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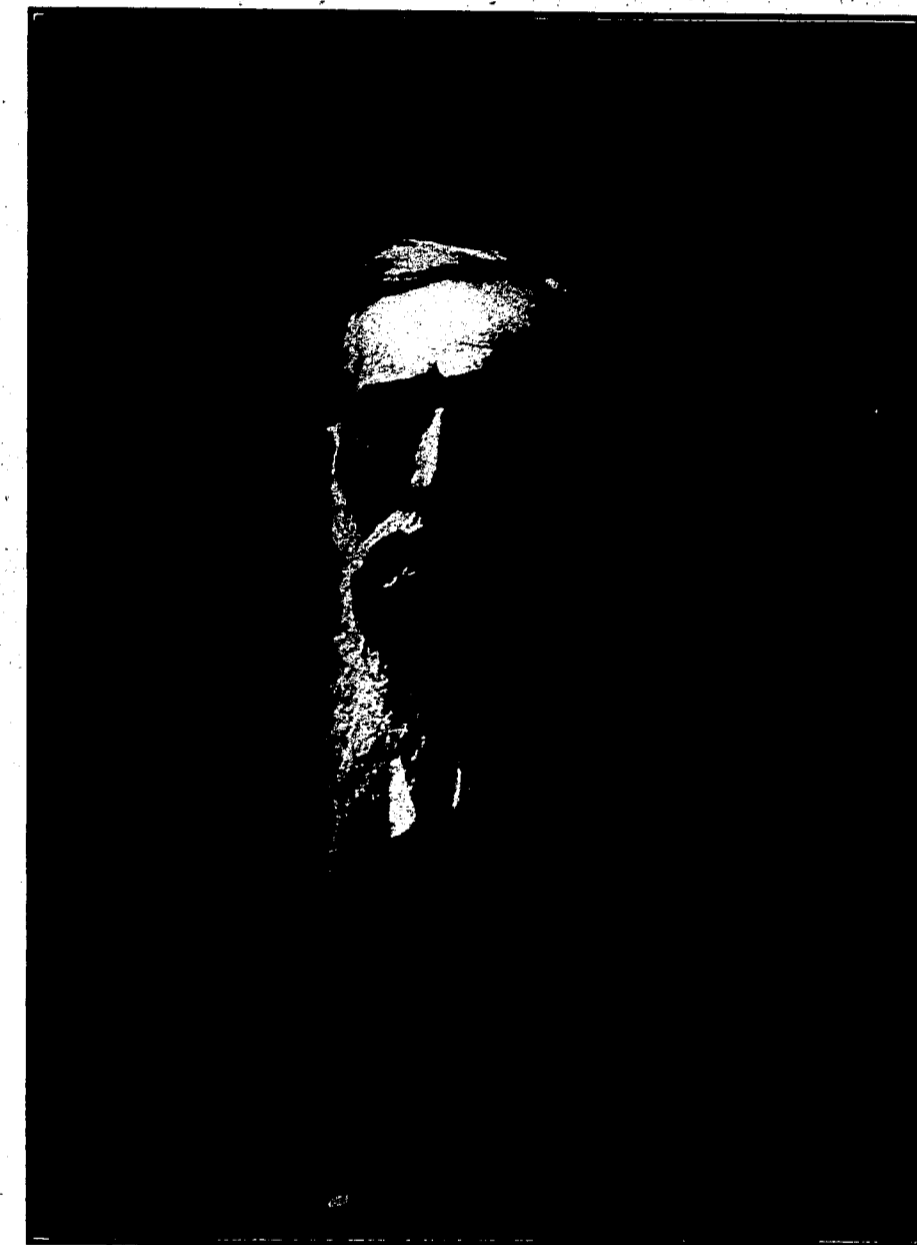
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The Sabbath Recorder



DEACON LOANDER ALLEN

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EDITORIAL

Faith Versus Unbelief as an Uplifting Power.

Those who have done most to lead humanity to truer and nobler living have always been men of faith. The heroes of the Old Testament by faith led the world up to the Christ of Bethlehem and to the higher faith-life of the New Testament. Through Jesus Christ the world was given a new conception of faith, a higher impulse to spiritual living, truer conceptions of man's relation to God, and of the relation of the present life to the life to come. The best things of earth have come to men through faith in this divine Son of God; and any taint of unbelief in him or his teachings has tended to rob men of the powers that make for good. It was faith in the risen Christ that endowed Peter with almost superhuman power as a soul-winner bringing men to repentance and to God. Again, it was faith in "Jesus Christ and him crucified" that made Paul a successful missionary, and gave to his writings a world-wide and age-long influence over the hearts of men. This one element of character in the early disciples was that which enabled them to reach the hearts of multitudes and inspire them to nobler living. And only those among the sinful masses who themselves accepted this same faith in the crucified Saviour were transformed in their lives, and in turn became powers for good among their fellows. It was faith in Christ as the Son of God, crucified for them, and

faith in his power to save to the uttermost, that sent the first missionaries into the region beyond in answer to Macedonian cries, to work for the relief of human needs and human distresses. And it has been this same faith in Christ that through all the ages has moved the world's best men to press forward into the wildernesses of earth, into the darkest regions of paganism, into the lowest slums of city life—indeed, into any place where depraved and sinful men can be found, in order to lift them from degradation and inspire them with hope.

By virtue of this faith-life, men and nations have been transformed, the heathen have become civilized, the lowly have been uplifted, the most debased tribes of earth have learned the angelic song of glory to God in the highest and of peace on earth. Beneath all the civilizations of our day, giving impetus to the one movement which in all ages has been the best glory of the nations—the movement that has beautified and renewed the heart-life of man—stands faith in the infinite Father, faith in Christ as a divine Saviour, faith in the Holy Spirit as the sanctifier, and faith in the life to come.

On the other hand, what good has ever come from unbelief? The least trace of infidelity in any man has lessened his own power for good, has helped to take the higher, holier purposes out of the hearts of others, has put a check to every movement that calls men to loyalty to God, and tended to undermine men's hope of heaven. When these are taken away, the strongest motives for noble living are gone.

The world's highest morals have come from a belief in God, and he who would weaken men's faith in a personal God, in an historic Christ, in a divine revelation, is working against the one element in the human heart that can transform and renew the soul-life of the race. What progress would the missionaries of some "new religion" make toward winning the heathen world to Christianity? What good would

a gospel robbed of its divine Redeemer do, if preached among the slums of our great cities where missions are established to throw out the life-line to shipwrecked men? What power would a gospel message, with Christ explained away as only a myth or an ideal conception, have over lost men who feel the condemnation of sin, and whose hearts yearn for a personal Saviour? Would a powerful scientific, "new-religion" sermon, preached by one who has taken away our Christ, be likely to reach men who need the Gospel Paul preached, and by which he brought sinners to repentance? What a complete failure Peter's sermon at Pentecost would have been if he had denied the fundamentals upon which the divine mission of Christ depended! The world is still hungry for the same Gospel that was preached by Peter and Paul; it still yearns for the same faith in the Scriptures that made them strong; and it needs today the simple faith of men like Spurgeon, and Moody, and Chapman, and others who can speak from a personal experience, and who have unbounded faith in the personal Christ of the Gospels. Any taint of unbelief, any lack of faith in this divine Saviour, weakens the one who would lift up the fallen and bring sinners to a new life.

Don't Cultivate the Habit of Distrust.

You sometimes hear men say, "Everybody will bear watching," or "I trust no one." Not long ago I read an expression of the opinion that because so many men are untrue to their pledges it is hard to have confidence in the promises of any. The idea was that most men are untrue to their word.

Instinctively my heart rebelled against this thought, and I asked myself the question, "Can this be true?" Is it a fact that our fellow men all about us have become so thoroughly untrustworthy that we can not accept their promises in good faith and depend upon their being kept? Is this state of affairs the rule or only the exception?

Really, it seems to me to be only in exceptional cases that men's pledges can not be relied upon. For years it has been my privilege to receive the pledges of hundreds of my fellow men for aid in support of school and church, and in all sorts of

business matters, and matters of loyalty and friendship; and my experience has led me to put implicit confidence in any reasonable promise made by my fellows. True, man is mortal and finite, and sometimes misfortunes may overtake him, and something beyond his control may prevent his fulfilling his pledges; but as a rule I have found the percentage of this class very small when compared with the number who always make good.

What a world this must be to the man who distrusts everybody! He must feel himself one of the loneliest mortals on earth, and I do not see how he can get any pleasure out of life among men. Indeed, how can he continue to trust himself? Of course, such a man could not long expect other people to trust him. Show me the man who thinks everybody else is untrustworthy, and I will show you one with whom something is radically wrong; and if any one needs a little watching, he is that one. It is better to over-trust our fellows than to cultivate the habit of undertrusting them. Confidence expressed in others is one of the best ways to win them. Even if we have suspicion regarding the sincerity of another, it would be folly to show it, especially if we desire to do that other any good.

The Best Measure of a Man.

There are several standards by which the world takes the measure of a man. Some size him up by the money he possesses, some by the brightness of his intellect, some by the success he makes in business enterprises, and some by his ability to fill certain political or social positions. These may all give some measure of the value of a man to the world, but as a rule the most accurate measure of a true man is his attitude toward religion and his estimate of the Christian Church.

If a man would make his abilities count for most, if he would measure up to the higher standard, if he would be most useful to his fellows, let him identify himself with the church, place his powers and talents at her service, and get squarely under her burdens. The man who does this to the best of his ability is bound to be a greater man than he can be who shirks these burdens and seeks places of ease.

God wants his true men to bring forth fruit unto eternal life, and he classes unfruitfulness as wickedness. The man who consecrates himself and his fortune to the work of the church may become God's man in a higher and truer sense than is ordinarily possible for him who devotes himself to some other line of work. When a man has thus consecrated himself to God's work, every other work he enters is made to contribute toward this best of causes. If truly consecrated to the church, he becomes a bigger man in everything else. Loyalty to the church enlarges the measure of his manhood, and makes him a benefactor of the race in a near and true sense by the love and sympathy he stands pledged to give, not only to the brotherhood within the church, but also to the great brotherhood without.

The greatest need of many men is a thorough consecration to the church of the living God; and the great need of many churches is more consecrated business men of executive ability to help carry their burdens, and to make them more efficient in saving the lost.

Importance of Country Churches.

Much is being written about the value of the country church as a feeder for the city church. A pastor of an important church in the city writes that he has served as pastor in both city and country, and expresses the belief that if it were not for the country churches which so many shun, the metropolitan churches would die out. He tells of the joy it used to give him to receive five new members into a church of fifteen. When he came, later, to be pastor of a city church numbering hundreds of members, he found that many of the most faithful workers there had received their first lessons in church work in some small country church. Let us not despise the country churches. There we may find some of the Nation's best men in embryo.

Woodrow Wilson on Preaching.

The late president of Princeton University, now Governor of New Jersey, said not long ago that he had heard a great deal of preaching, most of which he had listened to with respect; but that much of it had

been disappointing, because it had nothing to do with him. He found many preachers who were continually expounding the Gospels in the light of the difficulties of modern thought, but only now and then one whose preaching caused him to make a personal examination of himself. He would have the sermons deal with concrete examples, from Scripture, of men situated somewhat as we are situated, and compel the hearer to examine himself in the light of the holy standards which the Bible required of them.

Earthly Joys Do Not Suffice.

He makes a sad mistake who lives for the pleasures of earth alone. Nothing can be more short-sighted than for man to live amid the transient things of this life as if they were to last forever. The spiritual life is the real life. It shall endure when earth is no more; and he who leaves the spiritual man undeveloped, who makes no provision for the higher life, neglects his real self and robs his eternity of all its peace and joy.

When everything goes smoothly here; when prosperity sets its seal on our undertakings; when our skies are clear, and birds sing, and flowers bloom all about us; when we enjoy the health and vigor of youth, life for the moment may appear like an anthem of joy. At such a time this world may seem to suffice.

But no life can have all sunshine. When foreboding clouds overhang, and our skies grow dark; when our day begins to fade into night; when our songs are hushed and the perfume of life's flowers is gone; when earth's promised successes have become actual failures, then life seems more like a funeral dirge than an anthem of joy, and the heart instinctively longs for the heavenly Father's smile of love. With this no storm of earth can darken our sky. God's smile shall fill all eternity with sunshine. And he who is prepared to enjoy it shall dwell in peace and safety. He shall know no sorrow or disappointment forever.

There is no mistake so fatal as that of him who seeks lasting happiness in the fleeting things of earth. A deposit of true riches in the bank of heaven is the only sure way to secure a happy home for eternity.

EDITORIAL NEWS NOTES

A Good Work.

The "Gideons," a well-known organization of Christian traveling men, have recently distributed in the lodging-rooms of the largest hotels in Chicago six thousand copies of the Bible, and their plan is to place six thousand more in the smaller hotels of the same city. It is proposed to continue this good work until the hotels of the entire country are thus supplied with Bibles, so that every traveling man who stops at an American hotel overnight may have the opportunity of reading the Bible before retiring. Two of Chicago's hotels refused to give the books a place in their rooms, but the managers of all the others gladly assisted in distributing them. The secretary of the "Gideons" says that 60,000 Bibles have already been placed in hotels and lodging-houses. In Chicago one thousand men were enlisted to aid in distributing these books.

A Mighty Gunboat.

The new battleship *Arkansas*, just launched at Camden, N. J., is a mighty engine of war. This floating fortress carries in its primary battery twelve twelve-inch guns, ten of which can be fired as a broadside at the same instant, all aimed at the same target. A vessel that can hurl such a storm of heavy projectiles upon any given point must be something appalling to the enemy having to receive it. Still two more ships are already provided for, which will carry ten fourteen-inch guns—a battery equal to any in the world. It is too bad for civilized nations to be called upon to pay such a price for the sake of peace! What a travesty on our civilization!

Portugal's Troubles.

Reports from Portugal are not very flattering to the prospects of the new republic. Many original supporters of the new government are said to have abandoned it, some have taken strong position against it, and the labor troubles keep things in a ferment. Renewed actions by the Royalists and Clericals are increasing, and the government seems to be too vacillating to

maintain a steady hand. Just what may be the outcome no one can tell. Probably too much has been expected from a government so inexperienced, and the results are therefore disappointing.

The government feels its lack of popular support, and does not seem to know how to gain the confidence of the people. By resorting to severe arbitrary measures it has lost support, and brought on a real reign of terror. The fact is, a people who have never had any training in popular government, who have always been subjects of a king, or ruled by a corrupt ring, must have an inborn aversion to government restrictions; and now they have the evil lessons of centuries to work against, and the new lessons of enlightened self-government to learn. It is indeed up-hill work, but every lover of popular government will wish them success.

