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—Samuel D. Robbins.

—CONTENTS—

|  |         |
|--|---------|
| EDITORIAL—Best Remedy for the Blues; "Bide a Wee and Dinna Weary;" "Is It Well With Thee?" That Fund for Aged Ministers; For the Tract Board's Debt 609-611      | 611     |
| EDITORIAL NEWS NOTES—The English Need Not Fear; Peace Prevails Still; France Legislating Against Strikes; Nicaragua and the United States; Jewish Nurses' Home.. | 611     |
| SABBATH REFORM—Roosevelt Reprimanded; Civil War in Religion is Anti-Christian; A Troubled Conscience.....  | 613     |
| Thoughts on Holiness.....  | 615     |
| Memories of Old Hymns.....   | 617     |
| MISSIONS—Mission of Jacob Bakker; Sixty-eighth Annual Report of the Board of Managers, to the Seventh-day Baptist Missionary Society .....                       | 618     |
| Rev. Peter Chamberlen, M. D.....   | 620     |
| Semi-Annual Convention of the Western Association .....  | 622     |
| WOMAN'S WORK—The Ascent of Fujiyama; Woman's Executive Board; Riverside, Cal. ....   | 623-627 |
| Reminiscences .....  | 627     |
| Meeting of the Executive Board of the Education Society .....  | 628     |
| Yearly Meeting .....   | 629     |
| YOUNG PEOPLE'S WORK—Heroic Missionaries; Topic Cards, 1911; Young Men's Mission of Lieu-oo; News Notes .....   | 630-633 |
| More Visiting .....  | 633     |
| CHILDREN'S PAGE—"Red Head".....  | 634     |
| For the Boys and Girls .....   | 635     |
| HOME NEWS .....  | 636     |
| A Foe of the People .....  | 636     |
| Given to Hospitality .....   | 637     |
| DEATHS .....   | 638     |
| SABBATH SCHOOL .....   | 639     |

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## EDITORIAL

### Best Remedy for the Blues.

The word "blues" in the noun form does not appear in the dictionary except as a variant of "blue." Would that the condition it describes did not exist at all in human experience. Webster says, "Blue in the plural" is "short for blue devils." Could anything be more appropriate than this definition, to express the torments of a hard case of despondency, or melancholy? A hard fit of the blues takes the heart out of the strongest man, darkens for him the brightest day, undermines his health and paralyzes his powers for good work. Worry kills more people than work. Some of us know how it racks the brain, distracts the mind, leaves furrows and wrinkles on the face, and bows the form with premature old age. I don't know why it should be so, but some one has said that the Americans are more given to worrying than any other people on the globe. This ought not to be. In our free, prosperous country there should be less suffering from the blues than in almost any other land.

There are some remedies that seldom fail when carefully applied. A schoolgirl, in writing an essay on the blues, after describing the symptoms, said she found help when she was ready to "pick up again and take a dose of hard work, or a quick walk or ride in the fresh air." This is at least suggestive. Often the blues are due to physical conditions. Fresh air, proper care in

eating, good attention to the matter of health, a change of work to relieve the mind, more faith in our heavenly Father, obedience to the voices of conscience, honest effort to see the bright side of things—all these are good remedies for the blues. They will tend to lengthen our days, augment our powers for the best work, and to lift all the burdens from the heart. A genuine effort to cheer somebody else is sure to bring back the light that has faded from our own hearts. Fight against the blues, my brother! Despondency takes the point out of the editor's pen, zest out of the laborer's work, whether in office or shop or on the farm, and robs life of its joy.

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### "Bide a Wee and Dinna Weary."

"Be patient," said a Scotch father to his little boy. The child looked up and asked, "What is it to be patient, father?" Laying his hand lovingly on his boy's shoulder the father replied: "Bide a wee and dinna weary." It was equivalent to "Wait a little and do not grow weary." These are good words for us all. One of the hardest lessons for poor worrying, hustling, impatient mortals to learn is to wait and not grow weary in waiting. We are impatient to realize the fruits of our labors; we are anxious to see the work go forward. We are sure God has called us to it, and that he wants us to succeed in it; but it does not go as we wish it might, and like little children when things get tangled we chafe and fret because "results" do not come. We lose patience with our friends if they do not see as we do; we lose patience with our pains and cares that hinder us, and we only make them worse with our fretting and fears. Our hopes are deferred and we become sick at heart; we despair of ever being able to gain the desired end, and wear ourselves out in useless worrying.

What a blessing it would be at such times if we could feel our Father's hand laid upon us in love, and hear him too saying, "Bide a wee and dinna weary." Sometimes

patient waiting in faith and sweetness brings better results in growth and strength than could come were we to push on in our own way. The best results are slow in maturing, and God's time may not always be our time. His wisdom is broader and deeper than ours; and if we do all we can, and patiently "bide a wee," our waiting shall redound to his glory, and the harvest will show that we have not plowed and sowed in vain. So, then, when things go slow and our affairs get tangled until we are near the end of our patience, and we begin to fret over the delayed results, let us "bide a wee and dinna weary."

\*\*\*

#### "Is It Well With Thee?"

A half-day's ride over the hills from Nazareth and across the plain to Nain and thence to Shunem had brought us to the noon hour. We found our lunch spread under the trees of a thrifty garden enclosed by a great cactus hedge, close to the miserable ancient village; and all about lay the historic fields once so familiar to the prophets and kings of Israel. Here the Philistines encamped before the battle in which Saul and his sons were slain; and over these plains mighty armies had many times marched to war.

But no other historic event connected with these scenes forced itself upon my mind as did that one in which Elisha brought joy to the Shunemite woman by restoring her son. As we rode away toward Jezreel, with old Carmel away to the right, that whole scene was in mind more than once. Here on some of these fields the sunstroke came that suddenly deprived a mother of her only boy. Heart-broken she rode across this plain in search of Elisha, the man of God; and when she found him his first question was, "Is it well with thee?" The second was concerning her husband, and the third, "Is it well with the child?"

The thing that has always impressed me as wonderful was her answer, "It is well." Her abiding faith in her heavenly Father's goodness must have been strong or she could not have given that answer, with her only son lying dead in her home. Only those to whom the love of God has come to be a precious reality, those who have the assurance that he doeth all things well; can

rest in the everlasting arms in such a time as that.

Thank God that trusting souls can find him nearer in days of overwhelming sorrow than at any other time. When the home is darkened and loved ones are taken, what could the Christian do without this refuge? Happy is the one who can say in every bereavement, in every disappointment, "It is well." Happy is the one who can feel the touch of God's hand in every steep pathway, who in every hard struggle of life can say, "It is well." Happy is he whose conscience accuses him not when he thinks of future judgment, and who can say in regard to his sins, "It is well, for Jesus has taken them all away."

It is our privilege to live so near to God that not only in times of grief, but also in every circumstance of life, we can truly say, "It is well with my soul."

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#### That Fund for Aged Ministers.

Some time ago Mr. J. A. Hubbard, the treasurer of the Memorial Board, placed in the editor's hands some data showing a few small gifts he had received for the fund for aged and infirm ministers, and in a personal note expressed the hope that something might be said to stir up our people to raise a few thousand dollars for this fund. Two ministers are now being aided a little from the income of the \$1,000 bequeathed for this purpose by Mrs. Charles Potter; but this income is too small, and we need additions to the fund.

Read carefully Mr. Hubbard's own words in the following, and see how easily we might accomplish something in this line if we would:

According to the *Year Book* for 1909 there are 87 churches in our denomination with a resident membership of 6,048, and 2,218 non-residents. There are 81 Sabbath schools, with an enrolment of 5,948, with average attendance of 3,500; and 40 Christian Endeavor societies with an enrolment of 1,202 active members. In the 87 churches we have 8,266 members, including non-residents. It would seem that on an average each person could, if so inclined, contribute at least one penny a week, and a large percentage could give much more. But if each one did give one penny a week to constitute a fund for the benefit of sick and broken-down ministers, it would amount to over \$4,000 a year; and the interest on that sum would materially aid some of our ministers who are unable at the present time to follow their chosen profession.

Brethren and sisters, think this over; and may the Lord incline your hearts to give something of your substance for this worthy cause.

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#### For the Tract Board's Debt.

A brother in the West writes that he was much pained to see the statement regarding the Tract Board's debt; and although he is giving regularly through his church, he encloses \$10 to help pay the debt. Another, also a Western man, says: "Mrs. \_\_\_\_\_ and I read about the Tract Board's needs in your editorial, and we said that we must send our mite. I enclose \$4.00—\$2.00 for each of us. It is not much but it will help a little."

This is good; but if every three persons giving should average \$14.00 between them, it would take more than a hundred such groups to pay the present debt. It now amounts to about \$1,500. The treasurer has been compelled to borrow another \$500 since our last report. What a pity that we should again have to begin paying interest on a debt! What can be done right away to prevent it? How many will respond in some substantial way to this question before our next RECORDER comes out? It will have to be done sooner or later, and why not do it now? Will there be any better time? Do let the treasurer, Frank J. Hubbard, Plainfield, hear from about a thousand of you just as soon as you can, after reading this. It will be a shame if he is driven to seek another loan before the people wake up. The people do not want their treasurer to be harassed for funds with which to do their work, and I know they will come to the rescue just as soon as they really understand the need. We shall be disappointed if this call does not bring a hearty response. Let everybody do his duty, and there will be good news to report next time.

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No one can estimate the power of the church in all social or civic reforms, if it will concentrate its efforts upon bringing them about. With only a small minority of its members engaged in active work for social betterment, the church must come far short of fulfilling its obligations; but with the full membership awake to its duty as an uplifter of humanity, the church would become the mightiest power on earth.

### EDITORIAL NEWS NOTES

#### The English Need not Fear.

The *Standard* of London expresses the opinion that the negotiations now taking place at Ottawa, Canada, bespeak the most momentous crisis the British Empire has had to face since the Boer War. The negotiations referred to are on the question of reciprocity between the United States and Canada. There seems to be considerable alarm in London lest such a treaty should mean certain political assimilation sooner or later. The papers claim that at present almost the entire population from Vancouver to Montreal are intensely loyal to Great Britain, and intend to remain so. Still the London papers express the fear that a commercial treaty with their southern neighbors on the part of the Canadians is sure to end in the very thing the people there least desire, and plead that Canada may not run such risk in order to escape a temporary difficulty. They think it folly both to endanger the political autonomy of the country and "to menace the existence of the empire."

All this fear of American designs upon Canada is groundless. Uncle Sam has no notion of a union with this fair country of the north. England need not worry.

#### Peace Prevails Still.

The strikes in Spain have caused much uneasiness for the safety of the government, and great precautions were taken to prevent the public demonstrations which had been planned for Sunday, November 5. The police had no difficulty in maintaining peace. The attempts at public demonstration were quickly broken up. The republican deputy who made a strong speech in the Chamber, against strikes, calling them national curses, was warmly applauded. He urged special laws to curb the excesses of strikers. It is hoped that satisfactory negotiations between Spain and the Vatican may soon be effected.

#### France Legislating Against Strikes.

Since the distress in Paris caused by the recent railroad strike, the Chamber of Deputies has sought measures to prevent,

if possible, a repetition of the situation that would make such distress necessary. The bills now before the Chamber, which elaborate existing laws regarding trade unions, will give the government power to mobilize railroad employees and provide severe penalties for those who provoke rioting and insubordination.

#### Nicaragua and the United States.

On November 5 an agreement was signed by Thomas C. Dawson, special commissioner for the United States, and General Estrada of Nicaragua, for the continuance of Estrada in the presidency for two years. Mr. Dawson promises to use his best efforts to secure a loan for Nicaragua from the United States. This loan is to be secured by one half the customs dues, and is to be used for Nicaragua's debt and for internal improvements.

#### Jewish Nurses' Home.

One of the best equipped homes for nurses was dedicated in Brooklyn, by the Hebrew people, on Sunday, November 6. The home is connected with the Jewish Hospital on Classon Avenue. One hundred thousand dollars has been expended in this new building, and the hospital has made a splendid record during the four years of its existence. Thousands of cases are treated each year, seventy per cent of which belong to the dependent poor. It seems that the home just built is in some sense a memorial of Florence Nightingale, who died this year.

President Taft has signed a lease for the use of the Peabody house, Beverly, Mass., for two years, and plans to spend the next two summers in that place. This house stands on a hill back from the sea, about two miles from Beverly station, and is surrounded by sixty-eight acres of wooded lands and gardens. A cottage for summer executive offices has been leased just across the road from the mansion.

On November 7 Rev. Dr. Thomas A. Griffin, one of the oldest and most prominent Methodist ministers, dropped dead from heart failure, in a minister's meeting at Troy, N. Y. The ministers had met to consider the question of a religious campaign for the city, and Doctor Griffin in his speech said: "I have had my day at work.

I leave the work for younger men. The God of our fathers and my God be with you and bless you." These were his last words.

The rebellion in Honduras is reported to be spreading, and President Davila has asked Commander Hayes of the United States gunboat *Princeton* to take any steps that may be necessary in order to protect foreigners or foreign interests in Amapala, thus confessing his inability to cope with the situation.

Ex-Mayor Grant of New York dropped dead on the steps of his home on November 3. He had been ill for about a year, and recently returned from the Virginia Hot Springs, where he had spent several months in search of health. He had been twice elected mayor of New York, and twice defeated for that office.

The current issue of *Our Dumb Animals* contains an article from a Japanese writer, in which the question of cruelty to animals is discussed. He says there exists in Japan some cruelty to dumb animals, mostly due to ignorance, and speaks of a growing sentiment in his country against it. He says that memorial services were held in honor of horses killed in the war with Russia, and an effort is being made by his countrymen to erect a suitable monument to the memory of their war horses.

Mrs. Mary W. Harriman, widow of E. H. Harriman, formally presented to the Palisades Park Commission a deed for ten thousand acres of land, and \$1,000,000 for the proposed interstate park along the west bank of the Hudson River, from Fort Lee to Newburg. At the same time William J. McKay presented a deed for seven hundred acres for the same purpose. These gifts and additional personal gifts amounting to \$1,625,000 are all contingent upon the State's approval of an appropriation of \$2,500,000 to be issued in bonds for the completion and care of this great park.

The Mexican ambassador has demanded reparation of the United States government for the lynching of a Mexican citizen in the State of Texas. There has been great excitement in Mexico and crowds have made demonstrations against the United States.

