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A CHRISTMAS PRAYER FOR CHILDREN WHO WORK.

O thou great Father of the weak, lay thy hand tenderly on all the little children on earth and bless them. Bless our own children who are the life of our life, and who have become the heart of our heart. Bless every child-friend who has leaned against our knee and refreshed our soul by its smiling trustfulness. Be good to all children who crave in vain for human love, or for flowers and water, and the breast of nature. But bless with a threefold blessing the young lives whose slender shoulders are already bowed beneath the yoke of toil, and whose glad growth is being stunted forever. Let not their little bodies be utterly sapped, and their minds given over to stupidity and the vices of an empty soul. We have all jointly deserved the millstone of thy wrath for making these little ones to stumble and fall. Grant all employers of labor stout hearts to refuse enrichment at such a price. Grant to all the citizens and officers of States which now permit this wrong the grace of holy anger. Help us to realize that every child in our nation is in very truth our child, a member of our great family. By the holy Child that nestled in Mary's bosom, by the memories of our childhood joys and sorrows, by the sacred possibilities that slumber in every child, we beseech thee to save us from killing the sweetness of young life by the greed of gain.

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

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

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EDITORIAL

We All Need God's Sunshine.

All this cold winter day I have been admiring the beautiful sunshine; and last night, after the sun had left our side of the earth, the glorious full moon bathed the frosted hills and plains with the softened light of a sunshine reflected. I could but think how nice it is that even in bitter winter days, when all life seems extinct, when the flowers and fruits and beauties of summer are gone from earth and exist only in memories, the Lord continues his sunshine to cheer and fill with hope. It assures us that spring days will come again, and until they do come, it gladdens our hearts and makes even the winter a time of peace and joy.

This is the way we should feel in life's winter. Even when clouds hide the sunshine, when things go amiss, when cares weigh us down, when frosts of sorrow blight our hopes, when we shiver amid the gloom of disappointment, let us trust Him who sprinkles sunshine through the year, and who makes a silver lining for every cloud, a golden sunset for the darkest days. My heart is always touched and comforted when I read James Whitcomb Riley's little poem, "God Will Sprinkle Sunshine," and I give it here, hoping other hearts may be cheered, and helped to the life of perfect trust it suggests. Thousands of our fellows are in need of the help such confidence in God can give. If you see the

sunshine yourself, you may reflect it on others, as the moon reflects light upon the earth.

"If you should see a fellow man with trouble's flag unfurled,
An' looking like he didn't have a friend in all the world,
Go up and slap him on the back and holler 'How d'you do,'
And grasp his hand so warm he'll know he has a friend in you.
Then ax him what's a-hurtin' him, an' laugh his cares away,
And tell him that the darkest night is just before the day.
Don't talk graveyard palaver, but say it right out loud,
That God will sprinkle sunshine in the trail of every cloud.
This world at best is but a dash of pleasure and of pain,
Some days are bright and sunny, and some are slushed with rain,
And that's just how it ought to be, for when the clouds roll by
We'll know just how to 'preciate the bright and smiling sky.
So learn to take it as it comes, and don't sweat at the pores,
Because the Lord's opinion don't coincide with yours;
But always keep rememberin', when cares your path enshroud,
That God has lots of sunshine to spill behind the cloud."

Don't Dishonor the Deity.

The other day a particularly inflammable factory, poorly provided with fire-escapes, with the only door in the main workroom locked so nobody could get out there, with three hundred girls at work on four floors, was set on fire by the careless use of gasoline. It burned with almost explosive fury, and more than a score of the girls perished. Twice that number were maimed, some of them for life. Already some moralizers are asking about this "inscrutable dispensation of Providence," and speaking as if it in some way were an act of God. This is a shame. I am thankful that this way of speaking about calamities is much less common than it used to be. When I think how many old-time Christians saw God's

hand in every dire calamity, even in those catastrophes really due to human carelessness and criminal negligence, I wonder there are not more infidels than there are. To ascribe to our heavenly Father characteristics that would degrade an earthly father is unworthy of any sane man. One should be careful how he connects the name of God with burning Chicagos and Baltimores, and with earth-shaken Messinas and San Franciscos, as though the divine hand had brought these calamities upon the people on account of their sins. I am glad the days are gone by in which such dishonoring of our heavenly Father was common.

Give Christ the Best.

Christmas time with its good cheer, its social joys, its spiritual blessings, its worldwide custom of gift-making, is here once more. This paper will reach its readers after the Christmas gifts are made, and in the midst of the good cheer that comes to both the giver and the receiver. The day commemorates God's gift of his Son to save a lost world, and on account of this "unspeakable gift" the custom of gift-making among men has come to characterize the anniversary.

It is beautiful in its influence upon the human heart, and tends to bring out the best in our natures, to busy ourselves for days and weeks in planning for and preparing the gifts by which we hope to make others happy. Especially is this so if the real spirit of giving as suggested by Christ is cultivated and prompts the action. If we give in the true spirit, we shall find it "more blessed to give than to receive."

Possibly we may have drifted away from the Christ-idea. Christ taught that gifts and ministries in his behalf should be bestowed upon the poor and needy, whom he called "these my brethren." What motives prompted your Christmas giving? Did you make out a list of those who, you thought, were sure to give to you, and then go shopping in their behalf because you felt obliged to give? Did you give where you expected to receive again?

It may be you wrought day by day to make with your own hands a gift for a loved one who, you knew, would prize your gift because you had worked so much love into it. This kind of giving is always

beautiful, and brings a blessing to both the giver and the receiver. This kind of gift-making always seems appropriate for Christmas, since Christ wrought his very life into the gift he brought to us. He sought out the poor and needy and poured out his soul unto death that they might have life. And when in loving, burden-bearing toil we work some of our life into a gift for another, there is something Christlike in such a ministry. Only as we are willing to spend and be spent for the good of others, for their happiness and well-being, are we in harmony with him who gave himself for men.

What are we giving to Christ as these days go by? Not merely at Christmas time should we give to him some token of our love, but all the year through, unto those he calls his brethren, we should give our best service. Christ wants our best, not for himself, for he needs nothing from us, but for his needy ones of earth. He accepts service done to them as though done unto him.

When Christ was born at Bethlehem, wise men from afar came bringing gold, frankincense and myrrh. The gold stood for the wealth of earth, the frankincense for earth's devotions, and the myrrh represented earth's burdens and sorrows. An old legend says, the Christ-child put out his hand and touched the myrrh with a touch of consecration, and sent its bearer out into the world to soothe human sorrows and relieve men of their burdens. What better service can we give than this? Let us bring our talents unto Christ during this holiday season, and filled with the true spirit of Christmas, ask him to give each of them his consecrating touch, and to send us out with renewed powers for Christian service. Shall we not make these words of Henry Burton our daily prayer in the year to come?

"Touch thou my tongue, so strangely still
When all thy works show forth thy praise;
May I some grateful song upraise,
Sweet echoes from thy holy hill!
Touch thou my feet, that they may keep
Thy forward step; teach me to run
With sacred haste till tasks are done,
And, wearied, I sink down to sleep.

Touch thou my hands, that they no more
May tighten in their selfish greed;
But, open to the sorer need,

May some of thy great gifts outpour.
Touch thou my heart, and all on fire
Its every beat shall be for thee;
Thy love shall make it glad and free,
Thyself its one supreme desire."

It Made My Heart Ache.

During the week there came to hand a personal letter from a brother minister, so full of sadness and so expressive of deep disappointment that it made my heart ache to read it. I shall not tell you who the writer was; for it might be one of a half-dozen who consecrated their lives to the gospel ministry years ago, and who for various reasons have been left without a church, or who after waiting years for a call elsewhere felt obliged to resign with no opening in view.

No matter how competent a pastor may be, nor how faithfully he may do his work, the time is sure to come when he will feel that he can do better service in some other field, and when the church that he has tried to serve will also feel that some new man will do better for it. In such cases, if no opportunity is given for the pastor to change fields, he, rather than hang on, to the detriment of his church, feels compelled to step out of the way for the good of the cause, and allow another to take his place. Then, if all other needy fields give him the cold shoulder, until in sheer desperation he is driven to toil for his daily bread instead of following the calling upon which his heart is set and for which he spent years in preparation, the outlook is indeed dark.

The brother who wrote has had fair success in several pastorates and mission fields. He does not claim to be equal to the stronger leaders in the denomination, but he is consecrated, and longs to be in the Master's service, and could do excellent work in some of our pastorless churches or on some mission field.

What is true of him is true of others; and it seems strange that with so many pastorless churches, and with mission fields suffering for workers, such men should be allowed to go unused. They would certainly be a great help if called to some of these needy fields. What a pity that we do not have some system by which they could be kept at work. Why should churches

try to live without any help at all, when these helpers would rejoice over an opportunity to serve them?

Miss Haven Lays Down the Work.

We are sorry to have to tell our readers that Miss Ethel Haven, who has carried the Woman's Work in the SABBATH RECORDER so long, feels compelled to lay down that work on account of the serious illness of her aunt, who will need all the care and attention Miss Haven can give.

The SABBATH RECORDER appreciates the faithful services rendered by Miss Haven. During all these years her well-chosen copy has never failed to reach us week by week, on time, and we shall miss her excellent help. The women of the denomination must now come to our aid, for we must not allow the woman's page to disappear from the RECORDER.

Have You Done It?

If you have read the last two issues of the SABBATH RECORDER, and learned about the needs of the Tract Board, you have probably said: "I must do something for the good work." The time for gift-making is now upon us, and every one who loves God's cause should consider its needs, and should not fail to consecrate a good share of his gift-money to the Master's service. Have you done it? In the two weeks since our last mention of the matter, we have realized something less than fifty dollars for the Tract Board's debt. At this rate, debts will pile up faster than gifts come in. Really, the holidays should not be allowed to pass without clearing up this debt.

What It Did for Peter.

I often think of Peter's power on the day of Pentecost. It must have been a great surprise to all the people to see Peter and hear him talk with such power that three thousand souls were pricked to the heart, and brought to the foot of the cross. Probably many of them had seen and known him during the three years in which he had followed his Lord, but none of them had ever heard him talk that way before. He had never been noted as a soul-winner. No revival had ever been started by his preaching. He had denied his Lord and

followed him afar off, and all his acquaintances knew it. But now all is changed. Peter the coward has become Peter the brave. The impulsive, headstrong man has become constant, and has lost all his impetuous ways. His soul is filled with a solicitude for sinners as never before; his face shines with a heavenly light; he has another spirit in him, and his words are full of power.

What has wrought so great a change? Simply this: He has become filled with the Holy Spirit. The promise of God has been fulfilled in him, and he has power with men. We all need to be filled with the Holy Spirit. The promise is unto us. Why are we so slow to claim it?

Go Into the Booth.

I have noticed many times that men who wish to talk with some distant unseen friend slip away from the crowd and go into a little closet called a "booth" all alone. There they place a receiver to the ear and hold communion with the unseen one. Instead of placing the phone in the street or amid the crowds, it is shut away in quiet seclusion, and when one desires to talk he enters the carefully guarded silence of that little place. Thus he shuts out all the world and listens to the voice that comes so miraculously through long leagues of space, and is satisfied.

How suggestive! When the soul is hungry for a message from the Father, it too may retire to some place apart, shut out the world and all its distracting din, and hold communion with the God of all comfort, until filled with peace.

Death of Mrs. George H. Babcock.

As the forms are being made up for this issue of the SABBATH RECORDER, the sad news comes to hand that Mrs. George H. Babcock has passed away. Her friends have feared the worst for several months, but the end came suddenly at last. She died about 3 p. m. on Thursday, December 22. A more extended notice will appear in due time.

A good woman has gone, and many a good cause has lost a true friend. Her place in denominational benevolent enterprises will be hard to fill.

EDITORIAL NEWS NOTES

Mauretania's Great Feat.

All eyes have been turned toward the Cunard liner *Mauretania* for a week, watching with intense interest her record-breaking effort to make the round trip between Liverpool and New York in twelve days. She made her way across the Atlantic in the face of terrific gales, and encased with ice, came up New York Bay in the bright moonlight of December 16, taking her dock at four o'clock of that morning. At six o'clock in the evening of the following day she was all loaded and off again for Liverpool. As we write, she is twenty-six hours at sea and well on her home-stretch for Merry England. This quick trip was planned to meet the demands of the Christmas travel and trade between England and America. If she has no mishap, and winter storms do not retard her progress, she will land her mail in England on Thursday night, December 22, and go to dock in Liverpool on Friday morning. Two thousand five hundred people assembled in the darkness at New York to see her off, and all the civilized world is now watching her progress.

Few people know the amount of work required to unload such a ship and take on cargo, mails and passengers for the new trip. The moment the *Mauretania's* gangplanks were made fast, a group of sailors ran ashore with large bundles of white canvas and deposited one hundred thousand pieces of soiled linen on the docks. Then followed the rush and confusion of carrying baggage ashore, of discharging the ship's passengers, and reloading for the return trip. In the thirty-eight hours before starting, the full number of cabin passengers and one thousand steerage passengers, with all their baggage, were taken on board, five thousand three hundred tons of coal were placed in the ship's bunkers, and all the necessary supplies were stowed away. Promptly at six o'clock on the evening of the seventeenth the cables were cast off and the *Mauretania* began to move. The *Mauretania* brought in 4,400 sacks of mail, and carried out about 3,500. Each

sack of ocean mail is estimated to hold about 5,500 letters.

