

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

SEVENTH DAY BAPTISTS IN EUROPE AND AMERICA

A series of historical papers written in
commemoration of the one hundredth anni-
versary of the organization of the Sev-
enth-day Baptist General Conference.

COMMENTS BY SUBSCRIBERS.

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

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

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

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

"A work of inestimable importance."

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

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

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

"Really encyclopedic in its scope."

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

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

"Exceeds our expectations in every way."

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

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

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

THE RECORDER PRESS, Plainfield, New Jersey

SPIRITUAL SABBATHISM

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

This is Doctor Lewis' last and most important book, written during the last two
years of his life and revised after his death by his son, Prof. E. H. Lewis, of the
Lewis Institute, Chicago.

The author says in his preface: "Three great crises in the Sabbath question have
appeared in history. . . . A fourth crisis is at hand. The key to the present situation
is a spiritual key. The coming epoch is to be met on higher ground than was oc-
cupied at any time in the past history of Christianity. It demands an upward step
so important that it must be called revolutionary as well as evolutionary. The en-
tire Sabbath question calls for a new spiritual basis—new in comparison with positions
hitherto taken by Christians. . . . All questions which are at bottom spiritual are im-
portant. One of these is the question of Sabbath observance. Spiritually apprehend-
ed, Sabbathism becomes of timely, vital, practical significance to the twentieth century.
. . . The question of Sabbath reform becomes a large question . . . whether time is
merely a metaphysical puzzle, or whether men can transcend time by consecrating it,
and live in the eternal while yet in time."

The book is 6 x 8½ inches in size, 1¼ inches thick, pages xvi+224; printed on
highest quality antique paper, bound in dark green cloth, gold top, back stamped in
gold; photogravure frontispiece of the author.

Price \$1.50 postpaid. Send orders to

AMERICAN SABBATH TRACT SOCIETY, Plainfield, New Jersey

The Sabbath Recorder

Disappointment's dry and bitter root,
Envy's harsh berries, and the choking pool
Of the world's scorn, are the right mother-milk
To the tough hearts that pioneer their kind
And break a pathway to those unknown realms
That in the earth's broad shadow lie enthralled;
Endurance is the crowning quality,
And patience all the passion of great hearts;
These are their stay, and when the leaden world
Sets its hard face against their fateful thought,
And brute strength, like a scornful conqueror,
Clangs his huge mace down in the other scale,
The inspired soul but flings his patience in,
And slowly that outweighs the ponderous globe,—
One faith against a whole world's unbelief,
One soul against the flesh of all mankind.

—James Russell Lowell.

—CONTENTS—

EDITORIAL—A Sermon on the Budget; Please Do Not Emphasize One Item; The Money is Coming Slowly; Immigrants and Chris- tian Citizenship; The Supreme Work of the Church; Must be in Harmony; When?	737-740
EDITORIAL NEWS NOTES—Mrs. Eddy is Dead; Gifts for Patriotic Education; General Merritt is Dead	741
SABBATH REFORM—Spiritual Sabbath-Keeping; Sabbath Interest in Africa; Extracts From Letters From Nyassaland, B. C. A.	742-745
The Power of Trifles	745
The Anointed	745
MISSIONS—Evangelistic Campaign at Wal-	

worth; At Peking; Mission of Jacob Bak- ker; Missionary Board Meeting; Treas- urer's Report	746-751
WOMAN'S WORK—On Your Back (poetry); Terminating, or Germinating	752
Progressive Methods for the Rural Sabbath School	753
YOUNG PEOPLE'S WORK—Christ Born in Us; Work in Nebraska; A Chance for Boys; Our China Mission; Our Young People's Interest in Foreign Missions; News Notes	757-766
DEATHS	766
Mrs. L. M. Cottrell	767
SABBATH SCHOOL	767

Alfred University

ALFRED, N. Y. Founded 1836

First Semester begins Sept. 13, 1910.

FOR PARTICULARS ADDRESS

Boothe Colwell Davis, Ph. D., D.D., Pres.

ALFRED ACADEMY GEORGE M. ELLIS, M. S., Principal.

First Semester begins Sept. 6, 1910.

Milton College

Year 1910-11. First Semester opens Sept. 15, 1910.

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

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

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

The School of Music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture.

Club boarding, \$1.75 per week; boarding in private families, \$3 to \$4 per week, including room rent and use of furniture.

For further information address the

Rev. W. C. Daland, D. D., President

Milton, Rock County, Wis.

Salem College

SALEM
West Virginia

WINTER TERM BEGINS TUESDAY, JANUARY 3, 1911.

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

The aim of the college is:

Thoroughness in all work.

Graduates who can "make good."

Soul culture as well as body and mind.

A helpful spirit.

Christian character.

For catalogue and other information, address
REV. C. B. CLARK, M. A., Ped. D., President.

The Fouke School

Opens October 17, 1910.

Has nine months' continuous work.

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

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

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

Or can secure a thorough training for public school teaching in the same way.

Address REV. G. H. FITZ RANDOLPH, Fouke, Ark.

American Sabbath Tract Society

EXECUTIVE BOARD.

President—Stephen Babcock, 48 Livingston Ave., Yonkers, N. Y.

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

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

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

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

THE SABBATH VISITOR.

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

TERMS.

Single copies per year 60 cents

Ten copies, or upwards, per copy 50 cents

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

HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price, 25 cents a copy per year; 7 cents a quarter.

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

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

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

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

Treasurer—George H. Utter, Westerly, R. I.

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

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

THE SEVENTH-DAY BAPTIST PULPIT.

Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

This publication will contain a sermon for each Sabbath in the year by ministers living and departed.

It is designed especially for pastorless churches and isolated Sabbath-keepers, but will be of value to all. Price, fifty cents per year.

Subscriptions should be sent to Rev. E. B. Saunders, Ashaway, R. I.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

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

Corresponding Secretary—Rev. Arthur E. Main, Alfred, N. Y.

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

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

The regular meetings of the Board are held in February, May, August and November, at the call of the President.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session will be held at Westerly, R. I., Aug. 23-28, 1911.

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

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

Corresponding Secretary—Rev. T. J. Van Horn, Albion, Wis.

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

Executive Committee—Three years, Rev. W. L. Burdick, Ashaway, R. I.; Ira B. Crandall, Westerly, R. I.

Two years, L. D. Lowther, Salem W. Va.; Rev. L. D. Seager, Blandville, W. Va.

One year, Prof. Alfred E. Whitford, Milton, Wis.; Dr. Geo. E. Crosley, Milton, Wis.

BOARD OF SYSTEMATIC FINANCE.

Three years, Rev. L. A. Platts, South Pasadena, Cal.; O. S. Rogers, Plainfield, N. J.; Grant W. Davis, Adams Center, N. Y.

Two years, Dr. G. W. Post, Chicago, Ill.; Stephen Babcock, Yonkers, N. Y.

Rev. A. E. Main, Alfred, N. Y.

One year, Dr. A. S. Maxson, Milton Junction, Wis.; C. B. Hull, Milton, Wis.; Rev. E. A. Witter, Adams Center, N. Y.

Pledge cards and envelopes will be furnished free, carriage prepaid, on application to Dr. A. S. Maxson, Milton Junction, Wis.

The Sabbath Recorder

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

VOL. 69, NO. 24.

PLAINFIELD, N. J., DECEMBER 12, 1910.

WHOLE NO. 3432.

THEO. L. GARDINER, D. D., Editor.

Entered as second-class matter at Plainfield, N. J.

TERMS OF SUBSCRIPTION.

Per year \$2.00

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

All communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Plainfield, N. J.

EDITORIAL

A Sermon on the Budget.

On Sabbath morning, December 3, Pastor Edwin Shaw preached to the Plainfield Church on the Tract Society's needs as set forth in the budget issued by the Tract Board and published in last week's RECORDER. His text was Luke xiv, 31, about the builder sitting down first and counting the cost in order to be sure he had enough to finish his building. The application to the recent work of the board in planning for the year and making up a list of the cost was easy and natural. Mr. Shaw explained the items in the budget so each one present could see exactly what the money is to be used for, and read extracts from recent letters from Africa which are eloquent in their appeals for help. Indeed, I do not see how any one can read those pathetic pleas for aid, bearing every mark of consecration on the part of the writers, without being touched.

There is something about these large new churches of Sabbath-keepers springing up in the dark continent from seed sown years ago where we feared it had been wasted, that appeals more and more strongly to us every message that comes. Extracts from some of these letters will be found in the Sabbath Reform department of this RECORDER. Don't fail to read them. Many such are coming; and when you read them as we have done, you will not be surprised that the Joint Committee has recommended the

Missionary Society to take steps toward sending a missionary to Africa, and the two boards to unite in supporting the mission.

Now get the budget items as published last week and see what they mean. All readers of the RECORDER may not fully understand some of the causes there mentioned, for which money is needed. It is right that each one should desire to know where the money goes. Some will be more interested in one cause than in another; but we trust that there will be found, for each field of work, friends enough to insure its continuance.

The *Boodschapper* fund of \$606 and the \$360 appropriated for the mission of Rev. Geo. Seeley in Canada are to continue two lines of work which the Tract Board has carried on for years. The paper published so long by Brother G. Velthuysen has done much good and will undoubtedly be just as efficient in the hands of Mr. Velthuysen's consecrated son, who has accepted his father's work. The work of Elder Seeley in Canada has long been faithfully done; and this, with that in Holland, can not well be laid down. The new church at Los Angeles, Cal., with Doctor Platts as missionary pastor, requires \$250 from each board, and is full of promise. No one can wish it to stop; and the two boards can not honorably lay it down now. It must go on. Then the Pacific Coast Association, with its lone Sabbath-keepers cared for by Brother Loofboro, and its promising little church at Riverside, doing much for itself, needs the \$100 given by the Tract Board for years, and this too must be continued. You have all read of the Italian Mission in New York City, supported by the two boards with the New York City Church to look after it; this requires \$350. Then comes the Hungarian Mission in Chicago for \$240, and the Java Mission conducted by Marie Jansz, for \$150.

Since the two boards have been working together, the Tract Board has paid two fifths of Secretary Saunders' salary and one

half his traveling expenses, and Brother Saunders acts as field agent for the Tract Society as well as corresponding secretary of the Missionary Board. This is regarded by our people throughout the land as a good move, and the feeling prevails that it should continue. According to the budget it costs the Tract Board \$400 for salary and about \$150 for expenses. Who wants this good work to stop? When you have read the letters from Africa referred to above, you too will feel that we can not turn a deaf ear to that call.

One of the most important of all the budget items is the proposed field work for Sabbath Reform in the United States. Many think that the board should have some one in the home fields giving his entire time to this work. I fear we may be losing ground through our neglect of this line of service.

But space forbids our enlarging upon the other items in the budget. We all feel that the RECORDER and the board should have a representative at each association and at the General Conference; that the deficits on RECORDER and *Sabbath Visitor* must be met; that tracts and books on the Sabbath question must be published, and that the Sabbath School Board should be aided in supplying helps for Bible study. The people want their boards to do something; and they know men can not "make bricks without straw;" if the work is done, the money must be given with which to do it.

Please Do Not Emphasize One Item.

There is one item in the statement following the budget—a statement which also appeared in an editorial two or three weeks ago—which should not be made too much of if we are to raise the needed funds for the Tract Board. That is the seventy-cents-a-piece item. While it is true that an average of this amount would be sufficient, still if that is made the standard by those well able to give more, there will be enough who think they can do nothing, to bring the aggregate far below the required sum. This would leave the board heavily in debt. Let all the people be liberal and give as God has prospered them; let the fives, tens, twenty-fives and fifties come right along now; then everybody who helps will be happy, and the work will go forward.

The Money is Coming Slowly.

One lone Sabbath-keeper sends a word of cheer as follows: "I enclose ten dollars for the Tract Society. It is not much but will help along a little." This is a fair sample of the expressions of loyalty that come in the letters bringing money. A hundred sending like this would give in all one thousand dollars. Does any one know a good reason why that hundred should not respond before the week closes?

In looking over the treasurer's book I see that since November 18 sixteen items have been received aggregating a sum of \$195.77. Of these, eleven are gifts for the debt, from individuals, amounting to \$101.00; three are also from individuals, who give for the general work \$31.00; and two from churches, giving the sum of \$63.77. These gifts make an average of nearly \$100 a week, which is pretty fair. But it would take considerably more than a full year at this rate to raise the amount required to finish up the work to the end of the Conference year, which is now a little less than six months away.

If money had been coming in just a little faster than this for the entire year, we would be all right now; but six months of the present year are gone, and each month has been piling up a debt. So now, if we come out even at the close of the year, six months hence, we must just about double the rate of the last two weeks. I look for it to more than double. Keep your eyes open to see if it does not; but don't forget that each one should have a part in it, if our hopes are fully realized. When pastors and people become enthusiastic and all take hold together, we shall make short work of paying the debt and supplying funds for the year.

Immigrants and Christian Citizenship.

One of the most practical and suggestive addresses heard at the World's Christian Citizenship Conference in Philadelphia was delivered by Rev. William Horn, D. D., bishop of the United Brethren Church, Cleveland, Ohio. He is a German, and puts his truths in the straightforward practical way which is characteristic of his countrymen. Still every accent and tone and modulation revealed in him a tender Christian spirit.

Mr. Horn had been appointed to speak on the theme, "Emigration and Immigration as Related to Christian Citizenship." He said that God's command was to fill the earth, and we must not prohibit immigration. The real thing needed in regard to those who come to America is a union of Christian forces in efforts to Christianize them. Foreigners should be allowed to come to our shores; but when they do come, many of them are unfamiliar with our institutions and know not what to do. The spirit with which they are first met by Americans often settles the question of their attitude toward our government and our Christianity. Above all things they need Christian instruction and guidance. If we do not Americanize the immigrants, they will surely Europeanize us. We should make it our first business to get near enough to feel their heart-beats, and reveal ours to them. An approach on our part in the Christian spirit of love will do much to make them love our country and our institutions. They are our brothers, and both have the same great-grandfathers.

If the throngs coming here from southern Europe do our hard work, build our railroads, make our sewers, dig our canals, and supply the labor necessary to keep our shops and factories running, we certainly owe them something in return. We give money and labor all the year round for the salvation of the Chinese, the Hottentot and the African; are not the souls of the Italian, the Hungarian and the Pole worth as much as the souls of these?

The immigrants who arrive in America are awkward and appear obtuse because they can not speak the language. Mr. Horn said he had seen many Americans in Europe who appeared just as green and awkward there as the foreigners do here. The immigrants are always susceptible to kindness and sympathy, but the manner in which they are usually received here does not tend to impress them favorably, or to draw them toward American institutions. The first impression generally settles the question as to their loyalty to the country of their adoption. Many facts and figures have been published to show the dangers from such an influx of aliens; but all these dangers may be overcome by evangelization. Go to work in the true spirit to

teach the newcomers the better way, as is now being done in some of our Italian missions, and the immigrant will soon show his appreciation of the efforts in his behalf, by swearing allegiance to our government and by sending his children to our schools.

Thousands arrive on our shores with no education regarding the laws of either God or man. In this Christian land they find saloons run by American citizens, and dens of vice, all open to ruin them. The saloon men greet them with hearty welcomes; Americans run excursion boats and trains tempting them to break the only Sabbath they know anything about, all for money. They also find that Americans have banished the Bible from public schools, while at the same time they protect distilleries and saloons. And, added to all this, respectable people give them the cold shoulder! What can be expected of the throngs of hard-working people who come into such conditions when they set foot on our shores? What chance is there for such people to become Christians or even to be friendly toward Christianity?

Where are the true-hearted Christian teachers willing to teach them? Where are the philanthropists who are ready to help save them? If such help as Christians can give is proffered and pushed in the spirit of the Master wherever our doors are open to admit foreigners to our country, the question of their relations to Christianity, and to this Nation as well, will be favorably and happily settled.

The Supreme Work of the Church.

In these days of humanitarian movements there are many lines of work toward which the church should take a positively sympathetic attitude, and to which it should give its support. Just what humanitarian movements any given church should aid, or what particular branches it should take up as church work, must be settled by the circumstances and conditions surrounding it. Many good works with which the church should be fully in sympathy can better be done by societies organized and equipped for specific work. Such movements, for instance, as the organized fight against tuberculosis or the Charity Organization societies can better be carried on outside the church. The church should be interested in all such

societies, give funds and use influence in their behalf; but he makes a mistake who thinks that the main work of the church, in these times, lies along such lines. Work along socialistic lines is good, but this is not the supreme mission of the church.

