it would economize expenses for neighbors to combine, to have several small shipments made under one bill.

The Interstate Commerce Commission has decided that the carriers have nothing to do with the ownership of articles in a given package, when they accept it for shipment. This allows people in small towns to combine their express matter if they desire to do so, and thus economize in the expense.

Decision on Tuberculosis.

After ten years of painstaking investigation the British Royal Commission on Tuberculosis has decided that tuberculosis in cows and in man is one and the same disease, and is communicable. This is in contradiction to the theory of Koch on this question.

The Thumb-Print Signatures.

The thumb-print system of signatures has been adopted by the Union Pacific Railroad, and according to the daily papers passengers over their roads will soon be required to attach the imprint of the left thumb, instead of the usual signature, when purchasing through tickets. By this same means they are to have a thumbprint themselves whenever required to do so by conductors. It is said that this road will require this kind of signature from all its employees in shops and offices.

It is hoped that this system of signatures will surely bring to a stop the practice of selling the return portion of round-trip tickets to be used by another than the original purchaser. This system is as effective with Chinese and Japanese, or any foreigner, as it is with those using the English language. The thumb signature cannot be copied or forged, since no two persons have exactly the same lines in their thumbs. Some banks in the far West have used the system for two or three years.

Gamblers Defeated Again.

Special efforts have been put forth by the race-track gambling fraternity to pull the teeth from ex-Governor Hughes law against gambling. It was hoped that the changed complexion of the New York State Legislature would enable them to change the law, but their hopes were vain and the efforts met with defeat. The gamblers have probably found out that Mr. Hughes was after all quite correct in his estimate of the sentiment of his State against race-track gambling. The people of New York will stand by the provisions of their constitution, and the professional gamblers might as well govern themselves accordingly.

Among the interesting announcements regarding archeological discoveries is one from Rome, to the effect that the long sought site of Horace's Sabine villa and farm has at last been unearthed, in the vicinity of the Sabine Hills. Peasants in digging have come across some fine mosaic pavements, and the government has sent an expert to inspect the ruins.

Hundreds of lives have been lost in forest fires that have raged in Ontario during the drought, and some villages have been wiped from the face of the earth, both in Ontario and in the State of Maine.

James Whitcomb Riley, the Indiana poet, has presented to the capital city of his State a plot of ground valued at $75,000 for the site of a new public library and school administration building.

The tax appraisal of the estate of Samuel M. Twain (Mark Twain) has just been filed in the Surrogates' Court of New York. The noted author left in New York State and Connecticut an estate aggregating $471,136.

Don't Fail to Come to Conference.

The church at Westerly, Rhode Island, is planning for a large attendance at the Conference, and to get the guest, it will be an easy matter for the people of that town and guests of the families there to get back and at the same time to see the city and its beauty.

Samuel H. Davis, who is president of the Conference, has charge of the program. He has it nearly complete. Governor George H. Utter who has just returned from Denver, Colo., where he was the orator of the day at the big Fourth of July celebration there, has promised to return from Washington in time for the Conference and will be one of the speakers on the Tract Society day. The program of the Conference is said to be one of the best that has been arranged in years, and now all that the Westerly people ask is that the delegates from all over the country will flock into Westerly, so that their hospitality will be tested to the full. The announcement will soon be made in the SABBATH RECORDER in regard to transportation arrangements. It is hoped that the same mistake will not be repeated that was made in West Virginia last summer when a large number of delegates neglected to secure certificates for the low fare, thus depriving those who did apply for, and were planning on the low fare, from seeing the low rates. Even if the delegate comes only a short distance, it is to be hoped that he or she will not neglect to get the necessary certificate.

COMMITTEE.
SABBATH REFORM

Living Truths.

It is claimed that Sunday observance is a necessity because man needs "one day's rest in seven." As a physiological fact this is untrue, but even were it true it could not fix Sunday as that day, for one day means any day. As a pillar for Sunday observance it crumbles directly it is looked at. God's Seventh-day Sabbath does not rest upon any physical need of man, but on the fact that God rested on that day and sanctified it, and continued it as a memorial of his creative work.

Liberty of conscience is the first condition of all civilization. Every man, no matter how little religion he may have, ought to desire religious liberty for his fellow men. To suppress liberty of conscience is to suppress religion in its most elevated form.—Sabbath Observer, London, Eng.

Religious intolerance has proved itself a most withering bane to human progress, and a most unwise permanent and insidious foe to Christian charity. It bolts and bars the doors of the mind, and stifles conscience with rack, fagot and dungeon. Religious liberty lets the sunlight of God into the lives of men, and removes the papal embargoes from the highway that leads to Canaan.—C. M. Stow.

Religious opinions and modes of worship are beyond the control of the state except as their products—the citizens belonging to the church or churches—may imperil the state.—Bishop John H. Vincent.

Religious liberty within the limits of the Mosaic law is a priceless possession, which men are bound to claim for themselves and to help others to obtain in all circumstances. Frederick Temple, Archbishop of Canterbury.

"He Advances No Sound Reasons."

In the Review and Expositor (July, 1911) a Baptist theological quarterly, edited by the faculty of the Southern Baptist Theological Seminary and published in Louisville, Ky., there appears the following notice of Dr. A. H. Lewis' last book.


The author of this volume is a Sabbatarian, but as he approaches the subject, as the title of his work indicates, from an unusual standpoint. It is not a mere ceremonial or ecclesiastical observance it crumbles directly it is looked at. God's Seventh-day Sabbath does not rest upon any physical need of man, but on the fact that God rested on that day and sanctified it, and continued it as a memorial of his creative work.—Sabbath Observer, London, Eng.

"Spiritual Sabbathism" is the somewhat puzzling title of a book which was written in April, 1898, and published by the author, Dr. A. H. Lewis, in 1910. The review goes on to say: "The reviewer does not seem to find the title, 'Spiritual Sabbathism,' somewhat puzzling, as did the one whose review is published in the SABBATH RECORDER of June 26, page 608. He simply admits the fact that 'Spiritual Sabbathism' is an "unnatural sentiment" for one who writes upon the Sabbath question. When we remember that nearly all writers for the "Sabbath rest day" are losing sight of the spiritual Sabbath-claims in their eager pleadings for a legal Sunday, and that they have even allowed the word Sabbath to drop out of sight, of their appeals to Congress instead of to the Bible, it is not strange that our reviewer recognizes the standpoint of 'Spiritual Sabbathism' as unusual. It is a good sign when one really does see the difference between the purely spiritual and the legal case of the Sabbath and Sunday controversy.

The Baptist people make the Bible their only rule, and we can not avoid some surprise when we see one of them agreeing so well with most of Doctor Lewis' conclusions, only to turn abruptly away from his conclusion that the Seventh-day is the only real Sabbath. It was too short a turn for our reviewer simply to say, "For this latter conclusion he advances no sound reasons," and then drop the question there. It looks as though our Baptist friend had not read Doctor Lewis' book very thoroughly. If the chapter on Biblical Sabbathism did not seem to "advance sufficient reasons" for the seventh day of the week as the real Sabbath, to satisfy him, why did he not look carefully into the Bible, as does Bishop Paul Sabatier, showing clearly that Sunday was never regarded as a Sabbath in the New Testament?

Several of these New Testament passages show beyond a doubt that years after the resurrection of Christ the Bible writers spoke of the Sabbath as being the day before the first day of the week, as did the one whose review is published in the SABBATH RECORDER of June 26, page 608. ('Spiritual Sabbathism,' pages 215-219). Indeed, the other denominations have as good arguments for sprinkling as the Baptist friends have for Sunday Sabbath. There is no word of Bible authority for either; but the Baptist takes strong issue with those who sprinkle, on the ground that the spiritual triumph over death and the grave. Let our reviewer look carefully for Bible authority for his own last statement: "it is impossible to see how any day could be more sacred for the Christian than that which our Lord rose triumphant over death and the grave." What if some Pedobaptist brother had given such an unscriptural and merely sentimental argument as that, in favor of sprinkling instead of immersion! Our Baptist friend would be the first man to show him the weakness of such a claim. Why is the resurrection day any more sacred than the Sabbath of Jehovah given at Creation? Suppose the Christian does cherish the memory of the resurrection day, or of the day of Pentecost, or of the day on which Christ offered himself on the cross, is that any reason why, in the absence of any hint about such a change, he should put either of these days in the place of Jehovah's Sabbath, especially when Jesus kept that Sabbath all his life and his apostles after him? Why did the Bible teach upon which we can rely, if it does not teach that the seventh day of the week, and not the first, is the sacred Sabbath of Jehovah, to be kept holy, made for man and not merely for the Jew? Is not this Sabbath a part of the very law which Christ said he came not to destroy, no letter or dot of which should ever pass away till all should be fulfilled? Why do not those who plant themselves so firmly upon the Bible; who declare it to be God's Word, who say it is true from beginning to end, stand consistently by its plainest teachings? What a blessing it would be if all would forsake a pagan day, authorized by man alone, and in the spirit of true Sabbathism embrace God's own sacred day once more, as his representative of infinite worth.

