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# 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.

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

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## EDITORIAL

### It All Started in a Prayer Meeting.

The leading journals and newspapers are having much to say about the wonderful world-wide movement now on foot to carry the Gospel to every nation and tribe, within this generation. For nineteen hundred years the work of evangelizing the world has been going forward, and where its influences have been deeply felt a brighter and better civilization has sprung up as if by magic. Individuals and nations have been transformed by the working of the leaven, and it begins to seem now as if within a very short time the whole lump would be leavened. Who can estimate the blessings that have come to earth through our holy Christianity!

Did you ever think that this light-bringing, life-giving evangelism all started in a prayer meeting? A little company of believers were tarrying in Jerusalem according to the command of their Master, "all with one accord in one place," waiting for the "power from on high." The Lord never disappoints those who earnestly wait upon him. Several times after that first Pentecost was the replenishing of power through the Holy Ghost granted unto those who were spreading the good news, and all through the ages God has thus given his children power in answer to prayer. The church was born in a prayer meeting, and out from that little prayer meeting in an

upper room went forth the men whose influences were to "turn the world upside down."

Thus the Gospel began its westward march around the world. The all-conquering gospel spirit was bestowed in a prayer meeting, and from that day to this the prayer meeting has been the true gage of the church's missionary power. Friends, how about the prayer meetings in your own church? Are you doing your part toward making them places where the Holy Ghost can fill men for the work?

\*\*\*

### Read Brother Chipman's Letter.

On another page will be found a letter from Bro. C. C. Chipman, which all should read. He shows by a striking comparison how easy it would be for Seventh-day Baptists to more than double the work now being done if every one would do a little. If every SABBATH RECORDER reader could have the experience of sitting with the Joint Committee a whole day, tussling with the problems that confront us, listening to the calls for help that come, and realizing the awful handicap on both boards from empty treasuries, he too would understand the burden which rests on Mr. Chipman's heart, and which causes him to take up his pen in behalf of the work.

It is a serious thing to have to meet such questions as are now pressing upon the attention of both our boards, and which are being considered by the Joint Committee. Even if the boards were not handicapped by debt, there is enough just now in problems concerning Africa and some of the home fields to touch the strongest heart. I don't know when we have had such promising doors open to us, as we now see; and at the same time I don't know when we have been so completely distracted over the wherewithal by which to enter them. If the people do not respond, what shall we do?

**Tract Board Meeting.**

It has been a long time since we have seen the members of the Tract Board so stirred to the heart's core as they were at the meeting of December 12. The Joint Committee's report of its meeting at West-erly, R. I., was one that caused the chief interest. The reading of the correspondence from Africa was listened to with great care. The letter from Hanson Tandu telling of so many hundreds who are keeping the Sabbath amidst opposition, and discouraged by false teachers, was truly eloquent and pathetic. Some members of the board who have been identified with Sabbath Reform work for many years look upon the African Missionary question as a proposition such as this generation has never met with before. One member said that he had never had anything in this line appeal to his heart as this has. Every letter touches our hearts with its self-sacrificing spirit of loyalty to the Bible Sabbath. "What we can do," said another, "is only a drop in the bucket, or like the widow's two mites in the temple treasury; and yet we can not withhold the little we can do. If we refuse to give this little drop, the fault is ours; but if we give what aid we can, our skirts are clear—our duty is done. Really it would have brought tears to many eyes, to hear the pathetic pleas for an advance, and the expressions of solicitude as to how to get the best results out of the small amounts given for the work.

One brother spoke of the way the cause had seemed to languish for years; how he had come to the board meetings burdened month after month, only to go away burdened; and how he wished he had the skill to settle this African question aright. We are perplexed and put to our wits' ends with an empty treasury, and yet God has laid this responsibility upon us which we can not evade. The Missionary Board too has bowed down in discussion of the question for hours, not knowing where funds are to come from, and yet not daring to turn the matter down.

Finally both boards voted to unite in the effort to conserve the present interests by small appropriations for native helpers, and to call a missionary to go to Africa as soon as one can be found.

More than this, they have agreed, upon

recommendation of the Joint Committee, to unite in the support of Bro. R. S. Wilson in the Southwest, west of the Mississippi River, and to call Bro. Darwin Lippincott to mission work in that field, east of the Mississippi.

Now, friends, please read again Sec. Edwin Shaw's appeal in the last RECORDER, and read carefully the Tract Board's minutes, with the Joint Committee's recommendations, in our next issue, and tell us what you are going to do about it. Don't forget to read Mr. Chipman's letter also, for this will appeal to you in a practical way and show you how easy the funds could be raised. It will also help you to see that the writers of both articles referred to have full confidence that the people will come to our aid. The SABBATH RECORDER also feels from past experience that its readers will respond now.

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**Light in the Darkness.**

Secretary Saunders, with a heavy heart, had begun writing the SABBATH RECORDER about the decision to discontinue the publication of the *Seventh Day Baptist Pulpit* owing to lack of funds for that work. For some years the Missionary Board had sent out this magazine, hoping thus to supply lone Sabbath-keepers and pastorless churches with suitable sermons by our own ministers, for use on Sabbath days. Whether many feeble churches ever used these sermons or not, or whether the real benefits warranted the expense or not, does not mitigate the feeling of sadness that must have come to Brother Saunders when financial distress and pressing calls elsewhere for help made it necessary to abandon a favorite plan by which he had hoped to give help to the pastorless churches. The plan was good, the principle was right, the labor and expense had been given in the true missionary spirit; and now to abandon this line of work must have seemed like a step backward. To be sure it was necessary and best to discontinue the publication; but this condition of things could not entirely overcome the sense of loss and of disappointment, and I do not wonder that the Secretary's letter had a tinge of sadness. It always seems dark when our cherished plans fail, and when our hopes of progress have to give way to a feeling that

we are going backward instead of forward.

But even at such times it is not all dark. The Lord often sends light and cheer just in the nick of time for his children who are under the shadows. Sometimes we do not realize how near the sunshine is because the clouds are too thick; and if our faith is weak, we find it very dark. In this case the messenger bringing good cheer was right at hand. The last part of the Secretary's letter is brimful of sunshine. What had happened? A knock at the door had caused the writer of sad news to lay down his pen, and when he took it up again one of God's "little children" had made him happy. He had seen the silver lining to the clouds. The people were not all indifferent to the cause of missions, and some were cultivating the true spirit of Christian liberality. A little boy had heard the Secretary speak a few days before, and now had brought a dollar—one fifth of his own hands' earnings—to help carry the love of Jesus to Africa. It was the boy's own thought to do this, according to his mother's statement; and there was sunshine in his act that began immediately to drive away the darkness in another's heart. The very act—the spirit in which it was performed—was a cheering ray, and the gift itself shall go forth to carry its own little light to the land of darkness.

Brethren, the suggestions that come with this scene at the Secretary's home ought to cheer all our hearts. We are too prone to see only the dark side, and need to look a little sharper for the sunshine. In our homes today are hundreds of children being educated from babyhood to support the Lord's work; and there are hundreds of mothers deeply interested in our future, who are doing all in their power to turn their children's hearts toward the cause we love. Our fathers never knew such culture in Christian giving as do our children today. If they had, our boards would not be so distressed for funds. I remember well, during the middle sixties, that our people thought they had done wonders for missions when they had contributed two thousand dollars in a year. How is it now? Under this process of Christian home training that sent that boy to the Secretary's door, we have come to feel that

fifteen or twenty thousand dollars a year is all too little to give to the Master's work for evangelizing and enlightening the world. And this large amount given today comes as easily as the smaller amount did forty or fifty years ago. If we have not increased in numbers, we certainly have greatly enlarged our gifts for God's cause. And the end is not yet. It will grow better as the years go by. Our young people are coming more and more to take upon themselves the responsibilities which were unknown to young people fifty years ago, and we have much to cheer us in their loyalty.

I shall be greatly mistaken if we do not have a generous response right now, to the pressing calls of our boards; and the young people will have much to do with the work of meeting the demands.

\*\*\*

**Guard Your Weak Points.**

A good general will discover the weak points in his fortress, and set a double guard to defend them in case of attack. If the enemy can discover these points, he hurls the brunt of his fight against them. This is good tactics for him, and many a fortress has fallen because the weak points were not carefully guarded. This principle is just as true with souls in the battle of life as in the army with the enemy at hand.

Every one knows his own weak points, and he is a wise man who sets a double guard over them. He will fail at these if he fails at all. The enemy also knows them and will make his hardest fight where we are most easily overcome. Let us carefully guard our own weak points.

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**"Lest Ye Enter Into Temptation."**

The Saviour taught the sure way to escape the snares of the tempter. It is folly for us to pray, "Lead us not into temptation," and then go deliberately in where we know we shall be strongly tempted. Yet this is the way many do; and it is no matter of surprise when they fall. There is such a thing as keeping many of our strongest temptations at arm's length, where their power over us is limited. This is always safe. We should pray to be led, as Christ taught us to do; but we must not forget that he also taught his disciples to watch as well as pray.

**EDITORIAL NEWS NOTES**

**Congress Pushing Things.**

It seems that Congress is awake at last, and really getting down to business. The annual supply bills are being pushed with a vigor not known for years. For instance, the important and intricate Indian Appropriation Bill was passed by the House after three days of debate. This seems like pushing things indeed, when we remember that it took forty days of debate to get this bill through last year, thirteen days two years ago, eighty days three years ago, and forty-two days the year before that. The leaders in the House of Representatives are now hopeful that most of the important bills will be out of the way before the holiday vacation, and that Congress will then be ready for needed general legislation.

**Past the 100,000,000 Mark.**

As the census returns are nearing completion the fact becomes more and more apparent that there are more than 100,000,000 now living under the Stars and Stripes. The United States proper—or what the world is coming to call the “continental United States”—now contains 91,972,266, a gain of 21 per cent in ten years. This gain is a fraction over one per cent greater than it was in the preceding decade for the continental United States. Unless Congress changes the present ratio of representation, the next House will contain 450 members, an increase of fifty-nine. The country is twenty-five times larger than it was one hundred years ago. The States of New York, New Jersey, Pennsylvania and Connecticut have increased relatively much more than the country at large, New York's gain being 25.4 per cent, and New Jersey's 34.7 per cent. Florida makes the greatest gain of any Southern State, and California the greatest gain among the States on the Pacific Coast, that of the former being 42.1 per cent, and the latter 60.1 per cent.

**The New Chief Justice.**

President Taft appointed Associate Justice Edward Douglass White of Louisiana to the place of Chief Justice of the

United States, and the Senate immediately confirmed the appointment. At the same time Judge Willis Van Devanter of Wyoming and Judge Joseph Rucker Lamar of Georgia were also confirmed as Associate Justices of the Supreme Court. So far as we have seen, the comments of the press throughout the country are very favorable, commending the President's broad, non-partisan spirit as shown in appointing another Chief Justice from the opposite party to which he himself belongs.

Long-continued storms have resulted in the inundation of many towns in Italy, and in serious damage to crops. Railroad service between Genoa and France is greatly interfered with, and many people in the country districts have been driven from their homes, making their escape in boats. The towns about Milan, and farms in the Lombardy plains are flooded by the overflow of the Olona.

The President in his message to Congress suggested that first, second, and third-class postmasters should be placed in the Civil Service classified list, and be subject to the Civil Service examinations the same as other officials. This is the first time any president has proposed placing officials of such high grades in the classified list. This step would free the postoffice officials from the vicissitudes of politics, and make the position good as long as the standing of the man remained good. Mr. Taft also refers to the feasibility of arranging a pension system for public servants who have served well, and outlived their day of usefulness in government offices, so that such can be retired, allowing better men to come in, and that without doing any injustice. This plan he thinks would be too expensive, however, and concludes that a compulsory savings arrangement should be made, by which employees would be obliged to set aside enough money, so that, by a liberal rate of interest from the government, they might have an adequate annuity after retirement.

The State Department in Washington has taken the initiative step in a movement for an international conference at the Hague, in May, for the suppression of the opium, morphine and cocaine traffic.

An imperial order has been published in Russia, allowing Jewish merchants of the first guild to live in the city and province of Moscow.

The use of old Faneuil Hall in Boston has been refused the colored people who desired it for celebrating the centenary of the birth of Charles Sumner. What would William Lloyd Garrison and Wendell Phillips say to this! A tremendous change must have come over the spirit of the Boston people, for such a request to be refused.

**A Letter Showing What We Might Do.**

MY DEAR DOCTOR GARDINER:

Last Sabbath the Budget of the Tract Society was presented to our church, and some weeks ago the appeal from the Missionary Society was presented.

I have been much interested in your editorials in the SABBATH RECORDER regarding our work and the needs of financial aid.

The Budget of the Tract Society closes with this significant question: “Will you stand back of us with your contributions?” with the answer: “Of course you will.” I believe with all my heart that the question is correctly answered. I have great faith in our people, that they will do the right thing when it is clearly presented to them.