It seems to me the supreme work of the church is to enrich the religious world by building men up in spiritual things, by aiding them in the worship of God, and enabling them to come into soul-touch and fellowship with the Divine. The great aim of the church is not merely to preach economics, sociology, politics or even any form of philanthropy, but to keep alive the memory of Christ and the love of God in the hearts of men.

Christ is the fountainhead of all true humanitarian movements. The Christ-spirit is back of them all, though they do not always recognize this. The church does recognize it; however, and it is the only organization likely to keep alive the spirit of devotion in man. To hold up Christ merely as an example is not enough. If nothing more were done, the salt of the earth would soon lose its savor, and the strongest bond that binds men together and draws humanity to God would soon be severed.

The supreme mission of the church is to keep alive the God-consciousness in man; to teach a vital theology; to emphasize the heinousness of sin and the need of making peace with God; to call sinners to repentance and to holy living through the help of the divine Saviour and the indwelling Spirit. When this is done, the humanitarian movements will be relieved of the greatest hindrances that now stand in their way.

It will be a fatal mistake if the supreme work of the church is ignored until the world ceases to honor its greatest personality, as seen in the Christ. If that time ever comes, the world will cease to honor the principles for which the Christ stood. When such a condition prevails, all will be lost, and we shall have hell upon earth.

Must be in Harmony.

By wireless messages coming from far over land and sea, friend may communicate with friend, and hearts may hold fellowship with one another. This is marvelous! The vibrating ether around our

world is constantly in readiness to bear messages to whomsoever is prepared to receive them. The one significant thing is the necessity of absolute harmony between the receiving and the sending instruments. No matter how good may be the opportunity to send; the air may be vibrant with messages of comfort and love ready to be delivered, but they can reach only those whose instruments are perfectly attuned to the vibrations of the sender. The ones that are keyed to the same vibrations can hold communion with each other.

Thus it is with the soul and its divine Master. If the spirit is attuned to the great Spirit of the universe, the entire spiritual world is filled with messages of love and help. Come into harmony with God until you love what God loves, and you may, if you will, hear the voice from heaven, and be as sure of God's messages as ever the electrician can be of a word from the distant friend.

When?

"Some day," you keep saying to yourself, "I will take hold of the work which lies near my heart and push it forward as well as I am able." You feel that your fellows are entitled to the work of sympathy your hand can give, and in your heart you promise to do more for your fallen brother man, to give more attention to your own spiritual life, to do more for the church, more for missions, more for our schools,—in short, more for the kingdom of God. But the years fly swiftly by, and you seem to be no nearer ready to work for the Master now than you were in the past. You say, "I have no time to give to those things to-day. When I have more leisure I will surely follow Christ in the work I know he desires me to do."

In view of the years already gone and the nearness of the end of life; in view of the fact that you are no nearer ready to do your work for God now than you were when much younger; and in view of the fact that Christian duty seems harder to take up as you grow older, when can you hope for a better time than today? Do it now, or you may never do it at all.

EDITORIAL NEWS NOTES

Mrs. Eddy is Dead.

Mary Baker Eddy, the Christian Science leader, is dead. After her death a physician was called to make out, according to law, a certificate of death. The attendant who led him to the death chamber said, "Mrs. Eddy had been in error about a week, and passed away very quietly." The "error" referred to was the impression that she was sick. I suppose she could not make herself believe she was well, even though according to her faith sickness is only a delusion. From the symptoms described by her attendant, the physician who made the certificate decided that pneumonia was the cause of death.

Gifts for Patriotic Education.

Miss Anna M. Spring, a member of the New York National Art Club, has presented to the Daughters of the Revolution in Pittsburg, Pa., a twenty-five-acre site for a memorial park, situated in the center of the foreign tenement section of the mill district of that city. Miss Spring is a grandchild of Ebenezer Denny, first mayor of Pittsburg, and the park is to be called the Denny Memorial Park. The old Denny mansion stands in the midst of it, and the donor stipulates that the property shall be used for the patriotic education of boys and girls. The old homestead is to become a club house for boys, and a separate club house is to be built for girls. The special purpose of the gift is to provide for educating in patriotic principles the children of foreigners.

General Merritt is Dead.

Major General Wesley Merritt of Washington, D. C., died on December 3, at Natural Bridge, Va. He was one of the younger generals of the Civil War and was military governor of the Philippines. In two wars he had proved himself a brave man and skilful leader. He was born in New York City, educated at West Point, and sent to Utah on frontier service as lieutenant of dragoons. He distinguished himself in several battles of the Civil War, taking part in the battle of Gettysburg and in the siege of Richmond. After the war

he served in several expeditions to quell Indian disturbances, and in 1900 was retired from the service at the age of sixty-four years. General Merritt's remains were taken to West Point for burial.

It seems that Central America had an empire that flourished before the Aztecs came upon the stage of action there. Count Maurice de Perigny recently entertained the Geographical Society of Paris by a lecture upon his discovery of Nacum, the ancient capital of Maya. The Mayas were supposed to be the most advanced of American Indian races. Their towns were connected by paved roads, and their cities were laid out with regular streets in squares, like those in the United States. The Mayas had a written language and left many books and manuscripts. Great interest is now being taken, in France, in Count de Perigny's account of his discovery, in 1905-1906, of the capital of that ancient nation.

When the heads of departments presented their budgets for the ensuing year, President Taft called them together and pointed out to each one where the appropriations could be reduced in the interests of economy. The President showed great familiarity with the details of each department, and soon convinced his Cabinet that he knew what he was talking about, and that he is in earnest about reducing the expenses of government. The result of the interview was a reduction of \$14,000,000 in the estimates; and the prospects are that Mr. Taft will insist on a still further reduction.

Frederick W. Lehmann of St. Louis has been appointed Solicitor General of the United States, to fill the vacancy made by the death of Lloyd W. Bowers. Mr. Lehmann was born in Prussia, in 1853, and was a graduate of Tabor College, Iowa, in 1873. For twenty years he has practiced law in St. Louis. He has been president of the American Bar Association, and has held many positions of honor connected with his profession.

The census returns show that the State of New York has the largest population of any State, at 9,113,279. Its increase in ten years has been 25.4 per cent. The gain in Chicago stands at 486,708, while that of New York City has been 1,139,681.

SABBATH REFORM

Spiritual Sabbath-Keeping.

Whether the Sabbath becomes a delight or a burden depends upon the spirit with which a man meets it. Indeed, the spirit of the man settles the question as to the benefits to come from any duty he may perform. One man can not understand why his neighbor should prefer the park or the ball ground to the church, simply because his spirit is different. He has cultivated the higher nature until he loves spiritual things above all others, and to him the Sabbath is indeed a delight. It comes to his weary soul as a reminder of God, and brings him nearer to heaven in heart and mind than does any other day.

To the one who sees not the spiritual character of true sabbatizing, and who does not love the sacred communion it brings between the soul and God, the Sabbath is only a burden. If one has never known the higher and more spiritual aspirations after a worthy and noble life, the Sabbath will be to him only a day for a good dinner, and for lounging lazily about amusement parks, or visiting his neighbors. But to him who hails it as God's own appointed time for special spiritual blessings, for rich communion with the heavenly Father, and renewing of the divine life of the soul, the Sabbath has a deeper meaning. It brings God near and gives man a foretaste of heaven.

Can you imagine the reign of heaven upon earth that would surely come if everybody loved the Sabbath and kept it in the spirit in which God meant it should be kept? Seventh-day Baptists need a revival of true spiritual Sabbath-keeping among themselves more than anything else in this world. This would do more to make us a godly people, more to hold our own children true to the Sabbath, and more to convince the world of the truth of our cause, than any other thing we could do.

Sabbath Interest in Africa.

DEAR BROTHER EDITOR:

As a people we were somewhat disappointed and disheartened by the outcome of our endeavor to establish an industrial

mission a few years ago in Africa. Recently, however, there have been coming to us from various sources reports of Sabbath-keeping churches in Nyassaland, which seem to be the direct fruit of the seed that has been sown there by us. I am sending to you for publication, if you think best, extracts from three letters which have come to the Tract Board during the month of November. No action has as yet been taken by the board; but it seems that these letters may give to the readers of the RECORDER at least a glimpse of the Sabbath interest in that country. Just think of *sixteen thousand, besides children*, in Nyassaland alone! As a people we may well "sit up and take notice" and consider the matter, and watch eagerly for further developments. As nearly as we can we give these letters in the broken English in which they were written.

EDWIN SHAW,
Cor. Sec.

Extracts From Letters From Nyassaland, B. C. A.

DEAR BROTHER IN CHRIST:

I have honor to inform you of what possession I am. Herewith presenting myself to your office in desiring to stand with you in the same message as the Sabbath-keeper. Of course I have been already instructed by my brothers who been with Brother J. Booth in South Africa to keep the Sabbath of our Lord, and still now I am holding my faith in it and would like to stand with you. . . . I am here now as a pastor of this church, and now I am crying to you to help me in every respects. . . . Now I am dealing only with the Bible, wishing to know God's plans. I read through six of the volumes which Pastor Russell of Brooklyn sent to us here. But one of his books does not agree or come in harmony with the fourth commandment, pointing that the law was our schoolmaster to bring us to Christ, and they are the shadows of the things to come and, as far as I am speculating of this thing, it comes into my mind as not to fill up the whole law. Now therefore, brothers, advise me in which occupation shall I stand, as I am willing to join also the brethren who are also in your branch. . . . May the blessings of the Lord Jesus Christ be with you all.

Yours in one hope,
ANDREW H. CHIRWA.

DEAR BRETHRENS IN CHRIST:

Beg most respectfully to acknowledge you about the Lord work which is amongst us. I been sent here by Brother J. Booth from Pretoria, Transvaal, and as been taught by him to keep the Seventh-day Sabbath. I came in Nyassaland in the month of September, 1909, and found great deal of work which been commenced by Brother Elliot Kanwana. I found out strong brethren who had hold work—the work on Elliot's deportation. I had a talk with them regarding the seventh day to keep it holy. Then many of elders came in harmony to observe the appointed day in all the Church of Christ. The work went on strongly. . . . But we are just looking to you to arrange everything. If you are desirous to cooperate with us here in Nyassaland as the Sabbath-keepers not having connection with Brother Hanson Tandu and Brother Charles Domingo, as they are newly come. If you depend upon them you mean they are to start another new mission for themselves not in connection with these ours. They can not receive help on our heads, no, they are visitors. . . . But now we are informing you to arrange all these, and sending you the names of pastors, preachers, deacons and elders.

(Then follows a list of names.)

These are they who strongly depend upon the Seventh-day Sabbath as to fulfil the royal law. Each of them has got leaders and elders and deacons.

We are yours in the Master's service,
GILBERT CHIHAYI.

(Read it carefully; my writing is bad. I don't know English language.)
Pastor Plainfield Church, Seventh-day Baptists,
Plainfield, New Jersey.

DEAR PASTOR:

Your cablegram of 17th June reached me safely in a good time; it did find me here at this station; at the end of this month of July I shall be off to Bandawer to take my work; the support is not yet arrived here in Nyassaland, because it needs to take weeks and days before it reaches Nyassaland. I am going to Bandawer because the support had been directed there. I was here all the time waiting your reply, according to Brother Booth's letter, which he

did instruct me to wait here more than two months.

The work is going all right in all stations; the chief of all stations is Chifira. This is the station which you need to address all the communications. Many Christians are willing to keep the real Sabbath which Jesus himself did keep it, because first time when I was not yet arrested I was preaching the Sabbath to be a real day which the Lord God did give to the man, generatic or man Adam, that he should take care of it. And now there are 600 to 1,600 gathering on each Sabbath day at Bandawer. They are gathering four times on each Sabbath—not Sunday, but Sabbath (Saturday). And many of the Presbyterians churches both white and natives are wondering for so great change, which has taken place. They are calling me Antichrist or false preacher. And besides this I have allowed Christians to work on Sunday as they are working other days. There is no hindrance at present; also Nyassaland government is willing to much that some of the Ethiopians are try to know God; they are also helping us when these white missionaries are reporting us that this Sabbath must not be observed at all. The home Christians wrote to me that I should allow them to build a big brick church. My reply was, Wait till I learn a word from the pastors in Plainfield. So now am asking you, can you send us windows glass and leads for the room? We can work bricks ourselves.

Listen now to my cry!! Africa lay shrouded in night for long centuries. Its millions sat in darkness and the shadow of death, being bound in affliction and iron, without a knowledge of God, without a written language to them. Over three hundred explorers have laid down their lives to open Africa. How many missionaries have sacrificed their lives for Africa can not be told, but seven societies alone have lost nearly two hundred workers. Africa is waiting. "They are waiting in the wild, sick and weary and defiled; and the Saviour's healing word, they have never, never heard; ever hungry and unfed, left without the living bread—waiting! waiting!" Indeed, Africa is waiting, but it will cost sacrifice. Yet think of the bright story of sacrifice in the opening of Africa—of Liv-

ingstone, dying upon his knees at Ilala, praying for the land that he loved; also of Hannington and Wilmot Brooke dying assassin's feet in order that the way into Uganda might be opened.

Brothers, the people are too many for me, and am still young to hold such number of people like these of Nyassaland. There are 16,000 in the roll at present, not children, for we are not immersing children but men and women. You are called upon to give money to finish God's work for Africa as for all the world; but some must give far more precious gifts than gold and silver. My people, my people, they shall perish in their sin if you do not leave your home. My heart is sick because I have not seen people coming to Africa to tell people that Jesus is coming soon. Africa's hundred eighty millions are waiting for the second coming of Christ, which John, in visions, saw flying in these last days to every nation and kindred and peoples and tongue. Who will come to Africa? Who will pray for this dark continent of Africa? And who will give for Africa? Africa wants sacrifice, because the country is so very hot for you; yes, Africa wants sacrifice, first in opening this work. The people are too many for me and beside this am still young, of 18½ years. Mr. Booth knows me. Come and lay down your lives for the Africa.

Our young men are praying, those redeemed from heathenism are praying God help them to learn quickly, so that they may go out among their tribes and tongues with this message of Christ soon coming. Is this saying true that God hath made all nations with blood? And if so, why not then come to help us here? Why are you not dreaming for the Africa? All the missionaries who are here are not preaching sound doctrines as we have it in the Bible. In my judgment I think yours indeed the Bible doctrine, of which apostle Paul says that he was not ashamed of the Gospel of Christ for it is the will of God to save everybody (Rom. i, 16). And I believe this doctrine of yours, in keeping the real Sabbath. God did know that men who seem to be cleaner and good will deny him and take the doctrine of their own hearts; when he had say to Israel, Remember the Sabbath, he did know that some these we

will not remember his Sabbath. I am indeed willing to follow in Christ's footsteps in observing the Sabbath of the Lord God in all my life. Also I got a little hymn in our language. It says: "Lord, it belongs not to my care, when I live or die; to love and serve thee is my share, and this thy grace must give. If life be long, I will be glad that I may long obey; if short, yet why should I be sad to will come [welcome] endless day?" And when I am singing this hymn my heart burns to serve the Lord Jesus Christ and follow in his footsteps all my life long. Since I had been baptized my Mr. Booth care, although he was teaching me to keep the Sabbath, but I did not understand it properly, now when have received your SABBATH RECORDER from Mrs. A. S. Booth in Cape Town, my was very glad indeed to this pamphlet, and I am enquiring to have more from you and her. She had told me also that you have got a little book, which you call (which day to keep or Sabbath). She said that Pastor Leath had arranged this book. Can you send this to me?

There are 4 big stations besides Chifira itself, as follows: Dwambazi, Sanga or Maumba, Ushishya, Mzimba, and in each of these station are big churches of grass, so need one of these churches to build a brick. Also about schools the Christians are troubling me that I should ask you if you can give a little help for the schools because the white missionaries does not like to take our Christians in their schools as they were using before, so can you do your best for the Africa. I did wrote to Brother Booth about this, but not yet replied. Are you willing to do this? Reply me urgently please. I shall let you know all communications when reached Chinteche in August. About this station nothing to complain because the work is going all right. Alexander and self are getting on well; on Sabbath day we are gathering three times here and on Sunday we are going round villages to preach among our tribes. We have 15 preachers on this station of Shiloh. I shall be much glad if you will send me "Sabbath or which day to keep" and monthly or weekly SABBATH RECORDER, on address given above. Africa wants sacrifice before you overcome it. Africa is waiting in its darkness and iron; they are waiting for the

good message which the Gabriel proclaimed to the shepherds (Luke ii, 10).