Death of "Eli Perkins."

Melville O. Landon, better known as "Eli Perkins," the famous lecturer and author, died at his home in Yonkers, N. Y., at the age of seventy-one years. He served his country in the Civil War, rising to the rank of major, and also in the Treasury Department at Washington. He traveled extensively in Europe in the late sixties and became secretary to the United States Legation in St. Petersburg. Since 1870 his life has been given to lecturing and writing.

The wife of Charles W. Morse has written a remarkable letter to President Taft, asking for the pardon of her husband, who is serving time in the Atlanta Federal Prison for violating the national banking laws in the National Bank of North America. Mrs. Morse sent with her letter a petition signed by approximately fifty thousand people asking that her request be granted. The President sent the letter immediately to Attorney-General Wickersham, who turned it over to the officer in charge of pardons.

Mrs. E. H. Harriman has given \$100,000 to endow a chair in forest management in the Yale Forest School. This she does in honor of her husband, who was greatly interested in forestry.

Postmaster-General Hitchcock in his annual report shows that the deficit for the year in the Postoffice Department is \$11,500,000 less than one year ago.

The Supreme Court of the United States has ruled that a conspiracy under the Sherman Anti-trust Law is a continuous offense, instead of being confined to the date of the formation of the conspiracy. This is a most important decision, and will make it easier for the government to prosecute the trusts that conspire to defeat the law.

More Than Ten Millions for Peace.

To advance the cause of universal peace, Andrew Carnegie has just given \$10,000,000 in first mortgage, 5 per cent bonds, worth at present 11,500,000. This great peace foundation is to be administered for all time by a self-perpetuating board of trus-

tees; and when war is no more, the income of the great fund is to be used for remedying the next most degrading evil or evils which shall then afflict the human race.

This gift places Andrew Carnegie at the head of the list of munificent givers. A conservative estimate places the amount already given by him at \$200,000,000.

The students of nearly all the high schools in Russia have ceased work, in protest against the cruel treatment of political prisoners in Siberia. At a great indignation meeting in St. Petersburg, resolutions were adopted denouncing the prison authorities, and a similar meeting at Moscow was broken up by the police. An effort to pass a resolution by the Duma, regarding the wholesale flogging of prisoners in Siberia, failed.

A proposition on the part of the District of Columbia to establish a penal institution within two and a half miles of Mount Vernon, Washington's old home, and only half a mile from the home of Nellie Curtis, has called forth a vigorous protest from the Mount Vernon Ladies' Association; and a petition has been filed in both houses of Congress asking them to prevent the establishment of a criminal reformatory so near to such sacred historic ground.

The pension committee of the lower house of Congress reported favorably a bill to grant pensions to every veteran of the Civil War who served ninety days or more in either the military or naval service, or who served sixty days in the Mexican War, and who is not now drawing a pension under some other act. Veterans sixty-two years old will, if the bill becomes a law, receive \$15 a month; those sixty-five, \$20; those seventy years old, \$25 a month; and those seventy-five years old or more, \$36 a month.

While at Topeka, a dollar bill was handed to Dr. J. Wilbur Chapman, on which was written in bright red ink: "I had sixty thousand of these and a wife and child and house. This is my last dollar. My wife and child have left me, and my home and house are gone; all on account of whisky. Young man, for God's sake, don't drink!" —*Exchange*.

SABBATH REFORM

Better Sabbath-keeping Needed.

In these days of pressing business, and of excessive pleasure-seeking, both of which tend to destroy spiritual life and lead men away from true religion, great good would come to the world by genuine Sabbath-keeping.

For many generations the best teachers have regarded the Sabbath as God-given for spiritual upbuilding, for worship and holy communion, without which man is prone to forget his Maker. The Sabbath commandment is an appeal to conscience, and can be enthroned in human hearts and rightly enforced only by willing, conscientious acceptance of the Sabbath as God's holy day.

Too many interpret the fourth commandment as demanding that Christians should compel all other people to keep a certain day whether their consciences approve or disapprove. The Puritans must have placed some such interpretation upon the law of God when they regarded the Westminster Confession as the model law to be enforced by civil authority. This, of course, was not the highest and truest conception of real spiritual Sabbathism. If it were possible to enforce the keeping of a sabbath by law, it would not be desirable, since the true end of Sabbath-keeping could not be reached in that way. Such a sabbath would be no sabbath at all.

The present agitation for a better observance of the first day of the week must stand on other ground than the commandment of God. Hence it is not strange that Sunday is rapidly losing its sacredness, in the hearts of men. It is a bad omen for any nation when its recognized rest day loses its sabbatic character and takes on the nature of a common holiday.

I know no better service a people can do for humanity than conscientiously to strive to restore to the world the spirit of true Sabbathism. To keep this spirit alive in the hearts of men is the one great mission of Seventh-day Baptists. A high spiritual example in real Sabbath-keeping—one that makes the Sabbath a delight to all the children, one that maintains public worship and

places just values on the means of cultivating spiritual life, will do much in these busy times to keep alive the divine life in the individual soul and to make this a Christian Nation.

This is a phase of the Sabbath question upon which we as a people are all too weak. We have no lack of arguments and theories about the Sabbath; but we do lack in exemplary, spiritual Sabbath-keeping. There never was a time when the opportunity was greater to keep all that is best in the precious institution of the Sabbath. The best did not lie in the cold Puritanic methods of early American life; nor does it lie in the hard legal spirit of enforcement by civil law. It lies in a golden mean between the overrigid worshipfulness of the Puritans and the spiritless legislative methods of modern reformers. There is a golden mean by which the Sabbath may be made the soul's delight, and a welcome day of beautiful spiritual living. This helpful Sabbathism can never be promoted by law, but it may be by love and by appeals to the conscience. Great good would come if all who love God's Sabbath would be more exemplary in keeping it as God would have them keep it.

Bed-rock at Last.

In the correspondence department of the *Christian Statesman* a writer asks the following question:

Please tell me if Constantine changed the Sabbath day to Sunday in 321, or was it changed at the Laodicean Council, and why? Please don't give me sentiment, but bed-rock.

The question is evidently asked in good faith by one who honestly desires the truth. This he obtained in the frank answer given as follows:

The "bed-rock" is on the other side of the question. Whoever affirms that any such change was ever made, is under obligation to show from reliable history when, where and by whom the change was made. We deny that the change was ever made, but that is a negative position, and it stands till the affirmative is established by adequate evidence. The affirmative has been assumed long enough, and it is high time to get down on "bed-rock" and at least try to prove it.

It is seldom that we meet such perfect candor on the part of Sunday-keepers regarding the change of the Sabbath. We

have always supposed our good cause stood on "bed-rock," but seldom have we seen such a complete and unqualified assertion of that fact by writers on the other side. I have now and then heard leading First-day preachers say: "The Seventh-day people have the Bible on their side; and if I lived where everybody kept the Seventh-day, I would keep it, too." But it is quite unusual, especially in these days of theories about a changed Sabbath, to have one deny so emphatically that any change was ever made. This is just what we think. It is what Seventh-day Baptists have been teaching for years; and it is encouraging to find in one of the leading religious papers such a clear and positive statement. What seems strange to us is that men who affirm so positively that no change was ever made should still persist in keeping the first day of the week instead of the seventh.

How Can the Society Better Its Service?

REV. R. G. DAVIS.

Young People's Rally, West Edmeston.

There is probably no society that has gone to the limit in the improvement of its service. Perfection in religious work is an attainment that is seldom acquired, even where there is the most decided improvement. When we attempt to do our best for the cause of Christ, as should be the case on all occasions, we afterward discover much of importance that has been overlooked or omitted, as well as many errors that cause regret when it is too late to make amends. Such is often the experience of those who engage in the service of Christ; and yet no thoughtful and energetic Christian will for a moment think of giving up his work or relaxing his energies because of such discovery.

In religious work, as in any chosen line of employment, it is necessary to be an observer; for unless we discover our mistakes, we shall not be apt to correct them: neither shall we be likely to improve, unless we discover our own imperfections. Such failures, if they be so regarded, should inspire stronger resolution and diligence for coming duties. The experience should lead to more careful observation and faithfulness in what is undertaken for Christ. If we are true and loyal as Chris-

tian Endeavorers, we desire above all things that the cause of the Master shall not be hindered in its onward progress, and that the work may go forward with constantly increasing interest and with a growing weight of influence.

If conditions of growth and advancement are to be realized in the service of the Christian Endeavor, each member must cooperate heartily with the society in a general effort to raise the standard along the line of missionary effort.

The Christian Endeavor society was organized as the result of a long-felt need, and with the definite object in view that the young people might become more fully installed in religious work, and thereby acquire efficiency for coming responsibility in church and denominational life. The fact is well established and universally admitted, that the church has been, and is still being, substantially fortified and strengthened by the aid of Endeavor work. The fact that the Endeavor movement has failed to become strong in some of the churches should by no means lead us to regard it with disfavor. In some communities there are very few young people, while in others the families are so scattered as to make it difficult to meet often.

When we consider the number of young men and women, who in recent years have come up through Christian Endeavor training and influence and have taken places of responsibility and trust in church and denominational life, should we not thank God that such a movement was inaugurated, and that it has given to us spiritually developed manhood and womanhood for these eventful years? Certain it is that the future of our cause will be very largely determined by our ability and faithfulness in the work of Jesus Christ, and that is exactly what the cause of Endeavor seeks to establish.

If the Christian Endeavor society is true to the name and purpose for which it was organized, it will be a constant strength and support to the church, not so much because the church is the acknowledged head of religious movements and the centralization of Christ's power upon earth, but because it is the representative body of Jesus, authorized and established by his own creative power, and is thereby made

the ruling and controlling organization by which all others must exist and operate. Because the church is the object of Christ's love and care, every Spirit-filled Endeavor worker will also manifest the same interest in its growth and prosperity.

If the local society would improve its service, let it be wide-awake to the interests of its own church and community. When we attempt to do something for Christ, the first step should be, to consider what is most needed for the comfort and happiness of those around us, and what if any is the supreme need of the church that its strength and usefulness may be increased and perpetuated. The fact is fully recognized that whatever of service comes as a rescue in extremes of peril or danger, is the most profitable that it is possible to render. The society that can help its own church over the rough and trying experiences of life will have rendered a noble service that will not be forgotten before God.

The home work undertaken by each society should, so it seems to me, be so directed as to strengthen the weak and faltering ones. Vacancies in the scattered and depleted ranks of the church should, as far as possible, be remembered and provided for through the influence of the Endeavor society. The organization as a body should at all times be on the lookout for channels through which it may render timely service to all interests in need. It should be kept well in mind that the object of Christian Endeavor is by no means to depose older workers and assume responsibility, but to assist those who may be growing infirm and are no longer able to bear alone the burdens that fall heavily upon them. To say there is opportunity for better service does not fully express the thought. There is an urgent need for better work along every line of religious activity. The call comes to our young people with constantly increasing demand, and the responsibility can not be evaded.

With the facts before us, let us not forget that very much depends upon the encouragement our young people receive at home, as to their entering the fields that open for Christian Endeavor work. There is probably no greater influence, aside from that of the Holy Spirit, than the combined

effort of a religious home to substantially assist those who are just entering the service of Christ. The timely advice of father and mother often has great influence in starting the boy or girl in the right direction. If the society is to improve its service, it must take advanced steps, and this in no small measure must depend upon the home influence that prevails in each of our societies. The Sabbath-school teacher and those who have charge of the Junior work may each be of assistance in preparing the way. It should be a matter of much consideration and care among those who are older, that no influence which they may be able to control shall hinder the progress of young people in their religious endeavors.

If there is to be decided improvement in the efforts of the organization, the church as a body must not only continue an encouraging attitude toward the society, but render freely its council and help whenever opportunity is afforded. New ideas that are both logical and Scriptural, when presented by the young, should neither be ignored nor treated with disregard by those who are older, but there should by all reasonable means be every encouragement possible given to the efforts of the rising generation. On the other hand, each member of the society should be eager to profit by the lifelong experience and efforts of his predecessors. Mutual helpfulness on the part of both the church and Endeavor society should, and must be, the aim, if religious gains are to be realized through the Endeavor work. The society has been, and is still, a great strength and help to the denomination; but by a continuation of well-chosen leadership, and a careful revision of work and methods, a much greater work may yet be accomplished than we have heretofore realized.

It is beyond a doubt important that the society shall, as far as possible, maintain a definite form of organization, and that the duty of each member as well as each officer and committee shall be fully pointed out; but it is of far greater importance that each and every member shall possess the power and spirit of Jesus Christ, as the guiding and controlling influence of the life. It should also be considered with all sincerity, that no amount of culture, however

desirable and helpful, can make up for lack of spirituality; that religious values in God's sight are not measured and determined by the magnitude of mental or moral attainment, but by the fulness of Christ's love in the heart, and the amount of service actually performed for the relief and comfort of his anointed ones (Matt. xxv, 34-40).