"If our government is destined to be enduring it must rest on the eternal principles of justice, truth and righteousness, and these principles rest on the same foundation as the recognition of a Supreme Being, who created all things by his power, who governs them by his wisdom, and whose superintending providence watches over the affairs of nations and of men."—Cardinal Gibbons.
THOUGHTS FROM THE FIELD

About the Work in Africa.

One pastor writes to the secretary of the Track Board as follows: "The letter in the last SABBATH RECORDER was read with interest. Our people here are interested, and I believe will help the board. Our clergy must be much alive to the question, to plead. Some feel a little skeptical. Would it not be money wisely expended to send one of our most alert men onto that field to explore and report? I believe the result would be an available, money, poured in for the work. I feel that we are now standing in a fearful and wonderful place; may God grant that we do not fail. Still, as I have heard it said, we want to be dead sure."

Here is a message from a minister who has been sick more than two years, and who has to spend nearly everything excepting his little home, for doctor's bills. He says: "When I read of the great door that is open in Africa it stirred my heart and made it burn within me. It made me want to do something to give the light of the glorious Gospel to those people in darkness.

"You said, 'If you want the boards to go to their relief, write and say so. If you oppose giving them help, tell us so.' Now Brother Shaw, I don't know that I have a right to urge the boards to go forward, since I can do so little. But I will say to all the brethren and sisters, come and let us help the boards to lift this load that is laid upon their shoulders, and God will give us a glorious revival in all our churches at home. He tells us to prove him, if he will not open the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it.

"Find enclosed five dollars to help the African mission. I wish I could make it five hundred."" Although these two messages were in private correspondence, we know the writers will excuse us for giving them to the readers of the SABBATH RECORDER.

Resolutions for Entering the Christian Ministry.

Dean A. E. Main.

An address given at the Northwestern Association, Garwin, Iowa, June 26, 1887.

Not because it is the only or chief calling in which one can serve God and one's fellow men; but because it affords many great and some unique opportunities for giving such service. No calling has a monopoly of the doors that open out upon paths of usefulness and ways of doing good.

It may be one's duty and privilege to become a minister of Jesus Christ. If one feels any impulses leading in this direction he ought to look, with warmest sympathy, upon our Lord's great harvest field of poor and needy souls; counsel with wise and interested friends, counsel with one's own reason and conscience; and pray with great sincerity and earnestness, that the path of duty may be found and chosen.

The Christian minister must have much to do with the greatest of all themes, theology and ethics, religion, character and conduct. Religion is one's theoretical and practical attitude towards the great and good God and Father of us all; and character and conduct mean one's ideal and actual attitude towards oneself, others, and society. Such supreme matters as these are subjects of his study, meditation, and discourse.

With such themes as these constantly in mind and heart, the minister is face to face with a felt necessity of living, himself, in very close communion with God, and of practicing, himself, the religion and ethics of Jesus. No one can reasonably demand of the minister that he be a perfect pattern for others to follow; but the people have the right to expect that he be, evidently, a Christian man living under the dominion of high spiritual and moral ideals.

He must study, eat, as Ezekiel did, the roll; and teach and preach from the greatest of all books, the Holy Bible. I have tried to study, eat, and teach it, many years; but, so wonderful is this Book, I seem to myself to have done little more than catch glimpses of the height and depth of its riches as the living word of God.

His is a ministry of consolation. There is much of suffering and of sorrow in the world. Pain and tears, withered hopes and blasted expectations, enter, sometimes in large measures, into the experiences of life. And those who sit in the darkness of such experiences naturally look to the pastor to bring them, from the great Source of all comfort, the help and light they so much need, but scarcely know how to seek or where to find. Wise and sympathetic service in time of sickness, trouble, and death, often binds the minister to homes and hearts as nothing else ever does.

There is also much of joy in the world; and there might be more. Jesus showed a sympathetic interest in the common things of nature and of human life; and we his ministers will do well to copy him in this as in many other respects. All that is good in the world belongs to the kingdom of God. And among the minister's many privileges is that of joining in holy marriage, in the name of good social order, civic law, and religion, the man and woman from Providence calls to this blessed union.

To bury with Christ, in holy baptism, those who have openly confessed the sacred Name is a most serious and most happy privilege, and often establishes a strong bond between the pastor and the converts. And to lead the church's covenant meeting, and administer the Lord's Supper, are duties and opportunities that angels might covet.

The whole universe belongs to God, who created and who supports it. All knowledge of truth and fact, in nature, history, and experience, is knowledge of our Creator and of his laws. True science and philosophy are human efforts to interpret the world of matter and mind that our Father made and governs. And no calling needs ripe and humble scholarship more than that of the minister of the Christian religion.

While the ministry offers abundant opportunity for service by consecrated and wise scholars, it has an open door for those who for good reasons find it impracticable to make preparation by the more extended study. The call is for the best and wisest possible service in the pulpit and in the neighborhood.

The minister is called to preach the Gospel of the grace of God, to proclaim the glad tidings of divine redeeming love. The doctrine of a great and good God and Father of men requires also the doctrine of salvation from sin. And it is the minister's exalted duty and honor to herald the good news of the love of God revealed in the life, teachings, work, death, and resurrection of Jesus Christ, his Son. Such a herald was the Rev. Charles M. Lewis.

But the church is also the pillar and ground of the truth. One of its very important functions, then, is religious education. Sanctification, or growth in the Christian life, comes from increasing knowledge and understanding of the truth. Nature, providence and the Bible, are the word of God. Our congregations of the young and old greatly need teaching preachers. Such a preacher was the Rev. Wardner C. Titusworth.

The duties and privileges of the congregation are not fulfilled, even in a most faithful and reverent listening to the pulpit's preaching and instruction. The soul needs to worship; and God is pleased to sincerely worshiped in his house and on his day. Our Sabbath meetings are in need of the strengthening of the faith. And organization and leadership, here, should depend very largely upon the pastor, who, himself, ought to be filled with the spirit of worship.

Mere oratory and rhetorical are only outer beauty. But the Bible is so persuasive, because it brings to us great thoughts and eternal realities clothed in beauty of speech. Its prophecies, Psalms, and discourses are illustrations and proof of this. Christian congregations may be moved to noble thought and endeavor by the beauty and power of discourse; if the words are noble truths incarnate. The pulpit and pastorate is one of the most inviting fields for a young man who possesses or desires that great gift of eloquence. St. Paul neither denied nor affirmed his possession of eloquence. He denied his dependence upon the wisdom of this world, and declared his dependence upon the Spirit and power of God.

It is the privilege and duty of Christians to enjoy the elevating public worship of
Jehovah God; to hear instruction in the knowledge of truths that make for personal and social righteousness and to listen to the message of salvation proclaimed to the yet unsaved. But we are also called to carry on the work begun by our Master, by the self-denying service of our own neighborhood and our generation. The church should seek to put itself in sympathy with all classes and conditions of people, whether members of the congregation or not. Our church and our religion are so far failures if we do not carry into effect the blessed meaning of the Gospel they proclaim. This is the present challenge, though expressed in different terms, to all Christians, everywhere.

DEAR FRIENDS AND FELLOW WORKERS:

For nearly a generation the General Conference for Christian Workers has convened here for Bible study, prayer and fellowship in preparation for greater efficiency in the service of the church. Through years of changing conditions and calling for varied methods, the blessing of God upon this gathering has remained constant. It is with confidence of the Gospel they proclaim. This confidence in our Conference for Christian Workers has contributed to the present object of the conference. Sincerely yours,

East Northfield, Mass.,
June 10, 1911.

To stand always on the highest plane ourselves in our dealings with others, is to invite them to climb to the same elevation.

—Outlook.

Not all the heroes fall on fields of glory,
Not all brave deeds are told in song and story;
They, they are heroes who with hearts aglow
Hide deep within the breast their weight of woe.
And then with faces shining lift the load
Neath which another stage-ers walk the road.
—Helen Annie Caterline.

THE SABBATH RECORDER.

MISSIONS

Notes From the Field—A Trip Through Northern Minnesota.

The writer, accompanied by his wife and daughter, spent the month of June visiting Seventh-day Baptists and others, in Minnesota.