Please, pastors, remember the Africa.
Yours and his in Master's service,
HANSON TANDU.

July 17, 1910.

The Power of Trifles.

MAE E. MUDGE.

Yearly Meeting, Garwin, Iowa, Sept. 4, 1910.

Never before have I been so much impressed with the need of more staunch and faithful young people, or more staunchness and faith in our young people, than during the past year; and in no one do I see the need of these characteristics more than in myself. I have meditated much upon it, possibly because I feel the need of faith more than anything else and have to keep trying continually in order to make any progress in this line.

In this busy age there are so many trifling matters which lure us unconsciously from the way which we profess and intend to take. Like the little streams of water which, when united into one, make such a big stream, and the careless little expenditures of money which count up so big at the end of the year, so these small matters in one's life are the occasion of much regret, sorrow and hard work when we stop to consider them at the close of our periods of carelessness.

It is the trifles that sap the richness and beauty of so many would-be Christian lives. It is the doing of little things that are not particularly wrong and still can not be called good that makes one feel so far away from God after having indulged in them for a time. These same trifles, if carefully guarded against and left out of the history of one's life, can make one feel so near to God. The effect is still more pleasing when one combines with this the doing of trifles that are good. The good trifles count up just as fast as the bad or indifferent ones, after a few voluntary efforts at first, and their power of doing good is unlimited.

This is a time of wonderful opportunities; but many of us, I fear, are inclined to make the wrong use of them, making them hindrances to us instead of helps. Let

us, as young people, wake up to our opportunities and make the best use of them. Let us be staunch and true to the laws of God and the church; for it is only through unwavering faith and earnest work that we can hope to accomplish that which it is our privilege to do.

The Anointed.

M. E. H. EVERETT.

Who was it, Lord, anointed thee?
A priest in raiment fair,
From whose white fingers dropped the oil
Like dew upon thy hair?
Nay, but a woman desolate,
In anguish so complete
She broke her heart and weeping poured
Its sweetness on thy feet.

Worn, weary feet that climbed the mount
Unto a holy place,
That thou might'st gain eternal strength
To minister in grace;
That trod the wine-press all alone
Beneath the olive tree;
Well might the fragrant spikenard ease
The wounds they bore for me!

My Lord and mine anointed King,
I come to sue thy grace,
That I may follow all the way
Until I see thy face;
Beside the low and lonely lake
Where sacred lilies bloom,
And up the mount where heavenly stars
Dispel the evening's gloom.
Coudersport, Pa.

I knew a man who thought his wife ought to look his clothes over every night to see if the buttons were all right and no holes in the pockets. And yet, I never heard that he sat up nights thinking of little things he might do to make his wife happier. Lots of them he *might* have thought of! Brethren, let's be ready to give, as well as to take.—*Farm Journal*.

"Books are always good friends, if well chosen. When you give a new book for a library you may be introducing a lifetime friend to the one who welcomes the volume."

"Nothing 'happens' to a Christian; everything, literally everything that enters his life, is sent by the all-wise and all-loving Father, and is designed for the perfection of character and the enlargement of capability."

MISSIONS

Evangelistic Campaign at Walworth.

REV. L. C. RANDOLPH.

On the evening of the first day of the new year we expect to begin a revival campaign for one week in the old Walworth church, continuing longer if the Spirit so indicates. Cottage meetings are already being held, and the people are praying. A letter of invitation is to be put into every home within four miles, by the personal visit of some Christian worker. All people, of whatever creed or condition, are invited to attend and cooperate, and it is our prayer that this may be a time of spiritual awakening throughout the whole section. Meetings will be held in the church every night, and it is hoped that day meetings may be arranged in churches, schoolhouses and homes in the country round about to further draw the attention and increase the interest of the people. Special attention will be paid to the music. Fresh books will be secured and every one in the audience be given the opportunity to join in the singing.

We believe in the power of the united prayers of God's people. My heart is especially interested in the proposed work, as this is my old home, where my father and mother performed the most of their life work, where I was born and grew to manhood. For many years my parents practiced here what I shall try to preach. Many, many noble men and women have toiled and wrought and prayed for the coming of God's kingdom on earth. As we think of all these things, as we think of the infinite resources of our heavenly Father, how he only waits to pour out a blessing such that there shall not be room to receive it, surely we have every reason to claim a blessing.

Pray that we may all be fitted to be the bearers of Christ's message in public and private, surrendered, cleansed, holy, sanctified to his use. Pray that the Spirit's power may be mightily felt in the conviction of sin, the turning to God, the coming back of wanderers, the entrance of God's people into the life of peace, purity and power.

At Peking (Continued).

MY DEAR BROTHER:

Our first afternoon spent in Peking was a very auspicious one, judging from the places visited. These were the great "Lama (Monk) Temple", the "Confucian Temple" and the "Hall of Classics."

Previous to 1723 what is now the Lama Temple was the home of a prince of the royal family. When he "ascended the throne," that is, when he died, according to custom his palace was turned into a temple. At one time this was a magnificent temple with three thousand Mongol Lamas. Beautiful silken carpets were laid on the floors and numerous costly gifts were bestowed upon it, by emperors and princes, of cloisonné, precious stones and other material. It is difficult to tell how much was carried off in 1900 or how much is hidden away; but at present it is in a very dilapidated condition, and everything is covered with the dust of ages. The carving and cloisonné are fine, and the idols which were not portable still remain.

In the various temple buildings can be seen many huge idols in bronze and wood, but in the main building is a colossal Buddha seventy feet high, and I am safe in saying, of a very evil countenance. It is said to be made of one piece of wood and was brought from Tibet. The high priest of this temple is a Tibetan and is called "the living Buddha." In the courtyard close by these main buildings are the large praying wheels with the prayers inscribed in Tibetan. The monks with their long yellow gowns and high caps do present a very impressive appearance at the evening service, and many travelers find these places alluring; but to me they are depressing. I feel as Bishop Lewis said in his sermon last Sunday evening: "These poor Lamas are greatly to be commiserated; their faces are toward the west and they are looking into an empty grave."

A little distance from this temple is the Confucian Temple; and like all Confucian temples in China it contains no images, but hundreds of immense stone monuments with Chinese and Manchu inscriptions. In the great temple building there stands a tablet in memory of Confucius, the Chinese sage. This tablet stands on a big, carved

stone tortoise. In the main courtyard, there are others like it, also on tortoises (one of the four sacred animals of China), in fine pavilions with roofs of yellow tile. This temple contains some old stone drums said to be two thousand years old and in the courts many rows of cypress trees a thousand years old.

In the largest temple building is a tablet with this inscription, "The tablet of the most holy ancestral teacher Confucius," and before this the scholars of China worship. It is said they live by Confucius and die by Buddha. Leaving the Confucian Temple we are immediately before the entrance to the Hall of Classics, which is a very fine specimen of Chinese architecture. Two hundred upright stone monuments, engraved on both sides, contain the complete text of the nine classics, very finely executed, also many lists of successful students. The edict which forms the basis of all Chinese morality is read in every Confucian Temple on the first and fifteenth of each month; but how much can this influence the millions of the common people of this land who never hear it and who would not understand it if they did. Let us be thankful that China is at last awake to the importance of education for the masses.

The next day we spent mostly in our room writing. Toward evening Doctor Martin accompanied us about a mile away to the Union Theological Seminary and then to the Drum Tower near by, which is the most striking object in nearly all views of Peking. Its height is about 130 feet above the street level, and its length about 100 feet at the base. There are seventy-five steps of rather uncomfortable proportions which have to be climbed; but on arriving at the top you are rewarded with a most picturesque view of the city and its surroundings. Directly south of the tower extends one of the wide roads to the north gate of the Imperial City and directly in line of this is the coal hill in the Imperial City. If one may judge from the view outside, it is a very delightful resort. History tells us that the last emperor of the Ming dynasty, in despair regarding the future of his reign, committed suicide by hanging himself on a tree on this hill. In the Drum Tower are three big drums which every night at nine o'clock by 108 strokes

announce the hour of rest. Just a little north of this is a bell tower whose bell is rung simultaneously with the beating of the drum.

A few miles outside the city is a temple containing a brass bell of enormous size. It is the only remaining one of ten cast in the fifteenth century. It has a circumference of 34 feet and its height is 15 feet, not including the loop by which it hangs. Its weight is 139,000 pounds. It is the largest in the world except the one at Moscow. The most wonderful thing about this bell is that it is entirely covered with beautiful Chinese writing in bold relief. It has now fallen into disuse and like many other things in this land is only a relic of the past.

We took an early start the next morning for a visit to the Temple of Heaven seven miles away in the southern part of the Chinese city. As we neared Legation Street, in the extreme south of the Tartar city, we passed under the Kettler Memorial Arch. Many will remember the killing of the German minister by Chinese soldiers at the beginning of the siege of 1900. Afterward the German government compelled the Chinese to erect this monument on the spot where the treacherous act was committed. It is of white marble—four massive columns—beautifully carved, and extends across the wide street. It has this inscription in German, Chinese and Latin: "This monument, by command of the Emperor of China, has been erected in memory of the Imperial German Minister, Chevalier Clemens von Kettler, who on this spot, by the villainous hand of a murderer, was killed on June 20, 1900; for everlasting memory of his name; for continued proof of the anger of the Emperor for this atrocity; as a warning to all!" This is one of the ways in which China has been humbled for the insane attitude she assumed toward foreigners in 1900.

But we must hasten on or we will never get to the "Temple of Heaven." The enclosure of this wonderful temple is three and a half miles in length; a high wall surrounds it, and this area is divided up into large compounds, beautifully wooded grounds and lawns. There are three large edifices. The tallest is cone-shaped and the roof-tiles are of a peculiar dark blue

glazed porcelain. In this building are tablets of nine emperors, from 1644 to 1908. The most beautiful of all is the altar standing in the open under the canopy of heaven, built of white marble, 210 feet across its base. The top is reached by ascending stairs which face north, south, east and west, twenty-seven steps on each side, also of white marble with balustrades. The function of imperial worship in the Temple of Heaven is one of the great events of Peking. The Emperor is then accompanied by hundreds of the highest officials, dressed in gorgeous uniforms of state. Then there are thousands of officials of lower rank, also a multitude of servants and thousands of soliders in the cortège. He visits it three times during the year: the first month to worship before the ancestral tablets; the fourth moon to pray for a good harvest; and the eleventh moon he worships heaven at the open altar, where a bullock is sacrificed on a large brick altar a few feet away from the marble one. Oh, if this nation could be converted to the worship of the God of heaven and would render to him the homage they pay to their false gods and idle superstitions, what a different land this would be.

From here we went across the street to the Temple of Agriculture, where the Emperor, after putting on the husbandman's hat and clothes, plows and sows as an object lesson to his subjects. This he does twice a year, and worship is also connected with it. But we did not tarry long here, feeling we had seen temples enough for one day; and on the morrow we were planning to make an early start for the "Great Wall," which I will give you our impressions of in my next.

Affectionately yours,

SARA G. DAVIS.

Mission of Jacob Bakker.

AYAN MAIM, GOLD COAST.

(Continued.)

I left Cape Town Tuesday, May 31, and reached Cape Coast Castle, Gold Coast, June 23, after a very prosperous journey. From Cape Coast Castle to Salt Pond is about eighteen miles, so I tried for two days to get carriers for myself and baggage. Finally I succeeded in getting men for the baggage and decided to walk to Salt Pond,

leaving at 8 in the morning and reaching Salt Pond at 2.30 p. m. Here I had some difficulty in finding a place to stay, as there is no hotel. It was just the rainy season, so when I was at Salt Pond I was delayed two days by heavy rains. While resting on the veranda one afternoon a native came up to me who asked me in broken English whether my name was Bakker. When I told him yes, he grasped my hand saying, "I glad, I very glad. I brother of Ebenezer. I Amos Ammokoo. I guide you to our village."

I thought he would never let go of my hands; of course I was very happy too. I had had no chance of letting them know of my coming; but they had read in the RECORDER that I was sent out to visit them, though of course they did not know when they might look for me.

Wednesday morning, June 29, Amos Ammokoo and myself with some carriers started for Ayan Maim, arriving there about noon. I was very kindly received by the Ammokoo family, especially so by Dea. James Ammokoo, who gave me the use of a very comfortable room and bed in his house, and who tried in every way to make things pleasant for me to the best of his ability. The remainder of the day of my arrival we spent in calling on several of the head men and friends of the town, among whom was the king, an old man. They all seemed happy to see me, and everywhere they said, "Aquaba, aquaba," which means, "Welcome, welcome."

Thursday evening, June 30, we had a meeting at the house of Dea. James Ammokoo. About thirty-five were present, who all paid good attention to what I said and who seemed to enjoy the meeting, so that we had a very happy gathering.

Friday morning, July 1, we had prayer meeting at 7, only the Ammokoos and half a dozen others attending. It is the same here as everywhere: the real hunger and desire for the Bread of Life is lacking. After meeting we talked over the order of services for the Sabbath, and they surprised me by saying they were in the habit of having prayer meeting at cock-crowing time.

Sabbath, July 2, we had prayer meeting at the appointed time, namely, 5.30, only the Ammokoo family being present. The first one to pray was Sarah, the wife

of Dea. James Ammokoo. She seems to be a very good-hearted, whole-souled Christian. Although it was just like a family prayer meeting, as only half a dozen were present, still we had a very good spiritual meeting. All took part except one. At 11 o'clock we had another meeting. Several outsiders came in, making about fifteen in all in attendance. At 5 p. m. we had a Bible reading, only the Ammokoos being present. Monday morning, July 3, we had another cock-crowing-time farewell prayer meeting, as I was to leave them that day. It was only a family affair, but we had some very earnest prayers. After I had had some breakfast and was packing up, I told Bro. James Ammokoo I felt I ought to pay him something for letting me stay in his house, etc.

He looked at me surprised and said: "Why you say such a thing? You pay me for staying at my house a few days? No! you are my brother; you came here on our behalf, to see us. Even if you stayed several months, I would not charge you anything." A few minutes after this conversation he came in and handed me ten shillings (\$2.40), saying that he and his wife wanted to pay something towards my expenses and he also insisted on paying the two carriers who had brought my things to Salt Pond. The *special-urgent* message they said they wanted me to bring to the friends in America is, Do not wait until Ebenezer gets his education, but send out one or two white men, if possible, right away, to start the work again. About 8 o'clock I was ready to start. Amos Ammokoo was going to accompany me to Salt Pond and further to Cape Coast Castle. Bro. James Ammokoo and Sarah his wife went with me for about a mile outside of the village and then we parted. It was quite a touching farewell, as we had already become attached to each other. From Ayan Maim there is a good government road to Salt Pond; the country all along is fairly level, with here and there a hill—a very *beautiful* country. We had no rain all the time I spent at Ayan Maim, which was very fortunate, especially in traveling. We reached Cape Coast Castle Tuesday afternoon, the steamer being due to leave Thursday morning at 7. All the time I

was away from home I enjoyed excellent health, for which I was very thankful.

(To be concluded.)

Missionary Board Meeting.

A meeting of the Missionary Board, adjourned from October 19, 1910, was held in Westerly, R. I., on Wednesday, November 30, 1910, at 9.30 o'clock a. m., with the following members present:

Wm. L. Clarke, G. B. Carpenter, E. E. Sutton, I. B. Crandall, S. H. Davis, E. B. Saunders, L. F. Randolph, J. F. Palmer, C. A. Burdick, John Austin, Wm. L. Burdick, J. A. Saunders, C. H. Stanton, A. C. Kenyon, A. S. Babcock.

Visitors: Mr. and Mrs. Waite, Mrs. E. F. Stillman, Mrs. F. Coon, Mrs. J. Austin, Mrs. C. H. Stanton, and Miss E. M. Saunders.

Prayer was offered by Rev. Wm. L. Burdick. The Corresponding Secretary reports having received responses to the circular letter sent to the churches, showing pledges amounting to about \$5,500 for the year 1911.

The letter of acceptance as medical missionary to China, by Dr. Grace I. Crandall, was presented and read, and it was voted that the Treasurer be instructed to forward to Doctor Crandall sufficient funds to meet her expenses to China, together with one quarter's salary.

The Corresponding Secretary has had an invitation to attend and participate in a consecration service to be held at Milton Junction, Wis., December 3, 1910, planned by the home church of Doctor Crandall.