The Christian Endeavor movement has evidently come to a crisis in its history. The methods that brought returns two decades ago will not answer now. The times have changed, and the attitude of the non-professor toward religious interests has also changed. Public attention and interest are no longer directed toward religious gatherings as they once were, but are turned away to the amusements in the city park, at the seaside resort, or other places of attraction. To restrain and stop this tide of general worldliness should be the aim of all religious bodies.

The present condition of affairs gives a splendid opportunity for the societies to do aggressive work. The great need of the hour is to turn the wayward to God and righteousness. Some method should, if possible, be adopted by which society at large may be made to realize the need of a Saviour. If Christian Endeavor shall rise and fully meet the present demands, it will have substantially earned a name and place in the annals of history.

To secure attention and gain a hearing from the world at large why not adopt some plan similar to the one followed by the Salvation Army? Hold evangelistic meetings in our towns and cities. Go into the places where the crowds gather, carry the gospel of peace and good will to the many thousands that know not the redeeming power of Christ. Such a movement, if started by the Endeavor societies of our land, would beyond a doubt do much to start the wheels of progress rolling in the right direction.

Can you think of one good reason to offer, why Christian Endeavor as a body should not engage in such a service for the kingdom of Christ? To go and make disciples of all nations is the commission to all saints. Jesus said, 'Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of

the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world" (Matt. xxviii, 19, 20).

United effort on the part of the redeemed ones of earth is the supreme need of our time, to shatter and destroy the sandy foundations and enthrone Christ in the heart. A service of unity, when actuated by the right spirit and principle, will have a telling influence upon the world. Every member of our noble order of young people should seek to be, not only a light by which men may walk safely, but a search-light by which the Sabbath truth may be impressed firmly upon the mind and conscience of Christian professors in general.

Ordination Services at Salemville, Pa.

REV. EDWIN SHAW.

The Salemville Seventh-day Baptist Church at its quarterly meeting in March, 1910, called Jerome S. Kagarise, who had been for some time acting as its pastor, to be ordained to the office of a minister of the Gospel. At the same meeting it called Lawrence F. Kagarise to the office of deacon.

The church then invited Rev. L. D. Seager, general missionary for the Seventh-day Baptist Southeastern Association, to make arrangements for the examination and ordination of these two brethren. It also invited through Brother Seager the Seventh-day Baptist churches at Salem, West Virginia, New Market, N. J., and Plainfield, N. J.; to send delegates to attend and assist in these services.

In keeping with these preparations the Salemville (Pa.) Seventh-day Baptist Church convened on December 17, at 10.30 a. m., and was called to order by the church moderator, A. D. Wolfe. The congregation sang "Coronation" and Rev. Henry N. Jordan led in prayer. It was arranged that the ordination council should consist of the members of the Salemville Church and Rev. George W. Hills, pastor of the Seventh-day Baptist church at Salem, W. Va., Rev. Henry N. Jordan, pastor of the Piscataway Seventh-day Baptist Church at New Market, N. J., and Rev. Edwin Shaw,

pastor of the Seventh-day Baptist church at Plainfield, N. J.

The council as thus constituted elected as moderator Rev. Geo. W. Hills. In a few well-chosen words he set forth the importance and the seriousness of the occasion, not only to the candidates and the visiting delegates, but also to the church and the entire community.

Then on motion of A. W. Walter, Rev. Edwin Shaw was elected secretary of the council and Rev. Henry N. Jordan was chosen to lead in the examination of the candidates.

The examination of Lawrence F. Kagaris concerning his Christian experience, and his conception of the duties and privileges of the office of deacon, was wholly satisfactory to the council, and later it was voted that he be recommended for ordination.

In the examination of Jerome S. Kagaris he stated very definitely his Christian experience and his call to the gospel ministry. He then gave very clearly his views and beliefs concerning the fundamental doctrines of the Christian Church and the practices of the Christian religion,—on the nature of God, of man's relation to God, of Jesus Christ and the Holy Spirit, of the Bible and its divine inspiration, of sin and salvation, of faith and forgiveness, of the church and the gospel ministry, of baptism, the Lord's Supper, the Sabbath, the life to come, and the judgment with rewards for the righteous and punishment for the unrepentant.

In all this examination Brother Kagaris showed a remarkable power of quoting Scripture from memory in answering questions and in expressing his views. He made especial use of the words of Jesus and the apostle Paul.

As a result of this examination it was unanimously voted to recommend him for ordination to the gospel ministry.

The following committee was appointed to make arrangements for the ordination services: Charles C. Wolfe, Lewis P. Berkeimer, Abram W. Walter and Rev. Henry N. Jordan. The committee recommended that the services be held in the afternoon, to begin at half past two o'clock, and suggested an order of exercise which was

adopted and carried out at the appointed time as follows:

Singing—Led by the chorister, C. C. Wolfe.
Prayer—Rev. Edwin Shaw.
Music, "Be Silent," a quartet—C. C. Wolfe, H. N. Jordan, Mr. and Mrs. A. W. Walter.
Scripture reading and ordination sermon—Rev. George W. Hills.
Consecration prayer over the minister, with laying on of hands—Rev. Henry N. Jordan.
Consecration prayer over the deacon, with the laying on of hands—Rev. Edwin Shaw.
Charge to the church and the pastor—Rev. Edwin Shaw.
Charge to the church and the deacon—Rev. Henry N. Jordan.
Singing, "Blest be the tie that binds."
Benediction—Rev. Jerome S. Kagaris.

On Sixth-day evening preceding these services Rev. Henry N. Jordan preached a gospel sermon and led a conference meeting.

In the evening after the services the church celebrated the service of Humility and the ordinance of the Lord's Supper, followed by a sermon by Rev. Edwin Shaw.

The three visiting delegates arrived in Salemville on Sixth-day afternoon at about two o'clock, by way of Hopewell, and departed early First-day morning by way of Osterburg.

Certificate of Ordination.

This is the official statement of the fact that
JEROME S. KAGARISE,

having been duly called by the Salemville Seventh-day Baptist Church at Salemville, Pennsylvania, was ordained to be a minister of the Gospel by a council properly organized, consisting of the members of the Salemville Seventh-day Baptist Church and three invited delegates who were regularly ordained ministers of the Gospel of other Seventh-day Baptist churches, the ordination of the said Jerome S. Kagaris being performed at Salemville, Pennsylvania, December the seventeenth, in the year of our Lord nineteen hundred and ten.

GEO. W. HILLS,
Moderator of the Council.
EDWIN SHAW,
Secretary of the Council.

I am resolved to cherish life, caring for the health by wholesome recreation; to improve in mental grasp by study, in spiritual power by consecration; to keep faith in God the Creator by prayer, in man the creature by affection, in society by service; to serve by doing what I can now without waiting until I am able to do some great thing.—*Burdette B. Brown.*

WOMAN'S WORK

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

Jesus Wants Them.

"The harvest is plenteous," the Master said,
But his face was sad as he bowed his head;
"Yet they are so few, ah, so few," said he,
"Who labor to garner the sheaves with me."
And the workers are few! Oh, girls and boys,
With your many blessings, your countless joys,
It is Jesus who wants you most of all.
Will you listen and heed his loving call?
By the Saviour who came from his home in
heaven

The greatest of earthly tasks is given.
He knows the need upon every shore,
He has counted your powers and talents o'er,
And he calls you forth in your strength and youth
To hear his message and teach his truth.

—Selected.

The Relation of the Women of the Denomination to the Medical Mission.

HATTIE E. WEST.

Consecration services of Dr. Grace I. Crandall, Milton Junction, Wis., December 3, 1910.

While I esteem it a great honor to appear on this program in behalf of the women of the denomination, I regret that some one in closer touch with denominational matters during the years past was not chosen for this place, for she, no doubt, could tell you better than I of their loving interest in the Medical Mission; of how during the years since its establishment in 1883 they have followed its work with earnest prayers, and with their contributions, rejoicing in its helpfulness, noting with anxiety the failing health of devoted missionaries, and being made glad with each reenforcement.

Something of this may be gleaned from the history of the Woman's Board, written by Mrs. Platts, and published in *Seventh-day Baptists in Europe and America*. From it I quote.

"Our women have always been deeply interested in the Medical Mission, at Shanghai, and contributed from the first to

the support of Doctor Swinney. Her work increased upon her hands, until she was carrying a burden of labor almost superhuman; and a request to send her a nurse for hospital work bore heavily upon all hearts. Under the urgency of this call Miss Rosa Palmberg was impelled to offer herself. . . . The Woman's Board wished her to go out for them, but the Young People, through their Permanent Committee, insisted that she be considered their charge and special representative on the foreign field, and our board yielded.

"Early in '91 two native Chinese women of marked ability and experience gave themselves unreservedly to the help of Doctor Swinney. They were Lucy Tong and Mrs. Ng, the sister of Erlow. . . . The payment of the salary of these two women has been joyfully met by the Woman's Board, year by year."

Since the removal of the Medical Mission to Lieu-oo, in 1902, readers of Woman's Work of the RECORDER have noted the frequent expressions of anxiety that some one should be sent to the help of Doctor Palmberg at the station; and though other missionaries have since joined her in the general work there, it has been a cause of regret that she alone must bear the burden of the medical work, and deep anxiety has been felt because of the failure of her health and the closing of the Medical Mission. It is therefore with special rejoicing they welcome Doctor Crandall to the work.

And why should the women of the denomination feel so great an interest in the Medical Mission?

Listen: "And, behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God . . . with all thy soul . . . and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves—" You know the story; I need not repeat it. You

remember also the conclusion: "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

It has ever been one of woman's duties, nay, one of her privileges, to practice neighborliness. There are, however, different kinds of neighborly offices. Taking flowers to a congenial friend or exchanging recipes with her or taking her to ride are quite different matters from going to a home of poverty and, mayhap, of filth, and ministering to the sick or helpless.

It is this latter sort of which our Master speaks—the kind that pours oil and wine into the wounds; and it is this kind of service that they who are followers of the Christ, who washed his disciples' feet, are seeking to render.

The world has grown so small in these days of general dissemination of knowledge, and rapid transportation, that the women of China are our neighbors.

Whatever may be the opinion as to the adaptability of woman to the many professions which she is now entering, there can, it seems to me, be no question as to her fitness for the work upon which our sister is about to enter.

When one is in need of sympathetic care, it is natural to turn to woman for such service; and who are in greater need than the women of China? They are poor, ignorant and superstitious; they are suffering mentally and spiritually. A foreign male doctor may not, according to their custom, minister to their needs; and in times when they should have scientific treatment and tender care, they are, as a result of superstition, treated with what seems to us the utmost barbarity, from the effects of which they often never recover. The knowledge of these things kindles our sympathy and makes us long to relieve them.

Though men and women alike may share in the ministrations of the Medical Mission, it is of our Chinese sisters we women think more especially, because we realize their peculiar needs and their helplessness and also because it is through the wives and mothers of China that we hope to work towards its uplift.

We are not unmindful, however, of the needs of all—men, women and children. SABBATH RECORDER readers remember the account of the pitiable case of the insane man chained in an outhouse and abandoned, who was nursed back to himself by Doctor Palmberg, and will rejoice that this helpfulness will be continued by our sister, Doctor Crandall.

But it is not alone, nor chiefly, important though the work is, for relief of physical suffering that we are reaching out a helping hand to our Chinese neighbors. As we read the reports of the medical missionaries who have worked in China, we realize that our neighbors across the great ocean are sick and wounded spiritually; they are blind, and deaf and starving.

They are the ones of whom our Master told us in the parable of the man who fell among thieves; they are the little ones needing "the sup of cold water"—the cup of salvation; they are those sick and in prison; they are the lambs and sheep of whom he spoke when he gave the Great Commission to Peter and, through Peter, to all who heard his voice. And so we, the women of the denomination, join most gladly with our brothers in sending to our Chinese neighbors this dear sister, to do for us the work we can not do; and as we realize something of the great sacrifice which she makes, in leaving home, kindred and friends, and a lucrative and growing practice, may we not be content to let her make all the sacrifice, but may we also share with her in this by giving her whose services we would so gladly keep for ourselves were it not for the greater need elsewhere, and by contributing of our time and means for this great and blessed work.

And when our sister, "Doctor Grace," as we love to call her, strong and brave though she is, grows discouraged as all sometimes do, and feels almost overwhelmed by the immensity of the work before her, may she remember that her sisters in the homeland have long been praying for some one to fill this place, that they have rejoiced in her coming, that they are following her work with loving interest, and are praying always that the dear Father of us all will give her strength for its blessed burdens.

From North Loup.

Mrs. Nettie M. West,

DEAR SISTER:—Enclosed find twenty dollars for the benefit of the Ministerial Relief Fund, proceeds of a harvest-home and Thanksgiving social, held at the Seventh-day Baptist church, on the evening of November 20, under the auspices of the Woman's Missionary Society. A large shock of corn was placed in the back part of the rostrum. On one side of it was a small wagon-load of corn, and on the other side a load of garden vegetables. The church was otherwise decorated with corn, pop-corn, small grains, garden vegetables, house plants, fruit and autumn leaves.