Secretary Mac Veagh has received offers of compromise aggregating \$1,000,000 from men suspected of cheating the government by undervaluation of fine goods imported through the New York Custom House alone. One firm has offered to compromise by paying \$500,000.

The recommendation of the United States Attorney that the Secretary of the Treasury accept \$700,000 as a compromise settlement for custom frauds, from the American Sugar Refining Company, has been accepted, and the civil case against that company and its subsidiary will be withdrawn.

Justice John D. Works of Los Angeles, Cal., was elected to the United States Senate by his State Legislature, and in an address declared himself strongly in favor of electing senators by direct vote of the people.

President Taft, in a special message to Congress, has recommended the fortification of the Panama Canal, and urges an appropriation of \$5,000,000 with which to begin the work.

Recent explorations in Palestine have brought to light what are supposed to be the oldest specimens of Hebrew writing. They consist of a number of labels prepared for bottles of pure wine, and were taken from what is supposed to be the ruins of

King Ahab's palace in Samaria, and must be about three thousand years old. The inscriptions were written in Phœnician, with ink, and the writing is quite different from that of the existing Hebrew manuscripts. Prof. David G. Lyon of Harvard calls them the first pure food labels.

The long-pending dispute between Canada and the United States has been most happily settled by the representatives of the two governments, without even an appeal to the Hague. This is the ideal way; the representatives of two countries can thus sit down around the table, talk over kindly their differences, and come to a perfectly satisfactory conclusion. Such a transaction is worth more to the world as an object-lesson than the launching of a dozen great gunboats.

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, January 8, 1911, at two 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, H. M. Maxson, D. E. Titsworth, W. C. Hubbard, T. L. Gardiner, Jesse G. Burdick, Asa F. Randolph, C. W. Spicer, H. N. Jordan, F. A. Langworthy, M. L. Clawson, A. L. Titsworth.

Visitor: Raymond C. Burdick.

Prayer was offered by Rev. Edwin Shaw.

Minutes of last meeting were read.

The Supervisory Committee reported that they are still in search of a manager for the Publishing House, with several parties under consideration.

The Committee on Investment of Funds reported that \$2,500 in bonds of the Plainfield Gas and Electric Light Company were paid on maturity, January 1, 1911, and that one bond of \$500 of the Citizens Electric Company was sold on the same date at par and accrued interest.

They have made a loan of \$3,500 to Charles L. Force on bond and mortgage on two family house on Westervelt Ave., near Brook Ave., North Plainfield.

Report adopted.

The Treasurer presented his report for the second quarter duly audited, which on motion was adopted. He also reported balance on hand to date.

Correspondence was received from Rev. W. D. Burdick, Rev. C. S. Sayre, Rev. T. J. Van Horn, Rev. A. J. C. Bond, Rev. D. B. Coon, Mrs. J. S. Williams, Mrs. Hattie A. Washburn, Ira J. Ordway, Marie Jansz, Chas. Domingo, R. R. Thorngate, Rev. E. A. Witter, Rev. H. N. Jordan, Rev. J. E. Hutchins, Rev. Geo. B. Shaw, Rev. E. F. Loofboro, J. A. Davidson, A. E. Webster, Rev. J. H. Hurley, Mrs. Minnie G. Churchward, Rev. R. G. Davis, Rev. A. L. Davis, Rev. M. G. Stillman, Rev. W. L. Burdick, Rev. R. J. Severance and Rev. L. C. Randolph.

Correspondence from Dr. L. A. Platts contained his report for the last quarter, and that from Secretary E. B. Saunders for the month of December, 1910.

Correspondence from Rev. M. B. Kelly, A. M. B. Arthur, S. W. Smith and Isaac E. Wesley requesting literature, was referred to the Committee on Distribution of Literature, and that from Joseph Booth was referred to the same committee with power.

In response to the request of E. G. A. Ammokoo, it was voted to send him twenty copies of the SABBATH RECORDER each week for one month.

Correspondence from C. A. Ackah was by vote referred to the Joint Committee.

Voted that the question of establishing other tract depositories be referred to the Committee on Distribution of Literature with power.

Voted that a committee be appointed to prepare a suitable memorial tribute to our late member, Mrs. Geo. H. Babcock.

By vote D. E. Titsworth was appointed such committee.

Voted that the proper officers be authorized to execute the necessary papers for the sale of such securities as may be disposed of on the recommendation of the Committee on Investment of Funds.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

SABBATH REFORM

The Moral Law—Duties to God.

The following poem and extracts were sent to the SABBATH RECORDER by Theophilus A. Gill of Los Angeles, Cal. The extracts are taken from "A Study" entitled, "The Moral Law—Duties to God," conducted by Rev. James R. Kaye, Ph. D., LL. D., and published in the *Home Herald*, October 2, 1907. On the folder sent us, the names of five leading clergymen of four denominations are announced as the "Advisory Board." The Golden Text, "Open thou mine eyes that I may behold wondrous things out of thy law," is especially appropriate for this study; and if the author from whom the extracts are taken made that the sincere prayer of his heart, it is no wonder he was led to say so many good and true things about the law. His lesson is Exodus xx, 1-11, which you recognize as containing the Ten Commandments. At the bottom of the first page of this folder we find the following significant texts: "They that forsake the law praise the wicked; but such as keep the law contend with them. . . . He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. xxviii, 4, 9).

Of course, men who take the Bible as their rule of life, and look upon its pages as containing the laws of God for man, will be strictly conscientious about what they teach regarding that law, when the study is made in the light of such texts as these from Proverbs. The most loyal Seventh-day Baptist could not state the truth more clearly than Doctor Kaye has stated it here, especially the truth regarding God's Sabbath:

Amid the lightnings of Sinai, God proclaimed the law to Israel. Never again were the people to witness such a manifestation of his presence, majesty and power. How could they ever forget what they saw and heard up in the heights of Sinai! It was a fit expression for the greatness of the occasion. But what came to them from the mount was given for the world and for all time. This divine revelation lies before us, the grandeur and glory of which should place us in the presence of the Eternal and lead us to offer most earnestly the petition of the Golden Text.

Approaching a subject of such import, and realizing the manner in which it was committed to the world, how sensible we should be of the holiness of these things, and seek the help of the Divine Spirit in rightly dividing and applying these sacred truths! If it seems to us that a peculiar privilege was given to Moses to enter the mount and take from the hand of God the tables of the law, we must not forget that in his Word we are handling the same law, receiving it not from Moses, but from the hand that first gave it to him.

The term "law" is sometimes used in the Scripture to denote the moral law, sometimes the ceremonial law, and again the judicial law. It is also used denoting all three. Hence care must be taken in determining what is intended in any use of the term. This threefold form of law was given the Jews in respect of the fact (1) that they were moral beings and responsible to God, hence the moral law; (2) that they were the chosen people, the race bringing forth the Messiah and representing him in types and ceremonies, hence the ceremonial law; (3) that their government was a theocracy, distinguished in civil economy from all other nations, hence the judicial code.

As "an epitome of universal moral truth" the Decalogue was the basis of the covenant with Israel, laying down first duties to God and then duties to our fellow men.

Again the law is designed to teach us the supreme holiness of God, the absolute purity of his law and the inability of human nature, unaided, to satisfy its requirements.

1. The Name.

The words translated Ten Commandments in Ex. xxxiv, 28 literally mean Ten Words. The name Decalogue first appears with Clement at Alexandria. In Ex. xxxiv, 28 they are called the words of the covenant, also the tables of the covenant (Deut. ix, 9, 11, 15). The name which appears most commonly in the Old Testament is "the testimony," while in the New Testament they are spoken of as the commandments.

2. Perpetuity of the Moral Law.

While the ceremonial law passed away with Christ, the Decalogue was binding for all time, being fundamental and universal. There was nothing in the nature of these principles that would be limited or abrogated by any future dispensation as was the ceremonial, while Christ and the apostles recognize the obligation of all respecting the moral law.

3. Unity of the Moral Law.

The essential unity of the Decalogue must appear at once. It is not so many isolated precepts. One great principle pervades it all. Christ reduced the ten to two commandments:

The Root—Love to God.

The Fruit—Love to man.

"There is contained in this short summary the outline of all treatises on morality and all codes of justice. Not the least blemish of any vicious or barbarous legislation is mingled with it. The form is Hebrew, national; but the truth is as broad as human life, and fitted to the wants of

the race." Perfect in its logical arrangement, exhaustive in its demands, including every moral act and thought of the soul, this moral law stands alone, incapable of being formulated by any one of that age, and bearing upon it in every particular the imprint of the divine hand alone.

How these great truths must have been emphasized to Moses, standing in the presence of such infinite glory and majesty! What an experience for a human being, and this to be duplicated centuries afterwards when, called out of heaven, he should stand in the presence of Christ in his transfiguration.

FOURTH COMMANDMENT—GOD'S DAY.

1. Institution of the Sabbath.

It is stated in this commandment to have been in Eden and as a memorial of Creation. The fact that the commandment enjoins them to "remember" it, clearly indicates the fact that it was understood and had been observed. There is no difficulty in explaining the passage in Deuteronomy v, in which the deliverance from Egypt is especially mentioned as ground for observing the day. "It is in keeping with the fact that in Deuteronomy the law is given in the form of a covenant between Jehovah and the tribes of Israel, and not so much as a code for all peoples." But the point of the commandment is clear and specific as to the institution of the Sabbath.

2. Perpetuity of the Sabbath.

Our space is too nearly exhausted to discuss the subject, and we can only make a few positive statements. The fact that this commandment "appears side by side with these absolutely universal and first principles of religion and worship, clearly shows that the Giver of the code regarded it as of equal comprehensiveness. Doctor Cowles has well remarked: 'Thus the Sabbath was instituted for man when the race existed in Adam and Eve alone, good for man before his fall, and surely not less needful to the race fallen than the race sinless. Let it be distinctly considered that this Sabbath was instituted with no limitations of time or race or nation—not for Eden alone, not for the race before their fall only—to become defunct when man began to sin; not for the Jews alone to be only a Jewish national observance, and to become obsolete when the ceremonials of Judaism "waxed old and vanished away.'"

The law of the Sabbath, so far from being abrogated by Christ, is by him maintained in his declaration that "the sabbath was made for man," and thus is of universal and perpetual obligation. It requires but the reading of the commandment to discover that there is nothing Jewish here. It has an equal place with the other commands of the Decalogue, none of which ever were or will be repealed. The "law of the Sabbath stands within this record, of which all the other duties are of such general and such imperishable character." Thus the institution, perpetuity and sanctity of the day set apart for the worship of God is as definite and specific as the commands regarding the object, spirituality and spirit, of that worship.

Now let us add here the testimony of several others, culled from the same folder, giving a clear consensus of opinion regarding the fourth commandment of the "moral law."

CONSENSUS OF OPINION ON THE SABBATH.

DAN. VII, 25: "He [the Catholic Power] shall think to change times and laws." R. V.

THE CATHOLIC MIRROR (Cardinal Gibbons' official organ): "The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday. . . . The Christian Sabbath is therefore to this day the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world."—Sept. 23, 1893.

JOHN GILMARY SHEA: "Sunday as a day of the week, set apart for the obligatory public worship of Almighty God, . . . is purely a creation of the Catholic Church."—*Am. Cath. Quar. Review*, January, 1883.

"PLAIN TALK FOR PROTESTANTS": "The observance of Sunday by the Protestants is an homage they pay in spite of themselves to the authority of the [Catholic] church" (p. 223).

THE WATCHMAN, BAPTIST: "The Scripture nowhere calls the first day of the week the Sabbath. . . . There is no Scriptural authority for so doing, nor, of course, any Scriptural obligation."

DOCTOR BINNEY: "It is true, there is no positive command for infant baptism, . . . nor is there any for keeping holy the first day of the week."—*M. E. Theological Compendium*, p. 103.

DWIGHT'S THEOLOGY, VOL. IV, page 401: "The Christian Sabbath [Sunday] is not in the Scripture, and was not by the primitive church called the Sabbath."

BUCK'S THEOLOGICAL DICTIONARY, METHODIST: "Sabbath in the Hebrew language signifies rest, and is the seventh day of the week, . . . and it must be confessed that there is no law in the New Testament concerning the first day."

REV. GEO. HODGES: "The seventh day, the commandment says, is the Sabbath of the Lord thy God. No kind of arithmetic, no kind of almanac, can make seven equal one, or the seventh mean the first, nor Saturday mean Sunday. . . . The fact is that we are all Sabbath-breakers, every one of us."

THE METHODIST DISCIPLINE, ART. 6: "No Christian whatever is free from the obedience of the commandments which are called moral."

THE BAPTIST CHURCH MANUAL, ART. 12: "We believe that the law of God is the eternal and unchangeable rule of his moral government."

CHICAGO INTER-OCEAN: "Sunday is not the Sabbath of the Bible, and every preacher knows it is not. . . . There is not a passage of Scripture, not one, in which commandment is given for the change of the Sabbath from the seventh to the first day. . . . We know of no divine

command for the observance of Sunday; we make bold to say there is no direct divine command for its usage."—April 23, 1895.

The Bible says Rome would think to change the day. History says Rome did change it. Rome says, "I did change it."

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

EDWARD T. HISCOX, D. D. (Author of the "Baptist Manual"): "To me it seems unaccountable that Jesus during three years' intercourse with his disciples, giving them instruction as to his kingdom, constantly coming in contact with the Sabbath question, often discussing it in some of its aspects, freeing it from its false glosses, and teaching its true nature and purpose, never alluded to the transference of the day. Also that during the forty days of his resurrection life, no such thing was intimated. . . . Of course I quite well know that Sunday did come into early Christian history as a religious day, as we learn from the Christian fathers and other sources. But what a pity that it comes branded with the mark of paganism, and christened with the name of the Sun-god, when adopted and sanctified by the papal apostolate and bequeathed as a sacred legacy to Protestantism. There was and is a commandment to 'keep holy the sabbath day,' but that Sabbath was not Sunday. It will, however, be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges, and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, Where can the record of such a transaction be found? Not in the New Testament—absolutely not. There is no Scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week."—From an address before a Baptist ministers' meeting, New York City, reported in the *Examiner*, Nov. 16, 1893.

How can we be reconciled to the fact that, notwithstanding all these testimonies, so clear-cut regarding the Bible Sabbath, those who uttered them still continue to keep Sunday and to ignore the Sabbath? The world can not help seeing the inconsistency of all this, and will not be slow to show it up when efforts are made to compel them to keep the first day of the week. If Christian teachers would accept the Sabbath and make their teachings harmonize with the book they claim as their guide, the appeal to sinners would have the recognized authority of God behind it; and when made, it would stir the conscience more deeply than is possible where there is such inconsistency between the life and the teachings of those who make the plea.