The first stop was at Dodge Center, his boyhood home. Here he called on a number of families and, on Sabbath eve, led the prayer service. Sabbath morning he spoke to a large and interested congregation on "The Brotherhood Movement: Its Object and Work."

We were sorry that our visit here, of necessity, occurred during the absence of Pastor Sayre, delegate to the associations. This is a church noted for its large percentage of families and, that Brother Sayre is evidently doing a good work with them. We trust he will soon have a "Brotherhood" organized, through which good work will be carried on and the church will put herself in closer touch with her many non-resident members, and also many other Sabbath-keepers throughout the State. I have secured the address of these in fifteen different counties in Minnesota, and the end is not yet.

Leaving wife and daughter with the friends at Dodge Center, I visited the remnants of the Trenton, Carlton, and Alden churches, and other Sabbath-keepers, located in Waseca, Freeborn, Faribault, and Blue Earth counties.

Here remain a few of our faithful people who would like to have our cause revived among them. The most hopeful place for public service seems to be Matawan, a new village near the home of Brother Charles Ayars. Matawan is on the railroad spur out from Albert Lea. Here we held two evening services, both of which were attended by a large number of people.

Our congregation the first night was 21 men and eleven women; the second night there were present 35. I now regret that I did not change my dates for future calls and remain longer.

There are about a dozen Sabbath-keepers near this place, and I hope they may be encouraged to hold Sabbath services. The first night of this trip was spent at the pleasant home of Brother and Sister Wilson (an aged couple and faithful Sabbath-keepers) in New Richland. Mrs. Wilson is a daughter of the late Eld. Zuriel Campbell.

The next morning I was fortunate to catch a ride of about twelve miles to the home of the Ayars family, where I was most cordially received and there remained the last two days, to make calls covering a distance of about fifty miles.

At Wells, I visited and took supper with Sister Emma Babcock and daughter. In Mankato I was pleasantly entertained overnight at the home of Brother D. L. Coon, and on my return to Dodge Center I had the pleasure of a visit and dinner with John Houghtaling and wife, in Eagle Lake, one Seventh-day Baptists, whom I well knew several years ago at Dodge Center.

On June 20 we went to Minneapolis and for the remainder of the month made our home with my sister Lucy (Mrs. F. N. Armstrong) while I visited, in that city and its suburbs, a number of Seventh-day Baptists and those who once kept the Sabbath. We also visited Brother E. H. Socwell and family who are on a farm near Anoka. We were very glad to find that Sister Socwell has largely regained her health, and we hope that Brother Socwell will soon be located again as pastor of one of our churches.

My observations for the last month have impressed me, as never before, with the importance of seeking to save our own.

Fraternally,

O. S. Mills.

Clear Lake, Wis.,
July 7, 1911.
A couple of months ago we instituted a Bible school at Dutton Chapel. This chapel is the one I mentioned in my last letter, situated in the valley at the foot of the hill. The few who attend are taking great interest in it. They are taking certain subjects to study, there being a number of different denominations in that community,—the primitive Baptists, the missionary Baptists, the Campbellites, the Holiness Movement, and the Seventh-day Baptists. This Bible school being undenominational, those who attend are studying up the different teachings that are coming in among them. The subject for the Fourth Sunday in June was, "Who changed the Sabbath?" One man, a gospel preacher, said that if it was the Catholic Church that changed it, he would change back again.

I promised to be with them on that occasion. So having packed my grip full of Bibles, histories, encyclopedias, calendars, etc., I set out that morning. Midway in the afternoon, before, and bright as can be, I arrived at a thirteen-mile walk to the Bible class. I walked six miles and got my grip, which I swung over my shoulder and started for the next seven miles. When I arrived at the chapel, I found a large crowd awaiting; and they were so interested in this question that the Sabbath that they dispensed with the preaching service in favor of the Bible class, which proved to be very interesting. Two other ministers of the Gospel were present. We went into an examination of the subject and did not notice the time passing until one gentleman began to get restless and fidgety, and by and by, got up to look at the sun. On giving him a call for his restlessness, he said, "When a fellow gets hungry, the seat gets hard." Looking at my watch I found that it was one o'clock, so then a motion to adjourn was made. Meeting again at three o'clock we continued until five o'clock, all being very much interested. At the close all agreed that the Catholic Church was responsible for the change. One of the ministers said, "My wife is already keeping the Sabbath." The other one said to him, "Well, do you think it is right?" He said, "I do."

"Well, are you going to keep it?" "I am. What do you think about it?"

"I think it right. I've a step to take first though, and I'm going to take a motion." A third one said, "Well, if we're damned for not keeping the Sabbath, it will not be Brother Davidson's fault for I'm sure he has done his part to let us into the truth of this question. But surely God won't damn us for not keeping the Sabbath."

"Brother, you misunderstand! God is not going to damn you for not keeping the Sabbath; but you will be damned if you have not that spirit within you which loves to keep God's commandments. We don't keep the commandments for the damnation of those who keep them; we do it for the damnation of those who violate them. It is not because God fears her husband's censor, that the faithful wife does all she can to keep her husband happy and comfortable; but because she loves him, notwithstanding the contempt and calumny which her own people and her associates may have heaped upon him, and the separation from all that she has previously held dear. As Paul said, "What things were gain to me, those I accounted loss for Christ. Yea doubting, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is of faith in Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. iii, 7-10).

"If we suffer, we shall also reign with him. If we love him, let us not live for ourselves. That is done first by keeping his commandments, next by yielding our bodies "a living sacrifice, holy, acceptable unto God," which is but our reasonable service (Rom. xii, 1). "Hallow my Sabbaths, and they shall be a sign between me and you, that you may know that I am the Lord your God" (Ezek. xx, 20)."
informal meeting at the home of Brother Phippeny with some of his congregation. It was a meeting for good fellowship. It was a pronounced success. Brother Phippeny is a man of scholarly attainments and excellent work. Brother Wing stopped with us a few days when on his way to the Northwestern Association. We very much appreciated his visit.

Doctor Johanson and Brother F. C. Monroe have each recently purchased homes in the west end of the city. Deacon Hunt and family have just moved into their new home that has just been built. Deacon Kolvoord is building a new home near the Sanitarium. Brother C. H. Coon has been enlarging his home. Brother Kinney had his home completed some time ago. Of course these new homes make us all feel more confident of the future of our cause in Battle Creek.

A great pressing immediate need in Battle Creek is a parsonage. The pastor and family has been moved into another house. The move has occasioned great expense of time and money. It has practically cut the pastor out of a month of pastoral labor. There is no assurance that we can stay in the house where we are now for more than a quarter of a year. It is too hard to waste time and money in this way. Our people here are too poor to pay for a parsonage now. But this question is of more than local interest. It is of great denominational concern. No better missionary and Sabbath Reform opportunity is open to our people today than is furnished right here at Battle Creek. Our people should build permanently here for large ends. We can not afford to do less. Our cause and work here should no longer be looked upon as of doubtful procedure and uncertain. We must have the parsonage in the near future. The church building will follow a little later. Who will help in this great work?

I am told that last week 1,100 patients were in the Sanitarium. The big Sanitarium is here to stay. We should plan for just as permanent a work here. The Christian Endeavor meetings are well attended and the interest is good.

Sincerely yours,
D. BURDETT COON.

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Song of the Meadow Lark.

From far-away clover-grown meadows, my birds, 'tis the first of the year that you sing, as your wings are revived with fresh strength, and the beauty of nature returns. Let the song of the meadow lark be a reminder of the spring's awakening.

When that song comes softly floating through the shadowy mist of the years,
There's a joy too deep for laughter and a pang too keen for tears;
There are visions of things immortal, yet I wish that the dream-dove's wing
Could bear me back to those morning hours when I heard the meadow lark sing.

But the years have passed with stealthy tread, like a thief, with treasures concealed;
Strange ears listen now to that morning song in the clover-scented field;
But the echo floats on and sings in my heart though the day be bright or dark,
And my soul sings stronger and rises to heaven through the song of the meadow lark.

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Letter From Mrs. Booth.

Read at Eastern Association,
To Mrs. Anna Randolph, Secretary, Woman's Board, Eastern Association.

Dear Sister:—I must ask you to bear with me in selecting you, a fellow worker in the Plainfield Church, for this special and pressing plea. A serious difficulty has overtaken the work here among the native women in the location to which the nates are confined. Some of the church officials had kindly given me the use of the reading-room once a week for meetings, and many women gladly attend at these meetings.

The Sunday-keeping nativetrustees who compose the Location Advisory Board referred to in the official letter enclosed have prevailed upon the native secretary to withdraw the use of the library, in order to exclude the beginnings of the Seventh-day Baptists mission from the native location. Therefore, I have been compelled either to give up the work in despair or to hire by the month the needed accommodation.