## SABBATH REFORM

### Roosevelt Reprimanded.

*The Christian Statesman*, after acknowledging in a half-dozen lines Mr. Roosevelt's great service in purifying politics, occupies nearly a page in administering a reprimand for his "increasing use of the Lord's day for travel." It tells of his trip from Atlanta on a train that stopped fifty times where crowds were waiting to hear him speak. He had already announced that he would make no speeches, but the crowds succeeded in calling him out, and in persuading him to address them. *The Statesman* says:

Doubtless Mr. Roosevelt has not reflected carefully on the vital connection between the observance of the Lord's day and the keeping of the other commandments of God. That connection briefly stated is this: All moral obligation rests on the nature and the law of God. The man who has no regard for the rights of God can not have any deep sense of duty toward his fellow men. The Sabbath is a divine institution designed to express the acknowledgment of God's rights over us as our Creator. To observe the Lord's day is to acknowledge the basis or foundation of all moral obligation. To disregard the Sabbath, and to devote it to secular uses, is to ignore the rights of God in so far as the observance of his appointed day is an acknowledgment of them, and to assist, so far as our example goes, in blotting the remembrance of God's rights and claims out of the minds of other men. . . . We prefer to think that he simply has not reflected seriously on the connection between Sabbath observance and good morals. If he once turns his thought to this subject he will, we believe, discover that history establishes the fact of such a connection, and that sound philosophy and the holy Scriptures explain and enforce it. When he has once perceived this connection he will regret, as we do, that he has ever thrown the weight of his great example on the side of that grave and ominous change in American life to which so many untoward forces are contributing—the decay of general observance of the day of rest and worship.

There is something suggestive in the way the *Christian Statesman* uses indiscriminately the words, "Lord's day," "Sunday," "Sunday rest day," and the Sabbath, just as though they all meant the same thing. Not only in this particular article, but almost everywhere, this journal uses Lord's day or rest day instead of Sabbath! Why is this? Is it because the inconsistency of

trying to enforce Sunday observance on the strength of the commandments of God is so glaring as to make the effort hopeless? Is it because the Bible arguments for the seventh day instead of the first are so absolutely unanswerable that men are compelled to step off from Bible ground to find elsewhere a premise in urging the first day of the week as a sabbath? If so, then why not be consistent and stay off Bible ground? Why talk at all about "the vital connection between the Lord's day and the keeping of the other commandments of God"? Is keeping the "Lord's day", so-called, or a "Sunday rest day" a commandment of God? Probably if Mr. Roosevelt "reflected carefully on the vital connection between the observance of the Lord's day and the other commandments of God," he would find no connection at all. He might admit that "all moral obligation rests on the nature and the law of God; but he would probably fail to see any connection between God's Sabbath law and the keeping of the "first day of the week, commonly called Sunday." If Mr. Roosevelt "reflects carefully" he too will see that "the Sabbath is a divine institution designed to express the acknowledgment of God's rights over us as our Creator;" but he may find it difficult to see how keeping Sunday instead of God's own Sabbath can be the true expression and acknowledgment of such rights of God. "To disregard the Sabbath and to set it to secular use" is indeed ignoring the rights of God; and if Mr. Roosevelt "reflected carefully" he would probably see that his critics are doing just that thing every week of their lives, and adding to this every possible effort to substitute a secular day for the Sabbath of Christ.

"We prefer to think that" the *Statesman* "simply has not reflected seriously on the connection between Sabbath observance and good morals"; for if it had it "would, we believe, discover that history establishes the fact" that the seventh day and not the first is the Sabbath of the commandments of God, and "that sound philosophy and the holy Scriptures explain and enforce it." When the *Statesman* "has once perceived this" precious Bible truth it "will regret, as we do, that it has ever thrown the weight of its great example" against the only Sabbath Jehovah ever sanctified.

**Civil Law in Religion is Anti-Christian.**

A most persistent anti-spiritual influence in Christian history was introduced early in the fourth century, when Christianity was made the state religion of the Roman Empire. Under paganism, religion was a department of the government. Civil law, promulgated by the emperor—who was worshiped while living and deified after death—determined what should be deemed religious, what actions and transactions should be obligatory on the people as legally religious duties. Religion was not held to be the product of personal faith and personal experience. It had nothing to do with spiritual relations between men and God. It was based on certain contracts between the empire and the gods. This idea of religion was much below the standards of Jewish monotheism and far inferior to the standard fixed by Christ's interpretation of monotheism and the Scriptures. Purity of character, godliness, conversion and consecration as we conceive of them, had no meaning in the pagan system.

The life and teachings of Jesus gave birth to Christianity as a preeminently spiritual religion. He cut loose from political theocracy, and insisted that the "kingdom of heaven" must be kept from reliance on human governments, and from entangling alliances with them. He avoided even the shadow of complicity with the revolutionary features of Jewish Messianism, and went to his death, allowing his followers to make no demonstration in his behalf. Put up thy sword, for my kingdom is not of this world, were his precepts, often repeated and absolutely enforced. This non-political and supremely spiritual nature of Christianity, according to its founder, was the radical difference between it and all other religious systems. When infant Christianity was clothed in pagan garb, as a state religion, its spiritual development was strangled almost unto death. Political advancement, social prestige and worldly honor were gained, but moral purity, religious faith, and spiritual unfolding were lost in a corresponding degree. Even the puissant Roman Empire could not have degraded Christianity thus if it had not been already weakened and perverted by gnostic philosophy and non-spiritual interpretations of the Bible. The inherent spiritual char-

acter of the Eternal Verities that Christ unfolded in the establishment of Christianity was all that saved it from the anti-spiritual influences which culminated when it became a state church of the Roman Empire.—*Rev. A. H. Lewis, D. D.*

**A Troubled Conscience.**

An old friend, the son of one of our faithful fathers in Israel long since gone to the better land, called upon me to renew old acquaintance. I had not seen him for years, and the young man had grown into the old man, on whom the hand of time had set its mark. After a pleasant chat about the old days and the people of his old home church, among whom were his faithful father and mother, his uncles and aunts and neighbors, he arose to go to the train. As we stood a moment before the parting he seemed anxious to say something more. Finally he spoke as follows: "Elder Gardiner, I am going to try to get back to the old home to spend my last years, and to keep the Sabbath again. My conscience has troubled me ever since I left the Sabbath, and I have tried to do as little work on that day as possible. Although I have been an active member in a Sunday-keeping church, still I have not been satisfied; and I never shall be until I get back to the Sabbath."

I replied that I did not see how one with such loyal parents as his had been, and with such education regarding the Sabbath of Jehovah as he had had could feel at peace while disloyal to it. Then he departed, saying, "I mean to get back to the Sabbath as soon as I can." Would that he had said, "I will come back without delay." There are so many chances to miss the fulfilling of good resolutions when we delay. I wonder how many others are troubled over having left the Sabbath, and entertain the hope that some day they may return to the holy day of God and of Christ.

"Cain's punishment was greater than he could bear. The reason lies in what it was not. God built no gallows, used no headsman's ax, had no electric chair."

"Money can not save a soul, but it can open doors of service. It can open gates into fields where souls can be saved."

**Thoughts on Holiness.**

E. S. MAXSON, M. D.

*Conference, Salem, W. Va., 1910.*

To me, one of the most beautiful commandments of the Old Testament is God's command to Israel, "Ye shall be holy; for I am holy." If we turn to the New Testament, we find Jesus and Paul laying especial stress on this same holiness. Jesus says: "Out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man."

Paul reminds us that our body is the temple of the Holy Ghost and that we are not our own. He tells us to glorify God in our body, and in our spirit, which are God's. He says: "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

Jesus gives a warning against both drunkenness and surfeiting or excess in eating. He says: "Take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares."

When I stop to think of the evil habits and practices to which many of the human family have given themselves, I sometimes wonder that our race has not long since disappeared from the face of the earth. I believe that Adam and Methuselah and many men of the patriarchal age had bodies far superior to our own. I know that some hold that those men did not live to the ages given to them in the Bible; but it has always seemed to me that Jesus Christ treated the Book of Genesis as history, and if he treats it as history, I can not hope to do better.

The human race has been dwarfed and crippled and the life of man has been shortened by imprudences and evil habits; but matters would have been far worse, if God had taken no interest in the human family. God loved the world and so our race still exists. He wished the Israelites to be holy: hence, he gave them rules to follow. He gave them sanitary laws,

which have been a blessing not only to them as a people, but to many other races that have studied those laws.

Then God's greatest gift to the world came in the person of his Son, Jesus Christ, through whom all the nations of the earth were to be blessed. The teachings of Christianity have tended toward the continuance of the human race. The laws of health, also, are better understood now than ever before; and with the dissemination of this knowledge let us hope that human life may again be prolonged. Along this line there is much work that needs to be done. In order to appreciate this fully, one has only to go into the slums of some of our great cities and investigate the conditions there. But iniquity is not confined to the slums. I doubt if there is a saint so holy that he does not have to fight against sin and evil habits of some sort. Every one needs to remember the precept: "Keep thy heart with all diligence; for out of it are the issues of life." People often do not realize where their evil habits will eventually lead them.

Perhaps it may be profitable to study the history of a family that went wrong. They certainly did not realize when they started on the downward road where that road would end.

In a country district of Onondaga County, N. Y., there once lived a family considered to be in good standing. The father, I think, was never a member of any church. He believed, however, in being square and honest in dealing with his fellow men. The mother was a member of a Protestant denomination, but a denomination not so much opposed as some to an indulgence in wine. I was told by a lady that knew the family in those earlier days that wine was sometimes to be found on their table.

Two children, a boy and a girl, came to bless that home. I have been permitted to see the pictures of those children when they were young and innocent. The daughter was sent to Syracuse to take lessons of a noted German music teacher.

Time passed on and the children grew older. Then the family changed their location. The father kept a hotel and liquor was sold at the hotel. The children came under bad influences. The son acquired

the alcohol habit. He married. The daughter married a man that drank and she herself became addicted to drink. A home with drunkenness means an unhappy home. Eventually the son was separated from his wife, the daughter was separated from her husband, and both son and daughter went to live with their parents.

The parents had now become old. The son married again, thus adding to that home a woman that had fallen nearly or quite as low in morals as he himself had done. To increase their troubles the aged mother became almost totally blind.

About this time I became acquainted with the family as their medical adviser and I found their household an unhappy one. The daughter was an almost daily drinker. She had many evil associates who would buy and give her drink when she had no money with which to buy it herself. Once she was arrested for drunkenness and sent to serve a term at the penitentiary.

The son was a periodic drinker. He would sometimes go without alcohol for three months or longer and then would drink heavily for perhaps three weeks. He despises drunkenness and yet at times the awful appetite comes upon him. Once when intoxicated he threw a dish, wounding his poor, blind mother in the face. For this he was arrested and sent to serve a term at the penitentiary. During his last drinking spell he spent for liquor all his spare money. Then he obtained more money for drink by pawning various household articles. Finally he put a mortgage on pieces of furniture that they could not spare, in order that he might continue to drink.

The poor, blind mother had died grieving over the sad condition of her family. The aged father for a time took refuge in the poorhouse, in order to escape from a home that had become the scene of such direful revelry and want.

This is a sad picture and it brings up some burning truths.

Don't trifle with strong drink. Total abstinence is safe, but moderate drinking is dangerous. If a man sells strong drink to his neighbor, he may in the end pay dearly for so doing.

It is the duty of Seventh-day Baptists

to fight the traffic in strong drink and to teach everybody else to fight it.

Temperance and holiness, however, cover much more than the avoidance of alcohol. The children and young people should be taught the importance of avoiding tobacco and narcotics and all other bad habits. They should be taught the importance of social purity.

I am glad that the common schools of our land have taken up the instruction of the children against the use of alcohol, tobacco, opium and the like. I am not sure but they will also have to take up teaching concerning social purity. Parents should give instruction along this line to their own children. Unfortunately there are many homes in our land where the parents are neither fitted nor inclined to give such instruction.

The last book that I have read through is Sylvanus Stall's little work, "What a Young Boy Ought to Know." It is published by the Vir Publishing Company, No. 200 North Fifteenth Street, Philadelphia, Pa.

I believe that an intelligent boy of eight or ten years should know the contents of this book. If you have such a boy, buy the book. First read it yourself and then either read it to him or allow him to read it for himself. A few years later he should read, without fail, Doctor Stall's work, "What a Young Man Ought to Know."

The parallel books for girls and women by Dr. Mary Wood-Allen are highly commended by competent authorities. Their reading should not be neglected.

If it meets the approval of the Library Committee, I would like to leave with the Salem College Library a copy of Doctor Stall's work, "What a Young Man Ought to Know," and a copy of Dr. Mary Wood-Allen's work, "What a Young Woman Ought to Know."

Much effort is rightly made to put down the great white plague of tuberculosis. The young people of our land and of every land should be warned against the great black plague resulting from social impurity.

God expects us to be the advocates of righteousness and holiness. Let us not fail to discharge our duty.

Syracuse, N. Y.

### Memories of Old Hymns.

MRS. ELLEN W. SOCWELL RAMSEY.

A week ago a train of memories was awakened by the editorial on "Save the Dear Old Hymns." I was carried back fifty years, to when my father rocked me to sleep by singing "Joy to the World," "Oh, Could I Speak the Matchless Worth," "On the Mountain Top Appearing," and others without number. Then, too, I could see my parents, my brothers and myself having Sabbath school at home, when we lived miles from church. We all joined in these dear old hymns; and when I hear any of them sung, my heart is stirred as by nothing else.

A little farther along the path of memory comes the time when I was taken to a real Sabbath school at West Hallock, Ill., and had Eld. Anthony Hakes for my teacher. Who could have been a better one for the baby class? No one. He told the most wonderful stories, and his great warm heart was always open to every little child. His hand-clasp was so hearty and warm, and when his hand was laid on my little white head I could feel the love he held towards me and every other little child. Intermingled with memories of him are the old hymns that were sung, part of the time by the congregation, and then by the choir under the leadership of Dea. Daniel Potter. Also these same hymns were sung in the Sabbath school under William Spicer as superintendent. I look back and memory is crowded with a rush of forms and faces long since laid to rest; and my ears still ring with the soul-stirring hymns, and the sermons and prayers of those long gone days. I was always particularly pleased to hear Elder Hakes offer prayer. As long as he lived I thought his prayers were the most wonderfully touching with holy beauty of any I ever heard.