It was voted that President Wm. C. Daland of Milton be asked to represent the Missionary Board in said consecration meeting.

The Joint Committee presented the following report which was read:

REPORT OF JOINT COMMITTEE.

Your members of the Joint Committee of the Tract and Missionary Boards would respectfully report that a meeting was held in the parlors of the Pawcatuck Seventh-day Baptist church, Westerly, R. I., November 29, 1910. There were present, besides the five members from your Board, Rev. Edwin Shaw and Bro. C. C. Chipman from the Tract Board. At said meeting several matters of mutual interest were carefully considered and it was voted to make the following recommendation to our respective Boards:

I. *Whereas*, This committee at its meeting, held November 11, 1909, recommended that a joint field worker be placed on the Southwestern field; and

Whereas, This recommendation has been adopted by both Boards; therefore,

Resolved, That we recommend to the Missionary Board that Rev. R. S. Wilson, general missionary for the Southern field at Attalla, Ala., be called to be general missionary on the Southwestern field, comprising the States of Arkansas, Texas, Oklahoma, and Louisiana west of the Mississippi River, with headquarters at Fouke, Ark. We suggest that in case Rev. R. S. Wilson accepts such a call to the Southwestern field, the Missionary Board call Rev. D. C. Lippincott to be a general missionary on the Southern field east of the Mississippi River, with headquarters at Attalla, Ala.

II. *Whereas*, There have recently come to this committee letters from several native pastors of Sabbath-keeping churches in Nyassaland, B. C. A., pleading for help; and

Whereas, These letters reveal a large interest among the natives of Nyassaland and South Africa in the matter of the Sabbath question; and

Whereas, There appears to be need of immediate help to be sent to these people; therefore

Resolved, That we recommend that the two Boards each make an appropriation of fifty dollars a month for six months in 1911 for the work in Africa, to be used under the advice of the Joint Committee, and that this appropriation be considered as leading up to the establishment of a permanent Seventh-day Baptist mission in Africa.

III. We recommend that the present arrangement between the Seventh-day Baptist Missionary Society and the American Sabbath Tract Society concerning the joint relationship of the Corresponding Secretary of the Missionary Society be continued for the year 1911.

WM. L. BURDICK, I. B. CRANDALL, CLAYTON A. BUDDICK, L. F. RANDOLPH, G. B. CARPENTER, Committee.

Westerly, R. I., Nov. 30, 1910.

The report was considered by items and adopted.

The afternoon meeting was opened with prayer by Ira B. Crandall.

The following appropriations for 1911 were voted:

Table with columns for location and amount. Includes: China (Rev. Jay W. Crofoot \$1,000), Holland (Gerard Velthuysen 300), Denmark (Rev. F. J. Bakker 300), Java (In aid of Marie Jansz. 150), Africa (Ebenezer Ammokok 200), Home (Rev. E. B. Saunders, Cor. Sec., traveling expenses and salary 1,000), Wisconsin (Carleton (Garwin, Iowa) 100), Iowa (Welton, Iowa 100).

Table with columns for location and amount. Includes: J. J. Kovats, Hungarian work (240), Battle Creek, Mich. (600), Boulder, Colo. (350), Rev. J. A. Davidson (500), Gentry, Ark. (300), Fouke, Ark. (300), Attalla, Ala. (360).

Total\$12,675

It was voted that the Corresponding Secretary be instructed to extend a call on behalf of the Board to Gerard Velthuysen of Haarlem, Holland, to do missionary work in Holland for the year 1911, at a salary of \$300 per year; also that the Treasurer be instructed to pay to Gerard Velthuysen the balance of the appropriation for the Holland work of Rev. G. Velthuysen Sr., for the year 1910.

It was voted that on and after January 1, 1911, publication of the Pulpit be discontinued.

The matter of presenting to the Board the name of a suitable candidate for the African field (provided the Tract Board approve the report of the Joint Committee) was referred to the Corresponding Secretary and the Joint Committee for their recommendation at our January meeting.

The Joint Committee was continued for the year 1911, substituting the name of S. H. Davis in place of Wm. L. Burdick, who is about to go away.

The salary of R. S. Wilson, provided he shall accept the call to the Southwestern field will be \$500; also that of D. C. Lippincott on the Southern field, \$500.

An appropriation from the Ministerial Fund was voted in aid of Rev. Erlo E. Sutton in his studies in Alfred University and Seminary.

Communications from Ebenezer Ammokok, Marie Jansz, Rev. A. E. Main and others were also considered.

Adjourned.

WM. L. CLARKE, President, A. S. BABCOCK, Rec. Sec.

Treasurer's Report.

From October 19, 1910, to November 30, 1910.

Treasurer's Report table with columns for description and amount. Includes: Balance in treasury, October 19, 1910 (\$474 45), T. A. Saunders, Milton, Wis. (5 00), Y. P. S. C. E., Rockville, R. I. (2 00), J. H. Coon, Milton, Wis. (10 00), H. E. Davis, North Loup, Neb. (10 00), Young People's Board: Dr. Palmberg's salary (\$120 00), General Fund (2 50-122 50), Dr. Rosa W. Palmberg, Shanghai, China (10 00), A. Friend, DeRuyter, N. Y. (5 00), Y. P. S. C. E., Pine Grove, Wis. (5 00), Income from Permanent Fund (409 14), Mrs. E. A. Ames, DeRuyter, N. Y. (2 00), In memory of Sybil G. Wilcox, DeRuyter, N. Y. (1 00), Mrs. Maude Osgood, Hornell, N. Y., on debt.. (3 00), Xenia Bond, Salem, W. Va., to reenforce China Mission (50 00), Junior S. C. E., North Loup, Neb., for Ammokok education (25 00), Deacon Bentley, Berlin, N. Y. (5 00), Mrs. Emma Coon Witter (5 00), Pulpit subscriptions (6 50), Alice Peckham, Bush's Landing, N. Y. (2 00).

Table with columns for name and amount. Includes: Lucius Sanborn, Davison, Mich. (5 00), Mr. and Mrs. L. A. Platts, Long Beach, Cal. (6 25), F. M. Sutton, for H. D. Sutton, deceased (1 00), Cash, DeRuyter, N. Y., Ammokok education (1 00), A gift from a friend (100 00), Mrs. J. D. Washburn, Earlville, N. Y. (1 00), E. S. Bliss, Mount Vernon, Mo. (50), Woman's Executive Board: Miss Burdick's salary (\$100 00), General Fund (61 50), Debt (5 00), Home Missions (5 00-171 50), Elizabeth L. Crandall, Kilbourn, Wis. (5 00), Nellie G. Ingham, Fort Wayne, Ind. (15 00), Mrs. S. E. Roe, Oxnard, Cal. (1 00), Carleton W. Crumb, Milton, Wis. (1 50), Mrs. C. A. Richie, New Auburn, Minn. (1 00), Mrs. Irma Blivin, Shiloh, N. J. (1 00), Mr. and Mrs. John Harris, Shiloh, N. J. (5 00), John Bivins, Marlboro, N. J. (1 00), A. Friend, African work (5 00), F. J. Henderson, Gentry, Ark. (50), Nathan Kelley and family, Albion, Wis. (4 00), Church at: Farnam, Neb. (60 00), Garwin, Iowa (9 51), First Westerly, R. I. (6 50), Attalla, Ala. (4 00), Cartwright, Wis. (47 00), Verona, N. Y. (10 00), Berlin, N. Y. (12 00), Westerly, R. I. (100 00), Shiloh, N. J. (60 00), Greenbrier, W. Va. (1 00), Shingle House, Pa. (10 00), Plainfield, N. J. (60 74), Nile, N. Y. (16 79), Independence, N. Y. (25 00), Riverside, Cal., on debt (39 93), Battle Creek, Mich. (38 75), Welton, Iowa: General Fund (\$ 8 00), Debt (12 00-20 00), North Loup, Neb. (38 50), Marlboro, N. J. (5 10), Fouke, Ark. (10 00), Gentry, Ark.: On pledge (\$9 00), General Fund (7 00-16 00), Adams Center, N. Y., reenforcement China Mission (50 00), Salemville, Pa. (8 15), Rockville, R. I., L. M. for Rev. E. E. Sutton (43 45), E. B. Saunders, refunded on mileage (50), Total \$2,171 76.

Table with columns for name and amount. Includes: J. H. Hurley, New Auburn, Wis., labor and expenses, quarter ending Sept. 30, 1910 (159 10), J. A. Davidson, Stone Fort, Ill., balance labor and expenses to Sept. 30, 1910 (130 14), E. B. Saunders, Cor. Sec.: Salary, October and November, 1910 (\$100 00), One-half expenses in October (20 44), Expenses in November (\$97 19), Received, to be divided between Tract and Missionary Societies: Miss Nancy Davis (\$5 00), Collection, S. W. Assoc. (8 65), Rebate on mileage (3 60-17 25), Net expenses, divided between two societies (\$79 94-39 97-160 41), Loans paid (750 00), Interest paid (6 25), Cash in treasury, Nov. 30, 1910 (96 44), Total \$2,171 76.

E. and O. E. GEO. H. UTTER, Treas.

It Takes Courage.

To speak the truth when, by a little prevarication, you can get some great advantage. To live according to your convictions. To be what you are, and not pretend to be what you are not. To live honestly within your means, and not dishonestly upon the means of others. When mortified and embarrassed by humiliating disaster, to seek in the wreck or ruin the elements of future conquest. To refuse to knuckle and bend the knee to the wealthy, even though poor. To refuse to make a living in a questionable vocation. To refuse to do a thing which you think is wrong, because it is customary and done in trade. To be talked about and yet remain silent when a word would justify you in the eyes of others, but which you can not speak without injury to another. To face slander and lies, and to carry yourself with cheerfulness, grace and dignity for years before the lie can be corrected. To stand firmly erect while others are bowing and fawning for praise and power. To remain in honest poverty while others grow rich by questionable methods. To say "No" squarely when those around you say "Yes." To do your duty in silence, obscurity, and poverty, while others about you prosper through neglecting or violating sacred obligations. Not to bend the knee to popular prejudice.—Success Magazine.

Table with columns for church name and amount. Includes: Churches: First Westerly, R. I. (\$ 18 75), Second Westerly, Niantic, R. I. (18 75), Salemville, Pa. (25 00), Marlboro, N. J. (25 00), Shingle House, Pa. (25 00), Second Verona, N. Y. (8 33), Richburg, N. Y. (18 75), Hartsville, N. Y. (12 50), Welton, Iowa (25 00), Garwin, Iowa (25 00), New Auburn, Minn. (37 50), Riverside, Cal. (37 50), Gentry, Ark. (75 00), Los Angeles, Cal. (62 50), Fouke, Ark. (75 00), Battle Creek (Mich.) Church, month of October (50 00), D. W. Leath, Logan, Ala., quarter ending Sept. 30, 1910 (75 00), R. R. Thorngate, Richburg, N. Y., labor in Western Association (24 77), L. A. Wing, DeRuyter, N. Y., labor, quarter ending Sept. 30, 1910 (12 50), J. J. Kovats, Chicago, Ill., labor in October, 1910 (20 00), W. L. Davis, Coudersport, Pa., labor, quarter ending Sept. 30, 1910 (50 00), R. S. Wilson, Attalla, Ala., labor and expenses, quarter ending Sept. 30, 1910 (99 57), L. D. Seager, Blandville, W. Va., labor, quarter ending Sept. 30, 1910 (less \$2.00 received from Greenbrier Church in July) (48 00).

WOMAN'S WORK

ETHEL A. HAVEN, Leonardsville, N. Y.
Contributing Editor.

On Your Back.

JESSIE T. BABCOCK.

If you're acting as a packhorse with an extra heavy load,
Or bear a grievous burden as you stagger down life's road,
The easy way, dear friend of mine, to keep the narrow track,
And not sit down, to groan or frown, is, bear it on your back.

If you cuddle up your sorrow, keep it close and warm the while,
Your arms will grow so weary, and your face will lose its smile;
And nurtured by your tenderness, 'twill grow in size each day,
Till hope will flee, and misery attend you all the way.

So fling your burden on your back, you can not see it there;
And straighten up your shoulders, see how easier to bear!
Then face the world with cheerful mien, and sing as you run,
For on your back the shadow black can not obscure the sun.
North Loup, Neb., 1910.

Terminating, or Germinating?

The familiar remark with which we often meet some fresh trial or disappointment, saying, "This will be the death of me," is suggestive of one of the deepest laws of our life. Christ's commands call for what often seems our very extinction. But it is when we look back over the number of times we have felt this and said it that we find that all the new starts in our life, and all its richer courses, sprang from the doing of some duty which for the time being bade fair to be the end of us.

We all think of multiplying our influence and widening the field of our lives; but there is one thing about a wider field which men forget, and that is that a field is a place where things die. As we compare one man's lot with another which seems more favorable we do not realize that the better field is simply a place in which the

seed dies a little more briskly, and abundantly than ever. The finer the field, the more certain it is to have been full of successful dying. How different this is from the pleasant and popular thought which regards it as a scene where all this sort of experience is over! What the world sees is the obvious fact that in some men's lives everything seems to spring up and flourish. What the man himself sees is that all this fruitfulness came from doing what at the time meant the end of his pleasure and convenience. We easily pay the tribute of saying of some one, "There is a vital man"; but few of us are deep enough to accord the other tribute of saying: "How much a life must have given up to have all that that man has. How much ease and how many delights he must have brought to an end in order to have begun such a life as he is living." What looks to the selfish life like terminating our very existence is in God's sight the germinating of the only life that is worth the name. How can any life ever have a wider field save through doing the very things which at the time seem to cramp and darken it more than ever?

When we wish for our life to count for all it can, then there comes up to us what we may not recognize as the very situation which came to Christ. To reach all men and draw them to himself was the motive of his life. One day, of a sudden, it seemed as if the great world came and offered itself to him. In the coming of the Greeks there seemed to offer itself the chance of having done with the slow, unfruitful way which had made life so hard. He could multiply himself endlessly, it seemed. And then in a flash he reflected upon how living things like the corn multiplied themselves, and saw that it was not by being lifted up into a blaze of light, but by being dropped out of sight. Knowing that the world easily discounts us and ignores us if we are not always in its eye, we try to extend our influence by getting more widely known. We shrink from obscure tasks. But all those who are in the public eye to any good purpose are those who have been willing to bury themselves in hidden labors, and who have been growing through long years in which they silently yielded themselves

like the seed and like Christ to influences which worked largely in the dark.

Daily duty looks like extinction to the ambitious soul, until he finds at length that all the good and all the brightness that ever came into his life came from the doing of it. And those who have ever come into any wider usefulness have always been those who buried themselves first in some utility which at the time seemed to close over them and hide them quite. The ground into which we have to fall is the acceptance of all those things around us which seem just as if they would utterly terminate our fruitfulness: the hindrances, the humiliations, the interruptions, the delays, and all those things whose first touch is one of chill and gloom and depression. These things germinate all the best that is in us. And if we could look into the lives which have perpetuated themselves longest in fruitfulness and power we should find that they did it by "deaths oft," and by dying down into efforts which at the moment seemed to mean that they would be engulfed and forgotten.

It is easy for us to admire those who are splendid examples of this triumph, but hard for the man who is cooped up in an office all day to feel that his own life illustrates this law. It is hard for the student to bury himself in his work; yet there is no fruit if he fails to. Concentration is hard, with all the attractions away from it. We have no idea how much the great fruitful lives have had to hold themselves in and hold themselves down. In shallow moments we suspect that they escaped the law of the Son of Man. It is pitiful to see the fine lives that are constantly seeking to germinate their influence into something greater by avoiding the ground of common sacrifice which alone will germinate it. But it is a mockery for one to wish a wider field when he has not found out how to die and bury himself in the one he has.

This law becomes dearer to us as the years go on. Any one can tell us how grand a thing a wider life and influence will be, but few will boldly and insistently tell us the only way to get it. Those piercing words of Christ still possess for souls in trouble a deeper friendliness than all the idyllic words upon which the world fastens so easily. If the power is still with us to

lay down our life with earnestness, to drop it and submerge it in our duties, to sacrifice some more and to do it again,—then we can look forward into the future with good heart. Nothing can terminate the power of a life that can still lay itself down; and such a life looks to the very things which others dread and try to escape as the things which will fructify it and make it sure of multiplying itself to the very end. When events seem to carry us down, we may know that the curve which is carrying us down into abasement and obscurity is the same curve which will carry us up into usefulness, vitality, and power.—*Editorial in Sunday School Times.*

Progressive Methods for the Rural Sabbath School.