I believe I explained in a former letter to the sisters of the Plainfield Church, that when I first began the work among the women, in the location, I conducted the meetings in the homes of the people; but as large families are obliged to crowd into these small, badly ventilated houses, I found it impossible to continue the work in this manner and at the same reading-room had to help us.

After a good deal of trouble we have secured suitable premises, on a small scale, at a cost of 30 shillings a month (payable in advance). In order to pay this till further help comes, we are endeavoring to let our only, and much needed, sitting-room as a bed-sitting-room, and shall try to manage with the kitchen and one bedroom in the meantime. Both living and house rents are very high out here.

It has occurred to me that the women of Plainfield, and the other churches of your association would, if they once realized the facts, send prompt and kindly aid—perhaps through the Woman's Board.

The meetings referred to as conducted by "Doctor Waterston and other women associated with the Battle Creek Sanitarium," are meetings of the Episcopal prayer-book order, not practical. The native women desire that our meetings should continue, regardless of the ministerial objection to their association with the Bible Sabbath. They wish to learn how to clothe themselves and their children decently. None of the native ministers' wives are teaching them this, and it is said they are unable to do so.

You will know that I have already written direct to the Woman's Board some time ago, suggesting that if possible a regular monthly or quarterly grant be made distinctly for work among women in Africa, as so far, want of means has made it impossible for me to do what is in my heart for the women and girls associated with our Sabbath schools and schools in Nyassaland. One who was a great assistance to me in times past, at the Plainfield Station, Cholo, Nyassaland (you may remember to have heard me speak of her years ago, the wife of one of our native helpers,
William Saniama) is now gone. We heard last week of her death. It was she whose little son was born the same day as our wee son Gordon who died. As she was better educated and in many ways more advanced than most, her death will be a loss not only to her own family, but also to the Sabbath cause generally, as so many looked to her for help in different ways. I didn't want to be, not having read it.

Very sincerely yours,

Annie S. Booth.

Sabbath Mission House,
High Level Road, Sea Point,
Near Cape Town, S. Africa,
March 28, 1911.

DEAR MADAM:

With reference to my promise of a few days ago, I wish to say that no objection is raised by this department to the continuance of the location.

I find, however, on reference to the Inspector, that the committee of the reading-room have lodged a protest on the grounds that the holding of these meetings in that room dislocates their arrangements. I can not therefore at this stage promise that the room in question will be at your disposal; but I am making further inquiries as to whether the objection is based on good grounds and will communicate the result to you later.

Very faithfully yours,

(Signed) E. Barrett.

Native Affairs Office,
Cape Town, March 7, 1911.

I certify this is a correct copy.

K. Fowler, Typist.

DEAR MADAM:

Referring to my note of the 7th instant, we have now received a further letter from the Inspector intimating that your application for permission to use the reading-room at the Ndbeni Location for the purpose of holding work meetings has been considered by the Location Advisory Board.

The board is, however, of opinion that the needs of the location are adequately met by the meetings at present conducted by Dr. Waterston and the ladies associated with her, and is disposed to lend the reading-room for the purpose of your meetings.

This being the feeling of the people, the department is not disposed to overrule their wishes.

Yours faithfully,

(Signed) E. Barrett.

Native Affairs Office,
March 24, 1911.

I certify this is a correct copy.

K. Fowler, Typist.

Report of Mrs. Randolph, Secretary Eastern Association.

A copy of Mrs. Booth's letter was sent to the different societies to be acted upon:

They report as follows:

 Plainfield, N. J.—We had sent Mrs. Booth money for her work a short time ago in answer to an appeal from her, and recommend that other societies in the association do the same, but to help her in her immediate needs we voted to send her one dollar a month until October 1.—Mrs. A. F. Randolph, Sec.

New Market, N. J.—It was voted that if the other ladies' societies decide to take up the work of paying or helping pay the rent of a place for Mrs. Booth to hold her meetings in, we would be willing to pay the sum of seven dollars and fifty cents the coming year, provided the other societies do likewise.

No action was taken about sending a box to her for Christmas, but we know by what our ladies said, that if a box was sent from some near-by church, we would be willing to contribute to it.—Mrs. C. E. Rogers, Sec.

Marlboro, N. J.—We voted to help send a box if others sent.—Mrs. Anna C. S. Campbell, Sec.

Shiloh, N. J.—We are willing to join with Marlboro in sending a box.—Mrs. John Tomlinson, Sec.

New York City.—We voted that we assume the rent of the room for one month, which means that we believe in Mrs. Booth and will help her. 'I am sure our ladies would help with a Christmas box for Mrs. Booth.—Mrs. Henrietta V. F. Babcock, Sec.

Ashaway, R. I.—No action.—Mrs. W. R. Wells, Sec.

Westerly, R. I.—It was voted that we defer all further missionary work until next fall, as our church and society are having very heavy expenses this spring.

-Mrs. Edith Burk, Sec.

Respectfully submitted,
Anne C. Randolph,
Associational Secretary.

The Unfailing Word of Prophecy.

While Doctor Hamlin was in Constantinople, soon after the Crimean War, a colonel in the Turkish army called to see him and said: "I want to ask you one question. What proof can you give me that the Bible is what you claim it to be—the Word of God?"

Doctor Hamlin evaded the question and drew the officer into conversation, during which he learned that he had traveled a great deal, especially in the East in the region of the Ephrates.

"Were you ever in Babylon?" asked the doctor.

"Yes, and that reminds me of a curious experience I had there," replied the visitor, who then related the following account of his visit to the ancient capital of the world:

"I am very fond of sport, and having heard that the ruins of Babylon abounded in game I determined to go there for a week's shooting. Knowing that it was not considered safe for a man to be there except in the company of several gentlemen, and having no money being no object to me—I engaged a sheik with his followers to accompany me for a large sum. We reached Babylon and pitched our tents. A little before sundown I took my gun and strolled out to have a look around. The holes and caverns among the mounds that cover the ruins are infested with game, which, however, is rarely seen except at night. I caught sight of one or two animals in the distance, and then turned my steps toward our encampment, intending to begin my sport as soon as the sun had set. What was my surprise to find the men striking the tents. I went to the sheik and protested most strongly. I had engaged him for a week and was paying him handsomely, and life he was starting off before our contract had scarcely begun.

"Nothing I could say, however, would induce him to remain. 'It isn't safe,' he said, 'no mortal flesh dare stay here after sunset. In the dark ghosts, goblins, ghouls, and all sorts of things come out of the holes and caverns, and whoever is found here is taken off by them and becomes one of themselves.' Finding I could not persuade him, I said, 'Well, if it is, I'm paying you I ought to, but if you'll stay I'll double it.' "No," he said, 'I couldn't stay for all the money in the world. No mortal flesh has ever seen the sun go down on Babylon and lived to tell the tale. But I want to do what is right by your. We'll go off to a place and if you'll stay I'll double it." "As soon as he had finished," said Doctor Hamlin, "I took my Bible and read from the book of Isaiah: 'And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall the shepherds make their fold there: but wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged.' "That's it exactly," said the Turk when I had finished, "but that's history you have been reading.

"No, it's prophecy. Come, you're an educated man. You know that the Old Testament was translated into Greek about three hundred years before Christ." He acknowledged that it was.

"And the Hebrew was given at least two hundred years before that?"

"Yes.

"Well, wasn't this written when Babylon was in its glory, and isn't it prophecy?"

"I'm not prepared to give you an answer now," he replied, "I must have time to think it over.

"Very well, do so, and come back when you're ready and give me your answer.

"From that day to this I have never seen him," continued the Doctor, "but what an unexpected testimony to the truth of the Bible in regard to the fulfilment of prophecy did that Turkish officer give."—Record of Christian Work.
YOUNG PEOPLE'S WORK

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

**Denominational Organization: General Conference.**

**Pastor Willard D. Burdick.**

**Prayer meeting topic for August 5, 1911.**

**Daily Readings.**

Sunday—The pentecostal church (Acts ii, 44-47).

Monday—Spiritual gifts (1 Cor. xii, 1-13).

Tuesday—Unity of the church (1 Cor. xii, 14-30).

Wednesday—Fraternal help (Acts viii, 14-17).


Friday—Paul accepts advice (Acts xxii, 15-26).


**Conference meeting.**

**Object of this study.**

Our young people need to understand that they are vital parts of the church and the denomination, and that they share with those who are older in the privileges, responsibilities, and problems of the church and denomination. They need a better idea of the denominational organization into the General Conference, and the importance of its annual gatherings for maturing the plans for denominational work to be carried on by our different boards.