Farther along the path of memory stands Rev. Nathan Wardner; and I can see him as he sang in prayer meeting these same old hymns. One in particular comes to my mind in connection with memories of him, "A Charge to Keep I Have." Then comes the memory of Eld. Leman Andrus and Eld. M. B. Kelly Sr., who at different times were at West Hallock, and the revival in which Elders Wardner, Hakes and Kelly participated. This is where I first heard

"The Solid Rock," which Elder Kelly sang. This is the revival where I, a little girl of ten, was converted, and was baptized with a large number of others, in midwinter, in the creek on Uncle Asa Potter's farm. At the baptism Elder Kelly led in singing these same old hymns. And I can see him yet, as he stood on the bank singing, while I, the last and smallest to be baptized, was led down to the water's edge by Elder Hakes. After Elder Wardner had baptized me, Elder Hakes stooped and lifted me, dripping as I was, in his warm arms and carried me to my father, standing ready with blankets. Then comes the rushing ride home over frozen roads.

Farther along comes Rev. G. J. Crandall and his sweet-faced wife, in whose family it was my good fortune to live during a portion of his pastorate there.

All these memories are filled with a rush of music, all through which the old hymns predominate.

Then comes Milton, with a suffocating tide of memories, and these same hymns are intermingled with the six joyous college years spent here; and the faces of Eld. E. M. Dunn and President Whitford rise before me as with a halo around them.

Memory comes as an overpowering flood sometimes, and I can not think fast enough. But who is there that fails to have memories—brought up sometimes by one thing and sometimes by another? But at any time the hearing or even the thoughts of any of these old hymns will awaken so many old-time recollections that my heart grows very full. If these old hymns are so soul-stirring, why should they be discarded? God forbid. Keep them. There is nothing in the new music of today that turns one's heart to God, as do these "dear old hymns."

### A New Aid to Fire-Fighters.

During the recent forest fires in the West a short time ago, the automobile proved itself a valuable aid to the fire-fighters. By the use of the auto, groups of rangers, soldiers and other fire-fighters were rushed from one danger point to another in much quicker time than could be done with horses. The machines could also go further into the danger zone and were used for rescue work and carrying dispatches in the burned section.—*The Christian Herald.*

## MISSIONS

### Mission of Jacob Bakker.

(Continued.)

Sunday evening at 7 o'clock they had a farewell "service of song" for me. Meeting opened with prayer and singing of a hymn in Dutch, called, "Praise the Lord, O my Soul," followed in English by, "How beautiful upon the mountains," etc. Sister Olifan made a short address—a very hearty and touching one. She said she felt very glad to have a white man come out specially to see them, poor natives. The white brother was not a preacher, but a business man, like many white men in their city; but she had never heard that a business man would leave his work and family and go to a far-away country to visit a strange people. "For," said she, "what are we? As Jeremiah says, nothing but stubble, and as David says, we are as dust." She felt very thankful that God had made the white man willing to come out and visit them, for she believed it was his doing.

At this time there was a pause, and tea and cake were served; in the meantime I was called on to make a few remarks. After I had spoken, Brother Olifan took the floor and he thanked the people for coming to the meeting. He said, "We natives must suffer much in order to learn something: My heart is full, so I can hardly speak. When I wrote to the friends in America, it was as if I cast my bread upon the water. But the Lord knows and directs all, and I thank him for answering prayer." . . .

Bro. Joko Sobopa said: "Gladness makes me stand up to speak. I was quite overwhelmed to think that a white man should come from America to visit us. The friends in America must have taken counsel with God to send some one. God's people are one and of course ought to be one by faith. We can say with the psalmist David, 'The loving kindness of the Lord remaineth forever.' The white man has come a long journey—more than three weeks by steamer. When writing to America we have not taken counsel with the white men of this country, but with God.

. . . May God bless our white brother in the train, may he bless and keep him in the sea, where there is no way, where there is no grass. May the white man not forget us when he goes back to his country."

W. D. Davis, who is not a member of this church, but a neighbor of Brother Olifan, now asked to make a few remarks. He was brought from America when a small boy, has been all over Africa and experienced a great deal. "I have never had so much joy in my heart as tonight. The white man has spoken his whole heart to us. We must not forget the white man when he returns. He says he will not forget us. In case we forget him we might forget God. May God bless our brother. Give our kind regards to the people in America and to your family, and at the close of the meeting let us sing a good hymn to him."

Bro. K. J. Gawu now asked for the floor. "Our brother came quite unexpectedly from a far country; he made a long and hard journey. I am very happy that God has bestowed so much kindness on us. It is a work of the Lord to send our white brother to us. It is the fulfilment of the Lord's prayer, where he says, 'That his people might be one'—white and black."

Takiah Pheko said: "We do not know much; as a people we are very ignorant. The white men have brought us God's Word and have also taught us that today (Sunday) is God's Sabbath, that this is the day the Lord did bless. They have taught us that we must be baptized when we are little babies. This is so all over Africa. But the Lord has showed us great mercy, that he has sent us our brother to explain to us that white men have changed God's laws regarding the Sabbath and also baptism. We must still learn a great deal. So I hope and pray that God may open the way that many of our young men can go to America to be instructed over there, and then to return to teach our own people."

Next the people were all requested to rise and join in singing: "God be with you till we meet again" (in English), which was followed with closing prayer by Brother Olifan. After prayer they sang another hymn and Brother Olifan requested all present to come forward and shake hands

with the white man. At first they felt somewhat reluctant to do so, but finally I think all of them, both great and small, came and shook hands with me. It was quite a touching farewell scene, which I shall never forget. It was about 11 o'clock when we parted, and as I left next morning early I did not see any of them again. (To be continued.)

### Sixty-eighth Annual Report of the Board of Managers, to the Seventh-day Baptist Missionary Society.

(Continued.)

#### The City of New York.

The interest which was found and developed last year among the Italians in New York City has continued to grow. It has been financed by the Missionary and Tract boards jointly. The direction and care have been principally by the New York Church. The pastor, Rev. E. D. Van Horn, baptized a number of converts, and with the assistance of the members of his church and of the Tract Board, organized a Seventh-day Baptist church of twenty-one members, about the first of January. A suitable meeting place has been a very hard problem; several rooms have been used from time to time; congregations have at times been beyond the capacity of the room. A second baptism service has been delayed by sickness of a contagious nature breaking out among the congregation. Rev. Antonio Savarese, the missionary pastor, has prosecuted the work most untiringly. He has a hand printing-press which he uses extensively, printing in his Italian language and distributing as high as 25,150 tracts and papers a quarter. He also preaches on the streets; has reported as high as 60 sermons and 1,200 calls in a quarter.

#### Chicago, Illinois.

Rev. J. J. Kovats, who formerly lived at Milwaukee and conducted a mission among the Hungarian people, has moved his work and family to Chicago, Ill., where he has a room in his home of sufficient size to gather a congregation. Three people have already embraced the Sabbath. With his hand printing-press he prepared a paper regularly and tracts constantly, which he distributes in great quantities among his people. He also uses our tracts printed in the

English language. Brother Kovats was ordained to the gospel ministry on the eighteenth of last December by a council called by the Milton Church. Your secretary accepted an invitation to assist in this service. Brother Kovats and family are most devout Christians and Sabbath-keepers; are working hard and sacrificing much for the cause of Christ.

#### Battle Creek, Michigan.

The work and church at Battle Creek deserve a place both among our city missions and missionary pastors. It has gradually grown, as well as has the membership of our church. All the weekly appointments have been sustained, including the preaching service, the Christian Endeavor prayer meeting, and the Bible class of young men at the Sanitarium Sabbath school. Your secretary spent much of his time in supplying the church and in the study of this field, until April first, when Rev. D. B. Coon of Shiloh, N. J., accepted a call and settled on this field. The Sabbath congregations have grown until it has seemed best to accept the kind offer of the Rev. Geo. Tenney, chaplain of the Sanitarium, to make the chapel of the institution their place of worship. One great need was for a parsonage of sufficient size to accommodate social gatherings for Sabbath-keepers. A great share of our people at Battle Creek are employees, unmarried and without homes in the city. Places of amusement in the cities are especially patronized by this class of people. The end is too often ruin. Brother and Sister Coon are centrally located; they have entertained from fifty to seventy-five people at the parsonage for an evening. They know how to make a pleasant church home. It is an incalculable blessing to our people. Since the close of the Conference year he has administered baptism to seven candidates. Our people are consecrated and brave, are of very moderate means financially, but should have a chapel in this city. If you go to Battle Creek, go to help build up, go looking for a place to either prepare, or put your life, where it will count most for God and men.

#### EVANGELISTIC WORK.

We have had no evangelist employed as such during the year. No man with this gift has been available. Much of this work

has been carried on by our missionaries and pastors. Since we have no sufficient data of this work except of that done by the men who are more or less in the employ of the board, no summary can be given beyond their work. A number of pastors, students, teachers and laymen are doing outside work. The Southwestern Association, held September 23-26, with the Attalla (Ala.) Church, proved to be a revival. The baptismal waters were visited and six members were added to the church. Visiting delegates remained for work: Rev. S. H. Babcock, at Attalla, for a week's special meetings, and Rev. C. S. Sayre, to assist Brother Randolph at Fouke and Little Prairie churches. Rev. D. C. Lippincott of Jackson Center assisted Bro. J. A. Davidson of Stone Fort, Ill.; Rev. W. D. Burdick also assisted him and has exchanged work in a series of meetings at North Loup, Neb., with Brother Shaw. Bro. H. N. Jordan of New Market, N. J., visited Salemville, Pa., and assisted Pastor Kagarise at the quarterly meeting held in March, where special meetings were continued for a few days. The Plainfield and New York churches have generously spared their pastors for a month's work each on the field, Brother Shaw in the great West and Brother Van Horn on the field at Scott, N. Y. Bro. M. B. Kelly of Nortonville, Kansas, has developed a remarkable work in the State Penitentiary of Kansas; a number of convicts have been converted and baptized and a home for wives and children of convicts started. Both limited space and knowledge forbid further mention.

#### SUMMARY OF FIELD MISSIONARIES.

Eleven missionaries have been employed by the society on the home field part or all of the year, laboring in Alabama, Arkansas, Texas, Missouri, Oklahoma, California, Idaho, Wisconsin, West Virginia, Michigan; and two city missionaries, one in New York City, one in Milwaukee, Wis., and Chicago, Ill.

#### THE SEVENTH-DAY BAPTIST PULPIT.

*The Seventh-day Baptist Pulpit* has been continued another year through the kindness of Rev. H. N. Jordan, editor, and the ministers who have so kindly contributed sermons for publication. At the close of this Conference year Brother Jordan re-

signed and Rev. H. D. Clarke of Dodge Center accepted the editorship of the *Pulpit*. The mailing list remains about 350 and paid subscriptions about \$100 for the year.

(To be concluded.)

#### Rev. Peter Chamberlen, M. D.

CORLISS F. RANDOLPH.

It seems opportune that at a time when Seventh-day Baptists are taking the deep interest in their own history which is evinced in the preparation and publication of *Seventh Day Baptists in Europe and America*, there should be a similar movement among the Baptists in England—a movement marked by the publication of the *Transactions of the Baptist Historical Society*, a magazine which is now in the midst of its second volume. This movement on the part of the English Baptists is of vital interest to Seventh-day Baptists, since the research involved must inevitably include Seventh-day Baptists, particularly those identified with the early history of our English churches. For, while the treatment of "The Sabbath in The British Isles" in *Seventh Day Baptists in Europe and America* is comprehensive and interesting, it is lamentably weak. That while Mr. Charles H. Greene and Rev. James L. Gamble who collaborated with him in the preparation of this treatise, have done a magnificent work, it is equally true that they did not have access to much material that will have to be carefully worked before our knowledge of our history in England is by any means satisfactory.

It is, therefore, a cause for the heartiest congratulation that our English Baptist friends have interested themselves so earnestly in their early history, and are according Seventh-day Baptists generous consideration in their proper chronological order.

The biography of Rev. Peter Chamberlen, M. D.,<sup>1</sup> is a very satisfactory, scholarly piece of work. Doctor Thirtle spared no pains in his preparation of it, consulting not only every known English source of trustworthy information, but every American source as well. At last, when the

1. "A Sabbatarian Pioneer—Dr. Peter Chamberlen." By Rev. James W. Thirtle, D.D., LL.D., M.R.S.A., in the *Transactions of the Baptist Historical Society*, Vol. II, No. 1, pp. 1-30, and No. 2, pp. 110-117, May and October, 1910. Baptist Publication Society, London.

manuscript was entirely completed, the author read it to the pastor of the Mill Yard Church, Lieutenant-Colonel Thomas W. Richardson, with whom he had been in frequent consultation during its preparation, for his final approval.

Doctor Thirtle states that Peter Chamberlen was educated at Merchant Taylors' School and Emmanuel College, Cambridge, after which he "studied at the Universities of Heidelberg and Padua; and at the latter, which was then at the height of its fame as a centre of medical learning, he took his degree of M. D., in 1619, at the age of 18—an early age, no doubt, but we must remember that Peter came of a family of medical practitioners."

His foreign study had given him a facile knowledge of German and Italian, and, perhaps, other continental languages. Almost immediately upon the completion of his medical course, he was appointed Physician in Ordinary to King James and his Queen, Anne. Subsequently, he served, in a similar capacity, King Charles I. and his Queen, Henrietta Maria, and King Charles II., and his Queen, Catherine. He also enjoyed the esteem of Oliver Cromwell, early in the period of the Commonwealth, but he afterward became estranged from the Protector, and in company with many other dissenters, welcomed the reestablishment of the monarchy, and the coronation of King Charles II.

Of the fame of Peter Chamberlen's medical skill, Doctor Thirtle speaks as follows:

An incident that has come down to us bears strong testimony to the place which the Doctor occupied in the esteem of the Court. In a word, the reputation of the young physician had attracted the attention of the Czar of Russia, who wrote with his own hand, a letter to King Charles [I.], begging him to allow Dr. Chamberlen to enter his service. Being a travelled man, and acquainted with German (having studied at Heidelberg) and with Italian (having also studied at Padua), he could not but prove an acquisition to the House of Romanoff; and the Czar was able to add that he understood the Doctor was willing to serve him. King Charles, however, wished to retain his Physician, and justified refusal on the ground that a native Russian, who had been studying medicine in England, was about to return home, and would therefore be capable of undertaking such service as the Czar wished to allocate. The Czar had, in these circumstances, to be content without Dr. Peter, though the keenness of his disappointment may be gathered from the fact that he had made great

preparation to receive the English Physician at Archangel!