In the *Conference Minutes* for 1909 (the last published) I find the following: Number of members reported 8,415; money raised by the churches for the following purposes:

Pastors' salaries and current expenses for 62 churches .....	\$38,126.28
For missionary purposes .....	3,171.41
For Tract Society .....	2,854.14
For miscellaneous purposes .....	5,500.90
<b>Total .....</b>	<b>\$49,652.73</b>

Perhaps you will be interested in some calculations I have been making. I believe the total income of our people is equal to 3,000 incomes that will average \$1,000 each. If this be true, the income for the denomination is \$3,000,000. Am I wrong? Perhaps so. But for the sake of further analysis, let us assume that the denomination's income is equal to 8,000 incomes of \$300 each, or \$2,400,000. Now suppose, as a people, we practice tithing

and regularly set aside a certain per cent of our income for the work of the Lord. Now suppose we decide the amount we will set aside and place it at just one-half the amount so clearly suggested in his Holy Word. One twentieth of \$2,400,000 is \$120,000 or a little over 4 cents a day for 8,000 contributors. Whether our income is more or less than the amount named, is it unreasonable to suppose that our people could give, on the average, 4 cents a day for the Lord's cause? How can we ask his blessing upon us if we are unwilling to do that much for him? A few could not give 4 cents a day, and possibly some could give nothing, but a large majority could do that much and a substantial minority could give and do give a great deal more than that amount.

Four cents a day from eight thousand contributors for one year will amount to \$116,800. Suppose we should decide, as a people, that we will give that amount for the year 1911! What a Conference we would see next August! What a Thanksgiving we would celebrate next November! And besides, we could give the following amounts for the year 1911:

	1911	Amts. reported in 1909.
Pastors' salaries and current expenses for 62 churches .....	\$70,000	\$38,126.28
Missionary purposes .....	15,000	3,171.41
Tract Society .....	12,000	2,854.14
Our schools .....	10,000	—
Fund for Aged Ministers .....	2,000	—
Miscellaneous purposes .....	7,800	5,500.90
<b>Total .....</b>	<b>\$116,800</b>	<b>\$49,652.73</b>

Will we go forward as a people and push our cause in China and Africa and the homeland as never before? It seems to me this is God's question to us at this time. God help us to see our opportunity and our duty. Will we raise the amounts asked for by the Missionary Society and the Tract Society? Of course we will!

Yours very truly,  
C. C. CHIPMAN.

220 Broadway, N. Y. City,  
Dec. 5, 1910.

The man who makes a crooked path may get to heaven in the end, but those who follow after may not.—*The Christian Herald.*

## SABBATH REFORM

### Gems of Truth.

GEORGE WASHINGTON.—“Every man who conducts himself as a good citizen, is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience.”—*To the Ephrata Community.*

JAMES MADISON.—“The free exercise of religion, according to the dictates of conscience, is something which every man may demand as a *right*, not something for which he must ask as a privilege.”

U. S. HOUSE OF REPRESENTATIVES REPORT, 1830.—“Every religious sect, however meek in its origin, commenced the work of persecution as soon as it acquired political power.”

WM. LLOYD GARRISON.—“Of all the assumptions on the part of legislative bodies, that of interfering between a man's conscience and his God is the most unsupportable, and the most inexcusable.”

### Wise Use of the Sabbath.

God is never content with less than the best for man. To this end he gave him authority over the material creation, that it might be subject to him, and minister to him; for this he established the family, that together men might be perfected through the joys and duties of domestic and social relationships; for this he ordained work, that life might never be blighted with the curse of idleness; for this he instituted the Sabbath, that rest might contribute its helpful solace and comfort, to repair the waste of life, and renew man for the struggle of life.

Some have interpreted the Sabbath as a day set apart for God, that he might exact for himself a fraction of man's time. Nothing could be more mistaken. The Sabbath was made for man. It was made for him in recognition of the fact that man was made in the image of God, and that it would be an instrument of power in achieving godlikeness.

The Sabbath as a day of rest recognizes the discipline of work. A man made in the image of God must resemble God in a life of active and purposeful usefulness and benevolence. But it also recognizes that a man must occasionally, and if he would work at his best and longest, periodically rest.

Two extreme views of the Sabbath are current. One is the Pharisaic view that the day is to be observed with an exacting and wearisome round of religious services, which even the saintliest find anything but a means of grace, and never cease to reproach themselves because they can not feel otherwise. The other is the secular view, which makes it an occasion of frivolous idleness, if not of more vicious dissipation. If one of the two had to be chosen, there can be no doubt of the immense superiority even of the Pharisaic Sabbath to that of the secular.

The best use of the Sabbath is that which makes it best for the manifold man—regarding his body, his mind, his heart. A wholesomely religious Sabbath is our salvation; religion is the only efficient sanction for morals, the only power which can make us better men and better women, the only offset to the eternal grind of material interests, the only efficient discipline of character, by which man is able to reach and maintain “the measure of the stature of the fulness of Christ.”—*Northwestern Christian Advocate.*

### Sabbath Recorder Subscriptions.

Quite a number of the subscribers to the SABBATH RECORDER are getting into the habit of paying their annual subscriptions at, or near, the first of the year. This is a commendable habit; but it has one drawback from the point of view of the RECORDER office. Notice this: From the first of July to the first of December, five months, the actual cost to the Tract Society of publishing the SABBATH RECORDER was \$2,970.69, while the receipts from advertising and subscriptions were \$634.03. The difference—\$2,336.66—is quite a load of debt for the Tract Society to carry. So if those whose subscriptions expire with the year will be real prompt in sending in renewals, it will bring relief to an empty treasury paying interest on bor-

rowed money. And if any one whose subscription is in arrears should happen to see this item—well, you know how it is when you can not get what should be coming to you.

The same condition prevails in the case of the *Sabbath Visitor*: cost since July 1, to December 1, \$584.42; receipts \$113.06, less than one-fifth the cost. What is the moral to all this?

If the moral be not plain,  
It hath been writ in vain.

EDWIN SHAW, *Cor. Sec.*

### “The (III) Logical Conclusion.”

REV. H. D. CLARKE.

I wish political and religious writers could see things from the standpoint of others. Probably *we all* err this way. However, many most excellent, conscientious men do misrepresent others and come to illogical conclusions and thus hinder the spread of truth. For one illustration, I have just read this, under the heading, “The Logical Conclusion.”

Why should religious journals, which teach the immorality of the soul, and that after death the spirits of the dead continue to exist as living, conscious entities, deny that it is possible to hold communication with these departed ones? In other words, why should any man who believes that the dead are conscious between death and the resurrection, deny the claims of Spiritualism?

And then the writer proceeds to put up a man of straw which he knocks down. He dogmatically asserts that believers in the conscious state of the dead hold that the spirits of the departed dead still hover about them, “view with sorrow their trials and rejoice in their successes”, and that no man who believes in the conscious state of the dead can withstand this influence of spiritualism.

Now, so far as I know, believers, *as a rule*, in the “conscious state of the dead,” as it is termed, do *not* believe in Spiritualism and do *not* believe that the spirits of departed dead hover about, concerned in the joys and sorrows of men on earth. There are two classes, at least, of believers in the consciousness of the departed ones: Spiritualists, so-called—a small number compared with Christian believers—and Christians. No conclusion whatever follows, as the writer in question states.

As a rule Seventh-day Baptists believe the doctrine of the conscious state of the dead, but are as much unbelievers in Spiritualistic séances as are our Adventist brethren. We hold Spiritualism, in that form, a delusion and dangerous, and our belief in “conscious entities” has no tendency to promote Spiritualism among us. The conclusion in no way follows. Nor does it follow that our belief in “conscious entities” is a belief in “the immortality of the soul,” as our good Adventist friends interpret immortality. God “only hath immortality.” Belief in the conscious state of departed ones is not necessarily a belief in the Adventist doctrine of immortality. I ask my dear brethren in all love to stop misunderstanding us and misrepresenting us in their papers. This is no controversy, nor dogmatic statement, nor hair-splitting discussion which some worried writers deplore.

Again, there appears a good deal of sentimental talk about letting alone politics, literature, science, socialism, valuable themes elsewhere, and preaching “the Word,” the Gospel. It is true, no doubt, that some preach these things to the *exclusion* of the Gospel, but it does not follow that these may not be related to the Gospel and considered in the light of the Gospel. No minister today can meet the question of the liquor traffic, the great enemy of the Gospel, and ignore politics. He must preach the gospel of civic righteousness and *that is politics.*

All these subjects which appear objectionable to some are not necessarily “taking the place of the Gospel,” but taking a place in the gospel message.

“Present-day preaching” may be faulty in this respect, but these questions are not *all* “outside of Christ.” Put Christ *in* them. The trouble is not with the “subjects,” but in the *manner* of treatment.

“Too much of politics,” too often comes from the lips of a selfish partisan who sees not his real duty as a Christian citizen and who resents the real gospel message that would reform his politics.

Christ is “all in all” and he is in politics and literature and agriculture and other valuable themes; but he is there to save.

Agriculture may and may not be in a gospel message. That depends.

## MISSIONS

[The following letters explain themselves.—E. B. S.]

DEAR BROTHER SAUNDERS:

I have just arrived home from a visit to Sister Hatcher's. I found her and the children well. I went on the train to Guntersville where Sister Hatcher's brother met me with a horse and buggy and drove me to her home on Brinlee Mountain. I had a fine time, preached twice, once at Junior Hall and Sunday night at Grassy schoolhouse. More than two hundred people were in attendance. . . . After the meeting many came and thanked me and asked me to come back again. I hope to do so during the winter. Mrs. Hatcher's grandfather was a preacher and he told her years ago that the Sabbath day was the true Sabbath; while she believed it, it was hard for just one person alone to keep the Sabbath and get along in the world, but she is doing it. She has a forty-acre farm and a nice little home of three rooms; 25 acres are cleared up. She keeps a cow and pigs. She is a brave woman. You will remember, Brother Saunders, that her husband was a school-teacher; that they embraced the Sabbath about two years ago, after which he was suddenly taken ill and died. There are three children, the oldest about six years. Some one is very kindly sending her the RECORDER; I have given her 200 pages of tracts. Yesterday I received a letter from Brother Goss living on the mountain requesting me to return as soon as possible. I can not do so before January or February for I am already engaged. I think visits should be made to that locality at least once in three months. I think my church will without doubt raise \$1.00 for each member during the coming year.

Your brother,

R. S. WILSON.

Attalla, Ala.,

Nov. 24, 1910.

DEAR SECRETARY SAUNDERS:

I must tell you of the visit which we have recently had from Bro. R. S. Wilson of Attalla, Ala. We have enjoyed it very

much. He came Friday, spent Sabbath day and Sunday with us. We greatly appreciated the two sermons which he preached. They were very inspiring. I wish we might live where we could be in Brother Wilson's company and among Sabbath-keepers; it would greatly help us. Everybody here wants him to come again. I believe there is a great work for Seventh-day Baptists in this section of the country, though I am the only Sabbath-keeper here. I should be very proud if more of my friends would accept the Sabbath. Since Mr. Hatcher died I have received very many kind letters, especially from Sabbath-keepers. How it cheers my poor heart to know that I was kindly thought of by so many! I just believe they are the best people in the world and I hope we will have Brother Wilson with us again soon.

I do pray that we shall have a Sabbath-keeping church here some day.

Your sister in Christ,

MRS. MINNIE LEE HATCHER.

Aral, Ala.,

Nov. 22, 1910.

### At Peking (Continued).

MY DEAR BROTHER:

On October 13 we made an early start for the Great Wall and the Ming tombs. Formerly this journey meant great hardship, as one was obliged to travel by mule carts, which have no springs, or on horseback, rather muleback, as the horses are all mules here (but they are fine-looking animals). Now the journey is easily and quickly made by rail.

Our first stage was a distance of twenty-five miles where we left the railroad and took chairs, Mr. Davis riding a donkey, for the Ming tombs. It takes about two hours to go from Nankow, where we leave the train, to the picturesque valley in which are entombed the emperors of the northern Ming dynasty.

When within about five miles of the tomb of Yung-Lok, the most noted of these emperors, we pass under the most beautiful, finely carved, white marble monument or memorial arch I have yet seen in China; and this is saying much, for this land abounds in "ba-lus", as we call them in Shanghai. This one is fifty feet high and

eighty feet wide and is supported by six enormous pillars. Just beyond this is a large towerlike building containing a large monument which was erected to Yung-Lok in the fiftieth year of his reign, with an inscription giving praise to the most famous Manchu emperor.

Here begins the avenue of huge stone figures representing warriors, mandarins, priests, lions, elephants, camels, horses and mythical animals. Each of these statues is cut from a single stone or block of marble. The elephants are thirteen feet high, fourteen feet long, and seven feet wide. These figures are in pairs on opposite sides of the avenue. As we came along, a company of tourists had alighted from their chairs and one of the young ladies was mounted on the back of one of the fabulous animals. None of our party seemed ambitious of accomplishing such a feat.

Some may wonder why a spot for these tombs was chosen so far away from the capital, a distance of about thirty miles. The tomb of the late Empress Dowager and also that of the late Emperor are long distances away and in opposite directions from the city. These important locations, or important to the Chinese, are always chosen by their geomancers.

After passing these images we traveled a long distance before reaching the tombs, coming first to the great ancestral temple dedicated to Yung-Lok. It was this ruler of the great Ming dynasty (1368-1628) who transferred his court from Nanking to Peking in 1411. For lack of time we could visit the tomb of this one emperor only, but the tombs of the other twelve, as we viewed them from a distance, seem to have the same pagoda-like structures over them. They are in a semicircle, scattered along for several miles just under the brow of the mountains and forests.

On our return we did not follow this avenue but a path skirting the foot of the mountains, passing near several others of the tombs. This is a much shorter route. We had not progressed far on our way ere the shades of night shut in around us, but fortunately a bright moon favored us with its light and we rejoiced in that. We passed the homes of many farmers who were still working by the moonlight, gathering in their autumn harvest. Great orchards of

persimmon trees, still loaded with their beautiful fruit, attracted our attention. About seven o'clock we were glad to enter the compound of the Chinese inn where we had engaged lodging for the night. We were refreshed by our supper and thankful for rest, even on beds of straw.