The purpose of this topic is to stimulate the interest of our young people in denominational matters.

**History of Conference.**

The young people need to know more about this organization,—why it came into existence; something of its history, and its present standing and work.

At the yearly meeting in Rhode Island, in 1801, Eld. Henry Clarke of Brookfield, N. Y., brought forward a proposition for the Sabbath-keeping churches to form an organization to further the work of the Gospel in the United States. This resulted in the organization of the General Conference in 1802.

Of this Doctor Main says in the *Historical Volumes*, "This united and enlarged plan of a few brave, believing and purposeful spirits in the first year of the nineteenth century, for the advancement of God's cause and the good of souls, appears to have been due to the holy zeal of Eld. Henry Clarke more than to any other one man; but our General Conference was not the creation of one man, but the product of many years of deepening and enlarging life, and a growing missionary spirit, a strikingly interesting example of the ancient fact but modern doctrine of evolution in religious history; a revelation of God's method in the world's moral progress."

In 1805 the previous rules of Conference were revised and a Constitution was adopted. Its third article guarded the independence of the churches, as follows: "It is to be understood, that all the things transacted in such General Conference be done by way of advice, counsel, or recommendation, and by no means to affect or alter the government of the churches, in their individual capacity; but that each church enjoy their own mode of discipline, as to them may seem meet the Word of God." From that time to the present the independence of the churches in matters of government and discipline has been contended for and recognized. The powers and prerogatives of Conference are now defined in Article 5 of the Constitution.

**Conference agents.**

Mr. Ordway says, "The united churches make up the denomination. The Conference is the executive body of the denomination." The denomination through the Conference has created various boards which are its agents, and these are responsible to the Conference, and must report to it regularly. The agents are now considered in committee meetings at Conference, and the committees report their recommendations to Conference for final consideration and action. Conference has the power to advise or instruct the societies under its supervision, and in the case of the incorporated boards, it nomitates their officers.

**Conference, 1911.**

The session of the General Conference this year is very attractive to those who are interested in our work. There will be many inspiring sermons, papers, and addresses; there will be heart-warming praise, devotional, and testimonial services; and there will be hours when we will most seriously consider the great questions that are before us as a people. What are these questions? Some of them are as follows: We are to consider the report of the Committee on Incorporation of Conference (see *Year Book*, 1910, p. 43); the report of the committee appointed "to consider our duty to our aged ministers, widows and orphans," and the Conference Budget for the year 1911-12. Each of the boards will submit their problems to us, and ask for direction, and that the denomination back them in the work we have authorized them to do. The Sabbath School Board wants to know the wishes of the churches concerning the *Junior Quarterly*; the employment of Field Secretary Greene for six months next year, at a salary of $400 for the time; whether or not the Board shall do about the urgent call from Africa for monthly contributions to help maintain 75 Sabbath schools there; and whether or not the people are to raise a permanent fund of $5,000 for Sabbath-school work.

The Young People's Board will consider ways for increasing interest, in their prayer meetings, and in mission, history, and Bible-study classes, and how more and better service can be given in the cause we love.

The Woman's Board will tell us of the increasing responsibilities they are gladly assuming in the sending of Dr. Grace Cran dall and Anna West to China. The Education Society will lay before us their report of work done in our schools, and tell us of the need of larger endowment and of money to pay debts on buildings, and to secure teachers.

The Tract and the Missionary societies will discuss with us the problems that are burdening their hearts: how to get our people to study and use our literature; workers under the home field; more missionary help for Java; our duty to Africa.

Conference has no attraction to you? Can it be possible that these questions do not interest you? They ought to cause you to realize your position in the denomination, and to be an intelligent and loyal supporter of such work as God calls us to do. You are not wasting your time by making yourselves familiar with these and other vital questions that are to come up at our next General Conference. Keep posted by reading the *Sabbath Recorder* and the *Year Book*.

**Suggestions to leaders.**

Several short talks should be arranged for, a week before the meeting. The following may suggest others to you: A visit to Westery; The need of getting acquainted with Conference, etc. Have short talks on some of the questions to be presented by the boards; Have a closing testimony meeting on Conference experiences.

**References.**


**Denominational topics.**

I am wondering how many of our societies are grasping their opportunity in a careful use of our denominational topics appearing for the first Sabbath of each month, as prepared by the able hand of Brother Burdick of Farina. I will not say that not to use them is traitorous to
it's pleasant enough now, but 'twill rain before night. There's a dark cloud off there to the west. Will you walk in? No, don't sit down in that chair for I haven't had time to dust it this morning. I tell Joel—that's my brother—that the dirt's so thick in town that we both have to put on rubber boots before long. We fairly have to wade now."

Esther made an effort to open the subject that lay so near her heart by saying, "Oh, by the way, Miss Strong, I called to see if you couldn't plan to attend our Sabbath morning services. We hope to begin them the first of next month. Doctor Barnes—"

But here Miss Serena interrupted her. "No, no, Miss—I forget your name and you'll have to excuse me for my memory is failing very fast, but you needn't ask me to go. I never go to church nowadays. I can't seem to appreciate these Seventh-day Baptists as much as I might. Oh, yes, I belong to the Hazelton Church—me and Joel—but we don't never go—not since that Conservatives all brou ght out the new town. You see, they set their tents right near my house—we were in the center of the town then—and bless me! if they didn't keep a-bothering me from morning till night a-borrowing this and that and the other thing. Land knows, they bor-rowed nearly every last thing I had less was the bed I slept on, and I expected every minute that somebody'd be coming after that. We had a house full o' company, too."

"But if you think you must go, I suppose you must. Maybe I'll come to church some time if you ever get things to go, but I don't know. Everything's going to rack and ruin in this town. There, don't let the little girl step on those apples. Yes, they're wormy this year. Fruit's no good at all. I don't know what we're coming to. Well, good-by."

Esther was glad when she and Ruth were once more jogging along behind Molly. Somehow Miss Serena's discouraging words had hung in the air all day, but she would not give up yet. Maybe she would meet with better luck next time. So on they rode till they came to the little white house just back from the highway, where Mrs. Greene lived with her husband and invalid son. Yes, and there was Mrs. Greene herself out in the yard. "Come right in, dear," she called cheerily in answer to Esther's greeting. "It has been a long time since I saw you, and now I'm not going to let you hurry away. Yes, you can take your time. I know that your errands will keep, and I want to know all about your music. And Ruthie wants to see the new kittens."

So it all ended by Molly's being put in the barn, Esther and Ruthie finally accepting the invitation to stay to dinner and eat orange shortcake. Mrs. Greene was a famous cook although she didn't entertain a great deal of company; so it was a real treat to her and Roland, her little crippled son, to have the cheery visitors with them.

Roland showed Ruthie his toys and the new kittens, Frisky and Frolic, while his mother visited with Esther. And the time passed so quickly that it was two o'clock before they half realized it. Esther felt full of courage once more as they drove away from the little white house, for Mrs. Greene had shown them how the little Hazelton Church not only by promising to attend the services whenever she could, but by a generous contribution from her little tithing-bank as well.

"Go on, Molly," Esther urged, as they started down the shady road, while Ruthie begged her to tell her the story about the horse that wouldn't go. So she began:

"Old Charley was the queerest horse that ever yet was born. He'd lie and sleep from morn till night, and then he'd start off in the morning. He wasn't tired, he wasn't sick, he wasn't even lame. But if you tried to go to ride, 'twas always just the same."
clothes-wringers, and hair tonic—" But here he stopped for breath.

"But I am not here as an agent," Esther tried to remonstrate. "I'm—"

"No, I've no use whatever for the History of the Middle Ages. It's all I can do to keep up with the goings-on of today. No use to talk to me, young lady."

"But Mr. Smith, I am here to talk to you about the dire needs of our little Hazelton Church."

"What's that you say—fire in Hazelton Church? Well, that's about what I expected. Might just as well burn up as any way I suppose."

"But it hasn't burned up. The buildings are all safe, only we're not able to interest people in attending its morning services."

"No, I never had any interest in that mortgage. I've got other mortgages on buildings in Hazelton but not on that one."

Esther was almost in despair of ever making him understand, but she made one more effort.

"I—came—to—ask—you—to—come—to—church—two-weeks—from—next—Sabbath—morning," she shouted in his right ear.

"Well, why didn't you say so before? No thankee, thankee, but I guess I'll stay right at home. I don't take much stock in Ned Jones and Fred Saunders and some of the other men that go to that Seventh-day Baptist church. They're always preaching about keeping the Sabbath and then goin' to meetin' themselves as good as you please, while the folks that work for 'em go right on doin' it just as if 'twas Monday or Friday or any other day. I call it just as bad to let your hired man work on the Sabbath as 'tis to work yourself. But these men are making money on it just the same. I don't care for that kind of religion myself."