Peter Chamberlen's fame as a physician undoubtedly saved him from persecution such as was visited upon fellow dissenters, like Francis Bampffield, Henry Jessey, and Hanserd Knolleys.

Doctor Thirtle carefully traces the career of his subject as an aggressive leader in the medical profession, as an apostle of various public reforms, as a religious controversialist, and as pastor and teacher. He embraced the Sabbath in 1651, and it "claimed him till the end of his life as an unwearying advocate." There is record "of a dispute on the Sabbath question, early in 1659, between Dr. Chamberlen, Mr. Copping, and Mr. Tillam, on the one part, and Mr. Jeremiah Ives on the other, conducted in the Stone Chapel, by St. Paul's, London, and lasting four days."

In speaking of the inner life of Peter Chamberlen, Doctor Thirtle makes the following statement:

What with professional duties and aims of a socio-political order, Dr. Peter was a man with a full career. When we add to such demands, the controversial interests which he espoused, combined with church life and pastoral obligations, we are compelled to imagine one who "scorned delights and lived laborious days." He was conscientious in the extreme: not hindered by inconvenience, nor daunted by opposition. He was not the man to fight shy of causes that were despised, nor did he hesitate to adopt an attitude which might bring disadvantage and difficulty. In his own words, he had a life "according to the world" in his profession, but he also had a life "according to grace" in that he was "a servant of the Word of God." He reminds us of Daniel, or one of the other children of Judah, serving Jehovah while at the court of Babylon: he followed in the steps of those New Testament "saints that were of Cæsar's household."

In the turmoil of his life, with many interests and movements, we look, and almost in vain, for a quiet and restful note. We find it, notwithstanding, in the warm testimony of Thomas Tillam, borne when our subject was in the full vigor of manhood. Writing from Coleman Street, these are Tillam's words:

"Having found many congregations in the practices of the ordinances I wanted, I was, by a blessed hand, guided to my most heavenly brother, Dr. Chamberlen, one of the most humble, mortified souls (for a man of parts) that ever I yet met with, in whose sweet society I enjoyed the blessing of my God, by the laying on of their hands. And after a love-feast, having washed one another's feet, we did joyfully break bread, and concluded with a hymn: in all which the singular majesty of Christ shined forth, to the mighty conviction of some choice spectators."



Peter Chamberlen's last resting-place—"the grave my hardest, but my easiest bed"—is at Woodham Mortimer, Maldon, Essex. The tomb, erected by his son, Hope, is in an excellent state of preservation, after two hundred and twenty-five years and more. Doctor Thirtle has illustrated his sketch with four excellent half-tone engravings of the tomb, and one of the Woodham Mortimer Hall, near by, where Peter Chamberlen passed the later years of his life.

Seventh-day Baptists are under a lasting obligation to Doctor Thirtle for his generous, sympathetic treatment of his subject.

#### Semi-Annual Convention of the Western Association.

The Portville Seventh-day Baptist Church right royally entertained the semi-annual convention of the Western Association which met with it on October 21-23, 1910. Good weather conditions favored the attendance, and during the sessions representatives were present from Shingle House, Second Hebron, Richburg, Little Genesee, Friendship, Petrolia, Independence, First Alfred and Second Alfred. Little Genesee adjourned their Sabbath morning service to attend the convention. The program was carried out nearly as published in the provisional program that appeared in the RECORDER a short time since.

On Friday evening, after a song service, Pastor Herbert L. Cottrell of Nile preached a sermon from Phil. iii, 13, taking as his theme "Searching for a Goal!" He also led a helpful testimony service following the sermon.

President Boothe C. Davis of Alfred spoke at the Sabbath morning service to a full house on the subject of Courage, based upon the thought of the Psalmist found in Ps. xxvii, 14. His strong, eloquent words were appreciated by the large congregation present.

The Sabbath school was conducted at two o'clock in the afternoon by Geo. H. Case, superintendent of the Portville school. The review of the quarter's lessons was presented in three addresses by Rev. Walter L. Greene, Rev. I. L. Cottrell and Supt. Geo. H. Case. The young people's program was arranged and conducted by Miss

Laura Sanford of Little Genesee. The general subject of "Chances We Miss" was given in three addresses by Pastor Herbert L. Cottrell, Dean A. E. Main and Rev. Walter L. Greene. Special music was furnished by the Little Genesee society at this session.

The first of special programs of the convention was given at the evening session following the Sabbath, the thought of the Church being considered under three heads: "The Church Educating Itself"—Rev. I. L. Cottrell; "The Church Training Its Leaders"—Rev. W. L. Davis; and "The Church Cooperating with Other Churches"—Dean A. E. Main.

At the business session on Sunday morning the following officers were elected for the coming year: president, Herbert L. Cottrell; vice-president, G. F. Bakker; secretary and treasurer, R. R. Thorngate.

At eleven o'clock, Rev. A. G. Crofoot of Independence preached an excellent sermon from Hebrews xiii, 8, "Jesus Christ is the same yesterday and today, yea and forever."

A good degree of interest was manifested in the program of the afternoon on "The Rural Church." Pastor R. R. Thorngate of Richburg spoke on "Problems Confronting the Rural Church"; Rev. W. D. Wilcox on "Opportunities of the Rural Church in Religious Education." The discussion following the papers was taken up with lively interest by many of the delegates present, indicating the practical issues involved in the subject under discussion. The closing session was given to a stereopticon lecture by Rev. Walter L. Greene on the Bible and Bible Lands.

#### NOTES.

The offering on Sabbath day was devoted to the missionary work in the Western Association.

The people of the Portville Church are to be congratulated upon the splendid manner in which the convention was entertained, and the choir upon the excellent music furnished.

The officers elected will serve for the next two conventions.

"There is no moral force making today for the betterment of life that does not carry the seeker for its origin back, at least, to Galilee."

## WOMAN'S WORK

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

I am glad to think  
I am not bound to make the world go right,  
But only to discover and to do  
With cheerful heart the work that God appoints.  
—Jean Ingelow.

### The Ascent of Fujiyama.

SUSIE M. BURDICK.

Fujiyama is an extinct volcano 12,395 feet high. It is the highest mountain as well as the sacred mountain of Japan and is endlessly reproduced in paintings and in decorations of all kinds. On my way out, the first time, five or six hours before reaching Yokohama the snow-crowned top of Fuji rose high above in the clear winter air. I have never seen it to such fine advantage since.

This summer it seemed as though Fuji might remain hidden behind a veil of mist; but one bright morning, after the great rain, it came out clear and fine but with only a very slight reminder of its snow cap.

After going to Gotemba, friends who had gone to the top the week before encouraged us to go. They loaned us warm wraps, recommended the excellent guides who had served them well, and made many good suggestions to our advantage. So it came about that early on a certain morning we fared forth.

In common with all pilgrims up Fuji we had to be equipped with strong staves, straw hats, straw sandals and straw-matting capes over the shoulders. The latter while light in weight proved a great protection from sun, rain, wind and cold. The party consisted of our hostess, who has been a missionary in Japan for years, the Doctor and I, the two "Guests from China", three in all.

The first nine miles were done on horseback. This was said to bring one to the foot of the mountain, but really carried one a little way up. The horses evidently knew nothing about being guided by bridles but were accustomed to being led. The

other two horses were led by men; but a sturdy, jolly little woman took me and my horse in charge, her black enameled teeth proving that the custom of blackening the teeth of the bride at the time of marriage has not passed by in country places. The guides, with rugs rolled snugly up and with lunch and other necessities carried in racks on their backs, kept along with the party. One of these men had been a soldier in the war with Russia and both of them were from start to finish efficient, thoughtful and uncomplaining.

Fortunately it was cloudy and the early morning ride was delightful. At first the way was through lanelike ways between trees and rose of Sharon, or vine-covered hedges. After passing through the village of Gotemba the wider road stretched away straight, smooth and black. The soil in this region seems to be largely composed of scoria and looks like black coal dust. The road led past many an interesting little house surrounded by its tiny garden, and two or three fine country residences back among the trees, and, at the foot of the mountain, were extensive barracks where evidently much artillery practice was going on. Best of all were the stretches of luxuriant trees and shrubs, with woody roads and paths, now and again, leading off from the main road. Both of the "Guests from China" were hungry for just this sort of thing and words fail to tell how restful and satisfying it was.

There were very few birds but flowers abounded, among them wild hydrangeas, an attractive "lantern flower", and wild hyacinths, the last a low, spreading shrub with pale blue or lavender bell-shaped flowers with a pleasant, delicate fragrance.

A little after ten the rest house at the upper edge of the last clump of trees was reached and a stop for lunch and to rest the horses was made. At this house there was great stir with many pilgrims, some on their way up and others coming down the mountain. From here on there were "islands" of green shrubs and beautiful flowers with expanses of black scoria between. As the road proceeded the "islands" grew smaller and less frequent until finally they disappeared altogether. There was a long stretch with nothing growing,

but, strange to say, near the top small plants reappeared.

The journey by horseback ended at the second rest house which we reached before twelve o'clock, and after that the path zigzagged up the mountainside. At intervals there were rest houses where, for a consideration, one could rest and, if so disposed, drink tea. Hard pears, boiled eggs and Japanese sweets were to be had, or a regular lunch could be ordered. These houses were numbered one, one and a half and so on up to seven and a half. There were a few extra, as four and three-fourths. The eighth house had been closed and one beyond that torn down. These houses were little huts which hugged the mountainside. Boulders and large pieces of lava were piled up closely about them and several were distributed on the roofs, evidently to prevent them from being blown off. Inside, the greater part of the space was given to a mat-covered floor raised two feet or more from the ground, upon which no one stepped without first removing the shoes and upon which heavy comfortables were put at night for beds.

The clouds had held all day, and during the afternoon a little rain fell; but just at night it cleared, revealing the green landscape below, and a fine sunset followed. We had climbed very slowly with frequent rests, and after passing the fifth house it became evident that we could not hope to go farther than the sixth house that night. One of the guides was sent on to bespeak a place for us. As he passed the five and a half house he may have told of foreigners toiling up the mountain. At any rate something sent a white-robed policeman down to meet and interview us. Who were we and where from? He blamed the one who lived in Japan and who knew the difficulties of the way for bringing the "Guests from China" up the mountain. In vain he was told that the one who was finding the ascent difficult was a woman of mature years, and a physician, and presumably knew her own powers of endurance; that she had insisted upon coming; that she was born and had lived most of her life among mountains. The policeman was not satisfied. At the next station he got out his book and wrote us down, names, location, avocation, and many other questions not

translated to us. Leaving this house it was already getting dark and the guide who had been sent on could be seen coming back with a lantern. About half-way up the policeman overtook us, breathless with climbing or anger or both, and to our surprise and distress, commenced to ill-treat one of the guides. Such cruelty I have never seen. He slapped and pinched his face, thrust his hand into his mouth and violently dragging his lower jaw down suddenly knocked it up again. He beat him with his heavy stick—but it is impossible adequately to describe his cruelty. Nothing our Japanese-speaking friend could say was to any purpose. It was a peculiar position; three women well up Fuji, night upon us, and apparently in the hands of this merciless man. I am sure we were all conscious of really being in the hand of One able to "undertake for us" and were not afraid for ourselves; but we suffered with the poor guide who, whenever possible, was bowing humbly and mumbling something. Suddenly the policeman addressed the guide in front and commanded him to take the doctor on his back and carry her the rest of the way up. He could hardly have made a more ridiculous demand, as the Doctor was much larger and heavier than the man. When she understood what the officer had in mind the Doctor absolutely refused to submit, and finally we were allowed to go on. At the sixth rest house there was much more fierce talk. An effort to say a good word for the guides was met with a curt, "I am not dealing with you. This is not your affair." Finally it was said the men were to be taken away, no one knew where nor for what purpose. It was a sad trio that was at last allowed to go to the little spot made ready for them by inclosing with yard-wide matting a space just large enough for three people to lie down. After much more talk one of the guides came and, kneeling down, bowed low, saying he had come to say that they were friends once more, and the policeman wished us to know that he had only had our comfort and welfare at heart. He failed to say at what percentage of their fees peace had been procured, for if it was not a case of extortion one is utterly at a loss to account for the episode.

The terror in which the police are held must have been the reason that not one of the many Japanese in the room, some of whom, as it turned out, were able to speak excellent English, paid the slightest attention to our difficulty. Strange to say the only one to show lively, sympathetic interest was an English-speaking Chinaman from the Straits.

The brave defender of the "Guests from China", with great flourish, had a bed made ready for him in front of our inclosure and divesting himself of his sword, coat and collar, rolled himself up in his quilt and snored merrily the night through—and we felt safe.

We had scarcely settled down for the night when there was a general stir and rush for the door. The moon was rising. A little past the full it was still large and very red, and with the continually changing clouds, it was fine beyond the telling. For some time through the open door one could watch it with delight. At two o'clock we stepped outside for a little and the peaceful quiet, the mountain air, the brilliant stars, with heavy banks of clouds below, in which lightning was playing, gave cause for rejoicing then and whenever we have thought of it since.

At three o'clock, with many others, we were astir, and after a light breakfast, off for the final climb. The glorious sunrise well repaid for the early rising, and in the clear morning air the top of Fuji looked very close. Before reaching the seventh rest house the Doctor decided to go no farther than that; so taking one of the guides the two of us went on, calling back that it would probably require an hour to go up and another to come down. The estimate was wide of the mark for before the top was reached there were five hours of the hardest climbing over boulders and pieces of loose lava. There was much to enjoy in the fine air and wonderful cloud effects below us. Many Japanese were climbing Fuji that morning, and in straw hats and capes with staves in hand they added a feature to the landscape. At half past nine we stood on the top. The path came out just at the "Silver Spring" where tiny cups of delicious, ice-cold water were sold for a *sen* (one half-cent) each. It gave one a curious sensation to look down into the great crater, its sides streaked with yel-

low, red, black and gray and on one side some "ten thousand years" snow", its whiteness much impaired by its age or something.