At six-thirty the next morning we resumed our journey by train to the Great Wall. From this station, Nankao, the railway penetrates a picturesque valley. This Nankao section of the Great Wall is a most interesting and historic part, as over this route China transports her products through Mongolia towards Siberia, as well as to other parts of Europe. This famous route was also known to Marco Polo who came overland from Europe to China in 1274 A. D. Through this narrow pass from Nankao to Kalgan, pass caravans of camels carrying the products of China to Mongolia and vice versa. To me this pass up through the mountain was of almost as much interest as the Great Wall.

When we alighted from the train we found, to our surprise, a long walk before reaching the wall and then a rough climb to the top of it. Of course every one wishes to climb to the highest point possible. As Mr. Davis was not very well that morning he reluctantly lagged behind while our friend and myself climbed some hundreds of feet higher up, but we were obliged to see others of the party far above us. Upon returning to the station, where Mr. Davis had arrived before us, we found he had pillaged a "brick", which he proposes to take to America; but I think there is no danger of his using it as a brickbat, for it would take the strength of a giant to throw it very far.

This wall is the most wonderful structure in the world and may well be called one of the seven wonders. It was built 221 B. C. as a protection against the Mongols. The whole length is 1,400 miles. It is 22 feet in height and 20 feet thick, and every 100 yards there are towers 40 feet high. In some places it runs over mountains 4,000 feet high. But it is now in a very dilapidated condition. The ten miles of railroad from Nankao to the wall rises an altitude of 1,600 feet and it is a fine piece of engineering done entirely by Chinese graduates from American schools. There are

several tunnels; one is 3,570 feet in length. This long tunnel is farther up the pass. The railroad from Peking to Kalgan is now complete—a distance of 125 miles—and it is proposed to continue it through Mongolia and connect with the Transsiberian railroad at Irkutsk. This will be the shortest route from China to Europe.

On our return down the pass the train moved quite as slowly as when creeping up. It was past midday when we reached Nankao. While the train stopped for twenty minutes they brought us lunch from our inn, which we ate with a relish. Before four o'clock we were back with our friends in Peking, thankful for the privilege we had enjoyed of seeing these ancient monuments of China's faded glory and also grateful that the Sabbath was drawing on, which we would spend in quiet and rest.

Sunday morning Mr. Davis attended the Chinese service and in the afternoon we went to the union English service, where Bishop Lewis, of the Methodist Episcopal mission, preached.

Monday morning a party of us started early for the Summer Palace, which is ten miles from where we are stopping; but there is a macadamized road from the city gate direct to the palace, with shade-trees on either side. The palace is built on the side of a mountain called the Ten Thousand Ages. The first Summer Palace was built in 1738 and is said to have been a perfect paradise, covering many acres of ground. There were more than 200 palaces furnished with the most beautiful and precious things, but all this was destroyed by the English and French in 1860. A part of it was restored and redecorated by the late Empress Dowager, but the work done under her reign is said to be greatly inferior to the beautiful fragments still standing of the former palaces on the farther side of the hill. Then again her palace was greatly damaged in 1900 when Russian soldiers took possession of it and seem to have taken delight in shivering mirrors with their bayonets; and every head within reach was knocked off the yellow porcelain Buddhas, on the exterior of the beautiful myriad Buddha temple that crowns the hill. The wonderfully lifelike bronze ox lying by the

lakeside and some of the marble bridges are most noteworthy objects.

This Summer Palace is by far the most beautiful and fascinating of any of the places of interest in or near Peking. Certainly nature and art have combined to make it so, for it is rendered most charming by its situation and the art with which the Chinese adapt their buildings to picturesque locations. A boat-ride on the lake taking us to different points of interest was much appreciated. They rowed us alongside the marble boat over which is erected a pavilion where you can tarry and take your lunch by paying a fancy price which we had no inclination to do. The ordinary fees for visiting these places are quite sufficient.

After 1900 no expense was spared in re-beautifying the palace occupied by the Empress Dowager and I was disappointed to find all the windows of the palace securely screened and closed to the view of visitors. However, the screen of one window had become loosened and a party of tourists just in advance of us were getting a peep at a fine painting of the Empress Dowager and the rich furnishing of one room. We each in turn "took a peep" and then hastened on, climbing the more than a hundred steps up through the various pavilions, but were not allowed to enter the temple which crowns the hill. On our return we found the loosened screen securely fastened. Formerly visitors were not allowed to visit these grounds, but in 1909 the Prince Regent gave orders that upon application to the Foreign Office visitors would be allowed on the fifth, fifteenth and twenty-fifth of each month, when the imperial court, who have their buildings on the grounds, are absent. Since the Empress Dowager and Emperor have passed away, the palace will not be occupied by the imperial family.

There were formerly electric lights all over the grounds. Along the water's edge with its marble railing is a mile-long, covered pathway and also many promenades through inner courtyards all fitted with these lights. As we strolled along these paths it brought very vividly to our minds the lives of these two personages, who for more than forty years controlled the destiny of this great nation. Two years have

elapsed since they went out of this Summer Palace for the last time, the emperor too weak to sit in his chair, a crushed and broken-hearted man. It will probably never be known as to how much human power had to do with their removal at the same time. Neither power nor affluence could save the old Empress Dowager from the ultimate goal of every human life; and though she may receive the worship of her subjects, she certainly does not have their loving remembrance. We came away from this resort with a feeling of sadness, not because it had been the home of one we loved, but rather because of the pity we felt for the millions of this land who in their poverty are taxed to support all this luxury.

On our way home we called at the "Ten Thousand Ages" temple erected in 1577, where the imperial court made a resting-place when going from the city to the Summer Palace. We also tarried a few moments at the five-pagoda temple, built in Indian architecture. This was erected for the purpose of entertaining the ambassadors who brought presents from India to the Emperor of China, but it is now in ruins. Near this temple are the zoological and botanical gardens, which are said to do credit to the capital city.

Missionaries who resided here previous to 1900 tell us it is impossible for us to realize the great changes which have taken place since that time. Upon application to proper authorities many foreign officials are now received in audience at the palace in the forbidden city.

Little by little Chinese exclusiveness is giving way and we may hope the strained relations which have existed for ages between Chinese and foreign diplomats will fade away and pleasant social and business relations be established greatly to the benefit of this people. But I am sure you have heard enough from my pen about Peking. I must ask your forbearance for my imperfect descriptions, as with so much sight-seeing it has been difficult to take time for writing. Tomorrow morning we leave Peking for Hankow.

Affectionately yours,  
SARA G. DAVIS.

Oct. 23, 1910.

### The Seventh-day Baptist Pulpit Discontinued.

REV. E. B. SAUNDERS.

To the friends, readers and subscribers of the *Seventh-day Baptist Pulpit* I wish to say that at the Missionary Board meeting held November 30 it was decided to discontinue publishing the *Pulpit* after January, 1911. The board regrets to do this and wishes that some provision might be made to finance this enterprise without using the funds contributed for missions. The cost is about \$400 per annum in excess of the subscriptions. One hundred and eighty names show a credit of payment either by the person who receives the paper or by some friend. More than one hundred copies are given away. The sermons are used more or less in our churches that are without pastors; to what extent the board does not know. It is likely that a hundred homes of our scattered Sabbath-keepers are reached by this paper, where the RECORDER does not go.

There are members of the board who are in great doubt about the wisdom of this move and still hope some way can be provided to meet the lack which will be felt in this move.

The problem before the board is constantly, how to do the greatest amount of work with the funds given; where to put the money to have it count most, to meet the greatest needs. As a rule our people are giving generously and our laborers in many cases are paid—not what the board would like to pay, but what can we do, dear friends? "Man cannot live by bread alone." We must furnish our people spiritual food or they will be driven otherwheres for it or starve. Let us not blame, but feed them all we can on heavenly things.

While I am writing this letter a rap comes on my door; as clean and sweet a boy as you would see stands with an envelope marked with the name Corresponding Secretary on it; inside is a note which reads as follows (written in the boy's hand):

To help the black people learn about Jesus.  
December 7, 1910.

(Signed) \_\_\_\_\_

In the note is nicely folded a \$1.00 bill. There are also enclosed the following lines from the mother:

DEAR MR. SAUNDERS:

My little son is sending you his offering, which he has labeled with care. It is not a result of being instructed of his mother; it is a pure result of your work last Sabbath day and his own will. It is his own idea. This is the fifth dollar he has earned with his own little hands during vacation. You will see he is giving one-fifth. I trust it may accomplish that whereunto it is sent. I am sure it is given in a spirit worthy of imitation.

Sincerely yours,

(Signed) \_\_\_\_\_

The kind mother and her son will forgive me for sending this to the RECORDER. How modestly she gives the writer credit. There were more than a dozen boys and girls in the congregation that Sabbath morning. They all heard the same words and message. It is true that only one of the ten lepers who were cleansed returned to give Jesus thanks for their cure; but I wish to say, if there were more such mothers and homes with a missionary spirit, the message would fall upon soil where it would bring forth a hundredfold.

May God bless the little hands and the tired hands that are toiling and giving incessantly to carry on the work of the board, and God forbid that \$1.00 shall be wasted.

#### Letter From Java.

DEAR BROTHER SAUNDERS:

I was very pleased indeed to receive your welcome letter. I translated it to Sister Alt (as I am very sorry she does not know English), and together we enjoyed your kind sympathizing words. Perhaps you can find somebody there who can read Dutch. If so, then I will ask her to write you a letter in Dutch, so as to tell you her impressions about the work here. Sister Alt sends you her photograph with her best wishes and greetings. She is a very dear sister, full of love for the Javanese, especially for the children. She has immediately won their hearts; and we are very happy together, working for our Master's glory, and trying to establish his kingdom in this part of poor dark Java. Already we have several sick people to attend to every day, especially those with bad sores, sometimes twenty or more a day. We want a proper place for the sick, like a little hospital, so that they need not go home be-

fore they are better; then we shall be able to help them more. But now we can not spare the money for it.

The money I receive from America goes all to the work. As long as my relatives send me some financial support, I will not use your money for my own, as I don't need much for my living, being used to live almost like a Javanese. And Sister Alt is supported by Sister Slagter and other friends of hers. Till now I have used your money to put up the buildings we need; a place for school and meetings, and part of this for a medicine room; a big rice-barn with three rooms around it for the poor people and the children who have come to live with us; a house for the Javanese overseer; one for the Javanese teacher; and another house for another Javanese family from Pangoengsen, those I wrote about in my former letter. Also I wrote to you that I used a little over 100 francs to buy the land we live on. Later on I bought another small piece of land adjacent to this for 11 francs, and now there is another piece of land already planted with fruit trees, to be got for 40 francs. With what money I have I want to buy land, so that I can help the people from Pangoengsen who want to come and live with us. Recently one more from the Christians there, a blind man, has come over to us. He will try to get his relatives (now living in Tajoe) to live with him; they are Mohammedans who perhaps never have heard the Gospel. These relatives can earn their own living on that piece of ground I wrote about with all those fruit trees; and little by little they will pay me back the money for that land which I buy for them now. I hope I shall soon have the money to help them in that way. . . .

Our family has increased very much since I wrote you before. We have taken up three poor women, left by their husbands, with their children and an orphan boy. The women are so dreadfully poor; one of them was full of sores, so that she could not do any work; she is getting a little better now; another is half-silly, and so is her little girl. Also we took up an old man from Pangoengsen, one of the poor people there, who wanted to get away from the leaders, as they do not understand the

Mission of Jacob Bakker.

(Concluded.)

CONDITIONS OF MISSION AT AYAN MAIM.

Since the death of Eld. Joseph Ammoo, July 5, 1906, several members have died, but of the remaining ones some are scattered, nearly all of them have given up keeping the Sabbath, and no meetings have been held for some time. As far as I learned, only the family of Deacon James Ammoo and his brother Amos are keeping the Sabbath. Of course I took every opportunity I had to find out the real state of things there. There are many people at Ayan Maim and in the surrounding country who are convinced of the truth of the Sabbath, but on account of the difficulty of making a living (so they say) they find it hard to keep it.

But I do not think that their reasons given for *not* observing the Sabbath are well-grounded, and I told them so. I also explained to them how they could manage to keep the Lord's Sabbath and still make a good living. Of course by trying to earn their daily bread in the manner many of them are doing, it is *impossible* to keep the Sabbath. Many are working for the white men for wages—and naturally they are compelled to work on the Sabbath. They seemingly would rather work for twenty-four or thirty cents a day and be a white man's servant, than to work their own gardens—raise a few fowls and goats and be independent, and in the end be much better off. But as far as I can judge, they would find no difficulty in keeping the Sabbath, if they would only stay at home and till the soil, and raise poultry, goats and sheep. They have the most beautiful and fertile country I have ever seen. There is plenty of land and very rich, in fact there is so much land that they use the same garden only once in three or four years.