Our program consisted of an address in regard to the Ministerial Relief Fund, by Claude Hill (as Pastor Shaw was absent). Several pieces of music and singing were arranged by Mrs. Grace Hutchins, besides a mixed quartet, singing by the Sabbath-school children, a solo by Rev. Jesse Hutchins of Berlin, N. Y., and readings by Ralph Comstock and Miss Lora Black.

After the program a pleasant social was enjoyed by all present.

We hope you will continue to receive donations for this fund.

In behalf of the Woman's Missionary Society.

CALLIE B. PRENTICE, *Cor. Sec.*

More About the Woman's Board Meeting.

DEAR SISTERS:

Some one has expressed regret that the minutes of the Woman's Board published in the SABBATH RECORDER do not give more particulars. It is quite obvious that the minutes can not give everything, but we are glad to know they are read with an interest that wants to know more. For that reason and because we like to pass the good things along, I will tell you some cheering things that came out at our last meeting.

In the first place the treasurer's report was most encouraging. It made us hope that we would reach our mark this year, and raise \$3,000. It is so much needed that we earnestly desire it, and we hope the women are not going to disappoint us. Hope implies faith, you know; we are looking for it.

A cheering message came from Norton-

ville, with \$106 toward paying Doctor Crandall's expenses to China. Isn't that fine of the Nortonville women! It comes most timely, too, as Doctor Crandall soon sails for China. It is with great pleasure that our treasurer sends it on to the Missionary Board.

The secretary of the Northwestern Association has within the last month written twice to all the societies in this association. If you have received letters, and especially if you have not yet answered them, note their length and then think what it means to write between thirty and forty letters like those. You will know then how glad the secretary is to receive answers. A number were reported and we were glad to know of increased interest and increased contributions. Some societies that have given little or nothing outside of the home work in the past, are pledging for the China Mission or some other good work. Not all are able to take up the Mission Study leaflet work but all seem active in some good work either for home or a wider field. The expressions of interest cheer us.

Most of the members of the board were present at the services in the Milton Junction church for the consecration of Dr. Grace Crandall to the Medical Mission. We wish you might all have been present. Had you seen Doctor Crandall and heard her words, you would have felt that she was the one for the work and you would have rejoiced in the reenforcement of that mission. That you will do anyway, even though you can not see the missionary, and you may read an account of the services in the SABBATH RECORDER soon. In the meantime pray for the success of her work, and that wisdom may be given to those who represent you on the Woman's Board, that they may plan wisely in helping to carry on the good work in which we are all so vitally interested.

Sincerely yours,
HATTIE E. WEST.

Milton Junction, Wis.,
Dec. 6, 1910.

MILTON JUNCTION, WIS.—The Ladies' Aid society of the Milton Junction Church gave a social on the Sabbath evening after Thanksgiving. A pleasant program was given and a free-will offering taken for the Ministerial Relief Fund.

Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, December 11, 1910, at 2 o'clock p. m., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, C. C. Chipman, Edwin Shaw, W. M. Stillman, F. J. Hubbard, J. D. Spicer, D. E. Titsworth, H. M. Maxson, E. D. Van Horn, F. A. Langworthy, W. C. Hubbard, H. N. Jordan, Jesse G. Burdick, T. L. Gardiner, J. B. Cottrell, Asa F. Randolph, A. L. Titsworth. Visitor: Raymond C. Burdick.

Prayer was offered by Rev. Henry N. Jordan.

Minutes of last meeting were read.

The Supervisory Committee presented the following report:

The Supervisory Committee would report that things are moving on about as usual at the Publishing House. There is the usual deficit which occurs at this time in the year owing to some extent to the fact that many subscriptions to the SABBATH RECORDER and the *Sabbath Visitor* are made near the close of the year.

The committee has no one yet secured as Business Manager, and would welcome any information from the Board concerning a suitable person.

The *Year Book* has been completed and been shipped to the churches of the denomination.

Report adopted.

The Committee on Distribution of Literature reported special efforts being made by them to adjust our general distribution of literature so as to secure the largest and best results.

Report adopted.

The Joint Committee presented the minutes of their last meeting as their report to the Board as follows:

Minutes of the Joint Committee.

Vestry of the Pawcatuck Seventh-day Baptist church, Westerly, R. I., Tuesday, November 29, 1910, 9.00 a. m.

Members present at the meeting:

Missionary Board: George B. Carpenter, Rev. William L. Burdick, Rev. Clayton A. Burdick, Rev. Lewis F. Randolph, Ira B. Crandall.

Tract Board: Charles C. Chipman, Rev. Edwin Shaw. (Present by proxy, David E. Titsworth, Henry M. Maxson, Rev. Theo. L. Gardiner.)

The meeting was called to order by Geo. B. Carpenter. Prayer was offered by Rev. Edwin Shaw.

It was voted that George B. Carpenter be the

chairman of this committee, and that Edwin Shaw be the secretary of this committee, until their successors are elected.

It was voted that there be three stated meetings of this Joint Committee each year, to be held on the Tuesday preceding the third Wednesday in October, January, and July; and that the October and July meetings be held in the State of Rhode Island, and the January meeting be held in the city of New York, at 220 Broadway.

Correspondence from Rev. E. H. Socwell concerning evangelistic and Sabbath Reform work near Anoka, Minn., for which he asks for financial help, was presented to the committee, having been referred to it by the Tract Board. After consideration it was thought best, in view of the financial stringency in which the Boards are at present situated, to make no recommendation to the Boards.

A letter from Rev. Walter L. Greene was read. It was concerning the interests of the Southern and Southwestern fields which he visited in May and June of this year. Rev. William L. Burdick who had recently returned from a visit to Gentry and Fouke, Ark., gave much valuable information concerning these same fields. After two hours spent in careful discussion of the subject, the following preamble, resolution, and suggestion were adopted:

Whereas, This committee at a meeting held one year ago on Nov. 11, 1909, recommended that a joint field worker be placed on the Southwestern field, and

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

Resolved, That we recommend to the Missionary Board that Rev. R. S. Wilson, general missionary for the Southern field at Attalla, Ala., be called to be general missionary on the Southwestern field, comprising the States of Arkansas, Oklahoma, Texas, and Louisiana west of the Mississippi River, with headquarters at Fouke, Ark.

We suggest to the Missionary Board, in case Rev. R. S. Wilson should accept this call, that Rev. Darwin C. Lippincott be called to be general missionary on the Southern field east of the Mississippi River, with headquarters at Attalla, Ala.

The committee spent the time from 12.15 to 1.15 p. m. at dinner.

Letters were presented to the committee by G. B. Carpenter, C. C. Chipman, and Edwin Shaw, concerning Sabbath-keeping interests in South Africa. These letters were largely from Joseph Booth. Others were from native Africans, among them W. W. Olifan, Hanson Tandu, J. Graham, Gilbert Chihayi, and Andrew H. Chirwa.

After four consecutive hours of careful study and investigation of these letters, and a consideration of all information available at the present time, and a discussion of the matter from every possible point of view, the following preamble and resolution was adopted.

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

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

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

Resolved, That we recommend that the two boards each make an appropriation of fifty dollars a month for six

months in 1911 for the work in Africa, to be used under the advice of the Joint Committee, and that this appropriation be considered as leading up to the establishment of a permanent Seventh-day Baptist Mission in South Africa. We further recommend that the Missionary Board at once take steps to call a man to go as a missionary to that field at the earliest possible date, to be supported jointly by the Seventh-day Baptist Missionary Society and the American Sabbath Tract Society.

It was voted that we recommend that the present arrangement between the Seventh-day Baptist Missionary Society and the American Sabbath Tract Society concerning the joint relationship to both Boards of the Corresponding Secretary of the Missionary Society be continued for the year 1911.

It was voted that the chairman and secretary of the committee be empowered to sign this report on behalf of the entire committee.

Adjourned to the Tuesday preceding the third Wednesday in January, 1911.

GEO. B. CARPENTER, *Chairman*,
EDWIN SHAW, *Secretary*.

Voted to lay the report on the table till after the reading of the correspondence relating thereto.

Correspondence was read from Geo. B. Carpenter, Mrs. L. Ashton Woods, Andrew H. Chirwa, Gilbert Chihayi and Hanson Tandu.

After discussion of the correspondence, it was voted to take the report of the Joint Committee from the table.

Voted to consider by items.

After the adoption of each item, the report was adopted as a whole.

Voted that we commend the action of the Missionary Board in referring the recommendation of a suitable man for the African field to Corresponding Secretary Saunders and the Joint Committee.

The Corresponding Secretary reported that a circular letter and copies of the Budget had been sent to all the pastors of the churches and replies to the same are beginning to come in.

The Treasurer reported amount of cash on hand \$428.33 and obligations of \$1,910.41.

Correspondence was received from Secretary E. B. Saunders, embodying his report for the month of November.

Correspondence from Corliss F. Randolph, Recording Secretary of the Sabbath School Board, expressed their appreciation of our assistance in the publication of a Junior lesson help.

Pursuant to correspondence from Rev. E. H. Socwell it was voted that we recommend to the Advisory Committee that they

secure the services of Rev. E. H. Socwell as our representative for seven months at \$12.50 per month, beginning with the present month.

Correspondence was received from Rev. Geo. Seeley.

Owing to the pressure of work as Corresponding Secretary and pastor, the resignation of Edwin Shaw as a member of the Supervisory Committee was accepted.

D. E. Titsworth, just having returned from Chicago, brought the greetings and good wishes of Bro. Ira J. Ordway to the Board.

On motion the Corresponding Secretary was requested to respond to Brother Ordway.

On motion, W. M. Stillman was elected a member of the Supervisory Committee to fill the vacancy caused by the resignation of Edwin Shaw.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Christ's Divine Help.

Behind the veil, where every man is alone with his sin and his God, Christ only can help. My brother, in the loneliness of sin, on the battle-ground of temptation, we know how very far away the crowd feels; how utterly irrelevant our brother's merit; how hopeless our brother's love. It is just here Christ penetrates and proves himself divine. Of our guilt he tells us, I have borne it, and stand by thee; of our sin, This is my charge; of our weakness, My grace is sufficient for thee; of our shame, I love thee, the Father hath forgiven thee; of our hopelessness, I will trust thee with my work, with my interests. Be of good cheer!—George Adam Smith.

As you move through life let your influence be felt and your voice raised in behalf of dumb animals. They suffer like you, they hunger and thirst and wish for kinder treatment. They are helpless in the hands of man. God gave us dominion over animals that we might protect them and be aided and made happy by them. Be lovers of animals and help to protect them.—*Our Dumb Animals*.

YOUNG PEOPLE'S WORK

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

New Year Greetings.

When this issue reaches the hands of the SABBATH RECORDER family, this year will be measuring off its last hours. It has brought to all a variety of blessings, though some may have come in disguise. To some it will be marked as the year that a loved one was laid to rest; to others as the year of joyful event or experience. In either case let us glory and rejoice in God, our heavenly Father. The important thing is, have we learned the lesson he would have our experience teach us—the lesson of making the most and best possible out of the life today? A father admonished his son who was hilariously enjoying the ocean surf, saying, "There are other days." The boy replied in glee, "Yesterday is gone, tomorrow is not here yet, so I am going to enjoy it today." Good philosophy. Too many of us are apt to repine because of what is past, borrow trouble of tomorrow, and put off enjoying today for some expected pleasure of tomorrow. Make the most of your present blessing and opportunity. Let us as young people, the coming year, live our lives one day at a time—at our best.

Our Christian Endeavor Topics.

The editor of this department wishes in his own behalf and in behalf of the board and young people to thank the Rev. A. L. Davis and the Rev. A. J. C. Bond for their able writings on the topics during the last year. Their notes have been helpful, practical and inspiring, and every one who has read thoughtfully is the richer for their work. We would gladly have them continue writing for us the coming year, but it is a work of no little burden and is too much to ask of any one to follow up. We are hopeful that the high standard set in 1910 will be maintained in 1911. The following are the writers for the ensuing year: First quarter, R. J. Severance; second quarter, Rev. H. N. Jordan; third

quarter, still open; fourth quarter, Herbert L. Cottrell; special denominational topics, first Sabbath each month, the Rev. W. D. Burdick.

Topic Cards.

I have been informed by the president of the Young People's Board that the topic booklets with daily readings and special denominational topics are now in print and ready for distribution. Has your society ordered its supply? It costs something to do this work which you, the young people, have asked to be done. Of course you expect to pay for it. It would be too bad if the board should have to take money for this purpose that ought to be used elsewhere.

"A Chance for Boys" Series.

V.

WANTED—FORTY BOYS.

Did you ever read of the training which every boy of ancient Sparta received? It was a hundred times harder than any training our greatest football players undergo, for the football season only lasts a short while.

The baby boys in Sparta were carefully examined by the officers of the state, and every one that was weak or had any physical defect was put to death.

When a Spartan boy was seven years old, he was taken from his mother's care and his training began, and it went on every day from that time till he was sixty years old.