Who Changed the Sabbath?

Who changed the Sabbath?
Is a question asked today
By honest-hearted people
Who seek to know the way.
Not I,
Chimed the Church of England bell;
It must have been—ah, well,
I can not say
Just who did change the Sabbath day.

Who changed the Sabbath,—
The fourth command, so deep and broad,
Fixed by the firm decree
Of the eternal God?
Not I,
Rang out the Methodistic bell;
The Bible, it must be, will tell;
I can not say,
But think that Jesus changed the day.

Who changed the Sabbath,—
An institution well designed
To keep the Creator's work in mind?
Not I,
Came a sound from another steeple;
Don't charge that sin to the Baptist people;
We only say
It makes no difference about the day.

Who changed the Sabbath,
That day of holy rest
Which God not only sanctified, but blessed?
Not I,
Rang out in lusty tones a bell;
I have no faith in Sabbaths, or in a burning hell.
Don't dare to say
The Congregationalists e'er changed the day.

Who changed the Sabbath,—
The day that Christ adored,
And said 'twas made for man,
And he its Lord;
The day the Marys kept
While Christ lay in the tomb;
The day the disciples spent
In their own upper room;
The day which martyred hosts
Observed 'mid scorn and jeers,
On which they sealed their faith
With earnest cries and tears;
The day that now is kept
By many to their loss;
By noble men who bear
The burden of the cross?

I!—I!—I!
Rang out at last a bell;
I changed the Sabbath, and that so well
That nearly all the sects agree
That I have power to thus decree;
I, Church of Rome, did change the day,
And this I do not shrink to say.
Search the Bible's inspired range
You'll find no text to prove the change
From seventh to first by God's command,—
A fact well settled in every land.
Ha! ha! ha!
I am he
That changed the Sabbath,—
The Papal See.

Carry Your Bibles.

LT.-COL. T. W. RICHARDSON.

When going to and from chapel on Sabbaths, it is very useful, right and proper, to carry our Bibles in our hands that people may see them, and learn that we observe God's Seventh-day Sabbath. It is a constant "object-lesson."

A Jewish doctor, a native of Persia, who became a Christian in his youth, one day, in the north of London, was surprised to see a man carrying his Bible on a "week-day." He felt he would like to speak to the man—he liked the look of him, but extreme modesty prevented.

The following "Saturday" he caught sight of the man with the Bible again, and still again on the "Saturday" after that. He felt there was something unusual about it, and this time made a move, but just then a vehicle drove between them, and the opportunity was again lost.

Later, his landlady had an advertisement card of "Mill Yard" Seventh-day Baptist Church left at her house in the ordinary course of church work, and she placed the card on the Doctor's table.

He asked where the meeting-place was, and, going on Sunday, got among the Christadelphians. They did not receive him nicely, and he thought they could not be the people he sought. On leaving the hall, he noticed the "Mill Yard" Church poster board, and next Sabbath found him at the Mill Yard service, where, to his surprise and joy, the man with the Bible was behind the reading-desk.

After service, Colonel Richardson spoke to him, and, finding him interested, invited him home to tea. After tea, with Bibles in English, Hebrew and Greek, they talked till near midnight, chiefly on the Resurrection and Matt. xii, 40. The Doctor constantly referred to the original, asked the Colonel to repeat what he had just told him, that he might thoroughly understand, and frequently exclaimed, "Beautiful, beautiful!"

For three months he regularly attended the "Mill Yard" service, and frequently spent the evening after Sabbath with the pastor and his wife. From the first interview he recommenced keeping the Sabbath. He had previously had doubts about Sun-

day, and felt it was a great hindrance to any attempt to spread Christianity among his own people. He was delighted to find a Jew could be a Christian without having to break God's Sabbath law, and without denationalizing himself. May God bless his effort in his own country, to which he has now returned.

Carry your Bibles in your hearts and in your hands.

Report of Rev. L. A. Platts to the Tract Board.

DEAR BRETHREN:

It is again time for my quarterly report of work on this field. It is also the close of my first year here. Just what it has all amounted to, or just what it will all amount to, it is too soon to say, if indeed it can ever be fully told. Thoughts and purposes stirred in the hearts of men are the unseen forces that bring forth fruits that are seen and gathered by coming harvesters; but we are permitted to see promises of the harvest while we sow and cultivate the seed.

During the first quarter of my labor we organized the church with a membership of 14 persons, largely the fruit of others' labors; at the close of this fourth quarter we number 21 persons, two thirds of whom were, in different places, members of churches of our order; the remaining one-third were foreign to us. Several persons or families are on the field or are expected soon, from whom we have reason to look for support and help in the work; several persons are interested in the Sabbath, and an opening for a public presentation of the subject in the neighboring city of Santa Ana has presented itself to us. Fortunately for us, Brother A. T. Jones, lately of Battle Creek, Mich., came among us at this time and has consented to take up this work with us some time in March or April.

Rev. A. V. Henry, a Baptist preacher of whom you have heard, a man of prayer and power, and a true Sabbath-keeper, has this year passed through trials and borne burdens which would have crushed a man of smaller caliber and weaker faith; but he is coming out from under the handicap which these things have put upon him, and we look for greater help from him another year.

Our greatest need now, our one pressing need, is a suitable place for worship and church work. The hall which we are using is close, dark and noisy; and then it furnishes us only a place in which to hold our Sabbath service (one hour a week). We are now offered the little church, the picture of which I enclose, for \$3,000.00, which every one acquainted with the location says is remarkably cheap. Our little church is united in the conviction that it is providentially put in our way at this time. I have asked the treasurer of the Memorial Fund if we can depend upon the Church Building Fund for one half of the amount named. If we get an affirmative answer, which I most devoutly hope, we think we can carry the rest of it, with the help of our good friends, when we can get the matter properly before them. The property in question, if we can secure it, will not only give us a place for our service on Sabbath afternoon, but will enable us to hold evening meetings, etc., whenever we choose, ladies' work-meetings, social gatherings, and furnish a rallying point for everything that goes to build up a strong church. Besides all this the lot is quite sufficient for a house lot for the home of the pastor. Brother Loofboro, writing of this project, says, "I am delighted with the prospect of the Los Angeles Church being able to have such a snug little church. I can think of nothing else just now that would be such a help to the Seventh-day Baptist cause on this coast as your possession of this church." Brother Henry, to whom I have already referred in this report, said when I mentioned the possibility of this matter to him, "Good, I hope you will get it. Next to the baptism of the Holy Spirit which we all need, there is nothing which would be a greater help to your work." For myself, I feel that the importance of this project can hardly be overestimated. I hope, therefore, that you will not only approve the course I take in putting considerable time and labor into the effort to make it an accomplished fact, but that, as individuals, if not as boards, you will be ready to give us some substantial aid when the time for it shall come. The church here are bravely bearing the heavy load of the regular work of the church, and will furnish their full quota

for the work of the boards, and will put themselves under this movement to the full extent of their ability. One good sister, whose long years of faithful service entitle her to a release from such burden-bearing, wants to subscribe a liberal sum, and take in washing to earn the money to pay it. She means it, too, but I refused to take her subscription. *We must have the church, but we must not get it by such blood money as that.*

Praying that the Lord will bless and guide you in all your difficult work, and crown all our labors with abundant success, I am, etc.,
L. A. PLATTS.

*Long Beach, Cal.,
Dec. 29, 1910.*

Expressions of Appreciation and Sympathy.

To the children and grandchildren of our departed sister, Catherine M. Warner:

To you is left the precious memory of a Christian mother and grandmother.

The Ladies' Aid society of the New Market Seventh-day Baptist Church, of which she was a member, wish to express their appreciation of her useful life, and extend their heartfelt sympathies to her family.

Of her it may be well said: "She hath done what she could."

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

"A form that has watched o'er your slumber,
A heart that has loved you through all,
Dear hands that performed, without number,
Kind acts you may often recall;
The one who was ready to listen
And share in your hopes and your fears,
Whose eyes with emotion would glisten,
And oft, for your sake, shone through tears—
The grave may have hidden the mortal
Of her who once loved you the best,
Yet watching at heaven's bright portal,
She beckons your soul to its rest."

JOSIE D. BURDICK,
ALICE J. A. BURDICK,
ELLA L. DUNN,
Committee.

"We're all in a mighty big hurry to read the future, when we can't understand the present."

MISSIONS

From Stone Fort, Ill.

DEAR FRIENDS:

When the south-bound train on the "Big Four" railroad pulled into Stone Fort, Thursday morning, it was raining. The roads were very muddy. Doctor Johnson was just coming to meet me. Brother Oliver Lewis, one of our people who lives in town and runs a drug-store, took me through the deep mud in his buggy, two miles into the country, to the home of Dea. Howell Lewis, near the church. The next morning the storm had abated and the ground frozen sufficiently to walk comfortably. A call was made on Elder Lewis, a mile away. Here it was decided to make an evening-meeting appointment. Perhaps twenty people were in attendance. Many showed their interest by taking part in the after-meeting.

The frost came out and left the mud deep on Sabbath morning, yet the attendance was good. Eld. J. A. Davidson prepared a fine map of Africa on the board which was placed above the pulpit. The regular Sabbath school gave way and the entire time of the morning service was devoted to "Missions." A deep interest was taken in this question and that of the work of the boards. The closing meeting was held at night. Though it was dark and muddy it was well attended. The interest was at a climax on Sabbath morning when Elder Lewis spoke in the after-meeting and Doctor Johnson commenced shaking hands and others followed.

The regular Sabbath school and Sabbath-morning services are well sustained. The church is responding to the budget letter from both the societies. There are some seven or eight young people and others younger in this society. The country about Stone Fort is just entering upon a new era. A new interest in farming and roads is very apparent. Land can be bought for prices ranging from \$25 to \$50 an acre. The fruit industry is fast developing and the crops quite sure. The shipping and train service is good. Lands are bound to double in the next few years. Under almost every foot

of this farming land are inexhaustible beds of coal. I hope tender-hearted Seventh-day Baptists will secure homes and farms while they can be bought right, and not be obliged to cry that they have lost another such opportunity. I am not paid for saying this, neither am I a prophet. I was raised a farmer. If I go back to the farm it will not be in a latitude where there are nine months of winter and the other three very late in the fall. Nor are opportunities for buying good farming lands any better by going away from Sabbath-keeping communities. Why can we not hang together and strengthen the things which remain? Secretary Whitford used to canvass with me the subject of building portable churches for the Missionary Society. Let each nomadic tribe take one with it when it starts a new colony or a group of Sabbath settlers. Secretary Whitford did not develop the enterprise, but coined for us a new word, "scatteration."

Eld. J. A. Davidson is working in a settlement or neighborhood some ten miles east of Stone Fort. He reports an interest in the Sabbath question by a number of families. At a college town not far from him a Sabbath discussion has recently been held by the students; all were First-day keepers, but some took the side of the Sabbath and a minister tells him that the students taking the side of the Sabbath won in the argument, and the people of the town are convinced of the true Bible Sabbath. It is another thing to have the strength of character to keep it.

Your brother in Christ,

E. B. SAUNDERS,
Field Representative.

A Present Duty.

W. L. CLARKE.

We all know that disappointment and sorrow may surprise us at any hour, to test our faith in him who said, "Come unto me, all ye who labor and are heavy laden, and I will give you rest." Instead of repining when affliction comes to our loved ones, it becomes our privilege and duty to cheer them and joyfully minister to their needs, that their strength may be restored, and their souls comforted. Sister Grace Crandall arrived in San Francisco, expecting to sail

for China on January 7, but did not start until the ninth. Respecting the delay she writes: "It doesn't matter so much, though, for I am very pleasantly passing the time in the home of a friend here in the city. All arrangements are made for my voyage, and I see no reason why I shouldn't have a most pleasant one."

On January 13 the following was received from Mrs. Mary R. Davis, Lieou-oo, China, dated December 17, 1910: "Mr. Davis has been suffering for some weeks with an extremely severe attack of pleurisy. Although he is improving, the illness is leaving him in such condition that it will be entirely impossible for him to do any work for some time. The doctors say there is slight tuberculosis from which he can not be free if he remains in China." They advise him to go to southern California and there receive proper sanitary care and treatment, with the prospect of restored health, without unnecessary delay.

The others of our mission there approve this advice, and they have decided to leave upon the steamer *China*, sailing January 17.

Thus it happens, if God gives them all safe passage, that they shall pass each other like ships at night. They all three need all the inspiration and help that our prayers, our hearts and our hands can give them. Let us gladly and sweetly respond to their needs. God is testing us to show whether our faith will rise for the occasion, or ignobly falter and fail.

I invite all, young and old, to read carefully "Problems That as a People we Must Solve," by A. R. Crandall, Ph. D., in the *SABBATH RECORDER* of January 9, pages 40-47, and heed its divine lessons.

Westerly, Jan. 15, 1911.

Meeting of the Sabbath School Board.

The Trustees of the Sabbath School Board of the Seventh-day Baptist General Conference met in regular session on the first day of the week, December 18, 1910, at ten o'clock, a. m., in the office of Charles C. Chipman, at 220 Broadway, New York City, with the President, Esle F. Randolph, in the chair.

The following members were present: Esle F. Randolph, Stephen Babcock, Edgar D. Van Horn, J. Alfred Wilson, Holly

W. Maxson, Edward E. Whitford, Elisha S. Chipman, and Corliss F. Randolph, besides the Field Secretary, Rev. Walter L. Greene.

Visitor: Miss Bessie Van Patten.

Prayer was offered by Rev. Edgar D. Van Horn.

The minutes of the last regular meeting, and of a subsequent special meeting were read.

The Recording Secretary reported that he had mailed notice of the meeting to all the Trustees, and to the Field Secretary, Rev. Walter L. Greene, and to Rev. Edwin Shaw. He further reported that pursuant to the instructions of the Trustees he had forwarded a communication to Rev. Edwin Shaw, as Corresponding Secretary of the American Sabbath Tract Society.

The Committee on Publications reported that arrangements had been completed for the publication of the new junior quarterly.

The Finance Committee reported a loan of one hundred dollars to meet current expenses, and that they had agreed, subject to the approval of the Trustees, to pay Mrs. Samuel F. Bates fifty dollars for the first year of her service as editor of the junior quarterly.