All they have to do is to scratch the soil a little, drop in the corn and other seeds, roughly keep down the weeds and by doing so they still reap rich harvests. It is the finest country I know of to grow corn, which is the main food of the people. I was surprised to learn that the merchants have to import corn by steamer from other parts of Africa to feed the townspeople with. So I told the people if they would

Javanese and therefore cause a lot of discontentment. We now have seven grown-up persons and six children to look after. One is a blind man, a Christian; another is a Christian from Pangoengsen, who was here from the very beginning, an old man dreadfully suffering with asthma. We are glad we can provide for all these poor suffering people from the money you sent me, and also for the little children. The grown-up people all do a little work; they work this piece of land, where I mean to grow vegetables for them; they do the cooking, the washing, etc., and are taught to sew their own clothes, as they are very, very ignorant. Besides all these expenses I have to pay the salaries for the overseer and the teacher. I keep school in the daytime for our little ones and some other children from the neighborhood, and in the evenings for the grown-up people. The teacher assists me in this work, and when I am kept by some other work, he can keep the school in my place, as he has been accustomed to do so when he was with me in Pangoengsen. I taught him when a boy; now he has developed into a good helper. Only I wish he was more consecrated, as now he is doing his work especially to get a salary, and I can not see he loves his work. Consecration—that is the great thing they all need. Therefore, I ask your continual prayers, so that they will be living Christians, full of zeal and full of the Holy Spirit. Yes, we all need that, so I do hope you will ask that for us in your prayers, namely, to be filled with the Spirit's fire and power.

I hope the board can continue to send money next year. Really I don't know how to do without it, as we have so many poor souls to look after. But our heavenly Father will not leave us alone in this work. I believe he will enable you to help us financially; and also he will hear your prayers for his work here.

Now I must close, wishing you all God's richest blessings in every way, and thanking you all for your sympathy and prayers.

Yours in the Master's kingdom,

MARIE JANSZ.

Bethel, Tajoe, Java,  
Nov. 13, 1910.



grow plenty of corn, yams, bananas, plantains, etc., they would have plenty of food for their own use and the surplus they could readily sell at a good price.

Another reason given (which I think is well-grounded) is that there is no leader to stay with them, to teach and to guide them. Africans need Europeans to whom they look up, to direct them and to tell them what to do. Besides this, in Ayan Maim, which is a village with 125 to 150 houses and upwards of 600 inhabitants, there is a Wesleyan Methodist school, which was started sixteen years ago by the Ammokoo family, who also were the first teachers. They have a very substantial school building, which stands about in the center of the town, which will hold from 150 to 200 people. A native teacher, who speaks English quite well, gives instruction to about thirty scholars. A native evangelist holds services on Sundays. There are about forty members in good standing; they used to have many more members, but the numbers have decreased, I suppose on account of not being properly looked after, since a white man visits them only once a year, so I heard.

It seems to me it would not be very hard to get a flourishing Seventh-day Baptist church at Ayan Maim, if we only had one or two consecrated workers and teachers there. Many of the Wesleyan Methodists are convinced of the truth and would gladly join us (so I was told) in case we should start work again. But the problem will be, after we have a lot of members again, to *keep* them. About the only way, humanly speaking, will be to start *industrial work* there, to which, to my mind, the country is *specially adapted*. As I said before, the country is very rich in natural resources. There is plenty of land which all belongs to the natives, there being no government land. So, if one wants to buy land, he must try to make a bargain with the chiefs and people. The country is fairly level, and mostly covered with high grass, underbrush and forest, but it is not hard to clear, as most of it at one time or another has been used as garden; there is any amount of land to be had cheaply.

Large numbers of palm trees, from which palm-oil comes, are scattered all over the country, and even this natural source of

wealth is to a large extent let go to waste by the natives, who would rather work for a daily wage than work their own land and palm trees and be independent. They don't even know the right way to grow corn, which is their chief food. They plant three or four and often more seeds together and let them grow up, with the result that they have tall stalks, but small ears. But if the corn was properly worked, I am sure this would be the best corn-growing country in the world. There is a good demand for corn and all kinds of produce, such as yams, sweet potatoes, plantains, bananas, etc., all of which do beautifully here just by scratching the soil a little. It is a fine country for raising fowls, goats and sheep, which can be disposed of *at any time at good prices*.

Cotton, coffee, cocoa, rubber, etc., *all* do finely here, and especially the two latter can be made to pay *very well*. Cocoa takes three years (so I learned) before it bears the first crop, and rubber one or two years longer, before the trees can be tapped. At present (as you will all know) there is quite a boom in rubber, and a good many companies are starting plantations in different parts of the world. I think if we could only have half of the money spent in Cholo, B. C. Africa, we could get a very self-supporting industrial mission at Ayan Maim. Of course the climate is not very good, but I think it is made out worse than it really is. I met one gentleman at Salt Pond who was on the coast fifteen years, more than five years at one time each trip, and he is still there on business. Also I learned that the Roman Catholic Fathers and Sisters at Cape Coast Castle (and other places, too) stay there as long as they can; at present they have been there seven years already at one stretch.

Then people are coming and going there all the time on business, and to the gold mines, working very often under bad conditions respecting health, whereas on an industrial mission one can and does take better care of himself than most white men do who are simply on business. It is a surprise to me how most white men live there at all when I saw how almost every one of them drinks.

So my appeal and advice to the brethren in America is to start the work on the

Gold Coast afresh and on a different line. To do this we must have two consecrated workers who are willing to forsake *all*. One must be a good *preacher* and *teacher* and the other a *practical farmer*, and then with the blessing of God I feel sure that in the course of a few years we shall have a *good paying* and flourishing industrial mission on the Gold Coast. Many people go to worse climates than the Gold Coast to make money or to receive honors.

I am sure if our country were at war and it needed people to fight for the right, there would be ever so many young men, even among Seventh-day Baptists, who would be eager to enlist and who would fear no danger. Then why should we be afraid to enlist in the Master's service by going to the Gold Coast?

After a good many inquiries I also found out where Peter Velthuysen was buried, and I learned many details of his sickness and death. There was no chance of getting a stone there on the Gold Coast to mark his last resting-place. In case a white man dies there, the family or friends in the homeland usually have a stone made and send it by steamer to the Gold Coast and have it put up in a proper way there.

The Ammokoos have planted some trees on Peter's grave, and occasionally they go and see if everything is still in good order.

So in case our people decide to put up something in memory of Peter, the best plan will be to have a proper stone with inscription made in America or Europe, send it to Salt Pond, and ask some one there to see to it that the stone is put up in its proper place and in the right way.

#### A Red-Letter Day in the Salem Church.

REV. G. W. HILLS.

Smiling faces, full baskets and happy greetings confronted us on Sunday, December fourth. The weather was good, and a Red-letter day occasion was enjoyed. During the following night it began to storm, and we are now in the midst of a blizzard that reminds us of winter experiences in Minnesota a quarter of a century ago. But regardless of this, pleasant memories and inspiring influences remain that will doubtless linger until the next annual milestone is reached in the history of the Salem Church, in December of next year.

It was this way: The pastor had been hoping for its coming for more than a year; and at the October quarterly business meeting the plan was launched. The pastor and deacons were appointed a committee to arrange for a "Home-coming" service, to be held in connection with our annual church business meeting. This is our fifth business meeting of the year, at which time our annual officers are elected, that they may be prepared for their duties at the first of the year.

The program of the day began at 10 a. m. and continued until 4 p. m. How about dinner, did you ask? Why, dinner was just as much a part of the program as any other part. And, Brother Gardiner, if you could have been there you would have thought it a large part. But you are acquainted, and can imagine how it was. I need only say this is a land of plenty, generous providers, and expert cooks.

It was a regular family reunion, and a remarkably fine affair, at which the children of the church—the Sabbath school, the Christian Endeavor society, the Junior Endeavor, the Ladies' Aid society, and the Finance Committee—all came home and told Mother (the church) about their various lines of church work, in ten-minute papers and addresses. There was found a place on the program for "The Pastor's Review," and for letters from non-resident members, and for open discussion, or "freelance" speeches.

There were members present from nearly every Seventh-day Baptist church in West Virginia, a fact which added greatly to the pleasure of the occasion. Pastor Stillman of Lost Creek demonstrated on the blackboard the fact that he had been thinking seriously along astronomical lines, and his practical application of his thinking to every-day Christian living was fine indeed. We were sorry that Brother Seager could not be with us as we had planned, but he was in the midst of a series of meetings at Berea. He found time to write us a very cheerful and encouraging letter, however. Our scattered ones were well represented, coming from Buckeye, Flint, Clarksburg, West Union, and other places.

The music of the day was unusually fine. It was appropriate and representative. There was congregational singing, singing

by the choir, by the Junior Endeavorers, and by all our quartets—the mixed, the ladies', and the male quartet. Seldom indeed have we seen a large gathering of people that secured so much real uplifting enjoyment as came to us on that occasion. All appeared to be members of the "Smiling Committee." The annual business matters had been placed in the hands of a competent committee. Its report and all real business did not consume ten minutes.

We pronounce that church social one worth while. We are all better for it, and feel nearer to one another than before. And the pastor is feeling good.

#### The English Seventh-day Baptist Church: Its History and Heroes.

(A correction by the pastor of Mill Yard Church.)

An article on the above subject by Charlotte E. Burdick, in the RECORDER of Nov. 21, 1910, p. 656, comes under our notice, and as such articles in times to come will naturally form a basis for history it would not be right to allow known errors to pass uncorrected.

The article says that Mill Yard Church was formed by "John James." That the chapel in Mill Yard was taken by the railway without "negotiating with the owners." That, regarding the provisions of the "Scheme" for the support of Mill Yard, etc., "Nothing has been done to carry out this 'Scheme.' The one hundred pounds have not been given to the society." That "up to April 4, 1903, the little church met for worship in the homes of its members." That "their first pastor was John Trask, the last, William C. Daland." That Doctor Daland "served the church until December 31, 1899. Since then the church . . . has been pastorless."

The earliest known list of Mill Yard members dates December, 1673. The first, with dates of joining, shows: "Sister Soursbey, 1664; Sister Downes, 1665; Brother Mayo, 1668." The 1673 list shows eight brothers before Niccollas Mayo. Others from 1617 to the 1673 list are not therefore on the present books of Mill Yard. Outside documents enable us to trace some of the missing names.

Thus we find John Trask (not James)

founded the Mill Yard Church in 1617. Mill Yard was consulted by the railway in 1885, though the money was ultimately paid into Chancery. The "Scheme" has been carried out except in the matter of building a new chapel, and negotiations have been carried on in that matter, though now at a standstill. Mill Yard has been paid its out-of-pocket expenses "not exceeding £100 a year" since April 4, 1903, and is now receiving its full £100. The church had no meeting for worship for about two years up to April 4, 1903, but some members privately, on their own initiative, held services. The church has not been pastorless from December 31, 1899, for Doctor Daland signed the minutes as pastor on April 17, 1900, and Lt.-Col. Richardson was acting pastor from May 1, 1903, till the church called him to the pastorate actual on October 7, 1905, "dating from October 1st." The call was accepted, and he has now been pastor over five years. The Rev. Joseph Stennett was pastor of Pinner's Hall Church, not Mill Yard.

These notes are not intended as a criticism of Miss Burdick's well-intentioned article, but as in the interests of historical accuracy.

[While we gladly give place to the correction above, we feel that it is no more than just to say, that Charlotte Burdick, the writer of the article referred to, is in no way to blame for the incorrect statements reviewed by Brother Richardson. With one exception the statements corrected are to be found in Vol. I of *Seventh Day Baptists in Europe and America*, pp. 21-113, in the article by Charles H. Greene and Rev. J. L. Gamble. Mr. Corliss F. Randolph refers in a general way to these inaccuracies in the RECORDER, Vol. 69, No. 20, p. 620. Miss Burdick in her good article was true to her data, and therefore need not take to herself any of these friendly criticisms which really belong to others.—T. L. G.]

O Lord, grant us never to parley with temptation, never to tamper with conscience; never to spare the right eye or hand or foot, that is a snare to us; never to lose our souls, though in exchange we should gain the whole world. Amen.—*Christina G. Rossetti.*

## WOMAN'S WORK

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

### A Christmas Offering.

We come before thy lowly throne,  
O holy Child of Bethlehem,  
To offer thee our loving hearts  
As diadem.

Accept, we pray, our toiling hands  
That they may do, right willingly,  
Deeds that shall draw thee near to us,  
And us to thee.

Our feet would run as messengers  
To bear thy word throughout the earth;  
Our tongues would tell the sin-thralled ones  
Thy holy birth.

Grant us, O Christ, thy love divine  
That we may never from thee roam,  
But all our lives be spent to make  
Thy kingdom come.

—Donald A. Fraser.

### The Woman's National Foreign Missionary Jubilee, 1860-1910.

MARIE S. WILLIAMS.

Last week was held in Cincinnati one of the jubilee celebrations in the history of woman's work for foreign missions. As early as 1830 a few consecrated women wished to organize for work among their heathen sisters in response to a touching appeal from a returned missionary; but the missionary board of their denomination feared disastrous results if such an effort were made, and they refrained until 1860, when an organization was effected.

These jubilee meetings began in Seattle in October, and will be held in thirty cities of the United States. The movement, like the Laymen's movement, is interdenominational, and the speakers are closely united in the effort to promote the cause of missions. The sessions were very inspiring and helpful. The speakers were Mrs. Helen Barrett Montgomery of Rochester, N. Y., Miss Ella D. McLaurin, field secretary of the Woman's Baptist Foreign Missionary Society, Dr. Mary Riggs Noble of India, Dr. C. T. Paul, who has been a missionary in China, but is now at

the head of a missionary training school, and many others.

One session was given to denominational rallies where a jubilee offering was pledged to be made a thanksgiving offering for special needs, and not to diminish, in any case, regular contributions for the general work. The Baptist women of Ohio selected from the many needs presented the building of a Bible-woman's training school in Swatow, costing \$3,500, for Miss Sollman from their own State.