Much had been said of people going about the mouth of the crater and I had cherished the hope of doing so. That idea was abandoned as soon as we reached the top. The crater is said to be between two and three miles in circumference and the edge is rough and jagged. To have made the circuit one must have done much climbing up and down and we were too lame to do more than drag ourselves to the temple and rest house combined. Here it is the fashion to have your staff stamped as a proof that one has really been to the top. The air was cold and hands and feet tingled. We were on the wrong side of the mountain to warm them in the steam which still issues from a fissure.

Standing on the top of Fuji I gave prayerful thought to Conference, meeting at that time at Salem.

The climb down to the seventh station was almost as difficult as the ascent had been, the loose lava making the footing uncertain. One is not allowed to go down from this house by the road used in coming up, but must take the "Running Path", which leads straight down the mountainside. This is a path in the fine loose, sand-like scoria. The myriads of feet that have gone down this way have made no impression, but the thousands and thousands of worn-out and discarded sandals make it yellow and visible for a long distance. It had been very droll to see others running down this path, but it did not seem at all funny to trust oneself to it. "Of course you'll fall, every one does, but it does not hurt", was the comforting assurance. And it really did not hurt. What had required more than half a day in the ascent was done in a little more than an hour going down. The Doctor had made her way slowly down to the second rest house; and as our promised two hours grew to eleven, she had been growing more and more anxious. The horses were waiting. The woods had not lost their restful charm, but the darkness came before long; and if the witness of three people under such circumstances is worth anything, the distance had grown at least twice as far as it was the day before. We found that while we had been above the clouds in the

sunshine, the people below had been having torrential rain.

We counted our blessings of sunset, moonrise, the little quiet out under the stars, sunrise, and protection when in trouble and all, and compared notes with those who had gone up to see at last nothing but rain and clouds, and felt greatly blessed. It certainly is a pleasant memory.

*West Gate, Shanghai,  
Sept. 13, 1910.*

**The Woman's Executive Board.**

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

*To the women of the local societies of the Seventh-day Baptist Conference.*

DEAR SISTERS:

These fine autumn days with clear, soft air and gently falling leaves remind us that October has come again, and with it has come the time for our annual letter. Another year has been added to the history of the Woman's Board. If anything has been done during the year that shall honor God, and in any way advance his cause; if we as Seventh-day Baptist women, scattered as we are over this land of ours, have been brought nearer together in heart and purpose, we are content to turn the page and leave it in the hands of the kind Father who, as of old, accepts the offerings of willing hearts and is patient with our shortcomings. The new, clean page is open before us. What shall the record be?

The Mission Circle Leaflet is to be continued. The subject for the year will be Our Foreign Missions, beginning with Early China Missions.

Write to all lone Sabbath-keeping women, young and old, who are members of your church, and urge them to become associate members of your local society, and encourage them to hold regular correspondence with the society.

We are glad to notice that more original contributions are given to our page of the RECORDER. This fact indicates not a merely nominal, but an active interest, and this is a line of work along which our lone Sabbath-keeping sisters may serve with us. Donations to the Ministerial Relief Fund

will be a practical way of showing our appreciation of noble efforts that have been made toward advancing Christ's kingdom in the world by men who have given their lives for the sake of the Gospel.

Again we urge upon you the work of increasing RECORDER subscriptions.

The \$800 scholarships for Milton and Salem colleges having been paid up, all funds sent to the board for the benefit of these schools will be contributed toward an endowment fund for the use of the schools, unless otherwise specified.

Payment will be continued on the \$1,000 Alfred Scholarship from funds sent for that purpose, until it is paid in full.

We rejoice in the fact that a helper for Doctor Palmberg at the Lieui-oo (China) station has offered herself for service; also that a teacher to go to Miss Susie Burdick's assistance in the educational department work of the mission station at Shanghai, China, is now in preparation for the work.

The Missionary Society is embarrassed because of debt; and the sending out of these missionaries, who are so much needed on the field, is liable to be, indeed *must* be, delayed unless an extra effort is made to furnish them with the funds with which to carry on this great work.

We have asked from year to year that the sum of \$3,000 be raised among our societies, and as you know, we have realized somewhat less than two thirds of that amount. We have no word of reproof, only commendation for what has been done, and for the spirit in which gifts have been made; but because of these conditions and in view of the fact that we are soon to assume the salary of Miss Burdick's helper, may we not at least raise our offerings this year to meet our pledge.

It has been thought best to make an approximate apportionment by associations similar to that formulated by the board several years ago, to be distributed among the following objects:

APPROPRIATIONS.

|  |               |
|--|---------------|
| Salary of Miss Susie Burdick.....        | \$ 600        |
| Scholarship for Alfred University.....   | 50            |
| Endowment, Salem and Milton Colleges.... | 100           |
| Fouke (Ark.) School .....                | 200           |
| Board expenses .....                     | 100           |
| Tract Society .....                      | 975           |
| Missionary Society .....                 | 975           |
| <b>Total .....</b>                       | <b>\$3000</b> |

APPORTIONMENTS BY ASSOCIATIONS.

|                     |               |
|---------------------|---------------|
| Southeastern .....  | \$ 150        |
| Eastern .....       | 900           |
| Central .....       | 340           |
| Western .....       | 640           |
| Northwestern .....  | 900           |
| Southwestern .....  | 30            |
| Pacific Coast ..... | 40            |
| <b>Total .....</b>  | <b>\$3000</b> |

You will notice the large proportion of the amount pledged that goes to the Tract and Missionary societies. This is as it should be. However, all money given by personal contribution among our women, whether on the debt of the Missionary Society or for other specified objects, if sent through the Woman's Board, will help to raise our pledge.

Since "Common things may be glorified" we may all go to our work this year with new hope and courage, determined that whatsoever we do, we will do it heartily as unto the Lord.

Let us know how we may serve you.

In behalf of the Woman's Board,  
METTA P. BABCOCK,

*Milton, Wis., Cor. Sec.  
Oct. 12, 1910.*

To the item in the circular letter concerning the canvass for RECORDER subscriptions may be added the following instructions, given in the letter of 1908:

1. Should any society desire to aid such persons in their locality as wish the RECORDER, but are really unable to take it, let the society make a regular subscription, communicating the fact to the person thus favored.

2. Send to the publishing house the names of those who are able to subscribe, but have not done so. The office will send special copies, letters, etc., to them.

3. Sample copies of the RECORDER will be furnished the solicitor.

METTA P. BABCOCK,  
Cor. Sec.

Riverside, Cal.

The Dorcas Society of the Riverside Church has held its regular monthly meetings throughout the warm summer months. As we were assembled on the lawn of our pastor's home, we read the appeal from the Woman's Board. Much interest was shown in sending the two new missionaries

to China, and after several earnest prayers for guidance we voted to double our regular yearly offering to the board, even though it might mean for some of us to do some work outside our home work to earn this money.

We have used some of the missionary leaflets and been benefited by the study of our associations. If you have never lived on the Pacific Coast you can not realize how much we need the inspiration to be gained from the sessions of the board at Conference and the associations. But though separated by deserts and mountains from our sisters, in the work, the same loving, merciful Father is here to inspire us to still greater efforts for the bringing in of the Kingdom.

CORRESPONDENT.

Reminiscences.

DEAR BROTHER GARDINER:

I have received letters from several persons, who expressed an interest in my "Reminiscences" that appeared in the RECORDER of July 25, 1910, and requested me to give some more of my Wisconsin experiences.

Soon after reaching Wisconsin, in June, 1855, I went to visit at the home of "Uncle Abel" Maxson, in the town of Albion.

At this time the wife of President Allen and her little son were visiting at her father's, where they had come to spend the summer, and at the home of the father and mother of President Allen, at Milton. While at the latter place the little boy Willie was taken seriously ill, and Doctor Head of Albion was called in council. The Doctor found the case so serious that a message was sent to President Allen, who immediately came. But in spite of all that medical skill and good nursing could do, the child died. It was indeed a severe blow to all the friends, and it was with very sad hearts that President and Mrs. Allen return to their home in Alfred.

Doctor Head seemed to be one of the leading physicians in southern Wisconsin. He was a very busy man—so much so that it was said he did the most of his sleeping in the back seat of his carriage, while en route to visit his patients. One of his patients, I remember, was Miss Mary Odell of Utica, Wis., who was low with typhoid

fever. But Miss Odell recovered, and a few years after became the wife of Amos Crandall of Milton Junction.

While at Albion it was my privilege to attend the first commencement exercises of Albion Academy. The school had just entered upon its very useful, but somewhat brief career—that is, as a denominational school. Prof. T. R. Williams, who had just been graduated from Alfred, was the principal, and he had just entered upon his work with great enthusiasm. No doubt many of the youth of the surrounding country were encouraged to strive for a liberal education and for higher ideals in life through his enthusiastic personality. He reminded me of the late Pres. Wm. C. Kenyon.

It was here that some of our ministers of the Gospel began their classical education, and perhaps it was here that they decided to give their lives to the gospel ministry.

The first time we visited Milton (there were four of us in the party, from New York State), Prof. A. C. Spicer took us upon "College Hill" and showed us the site of the new academy (now college) building. The foundation walls were already built, and it was and still is "beautiful for situation."

All are familiar with the history of Milton College, and of the achievements of Pres. Wm. C. Whitford and his colaborers—how they wrought and how they sacrificed for the development of higher education in Wisconsin.

There was at that time quite a flourishing church at Utica, Wis., made up of the families of such substantial citizens as Dea. Zina Gilbert; Stanton Crandall, who had three sons who were the heads of families; Dea. Rowland T. Green, who also had several married sons and daughters; Eld. Russell Burdick, father of Rev. Geo. W. Burdick and Clayton Burdick; Willet Burdick, father of Rev. Charles A.; Dea. Wm. B. West, father of Mrs. W. D. Burdick, and many others. Eld. Zuriel Campbell was then pastor. All, or nearly all, went there from New York State. It seems sad indeed that such a church should become extinct, but I believe very few, if any of them, left the Sabbath. They went where they

could help build up other churches. A large number went to Milton Junction.

To some who read these lines, the things of which I have written will not be "news." To the writer they are a very pleasant memory.

WM. DELOS CRANDALL.

Nile, N. Y.

### Meeting of the Executive Board of the Education Society.

The Executive Board of the Seventh-day Baptist Education Society met in Alfred, N. Y., Sunday, November 6, 1910, at 4:30 p. m.

The following members were present: Messrs. C. L. Clarke, B. C. Davis, G. M. Ellis, E. E. Hamilton, A. B. Kenyon, A. E. Main, J. N. Norwood, P. E. Titsworth, W. C. Whitford, and W. D. Wilcox.

The meeting was called to order by the President, Professor W. C. Whitford.

Prayer was offered by Dean A. E. Main.

The retiring Treasurer, Professor A. B. Kenyon, presented his report for the quarter ending November 1, 1910, which follows.

#### Treasurer's Report.

First Quarter—56th Year—August 1 to November 1, 1910.

##### I.—REVENUE AND EXPENDITURE.

###### Dr.

|  |          |          |
|--|----------|----------|
| Balance, August 1, 1910:                 |          |          |
| Seminary Fund                            | \$702 17 |          |
| General Fund                             | 224 61   | \$926 78 |
| Interest on Bonds:                       |          |          |
| Alfred University                        | 300 00   |          |
| Japanese                                 | 87 66    |          |
| Seattle, Renton & Southern Railway       | 37 50    | 425 16   |
| Interest on Mortgages:                   |          |          |
| W. C. Belcher Land Mortgage Co.          | 90 00    |          |
| C. G. Callen                             | 20 00    |          |
| Daniel Lewis                             | 61 80    |          |
| M. L. B. Merrill                         | 21 26    |          |
| George W. Rosebush                       | 16 12    |          |
| C. L. Shaw                               | 69 00    |          |
| Edith B. Wheaton                         | 15 00    | 293 18   |
| Profit on Loan Association Stock:        |          |          |
| Alfred Mutual Loan Association           |          | 72 00    |
| Interest on Theological Endowment Notes: |          |          |
| Samuel F. Bates                          | 1 25     |          |
| D. S. Burdick                            | 5 00     |          |
| Mr. and Mrs. George N. Burdick           | 20 00    |          |
| S. G. Crandall                           | 5 00     |          |
| W. R. Crandall                           | 5 00     |          |
| F. A. Crumb                              | 15 00    |          |
| Boothe C. Davis                          | 5 00     |          |
| E. E. Hamilton                           | 3 25     |          |
| S. P. Hemphill                           | 5 00     |          |
| George W. Hills                          | 10 00    |          |
| E. E. Hyde                               | 5 00     |          |
| J. R. Jeffrey                            | 10 00    |          |
| A. E. Main for D. C. and G. A. Main      | 2 50     |          |
| Henry M. Maxson                          | 3 12     |          |
| Henrietta L. Maxson                      | 3 12     |          |
| Mary E. Santee                           | 73       |          |
| Mrs. A. R. Sheppard                      | 5 00     |          |
| M. G. Stillman                           | 5 00     |          |
| D. E. Titsworth                          | 1 50     |          |
| A. W. Vars                               | 4 00     |          |
| W. D. Wilcox                             | 5 00     |          |
| Ellen A. Williams                        | 2 50     |          |
| E. A. Witter                             | 4 50     |          |
| C. J. York                               | 5 00     | 131 47   |
| Contributions for Theological Seminary:  |          |          |
| (a) From S. D. B. General Conf.          | 68 24    |          |
| (b) From S. D. B. Y. P's Board           | 6 00     |          |
| (c) From Churches:                       |          |          |
| Battle Creek, Mich.                      | \$ 2 39  |          |

|                               |       |            |
|-------------------------------|-------|------------|
| 1st Brookfield, Leonardsville | 1 00  |            |
| Farina, Ill.                  | 1 25  |            |
| Milton Junction, Wis.         | 31 45 |            |
| Piscataway, New Market, N. J. | 9 00  |            |
| Plainfield, N. J.             | 23 14 |            |
| Riverside, Cal.               | 55 68 | 78—143 02  |
| Total                         |       | \$1,991 61 |