DR. H. L. HULETT.

Conference, Salem, W. Va.

I consider it a great honor to have the opportunity of delivering an address before this General Conference. I trust that I may be able to give to you some thought or thoughts that shall be used in the future to the honor and glory of Christ's name. Fifteen minutes seem a very short time in which to tell about a subject that to me appears so deeply vital, and which needs hours to elucidate.

Progressive methods in the rural Sabbath school can be had. The same general principles are just as applicable to the small school as to the large. The small school should be the very leader in all methods of Sabbath-school work. Why? Because its smallness of numbers, instead of being a detriment, really is an advantage, on account of the personal touch which can be developed between offices, teachers and scholars; and, my friends, it is the personal touch which counts in Sabbath-school work, as in all work.

Are progressive methods needed? Most assuredly. We too often fall into the rut of thinking of the Sabbath school as a sort of routine thing—something that, of course, ought to exist in every community. We are just beginning to realize that the Sabbath school should be a power for good in the world—just beginning to realize that it should be a living force among people.

"I am learning more and more to think

of my church as a power to work with, instead of a field to work in," said a bright young pastor, whose church is becoming noted for its manifestations of a vigorous spiritual life. This is the way we should think of the Sabbath school, not as a poor helpless body to be worked for, but as a power with which to accomplish things. The Christian Endeavor societies, the Y. M. C. A., and all similar organizations have done, and are doing, a glorious work; but I stand here today to enforce upon your minds the fact, which you already know, that the Sabbath school, even in the rural districts, is the greatest agency the church has for the evangelization of the world. It should be the training school of the church, because it deals largely with the boys and girls of this generation, who will be the men and women of our churches of the next generation. It should be the recruiting station of the church, continually bringing new recruits; and unless its methods are such that these things result, then there is something decidedly wrong and we should proceed to diagnose the diseased condition and apply the proper remedy.

How shall we learn about progressive methods? A physician who wishes to be progressive in his work subscribes for medical papers, buys the latest books, attends county, state and national medical meetings, is constantly on the alert, learning from his confrères many things of importance. In other words, he works at his profession. If we expect to succeed in Bible-school work, we must follow the same general methods. Take as many papers as we can afford and can read. There are a score or more of them. Buy all the books possible. Read and re-read them until their contents have become your very own. It is better to own our books, when possible, so as to have them for reference; but if this is impossible, Mr. Greene will be delighted to loan you any book you need.

Attend every meeting that it is possible for you to attend where Bible-school work and methods are to be discussed. Take your note-book and pencil with you and use them. Teachers and superintendents should always have handy a note-book to jot down ideas as they read or hear about

them, to be used in their schools at some future time. These are all progressive methods to be used; and one of the greatest aids in learning progressive methods is to study the methods of our best public school educators. As the Sabbath school is conducted more and more along the same general lines as our day school, will it become more and more effective for accomplishing the work it ought—that of helping people to live the Christ-life.

Do not be afraid of trying these new ways. You all would acknowledge the enthusiasm of the average day-school pupil. Why does it exist? Because there is something doing. Let us remember we are dealing with boys and girls, who are ever ready for new things to do; and I have noticed that we older ones are much the same in this respect.

What are some of the progressive methods? The Petrolia Mission, which is not yet quite four years old, is a small school, as most of you know, having a membership of about 32, but an average attendance of about 30; and I am very happy to tell you that the life of every member of that school has been made better and richer because the school has existed, and sixteen have followed Christ's command and acknowledged him by baptism.

Now these results have been brought about mainly because of the fact that the one thing which has been emphasized above all else has been, "This is *our* school." And every school, to be successful—and success means winning others to Christ—*must have* the words, "*our school*" as its watchword; and it is the superintendent's duty to sink his personality at every place and at all times beneath that of his fellow officers, teachers and scholars. His *may be* the guiding hand, but to be seen mainly as manifested through the efforts of others.

The methods I shall mention have been nearly all carried out in this small school at Petrolia. You can see a wide exhibit of these things in the Sabbath-school room, illustrating this address. We are far from a perfect school, and there are a great many things that we hope to try in the future days; but I wish it fully impressed upon your minds that the results which have been obtained would never have been possible had not I, as superintendent, had the

hearty, willing, loving coöperation of the entire membership, and I am here simply as their representative to tell you of *their* work.

ORGANIZATION.

In order to accomplish things there must be a system of some sort. Sometimes a thing is too much organized, but Seventh-day Baptists need more instead of less organization. Every Sabbath school will have to be organized to fit the especial needs of that particular school. The ideal system would be something after this fashion: Cradle-roll, Beginners, Primary, Juniors, Intermediates (with boys' and girls' classes), Adults, Training Class and Home Departments, each with its own superintendent, who should act under the direction of the general superintendent of the school. Then, if possible, every school should be graded and entrance to grades obtained by regular examinations. Thus your scholars have something to incite and arouse their enthusiasm. No one denies that the public school is better off by far because of the graded system. Then why should we fight against the same method in our Sabbath schools?

If a school was patterned after this ideal as to grading and organization, and every family in the locality of that school canvassed, and every person, from the baby in the cradle to the feeble grandparents, a member of some department of that school, what, think you, would be that school's influence for righteousness and for the evangelization of that community?

EQUIPMENT.

This should be just as complete as the finances of the school will allow; and listen, money spent for equipment will bring back a hundred fold or more in results. There should be a main auditorium, so the school can meet together as occasion demands; but each class should be separated from the others for class recitations. In small schools this can be arranged by having muslin curtains hung on wire, to be moved back and forth. Small verse-cards, cards for sewing or coloring, and interesting quarterlies are a necessary part of every school's equipment. Have plenty of papers. Let me reiterate that statement. Have plenty of papers; *Sabbath Visitor* first, others if possible. *What to Do* is a

splendid paper for Juniors who wish to do hand-work. Have a paper for every person. Do not think that one in a family will do, especially among all scholars up to adult classes. It means more than we sometimes realize to the boys and girls that they each get a paper.

For temperance Sabbaths have district temperance papers for distribution. Colored blotters against cigarette smoking interest the scholars and teach a lesson at the same time. A few good maps are quite essential; and whatever you have or do not have, be sure and have one or two blackboards. A doctor might just as soon think of trying to practice medicine without a clinical thermometer as for a person to think of running a Sabbath school without a blackboard. At Petrolia we have bought several books relating to blackboard work. The best for an amateur is "Happy Hours for the Boys and Girls." Furnish your teachers with special helps. Their name is legion. You do not expect a carpenter to do his best work unless he has plenty of good tools. Neither ought you to expect teachers to do their best work unless they are supplied with the best of helps, which are their tools.

SPECIALS.

All special days, as Children's day, Temperance Sabbaths, Mother's day, Christmas, Easter, Decision day, etc., can be observed in the rural school just as well as in the larger schools, and they should be observed. The same program that you might use for your larger school may not be applicable to your small school; but what of that? Make it over or make a new one, to fit the need of your school.

Friends, here is just one of the golden opportunities where we can and *should* make our Sabbath schools so brimful of interest that our scholars are bound to be there every Sabbath for fear they might miss something. If we do things for them, you can count on them every time to do the things you wish them to do. The child's inborn sense of fairness comes into play right along this line.

Put a little athletics into your picnic day, and *don't, I beg of you*, forget to have the picnic, and see what a surprise is in store for you. Have your schools' picture taken some day and have a framed copy

hung in the schoolroom. Hold your services out of doors some pleasant, exceedingly warm day. Remember the scholars' birthdays in some simple way. Have special reviews. A written review will be one of the best things you ever tried. Petrolia Mission school knows, for it stood second in a written review contest given by the *Sunday School Times*; and, mind you, it was the smallest school competing. Great interest was also manifested in a contest for a place on an honor roll given by the same paper for summer attendance, and we got there too. And so I might go on, if time allowed, and tell you about a couple of other reviews we have had, and other things which will help to make any school, rural or town, full of life and go. If we have done these things with our limited talents, any rural school can do likewise. When I was writing this address, my "other half"—yes, the "better half," said: "Be sure and tell them that everywhere—in the school, in your daily contact with the scholars, and especially in your own home—talk your school and its doings up and not down, if you wish to have your children enthusiastic." And that's a wonderfully good suggestion. It's a winner every time. Let us try to make our Sabbath schools just as interesting as our day schools, and then there will be no dying or dead Sabbath schools to resurrect.

OBJECT TEACHING.

And in all your work, wherever possible, do object teaching. An impression made on the brain through the sense of hearing is better than none at all, but it is apt to be quickly forgotten. A message carried to the brain by the sense of sight will make a much more lasting impression. And when these two are combined with a thing done by the hand, it is very likely to make such an impression that it becomes a very part of ourselves. These are physiological facts. Let us remember them in our Sabbath-school work. Tell them a truth, make them see the truth, let them demonstrate that truth by their own hands, and that truth becomes theirs for time and eternity. Let me illustrate. You hear my talk today; by this blackboard outline you see it; I hope you will copy it; and because I have tried to appeal to three

of your senses, you will be more apt to go to your homes and try out some of the ideas here expressed.

And, finally, by whom shall progressive methods be introduced? By the entire school—scholars, teachers and officers. It is a good plan to distribute, once a year, among the scholars, slips containing the question, "What can you suggest that would be of benefit to our school?" You not only keep in close touch with the membership, but you will get some of your very best ideas in this way. Teachers and superintendents should be in perfect harmony in their work, and should consult together as to plans and methods. We do it in Petrolia, once a year. But, my friends, Sabbath-school teachers and fellow superintendents, as I bring this address to a close, it comes over me with overwhelming force that, after all, it is not entirely methods, but it is largely the personality of the men and women engaged in this work, which makes for effectiveness; and we should continually be striving to live more and more the Christ-life, if we are to be successful in this line of work—and it's a wonderful work. It's a hobby of mine that every person should have an avocation as well as a vocation. Some make their avocations automobiling, horse-racing, or dabbling in local politics; but stop and think, I beg of you, how much it means for us to take, as our avocation, that of a Sabbath-school teacher or superintendent, and to have it in our power to help mold the lives and characters of people, both young and old, the influence of which shall never cease this side of heaven.

A lady once went to her pastor with the complaint that she found no pleasure in reading the Bible; that it did her no good any more. What methods of study would he advise? The pastor answered, "Go home, open your Testament, and read until you come to a commandment; then close the book, and obey what you have read. After you have obeyed, read on until you find the next commandment." In a few weeks the woman came back to him with a shining face. "I want to thank you," she said; "the Bible is a new book to me."—*Exchange*.

YOUNG PEOPLE'S WORK

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

Christ Born in Us.

REV. A. J. C. BOND.

Prayer meeting topic for December 24, 1910.

Daily Readings.

Sunday—Christ formed in us (Gal. iv, 19, 20).

Monday—The spiritual birth (John iii, 1-8).

Tuesday—Christ received (John i, 9-13).

Wednesday—Christ in the heart (Gal. ii, 20; Col. i, 27).

Thursday—"I will come to you" (John xiv, 18, 20, 21).

Friday—Christ living through us (Col. iii, 8-14).

Sabbath day—Topic: "Be born in us today" (Eph. iii, 14-21).

A Child's Conversion.

(To O. E. V.)

LEM ROAN.

Now she was just a little girl
With dimpled cheek, and flaxen curl.
Eleven summers she had seen;
Eleven times the vernal green.
And joys were hers which are possessed
By those who gently lean to rest
Upon a mother's loving arm,
With not a moment's thought of harm.

But on that night at family prayer,
While each one kneeled beside his chair,
Her father prayed so tenderly
For her dear brother, at his knee;
The Spirit pierced her little heart
With a gently piercing dart.
For standing oft at mother's side,
She, too, had heard how Jesus died
Upon the cruel, painful tree,
That from our sins we might be free.

That night before she went to sleep,
With anxious thoughts, sincere and deep,
With clinging faith, in childish prayer,
She asked God's guidance and his care.
Unsatisfied, she went to sleep;
But angels, who their vigils keep,
Kept watch beside her little bed
Until the morn's first streaks of red
Above the hills began to peep,
And woke her from her heavy sleep.
She then renewed her contrite prayer,
And evidence was given there
That to the earnest and the meek
God's face is never far to seek.

The golden rays that lit the sky,
The sun that peered o'er hill so high,
The brightness of that Sabbath morn,—
All were outshone by a soul new-born.

No happier scene in earth or heaven
Than this: a soul redeemed, forgiven;
When reach the Saviour's list'ning ear
The lisping prayers of children dear.
So dear to him who loves to bless
All those who will his name confess;
Who said of children tenderly,
"Forbid them not to come to me."

EPHESIANS III, 14-19.

This is one of those passages which must be read more than once if we are to have any appreciation of the depth of its meaning, and which yields a fresh and richer meaning with every thoughtful consideration. These verses, with implied teaching about God, the Spirit, and Christ, would furnish a pretty good basis for a system of Christian theology. There is certainly much instruction and help for one who desires to construct a Christian life. Paul tells of his prayer to the Father. Before Jesus came men called upon God, the Creator of the heavens and the earth, the God of power and might, but Jesus revealed the Father to men; and prayer became something very different with the Christian from what it was with even the prophet of Israel.

Concerning the light that this new conception of God throws upon our life of prayer, Robert E. Speer writes as follows:

I suspect that prayer has been just a sham to many of us, or a thing that we have done because other people told us it was the thing to do. We never got anything out of it; it never meant anything to us. We might just as well have talked to stone walls as to pray the way we have prayed. We went out and said, "God," and we might just as well have said, "hills," or "mountains," or "trees," or anything else. Why have we not gone into the school of Christ and learned there, alike from his practice and his doctrine, what real prayer is and how a man can do it. You can not find a single prayer of Christ's addressed to God, not one; nor can you find a single prayer of Christ's in which he so much as mentions God.

I hope I am not misunderstood. I mean only that Christ's conception of God and his practice of prayer did not rest merely on the theistic interpretation of the universe and the nature of its Creator in his majesty and almightiness. They rested on the father conception which he revealed in himself. Just run over in your thought his prayers: the prayer that he taught us to pray, "Our Father, who art in heaven;" the prayer which he offered himself when the disciples of

John the Baptist came to him: "I thank thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and understanding, and hast revealed them unto babes. Even so, Father, for so it seemeth good in thy sight;" the prayer that he offered in the temple, when Philip and Andrew came to him with the message about the Greeks who were seeking to see him: "Now is my soul troubled, and what shall I say? Father, save me from this hour? But for this cause came I unto this hour;" the prayer that he offered before the grave of Lazarus, "Father, I thank thee that thou hearest me, and I know that thou hearest me always;" the prayer that he put up in Gethsemane, "My Father, if this cup can not pass from me except I drink it, thy will be done;" and the last prayer of all, when, as a tired little child, he lay down in his Father's arms and fell asleep: "Father, into thy hands I commend my spirit." He never pushed God off into his almightiness; not once in all his life of supplication can you find him dealing with God in this way. He never smote the heart with the chill of the divine attributes. It was, "Father," "My Father," "holy Father," "righteous Father." What a reality this conception of prayer gives it. We are not praying to any cold theistic God alone, we are praying to our Father made real to us, warm with the warmth of a great tenderness for us, living with a great consciousness of all our human suffering and struggle and conflict and need.

With the confidence which such a feeling gives, Paul prays for the members of the Ephesian church. His prayer is that they may be strengthened through the Spirit in the inward man. For what purpose? What is the subject of our lesson? "Be born in us today." "That Christ may dwell in your hearts through faith." That his spiritual children may have the Christ dwelling in them. But what is the fruit of such a life? What is the chief characteristic of the life which has the Christ dwelling within? Love. Rooted and grounded in love. Able to apprehend its breadth and length and height and depth. To know the love of Christ which passeth knowledge. To be filled unto all the fulness of God. Oh, what a possibility! What a life! So full and strong and brave: so constant and joyous and helpful.

May Christ be born in us today. If he has been born in us, and yet we are sickly and weak, and our religious life is unsatisfactory, may we open up every chamber of the soul today and let the Christ-life flood our life, until doubt shall be removed, and our weakness shall give way to his strength, and until love shall dominate our lives and prompt all our service.

HOW TO KEEP YOUNG.