The reports from the rallies given in the evening showed that Cincinnati women had already pledged \$56,000, of which the women of the Christian Church promised \$15,000.

On Friday there was a conference luncheon served for women only, at the Grand Hotel. The attendance is said to have been greater than that of any other banquet ever held in the city, with one exception. At least twelve hundred women were seated at once. But the best of the feast was the heart to heart talks from returned missionaries and others, telling of the conditions and needs of their different fields as only one woman can talk to another. I am certain many were informed and inspired as never before. I was proud of the capable, consecrated Christian womanhood there assembled and represented, and was glad that one Seventh-day Baptist woman was in the large assemblage.

The movement is wisely planned and grandly carried out and will result not only in large offerings for missions, but in greatly increased interest and activity in missionary work.

While our sisters of other denominations are doing such a noble work, can we not, as Seventh-day Baptist women, follow their example and sacrifice, if necessary, some of the luxuries if not the comforts which we enjoy in our pleasant homes, for the sake of our suffering sisters in the Orient?

One thing Mrs. Montgomery said in her "Farewell Words" impressed me: "That for which we spend our money after our necessary wants are supplied tells us what we are." Sisters, are we not missionary helpers? Shall not our gifts show that we recognize the "Great Commission" as a part of our work, and that we are helping to carry it out?

**Mrs. Lizzie Nelson Fryer.**

MRS. L. A. PLATTS.

*(By request.)*

"Personal Recollections" of Mrs. Fryer awaken the tenderest memories and set in vibration the richest, deepest chords of a hallowed friendship extending over many years. There was a kind of sacredness in my love for her, a realization of being lifted above things common and material into the realm of highest thought and of spiritual realities. In her pure, lofty character there was the quality of a touchstone, ennobling all with which it came in contact—converting dross into gold and causing it to shine with a fair, a hitherto unknown, luster. In her own person she combined peculiarly a kind of self-distrust amounting almost to timidity with a quiet, gentle dignity which made her equal to any occasion, to every demand upon thought and heart. Never have I known any one to whom David's words were so suited: "Thy gentleness hath made me great."

My intimate acquaintance with her began about the time of her offering herself for mission work in China in conjunction with Mr. and Mrs. D. H. Davis. The three friends, Mr. and Mrs. Davis and Miss Nelson, together wrought out the problem, not an easy one, of reestablishing our mission in Shanghai.

Her marriage to Dr. John Fryer, a few years later, while depriving the mission of her individual efforts, at the same time greatly widened the sphere of her personal influence. Doctor Fryer, an English gentleman of great scholarly attainments, was a veteran in educational affairs in China, and as his wife, known always and everywhere as a Seventh-day Baptist, she carried the knowledge of the Bible Sabbath, and of our people as loyal to that truth, among the higher castes of Chinese Society and to Christian missionaries of all denominations. Her interest in foreign missions never waned; no one would have rejoiced more sincerely at the immediate reenforcement of our mission in China than she. Her home in California—after it was decided that she could not remain in China on account of her health—was a veritable home for returned missionaries, especially for those who came back to their own country

broken down in health. She told me once that the question was asked, while they were living in Oakland, "Who is this Mrs. Fryer?" and the reply was, "She is a lady who keeps a kind of boarding-house for sick missionaries." She *did* keep herself informed of the location and prices of different hotels and boarding-houses, was able to direct all who came to her to congenial, transient homes, and in case of lack of means kept the missionary in her own home for weeks, sometimes for months.

In later years she took unbounded interest in her husband's work in the California State University at Berkeley. Here he occupies, with very marked acceptance, the chair of Oriental languages, in its beginning unique among university professorships, and she watched with gratification and pride the growth of the department to some hundreds of students—her ready brain and hand finding ways in which to assist very definitely. His vacation year, 1908-9, was spent by them in a journey round the world. Letters and postals from the most unexpected, improbable places voiced and pictured her intense enjoyment and the real value of the trip. Enriched as her life was by all these superior advantages we can but wonder *why* she could not have been spared to us for yet many years. A letter received from her not long before her death, after relating the many things in which she was actively engaged, contains this statement: "I never enjoyed *living* more than now."

Doctor Platts, coming back to Wisconsin prior to our removal to California and detained for a day at San Francisco, went as soon as possible to see our friends in Berkeley and found dear Mrs. Fryer gone, her body lying in state ready for interment. She had passed away so quietly that none knew the moment of her going;—a beautiful life ended in a most beautiful way.

A tribute to her memory falls as far short of doing justice to her many-sided, lovely character, as words are inadequate to paint the beauties of the sunset or the radiance of the noontide over the wide-spread landscape.

"To know her was to love her," and to love her was to be exalted in one's own nature.

*Long Beach, Cal., Dec. 6, 1910.*

**Minutes of the Woman's Board Meeting.**

The Woman's Board met at the home of Mrs. J. W. Morton, December 1, 1910, at 2.30 o'clock.

Members present: Mrs. A. B. West, Mrs. J. H. Babcock, Mrs. S. J. Clarke, Mrs. O. U. Whitford, Mrs. Nettie M. West, Mrs. J. W. Morton, Mrs. J. F. Whitford and Mrs. A. J. C. Bond.

The President opened the meeting by reading a portion of the Eighty-ninth Psalm, and prayer was offered by Mrs. J. H. Babcock.

The minutes of the previous session were read.

The Treasurer's report was read and adopted.

The Corresponding Secretary reported letters received from Miss Agnes Babcock, Miss Ethel Haven and Mrs. Euphemia Davis.

The Secretary of the Northwestern Association gave a report of interesting letters received from societies at Albion, Jackson Center and North Loup, telling of their work and of their plans for future work. A letter from Mrs. Carrie Babcock of Cosmos was read also.

Mrs. Babcock presented the "Mission Circle Leaflet" for January, which was adopted.

Moved and carried that Mrs. O. U. Whitford collect the required data and secure some one to write the biography of Dr. Ella F. Swinney.

Voted that the paper, "The Relation of the Women of the Denomination to the Medical Mission," to be given by Mrs. A. B. West at the consecration service of Dr. Grace I. Crandall, be sent to the RECORDER for publication.

Adjourned to meet with Mrs. O. U. Whitford the first Thursday in January.

MRS. A. J. C. BOND, *Rec. Sec.*

**The Call for Men.**

Grave responsibilities rest upon them. Danger and work challenge them to action. Let the challenge be accepted. The work to be done is not easy. No work worth doing ever is easy. The fight for righteousness, the effort to realize the kingdom of God in this world, is fraught with infinite hardship and risk, with the certainty of wearisome labor and discouragement, with danger to all who are feeble and faint-hearted. It is because of this very fact that the best, the most resolute, and the most daring spirits, should listen to the summons which calls them to the life of effort and conflict. We ask that men of heroic temper undertake the great adventure. We ask it for the very reason that the work thus undertaken necessitates the sacrifice of self-interest. Heroic deeds are to be done in this struggle, and we ask for heroic men to come forward and do them. The trumpet call is the most inspiring of all sounds, because it summons men to spurn ease and self-in-

dulgence and timidity, and bids them forth to the field where they must dare and die at need. So now the call of duty to undertake this great spiritual adventure, this work for the betterment of mankind, should ring in the ears of young men who are high of heart and gallant of soul, as a challenge to turn to the hard life of labor and risk which is so infinitely well worth living.—*Theodore Roosevelt.*

**Notice.**

The first Sabbath in January, 1911, will be the time of the regular communion service of the Adams Center Seventh-day Baptist Church, and will be observed as Roll-call Sabbath. It is desired that all the membership shall represent themselves at this service either in personal testimony or by letter, that shall be read to the church, in response to their name. May we not have the privilege of hearing from all at that time?

E. ADELBERT WITTER,  
*Pastor.*

**The Kind of Boys Needed.**

"What kind of boys does a business man want?" repeated a practical man of many concerns the other day.

"Well, I will tell you. In the first place, he wants a boy who doesn't know too much; business men generally like to run their own business, and prefer one who will listen to their way rather than try to teach them new kinds; secondly, they want a prompt boy—one who understands seven o'clock as seven, not ten minutes past; third, an industrious boy who is not afraid to put in a little extra work in case of need; fourth, an honest boy—honest in his services as well as in dollars and cents; fifth, a good-natured boy who will keep his temper, even if his employer loses his own now and then."

"But you haven't said a word about his being smart," was suggested.

"Well, to tell the truth," was the rather hesitating answer, "that's about the last thing we worry over. The fact is, if a boy is modest, pleasant, prompt, industrious, and honest, he's quite as smart as we care about—and that's a fact."—*Biblical Recorder.*

## YOUNG PEOPLE'S WORK

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

### What Can I Do for My Denomination?

REV. WILLARD D. BURDICK.

*Special denominational prayer meeting topic for January 7, 1911.*

#### Daily Readings.

Sunday—Press on (Phil. iii, 1-16).

Monday—Work (1 Cor. iii).

Tuesday—Endure (2 Tim. ii, 1-7, 15-26).

Wednesday—Help (Ex. xvii, 8-13).

Thursday—Give (Mal. iii, 8-10; 1 Cor. xvi, 1, 2).

Friday—Watch (John iv, 31-38).

Sabbath day—Topic: What can I do for the denomination? (Rom. xii.) (Consecration meeting.)

#### A PERSONAL QUESTION.

This question in the topic is a personal one for each of the 1,200 Seventh-day Baptist Endeavorers. We are not thinking about what the denomination ought to do, but of the ways in which you and I can do our part in furthering the work of our denomination.

In uniting with a Seventh-day Baptist church we became a part of the denomination, and as such should be interested in making the denomination what it should be, and in leading people to Christ and to the truths of his kingdom.

#### ESSENTIALS.

If you do anything worth while along these lines, you must be right with God, and conscientiously endeavor to promote his work through church and denominational channels. If our 1,200 Endeavorers have these essentials, the year 1911 will be the most remarkable in the history of our organized existence for accomplishing work for our beloved denomination.

#### MENTAL CULTURE FOR LIFE AND SERVICE.

Many of you are enjoying the privileges offered in the public schools and in our own colleges for securing an education. Others, who do not have these opportunities, do have many privileges in the home and the church for obtaining knowledge.

Those in the public schools can, by excellency of deportment and application to their studies, convince other people that the Seventh-day Baptist Denomination has a superior class of young people. Isn't this a help to the denomination?

A good number of our Endeavorers are in our own schools. You are spending a very important part of your life, at considerable expense, in securing a training that should make you greater men and women, and more efficient denominational workers. While in college you can render the denomination valuable service by encouraging the spirit of serious study and investigation, by exemplary living, and Christian activity. You have the opportunity to strengthen the confidence of our people in our schools. Seize the opportunity. Some of you are preparing for special work under the direction of the denomination. Remember that we need superior men and women, with superior mental and spiritual culture, to do the work of future years, and make such preparation. You are working while preparing.

#### BIBLE STUDY.

In the Sabbath school, in special classes and in individual study you have splendid opportunities to study the Bible. For our work we need to have a working knowledge of the book that means so much to the life and usefulness of the denomination. Don't underestimate the value of Bible study in your anxiety to do something for the denomination.

#### DENOMINATIONAL STUDY.

Interest in denominational work is increased by a knowledge of our boards, their work and the workers. Let us get a better understanding of the organization of the denomination. Let us keep posted about the work, and the proposed work, of the different boards of the denomination.

#### WORLD STUDY.

"Lift up your eyes, and look on the fields, that they are white already unto harvest."

Never before were the opportunities better than they are now for a study of the conditions and needs of the world. Missionary books, missionary magazines, missionary addresses, letters from our own missionaries, press home to our consciences the tremendous responsibilities that rest upon us as Seventh-day Baptists. Or-

ganize for the study of missions in your own church.

#### YOUR SERVICE NEEDED.

Did you ever criticize the denomination for not doing more and better work? Have you good words for other ministers, schools, churches, and denominations, and seldom a helpful and encouraging word for your own pastor, your own church, your own colleges, and your own denomination? Help to encourage in our own work this year. If you know of ways in which the work of the denomination can be advanced, talk them over with others.

Probably you can best serve the denomination by serving the church of which you are a member. Do personal work, both to win souls to Christ, and to lead people to the Bible Sabbath. Give hearty and generous assistance in special work in your own vicinity, as well as in the regular appointments of your own church.

Some of you are teaching. Study how you can do service for the denomination in connection with such work. I believe that you have splendid opportunities for such service without making yourselves disliked by the people.

The special topic for the first Sabbath in April is, "Opportunities for service in teaching." I want to hear from a hundred of our teachers during the next three months on this very important subject. I want to know your opinions and your experiences that I may the better prepare the "notes" on that topic.

#### GIVING.

Our Young People's Board is pledged to do certain work, and we are anxious to place a missionary on the Southwestern field. But, as we are members of the denomination, we are to help in furthering the work of the denomination as it is carried on by the different boards. The Missionary Board needs \$1.00 a member to carry on its work in 1911. This means that 1,200 Endeavorers should raise \$1,200.00 for missionary work. The Tract Society calls for 70 cents a member, or \$840.00 from our active Endeavorers. Can we give as much as this? Yes, and more if our hearts are in the work. Endeavorers, God is calling upon us to enter new fields; to strengthen the mission stations;

to push the work all along the line! Let us do more than ever before in the interest of God and his truths.

#### SUGGESTIONS TO LEADERS.

Urge your society to give particular attention to the special denominational topics for the year, ask members to speak at this meeting on Personal Work; Work in the Interests of Sabbath Reform; The Need of Laborers; Our Young People's Board; Giving as We Are Able.