The severest exercises and drilling, the plainest food and not enough of it, so that they would be obliged to go out and hunt more in the mountains and so become used to hunger and exposure; cruel scourgings which they were expected to bear without a cry and under which many of them died; all this the boys of Sparta bore and bore proudly. And all for the one aim they had in view that they might become strong to fight the battles of their country and carry her victorious banners.

Sparta thought so much of her boys that when the tyrant Antipater came against

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

her with an immense army and consented to go away only on condition that the state would give him forty boys as hostages, the Spartans answered:

"We will give you forty of our great and distinguished citizens, but we will not give you the boys."

You see Sparta knew her battle-scarred warriors had not much longer to live, and she could not spare the boys who would fight her battles in the future.

Sparta and all her boys and warriors are dead and gone now, and we read the story of their deeds in old and musty histories. But there are other boys, and boys are worth more now than they were then.

For the church wants you, boys, to fight her battles, to become her ministers and lead her armies. Of course it is hard, but you are just as "game" as those heathen Spartan boys, aren't you?

And you can be getting ready for it right now, training your bodies and your minds, for the church needs *strong* boys, strong in mind and body and character.

Take President Roosevelt's advice and whether you are playing football, or studying your lessons and getting ready to be a minister: "Don't flinch, don't foul, and hit the line *hard*."

And if you do, some day you will be the leader of an army that will win a far more glorious battle than the boys of brave little heathen Sparta ever won on her bloodiest battle-fields.—*Mildred Welch*.

The Message of the New Year.

ALICE ANNETTE LARKIN.

Once more the wheel of time has turned, and again we stand at the portal of a new year. The year nineteen hundred and ten, with its joys and sorrows, its successes and failures, will soon be a thing of the past. It has been truly said, "Today begins a new year. The date on the calendar does not matter. The earth starts every morning on its yearlong journey round the sun as truly as on the first day of January, and each new dawn is therefore a fresh opportunity to begin right."

The children passing by with skates thrown over their shoulders and bright morning smiles on their faces are calling to

each other, "Wish you a Happy New Year! Happy New Year to all!" And older people, catching their enthusiasm—for enthusiasm is as catching as the mumps or the measles—pass the well-known greeting along.

I bring to you, young people of the Seventh-day Baptist Denomination, no new motto at the opening of this new year, but would beg to call your attention to those inspiring words written so many, many years ago, and familiar to one and all—"One thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." What better resolution can we, as young people, make at this time of the year?

Forget them? Yes, the sorrows,
That have dimmed the eyes with tears;
And the bitter disappointments,
That have clouded other years.

Let no memories of failures
Dim the brightness of today;
But with mind and heart courageous,
Start the new year on its way.

Every new day, yes, and every new year, brings its own message. That of yesterday is not that of today. What, then, is the message of this new year, nineteen hundred and eleven, to each one of us?

In the first place, may it bring to us a message of joy. Throughout this broad land millions of men and women, boys and girls, have been honoring the birthday of Him who brought peace on earth, good will to men, and of whose coming the angels sang, "Behold, I bring you good tidings of great joy." Paul, in his letter to the Philippians said, "Rejoice in the Lord always; again I will say, Rejoice."

Have we not, as a denomination, much to rejoice over? To be sure, we have not accomplished all that we may have desired and planned for; but, taking all things into consideration, is there not a great deal to be thankful for? Let us be glad that Doctor Palmberg, who has done such good work in China, is now recovering her health. Let us be more than glad that she is to have such an efficient helper in Doctor Crandall, and that missionary calls are being met in other directions. Let us re-

joyce that ere many months are gone the China Mission will be reenforced. Let us thank God for the Hungarian Mission in Chicago and the Italian Mission in New York. Let us be thankful for that grand book, *Spiritual Sabbathism*, and the message that it brings to an erring world. And so on—our causes for joy are more numerous than we can mention.

May the new year bring to us a message of service. Then shall we be pressing on "toward the goal unto the prize of the high calling of God in Christ Jesus." Maltbie D. Babcock in one of his beautiful poems says:

"Be strong!

We are not here to play, to dream, to drift.
We have hard work to do and loads to lift.
Shun not the struggle—face it; 'tis God's gift."

What can we, as members of the Young People's societies of Christian Endeavor, accomplish in this new year? You probably have read many times of the national increase campaign instituted by Doctor Francis E. Clark, the father of Christian Endeavor, by which he hopes and prays that one million new members and ten thousand new societies may be gained by July of this opening year. Will this be possible? Last week 370 new societies were organized in 39 States and provinces, making 3,190 new societies up to date, and 495,000 new members reported November 14. Some societies have already doubled their membership. I wonder how many members our own societies have gained. Are we taking part in this great work for Christ and the church? Are there not many young people in our churches and communities who ought to unite with us? This is a wonderful work. The harvest truly is plenteous but the laborers are few. May they not be increased?

Then again, are we giving all that we can of our means to further Christ's cause in the world? Let us fail not to serve our Maker with our substance, for God loveth a cheerful giver.

Our Missionary and Tract societies are handicapped for means to carry on the work. Africa is crying for assistance, to say nothing of the needs of local churches.

There is an old story of a woman to

whom was given a missionary mite box. She was asked to drop in a penny for every blessing that came to her. She felt that she had very little to be thankful for, but, after much urging, accepted the box. For many days it stood empty. Then one day something happened for which she was very thankful and one lonesome penny found its way into the box. At last she began to think a little more about her blessings and added one penny because she had a good mother, another for her father, and still another for the lovely rose-bush that grew just outside of her window. And before she fairly realized it, the box was full.

How much we might accomplish, if we gave our offerings in this way. Our Christian Endeavor treasuries would never lack for money, and, in turn, the denominational boards would feel the effects of our gifts.

We need, too, offerings not only of money, but of ourselves as well. The various committees of our societies need faithful workers, those upon whom one can depend. Our pastors want our help and cooperation and encouragement in their duties as shepherds of the flocks. Let us not put off or neglect these things, but do them now.

"Be ready in the golden now
To do a helpful deed,
And never let the chance go by,
To meet a sister's need.

"Don't wait until another time,
For she who waits may lose
The grandest chance of all her life,
It is not ours to choose."

Again, perhaps the message of the new year may be one of loyalty—loyalty to the Seventh-day Baptist Denomination and the faith for which our fathers have stood for many, many years. The young people of today will be the leaders of the future.

Twice within the last four years have I had occasion to copy the journal of Samuel Hubbard, that pioneer of Seventh-day Baptists, and many times have I said that I wished that our young people might read some of the pages in that book. If we think sometimes that it is a privation to keep the seventh day as the Sabbath, and some of our number are tempted to forsake it, what would we have thought had

we lived in those early days when our ancestors were ill-treated and imprisoned for standing nobly by the Sabbath truth? Let us never give up to discouragement, but remain loyal to the very end. Let us be like the small boy who had received a brand-new pair of skates, and, with many a tumble on the ice of the little pond, was trying to master the art of skating. A lady passing by and observing his mishaps said sympathetically, "Never mind, little boy, just take the skates off and give it up. You might get hurt." To which the small boy bravely replied as he started out once more, "Didn't get 'em to give up with—got 'em to learn how with." So the Sabbath truth is ours not to give up with, but to be loyal to, and to be glad of. We should be glad that it is our privilege to bring the knowledge of it to those around us. For God's truth shall triumph in the end.

Last of all, may the new year bring to us a message of success. We know that success will never happen. It will come only through a strong, consecrated effort to do our noble best. And, above everything else, let us remember that we can be successful only as we build our lives on the sure foundation, Jesus Christ.

Last Sabbath afternoon as I wandered around the old Maxson homestead, which has stood unharmed by storm and time for more than two hundred years, I could but wonder why it had not tumbled down and gone to ruin as so many more modern houses have done. And I decided that there could be only one reason—it had been built upon a strong and sure foundation.

Thus, if our lives are built upon the sure foundation, Jesus Christ, in some way and some time there will come to us joy and success.

May this be the message of the new year to us as young people. And in closing, I would quote those helpful words of Frances Ridley Havergal:

"For the year before us, oh, what rich supplies!
For the poor and needy living streams shall rise;
For the sad and sinful shall his grace abound;
For the faint and feeble perfect strength be found.

"He will never fail us, he will not forsake;
His eternal covenant he will never break.
Resting on his promise, what have we to fear?
God is all-sufficient for the coming year."

Our Young People's Interest in Foreign Missions.

LILLIAN BABCOCK.

Christian Endeavor Rally, Albion, Wis.

We have all heard over and over again the Macedonian cry, "Come over and help us," coming from Europe, Asia, Africa and the islands of the sea. We do not question the needs of these people; and as we read of the work that is being done in Holland by Brother Velthuysen, and his anxiety to bring others to the knowledge of our Lord and Master, we see how small the result of his work must be in comparison with what there is to be done.

Africa's millions are dying without knowing of a Saviour's love. Dr. Johnson Myers, who has been traveling in central Africa, tells us something of the terrible condition of the natives. He says the people here live more like animals than human beings. They live on fruits, roots and fish. They know no day, nor weeks, nor months. They have no books or writing of any kind. Their language sounds more like the chattering of monkeys than anything else. Their religion is made up of absurd and horrible superstitions. Here the family ties are easily broken; the father will sell his wife or child for a few brass rods or a little food. The population is fast decreasing; more than half of the children die before reaching the age of two years. The children are badly neglected, being often forgotten and left to starve to death; others are offered living sacrifices to their gods. Tribal wars and the white man's whisky and taxes have practically murdered millions. A certain great section which thirty years ago had a population of thirty millions now has only about eight millions; and unless some change takes place, in a few decades this country will not be inhabited.

We have heard again and again of China with its thousands dying every month without God. Of South America we hear but little, although this great field is almost without Protestant workers. It has been only a few years since this country was opened to missionaries, but their voice has now joined the chorus, "Come and help us."

In a recent letter in the SABBATH RE-

CORDER we have learned how two women are trying to bring light out of darkness to the people of Java.

Surely the needs are great, and we have the Gospel. Is not the command of the prophet for us?—"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

"There's a cry in the wind tonight
From the lands where the Lord is unknown,
While the Shepherd above, in his pitiful love,
Intercedes at the Father's throne.

"There's a call from the dark tonight
That haunts the lighted room,
From his other sheep, on the broken steep,
At the edge of eternal doom.

"There's a pain in my heart tonight,
From the heart of God it came,
For I can not forget that he loves them yet
And they've never heard of his name.

"There's a sob in my prayer tonight
When I think of the million homes
Where never a word of the Lord is heard,
Not a message from Jesus comes."

As young people, what is our interest in this great work? Many of us have been trying to solve life's problems by answering the question: "What would Jesus do?" If we follow this rule on this question, there will be no doubt as to our attitude toward this work. We have his plain example and his emphatic command: "Go ye into all the world, and preach the gospel to every creature." Do we *truly* believe in foreign missions? How deep is our belief? Are we like the young people in this story?

A party of young people once visited a foundry. They passed from room to room until they entered one where a young man was tending a fire over which a large kettle of metal was boiling. The heat was so great that it was a wonder that any one could remain long in the heated atmosphere. The man turning to the company asked, "Would you believe me if I told you I could plunge my hand into that caldron and draw it out unharmed?" They did not hesitate to say that it was impossible.

"But," he said, "I can do it."

They looked incredulous, but did not wish to dispute him.

"I will show you how." And he took a bottle of carefully prepared liquid and poured it over his hand and arm, then plunged it instantly into the boiling metal and withdrew it without any injury whatever.

The party was astonished and wondered if he had used some skilful sleight of hand performance, and to satisfy them he repeated the process.

"Now do you believe?" he asked. With one accord they answered yes.

"To show me that you really believe, I will put some of this liquid on your hand and let you try it. Who will volunteer?"

But not one was ready for the trial, and in spite of all his urging not one could be induced to put as much as a little finger into the boiling mass.

"Ah," he said, "*your belief does not amount to much.*"

So when we say we believe in foreign missions, are not some of us like these young people? We believe the heathen can be converted and that they ought to be, but we much prefer that some one else shall do it. That some of our young people have heard this call and made the sacrifice we know, and we thank God for these few; but is there not something for each of us to do?

The story is told of how, during the Revolutionary War, a blacksmith's lame boy was disconsolate because he could not go to fight the Hessians as so many of his friends had done. Some soldiers rode up to the shop in great haste and wanted to know if there was any one there who could shoe a horse.

The boy replied, "I think I can."

When the horse was shod one of the men said, "Boy, no ten men who have left you today have served their country as you have."

Is there not a work for us in the homeland? Let us be willing to sacrifice, that those who are willing to go and those who have already gone may know that we are *truly interested* in foreign missions.

"The world is hungry for Jesus; from many a far-off shore
Come pleadings that stir the worker to efforts
unreached before.

They are calling for other workers, for the work half-finished falls;
We are near the time of the harvest, and the Master for reapers calls.

"The world is hungry for Jesus, and nations are in the dark;
They would fly to some place of safety, like the weary dove to the ark;
They would hear of the Friend of sinners, and hearing their hearts are stirred;
'Tis the Gospel of the kingdom, and to them we must carry the Word."