The report of the Field Secretary was presented and accepted as follows:

To the Trustees of the Sabbath School Board of the Seventh-day Baptist General Conference:

DEAR BRETHREN:

The Field Secretary has given his time for the most part during the last three months, as far as it was devoted to the Board work, to writing and correspondence with the workers on the field. As directed by your Board, the Sabbath schools were canvassed as to their attitude toward a new elementary quarterly. The replies showed a substantial majority in favor of such a publication and several indicated their hope that a graded course would be projected at an early date. This, I believe, should receive our careful consideration. A fuller study of what other people are doing with graded courses has been made and some of the plans have been forwarded to members of this Board. Some of the publications of other denominations report that the demand for the graded lessons has far exceeded their expectations.

As president of the Semi-Annual Convocation of the Western Association, your Field Secretary had some phases of Religious Education considered at the October meeting. Your Secretary was also present at the quarterly meeting of the Hebron, Portville, and Shingle House

churches in November and spoke in the interests of Bible study.

Respectfully submitted,

WALTER L. GREENE,
Field Secretary.

The Treasurer presented a report of receipts since his last report which was accepted as follows:

Collections taken at lantern lectures given by Field Secretary Walter L. Greene on his Southwestern trip:

1910.		
Sept. 20	Cumberland, N. C.	\$4 50
	Attalla, Ala.	3 62
	Logan, Ala.	46
	Crowley's Ridge, Ark.	43
	Little Prairie, Ark.	6 50
	Fouke, Ark.	1 95
	Gentry, Ark.	2 33
		\$19 79
" 27	Farina, Ill. (S. S.)	2 44
" 29	Syracuse, N. Y. (S. S.)	1 08
Oct. 2	Riverside, Cal. (church)	1 18
" 4	Plainfield, N. J. (church)	19 47
	Farina, Ill. (church)	1 40
" 6	Milton Junc., Wis.	4 15
	Manchester, N. C. (Cumberland Church)	3 50
" 13	North Loup, Neb. (S. S.)	11 37
" 16	Niantic, R. I. (S. S.)	1 05
	J. A. Hubbard, Plainfield, N. J.	10 00
" 24	Little Genesee, N. Y. (S. S.)	3 55
	University Bank, Note	100 00
" 28	New Milton, W. Va. (Middle Island S. S.)	1 62
Nov. 6	Farnam, Neb. (church)	1 76
" 10	Welton, Iowa (church)	7 25
" 25	DeRuyter, N. Y. (S. S.)	5 00
	Mr. and Mrs. A. W. Hill, Harwarden, Iowa	10 00
" 28	New Market, N. J. (S. S.)	2 50
Dec. 5	New York City (S. S.)	63
	Milton, Wis. (church)	2 17
	Alfred, N. Y. (church)	1 50
" 6	Independence, N. Y. (S. S.)	1 65
" 7	Albion, Wis. (S. S.)	2 70
" 14	Chicago, Ill. (church)	5 00

The Treasurer also reported receipts amounting to one hundred dollars for the *Höcker Sabbath School Memorial Fund*.

The Committee on the Distribution of the *Manual for Bible Study* presented a report which was adopted as follows:

Your Committee on the Distribution of the *Manual for Bible Study* would report two copies sold. From various sources we learn that the *Manual* is being used this fall and winter where it has not been used previously.

Respectfully submitted,

WALTER L. GREENE, Committee.

After a protracted general discussion of the question of graded Sabbath-school lessons, it was

VOTED, That the Trustees reaffirm the previous expression of "their unqualified belief that a graded system of lessons should be prepared under the auspices of this Board as soon as practicable, and used by our Sabbath schools wherever the conditions warrant."

That owing to the fact that the graded lesson plan has not yet passed the stage of experiment, and that this Board does not have funds for such experiment, and that there is a bright promise of additional valuable literature for use in the preparation and working out of a graded course of study, the Trustees do not feel that it is yet practicable for the Sabbath School Board to prepare and publish such a course of study.

That in harmony with the action of the General Conference at its last session, which recommended "that the Optional Bible School Curriculum, which was included in the report of the Sabbath School Board in 1909, be revised and published for general distribution among pastors, superintendents and teachers of the denomination," the Field Secretary be instructed to make such revision as may be necessary or desirable for such publication and general distribution and report to the Trustees.

It was voted that the President appoint a committee of which he shall be chairman to take into consideration the question of putting a worker into the field who shall give his entire time to the interests of the Sabbath School Board, a plan recommended by the Board to the General Conference in each of its last two annual reports, and adopted by latter body as a part of the report of the Sabbath School Board, and report to the Trustees.

Minutes read and approved.

Adjourned.

CORLISS F. RANDOLPH,
Recording Secretary.

Keep true; never be ashamed of doing right; decide on what you think is right, and stick to it.—George Eliot.

If the man has much of the Spirit of God, he will be sure to have great conflicts with the Tempter.—Moody.

Be noble in every thought and every deed.—Longfellow.

WOMAN'S WORK

MRS. GEORGE E. CROSLY.

Contributing Editor.

Let Us Be Kind.

Let us be kind;
The way is long and lonely,
And human hearts are asking for this blessing
only—

That we be kind.
We can not know the grief that men may borrow,
We can not see the souls storm-swept by sorrow,
But love can shine upon the way today—to-
morrow,

Let us be kind.

Let us be kind;
This is a wealth that has no measure,
This is of heaven and earth the highest treasure—

Let us be kind.

A tender word, a smile of love in meeting,
A song of hope and victory to those retreating,
A glimpse of God and brotherhood whose life is
fleeting—

Let us be kind.

—Selected.

From Milton, Wis.

[All readers of this department will be glad to see the following article from the pen of Mrs. O. U. Whitford of Milton, Wis. Mrs. Whitford is president of the Benevolent Society of Milton and has, therefore, a motherly interest in all the circles.—N. B. C.]

In January, 1910, all the ladies, both old and young, in the Seventh-day Baptist church and society in Milton, Wis., were organized into circles. The membership fee was ten cents, and the dues ten cents a month. Each circle had between thirty and thirty-five names on its list. Not all these, however, have as yet become members, though it is hoped that in time they will do so.

Circle No. 1 is the Benevolent Society, which has made itself so famous for quilting that it has work sent to it from several States outside of Wisconsin. The price for quilting ranges from two dollars to ten dollars, according to the work upon the quilt. The ten-dollar quilts are really works of art, done in beautiful designs.

Circle No. 2 is composed of young ladies, most of whom are either in the high school or academy; and as their school duties demand nearly all their time, they have been able to do but little outside.

Circle No. 3 is made up in membership of young ladies of maturer years and the young married ladies.

Circles Nos. 4 and 5 take in all those left, mostly those of a little more advanced age.

The three latter circles do any work they can find to do—plain sewing, tying comfortables, mending; it is reported that in one case they did some ironing. They also do benevolent or charitable work whenever and wherever needed, as it comes to them to do. A few times they have had suppers.

Each circle votes out the money raised according to its own desire and its sense of the needs of denominational or church work. All together they had, on December 31, 1910, made and paid out or deposited in bank for certain purposes the sum of \$438.14.

The Story of Mrs. Cu.

[The following extracts from an article in *Woman's Work in the Far East*, a magazine published in Shanghai, China, and sent to Miss Haven by Miss Burdick, will prove interesting; read it.—N. B. C.]

Another little group came in, and the three or four old ladies attracted my eye. Why? Because they were dressed differently from all others; their chocolate-colored coats and skirts showed at once that they were religious women, belonging to a number whom we call "Buddhist Chanters." They had given up their lives to the service of Buddha, and from day to day visited the different temples where with dreary monotony they told their rosaries, and in a singsong voice repeated the one word, "Buddha, Buddha."

One of the three women specially interested me. She was a tiny old lady, aged about seventy, very clean and tidy. After listening for a time she came up, and putting her hand on my arm, said: "There are too many people here; I can not understand. Did you say Jesus could save from sin? May I wait till the people have gone, and then will you tell me who is this Jesus who can save?"

* * * *

Over thirty years previously she had devoted herself to the service of Buddha and had vowed that she would spend her life in prayer, either for herself or for others (members of rich families who pay these women so much a year for their prayers). All her prayers and efforts were with a view to obtaining peace and happiness in the spirit world.

Now suddenly for the first time in those seventy years, she heard "Jesus can save from sin," and her only desire was to know, Is this true? Is there really a Saviour for me?

As simply and clearly as I could I told her the story of God's love in Christ, and surely in that guest-room that afternoon a soul came out of darkness into light.

Mrs. Cu was now a Christian—a new creature in Christ Jesus, a saved soul; but oh, so ignorant! and the future was difficult indeed.

These religious women spend their whole time in worship. Their prayers and all the paraphernalia of their worship are kept together in a round basket painted red, on the lid of which is the one character for "Happiness." These are the contents: paper prayers, that is, little yellow papers, four inches square, on which is an image of Buddha. Some of the "prayed" papers are twisted up into tiny strings, and these again are tied up in little bundles of twenties or fifties, and are supposed to be ropes to pull the soul out of the terrible spirit world.

Year after year this collection increases, each old lady keeping all carefully so that at her death the whole basket and all its contents may be burnt over her coffin. All ornaments which a woman prizes highly in China are copied in gold and silver paper; earrings, bracelets, rings, flowers for the hair, are all stored away. To crown all, to the most devout old ladies who have worshiped for many years (over thirty years in Mrs. Cu's case), a passport to take them safely through hell is also provided. This is an extraordinary document. The old lady's family history is first delineated, then an account of her worship, etc., and last come pictures of the different devils in hell, and practically an exhortation to them to let the bearer of this passport quickly and safely through their hall.

Now try to put yourself in Mrs. Cu's position. For over thirty years she has been gaining merit, slowly and laboriously telling her beads, saying her prayers, seeing this old red basket get fuller and fuller of the prayers and money upon which all her hopes depend. All is ready for her journey through the spirit world, and yet the old heart has a craving, a desire still unfulfilled, and at times perhaps a doubt, "Will these paper prayers really save me?"

At length she hears that there is a living Saviour—Jesus—who can save, and she trusts him. Yes, she trusts him, but still in one corner of her bedroom she keeps this old basket of prayers with a vague idea that they may somehow help her a little in getting to heaven.

One day I talked to her about them, and clearly told her that Jesus had done all that was necessary. Then I asked special prayer for the old lady, and said no more about the basket.

One day I heard my name called, and running down to the guest-room I found old Mrs. Cu standing there with her basket on the table beside her. We sat down, and quickly, without speaking, she took off the dirty old cloth which covered all. Then slowly she took out the bundles of prayers, of money, of ornaments, the white satin shoes she was to have been buried in, her passport through hell, the paper ropes—all, all the work of a lifetime! She took them out as carefully as though she were handling something almost sacred. Then she replaced them all, put the cover on, handed all to me and said with a beaming smile: "I have got Jesus; take them, take them all. I do not want any now. I have Jesus."

Two days afterwards she came to me and said: "When I gave you my basket and my prayers I went back to my room and knelt down and thanked Jesus. I was so happy. I have never been so happy in my life before." It was true, for her whole face was beaming.

Her greatest sacrifice had been her greatest joy.

We encourage young women in China to unbind their feet, but for an old lady of seventy it would be useless, as her feet could never grow larger. However, Mrs. Cu had often heard me speak of this, and

one day she asked, "Would Jesus be pleased if I unbound my feet?"

"I am sure he would and *when* you do, I'll make you some warm stockings," I said. A few days after Mrs. Cu came for her stockings. "But not till you have unbound your feet," I said. With a laugh she answered, "You did not see, but Jesus did; I unbound my feet two days ago." And so she had, dear old soul.

She had just three years of happy, useful service and then the King came for her,—and that dear old saint went in to see the King in his beauty. If you had asked her which was the happiest day in her life, she would have told you the day on which she gave up most for her Saviour.

Have you had the joy of giving up anything for him yet?

Annual Meeting of the Milton Junction Church.

In the absence of our regular correspondent, the pastor was asked by the church to send to the SABBATH RECORDER some account of our annual meeting. The pastor had already suggested that the report of the Ladies' Aid society be sent to the department of Woman's Work, and the reports of the young people's societies to the Young People's Department of the SABBATH RECORDER. We are helped by the reports from the other churches, and desire to add something to the good work.

The annual business meeting of the church was postponed from New Year's day to Sunday, January 8. A representative number attended the session, which was called at ten o'clock, and by dinner time there were about 140 present. Formerly the church had an annual dinner in September, on the anniversary of its organization. This is the second time that the dinner has been served in connection with the regular business meeting. The plan seems to be very satisfactory. Another feature of the annual meeting introduced last year and included again this year is reports from the auxiliary societies of the church.

THE PASTOR'S REPORT.

The year that has just closed brought to the pastor many new experiences. Many of these have no place in the records of the church. I desire to say, however, that it has been a good year. I desire to express

my thanks to the people of this church for their loyal support evidenced in so many ways, and for the many expressions of love and sympathy at the time of my mother's death. I desire, also, to record my gratitude to the Father of us all for a good degree of health and strength, and for his evident leading in the work I have tried to do.

During the year the pastor has preached 77 sermons, including besides the sermons from this pulpit sermons preached in Minnesota, Iowa, Nebraska, West Virginia and Arkansas, and in various places in Wisconsin. He has represented the church at the association at North Loup, the General Conference at Salem, and at an ordination service at Albion. He represented the Northwestern Association at the Southwestern Association held at Gentry. By vote of the church he answered calls to go to Dodge Center, Minn., Welton, Iowa, Fouke and Little Prairie, Ark., and Plymouth and Rock House Prairie in this State for religious services. When he has been absent, the pulpit has been supplied by exchange with other ministers, or by others secured by the pastor. The Milton College evangelistic quartet conducted one service, the Ladies' Aid society and the Junior Christian Endeavor society one each, and the young people's society two.

The pastor has baptized eleven candidates, ten of whom joined the Milton Junction Church and one the Rock House Prairie Church. He has conducted six funeral services. Three were of members of this church: Rev. Richard C. Bond, Mrs. Hannah Burdick and Dea. Loander Allen. The average age of these three was 83 years.

He has conducted a mission study class, a pastor's training class, and at the request of the young people, gave a series of talks on the Christian Endeavor pledge. He had a part on the program of the county Sabbath-school convention and of the district Christian Endeavor convention. He prepared the Christian Endeavor lesson notes for the SABBATH RECORDER for six months. He has led the weekly prayer meeting and taught a Sabbath-school class regularly, and has attended most of the prayer meetings and business sessions of the Christian Endeavor society. He has made numerous calls upon the members and others, and has

tried to be a faithful pastor and a true servant of the Master.

NO CLERK'S REPORT.