"And Grandpa Smith turned back to his work, as if to dismiss the subject. Esther knew that it would be useless to argue with him, so she hurried out to Molly and Ruth.

"Two more places and we'll be done, Ruthie dear," she promised, as they drove up to Mrs. Sarah Ann Ranger's front door. Mrs. Ranger was at home, and seemingly very glad to have company.

"Sit right down in that big rocking-chair by the window and, if you're ready, we'll see what's going on. The little girl can sit in this chair close by me. I always liked little girls. Just help yourself to these wetgreen drops. There, that's it, now we'll have a nice, long chat."

"Oh, look quick! Did you notice that automobile? I believe that was the doctor from over to Crawford. Now who do you suppose is sick? They do say he exceeds the speed limits, I'd like to know how much that machine cost. Now wouldn't you? What's that? Oh, yes, about the church expenses. I am always glad to do my part whether or no. But do look quick! There's Dick Robinson going toward my barn. Well, he won't find no buried treasure out there. Yes, I think Martha and I can get to meeting pretty regular 'less the week. I reckon we'll begin to use our tithing boxes again. We stopped it one while, but we've felt sorry about it ever since. I'm glad somebody's got spunk enough to start things a-going. And I tell you what, I'm proud to be a Seventh-day Baptist, and I think very many of us. I was talkin' with Miss Boss 'cross the road the other day, and she was telling me about those new neighbors of hers. Seems their turkeys are a-plaguing the life out of her every day, in the week. And she said they won't much like Deacon Johnston's turkeys. You know Deacon Johnston used to live there before these folks came in. She said Deacon Johnston's turkeys would never bother anybody for the deacon was a good Seventh-day Baptist. That sounds rather queer, doesn't it? But it speaks pretty well for the deacon's religion. What, you must go so soon? Well, do come again. I've had a splendid call. It's so intersting to hear you tell about what's going on. Yes, thank you.

Ruth was almost asleep, so Esther decided to postpone her other call until some future time. And they were soon riding down the driveway that led to the old homestead.

"What a day!" Esther said, as she rested awhile before supper. "And have I accomplished anything by this trip? I suppose that remains to be seen. At least I have tried. Whether I do believe, and that is, that if we allow our little Seventh-day Baptist church to die, we shall certainly be held accountable for it. And I for one don't want that sin laid at my door."

Esther's stairs father was humming, as he emptied the trimming pails of milk.

"Never give up till you've done your best. Though your trouble and time may be lost; It is better to work with a will and a way. Whatever may be the cost."

(To be continued.)

News Notes.

NEW AUBURN, Wis.—One member has recently been received into the church by letter. $20.25 has been raised for the pastor's salary and for missions. The pastor spent one Sabbath and Sunday last in Rockford, Ill. Rev. R. G. Platt, superintendent of the Rockford congregation, and many people from over to Crawford. Rev. L. C. Randolph has been here and given his lecture, "The American Boy."

FARINA, I.L.—The 13th Annual Convention of the 17th District Christian Endeavor was held in our church, June 23-25. The Illinois Field Secretary and the Superintendent of the Christian Citizenship Department of the Illinois Christian Endeavor Union, of Chicago, were present, and with a good delegation of Endeavorers a very good convention was held. We were also fortunate in having with us, on one night, the Rev. M. B. Kelly, who gave an address. He also gave his lecture, "Old Sol and His Family," on the night of the 24th. The annual Sabbath school picnic was held July 3, and with a ball game and other sports made an enjoyable occasion. The society of Chicago held Sabbath night, July 8, in honor of Doctor Bassett and his bride at their home. They were presented with a rocking-chair by the Endeavorers.

MILTON, Wis.—Pastor Randolph returned from his lecture tour in northern Wisconsin and Minnesota in time for Commencement. The following week he attended the association at Garwin, Iowa. Circle No. 3 served two banquets at the high school the last of the term. A miscellaneous shower was given Mr. and Mrs. Simpson, June 27. A beautiful wedding ceremony was solemnized at the close of the service, Sabbath, June 7th, when Mr. Wm. Simpson and Amelia Kittishen were married by and with the ceremony of the union. The bride was married by and with the presence of the bride. The bride was a member of the society of Chippewa Falls, Wis.

ROCKVILLE, I.L.—At a recent joint meeting three Juniors were received into the Endeavor society. Children's day exercises took place at the regular church service. The pastor, the Rev. E. R. Brown of Dunellen gave an address at the close of the exercises by the school, and the Rev. Mr. G. H. House is supplying the pulpit while our pastor is representing the interest of the Tract Society in Alleghany County, N. Y.

Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, July 9, 1911, at seven o'clock p.m., President Stephen Babcock in the chair.


Visitors: Raymond C. Burdick, Miss Bessee Van Patten, Miss Dorothy Potter Hubbard, C. Laton Ford, W. H. Rogers.

Prayers was offered by Rev. E. B. Saunders.

Minutes of last meeting were read. The Advisory Committee reported that pursuant to the perusal of the correspondence and reports of Lt.-Col. T. W. Richardson they recommend an appropriation of $300.00 for the year to the English field, to be used in the work under the direction of Mr. Richardson.

With reference to work on the field the
The Budget Committee presented the following report:

**BUDGET OF THE AMERICAN SABBATH TRACT SOCIETY.**

*July 1, 1911, to July 1, 1912.*

Proposed appropriations for salaries and expenses

**Boodchapper** $606.00

Rev. George Seeley, Sabbath Reform Manager, Canadian Field, salary and postage $350.00

Los Angeles, Cal., Church, added by vote of Board $250.00

Italian Mission, New York $250.00

Hungarian Mission, Chicago (Jos. Ko-vats) $150.00

Java Mission, Manila $150.00

E. H. Sowell, Sabbath Reform, Minnesota $150.00

Two-thirds salary and one-half expenses Rev. E. B. Saunders, Secretary Missionary Society $550.00

Work in Africa through Jos. Booth $600.00

Work in British Isles, through T. W. Richardson, London $300.00

Field Work for Sabbath Reform in the United States $800.00

Traveling expenses for representatives of the Society at associations, Conference, etc. $200.00

Postage, typewriting, legal expenses $30.00

Deficit on Sabbath Recorder $280.00

Deficit on Sabbath Visitor $500.00

Deficit on tracts published $500.00

Appropriation for publishing tracts in African language $200.00

Appropriation for Sabbath-school Junior Quarterly $400.00

Contingencies $500.00

Total estimated expenditures $9,596.00

For special work in Africa if two men can be found to go from here $2,000.00

Source of Income:

Balance on hand July 1, 1911 $154.16

Income (estimated from last year) 4,572.38

Contributions required from the people 6,779.46

$11,506.00

The contributions last year were $3,880.00.

F. J. Hubbard, D. E. Tittsworth, Committee.

Report adopted.

By vote the recommendation in the budget for $2,000.00 for the work in Africa was inserted, that it might be availed of if we can secure two men to go to Africa to represent us on that field during the coming year.

Voted that we make the following appropriations for the year beginning July 1, 1911:

Boodchapper $606; Rev. Geo. Seeley, $350; Los Angeles Church, $250; Italian Mission, $350; Hungarian Mission, $240; Java Mission, $150; Rev. E. H. Sowell, $150; Secretary E. B. Saunders, $550; Africa, J. Booth, $600; Lt.-Col. T. W. Richardson, $300; Junior Quarterly, $400; Field Work, $800; Expenses of representatives, $200; Postage, etc., $50; Publishing House expenses, Tracts and contingencies as authorized by committees from time to time.

The Treasurer presented his report for the fourth quarter duly audited, which on motion was adopted.

He also presented his report for the fiscal year, which was adopted after being duly audited.

The Committee on Distribution of Literature reported that literature had been distributed in compliance with requests for same.

Correspondence was received from Rev. E. B. Saunders, through Jos. Booth, submitting his report for June, 1911; Rev. George Seeley, Manager of Canadian Branch Office, submitting his report for June, 1911; Rev. T. L. Gardiner, reporting that after receiving voice from Mr. Richardson regarding the Whitley papers, and after seeing a certain article intended as corrections to the *Historical Volume* he doubts the propriety of accepting Mr. Whitley's offer.

Report adopted.

Minutes read and approved.

Arthur L. Tittsworth, Recording Secretary.

Olivet.