"They shall be afraid of that which is high," is a pathetic description of old age in the Old Testament. Whenever you find a man that is afraid of a great and shining duty, who says, "That is true, but I can not reach it; that is right, but I can not do it—that man, whether he is seventeen or seventy, is already in his dotage and decrepitude. But whenever a man says, 'That is right and I will do it; that is true and just and my church and my country shall attain it—that man, whatever his age, has found the secret of eternal youth; he is adding daily to the growing good of the world.'—*President Faunce.*

"FILLED UNTO ALL THE FULNESS OF GOD."

A traveler in the mountains searched long for a spring of water, that he might quench his thirst. Finally he followed a beaten path which led him to a spring, but the water was so far down that he could not reach it without a cup. He soon discovered a cup, however, to his great joy. Stooping down, he filled the cup to the brim and drank. But the draught was far from satisfactory; for a stone had become fastened in the cup in such a way that it could not be removed. While the water came to the brim, he had not a cup full of water, for the stone took all the space.

God can not come into our hearts in all his fulness unless we empty them of all hardness, and of every hindering object.

CHRIST IN US IN THE KEEPING OF THE PLEDGE.

Let us consider five ways in which the pledge helps our young people to enjoy the fellowship of Christ. The first is daily prayer. Prayer is the breath of heaven, breathing which we take into our lives that spiritual ozone which kills the germs of sin and selfishness, and helps us to live even here the life of immortals. Including the eternities in our perspective of life we relinquish from our grasp the vicious and sordid things of earth, that we may serve the infinitely larger interests of the everlasting kingdom of our Lord. Jesus himself, when the crowd would have forced him to be their king, hastened into the mountain where, in the presence of his Father, he might have the fog of earth cleared away by a fresh breeze from heaven. If young people are to escape the lure of the world in its offer of wealth for wealth's sake, and

of position for the sake of the flatteries of men, they must, through the habit of constant prayer, live the divine life of lofty purpose and noble endeavor.

Not only is breath necessary to life, but food, also, is required. The Christian Endeavorer feeds upon the Word. It is his meat and drink. It becomes spiritual muscle and bone and nerve. To the Bible young people may safely look for ideals of conduct in all the relations of life. These ideals are found in the record of the matchless life of him who walked and talked by Galilee—a life which can not be understood apart from the history of the race that gave him birth. The systematic thoughtful study of the Bible will give young people ideals of life, and will teach them how to realize them.

Church attendance, to which Endeavorers are pledged, will tell mightily in the life. Whatever improvements might be made in our church services, it is here that our young people have caught the vision, and, no doubt, will continue to do so. It was in the temple the adolescent Samuel heard the voice of Jehovah and answered, "Speak, Lord, for thy servant heareth." It was in the temple that the young man Isaiah got the vision of the glory of the God of the whole earth, and answered the divine voice in these words, filled with the fire and purpose of youth, "Here am I; send me." God and the universe wait the coöperation of him who in the temple service shall get a vision of the glory of God, and of the crying need of the race, and who shall be impelled to throw himself into the breach, and shall bring the glory of that life to bear upon the sinful world to its complete salvation.

In the fourth place Christian Endeavorers are pledged to be true to all their duties. Then specific duties are named. But to be true, to be true to duty; such young people the world needs. They are needed in business, in society, in the home, in the church, in the State. Young people who can be true to duty at whatever sacrifice. Who desire only the reward of the consciousness of a task well done, of a service well rendered.

And last, "Trusting the Lord Jesus Christ for strength." Going forth in the strength

of him who is the way, and the truth, and the life; in whose strength the world is yet to be conquered for righteousness; by whose power the race is to be set free from the condemnation of sin, and enjoy the glorious liberty of the gospel of love. Young people, catch the vision of a world conquered for Christ, and in his Spirit go forth, with your life before you, to have some part in the redemption of the race, and in the final triumph of the kingdom of righteousness and peace.

Work in Nebraska.

BROTHER EDITOR:

Thinking that North Loup should be heard from through the young people's department again, I send the following.

The interest in all departments has been good since association. The Christian Endeavor recently gave a social for social purposes, with good attendance. The Ladies' Aid also gave, recently, a social in the basement of the church. Each one attending was asked to bring vegetables or clothing, which were to be distributed by the ladies wherever the need of such things was felt. Of course in such cases the gentlemen are always asked in and a good contribution received. At the proper hour a dainty supper was served, followed by a short program.

In October the church choir gave the third concert for this year. After the concert a collection of \$28.00 was received.

At a church meeting in October the church advised Pastor Shaw to use his time and influence until election, in behalf of a plank in the Republican platform which, if it became a law, would give to all the people of a county the right to vote on the question of licensing saloons in the county. County option, as the measure was called, was really the only issue in the State of Nebraska this fall. The church felt that any law that would in any way limit the field of action of this great evil was worthy of her support. The pastor with his usual promptness and vigor planned his campaign and then proceeded to carry it out. It was necessary for him to drive into a locality, find a building, make a date, then advertise. In all, twelve addresses

were given—some in churches, some in schoolhouses, some in halls hired for the evening. Six of the addresses were given in the evening and at each there were those in the room who had to stand. The pastor was usually accompanied by a quartet from the church choir. The work took the pastor and quartet into every corner of Valley County, in all traveling by team and carriage 225 miles; by auto 288 miles; by rail 42 miles. All the team work was contributed and some of the auto expense. All other expenses were met by one-dollar contributions by members of the church.

The pastor usually spoke from three texts: one to the W. C. T. U.—“Every plant, which my heavenly Father hath not planted, shall be rooted up (Matt. xv, 13); one to the enemy—“Woe unto him that giveth his brother drink, that putteth thy bottle to him, and maketh him drunken also” (Hab. ii, 15); one to those who were ready for aggressive warfare—“Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the Lord” (Jer. 1, 14). As Babylon in this Scripture represented organized sin, so the man put forth for governor by the brewers, distillers, and the whisky element of the State of Nebraska represented the head, the front and center of the saloon business. In view of this fact the pastor usually closed with the text from Jeremiah changed to read like this: “Put yourselves in array against James Dahlman round about: all ye that bend the bow, shoot at him, spare no arrows: for he hath sinned against the Lord.” It might be mentioned that he (Dahlman) was not only shot to death but given a decent burial beneath a majority of 25,000 county option votes.

Now, Brother Editor, if any of the Endeavor societies find time hanging heavily on their hands, let them organize for temperance work under the direction of their pastor, back him with singers, teams, autos and money, and send him out in behalf of a cause that needs support, to take a hand under God's direction in rooting up this evil that God hath not planted.

C. L. HILL.

North Loup, Neb.,
Nov. 11, 1910.

“A Chance for Boys” Series.¹

III.

CARRY THE MESSAGE.

Did you ever hear the story of the man who carried a message to Garcia? It happened in 1898, during the war with Spain. President McKinley wanted to send a message to Garcia, the general of the Insurgent army in Cuba, so that he might know just how much help the United States could depend on from the Cuban patriots. No one knew where Garcia was or how to find him in the enemy's country. Some one said to McKinley: “There's a man by the name of Rowan who will find him for you if any one can.”

Rowan, a lieutenant in the army, was sent for. He took the letter, sealed it in an oilskin pocket which he strapped over his heart, and set out immediately.

It was a dangerous undertaking, failure in which meant certain death as a spy. Sleeping at night on stone ballast in the bottom of an open boat, scanning the horizon, by day under a blazing sun to avoid the Spanish patrol boats, he and his filibuster comrades came at last to a little bay on the eastern coast of Cuba.

After days of making his way through tangled tropical forests and overgrown roads, sleeping out of doors without covering to protect him from the cold, crossing the dry beds of streams, riding down slippery mountainsides, and up steeper ascents, where only the guide could follow the blind trail, eating whatever food the forest could offer or the ragged natives provide, he at last found General Garcia on the other side of the island.

Then with General Garcia's answer containing the figures, plans and instructions desired by the President, he embarked again with five other men in a cockle-shell of a boat so small that they had to sit upright day and night with only room between their feet for the provisions gathered in the forest. All night without sleep, they bailed out the water which threatened at every moment to swamp their tiny craft, and all day they sweltered in the fiery sunshine in hourly danger of being overtaken by a Spanish ship. At last, however, the

¹ By permission of the Executive Committee of Ministerial Education and Relief of the Presbyterian Church in the United States.

end of the journey came, and Lieutenant Rowan had carried the message to Garcia! In speaking of it, Major General Miles said: “It was a most perilous undertaking, and in my judgment Lieutenant Rowan performed an act of heroism and cool daring which has rarely been excelled in the annals of warfare.” But this is not the only message ever carried “through peril, toil and pain.”

Gordon sitting alone in the great empty palace at Khartoum, brave, unshaken, and even happy as he watched death coming nearer every day, was carrying the Message. Livingstone, dying on his knees in the little hut at Ilala, was carrying the Message. Allen Gardner, starving with his unburied dead companions beside him, on the storm-swept coast of Terra Del Fuego, was carrying the Message, and Doctor Grenfell today, sailing the hungry seas of the Labrador in his hospital ship, is carrying the Message.

In all the world today, the world hungering for it, there is no class of men who are so heroically, patiently and faithfully carrying the message of Life and Light and Peace as the ministers of the Gospel. In the home mission field, in the growing West, in the quiet country places, in the cities, to the wretched poor, to the unsatisfied rich, they are carrying the message of God.

But the world is so great and the men who carry the message are so few! Is there any boy or young man, who reads this, looking for a hero's “job”? Yes, it means toil and stress and strain, the highest, deepest and best that a man is capable of, but was any hero ever heard of in the pleasant places of the world?

Will you carry the Message?—*Mildred Welch.*

Our China Mission.

Eighth Study.

REV. W. D. BURDICK.

Scripture lesson: Ps. ii.

In concluding these studies I can only touch briefly upon a few of the many interesting features of the work of the mission between the years 1896 and 1910; but I will refer you to some of the letters, reports, and addresses for fuller information.

MISSIONARIES OF THIS PERIOD.

Eld. and Mrs. D. H. Davis.—Elder Davis returned to the United States, April 26, 1902, to visit his aged mother, returning to China, November 25, 1902. In 1904 Mrs. Davis came to America because of the poor health of their son Alfred. She went back in China in November, 1906.

Miss Susie Burdick went back to Shanghai, January 14, 1897. She was called to Alfred, N. Y., July 21, 1900, “upon request of her father who was seriously ill,” remaining till August 6, 1904.

Doctor Palmberg worked at Shanghai and at Lieu-oo till November 28, 1900, when she returned to the United States for rest and recovery of health. She went back to China, January 4, 1902. Failure of health made it necessary for her to leave the work for a time, returning March 5, 1910, via Europe.

NEW WORKERS.

Dighton W. Shaw accepted the call of the board to go as teacher, in September, 1899, but he died June 25, 1899.

Jay W. Crofoot received a call, June 28, 1899, to go as teacher, and accepted. At Conference at Ashaway, August 24, 1899, he was set apart to this work in consecration services. He and Mrs. Crofoot sailed for China, September 29, 1899. Mrs. Crofoot and children returned to America in May, 1905, on account of her poor health. Mr. Crofoot returned for a year's furlough in 1906. He attended Conference and associations, visited fifty-one of our churches, and spent several months in study at Alfred University. He was ordained to the ministry at Conference at Alfred, August 22, 1907. They returned to the work in China, October 29, 1907.

H. Eugene Davis accepted the call of the Missionary Society to go to Lieu-oo at the completion of his theological course in Alfred University. He was married to Miss Mary A. Ross of Plainfield, N. J., June 11, 1907; spent some weeks at the Battle Creek Sanitarium. He was ordained to the ministry at Conference at Alfred, August 22, 1907. Eld. and Mrs. H. E. Davis entered upon their work in China, October 29, 1907.

LIEU-OO.

This city is twenty or more miles from Shanghai, and has a population of about

2,500. Sabbath-keeping Chinese had lived at this place for many years, and some work had been done there before Doctor Palmberg located the Medical Mission there. During the year 1896-7 Mrs. Ng and Doctor Palmberg deeded about one acre to the Missionary Society for the use of the China Mission, and our missionaries in Shanghai recommended the removal of our Medical Mission to this ground. Because of the lack of funds the society took no action on this recommendation for some time. Upon the return to China of Doctor Palmberg, early in 1902, she moved the Medical Mission to Lieu-oo, arriving there February 28, 1902. She was the only foreigner in the place. A short time before she went to Lieu-oo a young man and a young woman, former students in our boarding schools, were married. These young people went with her as helpers, and another young man went as teacher of English in the day school. There were eight members of the Shanghai Church at Lieu-oo, when she began her work there. Two days after her arrival a day school was opened with five pupils. Doctor Palmberg immediately began her service with the sick.

When Mrs. Davis returned to the homeland with her son, in 1903, Doctor Palmberg returned to Shanghai to take charge of the girls' boarding school. She left the native teacher at Lieu-oo to continue the school, and he, or others, returned monthly to review the work.

Elder Davis in his reports repeatedly called attention to the importance of this field that had been left entirely free to our people.

In 1905 the Missionary Society authorized Elder Davis and Doctor Palmberg to purchase necessary land and erect buildings at Lieu-oo. For this action, the return of Doctor Palmberg to Lieu-oo, and the purchase of the land and erection of buildings, see *Conference Reports*, 1905, pp. 131, 134, 135, 140-142; 1906, pp. 210, 211, 216, 217.

In the fall this station of our China Mission was reenforced by the arrival of Eld. and Mrs. H. Eugene Davis. They remained at Shanghai three months while necessary work on the buildings was being completed at Lieu-oo. The time was spent in

study, which was immediately resumed when they reached Lieu-oo.

A description of the buildings and rooms in the mission at this time is found in RECORDERS of 1908, pp. 522 and 1388.

On November 14, 1908, a church of eight members was organized, five of whom were members at Shanghai, and three had been recently baptized by Bro. H. E. Davis (RECORDER, 1909, pp. 9, 10).

On October 26, 1909, the little church met with a severe loss in the death of Koeh Yau Tsoong, its clerk, acting deacon, and teacher of the day school (RECORDER, 1909, p. 745).

The growth in the medical work of the mission is seen in the comparison given by Doctor Palmberg in report to Conference in 1908, p. 221:

	1905-6	1906-7	1907-8
Number of patients registered	1,831	2,625	3,713
Number of visits to the dispensary	2,692	4,002	5,484

Doctor Palmberg's return to America in the spring of 1910 necessitates giving up the medical work for a time.

At a meeting of the Missionary Board, October 19, 1910, "It was unanimously voted that the Corresponding Secretary be instructed to extend to Dr. Grace I. Crandall a call to go as a medical missionary to China, to aid in the work at Lieu-oo at as early a date as is consistent for her to arrange for the journey." Doctor Crandall has accepted the call, and is preparing to go early in 1911.

It is hoped that the health of Doctor Palmberg will permit her to return to China soon.

In the meantime Brother Davis is pushing the work on this field, and is exerting a strong influence among the people.

For a description of the plan of the "Young Men's Mission of Lieu-oo" that he has started, see the RECORDER of August 22, 1910, p. 239.

The report for 1910 says: membership 6; probationers 5; preaching appointments 1; Sabbath schools 1; Bible classes 2; day school 1, with 25 pupils.

SHANGHAI.

Day schools.—During this period day schools have been held each year, largely

in the charge of native teachers, but supervised by our missionaries. At times five of these schools were held. Last year, owing to difficulty in securing teachers, only two were held, with 83 pupils. Special instruction in the Bible is usually given the children at some hour on the Sabbath. In 1908 Mr. Crofoot wrote: "Teachers' salaries now are three times what they were when I came to China."

Boarding schools.—The boys' and the girls' boarding schools have also been kept up during this period, although these schools, the day schools, and much of the mission work were interrupted by the Boxer troubles in 1900 and 1901. The boys' school has been under the care of Mr. Crofoot the greater part of this period, and the girls', of Miss Burdick. A description is found in *Conference Report* for 1909, p. 126. Better accommodations for this school are realized with the completion of the chapel, but changes in the building and school furniture are greatly needed. (See RECORDER, May 9, 1910, p. 583.)

Such great changes have taken place in China during this period that changes in these schools have been required. Many of the pupils are now taught English, and charges are now usually made for board and tuition.

The last report says that \$2,513.50 Mexican was received for tuition and board in the boys' school, and \$778.00 in the girls'.

It is now expected that a much needed helper to Miss Burdick will go in the near future. Miss Anna West of Milton Junction is now taking special studies at Alfred University, with this work in view.

Sabbath services.—Elder Davis has been assisted in the preaching services by Mr. Crofoot, Mr. Tong, and Dzau Sing Chung, son of Dzau Tsung Lan.