There was no report from the clerk this year, for the reason that our clerk has been away for some time. No doubt this report would have given some account of the "home-coming" service held in July, would have told of the purchase of the vacant lot adjoining the parsonage lot, and of the consecration service setting apart Dr. Grace I. Crandall to the work of foreign medical missions.

TREASURER'S REPORT.

The treasurer's report showed that he had received during the year for various local and denominational purposes the sum of \$1,685.89, an increase of \$300 over last year, and that all bills had been paid, including outstanding bills from last year, and that there was more than enough money on hand for that purpose to pay the pastor for the first quarter of the new year.

THE SABBATH SCHOOL.

The Sabbath school presented a very interesting report through the secretary, the treasurer, and the superintendents of its various departments. The average attendance for the year was 68. About \$70 was raised by weekly offerings. Perhaps the reports of the home department and of the cradle-roll are sufficiently interesting and not too long to appear in full.

HOME DEPARTMENT.

Report of the home department of the Seventh-day Baptist Sabbath school for the three months ending October 1, 1910.

As so many of our members live at such a distance, the reports for the fourth quarter have not yet been received, so it is impossible to make a full report for the year at this time.

Number of members at the beginning of the year, 41. Seven of these were resident and 34 non-resident members. Number of names dropped during the year, 10. Several of these have moved to places where they can attend Sabbath school, so have discontinued the home department work. Lost by death one, Mrs. Martha Grief of Plymouth, Wis. Number of new members received 19. Nearly all the new members have been obtained through the efforts of Rev. O. S. Mills during his recent missionary work in Wisconsin and Illinois. The present membership is 50—eleven resident and 39 non-resident. Amount of contributions received to October 1, \$7.16. Paid out for postage and supplies \$2.69. The remainder has been paid to the treasurer of the Sabbath school. Respectfully submitted,
ALICE KELLY, Supt.

CRADLE-ROLL DEPARTMENT.

Report of the cradle-roll superintendent for the year 1910.

Number of boys enrolled at the beginning of the year, 5; girls, 11. Total enrolment 16. Number of boys added during the year, 2; girls, 4. Number of promotions, 1. Number of boys enrolled at the end of the year, 7; girls, 14. Total enrolment 21.

Birthdays cards have been distributed, the new members have had certificates of membership and cradle-roll pins, and the member promoted to the primary department has had a promotion certificate.

That each of these little ones may be brought into the Sabbath school and ultimately into the Kingdom of Him who said, "Suffer little children to come unto me," is the wish of the retiring superintendent. Respectfully submitted,

ANGIE M. LANGWORTHY.

A FORWARD LOOK.

The following resolution passed by the church, and reports of committees previously appointed indicate some new lines of work for the new year.

Believing that the social, moral, and religious life of the community will be promoted thereby,

Resolved, That we recommend that the men of the church organize themselves for religious work, and that the moderator of the church call a meeting for that purpose.

REPORT OF COMMITTEE ON ESTABLISHMENT OF LIBRARY.

1. We recommend the establishment of a reference library to include our own denominational publications, and works to aid in the study of the Bible and missions.

2. We recommend that a Library Committee be chosen to consist of the following: the superintendents of the primary department of the Sabbath school, and of the Junior Endeavor society, and one member each of the Young People's Society of Christian Endeavor, the Sabbath school and the Ladies' Aid society, the pastor to be *ex officio* member of the committee, the duties of the committee being to select books, and to provide for their purchase and care.

A committee previously appointed to canvass the church for the purpose of increasing our gifts to the Missionary Society reported that pledges had been secured for the year 1911 to the amount of \$196 and that one condition of the subscription was that it should not lessen our regular offerings to the Missionary Society.

The church observed the week of prayer with a good and growing interest. For the present, two evening meetings a week are being held, consisting of a sermon and prayer and testimony meeting.

A. J. C. BOND, Pastor.

Milton Junction, Wis., Jan. 13, 1911.

YOUNG PEOPLE'S WORK

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

Our European Interests.

PASTOR WILLARD D. BURDICK.

Prayer meeting topic for February 4, 1911.

Daily Readings.

Sunday—Work given (Matt. xxviii, 18-20).
Monday—Strength assured (Isa. xl, 26-31).
Tuesday—A perfect guide (Deut. xxxii, 1-12).
Wednesday—Growth (Isa. xxxv, 1-10).
Thursday—Invitation (Isa. lv, 1-9).
Friday—Spreading of truth (Matt. xiii, 3-9).
Sabbath day—Topic: Our European interests (Isa. xi, 1-12).

We have six churches in Europe, besides the scattered Sabbath-keepers. The churches are Mill Yard and Natton in England, Haarlem and Rotterdam in Holland, Asaa in Denmark, and Harburg, Germany.

The little church of Natton was organized in 1650 and reorganized in 1908. "Natton is a small hamlet about two or three miles from Tewkesbury" in the west of England, about ninety miles from London.

The Mill Yard Church in London has a history reaching back nearly three hundred years. Lt.-Col. T. W. Richardson has been the pastor for over five years. Mr. Richardson occasionally visits the Natton Church; calls upon lone Sabbath-keepers; works in the interests of Sabbath Reform; and edits and publishes the paper, *Sabbath Observer*. Last year our Tract Society assisted in this work by paying Mr. Richardson a salary of \$225 and \$25 for expenses. This year's budget calls for \$300 for the London Mission.

THE STORY OF A PACKAGE OF TRACTS.

In the spring of 1877 the pastor of a Baptist church in Haarlem, Holland, received a package of seven Sabbath tracts sent out by Eld. Nathan Wardner, then engaged in Sabbath Reform work in Glasgow, Scotland. These tracts interested the pastor and many in his church in the study of the Sabbath, which they finally accepted. Thus led into the truth, Eld. G. Velthuysen entered upon a service of thirty years that has been blessed of God to the good of

many people in many lands. Thirty-one members of the church turned to the Sabbath with him. "They were in possession of the same meeting-house still, and were granted the royal recognition as a denomination." Elder Velthuysen continued the publication of *De Boodschapper*, which with tracts distributed, sermons and addresses given at fairs and other places, and personal work, has brought many to the acceptance of truth. Among these are Eld. F. J. Bakker, brought to the Sabbath in 1885, and Peter Taekema, who was brought to Christ and the Sabbath, and helped in his education by Elder Velthuysen.

Our interests in Holland, Denmark and Germany can be traced back almost entirely to the package of tracts sent by Elder Wardner to Elder Velthuysen. But the work has not been confined to these countries. Many of the Sabbath-keepers have come to the United States; Peter Velthuysen died in Africa; Brother G. F. Bakker is pastor of the Hartsville Church; Brother Jacob Bakker has twice been sent by us to Africa; John Van der Steur went to Java, probably in 1892, and his sister, Maria, in 1893; a few years later Mr. Van der Steur baptized Marie Jansz—the daughter of a Mennonite missionary—who united with the Haarlem Church; Sister Slagter, moved by the need of a helper for Marie Jansz among the Javanese, went to her assistance from the Haarlem Church; after a time she found service in a government insane asylum where she was the means of leading "Sister Alt" to Christ and the Sabbath.

Secretary Saunders, in a report to Conference, says: "While the Haarlem Church has looked upon Seventh-day Baptists in America, as its parent, with a deep sense of gratitude, it makes us blush with shame as we witness the marvelous history of this little church, its walk by faith, and its missionary spirit. Although most of the members are poor in this world's goods, they are rich in heavenly things. Whether the Haarlem Church shall continue to live in Holland or not, it will live in the East Indies, on the Island of Java, where it has sent two of its members, lady missionaries, Marie Jansz and Marie Slagter. Of the Haarlem Church it can be said, 'Their works do follow them.'"

In the church at Harburg, Germany,

there are now but two members, Brother and Sister Hart.

In 1908 Elder Bakker was sent from the Rotterdam Church to be missionary pastor in Denmark. He is located at Asaa. The Sabbath-keepers in Denmark are scattered and Elder Bakker has four or five appointments, to which he usually walks. He makes many calls, distributes tracts and papers, carries on a large correspondence, and occasionally visits all the Seventh-day Baptist churches of continental Europe.

During the long sickness of Elder Velthuysen the work of the pastorate of the Haarlem and Rotterdam churches was carried on by Deacon Spaan, Peter Taekema and Gerard Velthuysen Jr., and Mr. Velthuysen edited *De Boodschapper*. Elder Velthuysen died June 1, 1910. Permit me to quote from the message sent by the Tract Society to Mr. Gerard Velthuysen after the death of his father.

"We well remember his visits to this country, and what a delight it was to us all, just to see him and hear him. His child-like faith; his sincere humility; his implicit trust; his buoyant hopefulness; his joy and eagerness in serving the Master, were an inspiration and lesson to us all."

After the death of Elder Velthuysen, Peter Taekema accepted provisionally the pastorate of the Rotterdam Church for twelve months, and Gerard Velthuysen that of Haarlem for six months; the latter has consented to continue editing *De Boodschapper*. Brother Taekema is a student at Amsterdam University, and expects to complete his studies in one or two years. Brother Velthuysen continues to serve as secretary of the Midnight Mission, which he started more than twenty years ago, and to do editorial and other work connected with the Purity movement.

Members of the churches are canvassing for *De Boodschapper* in different parts of the kingdom. The chapel at Haarlem "became the property of the Seventh-day Baptist Memorial Board" some years ago, and the church at Rotterdam, the past year, through the assistance of the Memorial Board, has secured a church building. Elder Bakker writes of it: "The building is commodious and neat and located on a very pleasant street."

The proposed appropriation of the Tract

Society for *De Boodschapper* the present year is \$606; that of the Missionary Board to Brother Velthuysen is \$300, and to Brother Bakker \$300.

Last February G. Velthuysen Jr. wrote: "As to the spirit of the churches and our hope for the future and for the triumph of truth, they are more lively than ever, for the Lord is wonderfully helping us in all our work." Last September he wrote, "The churches here are in good spirits," and that in his work for the church he has been "marvelously strengthened," and he closes his letter of October 19, with these words: "Cheerfully and with a bright prospect for our work in Holland and in Java, I close, thankful for your help, and trusting in the Lord, our common power and hope."

SUGGESTIONS TO LEADERS.

Have some one point out on a map the places in which our churches are located. Have the article, "Our Holland Mission," by Miss Sarah Velthuysen, in *Jubilee Papers*, read.

Good subjects for short talks are the Midnight Mission, and Colportage Work in Holland.

Good letters are found in RECORDERS of March 14, 1910; August 22; October 31; and November 7.

The Special Topics.

I am wondering how many of our societies are using, in their meetings, the unusually good special topics and excellent material prepared by Pastor W. D. Burdick of Farina. I apprehend that for those who do use them, carefully studying and entering into the spirit of the same, this year will be marked for a decade to come as one of growth in spiritual matters and in efficiency in Christian work. Young people, a wonderful opportunity is now ours, not only for becoming better acquainted with our denominational work, but in getting into closer relationship with it in spirit and purpose. The material in this issue is interesting and important, and its treatment holds one spell-bound from beginning to end and leaves him wishing there were more. Let us make every effort to master the material and use it for the glory of the Master in the advancement of his Kingdom.

A Timely Message.

All the readers of this department were wonderfully helped two years ago by a series of letters written to the young people by Mrs. Wardner. Many were interested and greatly helped a year ago by her serial story, Martha Burnham. Inquiries have come to your editor about her and why she does not write more. Such inquiry may be answered by saying that in her delicate state of health she is not able to do so. Those who know her intimately realize that all she does is far in excess of her physical strength. In view of this we are the more glad to call attention to a letter appearing in this issue from her consecrated pen. You are not urged to read it; you will do that when you see her name undersigned. You are most earnestly urged, however, to think deeply about what she writes and with God's help to put into practice the teachings of her timely message.

A Letter.

DEAR YOUNG PEOPLE:

I have just finished some work that has claimed my attention ever since New Year's day, and now my mind turns instinctively to you.

A number of subjects come rushing into my mind that I would like to write about; but as I can use only one, I am going to choose a subject that you seldom see in print—Loyalty to your Pastor.

In the first place I want to call your attention to the fact that it is God's plan to save men through men, and I have no doubt he chose that because it is the best possible plan.

I agree with you that your pastor sometimes makes mistakes, otherwise he would not belong to the human race. I agree with you also that he has faults, but you can afford to overlook them. Until you are perfect yourself you can not demand perfection in any other human being. If you can not get along with his faults, how can you expect him to get along with the faults of all his parishioners?

The tie that binds the pastor to his people is very strong and very tender. He is a member of every family. If he is a true pastor (and we are considering no other in this letter), he is the companion

of all, unless they reject that companionship. Their life is his life. Do any rejoice, and he rejoice not? or any sorrow, and he sorrow not?

Some of you feel at times that your trials are more than you can bear; but how about your pastor? In addition to his own individual trials he has to carry all your trials, and above all these is the sense of responsibility resting upon him as a minister of the Gospel to win souls for the kingdom of heaven and to develop the spiritual life of those in whom it has already been planted. The sense of this responsibility rests upon him at times with almost overwhelming force. I have no doubt that often in the silent watches of the night, when all the world around him is sleeping and there is no eye to see but God's, he is awake, thinking, thinking, thinking what he can say or do to win such an one to Christ or to induce this careless boy or that thoughtless girl to consecrate his or her talents to the service of God. No one can share with him this intense feeling of responsibility that rests upon his heart as your pastor. A dear friend or a bosom companion may go with him to the door of the tabernacle, but into the inner sanctuary of deep soul-yearning for your spiritual life he goes alone to plead with God for you.

But there are many things that you can do to help him. One of these is to enter heartily into his plans of work. After he has spent days and nights perhaps in prayerful thought, and then finds that his carefully worked out plan is met with a rebuff or careless indifference, heavy indeed must the weight be that falls on his spirit.

The pastor of the Baptist church that I attend in this city has recently been called to another field of labor. When he arrived in the city to look the situation over, thirty men met him at the train. There were two hundred men present at a business meeting and their spokesman said to him: "We want you to tell us what to do. We are ready to work, but we need a leader." A pastor would be a poor excuse of a pastor who could not accomplish something with such a working force as that back of him.

Promptness in attendance upon the various appointments of the church is another way in which you can be of untold service

to your pastor. You can also help to increase his influence with the public by speaking of his good qualities; and as you value his influence for good, never discuss his faults with outsiders. It will be better for your own good if you never discuss them at all.

I must mention one more way in which you can bring joy to his heart. When he has helped you by his sermons or in his prayer-meeting talks, tell him of it. I am not advising you to say flattering words about his sermons; that is not what he needs. His mission in the world primarily is to help people in their strivings for a more godly life; and when through the grace of God he succeeds, his soul will receive new inspiration if the fact is made known to him. And after you have told him, don't waste any time worrying for fear it will spoil him; for this old world will have to pass through several evolutions and a few revolutions before it reaches the state where pastors will not be criticized sufficiently to keep them from getting puffed up.