###### Cr.

|   |           |            |
|---|-----------|------------|
| Alfred Theological Seminary   | \$ 700 00 |            |
| Alfred University, General Fund   | 200 00    |            |
| A. E. Main—Expenses of Conference Committee on Twentieth Century Endowment Fund | 29 37     |            |
| A. E. Main—Express on Reports   | 1 00      |            |
| Recorder Press—Conference Reports   | 30 00     |            |
| Sun Publishing Association—Printing   | 13 00     |            |
| Salary of Treasurer to August 1, 1910   | 25 00     |            |
| Balance, November 1, 1910:  |           |            |
| Seminary Fund   | \$545 87  |            |
| General Fund  | 399 37    |            |
| Natural History   | 48 00     | 993 24     |
| Total   |           | \$1,991 61 |

##### II.—PRINCIPAL.

###### Dr.

|  |           |            |
|--|-----------|------------|
| Balance, August 1, 1910                  | \$ 472 08 |            |
| Payments on Mortgages:                   |           |            |
| George W. Rosebush                       | 1,050 00  |            |
| Matured Stock:                           |           |            |
| Alfred Mutual Loan Association           | 1,000 00  |            |
| Payments on Theological Endowment Notes: |           |            |
| Henry M. Maxson                          | \$ 10 17  |            |
| Henrietta L. Maxson                      | 10 17     |            |
| Mary E. Santee                           | 12 00     |            |
| M. G. Stillman                           | 100 00    | 132 34     |
| Total                                    |           | \$2,654 42 |

###### Cr.

|   |           |            |
|---|-----------|------------|
| Loan Association Stock:                 |           |            |
| Alfred Mutual Loan Association          | \$ 104 00 |            |
| Certificate of Deposit, University Bank | 1,000 00  |            |
| Balance in bank, November 1, 1910       | 1,550 42  |            |
| Total                                   |           | \$2,654 42 |

##### III.—CONDITION OF ENDOWMENT.

|                             |             |             |
|-----------------------------|-------------|-------------|
| (a) Productive:             |             |             |
| Bonds                       | \$17,052 35 |             |
| Mortgages                   | 18,750 00   |             |
| Loan Association Stock      | 1,084 00    |             |
| Note                        | 500 00      |             |
| Theological Endowment Notes | 2,937 66    |             |
| Cash in Bank                | 1,550 42    |             |
| Certificate of Deposit      | 1,000 00    |             |
| Real Estate Contract        | 3,200 00    | \$46,074 43 |
| (b) Non-productive:         |             |             |
| Theological Endowment Notes | 550 00      |             |
| Total                       |             | \$46,624 43 |

##### IV.—LIFE MEMBERS ADDED.

|   |  |
|---|--|
| Rev. M. G. Stillman, Lost Creek, W. Va.   |  |
| Mrs. M. G. Stillman, Lost Creek, W. Va.   |  |
| Harold Stillman, Lost Creek, W. Va.   |  |
| Lelia Stillman, Lost Creek, W. Va.  |  |
| In submitting this my final report, I wish to express my thanks for all the courtesies shown me during the twenty-two years of continuous service as treasurer. |  |
| Respectfully submitted,   |  |
| A. B. KENYON, Treasurer.  |  |

Alfred, N. Y., November 1, 1910.

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

E. E. HAMILTON,  
G. M. ELLIS,  
Auditors.

The above report was adopted by the Board. It was voted that the Treasurer-elect, Professor Paul E. Titsworth, be instructed to pay to the retiring Treasurer Twenty-five Dollars, balance on salary.

It was voted that the Treasurer-elect be instructed to pay over to the Treasurer of Alfred

Theological Seminary the sum of \$525, and to the Treasurer of Alfred University the sums of \$377 for the general fund, and \$48 for the Department of Natural History.

Professor Kenyon reported that a proposition had been made to him as treasurer, looking toward an exchange of certain securities between Alfred University and this Society.

It was voted that this matter be referred to the Committee on Investments.

Voted that the Committee on Investments for the present year be Professors W. C. Whitford, A. B. Kenyon, and P. E. Titsworth.

Professor Whitford read a communication received by him from Professor M. H. Van Horn, Fiscal Agent for Salem College, regarding the incorporation in the annual budget of this Society of estimates of funds needed by the several schools of the denomination.

The matter was discussed by the Board, and the President was instructed to answer Mr. Van Horn's letter in the light of the discussion.

The minutes of the meeting were read and approved.

W. C. WHITFORD, President,  
W. D. WILCOX, Secretary.

### Yearly Meeting.

The yearly meeting of the New York City and New Jersey churches will be held this year with the New York City Church and will begin on Friday night, November 25, at 7:30 o'clock. There will be four sessions, closing Sabbath night. Everything is being done by the Program and Entertainment committees to make these meetings both enjoyable and helpful to all who attend. It is hoped that all the churches will be represented by one or more delegates and that all who possibly can will come Friday evening and remain till the close, the evening after the Sabbath.

EDGAR D. VAN HORN.

I have, like other people, I suppose, made many resolutions that I have broken or only half kept; but the one which I send you, and which was in my mind long before it took the form of a resolution, is the key-note of my life. It is this—always to regard as mere impertinences of fate the handicaps which were placed upon my life almost at the beginning. I resolved that they should not crush nor dwarf my soul, but rather be made to "blossom, like Aaron's rod, with flowers."—Helen Keller.

"The oldest flag in existence is the flag of Denmark, a plain red banner bearing on it a white cross."

## YOUNG PEOPLE'S WORK

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

### Heroic Missionaries.

REV. A. J. C. BOND.

Prayer meeting topic for November 26, 1910.

#### Daily Reading.

Sunday—Heroic love (1 Sam. i, 19-28).

Monday—Heroic service (Rom. i, 8-17).

Tuesday—Heroic preaching (Gen. vi, 1-3, 11; 2 Pet. ii, 5).

Wednesday—Heroic warfare (Judges vi, 11-15; vii, 19-23).

Thursday—Heroic faithfulness (2 Sam. xxi, 10).

Friday—Heroic sacrifice (Heb. xi, 17-19).

Sabbath day—Topic: My favorite missionary hero or heroine, and why (Heb. xi, 32-40).

#### HEBREWS XI, 32-40.

The subject of the eleventh chapter of Hebrews is faith, and the chapter begins with a definition. Perhaps the definition of faith given by the unknown author of the Epistle to the Hebrews has not been improved upon. But defining faith is a little like defining electricity: it is difficult to define, but it is quite easy to demonstrate its power. The best way to arrive at an understanding of the nature of faith is to consider what it has done in the lives of men. That is a wonderful galaxy of Old Testament worthies which meets us in this chapter—a chapter which has been called the Bible's "hall of fame." They are men who have changed the course of human history, and through whom the world has received much of its knowledge of God and of his relation to mankind. We can not estimate the value of these men to the world. They are the salt of the earth. And yet the author does not name them all. There are many others who have lived lives of faith, and who have struggled and suffered and wrought because they saw the invisible and sought the unattainable.

It always stirs my heart to read this chapter,

but most when, having read of all that these heroes endured, I come to the thirty-eighth verse and read, observing the rules for reading the parenthesis: "of whom the world was not worthy." It takes faith to make heroes. Our missionary heroes and heroines have been men and women who have had a vision of better things than this old world has, as yet, realized, and who have known something of the power of the crucified Christ to move the world of men to higher planes of living. Forgetful of self, they gave their lives to promote an ideal. Whether their lives were soon required of them or whether they gave long years of service here, it mattered little. Their lives were in His hands; they wished only to be used.

#### HEROIC ACTS OF SOME OF OUR MISSIONARIES.

Our definition of a hero will depend much upon our point of view. There are people who look upon every missionary as something of a hero. They are those who appreciate somewhat the sacrifice which is necessary to be made, and the motive which prompts one to consecrate himself to the work of a foreign missionary. There are others who can not understand such motives. They care nothing for the "heathen", and know nothing of the joy of sacrifice and Christian service.

A woman who was acquainted with Miss Susie Burdick in her school-days once said to me that she thought it was "too bad for Susie Burdick to bury herself in China when she might shine in society, with her accomplishments." While she was expressing her pity for Miss Burdick, I had nothing but pity for her. She was making life a burden for herself and family to "shine" in "society", and was making a miserable failure of it. She lacked the social assets which she recognized in Miss Burdick, hence was able to appreciate the latter's lost opportunity. She had no ideals for her life in the home or in the church where she might have had the joy of being useful. Her life was empty, and I really pitied her.

The act of Dr. Rosa Palmberg in leaving Shanghai, where there were other physicians and many other missionaries to care for the sick and labor for the lost, and going to live alone in the city of Lieu-oo, to minister to those who had no one to help

them, has always seemed to me to partake of the heroic.

Peter Velthuysen was a missionary hero. It is not the accident of his early death that makes him a hero, but the spirit which he manifested when facing the dangers of the field to which he was called. These words which he spoke before setting sail for Africa are the words of a hero: "If I die in Africa, let no one say that it was a mistake for me to go." He did die, but who, in the face of that statement, can say that it was a mistake for him to go to Africa when he did? In the years of their waiting since his death, the brethren of the Gold Coast have had one constant reminder of the love of their white brethren: the grave of Peter Velthuysen. "Greater love hath no man than this, that a man lay down his life for his friends."

The following passage is taken from a letter written to a brother in America by G. Velthuysen Jr. As I analyse the letter, it spells "missions", and "heroism", however you put them together. The interest which our brother shows in the Java work indicates the true missionary spirit. And the effort he is making to carry on the work of his father, together with his own work, which makes heavy demands upon his time and strength, is nothing short of heroic.

[The entire letter referred to here appears on page 566 of the RECORDER for October 31, to which we refer the readers of this article. Brother Bond did not know it was being published when he sent copy for the extract to which he calls attention.—ED.]

#### GOD'S CALL TO HIS CHURCH.

It must have been a surprise to the church of Antioch when they were told to separate Barnabas and Saul for a foreign mission. They had five prophets and teachers in that city of 250,000 inhabitants. All Syria and Palestine, with hundreds of towns and cities, needed the Gospel, and they had only five preachers in Antioch. They were probably planning a grand home missionary campaign. Barnabas and Saul had gone down to Jerusalem to carry the famine fund raised in Antioch and had returned. It certainly seemed a favorable time to work for Syria and Palestine. But the Holy Spirit took a wider and a broader

view than any one church could take, and said, "Separate me your two best men, Barnabas and Saul." There was no questioning that voice. So they fasted and prayed and laid their hands on these two and sent them away—two fifths of the whole corps of ministers. Europe and America are what they are today, because that young man Paul was obedient to the call of the Holy Spirit, and the Holy Spirit has kept on speaking to the church ever since, "Separate me your sons and daughters—your choicest and best loved ones—Christ needs them—the world needs them."—H. H. Jessup, D. D., *Missionary Review*.

#### TO THE LEADER.

I fear too many of our Endeavorers come to the meeting without having looked at the lesson, or at least without having brought a message on the topic. This makes a dull, uninteresting, and unprofitable meeting. The leader may be somewhat to blame, and even the prayer-meeting committee. The prayer-meeting committee should hold itself responsible for the prayer meetings of the society. They should not feel that their work is done when they have appointed a leader. The leader should be appointed in time to make ample preparation, and the committee should be able to make suggestions to the leader. Its members should always be on hand with a message. Just as the prayer-meeting committee should be able to help the leader by making suggestions and directing to material on the topic, so should the leader be prepared to direct the thought and work of the members of the society. The leader should be familiar with his topic a week ahead of time, and should have some announcement to make. Try it as a "forward step", prayer-meeting committees, and at the close of each meeting give opportunity for the leader of the next meeting to make any announcement he would like to make regarding the topic for the following week.

On this topic, ask each Endeavorer to come with an item of missionary heroism. Let it be either a heroic deed, or some account of a heroic life. Tell them that you will furnish data to any one who has none, and who will apply to you. To be able to do this you must know where lit-

erature on the subject can be found. Older members in the church can help you. Your pastor would be glad to have you apply to him for help. *That's what he's for.*

*Milton Junction, Wis.*

#### Topic Cards, 1911.

Don't forget to order your topic booklets with daily readings at the RECORDER office. To get your supply elsewhere means the loss to your society of our special denominational topics each month. Be sure to order enough for every member and a few besides. Does your society make a practice of sending the booklet to each of its absent members? Try it this year.

#### Young Men's Mission of Lieu-oo.

I. *Aim.*—It is the aim of this mission to give the highest physical, mental, and spiritual help to all who come within its influence.

II. *Equipment needed.*—Building, Chinese helper, organ, lamps, chairs, benches, pictures, books, magazines, and gymnasium apparatus.

#### III. *Work planned:*

1. Athletics. Classes in light calisthenics, and outdoor sports.

2. Reading-room and library. All kinds of Bibles and other good Christian books for all to read will be available. There will be other Christian books for sale, and tracts to be given to interested ones. We hope also to add some good books along other lines.

3. Reception-room with games. This room, under direction and uplifting influences, is to provide for the social life of young men.

4. Day English classes. Mrs. Davis will continue to teach as now, but in the English room of the mission.

5. There may be no demand for these, but we offer evening English classes for the benefit of those who work during the day.

6. Bible-study classes in which all will be urged to enlist.

7. Chapel services will be held each day, and general services two or three times during every week.

#### IV. *Plan for support:*

We are asking the students of Alfred, Milton and Salem to provide for the rent

of the building, and the salary of the helper. We trust that funds to purchase the equipment will come from friends interested in the work, but desire that *no* contributions for this work shall lessen the regular gifts to the Missionary Society.

#### News Notes.

CARTWRIGHT, WIS.—Three new members were added to the church in August.—Regular services are being held at Pine Grove every two weeks.—At the northern Wisconsin and Minnesota semi-annual meeting, which was held here October 14-16, good interest was shown. There were nine delegates from the other churches.

ALBION, WIS.—On October 1, one of the Christian Endeavor members was baptized and joined the church.—On next Sabbath our pastor will be absent attending the quarterly meeting and a Christian Endeavor member will have charge of the Sabbath morning service.—A Christian Endeavor rally was held at our church, October 16, at which the societies of Milton, Milton Junction and Walworth were represented by seventy delegates. Addresses were given by L. C. Randolph, A. J. C. Bond and J. C. Bartholf, and suggestions were made by Miss Flora Zinn, associational secretary. The music was furnished by the women's quartet of Albion and the male quartet of Milton. It is hoped that much good may be derived from these meetings.