Farina Junior Society.

The Farina Junior Christian Endeavor under its able superintendency reports a membership of 30, with 14 active and 16 trial members. Ten united with the church during the year ending July 1, 1910. Amount of money raised \$8.17, which was given to help pay Conference expenses of Mr. Davidson of Stone Fort, to Fouke School and for missionary purposes. The average attendance at church service for the year was 18. The Catechism prepared by Mrs. H. M. Maxson was not used the past year as it had been studied before. Instead we used "Questions on the Books of the Old Testament," by Mrs. C. J. Buchanan. Total number of Bible verses committed to memory, 358.

Alfred University.

On Monday, December 5, a special college assembly was called for the celebration of the seventy-fourth anniversary of the founding of Alfred University. The chapel had been decorated for the occasion by the Junior class. After a few college songs and the usual chapel exercises, President Davis delivered an address on "College Standards." During the address the president informed the students that there is but one man living who was in the school when it was organized, December 5, 1836. That man is Ezra Rogers Crandall of Little Genesee, N. Y. The student body and faculty unanimously voted to send anniversary greetings to Mr. Crandall. At the close of the services, the other students stood in two columns at the door as the Seniors passed out in a body.

Arrangements have been agreed upon by which the State School of Agriculture and the Academy are to be represented in the University year book, the "Kanakadea."

This will make the book more representative of the University, and it is hoped that it will bring about a wider distribution of this volume.

The students of the Academy gave a speaking contest on the evening of December 14 in Academy Hall. Besides the five or six speakers there were a number of choruses under the direction of Professor Annas, who conducts the class in music in the Academy. In this way the students were represented in two lines of their work. The receipts from the sale of tickets will be devoted largely to the funds for the "Kanakadea."

The Freshman class has organized a debating society, which meets once a week. A debating team is soon to be organized, as one or two debates with other schools are expected to take place.

News Notes.

SALEM, W. VA.—The Ladies' Aid society, instead of giving ten-cent suppers, have now started an "exchange," the proceeds being about the same and the work much lighter.—The Christian Endeavor society observed November 26 as Rally day. Papers were read on Foreign Missions, Outpost Work, and Ways to Increase Subscriptions to the SABBATH RECORDER. Pastor Hills spoke in his usual helpful manner. It was an inspiring session and can not help but stimulate interest for the coming year.—Sunday, December 4, was a happy day, it being the great home-coming day of the year. Though not so many were present as had been hoped for, it was a time of feasting on good things, both temporal and spiritual.

MIDDLE ISLAND, W. VA.—Rev. L. D. Seager is engaged in a revival service at Berea. In his absence, Pastor M. G. Stillman of Lost Creek preached, and conducted the quarterly meeting, December 3.—Thanksgiving service, and a donation for Pastor Seager were held on Thanksgiving day.

ROANOKE, W. VA.—Pastor M. G. Stillman conducted services at Greenbrier and Middle Island for Elder Seager, December 3. In his absence Mr. Clyde Ehret preached for us Sabbath day.

BEREA, W. VA.—Sabbath day, November 19, was observed as Rally day. There was a good attendance and an interesting program given. Dr. C. B. Clark, president of Salem College, was with us that day and spoke both morning and evening. His addresses while short were most helpful and inspiring. At present Elder Seager is with us holding a revival service. There seems to be a good interest in the meetings.

LOST CREEK, W. VA.—The Ladies' Aid society, as usual, held their oyster supper on Thanksgiving night, netting \$25.—Thirty-five members of the Sabbath school, with well filled lunch baskets, recently gave their superintendent, L. A. Bond, a surprise. A good social time was enjoyed by all, and with a few well chosen words Pastor Stillman presented him a Morris chair in behalf of the school, as indicative of their appreciation of his faithful and valuable service.

The notes on the prayer meeting topic have failed to reach us in time for this issue. We hope to publish them next week.

Family Loyalty to God.

MRS. CHAS. MITCHELL.

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

How many of us realize the influence of a Christian home? At one of Billy Sunday's large meetings in Cedar Rapids last fall, where there were over seven thousand people, the congregation joined the choir in singing the words of Joshua, "As for me and my house, we will serve the Lord." Simple, and yet how very much it would mean if each of those seven thousand people would live up to those words.

How many homes are there in our own denomination where the family is really loyal to God? We as parents need to realize more our duties and privileges in this God-given institution of the home. There is no greater heritage to be given any one than a preparation and training in a pure Christian home. The memories of such a home go with one through life and influence one as long as life lasts. The blessing asked before the meal, the Christian attitude of each toward others, the kindly word and act, complete reverence for

God's holy Word and Sabbath—all these go to make up the family loyalty to God.

We need not only to go back to the plain teachings of our good old Bibles, but also to the good old ways of Sabbath-keeping, if we have in any way wandered from them and would be truly loyal to God.

Some people were talking a few months ago about how to get their children to attend church and Sabbath school as regularly, and to listen quietly to the sermon as contentedly, as they did in former years. Mr. A said, "We try to get our children to do so, but they have so many excuses for not wanting to go that we can not get them out regularly; and if they do not have such a *habit*, they naturally drift more and more away from church services and oftentimes from sympathy with us in such work."

Mr. B, whose family was of about the same ages, said, "Our children have always *expected* that they were to go to church with us. Nothing has been said in their presence, as to whether they were going with us or not. All plans were made for their doing so and they went and enjoyed the services with us whenever their health would permit."

If the parents are really loyal to God to the extent that it is the main end of life to serve him, and there is never a doubt raised about what John or Mary wants to do or had rather do, will the children not find it the only way thought of, to go to church and thus grow up loyal to their parents and to God?

It is the custom in some families for the boys and girls (nearly old enough to be graduates of the common schools) to absent themselves from preaching services; but when the Sabbath school and Christian Endeavor hours arrive, they are supposed to attend, and through the efforts of some kind teacher receive instruction each week in a thirty or forty minute lesson, which is nearly all the religious instruction they receive. This may not be the case in your home or in mine. We earnestly hope not, but there are such homes even in our own churches where the Christian training and even discipline of the children are left to the teacher in Sabbath school and to lessons of various kinds learned in the public school, without any responsibility being felt

in the home about the child's proper development spiritually or morally.

The schools are all important, but they can not do the work alone and have the best results. The first and most important training is in the home. There, if the parents are loyal to God, the children should be taught complete reverence for God, his holy Word and his holy day; and if successful in this, then we will see a respectfulness to others which is too often lacking in the children whom we meet, sometimes, in church, more often on the street.

The future loyalty of the world to God depends on the present loyalty of its families to God.

What do You Stand For?

OLGA ARRINGTON.

Extract of letter read at Yearly Meeting, Garwin, Iowa, Sept. 4, 1910.

Because I have not the time to write an essay, I will write a letter, that you may know that my thoughts are with you and that I would be there, too, if I could. I am not original, and I must depend on things about me for my every-day lessons; so excuse me if I borrow from general things I see when going to work or at noon hour.

Chicago is a good place for lessons, mental and spiritual. One may find them all the time. Riding down on the North Avenue car one day to work, my eyes caught sight of a large wooden robin, painted splendidly, standing in a window. It was about two feet long and a very good representation of our favorite bird. The little fellow had his head up just as we see the real bird when he is chanting his morning or evening hymn of praise, and the attitude was very pleasing. But the beautiful bird was covered with dust and one of its feet was broken in such a way that the body leaned to one side in a dejected manner.

Still it stood for all that is sweet and pure in nature. The bird was in a saloon window and the dust and broken foot seemed symbolic of the place it was in. The bird was in a place foreign to it. It was attracting the attention of the passersby to that which it did not represent.

I took this home to myself. Could I be in a foreign place like the robin in the saloon window and although broken and dusty still lead the heart to think of all that is pure and good in spite of wicked surroundings? Or was I allowing myself to be thrown so much into the world that I seemed to be attracting the eye to the worldly things when really in heart I would sing hymns of praise to my heavenly Father? It made me stop to think what I stood for.

Down in Lincoln Park at noon I watched the waves dashing against the breakwater. This is made of large strong posts with stones filled in back of them, each stone in its place helping the others hold back the waves, just as we should be helping one another to withstand the angry waves of doubt and fear, of care and trials. Each one stood in the right place. One alone would be of little use, but many together accomplished the purpose.

The lesson changed and angry waves became cleansing waves, and again, in my thought, the stones stood for people—Christian lives. The ones nearest the cleansing waves were cleaner and purer than those farther back. Those nearest—the ones washed most by the waves—were covered with beautiful green moss. Christians washed constantly by the cleansing wave of God's pardoning love have their lives clothed in beauty and freshness, while those farther back are dry and dusty because so infrequently in contact with the cleansing. Here *we* are again, coming so little in contact with God's cleansing, that our lives are dry and dusty. Our lives, like the stones, will never be made beautiful unless we come close to our heavenly Father. . . .

Have I made myself clear? Are you in the right place? If in a foreign one, what is your influence? Is it leading to the good, or is it pointing toward the world? Are you keeping others down because your life is not far enough away from wickedness? What do you stand for? . . .

Let us take unto us the "whole armour of God" that we "may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness."

CHILDREN'S PAGE

A Thought for Christmas.

O let us not forget, upon this day,
Our "little feathered brothers of the air,"
For he who once within the manger lay
Held e'en the sparrows in his loving care;
He came to teach the ways of peace and love,
And kindness to all creatures great and small;
And human love is nearest that above
When its life-giving streams flow out to all
God's living creatures. Hear our prayer, O Lord:
In measure such as we mete out to thine,
Mete thou to us, for thine the garner stored,
The flocks and herbs, the burdened bough and
vine;
We are no less than they thy pensioners—
So make us, Lord, thy faithful ministers.

—Louella C. Poole, in *Our Dumb Animals*.

Is There a Santa Claus?

No Santa Claus? Yes, my little man, there is a Santa Claus, thank God! The world would indeed be poor without one. It is true that he does not always wear a white beard and drive a reindeer team—not always, you know—but what does it matter? He is Santa Claus with the big, loving, Christmas heart, for all that; Santa Claus with the kind thoughts for every one that make children and grown-up people beam with happiness all day long.

And shall I tell you a secret which I did not learn at the postoffice, but it is true all the same—of how you can always be sure your letters go to him straight by the chimney route? It is this: send along with them a friendly thought for the boy you don't like; for Jack who punched you, or Jim who was mean to you. The meaner he was the harder do you resolve to make it up; not to bear him a grudge. That is the stamp for the letter to Santa. Nobody can stop it, not even a cross-draught in the chimney, when it has that on.

Because—don't you know, Santa Claus is the spirit of Christmas; and ever and ever so many years ago when the dear little Baby was born after whom we call Christmas, and was cradled in the manger out in the stable because there was not room in the inn, that Spirit came into the world to soften the hearts of men and make them love one another. Therefore, that is the

mark of the Spirit to this day. Don't let anybody or anything rub it out. Then the rest doesn't matter. Let them tear Santa's white beard off at the Sunday-school festival and growl in his bearskin coat. These are only his disguises. The steps of the real Santa Claus you can trace all through the world as you have done here with me, and when you stand in the last of his tracks you will find the Blessed Babe of Bethlehem smiling a welcome to you. For then you will be home.—*Jacob A. Riis*.

How the Chimes Rang.

An old legend says that there was in a city in Germany an old church in whose belfry were the most beautiful chimes in the world. No man or woman living had ever heard them ring, but each one had heard his father or grandfather tell of their wonderful beauty.

There was a belief among the people that the chimes would ring on Christmas day if they brought their most precious gifts and laid them on the altar of the church. The king appointed the next Christmas for every man, woman, and child in the city to bring his gift.

First came the king and laid his crown upon the altar. The people gazed in wonder and sat waiting expectantly; for surely no gift could be more precious than the king's crown. But the chimes did not ring. Then a soldier came and laid his sword upon the altar, but the chimes did not ring. A woman brought a beautiful dress, all of her own weaving and laid it by the soldier's sword, but there was no sound from the old belfry. A maiden brought flowers, planted and watered by her own hand, but still the chimes did not ring.

Now there was in a distant part of the city a little boy named Peter, who for weeks had been saving a few small coins for his gift. It had been very hard to save them. But at last he was on his way with these, his most precious gift, to lay on the altar. He had nearly reached the steps of the church when a whine made him look down on the sidewalk. There in a doorway crouched a little dog with a broken leg. What should Peter do? It was getting late. If he waited to take the dog home and bind up his leg, the church would be closed and he would lose his little chance

to make the beautiful chimes ring. But another whine came from the dog. Peter took his hand from the pocket where the hard-earned money lay, picked up the dog in his arms and ran home as swiftly as he could. As he came to the door he called to his Brother Hans. "Hans, quickly, take the money and run back to the church. Quickly, Hans! it may be closed and the chimes have not been rung."

Then he set to work binding up the dog's leg. His little brother ran to the church. The western sunlight was throwing long shadows down the aisles as the people sat waiting, discouraged, hoping against hope as one gift after another was laid upon the altar and still the chimes were silent. Just as a few left their places to pass out, giving up hope, a tiny boy came panting, breathless, up the steps, down the long aisle, straight to the altar where he laid a few small coins.