As I bring this letter to a close, there comes to me the inspiring thought that no matter how well you may have succeeded in the past, or how sadly you may have failed in reaching the mark, you are going to put forth a greater effort in the year nineteen hundred and eleven than ever before to be true and faithful in every relation of life and to follow wherever you see God's hand leading you.

Believing fully in your purpose to do this, I bid you a most hearty Godspeed.

Very sincerely yours,
MARTHA H. WARDNER.

La Porte, Ind.,
Jan. 5, 1911.

Little Talks on the Pledge.**III.**

HARRIET C. VAN HORN.

"That I will make it the *rule* of my life to *pray* and to *read* the Bible every day."

We have thought and talked about "trusting Jesus for strength," and the solemn *promise* which we make to *him* to do his will.

Tonight I want to talk about two of the definite and practical things in the life of a

true Christian Endeavorer. We all have been taught to believe in prayer. From the childish lisping of "Now I lay me down to sleep," we have felt that it was right to come to God in prayer.

But do we really *pray*? Do we enjoy praying? Do you feel yourselves to be in the presence of God? Do our prayers consist principally of requesting God to give us things? Perhaps we sometimes remember to be polite enough to God to thank him for some of the blessings which we hurriedly recall haphazard, or possibly we only *lump them off* with the general term, "We thank thee for the blessings with which thou art surrounding us daily." I once heard two eloquent and learned D. D.'s conversing about prayer, and one said to the other, "I never really prayed more than two or three times in my life." Yet I had repeatedly heard him offer beautiful and I believe, sincere prayers. I think he meant the taking hold on God with tears and strong crying, which men do in the great crises of their lives.

As Christian Endeavorers, we may learn, by *practice*, the sweet communion with God that is the privilege of every child of his.

In temptation we may turn instantly to him for deliverance. In times of fear we may cry to him for help and courage. In hours of loneliness, or when we feel that our friends are cold and faithless, we may come close to him who never fails to comfort and give us sweet companionship. When we are perplexed as to the course we should follow, ask him to make the right path plain. When we are sorrowful, he will meet us with blessed sympathy.

Ought we to go to him *only* when we need something? How ungrateful!

If we intend to "do whatever he would like to have us do," how better can we find out what that is, than by frequent reading of his Word? So we come to the second part of this promise: to "*read the Bible every day.*"

Some of you think this promise to "pray and read the Bible every day" is too exacting. You say you can not always do this.

"Some days there isn't time."
"Some nights you are so tired and sleepy that the words all run together; and when you reach the end of the chapter, you are

impatient about it, because you can hardly tell what you have been reading."

"Sometimes you are sick and can't read." And so you conclude you don't like this part of the pledge. "It is really too much to expect of you."

How would you like to alter it a little, and have it read like this: "I promise my dear Saviour that I will pray to him whenever I want something very much, but the rest of the time I really can not be expected to think much about him—I'm so busy!"

"I promise my Redeemer, who died a shameful death for me, that when I haven't anything else to do, and I have read all the monthly magazines and library books, I will sit down and read a chapter in the Bible, preferably one of the short Psalms. That ought to satisfy him!"

You think that does not sound very well? Well, I agree with you.

Better than that, I recommend a careful reading of the Sabbath-school lesson, every morning—not evening—every morning, when your mind is fresh. It will probably require about five minutes. And for the girls, while you are combing your hair, form the habit of learning at least one verse of Scripture. Can you spare that much time and thought to the Saviour? *Can you afford not to?*

I think you will find that, day by day, you will want a little more time with the conscious presence of the dear Jesus, and will come to love the Bible until you can truly say, "Thy word is a lamp unto my feet, and a light unto my path."

"Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged;
Take it to the Lord in prayer.
Do thy friends despise, forsake thee?
Take it to the Lord in prayer.
In his arms he'll take and shield thee,
Thou wilt find a solace there."

Albion, Wis.

Report of the Milton Junction (Wis.) Christian Endeavor Society for 1910.

Our society has 43 active members, 37 affiliate members, and 1 associate member. We have an average attendance of 20 at our prayer meetings. We have held 43 regular prayer meetings during the year and have taken charge of the morning service

twice during the absence of the pastor. A public reception was held for Mabel and Anna West. Our society helped to get the watch-chain for Dr. Grace Crandall. We sent our president and Junior superintendent to the convention at Milwaukee. We were well represented at the Young People's Rally held at Albion last fall. The society has tried to keep in touch with our absent members through the corresponding secretary.

The society has raised and paid out the following amounts of money:

Raised by collections and regular pledges	\$31 29
Missionary pledges	30 00
Socials	21 45
Special gifts for missions	27 60
Special collections	3 10
Total amount raised	\$113 44
From former Treasurer	5 12
Total	\$118 56
<hr/>	
Paid for work in central Wisconsin	\$75 00
Dr. Palmberg	10 00
Young People's Board	5 00
Books for Salem College	10 00
Christian Endeavor Home	75
Miscellaneous	14 84
Total amount paid out	\$115 59
Balance on hand	2 97
Total	\$118 56

Respectfully submitted,
LETTY FRINK,
Secretary.

Alfred University Notes.

Nearly half of the past month has been vacation and a rather lonesome time for the few students who remained in town. All are back again now, and hard at work preparing for the mid-year examinations which come within a month.

Prof. Walter L. Greene gave his stereopticon lecture, "A Ramble Among the Holy Hills," at the Y. M. C. A. meeting, Sunday evening, December 11, 1910.—The agricultural school is making preparations for building a greenhouse.—On January 4, Professor Norwood gave his medieval-history class a series of stereopticon views, showing the life and customs of medieval times.—The Orophilian Lyceum attended the reception for Pastor Burdick in a body. The members occupied one end of the dining-room while refreshments were served and speeches were made by Pastor Burdick, President Davis, and other old Oro's.

News Notes.

MILTON, Wis.—Pastor Randolph went to Walworth the first of January to assist Pastor Ashurst in holding evangelistic meetings there.—Mr. J. C. Bartholf of Milwaukee will supply the pulpit for Pastor Randolph during his absence.—Baptismal services were held Friday evening, December 16, when three young ladies and two young men were baptized.—Pastor and Mrs. Randolph were presented with a china dinner-set, December 25, it being the twentieth anniversary of their marriage.—The Benevolent Society and different circles have raised between four and five hundred dollars the past year for different purposes.

The annual dinner of the church and society on New Year's day was enjoyed by about four hundred men, women, and children, exceeding in numbers all previous years. Every one seemed happy and anxious to make the next one happy. An excellent letter from our former pastor, Doctor Platts, was read just before the first sitting and a telegram of greetings was sent in response to Dr. and Mrs. Platts. The dinner was preceded by the annual society meeting.

Among the men of the church there has been perfected an organization under the name "Brotherhood." The usual officers have been elected, with Pastor Randolph advisory head, *ex officio*. The work of the brotherhood is carried out through five departments, each having its superintendent. The purpose of the organization is to further any good cause, especially in connection with our own church. Their motto is *Work*. The social department will have charge of the next meeting but one.

Letter From North Loup.

DEAR BROTHER GARDINER:

There are seven reasons why I feel impelled to write you a letter. One reason is that I am in receipt of a letter from a classmate whose home is beyond the Pacific in which he refers to my letters in the SABBATH RECORDER quoting chapter and verse from the Book of Proverbs. When I noticed his citation I reached for my Bible expecting to find "even a fool, when he holdeth his peace, is counted wise" or something of the sort; for my friend is considerable of a wag himself. To my surprise I read of something that was said to "do good like a medicine." The writer failed to say what kind of medicine, whether stimulant, opiate or emetic. I will not burden you with the six other reasons.

During the year the church has made a net gain of thirty. There have been two lost by death and two by dismissal. Thirteen have been added by baptism. One of those baptized was a convert to the Sab-

bath. Fifteen have been added by letter from Hammond, Gentry, Cosmos and Boulder. Six have joined on profession of faith. Of this number one was formerly a member at Carlston, one of Blystone and one of Calamas.

Since the day that you packed your goods, Doctor Gardiner, I suppose there have fifty people moved away from this society; but more than that number have located here in the same time, not to mention a birth every month for the three years. Even in the number of farmers I think we are more than holding our own. There are more than forty farmers here now; and if the pastor should call on all these at a time it would require a little drive of about four hundred and seventy miles.

In February I went to Farina where I had the pleasure of preaching twenty-three sermons; and of witnessing the baptism of quite a group of happy converts. Our churches are so widely separated out here that it makes quite an expense for the church visited, but it is well worth while. It was a good thing for me and for the church that I serve, and it was a good thing for Farina and her pastor. This may not be an ideal plan for churches to follow, but it is the best in sight. Why do we not do more of it?

In June our village high school closed an unusually successful year. Of the twelve graduates six were our young people and we were justly proud of every one. The young man who won the scholarship at Milton College had attained an average standing of ninety-nine for the entire course and had not been absent or tardy during that time. Two others of our young people would have won in almost any other company. Such young men and women will be heard from for good unless they are spoiled by having their friends brag of them.

Then came the meeting of the Northwestern Association with us. The attendance was from the very nature of our location not large; but it was the largest this church has ever known. We were greatly blessed by this meeting.

I have been asked about our family vacation in the Sand Hills. It would take a whole letter to begin to tell of fourteen days of wandering in four counties; of the hospitable homes of Jonathan Coon, Frank

Saunders, Albert Maxson and Bert Lanphear; of the long covered wagon loaded with camp baggage; of the wild joy of Hannah and Helen and Catherine and Miriam; of the restored vigor of their tired mother; of the patient plodding of Max and Flax through the hot sand; of the glee with which Snyder chased the meadow larks, of the battle with mosquitoes in Hartford's Grove, of bathing in the Calamas and of wading in Gracie, of the meeting in the schoolhouse, of sun and rain, of flowers and sand-burs, of the expanse by day and the stars by night, and so on to the end of the fourteenth chapter. Try it yourself sometime. It was not exactly like Watch Hill, Wildwood, Asbury Park, Long Lake or Langworthy Pond but it answered our purpose very well and the neighbors did not charge us anything for feeding the chickens while we were away.

On my way home from Conference I had the pleasure of a visit with my parents at Milton and the experience of being introduced to an audience there by Pastor Randolph.

North Loup is represented in Milton College by about our usual number of students. We still lay claim to Mr. and Mrs. Leslie Greene, Guy Eaglesfield, and Burchard Loofbourrow; while Alice and Dora Johnson and George Thorngate have no sort of excuse to deny that they hail from Nebraska. Leslie and Alice are in the graduating class this year.

Speaking of Leslie reminds me that I have just framed and hung in the church a picture showing the faces of H. C. Van Horn, H. E. Davis, J. E. Hutchins, R. R. Thorngate and Grace I. Crandall; and I have left some vacant spaces that we confidently expect will be filled before so very long.

You have already had something of an account of the temperance work done during the recent campaign. The pastor had the sympathy of the entire church in this work. He was ably assisted in the matter of singing and in moral support in pulpit meetings by C. A. Nelson, C. L. Hill, C. D. Green and W. T. Hutchins. When it became necessary to spend money for halls or for transportation we did not hesitate, this matter being attended to outside the regular church channels by R. G. Thorn-

gate, who originated the movement and whose enthusiasm and labor were largely instrumental in carrying it through.

During the year I have preached one hundred and three sermons in West Virginia, Illinois, Wisconsin and Nebraska, to twenty-four different congregations from nine to five hundred and seventy-five in number, aggregating possibly fourteen thousand, in halls, schoolhouses, lawns, college halls and in churches of seven different denominations of Christians. Thirty-seven of these were in our own church on Sabbath morning.

In the last year I have officiated at four weddings and six funerals. We have lost three of our old people,—Mrs. Adeline Webb, Mrs. Lorenda Thorngate and Mrs. Celina Bee. We have left now but two homes where the golden wedding has been celebrated, that of Brother and Sister Henry Chase, and Brother and Sister Alonzo Hutchins who lack but little of sixty years of married life.

We find the addition to our church building of very great service to the congregation. The Junior society has held a number of very successful socials. Not long ago there was a young men's banquet there when about thirty of our young men ate together. The new room is our regular prayer-meeting room. At the time of our annual dinner there were one hundred and seventy at the first table. There were tables on the main floor and in the basement. There were two hundred and seventy-five at dinner. All the auxiliary societies have been doing good work. The average attendance at Sabbath school has been 174.

The Joint Missionary Committee has a regular Sunday-night appointment at the Union Ridge schoolhouse. Brother and Sister C. W. Thorngate have conducted a Bible school throughout the season in school district number sixty-four under the direction of the committee. Our church has raised during the year about twenty-nine hundred dollars of which about twenty-five hundred was for the completion of our building and other local work. The church and other organizations have raised for religious purposes about thirty-five hundred dollars in the past year. But our condition is very far from ideal, and there

DENOMINATIONAL NEWS

Pastor Burdick Installed.

On Sabbath morning, January 7, Rev. Wm. L. Burdick, late pastor at Ashaway, R. I., was installed as pastor of the First Alfred Church, Alfred, N. Y. The same paper that brought the news of his installation and welcome at Alfred, contained an item from the *Westerly Sun* telling about his farewell to Rhode Island friends, a large company of whom had accompanied him and his family to the station to see them off.

The services at Alfred were well attended, and from what we can gather from the *Alfred Sun* of January 11, they were very interesting. The *Sun* publishes a sketch of Brother Burdick's life, and an abstract of his address. Rev. Earl P. Saunders read the Scripture, and prayer was offered by Rev. Walter L. Greene. Rev. William C. Whitford delivered the address to the church and President B. C. Davis made the address of welcome.

Pastor Burdick then expressed the gratitude of his heart for the cordial welcome given him and his family, and for their painstaking care in fitting up the parsonage for their home. He then spoke of the great honor conferred upon a child of God who is called of God and the church to the office of pastor, and referred to the pastor's responsibility, expressing his purpose to spend a large part of his time in pastoral work. He said he regarded the pulpit as the minister's throne, and declared that the chief work of a minister is to preach the Gospel in its simplicity. All his powers he pledged to the work of that church and its auxiliary organizations, to their school, and to the unchurched in the entire community.

After prayer by Rev. B. F. Rogers, and singing, "Blest be the tie that binds," the pastor dismissed the congregation.

A reception was held in the parish house that evening, at which a large company of friends greeted their new pastor and his family.