The church membership has increased from 38 in 1896 to 63 in 1910.

Collections are taken on Sabbath days. The mission continues to print calendars, tracts, etc.

New Buildings.—In 1903-4 the old dispensary was taken down and a new mission dwelling was erected. This is the "Crofoot home" (*Conference Report*, 1904, p. 158).

For many years we have longed for, and prayed for, a chapel for the mission. De-

sired land was secured some months ago (*Report given at Conference*, 1910, p. 3).

Generous gifts were made to the chapel fund by Mrs. G. H. Babcock, the Memorial Board and other friends, and the chapel has been built. Elder Davis in the RECORDER of October 31, 1910, writes that he has enough money to pay for the chapel, organ, and pulpit chairs.

During each year of this period Elder D. H. Davis has worked with others in translating and publishing the Bible, and in other work of translating. Much of the proofreading, etc., has been done by him.

Since July, 1907, he has "occupied the position of Director of Chinese Studies for the Shanghai Municipal Council, giving monthly and half-yearly examinations to the men of the staff who are required to study the Chinese language" (*Conference Report*, 1908, p. 214). He asked that he might not receive salary from the Missionary Board after April 1, 1908, while he remained in the employ of the Municipal Council (RECORDER, 1908, p. 523). His connection with the mission has continued, and he has been kept very busy.

In his report in 1909 he wrote: "The work . . . has been arduous, but I am glad to say that under the blessing of God I have not missed a single appointment during the year." In 1910 he writes: "To me the past year has been one of the most strenuous of any ever spent in China." In the RECORDER of September 12, 1910, p. 334, Pres. Wm. L. Clarke writes that the mission needs all of his (Mr. Davis') time, and that "he ought to go on furlough next year, however, and Miss Burdick the year after."

Eld. and Mrs. Davis have been our missionaries for over thirty years, and Miss Burdick for over twenty.

Recent action of our Missionary Society concerning the salaries and furloughs of our China missionaries is found in the RECORDER of October 31, 1910, p. 561.

Our Shanghai missionaries report this year: church organized 1850; membership 63; probationers 3; chapel built during the year; "contributions of the native missionary society \$117.10; Sabbath appointments 2; Sabbath schools 2; one boys' boarding school with 48 pupils; receipts from the same \$2,513.50; girls' boarding school, 33

pupils; receipts from same \$778.00; day schools 2, with 83 pupils.

BIOGRAPHICAL SKETCH.

Ella F. Swinney, M. D., was born near Shiloh, N. J., September 25, 1840.

She was of Welsh and Scotch descent. "Her parents were devout worshipers at the Seventh-day Baptist Church of Shiloh, and every day the father led at the family altar, but on the Sabbath the mother led in prayer, never failing to plead that one of their children might become a missionary—a prayer that led them all into the church and was wondrously answered in her old age, when the daughter gave up her large and lucrative medical practice and started for China."

She attended the Bowentown graded school, Union Academy at Shiloh, and Alfred University, graduating in 1861. After this she taught for several years, and then entered the Woman's Medical College of New York City and graduated in 1876. Following her graduation she practiced medicine at Smyrna, Delaware, for seven years with her brothers, Dr. J. G. Swinney and Dr. C. O. Swinney.

In 1883 she offered herself to the Seventh-day Baptist Missionary Society as a medical missionary. She reached Shanghai, December 7, 1883. "In China, as in America, Doctor Swinney's work grew marvelously. She treated thousands of natives, coolies, mandarins and soldiers, and even the commander-in-chief of the imperial forces, who came in disguise, and who, when cured, came with vast retinue in gilt and splendor and took her under the yellow flag of the Emperor. But the most loving and effective work was in treating sick missionaries who came from all parts of the empire and received her skilful and tender help." Because of failing health she returned to the United States in the summer of 1895. After some months of rest her health was sufficiently restored so that she took care of her aged mother till the death of the latter. This service caused her health to fail, and she died at the home of her brother, the Rev. L. R. Swinney, in DeRuyter, New York, November 14, 1900. Her body was laid at rest in the cemetery at Shiloh.

SUGGESTIONS.

Many interesting facts concerning the life, the sickness and death, and the farewell services of Dr. Ella Swinney, are found in RECORDERS of 1900, pp. 742, 759, 775, 776, 782, and of 1901, p. 631.

Have read in the meeting the obituary notice of Doctor Swinney given in *Conference Minutes*, 1901, p. 37, and "In Memoriam," in the same minutes, p. 45 of the *Report of the Missionary Society*.

Biographical sketches of Dighton W. Shaw are found in the *Report of the Missionary Society for 1899*, p. 4, and RECORDER, 1900, p. 275.

A few of the many excellent articles relating to our work in China are given below. All are to be found in the SABBATH RECORDER, of dates and pages indicated: "Chinese Life," an address by Doctor Palmberg, 1902, p. 218. "The Gospel in Shanghai," 1902, 646. A letter from Mr. Tong, 1902, 470. "Home Life in China," 1907, 1070. Confessions of schoolgirls, 1907, 1007. Death of Ah Siau, 1907, 1485. Articles suitable for Chinese box, 1907, 433. "The Kitchen God," Vol. 64, 113. Reasons given by Eld. D. H. Davis why a chapel should be built, Vol. 64, 457. Description of the schools, Vol. 64, 589. Treatment of the insane in China, Vol. 66, p. 240; Vol. 65, p. 305. Purchase of land at Shanghai, Vol. 66, p. 9; Vol. 68, p. 7. "The Opening for Chinese Young Women," Vol. 66, p. 431. Sad customs and conditions, Vol. 68, 296. Riots at Lieu-oo, Vol. 69, 142. The new chapel, and the "Plan of Our China Mission," Vol. 68, p. 365-7. "An Important Matter," Vol. 68, 583. Words about Mrs. Fryer's death, May 30, 1910, pp. 681, 701. Eld. D. H. Davis' report on "Industrial School Work in China" will be found in *Missionary Report*, 1901, p. 11.

Our Young People's Interest in Foreign Missions.

MRS. ARTHUR FRANKLIN.

Young People's Rally, Verona, N. Y., Nov. 19, 1910.

The subject of missions, both home and foreign, should be of vital interest to each Endeavorer. If we would follow Christ and be of use in his service, I believe we must possess the missionary spirit.

The Master said: "Go ye therefore, and

teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. xxviii, 19, 20). At another time he said: "The field is the world" (Matt. xiii, 38).

Thus we see that if we would heed the divine commission we must either go or send. I fear that we are apt to be so much absorbed with the things that concern our material welfare that we do not feel as we should the importance of seeking first the kingdom of God and his righteousness. If the heathen are ever to become Christianized, surely it must be through the efforts of Christian people.

We, as young people, should be especially interested in foreign missions because of the fact that some of our number have gone from among us to labor on these fields. The life and example of Peter Velthuysen should be an inspiration to us all. O that we might possess more of the spirit of courage and consecration which enabled him to meet trial and danger and to willingly, cheerfully, lay down his life in far-away Africa for the cause of Christ which he loved! Those people whom he went to serve are still calling, pleading, for a missionary to be sent to them.

Our young people are interested in Ebenezer Ammookoo, a native of Africa who has been brought to this country to be educated so that he may return to his homeland as a teacher and leader. He has now been here one year. A gentleman who recently called upon him in Tuskegee, Industrial School saw him as he was going to the class room carrying, besides his school-books, the last copy of the SABBATH RECORDER and the Seventh-day Baptist Catechism. He is allowed to keep the Sabbath at Tuskegee, but is looking forward to being sometime with people of like faith in Salem, W. Va.

The China field is also of especial interest to us as we have several workers already there and two others who stand ready to go. We of the Verona Christian Endeavor Society should take a deep interest in the work and workers there from the fact that the oldest missionary now on that field—Bro. D. H. Davis—went from this

church many years ago. I think we can not realize the sacrifice which it means for them to leave home, friends—yes, and so many of the comforts of the homeland which we enjoy, to labor among those idolatrous people and try to teach them the plan of salvation and the benefits of Christian living.

There are various ways in which our workers try to interest the natives and come in touch with them. One way which Bro. Eugene Davis has been planning to try this fall is the forming of the Young Men's Mission of Lieu-oo, an association, the aim of which shall be to give the highest physical, mental and spiritual help to all who come within its influence. The work planned is to include athletics, reading-room and library, reception-room with games, day and evening English classes, chapel services, Bible-study classes, etc. Mr. Davis tells us in one of his letters printed in the RECORDER of October 10, that the fees received from pupils in the day school at Lieu-oo are not sufficient to carry on the school and that the deficit for the past year has been made up by missionaries on the field, namely, Doctor Palmberg and himself. "If this day school is to be continued," says Mr. Davis, "we must have an appropriation; for next year the English pupils' fees will go to the support of the work for young men and boys."

Our Young People's Board has been paying one half of Doctor Palmberg's salary of six hundred dollars. Our associational secretary writes us that we are behind about one hundred dollars on that and three hundred dollars for the coming year, besides other departments which we wish to aid.

If we could be present at some of our board meetings and hear the needs discussed and know the calls that are constantly coming for help from all over our land and from foreign lands, we would be aroused to greater activity and more generous giving. I fear that we are too apt to leave the responsibility of foreign mission work with the Young People's Board and the Missionary and Tract societies, forgetting that it is *our* work and that these various boards simply act as directed by the people. However much interested the members of the boards may be, and however well informed they may be as to the needs, they can

push the work only as we the people make it possible for them to do so. St. Augustine said: "God does not demand impossibilities. Do what you can."

Verona, N. Y., Nov. 18, 1910.

News Notes

MARLBORO, N. J.—The two lectures given by Doctor Palmberg were greatly appreciated.—The Ladies' Aid society gave a supper recently and the Christian Endeavor society held their social, November 22.—Our pastor spoke at the Methodist church in Harmon, November 13, and gave a temperance lecture at Bridgeton, November 12.—Secretary Saunders was with us in special meeting for eight days.

ROCKVILLE, R. I.—Last Sabbath, the nineteenth, the Christian Endeavor society carried out the program suggested by the Young People's Board in a very interesting manner. The papers were especially good and brought credit to the society.—The resignation of our pastor, Rev. E. E. Sutton, takes effect on January 1.—An intermediate society has just been organized here.

ASHAWAY, R. I.—The Christian Endeavor society had charge of the Sabbath morning services, November 19. The program consisted of addresses by the president, Lloyd R. Crandall, Dea. Wm. L. Clarke, and papers by Benjamin Greene, Edna Burdick and Prof. Albert B. Crandall. These papers and addresses were exceptionally good. The Scripture lesson was given by Miss Millie Smith, and Thomas Turnbull offered the morning prayer. A quartet rendered one selection and a duet was rendered by the Misses Lillian and Sarah Budlong. Altogether the service was a very interesting one.—Rev. Dr. Rigler of Westerly occupied the pulpit a few Sabbaths ago.—The Juniors enjoyed a Hallowe'en social at the home of their superintendent, and a very pleasant time was reported.

BATTLE CREEK, MICH.—Eleven have been added to our church since last report: eight by letter; three by verbal statement.—The Christian Endeavor Society held a social at Bro. Melone Babcock's on the evening of October 31. A good literary and musical program was rendered. It was a pleasant evening well spent. All enjoyed it.—Deacon Hunt and family have returned to Battle Creek from Colorado and will now make their home with us. We are glad to have them with us again.—The appointments of the church are well attended, and we feel that interest in our cause here is increasing.

VERONA, N. Y.—The Rally-day program sent out by the Young People's Board was partially carried out on November 19 by our society.—A Thanksgiving service followed by a turkey dinner was held at the church on Thanksgiving day. We were favored in having with us Rev. H. C. Van Horn who gave a pleasing address and also preached for us on Sabbath day, November 26.—Our society has sent six dollars to the Young People's Board since our last report.

DEATHS

BOND.—Alexander Campbell Bond, son of Dea. Levi H. and Anna Moore Bond, was born in Lost Creek, Harrison Co., W. Va., December 3, 1832, and died at his home near Farina, Ill., November 14, 1910, aged 77 years, 11 months and 11 days.

Of the family of five children—four brothers and one sister—only one is now living, Stillman Bond of Milton Junction, Wis. In the spring of 1849 Brother Bond went with his father's family to Milton, Wis. He was a student at Milton Academy for some time. In the spring of 1857 or 1858 he was baptized by President Whitford and united with the Milton Church. On December 25, 1858, President Whitford united Mr. Bond and Miss Mary C. Goodrich in marriage. Thus for over fifty years this husband and wife lived together in happiness, sharing the labors, the sorrows, the joys and the rewards of life.

In March, 1863, Mr. and Mrs. Bond came to Farina, locating on the farm where he died. At the organization of the Farina Church, on April 14, 1866, Brother Bond became one of the constituent members. For many years he served the church as chorister. At the fortieth anniversary of the church, April 14, 1906, Brother Bond read an excellent paper on the "Original Settlement of Seventh-day Baptists at Farina." At this meeting seven of the members of the choir during the early years of the church led us in song. Since that day the present pastor of the church has conducted the funeral services of five of the seven.

Brother and Sister Bond had but one child, William H. Bond, who died less than a year ago. This sorrow was very heavy to bear, and with the work that he did in rebuilding his house that was burned a year ago last June, was too much for his physical strength. A few weeks ago he had a paralytic shock from which he did not rally. Brother Bond was a lovable, sympathetic Christian who will be greatly missed.

Services were conducted by his pastor at his home on the morning of November 16.

W. D. B.

ARMSTRONG.—Mrs. Elnora M. Crandall Armstrong, daughter of Mr. and Mrs. Albert B. Crandall, and wife of Mr. A. J. Armstrong, was born February 28, 1839, in the town of Genesee, Allegany Co., N. Y., and died at Alfred, N. Y., November 20, 1910.

In early years she joined the West Genesee Seventh-day Baptist Church: and upon coming to Alfred to live, transferred her membership to the church there.

Moral and intellectual strength of character, loyalty to religious convictions, and great patience through years of suffering, were among her noble qualities.

A. E. M.

(Continued on page 768)

SABBATH SCHOOL

LESSON XIII.—DECEMBER 24, 1910.

REVIEW.

Golden Text.—"Wherefore God hath also highly exalted him, and given him a name which is above every name." Phil. ii, 9.

DAILY READINGS.

First-day, Matt. xxiv, 32-51.

Second-day, Matt. xxvi, 1-30.

Third-day, Matt. xxvi, 31-56.

Fourth-day, Matt. xxvi, 57-75.

Fifth-day, Matt. xxvii, 1-32.

Sixth-day, Matt. xxvii, 33-66.

Sabbath-day, Matt. xxviii, 1-20.

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

All fires are costly, but the cost of burning tobacco in this country annually foots up an appalling sum, and there is no insurance recoverable.—*Farm Journal*.

WANTED.

A position by a German Seventh-day Baptist minister who has taught public school 26 years, is a widower and must earn money. Has edited a newspaper. Address Box 225, Ephrata, Pa.

A REMINDER.

"The Doings of the Brambles" by Alice Annette Larkin will make an ideal Christmas gift for the little folks. Price One Dollar, postpaid. A few more agents wanted. Author's address, Ashaway, Rhode Island. 11-14, 5 w.

WANTED.

To rent an equipped studio with view, ping-pong, and portrait cameras, to a S. D. B. photographer who can furnish good references. In a town of about 600 inhabitants. A big post-card trade. S. D. B. community. Address Wm. R. Greene, Berlin, Rens. Co., N. Y.

WANTED.

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

Mrs. L. M. Cottrell.

The death of Mrs. L. M. Cottrell may bear more than a passing notice.

Mrs. Cottrell was the daughter of Clark Maxson, who moved with his family from Rockville, R. I., to Truxton, now Cuyler Hill, in 1823.

Several families located at this place, five miles from DeRuyter. They soon arranged to hold meetings and were organized into a church by Eld. Alexander Campbell.

When about twenty years of age Miss Maxson was married to Mr. Woolly of DeRuyter. After a few years they moved to Wisconsin. They were blessed with one son, who died in the army. After the death of his son Mr. Woolly died and was buried in Albion, Wis. After the death of her husband, Mrs. Woolly returned to her early home in DeRuyter, where she turned her attention to nursing the sick, helping those who needed assistance.

After a few years she was married to Mr. Page of DeRuyter.