Suddenly from out the long silent belfry broke the most wonderful music—filling the church, the air, the city, with glorious harmony. People fell upon their knees in joy and thankfulness, men who had not prayed in years praised God, mothers held their little children more closely to their hearts. The whole city seemed caught up in heavenly melody and held close to the heart of God.

And from a window in a distant part of the city little Peter's face looked out, its great longing changed into great peace. His own small gift had made the chimes ring out at last.—*Unidentified*.

Good to be Young at Christmas.

At no season does age forget itself more readily than at Christmas. Good is it for man and woman sometimes to drop their cares and sorrows, and look at the world once more through the eyes of youth. The spirit of gladness becomes almost irresistible at the Christmas season where there are children. Parents, relatives and friends forget themselves as they enter into plans for the happiness of the young folks; and great blessings do these older people thereby gain.

A small boy entered Westminster Abbey, a few years ago, shortly before the evening service began. He showed his familiarity with the noble building by going

directly to the Poets' Corner. Then he halted at the grave of Charles Dickens. After a slight pause, he laid a bunch of violets, which he was carrying, on the tombstone. He remained just a few minutes, then took his seat for the service.

An observer, who was curious, went at the close of the service to examine the offering. He found attached to the violets an envelope on which were written in a boyish hand these words: "For it is good to be children sometimes, and never better than at Christmas, when its mighty Founder was a child himself" (Dickens' "Christmas Carol").

Phillips Brooks joyously sings:

"The earth has grown old with its burden of care,
But at Christmas it always is young.
The heart of the jewel burns lustrous and fair,
And its soul full of music breaks forth on the air,
When the song of the angels is sung.

"It is coming. Old Earth, it is coming tonight!
On the snowflakes which cover the sod
The feet of the Christ-child fall gentle and white,
And the voice of the Christ-child tells out with
delight
That mankind are the children of God."

—*Wm. J. Hart, D. D., in Christian Advocate*.

Am I my Brother's Keeper?

LOY HURLEY.

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

So long as the earth continues to stand and men are born upon it, so long as there is contention and strife, sin and shame and hatred among men, just so long will men be called upon to answer the question, raised by the first man born in sin, "Am I my brother's keeper?" Most men find no trouble in realizing that the question is a really personal one and means "I," first person singular, to every individual.

Am I my brother's keeper? What does it mean and how much does it mean? The term "brother" naturally turns out thoughts to our brethren in the church. In what ways may we be "keepers" to them and how much is required of us in this relation? In an old issue of the SABBATH RECORDER I recently read this illustration: A minister,

preaching from the text, "Now ye are the body of Christ, and members in particular," said he once sprained his finger. It was sore for a long time and very inconvenient, but he never cared to part with it on that account. Instead he did his best to heal it and bring it back to health and strength.

Possibly some of the Christians whom you know are on the sick-list. It may be that some cranky, crabid, disagreeable man or woman is "the Lord's sore finger." How such members must pain him! Yet he loves them and bears with them in the hope that they will get better. If he can have patience and mercy with those who pain him so, may we not, as his imitators, show forth to them a little more of the love which "suffereth long, and is kind"? Would not a little bit of real Christian charity and sympathy show them that we are interested in them and that we do not wish to see them give up the struggle? Let us in these things try to be our "brother's keeper."

But it seems to me that there is a broader meaning, a deeper significance still to the question, for Seventh-day Baptists to consider. . . . No class of Christians has a right to separate from the rest of the Christian world and organize a distinct denomination unless it has a truth to promulgate that is really vital and that other denominations do not admit or, at least, do not practice. We, as a denomination, are separate and distinct. If we hold a vital truth as our reason for existing, we have no right to keep that truth from others. That truth is not ours, but God's. If we are to be indeed "good for something," as a denomination, it must be along the lines of our special truth. If we, as a people, are to act as our brother's keeper, it must be to keep our brother from the error which is being so widely taught in the world today—the doctrine that God's law may be broken with impunity.

As Christians we must preach Jesus Christ, not merely as a Saviour from hell but a Saviour from sin, daily and hourly. And we can not preach Christ, as the Son of God and the Saviour of lost men, except we preach the law, which he came to fulfil—whole, entire and unbroken. For the eternal principles of a just and loving God, set forth in the Decalogue by Jehovah

himself, form the foundation upon which the entire Bible both "Old" and "New" must stand. Let me quote from Rev. A. H. Lewis:

As the Jewish Messiah, all the credentials of Christ and his claims for recognition go back to the prophecies of the Old Testament. If the Old Testament be ignored, Christ has no standing in history, and there is no source to which his followers can appeal for the establishment of his claims. No Scriptures, no sacred books were known to him or to his immediate followers except the Old Testament. In that representative temptation of Christ in the wilderness, which is an epitome of all human temptation, he met every assault of the Tempter by quoting as the highest authority in human action the Old Testament Scriptures. The sword of the Spirit with which he foiled the Tempter was: "It is written, It is written, It is written." When the battle between him and the Tempter had ended, the angels of God hastened to minister to him who had vanquished the world's spiritual enemy by the authority of the Old Testament.

If we as a people are to be our brother's keeper, we must point sin-sick men to him who is able to keep them from falling and it must be by the same authority which he used in foiling the wiles of the devil.

But we began with a personal matter and let us end so. To be as successful, as a people, as God wants us to be, means that each and every individual must do his or her share in the work which, as a denomination, is ours to do. How much have you done the past year, my brother, my sister, to keep your brother from sin or from error? Remember Christ has said, "He that gathereth not with me scattereth abroad." "If the salt have lost its savor, wherewith shall it be salted?" Christ saves men for service not for show. As you look about you and see men going the road of sin and error, ask yourself, as you stand with your heart open before God, Am I my Brother's Keeper?

Thoughts From the Field.

The Right Spirit.

A friend sends a donation to the debt or for whatever seems best in the work, and says: "I hope I may be able to do more in the future. Oh, how I long to see the denomination free from debt and able to lay by a fund to meet the demands as they come! I pray that we, as a people, may cut down our needless expenses in our homes and be willing to sacrifice more for the cause."

HOME NEWS

WALWORTH, WIS.—The Walworth Seventh-day Baptist Church will observe the week of prayer, January 1-8. Evangelistic services will be held during the week. Pastor Ashurst will be assisted by Rev. L. C. Randolph, D. D., of Milton, Wis. Cottage prayer meetings are now being held in the different parts of Walworth, looking forward to pentecostal blessings.

A. P. A.

Dec. 12, 1910.

DERUYTER, N. Y.—Sunday, December 11, a large number of our people gathered at the pleasant home of Dea. C. J. York and wife, to have a social time, and hold the annual business meeting of the church. It was an occasion of much interest and profit. An excellent lunch was served near the noon hour, provided by the ladies attending; and after having some music, the business meeting was called and election of officers and other matters promptly dispatched.

All were glad to have with us Mrs. P. A. Burdick, daughter of Rev. Joshua Clarke, a former pastor of the church, and wife of the noted temperance evangelist. Our aged brother, Rev. L. M. Cottrell, whose interest in the Lord's work has not abated, was with us and gave a short talk in well-chosen language, and also offered prayer. A pleasant feature of the occasion was the hearty welcome accorded to every one by the deacon and his good wife, and the harmonious spirit which prevailed.

Tuesday evening, December 13, we had the pleasure of listening to an informal talk at our church, by Doctor Palmberg, on her work in China. It was a great joy to have her in our homes, and it is hoped, that, as a result of her effort, an increased interest will be manifested in the work of those who go out to foreign lands to spread civilization and the Gospel. E. M. A.

JACKSON CENTER, OHIO.—Jackson Center is still on the map, and Pastor Lippincott is still successfully holding the fort. All the appointments of the church are quite well attended.

Just now there is a good chance for a Seventh-day Baptist to purchase the local paper—a good paying business for the capital invested. This is a rare opportunity. Jackson Center is located at a distance of from fifteen to twenty-three miles from four large surrounding towns. It is in the midst of a fine farming country, and is doing a large business of a town of its size. It has cement sidewalks, and natural gas is used for lighting and fuel. There is also a national bank, and all the accessories of a modern village. The D. T. and I. Railway passes through the town.

The newspaper plant is in good condition and can be bought at a bargain. If any one reading this item should like to invest in this, I shall be glad to answer inquiries as to price and other particulars. The time is short, but long enough for any one who may want to invest.

D. K. DAVIS.

Dec. 16, 1910.

The Local Society a Factor in the Social Life of the Church.

MRS. G. H. TRAINER.

Conference, Salem, W. Va.

By a local society, as used in the subject, is meant that organization of the women of the church, known as the Ladies' Missionary society, or the Evangelical society, or the Dorcas society, or the Ladies' Aid, or the Pastor's Aid. Any of these names are good and appropriate, but we think the last most fully suggests the work usually done by these societies.

Originally, the local society stood almost exclusively for foreign missions. But the same spirit that opened the heart to work for foreign missions has enlarged the heart to the work of the home field also. The local society now not only works for missions, home and foreign, but aids the pastor in many ways, by doing things that he was formerly expected to do without assistance, such as visiting the sick, comforting the bereaved, carrying flowers to the shut-ins, often making canvasses, and caring for the wants of those in need. The local society also often aids the church, by receptions and socials, in raising money for church repairs or financial deficiencies.

Pastors are coming more and more to

feel that these organizations of the women of the church are not only helpful to their work, but are really indispensable to the growth and activity of the church, and to the best interests of the denomination and the community at large.

In answer to the question, Do you believe the organization of your women into a local society is more helpful to your work than that done by single individuals? a pastor replies: "I certainly do, from the fact that organized effort is always more effective than unorganized."

Of course, no organization can be stronger than its individual members, but its influence reacts, and an efficient organization stimulates individual action. With the inspiration and counsel from a strong leader, the more timid are brought into active service, and latent powers are often discovered and developed, that otherwise might never be known.

The same pastor says, "I do not only believe, but I know the local society to be helpful in many ways. I find it supporting every effort made for the social, moral and spiritual uplift of the church and the community. If I have a canvass to make, or other work for which I need assistance, I outline that work, lay it before the local society, and it is soon well done, with a saving of strength on my part."

In this age of unrest, with so many hard questions to answer, and knotty problems to solve for his people, it is evident that such help is a great boon to any pastor.

In answer to the question, Is such an organization a financial aid to the church? one pastor says: "Yes; in many churches the aid society is a financial asset. Here, we believe, is a weak point in the work of some of these societies. In many instances the church has shifted much of the responsibility of the raising of funds upon the women. Often they make this their chief work, and perhaps too often the local society is looked upon as a sort of money-raising organization. . . . While I believe it is proper for the women to help in the financial burden of the church, I by no means believe this should be the chief function of the local society."

We believe our societies should give serious thought to the statements of this pastor. In many places so common has be-

come the custom of raising money for benevolent purposes, by giving chicken dinners, pie suppers, dime socials, church fairs, bazars, and so on, that people outside the church often criticize our methods of money-getting.

These methods might not be wrong within themselves, and may have a time and place; but they are extravagant in the expenditure of time and energy, and seem to transform us into money-getters, rather than money-givers. They tend more to tickle the palate and pander to the appetite, than to the cultivation of the better social life. When we say social life, we do not refer to dime socials, sock socials, waist and arm socials, and the like, but to the socials that build up the intellectual and spiritual life of the society and church, a result which may be secured through the association of friends and acquaintances.

In answer to the question, Do you regard your local society as a social factor in your church? a pastor from a rural district replied: "Yes I do. Here its greatest work lies in the field of social action. My people are widely scattered; the monthly meeting of the women's society has been the means of holding this church together as one large family. In the cold of winter and in the heat of summer they come together from long distances to enjoy the social hour. The society furnishes literary training, studies missionary problems, and seeks information in regard to denominational interests. This society has produced good results, and I consider it indispensable to the life and activities of the church."

There is a thought from this pastor for the women of other country churches. If the local society is a blessing in one rural community, why should it not be in another? From such a church as this we may reasonably expect a generation of strong Christian young people. From such societies will come our future pastors and leaders, while the local society will be perpetuated by its girls, who will be even more capable than their mothers in helping to understand and work out the problems that will confront the church of their time.

In a little country church, a few years ago, about three or four mothers, with about as many little girls, organized a missionary society. They met once a month,

to pay their dues (pennies for the girls, dimes for the mothers), to pray for and talk about our China Mission, and the good people who crossed the sea to live and work among the heathen. The mothers are gone now, but out of the homes of these mothers have come a pastor, school-teachers of more than ordinary ability, business men who are pillars in the church, and women whom we personally know to be enthusiastic for missions, home and foreign, and who testify that they received their inspiration for such work and for other local society work, from their mothers, in this little organization in a country church.

This is only one of the many instances that might be related, showing the value of the local society to the church and community. We believe this one alone should be a sufficient argument to the mothers of every church, rural or city, to influence them to become connected with some such organization.