Rev. W. D. Burdick of Farina, Ill., who was called to the pastorate of the Seventh-day Baptist church at Ashaway, R. I., has decided to remain with the Farina Church.

Rev. Horace Stillman is still seriously ill in the hospital at Westerly, R. I., although somewhat better than he was two or three weeks ago.

The most skeptical of men generally have an inner altar to the Unseen Perfection.—*John Stuart Mill.*

Only those temptations which we encounter in the path of duty did our Lord promise we should conquer.—*Brooks.*

are many problems that seem all but insurmountable. Just now the Junior Christian Endeavor is passing through a crisis. For a whole generation that prince of Junior workers, Walter Rood, has been our Junior superintendent. He has placed the North Loup society at the head of the societies of the State of Nebraska and of our denomination. His resourcefulness and enthusiasm seemed boundless. Few men whether pastor or teacher ever occupy a position of this kind for so many years. But he has seen best to give up the work and another must stand in the place that he has occupied so long. Very likely we may have to "cut and try" quite a while before we find any one to fill this important place.

At the last church meeting the church voted, on motion of the pastor, to elect Rev. Oscar Babcock, for an indefinite time, an official elder of the church, to have, under the direction of the pastor, the spiritual oversight and direction of the church. You understand, Doctor Gardiner, that this will not change in the least the relation now existing between Elder Babcock, the pastor and the church except that Elder Babcock is now a recognized official of the church.

It was also the privilege of the pastor to move that Charles Thorngate and Claude Hill be invited to exercise their gifts in preaching the Gospel. Our Father only knows what the future has in store for these brethren, and many other faithful soldiers of Jesus Christ in this church.

This is a very great field but there are as yet many spiritual deserts that should be reached by the irrigation of divine grace. There are mountains to be removed and crooked ways to be made straight. Sometimes the burden seems very great. We are in need now of a revival.

I wish that I was a better man and several of them. We were all sorry not to have seen Mrs. Gardiner last summer. You will both come out when we have Conference.

Fraternally yours,
GEO. B. SHAW.

North Loup, Neb.,
Jan. 13, 1911.

P. S.—I see that this is written on "Friday the Thirteenth" so I will add the impress of the left hind foot of a jack-rabbit.

HOME NEWS

WEST EDMESTON, N. Y.—Another new year has come to us all once more, bringing as it must ever do, a new list of joys, sorrows, duties and privileges, all of which likewise come from the hand of our loving heavenly Father. With the hope and prayer that all through our denomination there may be renewed hope, zeal and courage in the work of spreading the blessed Gospel of Jesus, the West Edmeston Church through this letter sends most loving and cordial greeting to all her sister churches.

While we think we have been fairly holding our own through the year, there are evidences of a growing earnestness of desire that there shall be a deeper work of grace in our own hearts, and there comes the often expressed wish to hear sinners inquiring the way of life, and to hear many new voices speaking forth their Saviour's praise.

This winter the prayer meetings are held from house to house. The Sabbath school gave a pleasant Christmas entertainment which was largely attended. The Ladies' Aid society is actively and successfully working, its members being in harmony, and its meetings well attended.

Our church expects to entertain the association in the spring. We have been looking forward to that time with pleasant anticipations. We still hope to carry out our part reasonably well, though we feel as something of a hindrance the fact that on the last Sabbath in December Pastor R. G. Davis gave notice that he and his wife intend to leave here at the close of the year agreed upon between him and the church, which will be May 1, 1911. This will leave us without a pastor for about a month before the time of the association, unless we are otherwise provided for.

We deeply regret that Mr. Davis feels that he must go elsewhere. As a slight token of our regard for him and his wife, they received at Christmas time a willow rocker, a rug, and other gifts.

On the third of January occurred the twenty-eighth anniversary of the marriage

of Pastor and Mrs. Davis. Quite a number of our people went as a surprise party to their home, and passed the evening with them. Music and conversation sped the hours away all too quickly. Light refreshments were served, and with many good wishes to Mr. and Mrs. Davis we returned to our homes.

It is often said, "God helps those who help themselves." There will be an earnest effort made by us as a people to obtain a new pastor before the association. We are willing our pastor should have some chance to add to his yearly income above what salary we are able to pay him.

We have a pretty little country village here, pleasantly located in the Unadilla Valley. Yet when any one here needs a doctor, we must send six miles to obtain one. We think this a desirable location for a physician.

Have we no one among our Seventh-day people who is fitted to become the pastor of a church, and practice medicine beside? What better aim in life than to practice the healing art for the benefit of both souls and bodies? If there is such an one in our denomination, may we not soon hear from that one?

Any way, we want a pastor for our church and that before spring. May the Lord direct all parties in the matter, and whatever is done, may it be in accordance with his will, and for his honor.

MRS. GRANT BURDICK (by request.)
Jan. 10, 1911.

MADISON, WIS.—Though we are a little people here in Madison, we'd like to be counted for what we are worth. Our Sabbath school now numbers seven, Mr. and Mrs. Luther Sutton and little Marion, Mr. and Mrs. H. W. Rood, Lloyd Simpson and Edwin Morse. Lloyd is from Jackson Center, Ohio, and Edwin from Chicago. Both are attending the short course of the agricultural college in connection with the university. The short-course students are known as "short horns." This is Lloyd's second year, but Edwin is a "yearling." Both are bright young men, and are enjoying their work here very much.

We hold our meetings at three o'clock every Sabbath afternoon, at 118 South Mills

Street, where both families live. We have a sermon read from the *Pulpit*, and then go over the regular lesson of the day. While we older ones hold our service our cradle-roll is asleep in the big clothes basket. Our secretary not only keeps our record of attendance and our collections, but the number of verses we each read from the Bible every week. We think this a good plan, for because of it we all undertake to do more Bible reading than we would otherwise. We shall by and by send our small contribution to some denominational fund.

Though we are small in number, we think it well worth while to have our little meetings. We try to make them serious and profitable, and to have a place where all Sabbath-keepers in the city may come and be at home. We invite all who may be here on the Sabbath to meet with us.

H. W. R.

Madison, Wis.,
Jan. 8, 1911.

Deacon Loander Allen.

Loander Allen was the son of Abram and Dorcas Burdick Allen, who came from Rhode Island to western New York in an early day, and the record of some of his ancestors could be traced back to the Highlands of Scotland. There were six children in his father's family; all lived to manhood and womanhood, and served well their day. The eldest was Jonathan Allen, for many years president of Alfred University. The subject of this sketch was the second child. There were twin boys, Ormanzo and Orlenzo, and twin girls, Emily and Emeline. Ormanzo became a lawyer and judge, and Orlenzo was a physician, located for some time at Milton. Deacon Allen was the last survivor.

The Allen family came to Wisconsin in an early day, in 1842, when Loander was seventeen years of age. He has ever since lived in Rock County, and has been identified always with whatever would promote the best interests of the community.

In 1847 he married Miss Almira Babcock, and they began housekeeping in a log house a little west of Milton. However, he soon bought a farm east of Milton in the town of Lima, where they lived for several years until they removed to

Milton Junction about thirty years ago. The years since then have been spent in Milton Junction, except when he has made his home with his son on the old homestead, or spent the winters with his daughter in Florida.

His wife died in 1865. In 1867 he married Miss Amanda Huffman, who died eight years ago.

To Deacon Allen was born, by the wife of his youth, three children, all of whom survive him: Mrs. Madelia Ayars of Florida, Asher D. Allen of Milton Junction, and Mrs. Dora Birmingham of Michigan.

Brother Allen was not baptized until after he was married, although he had tried to live a Christian life from his boyhood. He regretted through life that he had not made a public profession by baptism earlier. He was a deacon of the Seventh-day Baptist Church for more than forty years, having been ordained by the Milton Church. When the Milton Junction Church was organized, he became a constituent member, and he has throughout its history been a consistent member and a loyal supporter. Because of his sound judgment and his unimpeachable character his counsel and advice were sought, not only by his brethren, but by his neighbors and fellow citizens. He was supervisor of the town of Lima for several terms, was a member of the School Board, town clerk, road commissioner, and president of the Board of Health.

Deacon Allen had started for Florida to spend the winter, accompanied, this time, by his son and his wife. They reached Panama City in the evening, too late to make the twelve-mile trip across the bay to his daughter's home. The latter was there to meet them, ready to take them home with her in the launch the next morning. When morning came he was not able to go, and he grew gradually weaker until the end came twenty-four hours later. The body was brought home for burial. Services were held in his memory at the home and in the Milton Junction church, conducted by his pastor, Rev. A. J. C. Bond.

He "walked with God: and he was not; for God took him."

Deacon Allen had walked far on the road of life, being nearly eighty-six years of age

when the journey ended; and he was inclined to walk on the sunny side. He had a sympathetic spirit, which drew others to him, and thus through him others learned to appreciate life's sunshine. He was a devout believer in the Father's love and care, which faith relieved life of many of its burdens and annoyances, and made the world a happier place in which to live.

When we bade him good-by we thought it was to go to Florida, and that he would come back with the springtime, when we should greet him again. But even in Florida the sun does not always shine, and sometimes the winds are chill. There was something better for him. So while the daughter waited to ferry him across the bay to her home, an unseen messenger called for him to go to that happier home, and he was ready.

At the annual business meeting of the Milton Junction Church, held January 8, 1911, the following resolution was presented by O. G. Crandall and unanimously adopted:

Whereas, Our brother in Christ, Deacon Lo-ander Allen, has been taken so suddenly from us by death, and sorrow and disappointment have come to us by this dispensation of God; therefore, be it

Resolved, That we acknowledge the will of our heavenly Father in this our bereavement, that we as a church acknowledge his beneficence for the exemplary life that Deacon Allen lived among us, for his genial disposition and his wise counsel as an officer of this body, and for his faithfulness and liberality toward us and the church since the inception of this branch of God's Kingdom. Be it further

Resolved, That this tribute of respect to his life and memory be entered on the records of our church, and a copy be sent to the SABBATH RECORDER for publication.

A. J. C. BOND.

Rev. Charles Alexander Burdick.

Rev. Charles Alexander Burdick, son of Willett S. and Clarissa Campbell Burdick, was born at Lincklaen, N. Y., December 5, 1829, and died at his home in Farina, Ill., January 4, 1911.

Brother Burdick was the oldest of the family of five brothers and one sister: Charles A., Weeden, Ada Jane, Orson C., Leander S., and Frank O. Burdick. Of the family only Leander S. Burdick of Indianapolis and Rev. F. O. Burdick, M. D., of Boulder, Colo., are now living.

In early life Elder Burdick accepted Christ and united with the church. In 1847 he was a student in DeRuyter Institute. In October, 1850, he went from DeRuyter to Christiana, Wis., his father's family following him the next year. He spent the winter of 1850-51 in teaching in Christiana, and the next winter in Clinton. April 14, 1852, he began the study of medicine in the office of Dr. C. R. Head at Albion, Wis. The following winter he taught school in the town of Milton. The summer of 1853 was spent by him in Doctor Head's office. The following quotation from his journal shows the serious turn of his mind in his early manhood: "The question arises again in my mind, Can I rise above the ordinary level of plodding, groveling mortals? Can I attain a position among mankind that shall be remembered after I am buried beneath the clod of the valley? Can I deserve the gratitude and blessings of humanity? As I must respond to my own question, I answer emphatically, Yes! Therefore I now resolve this twenty-first day of April, A. D., 1853, that by the blessings of Providence, if life and health be granted me, I will be a *man!*"

The fall after this entry in his journal he entered Oberlin College, and there, in the spring of 1854, he decided to enter the ministry. Under date of July 8, 1854, he wrote in his journal: "Oh, what self-abasement, what purifying of heart will be necessary to prepare me for such a calling!" In August, 1854, he went to Springboro, Ohio, where he taught till the next spring. In April, 1855, he began attending Albion Academy. On Sunday night, August 12, 1855, he preached his first sermon, at the brick schoolhouse, "west of the marsh."

August 26, 1856, he was married to Miss Alice Adelle Luse, a teacher and preceptress in Albion Academy. She also taught with her husband at Hazel Green, Wis. Early in September, 1859, Mrs. Burdick died. In December of that year Brother Burdick was invited to work in the Third Genesee Church in New York State. Learning of this invitation the Albion Church called a council to meet December 18, at which Brother Burdick was examined and ordained to the gospel ministry.

On May 30, 1861, Elder Burdick was married to Miss Margaret Amanda Lewis,

at the home of her parents near Alfred, N. Y. To them five children were born, the oldest dying in infancy. The names of those living are: Mrs. Adelle Howard, Clara, and Arthur L. Burdick of Farina, and Alfred C. Burdick of New London, Conn.

Mrs. Burdick died December 30, 1907. Elder Burdick graduated at Alfred University in 1867. At commencement in 1908 the trustees "voted to confer upon him the degree of doctor of divinity." Brother Burdick took some theological studies in Alfred University, and later attended Union Theological Seminary in New York City. His pastorates subsequent to his work with the Third Genesee Church were at Welton, Iowa, nearly three years; at Berlin, Wis., where he also taught school; at Rockville, R. I., and at Greenmanville, Conn. He was general missionary in West Virginia; pastor of the Lost Creek Church; missionary pastor at Rapids, Alden, etc., N. Y.; general missionary for the Portville, Bell's Run, First Hebron, and Hebron Center churches; pastor of the church at Nile, N. Y., and pastor and pastoral supply at Farina, Ill., for a period of about eleven years.

Following his pastorate at Lost Creek, Brother and Sister Burdick taught at Salem and at Rockford, on Lost Creek, W. Va. Elder Burdick served for a time as recording secretary of the Missionary Society. He has been a trustee of Alfred University; was elected one of the vice-presidents of the Sabbath School Board at its organization; assisted in the organization of the Southeastern Association, and was its first moderator, in 1872; was also moderator at the sessions in 1873 and 1876, and was moderator of the Western Association in 1881 and 1884.

Among the valuable literary productions of Elder Burdick is the Autobiography of Rev. Alexander Campbell, edited by Rev. Charles A. Burdick; a paper read at the semi-centennial of the Western Association, which was a "biographical sketch of nearly every deceased pastor of the association"; and a series of papers about Seventh-day Baptists in West Virginia.

Nearly forty years ago Elder Burdick was carrying on normal class work in the

Sabbath schools, and was teaching the plan of systematic benevolence. Probably his best and farthest reaching service was in West Virginia. The "Charles A. Burdick Room" in the new college building at Salem will continually call to our minds his splendid service for Christian education.