About twelve years after the death of Mr. Page she was married by the Rev. L. R. Swinney to Rev. L. M. Cottrell of Alfred, N. Y. They made their home in DeRuyter.

Mrs. Cottrell's devotions to the Missionary and Tract societies and the church to which she belonged will be remembered with interest. Her kindred and friends will remember her gifts with pleasure. Her health failing she thought best to pay her board among her friends rather than to keep house. Later, however, she was anxious to return home where she could have suitable care, which she so much needed. She was suffering from an internal cancer.

Her long-continued trouble led her to plead with the Lord to take her to her home above, where there is no sickness or pain or sorrow. On the evening of the twenty-third of September she closed her eyes in sleep, and awoke in the heavenly paradise. "Blessed are the dead which die in the Lord."

We wish to express our thanks to the friends for their kindness through her long-continued illness. May heaven reward them.

L. M. COTTRELL.

SPECIAL NOTICES

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.

(Continued from page 766)

BARTHOLF.—Eda von Alten Walthers was born in Milwaukee, January 7, 1861, and died November 20, 1910.

She was from one of the oldest of the noble German families. Her father was a pioneer educator, the first in Wisconsin to advocate kindergarten and manual training. He left his impress upon the educational life of his city and State. His daughter shared his life and was a great factor in it. She was one of the first graduates of the Milwaukee Normal School, and one of the first kindergarten teachers, preparing her own work along untrodden paths under her father's guidance. After teaching for several years she was married to Hon. J. C. Bartholf, August 23, 1892. Their happy home has been blessed by a daughter, Adelaide June.

Mrs. Bartholf was a gentlewoman, not by birth simply, but also in character. In connection with her husband's work, she has done excellent journalistic service, having charge at one time of "The Mother's Realm" in *The Pilgrim*. The most beautiful of the pictures upon the walls of their home were from her hand. She brought the esthetic spirit into common life, giving a charm to every department. Her brave indomitable spirit was shown up to the very last moment of her life. She was the admiration of

the physicians and the sunshine of the hospital during her short stay there. She was eager to help her husband in his future religious work, of which they had talked together, but she faced the future, whatever it might bring, with a smile and a confident faith.

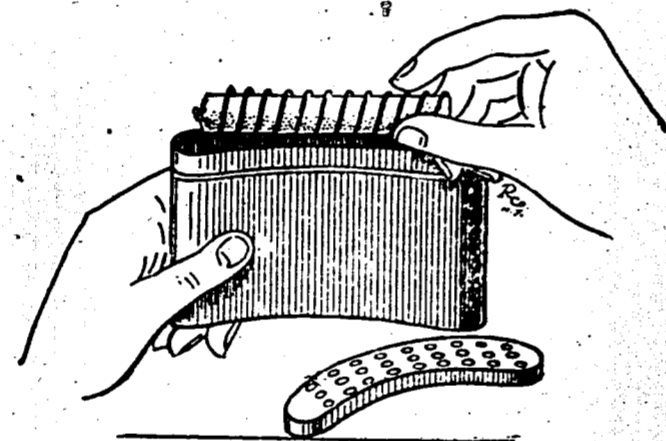
The services were conducted in Milwaukee, November 22, by Pastor Randolph of Milton, assisted by Rev. Mr. Wilson of Milwaukee.

Every true Christian must recognize the fact that the laws of health are the laws of God as much as are the precepts of the Decalogue.—*J. H. Kellogg, M. D.*

Griggs—"The idea of your letting your wife go round saying she made a man of you! You don't hear my wife saying that."

Briggs—"No, but I heard her telling my wife that she did her best."—*Exchange.*

SIMPLY LIGHT AND INSERT TUBE Warmer does the rest



The Welkom Warmer

Size 3½ x 5½ inches; weight 4½ ounces. The only modern, safe, effective and sensible substitute for the antiquated Hot Water Bag. No water to heat—no rubber to rot. Will last for years. The Warmer is made of metal heated within one minute by the lighting and insertion of a paper tube containing a BLAZELESS, SMOKELESS and ODORLESS fuel generating a uniform heat which lasts over two hours at a cost of less than one cent. It is curved to fit any portion of the body and held in place by means of a bag and belt allowing the wearer to move about at will.

AS A PAIN KILLER

The Welkom Warmer has no equal. It can be put into instant action and is indispensable in cases of rheumatism, lumbago, neuralgia, sciatica, cramps, etc. By placing the Warmer on the affected part, the heat being dry, not moist, BAKES out the cold. Physicians say that the moist heat of the hot water bag will not cure but aggravate the ailments above mentioned.

Many have been sold—not a single complaint. Complete outfit, including Warmer, bag, belt coil and 10 tubes of fuel sent prepaid to any part of the U. S. upon receipt of \$1.00. If you wish to know more about this wonderful device write today for free descriptive booklet.

WELKOM WARMER MFG. CO.
Dept. E. 108 Fulton St., New York

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President—Mrs. A. B. West, Milton Junction, Wis.
Vice-Presidents—Mrs. S. J. Clarke, Mrs. J. W. Morten, Mrs. O. U. Whitford, Mrs. A. R. Crandall, Milton, Wis.; Miss Phebe S. Coon, Walworth, Wis.
Recording Secretary—Mrs. A. J. C. Bond, Milton Junction, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.
Treasurer—Mrs. J. F. Whitford, Milton, Wis.
Editor of *Woman's Work*, SABBATH RECORDER—Miss Ethel A. Haven, Leonardsville, N. Y.
Secretary, Eastern Association—Mrs. Anna Randolph, Plainfield, N. J.
Secretary, Southeastern Association—Mrs. Will F. Randolph, Lost Creek, W. Va.
Secretary, Central Association—Miss Agnes Babcock, Leonardsville, N. Y.
Secretary, Western Association—Mrs. Daniel Whitford, Alfred Station, N. Y.
Secretary, Southwestern Association—Mrs. Horace D. Witter, Gentry, Ark.
Secretary, Northwestern Association—Mrs. Nettie M. West, Milton Junction, Wis.
Secretary, Pacific Coast Association—Mrs. E. F. Loofboro, Riverside, Cal.

SABBATH SCHOOL BOARD.

President—Esle F. Randolph, Great Kills, N. Y.
Recording Secretary—Corliss F. Randolph, 76 South Tenth Street, Newark, N. J.
Treasurer—Charles C. Chipman, 220 Broadway, New York City.
Vice-Presidents of the Corporation only—Henry N. Jordan, Herbert C. Van Horn, O. A. Bond, R. R. Thorngate, W. D. Burdick, Geo. B. Shaw, G. H. F. Randolph.
Board of Trustees—Esle F. Randolph, Corliss F. Randolph, Royal L. Cottrell, Charles C. Chipman, Rev. Edgar D. Van Horn, Stephen Babcock, E. E. Whitford, Dr. Alfred C. Prentice, Dr. Harry W. Prentice, J. Alfred Wilson, Elisha S. Chipman, Rev. A. E. Main, Clifford H. Coon, Samuel F. Bates, Holly W. Maxson. Stated meetings the third First-day of the week in September, December and March, and the first First-day of the week in June.

YOUNG PEOPLE'S EXECUTIVE BOARD.

President—A. Clyde Ehret, Salem, W. Va.
Vice-Presidents—O. A. Bond, Salem, W. Va.; Miss Bessie Davis, Long Run, W. Va.
Secretary—Miss Draxie Meathrell, Berea, W. Va.
Treasurer—Orville Bond, Roanoke, W. Va.
General Junior Superintendent—Mrs. G. E. Osborn, Riverside, Cal.
General Intermediate Superintendent—William M. Simpson, Milton, Wis.
Contributing Editor of *Young People's Page of the Recorder*—Rev. H. C. Van Horn, Brookfield, N. Y.
Associational Field Secretaries—E. Mildred Saunders, Ashaway, R. I.; C. C. Williams, Adams Center, N. Y.; Mrs. Walter L. Greene, Alfred, N. Y.; Flora Zinn, Farina, Ill.; Mildred Lowther, Salem, W. Va.; C. C. Van Horn, Gentry, Ark.; Daisy Furrow, Riverside, Cal.; Jacob Bakker, for England and Holland; Rev. H. Eugene Davis, for China.
Trustee of the United Society of Christian Endeavor—Rev. W. L. Burdick, Ashaway, R. I.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

President—I. B. Crandall, Westerly, R. I.
Recording Secretary—Frank Hill, Ashaway, R. I.
Corresponding Secretaries—Rev. E. B. Saunders, Ashaway, R. I.; Rev. W. C. Whitford, Alfred, N. Y.; Stephen Babcock, Yonkers, N. Y.; Andrew North, Dodge Center, Minn.; F. J. Ehret, Salem, W. Va.; W. R. Potter, Hammond, La.; Rev. I. L. Cottrell, Leonardsville, N. Y.
The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.
The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other. The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can. All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

President—H. M. Maxson, Plainfield, N. J.
Vice-President—D. E. Tittsworth, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Joseph A. Hubbard, Plainfield, N. J.
Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

Plainfield, N. J.

RECORDER PRESS,
Babcock Building.
Publishing House of the American Sabbath Tract Society.
Printing and Publishing of all kinds.

WILLIAM M. STILLMAN,
COUNSELLOR-AT-LAW.
Supreme Court Commissioner, etc.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY:

REV. A. E. MAIN, Dean.
Commencement, May 15, 1910.
Next year begins Sept. 13, 1910.

YOGURT—The enemy of all unfriendly germs. \$1.00 per box. For sale by J. G. BURDICK, Agent.

BRAMBACH PIANO.
For sale by J. G. BURDICK, Agent.

New York City

HERBERT G. WHIPPLE,
COUNSELLOR-AT-LAW,
220 Broadway, St. Paul Building

C. C. CHIPMAN,
ARCHITECT,
220 Broadway, St. Paul Building.

HARRY W. PRENTICE, D. D. S.,
"THE NORTHPORT,"
76 West 103d Street.

ALFRED CARLYLE PRENTICE, M. D.,
226 West 78th Street.
Hours: 1-3 and 6-7.

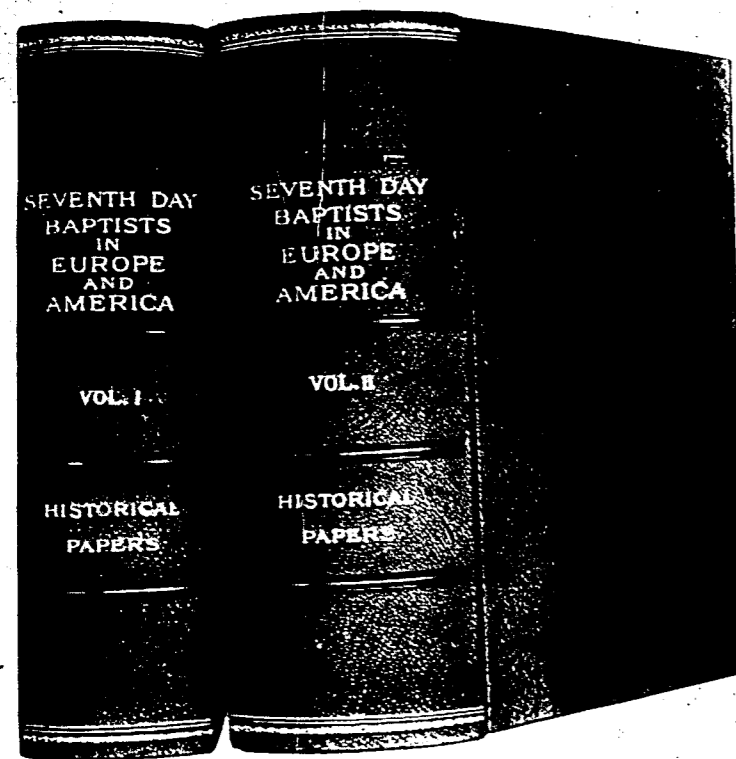
ORRA S. ROGERS, Insurance Counsellor. Telephones 4044-45 Cort. Room 616, Hudson Terminal. 30 Church St., New York City.

Utica, N. Y.

R. S. C. MAXSON,
Office, 225 Genesee Street.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,
ATTORNEY AND COUNSELLOR-AT-LAW.
Suite 510 and 512, Tacoma Bldg.
131 La Salle St. Telephone Main 3141. Chicago, Ill.



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

SEVENTH DAY BAPTISTS IN EUROPE AND AMERICA

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

COMMENTS BY SUBSCRIBERS.

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

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

"A work of which we may justly be proud. . . . The mechanical work is of the highest order." "I thought I was going to give one dollar for a paper-bound volume of about 400 pages, and here I have two large, well bound, beautiful, valuable books for \$3.00." "A work of inestimable importance."

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

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

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

"Really encyclopedic in its scope."

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

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

"Exceeds our expectations in every way."

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

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

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

THE RECORDER PRESS, Plainfield, New Jersey

SPIRITUAL SABBATHISM

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

This is Doctor Lewis' last and most important book, written during the last two years of his life and revised after his death by his son, Prof. E. H. Lewis, of the Lewis Institute, Chicago.

The author says in his preface: "Three great crises in the Sabbath question have appeared in history. . . . A fourth crisis is at hand. The key to the present situation is a spiritual key. The coming epoch is to be met on higher ground than was occupied at any time in the past history of Christianity. It demands an upward step so important that it must be called revolutionary as well as evolutionary. The entire Sabbath question calls for a new spiritual basis—new in comparison with positions hitherto taken by Christians. . . . All questions which are at bottom spiritual are important. One of these is the question of Sabbath observance. Spiritually apprehended, Sabbathism becomes of timely, vital, practical significance to the twentieth century. . . . The question of Sabbath reform becomes a large question . . . whether time is merely a metaphysical puzzle, or whether men can transcend time by consecrating it, and live in the eternal while yet in time."

The book is 6 x 8½ inches in size, 1½ inches thick, pages xvi+224; printed on highest quality antique paper, bound in dark green cloth, gold top, back stamped in gold; photogravure frontispiece of the author.

Price \$1.50 postpaid. Send orders to

AMERICAN SABBATH TRACT SOCIETY, Plainfield, New Jersey

The Sabbath Recorder

GOD OF THE COMMON THINGS.

I love the flow of quiet waters,
The rugged grandeur of the hills,
The waving trees with glowing blossoms,
The thrilling songs of active rills;
And when my soul's absorbed in nature,
I feel I rise to know my God
As none on earth can ever know him
Who walks not 'neath kind nature's rod.

I love the city's busy motion,
The rushing crowds with yearning hearts,
The little children's eager faces,
The pulsing throb of active marts;
And when my soul's absorbed in motion,
A heaven on earth I know I find,
Which none with idle hands discovers,
And none obtains with idle mind.

I love the lives of those about me,
The common songs my neighbors sing,
The common skies which arch above me,
The thoughts which common friendships bring;
And when my soul's absorbed in loving
The common things I find around,
I feel God's kingdom's instituted
On earth, where common things abound.

—Elmer Allen Bess.

—CONTENTS—

EDITORIAL—It All Started in a Prayer Meeting; Read Brother Chipman's Letter; Tract Board Meeting; Light in the Darkness; Guard Your Weak Points; "Lest Ye Enter Into Temptation"	769-771	WOMAN'S WORK—A Christmas Offering (poetry); The Woman's National Foreign Missionary Jubilee, 1860-1910; Mrs. Lizzie Nelson Fryer; Minutes of the Woman's Board Meeting	785-787
EDITORIAL NEWS NOTES—Congress Pushing Things; Past the \$100,000,000 Mark; The New Chief Justice	772	Notice	787
A Letter Showing What We Might Do	773	YOUNG PEOPLE'S WORK—What Can I Do for My Denomination? "A Chance for Boys" Series; From Riverside, Cal.; News Notes	788
SABBATH REFORM—Gems of Truth; Wise Use of the Sabbath	774	CHILDREN'S PAGE—Housekeeping and Home-making	791
SABBATH RECORDER Subscriptions	774	HOME NEWS	792
"The (Ill) Logical Conclusion"	775	DENOMINATIONAL NEWS—Founder's Day at Alfred	794
MISSIONS—At Peking (continued); The Seventh-day Baptist Pulpit Discontinued; Letter From Java; Mission of Jacob Baker	776-783	DEATHS	795
A Red-Letter Day in the Salem Church	783	Christian Endeavor Rally at West Edmeston	796
The English Seventh-day Baptist Church—Its History and Heroes	784	The SABBATH RECORDER—Our Young People's Duty to Read It—How Increase Its Subscription	797
		SABBATH SCHOOL	800