INDEPENDENCE, N. Y.—The Ladies' Aid society was held at W. D. Clarke's. Proceeds, \$6.00.—The literary meeting of the Christian Endeavor society was held at the church. Pastor A. G. Crofoot attended the semi-annual meeting at Portville. In the pastor's absence Rev. Mr. Henick of Whitesville preached. At that time a collection of \$12 was taken for John Randolph and family.

VERONA, N. Y.—Rev. R. G. Davis preached to a good-sized audience on October 1. In the afternoon he went to the Second Verona Church.—As usual our ladies are planning for the Thanksgiving service and dinner to be held at the church. Several of our young people are attending school at Verona and Oneida this year.—Our Christian Endeavor meeting takes the place of the regular morning service since we have been without a pastor.—Mrs. H. W. Palmiter and Mrs. H. A. Franklin, the latter being sent as a delegate from our society, attended the Christian Endeavor convention held at Oriskany, September 14, 1910.

LEONARDSVILLE, N. Y.—At the quarterly meeting of the Woman's Benevolent Society held October 5, they pledged \$30 to the Tract and Missionary boards.—The Junior Endeavor society voted to pay \$5 to the Missionary Board some time during the year.

BROOKFIELD, N. Y.—Pastor H. C. Van Horn preached for the little church at Syracuse, by invitation, October 22. This week he is visiting lone Sabbath-keepers, as chairman of the Mission-

ary Committee of the Central Association, at Earlville, Preston, Norwich, Oxford, Otselic, Cortland and Homer, spending the Sabbath with the church at Scott, returning by way of Newark Valley and Binghamton. During his absence Mrs. Van Horn is visiting friends at Clayville. By invitation of the pastor a goodly number of the men of our church met October 9 and organized a Barnabas club, the first regular meeting to be held November 6.—The Christian Endeavor business meeting and social were held with Ruth Brown, October 8.

#### More Visiting.

M. G. S.

Since Convocation I have decided not to say much about growing old, but to visit the colleges to see if I can tell what the boys are getting in these fast days.

Even though we are putting in considerable visiting among our members, it seems proper to look beyond and observe what crazy people are flying into the Atlantic and, naturally, to like while we live to keep somewhere in sight of the people of our time.

I fell in with an excursion to Elkins, September 22, and by the law of the association of ideas which are held in memory, it will be impossible for me to think of that day without thinking of our Nortonville Conference of 1904, where two happy delegates from Chicago borrowed two silk hats one noon time and posed for Parker and Davis. I was, for historical reason, much interested in hearing Henry G. Davis make a speech, although I did not go clear over to Elkins just for that purpose. I noticed that the trim of his face is some like that of the Congressman of recent days who goes by the name of Joe Cannon, and I suppose his politics will compare favorably, even under a little different brand.

I visited no college in Elkins, but you will surely be surprised to learn that I have been attending Chicago, Cornell, Yale and Harvard universities, all since our Convocation, having read about fifteen hundred textbook pages of the wisdom of Angell, Tichener, Judd, and James, respectively, of those schools, on the subject of psychology. Of course it can not be wise for me to venture any criticism on their description of consciousness, but it may be technically lawful to describe a little of my own personal consciousness which comes in part as a result of these visits to the universities.

What these men lay out for a field of investigation has a smaller acreage than the mental philosopher took up a few years ago. Our sensations, states of consciousness and resulting activities are made a study almost exclusively as expressions and impressions of our nervous system. The function and utility of this mind study must be to warn us for strong life and service, since we are all the time considering the relation of cause and effect in our personal forces.

These men try hard to keep within their own prescribed field of study, but they do find their unruly thoughts breaking over the line fence. For example, here is the late William James saying, "This judge is God, the Absolute Mind, the 'Great Companion.'" I like James the better because he seems to me thus to have gone over his line.

Like all the others he leaves the questions of faith and revelation for another textbook. Our consciousness of those conceptions of self in relation to God and the future life can come both before and after these studies of thought and nerve, and it is of supreme importance to every school-boy that the practical working of religious faith shall form an anchorage to the soul long before he comes to the natural sciences in college. It is also very important that the scientist shall be a truly wise man, fully knowing the highest function of mind study as related to God and the soul.

#### Not Five Cents to Make Five Millions.

Not long ago, in a big city in the central zone of the United States, a valuable street railway franchise neared its expiration. The president of the railway knew that by spending \$50,000 or less he could secure the extension of his franchise for a quarter of a century. He knew, too, that such extension would add millions to the value of the company's stocks. More than one of his directors couldn't understand why this president hesitated, and told him so.

"I am not hesitating," he informed them. "I wouldn't spend five cents in bribes to win five million dollars on stock values. I'll resign the presidency if you wish, but my family and myself own the majority of voting stock and you shall not elect a bribe-giver to succeed me."—E. R. Johnstone, in *The Christian Herald*.

## CHILDREN'S PAGE

### "Red Head."

"Red head, gingerbread, five cents a cabbage-head. Hurry up, Red, or you'll be late."

The words came from Roger Lee, a laughing, jolly-faced boy, as he bounded up the schoolhouse steps, and, spoken tauntingly, as they were, they went far deeper than they would have otherwise done.

Johnny Black, better known as "Red," clenched his fists and set his teeth, as he came into the yard and started toward the door. But it was too late to catch Roger, for the bell had just rung and most of the pupils were already in their seats.

"I'll get him at recess," he muttered to himself as he dropped into his seat and pretended to look in his desk for something, in order to hide his flushed face from the teacher.

He stole a glance at Roger. Roger was looking at him with a teasing grin that made him more angry than ever. He began to ponder how he might "get even." It did not seem so bad when other boys teased him about his red head, but he and Roger had never been as good friends as schoolmates ought to be, and he felt that Roger did it with the direct intention of making him feel bad. They never ran across each other that Roger did not sing out the hated

Red head, gingerbread,  
Five cents a cabbage-head.

"I'll get him at recess," said Johnny to himself again. "You see if I don't. He's a little bigger'n I am, but I thrashed him once and I'll do it again. I'll teach him to call me names."

While Johnny was still meditating vengeance on the grinning boy across the aisle and getting angrier every minute, there was a rap at the door and Farmer Jones entered. In a moment the whole schoolroom began to buzz with excitement. Farmer Jones had never been known to come near the school except when he had a complaint to register against some of the pupils. He had been there two or three

times that season, and each time his complaint had been proved, and he had demanded immediate punishment, which accordingly had been administered.

"I'd like to see you a minute privately, sir," he said to the teacher. "Like to speak to Roger Lee at the same time," he added, frowning darkly at Roger, who arose, considerably frightened, from his seat.

The three stepped outside the room for a minute. Johnny was then in high glee. "Now I'll see Roger catch it," he thought, well knowing that Farmer Jones had a good cause or he would not have come. "Now he'll catch it. Serves him right. Maybe he will not be in such a hurry to call names hereafter. Wonder what he's done. Good enough for him, whatever it is. Hope he gets thrashed."

While Johnny was still predicting and hoping unpleasant things for Roger, the three returned to the schoolroom, Farmer Jones angry and determined, Roger frightened and protesting.

"Children," said the teacher, "Mr. Jones says he believes Roger killed one of his doves yesterday with a stone, though Roger denies it flatly. Do any of you know anything about it?"

Johnny started. Killed one of Mr. Jones' doves? "That was the charge, was it?" he said to himself. "Well, maybe he did, but I saw a hawk get one of his white ones yesterday. Maybe he thinks Roger killed it. He's always laying things on us boys. But I guess I'll not say anything." The words arose in his memory:

Red head, gingerbread,  
Five cents a cabbage-head.

"Let him get thrashed," thought Johnny. "He needs it, whether he killed the dove or not. Good enough for him, I say."

While these thoughts were passing through Johnny's mind, the teacher was waiting.

"I hope," he said, finally, "if any of you do know anything, you will speak, but speak truthfully, boys, and justly. Mr. Jones says he saw Roger throwing stones at some birds yesterday, and he is certain his dove was killed in that way."

"Justly!" Johnny had a keen sense of justice when he took the trouble to think about a thing. Red-headed persons often

have. They have ample reason to have sometimes. Johnny saw at once what was right in this case. But Roger was his enemy. Then he remembered the word his father had read at breakfast that morning: "Do unto others as you'd have others do to you," or something like that. Was he doing that?

In an instant he was on his feet, and was telling his story. When it was over, Farmer Jones apologized and left.

At recess, as soon as the bell rang, Roger rushed over to Johnny. "Johnny," he exclaimed, "I'm sorry I hollered at you this morning. I'll not do it again, if you'll forget it this time."

"That's all right," laughed Johnny in an embarrassed manner, and not knowing what else to say. "Call me Red as much as you please."

So two boys had a new friend apiece, because of the fairness of one of them.—*William T. McElroy, in Baptist Boys and Girls.*

### For the Boys and Girls.

DR. W. D. TICKNER.

#### *A short sermon from the field.*

Two kernels of corn were planted side by side. So far as the farmer could see, there was no particular difference between them. Both were taken from the same parent ear of corn.

After they had been carefully placed in the earth, the same warm sunshine kissed the earth where they lay, the same gentle rain moistened the soil. The bodies of both kernels softened and decayed, but from each there arose a tiny sprout. They both grew until they came forth from their dark chamber of death into light once more. A period of growth followed. Side by side they had lain in the earth, and now, side by side, they continued to grow.

At length a difference was clearly seen. One began to show signs of fruitage. Not so with the other. In due time one brought forth fruit more than a hundred fold. The other simply lived on until autumn and then died an eternal death. It was, in a sense, defective. Something was lacking; and because of this deficiency it passed into oblivion. It could not continue. Its companion, on the contrary, had that indefinable

something, that principle of life, that enabled it to continue on year after year, continually bringing forth fruit.

The life of neither could be seen by man. It was there, but unperceived. One had what the other lacked, and yet, to all appearances, they had been equally good before being placed in the earth.

So with us. We must all go to one place—earth to earth, dust to dust. The rich and the poor, the saint and the sinner, lie side by side. Our bodies return unto dust from whence we were taken, but in the resurrection we shall come forth. He who has the Son of God abiding in him will continue to bring forth fruit to the honor and glory of God, while he who has not the Son of God, who has not the principle of life implanted within him, must pass into oblivion, into eternal death. Like the grains of corn there may be no outward appearance to show that one is defective. The defect is not apparent until after the old body has decayed, and the new body has arisen to take its place; then the defect is clearly seen. Too late then to obtain that life. As was the case with the kernel of corn, the faculties necessary to receive that life force are wanting. They have passed away with the old body.

There is a time when through the Son of God that life may be implanted within us. If we reject it or neglect it here in this life, our faculties for receiving it will, in the resurrection, be found wanting. Nothing but eternal death will await us. "Behold, now is the accepted time; behold, now is the day of salvation."

### Well Defined.

"The automobile bids fair to change history, even natural history," said W. B. Rogers, motoring expert, at a dinner in New York.

"A school teacher the other day was examining a class about Colonel Roosevelt's African trip, especially about the specimens shot.

"Thinking of the rhinoceros, the teacher said to a dull, sleepy-looking boy:

"George, what did they find in Africa that is very large, that is very dangerous to approach, and that has a horn?"

"An automobile, ma'am," said George promptly.—*New York Tribune.*

## HOME NEWS

BERLIN, N. Y.—It has been some time since Berlin was represented in this column; nevertheless, we are here and numerous events have taken place. We passed safely through Columbus day. The writer has reason to remember this because 'Columbus discovered America October twelfth; so did the writer.' He, the writer, was keenly reminded of the fact when his wife called him home from choir practice saying that there was some one at the parsonage who wished to see him. He neglected to find out which one it was, he was so bewildered at finding the whole congregation there assembled. In the course of the evening the pastor was presented by the members of the choir with a large armchair, dimensions equal to a father and three. Another thing the pastor is grateful for was the omission of the usual birthday threshing, but in place of this the mistress of the manse was given a "pounding." So if any denominational men are thinking of coming to us, now is the time. I can't imagine how Secretary Saunders learned of this so soon, but, at any rate, inside of three days he put in his appearance. We shall excuse him though, for he preached for us three evenings and Sabbath morning. The evening after the Sabbath was given to a discussion of the work of the Missionary Board and the plans for the coming year. A committee has been appointed to make a canvass of the church in regard to the appropriations for the work ahead of us. At a church meeting held in October the church voted to give the pastor a month's leave of absence to be spent under the direction of the Missionary and Tract boards, should they wish his services. Already we are anticipating the association, and plans are being made.

PASTOR.

JACKSON CENTER, OHIO.—Rev. W. L. Davis, Rev. A. L. Davis and Rev. S. H. Babcock were with us a few Sabbaths ago. We greatly appreciated the sermons preached to us by W. L. Davis and A. L. Davis,

and also the beautiful and inspiring solos rendered by Mr. Babcock.

The members of the Seventh-day Baptist church have voted to pay \$100 to the Missionary Board for the following year.

On Sabbath day, October 15, Rev. D. C. Lippincott presented his resignation as pastor of the church, which will take effect March 1, 1911. We are very sorry to lose our pastor, but wish him the best of success for the future.

A missionary society has been organized for the purpose of studying missions. This society holds its meetings every two weeks and it is hoped that much good may result from this organization.

A Christian Endeavor Hallowe'en social was held at the home of Mrs. M. I. Stout on the evening of October 31.

Nov. 1, 1910.

### A Foe of the People.

*From an open letter, by William L. Clarke, published in the Westerly Sun, Oct. 31, 1910.*

Viewed from my standpoint, the licensed saloon for the sale of intoxicating beverages is a league with hell, in which every one who votes for its existence becomes responsible for the evil fruitage that results therefrom. I had rather stand alone with an approving conscience, than to have the cheers and honors of the world with a reproving conscience. Hence I can never approve, aid or abet the saloon in any way, and must work against its existence. In doing this I am not the enemy of the saloon-keeper, but of his unwise act in doing that which financial greed prompts him to do, while his own judgment condemns the act.

Is there a sane person within fifty miles of Westerly who will calmly and deliberately tell us that he desires a license for a saloon because it will be a blessing to the community where it is located, and doubly so to his patrons and their respective families? If there is, I desire to see him, and ask that he will go with me and show me the sparkling joys that glisten in the eyes of the babes and little children of his many patrons as the legitimate fruitage of his beneficent saloon. Show me also the noble men and women, patrons of his,

whom he has rescued from lives of sin to the exalted sphere of holiness and purity. Then, perchance, I shall be converted, for my test rule is "By their fruits ye shall know them."