A concise and extremely interesting article on Mount Olivet has been contributed to the eleventh volume of "The Catholic Encyclopedia" by Charles L. Souvay. Traces of the grove of olives, from which the name was doubtless derived, still remain, despite the established antiquity of the appellation. Mt. Olivet, we are told, is not so much a hill as a range of hills, with a prominence, the "holy Hill", situated between the old and the new road leading from Jerusalem to Jericho, is Mt. Olivet proper.

Many famous biblical events have taken place on its slopes. Here Solomon erected his idolatrous shrines; here also the Jewish rabbis were accustomed to sacrifice the red heifer.

To the Christians especially it is a most hallowed place, for it was the favored resort of the Saviour. Besides it was the home of Lazarus; the spot where Jesus wept over Jerusalem; the Garden of Gethsemane, the starting point of the triumphal entry into the city, the scene of the farewell blessing and the ascension into heaven, etc. All these spots thus far established are consecrated with sanctuaries.

The saying, "I must be a man before I am a minister," is always a sign of experience and, often repeated, may bring a promising career to an end. As applied it means that a man may have two standards of conduct. When challenged by events to do his duty as a minister, if one says to himself, now what would a man do in this case, he may lose sight altogether of his specific duty as a minister; trained, disciplined, and shaped by his training for some specific duty which can not be the task of one not so prepared. The skillful surgeon with knife in hand and a patient whose life depends upon his educated senses does not stop to think what in this case he is to do as a mere man. The minister is a mere man; but, if he is good for anything, he is as much better than that as a compass is better than a sliver of steel.—*Baptist Commonwealth.*

"We can rest assured that there will be no mistakes in the Lord's bookkeeping."
Twenty Times a Day.

The mother of little Sin poured some warm and fragrant tea into a sky-blue jug and bade her little daughter carry it to old Woo Ma, who was sick and unable to prepare tea for herself.

It was a lovely evening, and the moon hung in the sky like a great yellow pearl. Little Sin walked along until she came to a mossy bank. There she met her cousin, Mai Gwi Far.

"Where are you going, little Purity?" asked Mai Gwi Far.

"To take some tea to old Woo Ma," replied little Purity, or Sin. The meaning of Sin is Purity, or little Purity.

"Wait awhile," bade Mai Gwi Far, "and I will tell you my dream."

Little Sin looked up and down the road. Her mother had not told her in words to hurry to old Woo Ma, and Mai Gwi Far was a dreamer of the most beautiful dreams.

"I dreamt," said Mai Gwi Far, "that an elegant and accomplished turtle was playing to me on a golden harp."

Little Sin sank down on the mossy bank beside Mai Gwi Far.

An hour went by. The yellow pearl reflected in the depths of Mai Gwi Far's eyes was lovely indeed. Little Sin looked and listened.

"I dreamt," went on Mai Gwi Far's soft voice, "I dreamt that under the shade of some weeping willow trees, where the lifted water was so transparent that their graceful forms were seen in doubles, swam seven white swans. While I was gazing upon them, the whitest and most graceful of all began to sing a song about a gracious and noble lady, who was so golden-hearted that she set up warm tea stations for poor and tired travelers along all the highways of the Province of the Happy River. She—"

"Oh! Ah!" exclaimed little Sin. Her hand had accidentally touched the jug which was beside her. "The fire has gone out of my mother's tea and old Woo Ma will receive no benefit therefrom."

But Mai Gwi Far did not hear. "When the swan ceased singing," she continued, "I awoke, and, when I awoke, I made a vow that I, too, would some day be a golden-hearted lady and set up tea stations for the refreshment of the poor. And I will do even more than that. I will provide nice green leaves for the little sucking pigs as they go to market. Oh, I do love little sucking pigs! They are so pretty and pink! Why, little Sin, your tears are falling!"

"The tea is cold and old Woo Ma is sick," sobbed little Sin.

"Ah!" sighed Mai Gwi Far, lifting the sky-blue jug, "My foolish dreams! My foolish dreams!"

Sadly she rose and preceded little Sin to the cottage of old Woo Ma.

The old woman received them with soft and gentle speech, but she was shivering and aching from top of head to tip of toe. "My honorable mother sent warmest tea and, lo, I have brought you coldest!" murmured Sin.

"Your honorable mother is very kind," returned old Woo Ma, "and how do you know, little jewel eyes, that I do not prefer cold tea to warm?"

But for all the old dame's cheery politeness little Sin could not be comforted, and, as they returned home, she said to Mai Gwi Far, "Do not, O cousin, I pray thee, dream any more dreams that cool!"—Sin Far in, Little Folks.

Memorial Board Meeting.

The fourth quarterly meeting of the Trustees of the Seventh-day Baptist Memorial Fund was held in the church parlor July 13th, at 2 p. m.


The Board accepted the gift with thanks, of how much they returned home, they said to Mai Gwi Far, "Do not, O cousin, I pray thee, dream any more dreams that cool!"—Sin Far in Little Folks.

Two Brave Boys.

Every boy who reads this magazine has heard the story of the sinking of the Republic and of how the lad who was the operator of the wireless telegraph stood at his post for hours until he had brought help to passengers and crew.

But there was a little sequel to the story which they may not have heard.

A week after the disaster, the manager of a vaudeville company offered this lad no less than a thousand dollars a month if he would appear on the stage.

"Me?" he said, bewildered. "A thousand dollars! Why, I'm no actor! I'm only a telegraph operator."

This reminds me of a similar story which is also true.

A few years ago there stood in Penn Square, in Philadelphia, a high old building filled with offices and in a ruinous condition. When a neighboring house was taken down, its foundations were weakened and its walls began to fall. Some of the occupants of the upper stories escaped; then the stairways fell. But the frame of the elevator remained standing, and the engine continued to work.

A great crowd assembled in the streets, watching the lift as it jogged slowly up and down, bringing a dozen men out of the jaws of death. As it started up again the frame of the elevator shook.

The police interfered. "Stop!" they shouted to the boy whose hand was on the lever.

"But there are two women up there," said the officer.

"The walls are going!" they cried.

"Come out!" dragging at him.

"There are women up there, and I'm the elevator boy," he repeated doggedly.

He went to the top story, took on the women, and came down slowly. When the floor of the elevator touched the earth, there was a great shout of triumph. They caught the lad, calling him a hero, and praying God to bless him; but he shook himself free from them.

"Somebody had to go, and I'm the elevator boy," he replied, all unconscious of his bravery and unselfishness.—Rebecca Harding Davis, in St. Nicholas.

"How did the Queen of Sheba travel when she went to see Solomon?" asked Miss R. of her Sabbath-school class of little girls. No one ventured an answer.

"Could she have gone by the cars?" asked Miss R.

"Yes'm," said a little girl. "She went by stage.

"Did she, indeed?" said Miss R. "Well, Louisa, we would like to know how you found that out."

"In the second verse," responded the child, "it says she came with a great train."—Illustrated Christian Weekly.
The Finance Committee's report showing changes in securities for the quarter was read and ordered placed on file.

The fourth quarterly report of the Treasurer was read and having been audited was adopted.

The annual report of the Treasurer, including a descriptive list of all the securities in his hands was read and having been audited was adopted by the Board.

The Discretionary Fund, amounting to $1,020.95, was by vote divided as follows: $200 to Alfred Theological Seminary through the Treasurer of the Seventh-day Baptist Education Society, and the balance $820.95 to Salem (W. Va.) College. The Treasurer reported that he had sent the various beneficiaries the amounts due them. The Secretary's 36th annual report was read, as follows, and adopted.

To the Seventh-day Baptist General Conference:
The Trustees of the Seventh-day Baptist Memorial Fund respectfully report that the funds in their hands are as far as possible kept invested and reinvested in first bond and mortgage on conservatively valued, improved real estate; and that the funds now in their hands amount to a total of $470,664.66, being an increase during the year of $6,523.57. The Treasurer's report showing in detail the receipts and disbursements for the year, together with a detailed descriptive list of all the securities in their hands as Trustees is appended hereto, and forms part of this report. The Board as at present constituted consists of Henry M. Maxson, President; David E. Titsworth, Vice-President; Charles C. Chipman, Trustee; William C. Hubbard, Secretary; William M. Stillman, Attorney, and Joseph D. Spicer, Charles C. Chipman, Stephen Babcock, and Orsa S. Rogers, Trustees.

The terms of Joseph D. Spicer, Charles C. Chipman and William C. Hubbard as Trustees expire this year.

Respectfully submitted on behalf of the Board, and approved by them July 9, 1911.

WILLIAM C. HUBBARD,
Secretary.

Disbursements: July, 1911.