#### "A Chance for Boys" Series.<sup>1</sup>

#### IV.

#### ARE YOU LISTENING, BOYS?

If you pick up almost any of the daily papers, you will find in the want column this advertisement:

"Wanted—For the United States Army, strong, able-bodied young men of good character," etc. And, as you know, the army of our country never lacks for recruits. As soon as a soldier falls out, another steps in to take his place.

There is another and a greater army calling for recruits, not recruits for private soldiers only, but for leaders, for men to carry the colors and lead their regiments to victory. Have you guessed its name?—the army of the Church of God and the leaders are the ministers. It is this call for recruits that we wonder if you are listening to—for if you listen, you will hear it.

Every year there is a long list of old soldier ministers who have died at their post and barely enough young ones come forward to take their places in the thinning ranks—not enough to push forward into the enemy's country and take new posts.

"But I'm too young to think about it yet. I'm only a boy," you say. But you are not a bit too young. I think every wide-awake, healthful boy has day-dreams sometimes when he thinks of what he is going to do when he becomes a man.

Perhaps he thinks of being a doctor, or a famous lawyer, or when he sees a corps of young engineers in khaki suits go by, he says, "I'd like to be an engineer," or he may want to be a merchant and sell things.

And I think that every boy at some time in his life when he sees a big military

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

school at dress parade or some young midshipmen scrambling down the side of a war-vessel, dreams of going to West Point and becoming a general or to Annapolis and by and by becoming admiral of the navy. And these dreams are all right, but when you hear the soldier and the sailor call sounding like a bugle in your ears, you haven't any right not to listen to the greatest call of all, the call to be a minister of the Gospel. There is another thing. You know no boy can enter either West Point or Annapolis who is not physically strong and sound in every part of his body and who can not pass the severe entrance examinations. Our country wants her best sons for her service. And our church wants the best. She can not use in her service men who would fail in other things. She wants the boys with the brightest minds and strongest bodies and unfailing courage and deepest consecration to lead her armies.

Do you remember, boys, that in our Spanish war when it was decided to sail a ship into Santiago harbor and sink her there to block the harbor mouth, and the admiral called for volunteers to take her in under the Spanish guns and over the deadly floating mines lying ready to blow her up, that every man on the ship stepped out to volunteer for the dangerous work?

Of course the ministry is not easy—but a good soldier does not want an easy time or an easy victory, and I do not believe the bravest and brightest and strongest of our boys will be any less loyal to Christ when he calls them than they are to their country.—*Mildred Welch.*

**From Riverside, Cal.**

DEAR MRS. HUTCHINS:

No report blank has come, but I am going to send you a report answering such questions as I remember.

Active members .....	14
Trial members .....	6
Added since July, 1909:	
Active .....	5
Trial .....	3
Passed on to Senior C. E. ....	2
Money raised for missionary work ..	\$2.00
Total amt. raised .....	7.50
Number who have joined church since July, 1909 .....	4

The attendance has been very good, and a deep seriousness has pervaded the meetings.

MRS. W. H. ALLEN,  
Junior Supt.

**News Notes.**

RIVERSIDE, CAL.—Eight members have been added to the church recently.—A men's club organized November 6.—The deacons and other officers of the church were entertained at supper by the pastor and his wife, the purpose of the gathering being to talk over the various interests of the church.—The pastor conducted a Bible-school institute at Thermal, Cal., in the interests of the county association. He also preached, recently, at Casa Blanca on Sunday evening.—Brother Ira Goff preached one Sunday afternoon at the county hospital, the services being conducted by the C. E. union.

COSMOS, OKLA.—The Rev. Mr. Bishop preached a sermon on the Sabbath question at the New Zion schoolhouse in Morton County, Kansas, one Sunday afternoon. The people of that place, anxious to hear the other side of the question, invited Mr. E. D. Maxson to answer him, which he did the following Friday. The Sabbath truth is spreading; many are investigating. The enemy is also at work.

MILTON, WIS.—The members of the Philathea class spent an enjoyable evening at the home of their president, Miss Alberta Crandall, the gathering being in honor of one of its members, Miss Myra Campbell, who accompanied her parents to Florida to spend the winter.—Circle No. 3 served a supper in the church, at which over \$25 was cleared.—A large number of people attended the social at the home of G. R. Boss, where a ten-cent supper was served by Circle No. 5.—A farewell reception was tendered Dr. Grace Crandall, December 8, in the church. We feel that our loss will be China's gain.

LITTLE GENESEE, N. Y.—A Junior Christian Endeavor society has been organized since our last report.

WEST EDMESTON, N. Y.—Rally day was observed here November 19, and the exercises were interesting and well attended. The Ladies' Aid society gave a Thanksgiving dinner at the church, Tuesday, November 22; proceeds about \$27.—Pastor Davis visited the church at Syracuse, November 26, and spoke to the people there Sabbath day. The Rev. Mr. White filled our pulpit in his absence, preaching a very practical sermon.

After all what do we ask of life, here or indeed hereafter, but leave to serve, to live, to commune with our fellow men and with ourselves; and from the lap of earth to look up into the face of God?—*Michael Fairless.*

**CHILDREN'S PAGE**

**Housekeeping and Home-making.**

"Eric, I wish you would come in, or else go out. You are holding that screen-door open like an invitation to the flies."

The boy, who was standing in the doorway looking up and down the street, turned at his sister's impatient call, and entered the house. "I didn't think about the flies," he said goodnaturefully. "Did any of them dodge in over my head?"

Frances did not reply. She was looking at the floor, an expression on her face which was somewhat between horror and indignation.

"Eric Fraser, where in the world could you have found any mud today? No matter if there hasn't been any rain for a month, you'll come into the house and make muddy tracks across the floor. And I spent such a long time in polishing it this morning," sighed Frances, with what her brother called her martyr-like tone.

"Well, I don't hunt up the wet places, if that's what you mean," was Eric's rather short answer. He pulled an easy chair into the bay window, and settled himself comfortably with the morning papers. Frances who had gone for a dusting-cloth to remove the traces of his tracks on the polished floor, uttered an exclamation as she reentered the room.

"Eric Fraser, would you mind leaving that chair where I put it? The room is simply spoiled with all the furniture huddled into that end of the room. If you want to sit in the window, take the window seat."

"Oh, no! I'll go upstairs to my own room, and maybe there I can have a little peace." The slam of the door behind him was very expressive, and Frances sighed as she looked at her aunt. "You see how it is," she said. "Eric doesn't appreciate how hard I work to keep things nice. I think housekeepers have very hard times."

Her tone seemed to indicate that a little sympathy would be welcome. Aunt Elizabeth was sorry for the girl, who was trying so hard to fill her mother's place, but she did not think that sympathy was just what

Frances needed. "My dear," she said, instead, "what is the object of all this dusting and scrubbing and polishing that goes on in a home? Why isn't it left out?"

"Left out!" repeated Frances. She stared at her aunt incredulously. "Left out, Aunt Elizabeth! Why, it would be intolerable. Nobody could have any comfort in a house that wasn't kept clean and in order."

"Exactly!" Aunt Elizabeth looked pleased. "The comfort and enjoyment of the family are the first consideration. Order and cleanliness are important things. Just as soon as they interfere with the family comfort they have gone too far."

"I suppose you think I ought to let Eric track all around and not say a word," remarked Frances crossly.

"I mean, my dear, that home-making is a higher art than housekeeping. I knew a woman once," said Aunt Elizabeth reflectively, "who had a reputation as a good housekeeper, and she was determined to live up to it. When her husband came home at night he found his slippers waiting for him on the outside steps. He put them on before he crossed the threshold."

"That was going rather far, but still it had its advantages," said Frances, laughing in spite of herself.

"Yes, but it didn't stop there. The mania for keeping things in order grew on her till after she had a room arranged to her liking she would lock the door, and not allow any one of the family to use it. The kitchen was the last to be closed. Her husband came home one night, and found a cot on the back porch and the cooking stove in the back yard."

"Why, she must have been crazy!" Frances exclaimed.

"That's what the doctor said. But I have always thought that she should be a warning to the housekeepers who keep their homes neat at the expense of the family comfort. I have known," added Aunt Elizabeth, with a twinkle in her eye, "a number who have started on the same path, even though they never went as far."

Frances looked at her, and her eye reflected the twinkle.

"I wonder if Eric would like to make candy," she said reflectively. "I've objected several times lately when he's pro-

posed it, because the chafing dish gets in such a condition, and the room is always out of order before he's through. I suppose the good housekeeper you were telling about would never have thought of allowing such a thing."

"I don't believe she would, but a good home-maker might," said Aunt Elizabeth, smiling back.

And then the aggrieved Eric, sulking in his room upstairs, was as surprised as delighted to hear his sister's voice in the hall: "Eric, come down. We've just time to make fudge before supper."—*The New York Observer*.

#### Trust and Distrust.

Some things can be seen by a study of their opposite. Faith for instance. Distrust is the mother of many miseries. It is degrading to the one distrusting and makes a harmonious life impossible. Founded or unfounded, based on truth, or destitute thereof, once a mind harbors distrust, its deadly mission is sure to follow. It is blind to reason, and discards evidence to the contrary. It dashes in any direction regardless of its ruinous results. It can not be ejected by force of the will. Even the craving of the heart to have it eliminated is vain. There is but one remedy and that must be persistently employed. That is to submerge the mind with faith in good things. Get the mind used to entertain the idea that there is something good in the world. Practice on anything good. Begin with any one good, whether it is easy or not, and your distrust will disappear. For this reason it is better to give oneself up to the opposite of distrust and offer hospitality to faith alone. Faith is stimulating, constructive and rejuvenating. It makes you over. It puts you at your best and keeps you at your best and brings out your best. It is tonic to the mind and heart and brain of the man.—*Frederick B. Greul*.

The heart which can carry the burdens and sorrows of even the most forsaken, which can make room for the griefs and toils and cares of the hapless multitude, is filled without measure with the life and love of God.—*Charles F. B. Miel*.

## HOME NEWS

SYRACUSE, N. Y.—On Sabbath day, November 26, the Rev. R. G. Davis of West Edmeston, N. Y., preached for us a good sermon in which he emphasized the importance of service and sacrifice. Mrs. Lea, once superintendent of the Sabbath school of the First Verona Church, was present at our service on that day. Mrs. Clarence Davis, a member of the First Verona Church, was also present. On the preceding evening, Elder Davis led a good prayer meeting in a neglected home near West Street. E. S. M.

ADAMS CENTER, N. Y.—Perhaps it would not be amiss for me to send a little item from this place, that the people generally might know something of what we are doing and not get the thought that we are dead or dying.

We live way up here on the Panhandle, so far from the general line of travel and so far from the rest of our churches that we are really isolated, and our people do not have the chance of meeting our denominational leaders as do most of those more centrally located. Notwithstanding this fact, we are not so far out of the world as some have seemed to think, nor so far but that we keep in pretty close touch with most that is going on in the various parts of the denomination, for we have the SABBATH RECORDER. Because we are interested in what comes from other fields we wish to tell you something of what is being done here.

We maintain a study club that brings together members of all the denominations here, and some that do not belong to any denomination, for study and social acquaintance. This year we are studying geology and find it very interesting. It makes some of us brush a little of the rust of years from our training in school.

The Ladies' Aid Mission Study Circle meets once in two weeks for the study of denominational history, using largely the historical papers found in *Seventh Day Baptists in Europe and America*. The study is proving to be of much interest to the

members. The Endeavor society is devoting one evening a month to *Bible Studies on the Sabbath Question* as prepared by Doctor Main. This is rather a slow process, but it seemed to be the best we could do in our scattered condition. Some extra cottage prayer meetings are held with the hope of stimulating the spiritual interests of the church and community. We were glad indeed to have a little part in the consecration services of Dr. Grace Crandall last Sabbath by having a special season of prayer at the time of the service at Milton Junction. E. A. W.

Dec. 4, 1910.

BOULDER, COLO.—Over three months have elapsed since we resigned our work at Verona, N. Y., bade farewell to friends there and started for our new home in Colorado. After a pleasant and profitable week had been spent at Conference, and some time visiting relatives and friends in West Virginia and Ohio, we started westward to "rub up against the Rockies," as Elder Stillman put it. We arrived in Boulder, November 29, and your correspondent was installed pastor, October 1, an account of which has already appeared in the SABBATH RECORDER.

To write of the past is not always easy. Commingled emotions of joy and sadness come over one. While we live in the present and have large hopes for the future, we thank God for the past, for the tender and sacred memories of the five years of association and labor among a large-hearted, loving, consecrated people. It is a source of joy and inspiration to think of those godly fathers and mothers, of the nineteen young people led by me into the baptismal waters, of the Young People's club with which we were so intimately connected. While these joys linger, memory is tinged with sadness. Some we have seen here for the last time, and we ask ourselves, Did we do all we could while among them? And it makes us doubly sad that such a people must remain so long pastorless. How I wish that some of our pastors who are exchanging the pulpit for the farm might have the encouragement of such a pastorate! We can only say now as we did on leaving, May God bless them and send them an under-shepherd soon.

But I must tell you something of our present field—a field large enough to employ, not one, but a half-dozen missionaries—a territory extending from Montana and Idaho on the north to New Mexico and Oklahoma on the south, with Sabbath-keepers scattered here and there over it all. Of course, I am not able to cover all this territory, not even to visit all the Sabbath-keepers. The largeness of the territory is oppressive, and the sense of isolation adds a tinge of loneliness. In fact I can not sense what our isolation means. A thousand miles or more from our nearest church on the west, 400 or 500 miles from our nearest church on the east, and 300 or more miles from the nearest church (Cosmos) on the south. I find myself constantly asking, Why do Seventh-day Baptists scatter so? Why do they so completely isolate themselves from Seventh-day Baptist churches and society? Independence seems to be one of our characteristics. And it *may be* that this "scatteration" is a good thing, but to me it looks like suicide.