I rejoice that I am not left to stand alone in my convictions of right and duty, but the rather find on every hand many all about me with higher, holier, purer views of life and duty than my own, thus helping me (be it ever so slowly) step by step, to follow in the footprints of our common Lord and Master. Let us falter not, for past experience long ago taught me that to parley with the devil, or to compromise with evil, always results in failure.

One thought more and I will stop. That is the necessity of electing worthy, able and conscientious persons to represent us in any office, legislative, executive, administrative or judicial. I can not vote for profane, drunken, licentious, libidinous persons for these high honors, and the political party that habitually does thus is on the highway to destruction.

### "Given to Hospitality."

REV. G. M. COTTRELL.

At the time of the approaching funeral service of Mrs. Eliza Satterlee, recently held in Nortonville, an account of which I have read today in the RECORDER, I said that if I were to be present and take a part in the service, I should speak especially of Sister Satterlee's hospitality as taken from a leaf of my personal experience. It is indelibly stamped upon my memory, the very kind and generous treatment she always accorded the young preacher whenever, in his rounds of the parish, he called at their large, substantial Illinois farm home. A good dinner was spread for the pastor and his wife, if they happened along at dinner time. The large front yard abounded in flowers, and the garden in vegetables; and when the preacher departed, it was usually with a good exhibit from the products of the farm.

In that same West Hallock parish was Brother Lowell and family, living six or seven miles from the church, who always made so much of the visit when the preacher's family came, practically laying aside all work, to entertain their guests.

Later, both these families moved to Nor-

tonville; and still later, when Brother Lowell moved farther west, to Salina, Sister Satterlee secured his promise to return, in case of her death, to attend her funeral. And it was upon his return to fulfil this promise, that Brother Lowell stopped with us between trains, and, strange coincidence! Mrs. Cottrell was even then preparing to send for butter a crock which was formerly filled for us with sausage by good Sister Satterlee.

The apostle Paul urges this grace of hospitality upon the saints; and so we say, Let it more and more abound until it shall be the rule rather than the exception among all our Christian people.

NOTE.—There was an error in the obituary notice, ascribing the sister's baptism in 1880 to me. My pastorate did not begin in West Hallock till 1883. I presume Pastor W. H. Ernst officiated on that occasion.

Topeka, Kan.,

Oct. 10, 1910.

### Sailors Who Can Not Swim.

Some people expressed surprise after the capsizing of the launch of the *New Hampshire* at New York that all of the seamen were not able to keep afloat. An officer speaking of this said that the public forgot that the navy was recruited all over the country and that a great majority of the men were landsmen when they enlisted and learned to swim later. Up to two years ago about forty men out of every hundred were unable to swim, but great efforts have been made to have the men learn the art, and at the present time that had been reduced one-half and now about eighty sailors out of one hundred are able to swim well. On the summer cruise to the Caribbean Sea nets were swung over the sides so that the men could not sink or be attacked by sharks and most of them took their turn in the water.—*The Christian Herald*.

"Real education alternates mental exercise with manual work. It is better to give a child something to do and nothing to study than something to study and nothing to do. For action produces thought—while thought does not necessarily produce action."



## DEATHS

**MAXON.**—Mrs. Sally Ann Maxon, widow of Joshua C. Maxon, died on October 21, at her home in Waterford, Conn. She would have been 87 years old in a few days.

Sister Maxon was a daughter of Ezekiel Beebe and Mary Crandall, and was born in Waterford. One daughter, Miss Lizzie, is left behind. "Aunt Sally" was one of the old members of the Seventh-day Baptist Church in Waterford, and her life has been an honor to the church and a blessing in the community. We feel our loss very deeply, but the memory of her godly life will be an inspiration in the years to come. While the old are falling, we are praying their mantles may fall on the young. A. J. P.

**SPICER.**—In Potter Hill, R. I., October 22, 1910, Mrs. Harriet N. Spicer, in the seventh-fourth year of her age.

Mrs. Spicer was the wife of Noyes Spicer, with whom she had enjoyed thirty-seven years of happy wedded life, and the mother of Harmon E. Davis. Last spring they moved from New York City to Potter Hill and settled in a fine home which they had lately purchased and fitted to suit their tastes, hoping to enjoy many happy years here together. But it was not thus to be, and after only six months' residence in their new home the wife and mother, surrounded by loving friends, passed peacefully to the home of the soul. Mrs. Spicer's first marriage was to Walter B. Davis of Shiloh, N. J. They were pioneers in the founding of a Seventh-day Baptist colony at Dow Creek, Lyon Co., Kansas. Owing to lack of missionary aid the colony weakened and Mr. Davis' death in 1862 sounded its death-knell. Besides her husband and son Mrs. Spicer leaves a large circle of friends to mourn her departure.

A private farewell service, attended by a large company of relatives and conducted by Rev. William Lathrop, a nephew, and assisted by Rev. William L. Burdick, was held in their home, Tuesday afternoon, October 25, and interment took place in the First Hopkinton Cemetery.

WM. L. B.

### Increase of Crime.

The criminal statistics of this country do not indicate that ignorance is the soul source of crime or that public education is the sufficient remedy. Our educational enterprises have been steadily advancing and at the same time our percentage of crime has been increasing. According to Superintendent Masten of the New York State reformatory, homicides in this country have increased 450 per cent since 1889. The same authority accounts in some measure for the

increase of crime by the fact that so small a percentage of criminals are convicted and statutes against crime are practically dead letters. It is said that less than ten per cent of men who commit murder in this country are punished, while in Germany the percentage of convictions is about 95 per cent. The amazing statement is made that, barring Russia, the homicides in this country outnumber those of any ten civilized nations combined. It is further stated that there are fully 350,000 persons in the United States who choose and pursue criminal careers, and are not touched by the law. As compared with the annual debt, which is \$964,000,000, the annual cost of crime is \$1,370,000,000. Here is a problem for the sociologist, the statesman, the churchman, the citizen—a problem whose solution would contribute more to our civilization and our material prosperity than all the industrial, commercial, military and naval legislation of recent years.—*Presbyterian of the South.*

### Why Comets Disappear.

Halley's great comet has doubled the cape of the sun and has commenced its long journey through the sky. For over thirty-eight years it will rush through trackless space at a rate of speed past our comprehension. It will stop at no way stations. After this long journey it will swing about in its celestial pathway towards our sun again. Its return will consume another thirty-eight years, provided it shall return at all. Should it have attained sufficient momentum in its present visit to carry it beyond the confines of our solar system it may be seized upon by the attractive power of another sun, and may never return to us again. It is very probable that many of our comets have left our system forever, and that many comets from other systems have come to us. The journey which this comet is to make is a perilous one. It is attended with many dangers. Planets are scattered through the sky. They are sending out their attractive forces across the comet's path. They are dangerous highwaymen. They may draw the comet into themselves, or may convert it into a satellite to revolve around some primary.—*Professor Samuel Phelps Leland in The Christian Herald.*

## SABBATH SCHOOL

LESSON IX.—NOVEMBER 26, 1910.  
THE TRIAL OF JESUS.

Matthew xxvi, 57-68.

*Golden Text.*—"Who, when he was reviled, reviled not again." 1 Peter ii, 23.

DAILY READINGS.

First-day, Acts iv, 1-22.

Second-day, Acts xxiv, 1-21.

Third-day, Acts xxvi, 1-23.

Fourth-day, Mark xiv, 51-65.

Fifth-day, Luke xxii, 54-71.

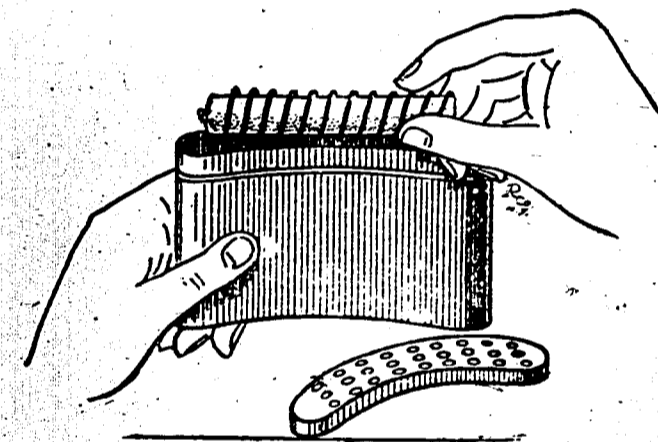
Sixth-day, John xviii, 1-24.

Sabbath-day, Matt. xxvi, 57-68.

(For Lesson Notes, see *Helping Hand.*)

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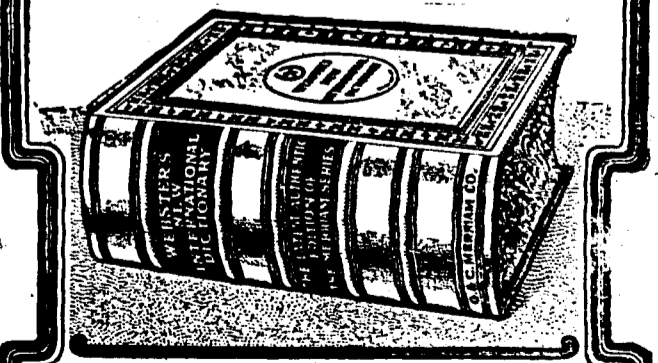
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The address of all Seventh-day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock in the hall on the second floor of the Lynch building, No. 120 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 518 W. 156th Street.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rood, at 118 South Mills Street.

The First Seventh-day Baptist Church of Los Angeles, Cal., holds regular services every Sabbath in the Music Hall of the Blanchard Building, entrance at 232 South Hill Street. Sabbath school at 2.15 p. m., followed by preaching service, at 3 o'clock. Sabbath-keepers in the city over the Sabbath are earnestly invited to attend. All strangers are cordially welcomed. L. A. Platts, pastor. The pastor's address is State and Chestnut Streets, Long Beach, Cal.

The Seventh-day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Rev. D. Burdett Coon, pastor, 216 W. Van Buren St.

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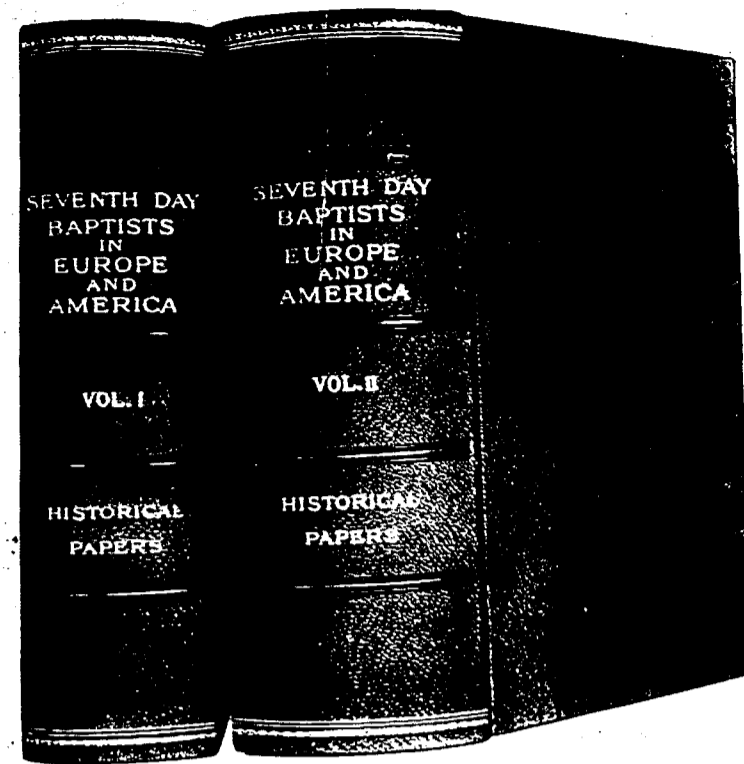
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| Not for battle-ship and fortress,<br>Not for conquests of the sword,<br>But for conquests of the spirit<br>Give we thanks to thee, O Lord;<br>For the priceless gift of freedom,<br>For the home, the church, the school;<br>For the open door to manhood<br>In a land the people rule. | God of justice, save the people<br>From the war of race and creed,<br>From the strife of class and faction;<br>Make our Nation free indeed.<br>Keep her faith in simple manhood<br>Strong as when her life began,<br>Till it find its full fruition<br>In the brotherhood of man. |

—William Pierson Merrill.

—CONTENTS—

|   |   |
|---|---|
| EDITORIAL—Thoughts for Thanksgiving; Yes,<br>There is Still a Place for Revivals; Declara-<br>tion of Principles; A Mother's Confession;<br>Tract Board Meeting; An Opportunity Im-<br>proved . . . . . 641-644 | Baptist Church—Its History and Heroes:<br>From Westerly, R. I.; Minutes of the<br>Woman's Board Meeting . . . . . 656-658   |
| EDITORIAL NEWS NOTES—The Greatest Steam-<br>ship on Earth; Tolstoy Seeks Seclusion . . . 644  | Reminiscences of Sherman's Army . . . . . 658   |
| SABBATH REFORM—Sunday Law Controversy<br>in Los Angeles . . . . . 646   | YOUNG PEOPLE'S WORK—Worth-While Life:<br>A Chance for Boys; Annual Report; An-<br>nual Report of the Young People's Society<br>of Christian Endeavor, Plainfield, N. J.;<br>President's Message . . . . . 661-666 |
| Gerard Velthuysen Accepts the Work . . . . . 647  | DENOMINATIONAL NEWS—Geo. H. Utter Elect-<br>ed; North Loup's Pastor and Quartet in<br>Temperance Work . . . . . 666   |
| THOUGHTS FROM THE FIELD—A Link That Can<br>Not be Broken . . . . . 648  | CHILDREN'S PAGE—The Only Son; Letter<br>From South Africa . . . . . 667   |
| MISSIONS—From the Corresponding Secre-<br>tary; Mission of Jacob Bakker; Sixty-<br>eighth Annual Report of the Board of<br>Managers, to the Seventh-day Baptist Mis-<br>sionary Society . . . . . 652-655       | HOME NEWS . . . . . 669   |
| WOMAN'S WORK—The English Seventh-day  | MARRIAGES . . . . . 670   |
|   | DEATHS . . . . . 670  |
|   | SABBATH SCHOOL . . . . . 671  |