Alfred University: Alfred University $15
Babcock Chair of Physics Babcock Chair of Physics $15 36
Bi-centennial Education Fund Bi-centennial Education Fund $4 34
Chair Greek Language and Lit-
HOME NEWS

Adams Center, N. Y.—We want to tell you that we have greatly enjoyed the many good things that have come to us in the Sabbath Recorder in the helpful editorials, the sermons, the reports from the fields, the heart-thoughts from pastors and workers in various parts of our beloved Zion, and the Home News items, all of which help us to know of some of the interesting things that have been going on, and to catch some of the heart-throbs of the people who love. We are interested in what is going on among the church families and therefore give a little from here for the pleasure and interest of others.

In the month of May we visited the baptismal waters twice, leading eight young people through the ordinance of baptism into the church. One of this number was a young lady of about twenty-four who has recently come to accept the Sabbath. She has come through quite a struggle and her path has not been made easy for her. We are certainly hoping that she will be blessed in her decision and find God so fully her own, and that she will be kept strong in the faith.

In some way the friends of the church found that June 28 was the anniversary of the pastor’s birth. Arrangements were made to invade the parsonage that night. The pastor was invited out to practice some music, but at an early hour was called home to find the house well filled with friends from the church. They came from near and far with the warmth of hearty good cheer. Many afterwards expressed regrets that they were not able to come. At a proper time in the evening, Will Jones, who had been made spokesman for the company, made a little speech in which he told the pastor that they had not come so much to celebrate the birthday as to give to the pastor an assurance of their love and appreciation of his work. He said many things that touched the pastor’s heart and made him feel very tender, but that which most took the wind out of his sails was the presentation of a box containing an amount of cash which he asked the pastor to accept as a slight tangible token of their esteem. It was almost impossible for the pastor to respond; he was too full for utterance. When the contents of that box were counted, they were found to pay the pastor’s expense to Atlantic City that he might give the address he had been asked to give at the Seventh-Day Baptist Rally. Surely God moves in mysterious ways his wonders to perform, and this manifestation of his care of his that his people may do his work greatly strengthens our faith. Such a gathering is well fitted to give good cheer and inspire the pastor to greater efficiency in his work. May the blessing of the Lord rest upon all those who helped in this occasion of good cheer is the prayer of the pastor.

E. ADELBERT WITTER.

Cosmos, Okla.—I am sending you an ad. We want a few good Sabbath-keepers to avail themselves of these opportunities to get good homes while they are in their reach. The prospects are that in a short time land will be very much higher here. You may have seen our statement in the Pioneer that the Santa Fe Improvement and Investment Company own now over one fifth of Morton County, Kan. Now if it’s good for them, it’s good for our people.

The State of Oklahoma is putting in three test wells in Texas County, search of artesian water for irrigation purposes. They are now down near the artesian sand. The first well is at Hooker, forty-four miles from us, and the next one will be only nine miles from us and will be a good test. Morton County has two fine ones now, eighteen miles from us. We are encouraged and believe there is no better place to invest money for sure profits.

While this season is a dry one we are not suffering here as they are farther east. Our nights are cool and refreshing. People are well in general. Not one of our original colony that came here over five years ago has died here—a good record, I believe.

Elder Goff’s health is improving since he came back from California. Our Sabbath gatherings are about as large as any of the religious gatherings in the country. We meet once a week for singing. I enjoyed the editorial write-up of the visit up the Oswayo via Shingle House and Hebron Communities to what they call “old hunting ground” when I was a boy. Should have enjoyed the trip with the editor. Who is the old deacon spoken of? Brother Kenyon or Wilbur? I have almost lost track of them during my thirty years’ absence.

E. D. STILLMAN.

DEATHS

Dana.—Mrs. O. P. Dana was born in Potter County, Pa., October 24, 1849, and died at her home in Friendship, N. Y., July 13, 1911. Our departed sister united with the Friendship Seventh-day Baptist Church on April 7, 1866. She married Mr. O. P. Dana in 1889, and in 1900 she moved her church affiliation to the church at Little Genesee where her husband was a member.

In 1905, having moved to Friendship, they both joined the Friendship Seventh-day Baptist Church where she remained a member until her last Friday, July 7, 1911, in the Friendship Sanitarium. She was also a member of the W. R. C. and the Ladies’ Benevolent Society at Nile, N. Y. In the church as well as in these different organizations mentioned, she was a faithful and willing worker, ever anxious to do her share of burden-bearing. She was a good neighbor and had a great many friends as was shown by the large attendance at the funeral of those who had come to pay their last tribute of love and respect to the dear one who had gone. One of the prominent characteristics of her life was a cordial hospitality and thoughtfulness which the writer was permitted to enjoy for a short time. Another home has been made sad and lonely because a loving and faithful wife has left its portals forever, but we would intrust the bereaved husband as well as the other mourning relatives and friends to the care of the Father of them all, and God will all comfort knowing that he will safely lead them over the rest of life’s little way to heaven and home.

The funeral services were held at her home in Friendship, N. Y., Sunday morning, at 11 o’clock, July 9, 1911, and conducted by her pastor, Rev. Herbert L. Cottrell. Interment was made at Little Genesee.

H. L. C.

My neighbor’s small son, not yet four years old, appeared at my door one morning and, after looking in a moment, announced: “Your screen’s unlocked.”

I was busy, so I said, “All right.” “Why don’t you lock it?” he said.

“In a minute I will,” I answered, and he was silent a little while. Then: “I wish you would come do it now.”

“But why, Lawrence?” I asked.

“Well,” he sighed, “I might turn in and my mamma said not to.” —Selected.

Summer School at Alfred.

Alfred Theological Seminary offers eight courses of ten lectures each, for August 9-20, 1911, provided there shall be a registration of not less than ten members. The movement is due in part to the suggestion of a non-resident teacher. Churches are urged to make it possible for their pastors to attend. Other Christian workers and Bible students are invited to come. Any who are planning to be present should at once inform Professor W. D. Wilcox, Alfred, N. Y.

A. E. MAIN, Dean.

Alfred, N. Y.

WANTED.

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

Get a Nurse’s Training.

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

FOR SALE.

The Land of Possibilities, The Land of Opportunity! Right now land can be bought in this vicinity cheaper than it will ever be offered again. 160 acres, with good house, barn, and circle, $1,300. E. D. Stillman, Cosmos, Okla.
SABBATH SCHOOL

LESSON V—JULY 29, 1911.

THE FINDING OF THE BOOK OF THE LAW.

2 Chron. xxxiv, 14-33.

Golden Text.—"Thy word have I hid in my heart, that I might not sin against thee." Psa. cxix, 11.

DAILY READINGS.
First-day, 2 Chron. xxxiv, 14-33.
Second-day, 2 Chron. xxxv, 1-15.
Third-day, 2 Chron. xxxv, 16-20.
Fourth-day.
Fifth-day, Deut. xii, 20-22.
Sixth-day, Deut. xxxi, 25-46.

Sabbath-day, 2 Kings xxii, 8-20.

(Worship Notes, see Helping Hand.)

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The Seventh-Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, 7.00 a.m. Sabbath school meets at 11.45 a.m. Preaching service at 11.30 a.m. All visitors welcome. Rev. R. D. Van horn, Pastor; 1043 Southern Boulevard.

The Seventh-Day Baptist Church of Chicago holds regular Sabbath services in Seventh Temple, 647 N. E. cor. State and Randolph Streets, at 2 o'clock p.m. Visitors are most cordially invited.

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 information, inquire of the superintendent, H. W. Rood, at 118 South Mills Street.

The church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 49 and Street and Moneta Avenue, every Sabbath afternoon. Sabbath school at 2 o'clock, preaching at 3. Everybody welcome. L. A. Platta, pastor. The pastor's address in State and Chestnut Streets, Long Beach, Cal.

The Seventh-Day Baptist Church of Battle Creek, Mich., holds public services in the Sanitarium Chapel at 2.45 p.m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), at four, every Friday evening. A cordial invitation is extended to all strangers in the city. For information, inquire of the superintendent, W. F. Randolph, pastor.

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Sabbath Recorder

July 31, 1911

The golden grain glows in the noonday sun;
The languid air floats through the waving field;
The flowers and grass their richest beauty yield,
The largess which the royal month hath won,
The wealth which in her princely train doth run,
The grandeur of the harvest of the years.
The crown which on her forehead doth appear,
The glory clasping earth and sky in one!
Thou art the earnest sweet of joys benign,
O radiant days of hope and peace and calm;
O perfect days, of grace the pledge and sign;
O lovely days which end in song and psalm;
O Eden days, thy restful charms are mine—
O peerless days of bounty and of balm!

—Henry Alexander Lawley.