We find here a kind, consecrated and harmonious people, who are deeply interested in the welfare of our beloved Zion. Like the people in most of our city churches it is sometimes difficult for our people to find employment where they can keep the Sabbath. But here, as elsewhere, men and women of convictions, of push, of genuine worth find open doors for employment; or, if they do not find open doors, they open them. Yet, the test of the city is most trying anywhere. And the convictions grow upon me, that the strength and the hope of our denominational existence lie in rural rather than city life.

Our church membership numbers at present seventy-seven, and the prospects are good for other additions soon. The average attendance for the two months past is sixty-five. The Sabbath is a pretty busy day with us. The day begins with a prayer service at 10.15, followed by preaching at 10.45 and Sabbath school at 12. The Junior Endeavor meets at 3.15 and the Senior at 4.00. Both societies are pretty well attended. Neither society is using the regular Christian Endeavor topics. The Juniors have been choosing their own topics, considering for the most part social questions, such as dancing, card-playing,

use of tobacco, etc. Dr. F. O. Burdick has been conducting an admirable course in Bible study which has been enjoyed and is proving most interesting and helpful to the Seniors. Usually a whole book is considered at one sitting, of course in broad outline, under the following heads: subject, writer, class, chronology, persons, and events.

As a means of preparation for a series of meetings which we are planning to hold in the near future, cottage prayer meetings are now being held, and it is our plan to hold these in two or more groups simultaneously. During the last two months I have made seventy-six calls. I have enjoyed the visits in the city, the trips into the country, and the drives into the mountains—which the most I will not say. Of my horseback ride over a mountain trail for a few miles I will say nothing, except—I hope these may be frequent.

The climate here, save for an occasional dust storm, is delightful. We have had a beautiful autumn. About one-half the month of November has been days of constant sunshine. The precipitation for the month, less than one inch.

A. L. DAVIS.

Boulder, Colo., Dec. 2, 1910.

#### How Ten Thousand Found Work.

New York is the city of gilded misery for the poor and the unfortunate. To the man out of work, without money and without influence, tramping the streets from early morning till late evening. New York, with all its teeming population, is as an arid desert with no speck of green to refresh the eye or drop of water to cool the parched tongue. Yet in this desert of the unfortunates here and there, though far between, are to be found some oases. Of these the Bowery Mission is the most prominent. For over thirty years it has stood as a haven of shelter, refreshing the unfortunates both in body and in soul. No discrimination is made at the Bowery Mission as to race, creed, class or caste. The only passport to its doors is misfortune. Within the past thirty-two months the Mission Labor Bureau has secured employment for almost ten thousand men and not one percent of these have been failures.—*The Christian Herald.*

### DENOMINATIONAL NEWS

The pastor of "Mill Yard" has recently been on a visit to Tewkesbury ("Natton" Church) and Birmingham. With the latter place he has been in correspondence for some time. Matt. xii, 40 has taken a deep hold upon some people there. He gave an address on that subject to an earnest little gathering, and there is considerable prospect of his being able to organize a Seventh-day Baptist church there.

The services in the Seventh-day Baptist church, December 3, 1910, dedicating Dr. Grace Crandall to the China Mission field, were very impressive. Those taking part were Pastor A. E. Webster of Chicago, Dr. Grace Crandall, Mrs. A. B. West, Rev. T. J. Van Horn of Albion, Rev. L. C. Randolph of Milton, Pres. W. C. Daland of Milton, Rev. A. J. C. Bond, and Rev. A. P. Ashurst of Walworth.—*Milton Journal.*

Rev. R. G. Davis will preach in the Seventh-day Baptist church in Syracuse and administer the rites of baptism on Sabbath, December 17.—*Brookfield Courier.*

Rev. Horace Stillman of Hillside Avenue, although still critically ill, was more comfortable yesterday. He has the hearty desire of all for a speedy recovery. Due to Elder Stillman's sickness, the Niantic and Dunn's Corners Seventh-day Baptist churches were without preaching service on last Sabbath day.—*Westerly Sun.*

#### Founder's Day at Alfred.

Monday, December 5, was "founder's day" at Alfred University. Seventy-four years ago, in an upper room near the center of the village of Alfred, Bethuel Church started the select school, with thirty-seven students, that afterward became Alfred Academy, and then Alfred University. The anniversary of the founding was appropriately celebrated by teachers and students in college hall, with songs and addresses. The address of President Davis is highly spoken of, and everything goes to show that all in attendance had a good time.

There is but one of the original students now living, Mr. Rogers Crandall of Little Genesee.

#### Thoughts From the Field.

DEAR RECORDER READERS:

I read in the SABBATH RECORDER of November 21 some of the history of the Seventh-day Baptist Church of England, and would request every one to read it who has not.

Yours in Jesus,

VERNEY WILSON.

Attalla, Ala.

### DEATHS

SAUNDERS.—At the county hospital in Watertown, N. Y., June 6, 1910, of cancer of the bowels, Mrs. Fannie Saunders, aged nearly 44 years.

Mrs. Saunders was the daughter of William and Mary Greene and was born September 1, 1866. She was converted and united with the Seventh-day Baptist church of Adams Center, N. Y., April 10, 1880. After the death of her father she was for many years her mother's constant companion and helper. Never strong and rugged, the cares of life were often overtaxing to her strength. In April of 1900 she was married to T. F. Saunders of Adams. One son was born to this union and now survives the mother and is being cared for by the only surviving brother of Mrs. Saunders, Mr. Whitford Greene. Mrs. Saunders was a great sufferer for many months before her departure. To the pastor she often said she did not know how it would be possible for her to bear up under her trials if it were not for the sustaining power of her faith in the heavenly Father.

Mrs. Saunders made many friends among her acquaintances, all of whom felt a loss when she was called hence. In her death a brother and a son are left the only surviving immediate family connections. A true and trusting sister, a fond and loving mother has gone, but God the Father still lives, the companion needed.

Burial services were held from the late home in Adams, June 8, and the bereft ones and friends followed the remains to their resting-place in the beautiful new cemetery. Services were conducted by the pastor, who spoke from Matt. vi, 19-21.

E. A. W.

DAVIS.—Ephraim B. Davis, son of Lemuel and Rhoda Davis, was born December 3, 1847, and died August 20, 1910, aged 62 years, 8 months and 7 days.

Mr. Davis was twice married. He leaves a widow and four children to mourn his loss. His whole life was spent at Berea, where he was a faithful member of the Ritchie Seventh-day Baptist Church.

SUTTON.—Zura Sutton, the daughter of Henry and Caroline Meek, was born October 2, 1871, and died at her home at Blandville, September 28, 1910, aged 38 years, 11 months and 26 days.

She was married to James L. Sutton, April 17, 1892. To this union were born four children, one of whom has gone on before. In February, 1898, at a meeting held on Lick Run, Sister Sutton gave her heart to God and was baptized. She lived a consistent Christian life—a loving mother, a devoted wife, a cheerful neighbor.

L. D. S.

BEE.—Albert Franklin Bee, son of B. W. and Priscilla Bee, was born in Doddridge County, W. Va., February 28, 1850, and died at his

home at Berea, October 24, 1910, aged 61 years, 7 months, and 26 days.

On November 28, 1876, he was united in marriage to Elizabeth Halbert. This union was blessed with fourteen children. He was again married to Sarah H. Haddix, who with three small children survives him.

He professed faith in Christ when a boy, and in the intense suffering attending his last days entertained a bright hope of eternal things.

L. D. S.

WARNER.—Catherine M. Bulkley, daughter of Edward Chester and Patience Negus Bulkley, was born in Sangerfield, Oneida Co., N. Y., July 24, 1827, and died at the home of her son, Deacon Charles E. Rogers, New Market, N. J., November 13, 1910.

On September 30, 1849, she was married to Ethan Clark Rogers, who was one of that group of Rogerses which settled near Preston, N. Y., and in other localities in central New York. Fifteen years later Mr. Rogers died, leaving to his widow the care of six small children. One child, Ellen, had died in infancy. Of the six children mentioned, one, Caroline, died in 1872, and another, Mrs. Adelia Gaskill of New Market, a few years ago. Of the four who survive her, Clark Truman and Charles E. live in New Market; Mrs. W. J. Davis and Mrs. W. L. Larrabee reside in California.

Mrs. Warner's parents were First-day people and she in her youth became a member of the Methodist Church. But when she married Mr. Rogers she embraced the Sabbath of the Bible and became a member of the Old North Church at Brookfield, N. Y. It is not common to find among Seventh-day Baptists a more conscientious and devoted Christian and Sabbath-keeper than was Mrs. Warner. When she removed from Brookfield to Shingle House, Pa., she transferred her membership to the Seventh-day Baptist church of the latter place, of which she was one of the organizers and active supporters and a member to the day of her death.

In 1880 she married Mr. Edson Warner of Shingle House. Ten years later they came to New Market to make their home. In 1900 Mr. Warner passed to the great beyond.

"Aunt Katy," as Mrs. Warner was affectionately called by those who knew her intimately, was a quiet, undemonstrative woman whose heart and hand were ever set on forgetting self and trying to minister to the comfort of those in need. The three words, "love, sacrifice, service," are emblematic of her life's purposes. Her last illness, though filled with intense suffering, was borne with remarkable patience and Christian fortitude.

A farewell service was held at the home of her son, Chas. E., on November 15, conducted by Rev. Henry N. Jordan. Burial was in the cemetery near South Plainfield.

H. N. J.

BATSON.—Wm. Harrison Batson, son of C. W. and Marv Batson, was born in Marion County, W. Va., November 23, 1832, and died at his home near Berea, W. Va., No-

ember 14, 1910, lacking but nine days of completing his seventy-eighth year.

Brother Batson was five times married: first to Mary Toothman of Marion County, who was taken from him by death March 11, 1864, after more than ten years of wedded life. He was again married to Elizabeth Watson, February 8, 1866. This union was broken by death after but a year and four days. June 23, 1867, he was united in marriage to Lucinda Watson. This union was blessed with two children, one of whom, Mrs. Mary Powell of Harrisville, W. Va., survives. March 10, 1870, he again was left a widower. Diana Fetty became his wife, September, 1871, and was claimed by death, August 11, 1901. She was the mother of four children, three of whom remain: C. H. and H. L. and Mrs. Jennie Maxson, all living near Berea. He was last married to Mary A. Broderick. More than forty years of his life were spent at Berea, where as a business man and citizen he was highly respected. He was baptized by Eld. C. M. Lewis and ever maintained the hope then begun.

WILLIAMS.—Orville Ansel Williams, son of Ray and Mary Lawton Williams, died at his home near New London, town of Verona, N. Y., Wednesday morning, November 30.

He was born July 12, 1824, on the place which has always been his home. He was one of the oldest residents in town and the last of a family of eight children. He was converted in youth, baptized, and united with the First Verona Seventh-day Baptist Church. On September 15, 1862, he was married to Margaret Senn, who survives him. He is also survived by three children, Mrs. H. E. Davis of Verona, Arthur R. and Irving J., who reside on the old homestead, and by six grandchildren, besides numerous other relatives. A noble man has fallen. He was an ideal companion and father in his home, being of a calm, even temperament, kind, generous, sympathetic and a wise counselor. He was a man of more than ordinary ability, firm and unswerving in principles he believed to be right, having been a strong abolitionist when to be such was very unpopular. Although he had passed the eighty-sixth mile-stone, his mind was unclouded and he read with great interest the SABBATH RECORDER and other literature of the day. Possessing a pleasing personality he won a host of friends, by whom he will be greatly missed.

Funeral services at church, Sabbath morning, December 3. Text, Gen. xxv, 8, 9.

H. C. V. H.

KELLY.—Ezekiel B. Kelly, son of Nathan and Eleanor Kelly, was born on Lick Run, Doddridge County, W. Va., April 19, 1848, and died at his home at Salem, W. Va., November 23, 1910, aged 62 years, 7 months, and 4 days.

On March 2, 1871, he was united in marriage to Elizabeth Jane Davis. After almost forty years of the most felicitous domestic relations this union is now broken. Of eight children who were born to them, three are left to mourn

his loss: W. F. of Mineral, W. Va.; S. E. of Flora, Ore., and H. E. of Boulder, Col. In March, 1875, he united with the Middle Island Seventh-day Baptist Church. He has continued a faithful and loyal member till now called up higher. His whole life till September, 1904, when he removed to Salem, W. Va., was spent on Lick Run. He has been known as a sterling citizen, an admirable neighbor, a consistent Christian. Those who have lived on the most intimate terms with him best know his worth. He leaves to his friends the influence of strength of character and sound judgment, with the memory of a pleasing personality. His family have but the fondest recollections to cherish. He was a true husband and loving father, an example to his children, commanding their respect as well as their love. The church has lost a living witness. Being dead, he yet speaketh.

BATSON.—Charles Vernon Batson, son of Charles H. and Martha A. Batson, was born at Berea, W. Va., May 13, 1907, and died December 5, 1910, aged 3 years, 7 months and 22 days. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

#### Christian Endeavor Rally at West Edmeston.

MRS. GRANT BURDICK.