If we would maintain missions, we must love missions, work and pray for missions, and teach missions to our children. If we want a ministry, we must love the ministry, work with and for the pastor, and teach our children profound respect for the "man of God," and love for his work. If we would be a success as a Sabbath-keeping people, we must be a Bible-reading, prayerful people, and teach the obligation and value of the Sabbath to our children, both by precept and example. If we would be a help to the world as a denomination, we must love our boards, believe in their work, support them liberally, and teach our children that our officers and other leaders are great men and women, and that by and by they will be prepared to take their places. If we would have a coming generation of pure, noble, energetic church-working men and women, we must be all this and more. These things must be in our own thoughts and lives, to be brought out in the lives of our children.

The local society holds the key to all these and many other problems, that should rest with weight upon the mother-heart.

We believe that every church should have a local society, even if there were no more than two or three mothers and as many little girls, and that every woman and girl in the church should belong to this organiza-

tion. We also believe that when these societies have reached the ideal in their work, the study of these problems will hold first place in their social work, and the collecting of money a secondary place.

In a conversation concerning the sociological problems that confront us, a pastor said: "I do not know what I would not be willing to do, if my aid society would meet once a week, or even once a month to study these social problems, from a scientific, intellectual and spiritual standpoint." He said: "I would gladly give of my time and energy to be their teacher." (This is a hard-worked pastor, too.)

Are many of you wondering what would become of our Woman's Board, and our other boards, if our local societies and their pastors should give more time to the social life of the church, and less to the financial problems? If so, please allow me to predict for you that they would not do less, but more, financially, though in a different way, and in twenty-five years from now we should have men specially prepared for officers of boards. We should have men and women consecrated in heart and means to the support of churches and boards. We should have well-paid pastors and missionaries to fill pulpits and mission stations to overflowing. We should have Sabbath-school superintendents and teachers specially prepared for service. Our local societies would have reached the ideal, as factors, in the social life of the church.

Denominational News.

Rev. Chas. A. Burdick, who has been poorly for some time, is reported no better.—*Farina News.*

Dr. Grace Crandall, who is on her way to China to be a medical missionary for the Seventh-day Baptist people, came yesterday noon and is the guest of her sister, Mrs. Guilford Hutchins. Doctor Crandall lived at this place for about ten years while her father was pastor and so she will find a host of old-time friends who will be glad to meet her once more.—*North Loup Loyalist.*

You must be sure of two things—you must love your work and not be always looking over the edge of it, waiting your play to begin; you must not be ashamed of your work and wanting to be doing something else.—*George Eliot.*

DEATHS

WITTER.—Dr. George F. Witter, son of Mary Ann Bowler and S. P. Witter, was born in Brookfield, N. Y., June 6, 1830, and was killed the eve of October 2, 1910, in San José, Cal.

He was returning from church and stepped from the car to enter his home, when an auto racing down the street caught him, ran over his body and he was taken into his home a mangled corpse. The deceased went with his parents to Nile, N. Y., in early childhood, where he lived till mature years, helping on the farm and working his way through school, as he was ambitious for an education. He was graduated from Ann Arbor (Mich.) Medical College, and settled in Grand Rapids, Wis., to practice his profession, where he proved a skilful and valued physician, practicing there for over forty years. While a resident of Wisconsin he was a prominent and leading member of the State Medical Association and State Board of Health, and served as president of the Northwestern and American Medical Associations. The following is clipped from the *San José Daily*:

"After taking up his home in this city Doctor Witter again practiced medicine and for many years has been recognized as one of the country's most capable and efficient physicians. He built up a large practice here and his circle of friends spread until at the time of his death his list of friends and acquaintances was unusually large. He was prominent as a professional man, well known for his medical knowledge. He possessed a friendly, jovial and rugged nature. The news of his death brought bereavement and grief into many homes throughout the community."

Doctor Witter is survived by his wife, Mrs. Emma L. Witter, his son, Geo. F. Witter Jr. of Oakland, Cal., and a daughter, Mrs. W. D. Connor of Marshfield, Wis.; also two brothers, Orson M. of Nile and H. D. of Gentry, Ark., and three sisters, Hannah Babcock of Nile, Mary Allen of Alfred, N. Y., and H. Franc Burdick of Wellsville, N. Y.

CRUMB.—Edgar Delmont Crumb was born at Leonardsville, N. Y., August 5, 1852, being the youngest child of Fidelia and Russell E. Crumb.

In 1871 he went to Chicago. He was married to Hattie A. Eastman, April 13, 1886. He made Chicago his home until the time of his death, which occurred December 4, 1910, after a short and severe attack of pneumonia. He is survived by a wife, one brother—E. W. Crumb of Walworth, Wis.—and two sisters—Emma Crumb of Walworth and Mrs. Olive Burton of Delevan, Wis.

A. P. A.

WALTERS.—The little baby girl adopted from a Rockford (Ill.) foundling institution by Mrs. C. L. Walters died December 6, 1910.

It was but a short while under the care of Mrs. Walters, but her mother heart had fully adopted it, and its departure brought great sorrow to her home. Religious services were held at the Walters residence, and the interment was in the Walworth Cemetery.

Dec. 8, 1910.

A. P. A.

STRONG.—Mrs. Susan Amelia Strong passed away December 6, 1910, at the home of her daughter, Mrs. L. C. Randolph, Milton, Wis., after an illness of nine weeks.

She was born in Hebron, Conn., November 25, 1839. The only surviving member of the family is her beloved brother, Henry L. Backus of Somerville, N. J. She began to teach district school when she was thirteen years old. She was married at the age of twenty-five to Levi Strong. Their four children survive them. There are twelve living grandchildren. For several years Mrs. Strong has lived with her daughter, Mrs. Randolph.

She was a woman of modest, retiring disposition, living in her home and dear ones. She was sweet and unselfish in daily life, always desiring to help others, seeking little for herself. She had a devout spirit and a sincere Christian faith. Her brother says: "She was always endeavoring to brighten the lives of those with whom she came in contact, a bundle of sunshine to many a weary soul." She was very grateful for any kindness shown and especially appreciated the generous thoughtfulness of Milton people toward her and her dear ones.

In response to her expressed wish, simple home services were conducted, December 9, by Rev. L. C. Randolph, her daughter's husband. The Scriptures read and the song sung were those she had taken great satisfaction in hearing from his lips during her illness. The theme of her best loved songs and of the poems found copied in her handwriting was the heavenly life.

L. C. R.

STILLMAN.—In Hopkinton, R. I., December 8, 1910, William P. Stillman, in the seventy-third year of his age.

Brother Stillman was the son of Ephraim and Pamela Potter Stillman. He was born in Hopkinton, R. I., and the most of the days of his life had been spent here. He attended the Hopkinton Academy and for many years taught in the public schools of Rhode Island. Later in life he gave his entire attention to farming and with his faithful wife established a home on a part of the ancestral homestead. In 1870 he married Miss. Mary A. Capwell, who departed this life two years ago last September. Mr. Stillman never seemed to recover fully from the shock and loneliness caused by Mrs. Stillman's death, and for two months the diseases of the body had at times shadowed his mind; but his faith in Christ grew stronger and his longing for holiness became more intense.

Fifty years ago he was baptized and joined the First Seventh-day Baptist Church of Hopkinton, R. I., and remained a faithful member till his

(Continued on page 832.)

SABBATH SCHOOL

LESSON II.—JEROBOAM MAKES IDOLS FOR ISRAEL TO WORSHIP.

LESSON TEXT.—1 Kings xii, 25—xiii, 6.

Golden Text.—"Thou shalt not make unto thee any graven image." Exod. xx, 4.

DAILY READINGS.

First-day, 1 Kings xii, 25-33.

Second-day, 1 Kings xiii, 1-19.

Third-day, 1 Kings xiii, 20-34.

Fourth-day, Exod. xxxii, 1-20.

Fifth-day, Exod. xxxii, 21-35.

Sabbath-day, Judges xvii, 7—xviii, 10.

Sabbath-day, Judges xviii, 11-31.

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

Be careful how you turn a horse that has been accustomed to a dry stable out to grass in autumn. He is poorly prepared to stay out in a cold rain, much less to lie on the wet ground. The exposure is too great and can only work harm; lung troubles may follow.

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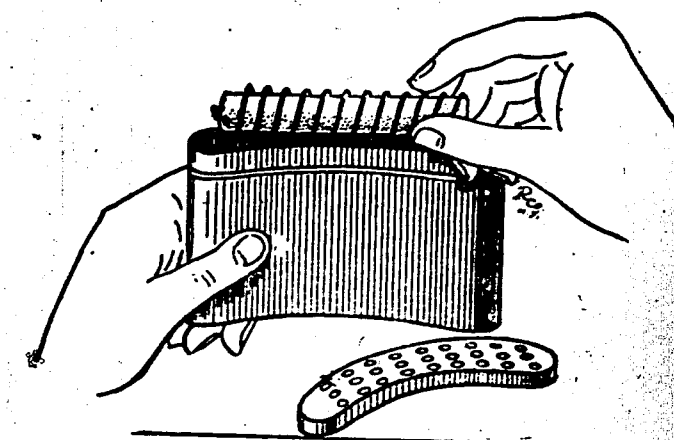
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Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock in the hall on the second floor of the Lynch building, No. 120 South Salina Street. All are cordially invited.

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

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

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

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

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

(Continued from page 830.)

death. He was a kind father and husband, a good neighbor and an honest and upright citizen. He leaves to mourn his departure four daughters, Mrs. John W. Woodmansee of Matunuck, R. I., Mrs. Ernest Thompson of New York City, and Mrs. W. C. Holberton and Miss Phoebe Stillman of Ashaway, R. I.; two brothers, The Rev. Horace Stillman of Ashaway, R. I., and Dr. Herbert L. Stillman of Westerly, R. I.; and four sisters, Misses Frances, Mary Grace, and Jennie Stillman of Ashaway, R. I., and Mrs. Eunice Conger of Peninsula, Ohio.

Funeral services were held at the house, December 11, and interment took place in the First Hopkinton Cemetery. WM. L. B.

BURDICK.—Mrs. Nellie Victoria Evans Burdick, daughter of Mr. and Mrs. Shedrack Evans, was born in Potter County, Pa., September 16, 1875, and died at her home near Nile, N. Y., December 10, 1910.

She lived in Potter County until she was fifteen years of age, and then came to Nile, where she lived until her death. On May 28, 1892, she united with the Friendship Seventh-day Baptist Church and ever proved herself to be a kind, helpful and consistent Christian. She was joined in marriage to Mr. Cordon A. Burdick on Novem-

ber 18, 1893. To them were born five children, two girls and three boys, of whom three, Mildred, Clyde and Clifford, are still living. She was a kind Christian neighbor and friend, a faithful wife and a loving mother; and though she has now gone to her Father's house, she will yet speak, through her influence, to all who knew her.

The funeral services were conducted by her pastor, Herbert L. Cottrell, December 12, 1910, at the Friendship Seventh-day Baptist church. The burial was made in Mount Hope Cemetery, Friendship, N. Y. H. L. C.

God's guidance is good guidance. We can not understand it, nor always see its wisdom at the moment, but the fact that it is God who guides should be sufficient assurance. "I do not know the way I take, but well I know my Guide." That is enough. They who have faith in God see his goodness, not only after getting to heaven, but in the land of the living.—*Baptist Commonwealth.*

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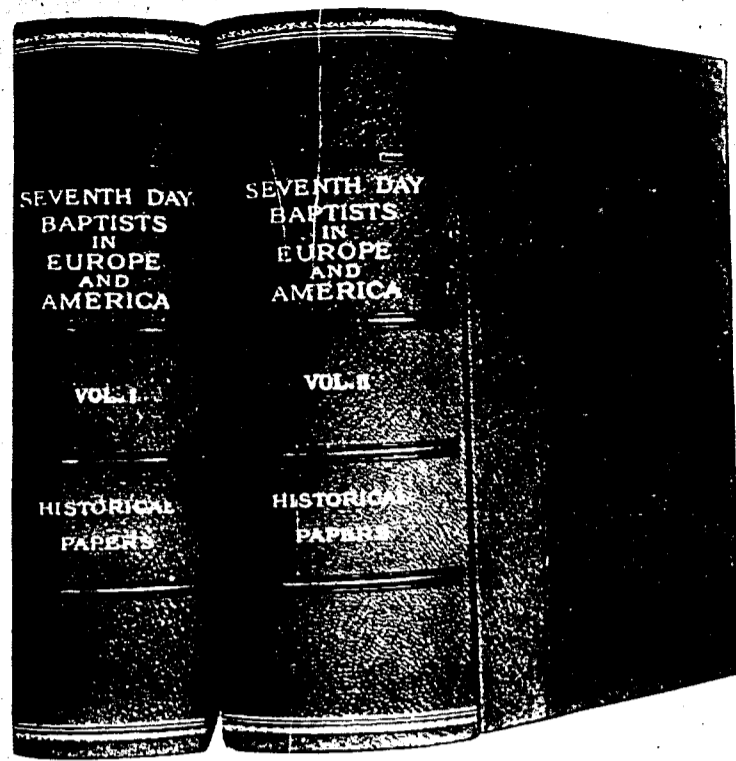
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