Farewell services were held at the Farina church, January 5, conducted by his pastor, assisted by Elder Bascom of Farina. Pastor Burdick read from 2 Sam. iii, 38, "Know ye not that there is a prince and a great man fallen this day in Israel?" and spoke of the long and blessed service of the deceased. The following Sabbath was the quarterly covenant meeting of the Farina Church. It proved to be a memorial service for Elder and Mrs. Burdick, many testifying to the power of their lives and words upon them, and the love and respect they bore them. One of our loved and respected members, who accepted the Sabbath and was baptized by Elder Burdick on August 26, 1905, told us that Elder Burdick had influenced his life for good more than had any other person.

During my intimate relationship with Brother Burdick I have always found him a loyal supporter of the church and its pastor; always eager to learn about the work of his loved denomination; and optimistic as to the progress of truth.

W. D. BURDICK.

Ruskin was right when he declared that true greatness of style consists chiefest of all in the choice of noble subjects; that is "of subjects which involve wide interests and profound passions, as opposed to those which involve narrow interests and slight passions." This is a truth worthy to be given a prominent place in the mind of the minister of the Gospel.—*Presbyterian of the South.*

God is attracted by our need more than by our beauty. Every shepherd will tell you that it is the weak and weary, the lame and halt sheep that he cares for. Every mother will tell you that there is a fascination to her in the wee child, which is sicklier and more exacting because less healthy than the others of her brood. So it is with God.—*Presbyterian of the South.*

MARRIAGES

MILLARD-AMERMAN.—At the home of the bride's parents, Mr. and Mrs. John C. Amerman, in Somerville, N. J., December 24, 1910, Raymond D. Millard to Miss Jennie M. Amerman; Rev. Henry N. Jordan officiating.

VAN HORN-WHITE.—At the residence of the bride's parents, Mr. and Mrs. Charles E. White, in Mira Valley, near North Loup, Neb., on December 27, 1910, by Rev. Geo. B. Shaw, Merrill W. Van Horn and Mary Alice White, all of North Loup.

WHITFORD-YORK.—At the home of the bride's parents, Mr. and Mrs. J. C. York, Brookfield, N. Y., December 28, 1910, by Rev. A. O. Austin of Oxford, N. Y., uncle of the bride, William S. Whitford, and Mabel A. York, both of Brookfield.

VAN HORN-BABCOCK.—At the residence of Dr. W. T. Hemphill, North Loup, Neb., on Jan. 3, 1911, by Rev. Geo. B. Shaw, Ernest L. Van Horn and Viola V. Babcock, all of North Loup.

DEATHS

BURDICK.—Edon P. Burdick, son of Daniel and Elizabeth Stillman Burdick, was born at Lincklaen, Shenango County, N. Y., December 13, 1818, and died at Richburg, N. Y., December 5, 1910, thus lacking only one week of being ninety-two years of age.

He was the third eldest of a family of nine children—six sons and three daughters. All have passed on except one sister, Mrs. Abigail Saunders of Milton Junction, Wis. When he was only nine years old, his father was accidentally killed, and when only about twelve years of age he came to Almond, Allegany County, N. Y., with his mother, where they remained for only a short time, going to Little Genesee, N. Y., a little later on. Here he practically spent the remainder of his long and useful life.

He was married to Huldah E. Crandall, October 20, 1842. She died in 1863. To this union were born nine children, three of whom died in childhood. There are now six living children: Everett E. of Salt Rising, N. Y., Marcellus O. of Richburg, N. Y., Mrs. Orphelia A. Prindle of Norwich, N. Y., Fred W. of Olean, N. Y., and Thomas B. and Walter H. of Little Genesee, N. Y. On September 19, 1883, he was married to Phoebe J. Crandall of Scott, N. Y. She passed on, March 12, 1897. In 1840 he united with the First Genesee Seventh-day Baptist

Church, and in 1887, with Bro. S. B. Coon, he was called by it to ordination to the office of deacon.

Although his youngest child was only two years old when his first wife died, by hard work and patient faithfulness, which marked his whole life, he kept his family of six children together and lived to see them all make homes for themselves. For the last five years and a half of his life he made his home with his son, Dea. M. O. Burdick of Richburg, N. Y. Here, after a short illness of about two weeks, he passed peacefully away, on Monday afternoon, December 5, 1910. Funeral services, conducted by Pastor Thorngate of the Richburg Church, were held at Little Genesee, Thursday, December 8, where burial took place.

His was a beautiful Christian life, and as one looked upon the calm and peaceful face, after the spirit had returned to the God who gave it, the words of the apostle Paul instinctively came to mind: "O death, where is thy sting? O grave, where is thy victory? Death is swallowed up in victory." It would be useless for the writer to attempt to portray this noble Christian character, but those who knew of his going in and out among them for so many years, with one accord testify to his Christlike life. He loved God and his Word, and he loved his fellow men. The Bible was his constant companion—in the morning, at noon, at night. It was bread and meat for him. His delight was in the law of the Lord and in it did he meditate day and night. Nothing short of severe illness kept him from attending divine services, and it was while he sat in the house of God that his last sickness came upon him. Only a few days before he passed over, he expressed the hope that he would soon be able to occupy his accustomed place. "Thou shalt," indeed, "be missed, because thy seat will be empty." Not only did he love God and his Word, but he loved the cause of Christ, and his people. At present we are frequently heard to lament the lack of interest in things religious; but if those of the present generations had the personal desire to see the spread of the Gospel among men that he had, we would indeed see the Kingdom coming with power into the hearts and lives of men.

He was patient, hopeful, and helpful, and those who knew him best testify that murmuring never came from his lips, even when he suffered most. He was always anxious to make others' burdens lighter, and feared that he might be the means, in some way, of making trouble for others. He esteemed others more highly than himself. And the light that shone forth on his face will be treasured in the memory of those who knew him, as the outward expression of an inward life of love and beauty.

R. R. T.

DAVIS.—Miss Jennie Davis, second daughter of Joseph and Polly Place Davis, was born March 1, 1841, at Berlin, N. Y., and passed to her reward, December 10, 1910.

Sister Davis had been in frail health for some years, but the end came suddenly from hemorrhage while at the home of a sick friend, for whom she was helping to care.

When sixteen years of age she accepted the Saviour, was baptized by the Rev. L. C. Rogers and united with the Berlin (N. Y.) Seventh-day Baptist Church, in which she always took deep interest and was an active worker to the last. She was an earnest Bible student and had been a teacher in the Sabbath school for many years, endearing herself to her class of young women who occupied seats with the relatives at the funeral and were truly mourners. Possessing a rare gift in prayer, the memory of her earnest petitions for the unsaved will remain while this generation lasts. Truly a good woman has gone. One sister, Mary E., is left, upon whom this bereavement falls heavily.

Farewell services were held at her late home, December 13, and her weary body was laid at rest.

F. J. G.

YORK.—Mary B. Davis York, daughter of Richard B. and Mary B. Davis, was born in the town of Friendship, Allegany Co., N. Y., March 31, 1827, and died at the home of Mr. and Mrs. Lincoln Crandall, near Farina, Ill., January 10, 1911.

When nine years old she moved with her parents to Iowa Territory, where they lived over eleven years. They then went to Cumberland Co., N. J., and she spent the greater part of four years in Union Academy at Shiloh, going out during this time to teach two summer schools. She was baptized on profession of faith in the Lord Jesus Christ, September 27, 1848, by Rev. Lucius Crandall and joined the Shiloh Church. She lived in New Jersey till 1861, when she went to her father, who lived in Pennsylvania, remaining with him till his death. She then went to Alfred, uniting with the church there.

She was married February 28, 1877, to I. H. York of Farina, Ill., and united with the Farina Church. Mr. York died fourteen years ago. Six years ago Mrs. York had a paralytic shock from which she never recovered. Because of this and her failing sight she has had to depend upon others to read to her and care for her. She took great pleasure in the services of the church as long as she was able to attend, and has found much satisfaction in having others read the Bible to her and pray and sing with her. She was especially happy during her last hours, praising God and joining in spirit with those who sang for her. Her oft expressed desire for her Master to call her home has been realized.

Funeral services were held at the home of Mr. and Mrs. Crandall, on January 11, conducted by her pastor, W. D. Burdick, who spoke from the words selected by Mrs. York long ago for this service: "I shall be satisfied, when I awake, with thy likeness."

W. D. B.

ALLEN.—Deacon Loander Allen was born in the town of Alfred, Allegany County, N. Y., February 24, 1825, and died at Panama City, Florida, December 16, 1910. (See fuller notice elsewhere.)

A. J. C. B.

VINCENT.—Lorinda Amy, daughter of Henry B. and Lucinda Latimer Crandall, was born in Allegany County, N. Y., April 14, 1833, and died at the home of her son in Farina, December 23, 1910.

She was of a family of ten children, only two of whom—Amos Crandall of Milton Junction, Wis., and Mrs. Mary E. Stone, now in the far West—survive her. When she was five years old, in 1838, her parents moved from New York to Wisconsin. She was united in marriage to Francis M. Vincent in Milton, Wis., November 29, 1857. To this union five children were born, three of whom reached maturity.—Mrs. Ida E. Hefton of Hanford, Cal., Edward M. of Farina, and Frank M. Vincent who died a few years ago. Her husband died September 13, 1897. Mrs. Vincent was baptized and united with the Farina Seventh-day Baptist Church, April 28, 1866, two Sabbaths after the organization of the church, and remained a member of the church till her death.

Funeral services were conducted by her pastor at the home of her son in Farina, Sabbath afternoon, December 24.

W. D. B.

SAUNDERS.—H. Wilson Saunders, son of the late Dr. H. P. and Mary A. Saunders of Alfred, N. Y., was born at Alfred, N. Y., December 7, 1864, and died at Buffalo, N. Y., December 25, 1910. His body was brought to Alfred for funeral service and interment, December 28, 1910.

B. C. D.

DAVIS.—Eleazer Davis was born March 11, 1843, and died December 26, 1910.

He with one brother and two sisters lived together for many years in Doddridge County. For more than three years he had been in poor health. A few weeks ago he was taken suddenly ill and was taken to a local hospital at New Milton, where he underwent an operation by Doctor Hudkins. The immediate cause of his death was paralysis. He is of a family of fourteen children, only three of whom survive him.

The funeral and interment were at the Seventh-day Baptist church on Greenbrier, December 28, and was largely attended by relatives and friends. He was baptized about three years ago by Pastor L. D. Seager and has lived a conscientious Christian life.

G. W. H.

VAN HORN.—Benjamin S. Van Horn, son of Abraham and Martha Van Horn, was born in Harrison Co., West Virginia, February 7, 1829, and died January 3, 1911, at the home of his sister, Mrs. J. W. McIntosh, at Sparks, Okla.

In early life he was converted, was baptized, and united with the Seventh-day Baptist church at Lost Creek, West Virginia. He lived a faithful Christian life till the Master said, "It is enough; come home."

BURDICK.—Rev. Charles Alexander Burdick died at his home in Farina, Ill., January 4, 1911, aged 81 years and 29 days. (See obituary on another page.)

SABBATH SCHOOL

LESSON VI.—FEBRUARY 4, 1911.
ELIJAH THE PROPHET APPEARS IN
ISRAEL.

1 Kings xvii, 1-24.

Golden Text.—"They that seek the Lord shall
not want any good thing." Ps. xxxiv, 10.

DAILY READINGS.

First-day, Matt. xvi, 13-28.

Second-day, Matt. xxvii, 45-61.

Third-day, Luke iv, 16-30.

Fourth-day, Luke ix, 7-27.

Fifth-day, John i, 1-28.

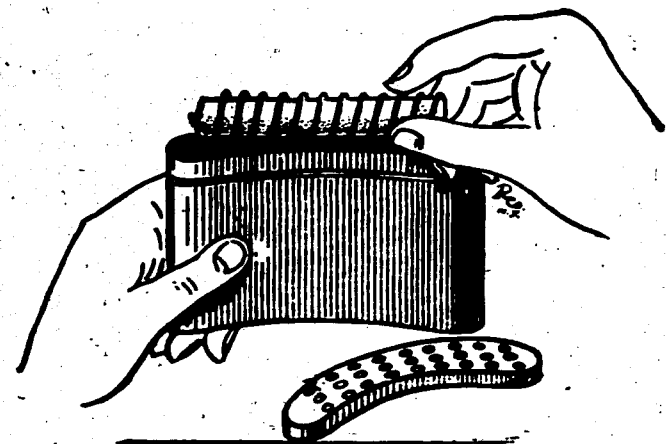
Sixth-day, James v, 1-20.

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

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

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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, 1043 Southern Boulevard.

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

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

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

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

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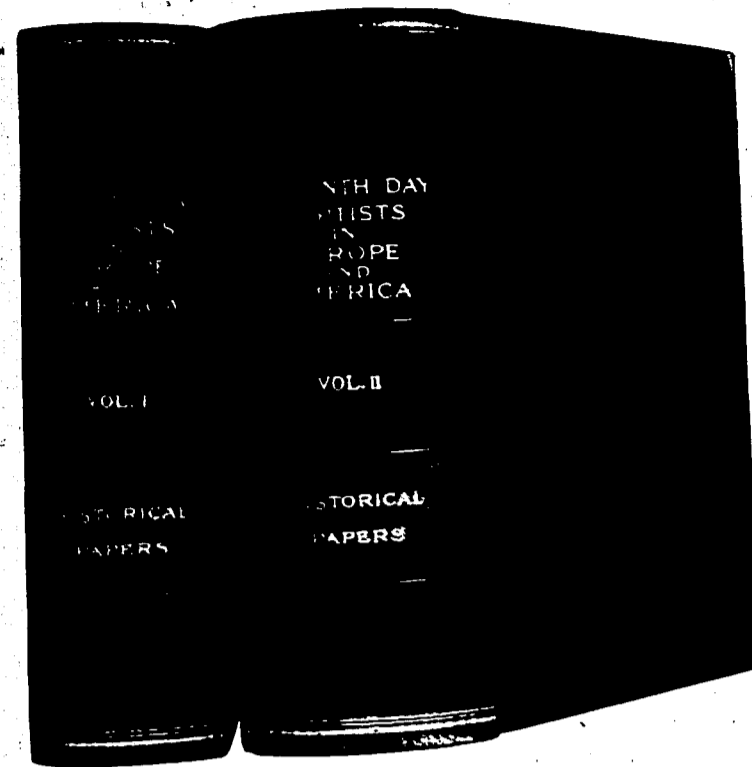
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Altars to dear, familiar things—and yet
When shadows lengthen and the busy hum
Of Life falls faintly on half-hearing ears,
With vision dimmed and feeble step we come
Back to the homely joys of bygone years—
Love and a hearthstone and a dear worn face,
And through our tears we bless the commonplace!

—Blanche Goodman, in Outlook.

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