Cheerfully keeping step with the grand army of Seventh-day Baptist Christian Endeavorers, we gathered in our church on November 19, at the usual hour of service, and tried to carry out the wish of the president of the Young People's Board. With slight changes from the program in the RECORDER, ours was as follows:

Song, "The King's Business"—Choir.  
Scripture, Phil. ii, 1-12 and 1 John iv, 7-11—  
Leader.

Song, "Oh, That Will be Glory"—Choir.  
Prayer—Pastor R. G. Davis.  
Prayer song, "Nearer, My God, to Thee."  
Leader's presentation of subject, "How I Can  
Help This Society Serve Christ Better."

Recitation—Meredith Maxson.  
Song—Misses Catherine, Gertrude, and Grace  
Maxson.

Address, "How I Think the Society Can Better  
Its Service"—Pastor R. G. Davis.  
Solo, "In the Secret of His Presence"—Mrs.  
G. D. Maxson.

Papers (five minutes each):

1. "Our Young People's Interests in Home and Foreign Missions"—Mrs. E. A. Felton.
2. "The RECORDER—Our Young People's Duty to Read It: How Increase Its Subscription?"—Mrs. Grant Burdick.
3. "Our Educational Interests"—Mrs. L. C. Maxson.

Sentence prayers for a better society.  
Mizpah benediction.

Miss Martha Williams, our acting president, proved herself, as usual, an excellent leader. From her address we quote a few sentences which are of special value:

"The best way I can help this society is by doing better service myself. Christ 'came not to be ministered unto, but to minister.' The key to success of any organization is that the leaders are willing to serve. Often should Christian Endeavorers ask, 'Lord, what wilt thou have me to do?'"

"All service is great. No work is vain. Do something to help somebody, no matter how small the service. The difficult duties should not be neglected.

"With the love motive in our soul we should, all the way through life, do each duty as well as we can and as God points it out to us.

"Christ told the fishermen to 'launch out into the deep.' It is Christ's work we have undertaken. Let us go forward, launch out, look beyond ourselves to others and to the service we can render our fellow men. If we would render true and useful service to God and man, we must practice the habit of meditation and prayer.

"Every successful worker sets standards for himself. The Christian Endeavor pledge is our standard. We will all be guided to the highest success if we yield to the control of God."

"What if thy plot in the garden of life  
Is stony and poor and small?  
What if it will not yield for thee  
Roses and lilies tall?"

"Some lowly plant may bud and bloom  
Under thy loving touch,  
And he that is faithful in that which is least  
Is faithful also in much."

"'Tis the plot the Gardener gave to thee;  
Tend it with loyal care!  
And in the wonderful harvest time  
Who knows what it may bear?"

"If only one fair immortal fruit  
Perfects beneath thy touch—  
'He that is faithful in that which is least  
Is faithful also in much.'"

The pastor's paper, which was a very practical one, will pass into the hands of the editor, as will also the one on the RECORDER.

Mrs. E. A. Felton read a brief but interesting paper on Missions, telling of some

work which has been done on both the home and foreign fields.

Mrs. L. C. Maxson gave a bright talk on the advantages of education, and read extracts from articles written on the subject by Doctor Daland of Milton, Wis., President Clark of Salem, W. Va., and President B. C. Davis and Dean Main of Alfred, N. Y. She called the attention of her audience to the education of Dr. A. H. Lewis, which had so broadened his views and understanding of life as to make him so well fitted to be a leader in our denomination.

The service was listened to by a fair-sized and evidently interested congregation. At its close a few necessary changes were made, and then followed communion, it being our regular time for that service. After that came the session of the Sabbath school.

#### The Sabbath Recorder—Our Young People's Duty to Read It: How Increase Its Subscription.

MRS. GRANT BURDICK.

#### Young People's Rally, West Edmeston.

In the *History of Seventh Day Baptists in Europe and America*, Vol. I, pages 421-23, we are told that the denomination met with bitter opposition in its early history, beginning with the organization of the Seventh-day Baptist church at Newport, R. I., in 1671.

At first it struggled for the right to live, but as time passed it grew in numbers, new churches were formed, and ministers and evangelists were ordained and sent out to preach the Word. The missionary spirit was developed, and with it came a desire for Seventh-day Baptist publications, especially for a denominational paper or periodical as a medium of communication among the widely scattered churches and people, and a means of religious culture, unity and coöperation.

In 1819 an effort was made to form a publishing establishment, but without success. In August, 1821, so much interest had been awakened that the first number of the *Seventh-day Baptist Missionary Magazine* was issued. In about four years that was discontinued, mainly for lack of support.



Five years later, on the fourteenth of April, 1830, the *Protestant Sentinel*, the first weekly periodical, was established in Homer, N. Y. This was finally discontinued with the issue of May 21, 1839.

The *Seventh-day Baptist Register* next came forth from DeRuyter, N. Y., March 10, 1840. This was published weekly for four years. It also was discontinued.

The first number of the SABBATH RECORDER was issued from the city of New York, June 14, 1844. The form of the paper has been changed at least three times, but the same reasons for its existence still hold good. We need it—and probably will as long as our denomination lives—as a medium of communication among the churches and the lone Sabbath-keepers, both being widely scattered through our own and other countries. We need it as a means of religious culture, unity and cooperation, now and always. We need it that, by reading the letters and reports of our missionaries, our interest in missionary work may be broadened and deepened until “the mind of Christ” shall be so strongly developed in us that we shall be full of prayers and good works for all people everywhere who have not a saving knowledge of our Saviour.

The RECORDER contains something each week for every member of the family, from the child to whom it can be read, up to the deepest thinker and scholar.

In a home I once knew, where the SABBATH RECORDER was as a welcome guest, the little girl in the family had been taught at home to read before she was six years of age. She had caught the spirit, and the tiny tot would sit in her small chair and patiently study out many articles in the RECORDER. Stories for children, poetry, the missionary matters, and as she called it, the “sum-Mary” of news.

If it were hailed in every Seventh-day Baptist family with such loving interest, read and talked over in the right spirit, every child would grow up interested in the RECORDER, the church, the denomination and all it stands for, and there would be no question as to the duty of our young people to read it. They could not be kept from reading it, and more of them would write for it. All this would make the heart of our editor glad, and cause the young people

of our denomination to feel that the paper is an important element in their lives, a paper they can not do without, and more than that, a paper for whose continued existence they are in a measure responsible.

The question how to increase its subscription would be quickly solved. As the young people grow up and go away to found new homes or to engage in anything that takes them from the parental home, their names will be found added to the RECORDER subscription list.

A young married woman who prizes the SABBATH RECORDER wrote in a letter that she could not keep house without it. Not only was she reading almost every word of it herself, but she was also reading it to an old lady who is blind, and who says she keeps the Sabbath for the Lord, and Sunday for the state.

One thing we must remember. The early publications died mainly from lack of financial support. The longer the list of paid-up subscriptions, the surer will be the RECORDER'S hold on life.

A very practical way to increase the list is for the young people who love the RECORDER, love the Sabbath, and love to work for the Master in every way, to go out and try to interest others, and induce them to become paying subscribers and faithful readers of our beloved SABBATH RECORDER.

#### Story Worth Telling.

Rev. Howard Henderson has published in the *Western Christian Advocate* some incidents of his ministry. He does not give dates or places, but the following bears evidence of belonging to the early years of his ministry, when he labored in the sunny South: “A minister of large size and loud voice was preaching in my pulpit, I sitting behind him. An old brother, hard of hearing, occupied a chair inside the chancel. He was given to ejaculation when anything pleased him. He had so much confidence in his preachers that he sometimes dozed during a discourse. The herculean preacher shouldered the big Bible; and as he brought it down like a Nasmyth hammer on the velvet cushion, in a stentorian tone he exclaimed: ‘One thought more, and I am done!’ The old brother, startled from his nap, shouted: ‘Praise the Lord!’ It is needless to say

that the ‘one thought more’ was never uttered. The congregation roared with laughter and broke down while trying to sing the doxology. I half laughed a benediction; and the people went home holding their sides, shaking with mirth.”

#### New York's Famous Bread Line.

From November to April the Bowery Mission, New York, supports the Bread Line. In the depth of winter sometimes this Bread Line is 1,500 to 2,000 strong—an army of homeless, hopeless, hungry men and boys. Each one gets a warm cup of good coffee and a warm grasp of the hand from the genial, big-hearted superintendent and is made to feel that he is still recognized as a human being and a brother man. He is helped to work and to a better life and a nobler manhood. There are thousands who have gone through this experience and who, when they look back on the past, can say with grateful hearts: “God bless the Bowery Mission!”—*The Christian Herald*.

#### Making His Last Report.

An old pilot died not long ago. He had held the pilot's commission for nearly seventy-five years. As he was passing away, his face brightened, and he started up with this expression, “I see a light.”

His friends thought his mind was wandering, and that he was in imagination out on the sea, and they said, “Is it the Highland light?”

He said, “No.”

A moment more, and he repeated the sentence, “I see a light.”

They asked him again, “Is it the Boston light?”

And he answered, “No.”

For a third time he said, “I see a light.”

They said again, “Is it the Minot light?”

“Ah, no,” he said, “it is the light of glory! Let the anchor go!”—*Rev. Daniel L. Marsh, in The Christian Herald*.

The teacher asked: “Elsie, when do you say, ‘Thank you?’” Elsie's face lighted up, for that was something she knew, and she answered confidently, “When we have company.”—*Chicago Tribune*.

## 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.

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## SABBATH SCHOOL

LESSON I.—THE KINGDOM DIVIDED.

LESSON TEXT.—1 Kings xii, 1-24.

*Golden Text.*—"He that walketh with wise men shall be wise; but a companion of fools shall be destroyed." Prov. xiii, 20.

### DAILY READINGS.

First-day, 1 Kings ix, 1-14.

Second-day, 1 Kings ix, 15-28.

Third-day, 1 Kings x, 1-22.

Fourth-day, 1 Kings x, 23-xi, 8.

Fifth-day, 1 Kings xi, 9-25.

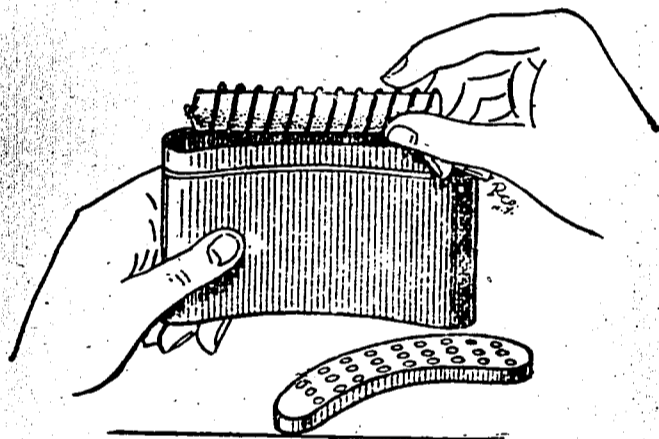
Sixth-day, 1 Kings xi, 26-43.

Sabbath-day, 1 Kings xii, 1-24.

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

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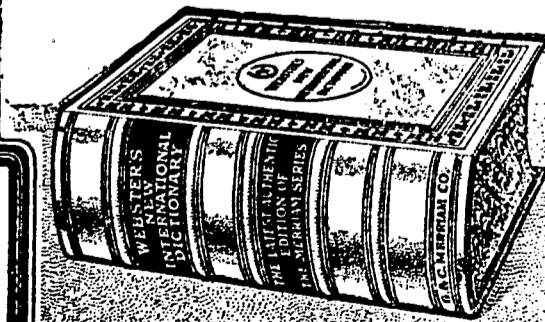
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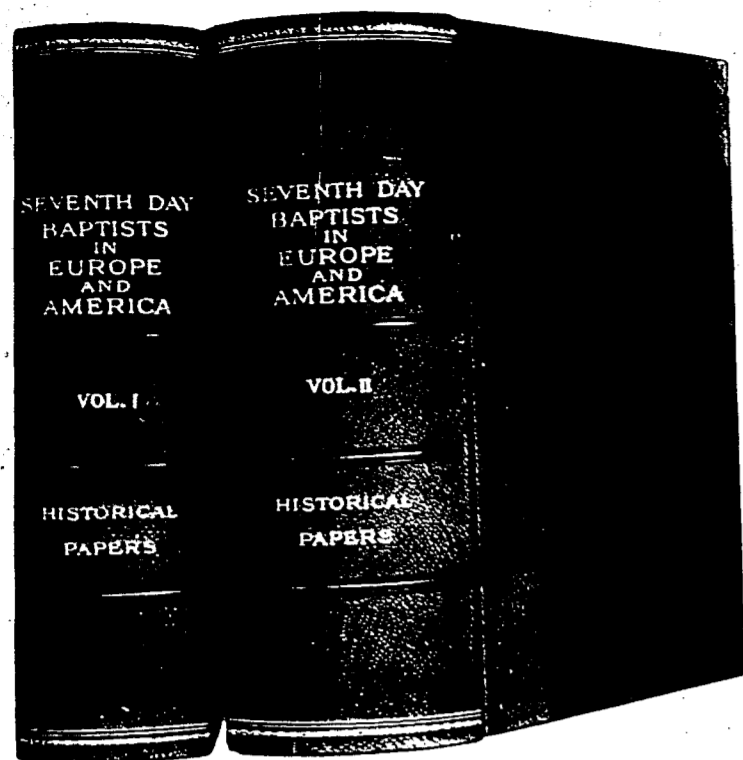
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—Walter Rauschenbusch, in *Prayers of the Social Awakening.*

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