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A trail through unaccustomed lands. We let
The feverish years possess us, and forget,
In our tense seeking for untrodden ways,
The common heritage, nor care to raise
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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EDITORIAL

Transforming Power of the Living Christ.

What would be the effect upon an African from the wilds of the dark continent, if he were brought into the magnificent church of St. Peter's at Rome? There he would see the supreme expressions of art, architecture and religion, only to stand bewildered in dumb amazement. His untrained nature would experience no religious emotion. He would scarcely be moved out of the stolid stupor of his debased condition; he would perceive no poetry, and would be unmoved to higher, holier purposes. He would hardly feel like owning allegiance to the religion that had prompted men to erect that temple, and he would scarcely think of veneration for the God in whose name it was built.

But let this same man go back to his African jungle, and amid all the privations and hardships of the wilderness, live with such a man as David Livingstone for a few weeks only, and all the currents of his inner life are changed. Though rough and untrained he soon perceives the beauty and poetry of the Bible, and experiences a depth of unwonted devotion and love which makes him a new man. In the case of Livingstone, men thus transformed gave themselves to untiring loyal service and followed that missionary's dead body fifteen hundred miles to the coast, bearing heavy burdens all the way. Everything that be-

longed to Livingstone was precious to his servants, and in consecrated service they devoted themselves to the work of promoting the principles of their Master.

This is a concrete case showing the wonderful transforming power of the Christ-life among the lowly and degraded multitudes he came to save. There is nothing like it among men, and he makes a mistake who discounts the living Christ in the work of human betterment. Poetry, art, intellectual culture, scientific knowledge lose much of their transforming, uplifting power if the Christ and his Gospel be ignored in them; but fill all these with the spirit of him who spoke as never man spoke, and they too have a mission, and appeal to the souls of men.

This principle holds good in the Bible itself. If you wish to rob the Book of books of its transforming power, take away its Christ of God. There are many beautiful poems in the Bible; its gems of literature rank with the finest; its pictures of nature, abounding with descriptions of mountain and plain, of forest and stream, of sea and sky, of vineyard and garden, can not be improved upon by the most graphic pens; nevertheless, if the living presence of that One whom the prophets foretold, and who stands supreme in the beauty of his character and in his superhuman power as a Saviour of men, be taken out, the Bible is robbed of its greatest charm.

The poetry and beauty of the Bible are given a new power over human spirits when seen in the light of him who came into our lost estate, mingled with suffering men in earth's wilderness of sin, comforted the sorrowing, healed the sick, blessed the children, and pointed the way to the long-lost Father's home. And the more we can think of him as the one who left his home in glory to walk with the needy ones of earth, to look upon us from the level of the world, rather than from an exalted throne in heaven, to love us with a human

heart, and see us through the eyes of a man, the greater will be the power of Christ, and the more illumined will be the pages of the book that tells of his coming.

"Most of Which Never Happened."

Tacked upon the door of a certain business place are these words: "I am an old man, and have had many troubles, *most of which never happened.*"

They attracted my attention and I turned again to see if I had read them right. As, on my return home, I wrote the words down, I could scarcely help underscoring the last clause. Look at it again: "most of which never happened." I wonder if the clause affects you as it did me. If so, you will not soon forget it, and you will be impressed with the thought that a large proportion of human troubles are, after all, imaginary; most of them never happen.

What a load would be lifted from our hearts if every burden caused by forebodings and imaginings could be removed, and only the actual troubles be left. Very few are the trials that we can not bear when they really come upon us; and few are the evils we dread that ever prove to be as bad as imagination pictured. Seldom are we bowed down in weakness as we feared we should be. When the troubles actually come, the Master reveals himself to us and makes a gracious provision for our necessity. Looking back on the real adversities of life, most of us are able to say: "We suffered more from fears than we needed to, and when the trouble did come we were wonderfully sustained." God comes nearer at such times and proves a present help in the hour of need.

But God does not promise to help bear troubles before they come. If we go on ahead and place ourselves under the burdens in advance, we must bear them ourselves until the real time of need is at hand.

How much better it would be if those troubles, "most of which never hapened," could all be laid aside. This could be done if we were willing to take God at his word and trust him for the "present help" whenever needed. There is too much truth in the statement of the man whose words are tacked on that door. He had indeed seen many troubles, but most of them were bor-

rowed troubles. I suppose the borrowed ones wore out his life, used up his energies, bowed his form and brought care-furrows on his cheek just the same as if they had been real. What a pity that life's burdens have to be so greatly magnified!

Would that every one who is tortured by fears of impending evil could lay aside the forebodings, the worriments and tremblings, and leaning back on the strength of the everlasting arms, say in all confidence: "As my day is, my strength shall be; God will not lay any burden on me which he does not give strength to bear; he knows my frame; he remembers that I am dust; and he doeth all things well." If we could face all anticipated losses and all real troubles in this spirit, adversity would be shorn of most of its terrors, and there would be much less suffering.

The real troubles, if rightly borne, will not hurt us. They drive us nearer to God, and in the end will prove to be blessings. In times of prosperity we are in danger of forgetting God, but adversity has driven many a soul to shelter in the sustaining grace of Jehovah.

Literalisms That Puzzle Some.

Some of the literal expressions in the Bible, if insisted upon, will cause what seem to be contradictions, over which some honest Bible readers are greatly puzzled. For instance, when they read that God spoke face to face with Moses as a man speaketh unto his friend, or that the elders saw the God of Israel, or that God wrote on tables of stone with his finger, and then in other Scriptures read that God is a Spirit, invisible, whom no man can see at any time, the tendency is great to feel that the different statements can not be reconciled.

We must not forget that the only way in which man can talk about God is in terms of human language, and that many expressions if taken literally instead of spiritually will give wrong impressions. When we read that Jehovah is a man of war, or that he stretched out his right hand, or that he piles up the waters with the breath of his nostrils, it is evident that these are simply strong expressions of spiritual ideas about God's help or his doings in nature.

Such expressions set forth in terms of

EDITORIAL NEWS NOTES

The Council of American Hebrews.

A notable event of the week has been the Council of American Hebrews, which held its twenty-second session in the city of New York, January 16-19. The meeting was said to be the largest ever held since the organization was formed, and was composed of more than three hundred delegates from all parts of the land, representing nearly two hundred churches. The last biennial session was held in Philadelphia, and New York has not been favored with a meeting of this body in thirty years.

The business meetings began in the Hotel Astor, and the first day was given largely to the expressions of the principles of reformed Judaism, and to matters of organization. Abraham Abrahams of Brooklyn, as temporary chairman, claimed that he was merely following in the footsteps of an earlier Abraham who "presided as the temporary chairman of the first progressive union of Hebrews, that met somewhere about Ur of Chaldees."

Louis J. Goldman, the permanent president, being ill and unable to leave his home in Cincinnati, his address was read by another. His closing words stirred up some contention upon the question of Americanizing the Jew. He said:

Never let us forget that we are American Jews. Proud as we have a right to be of our ancestry and deeply as we feel the sufferings through which they passed through centuries of oppression, it is the present that confronts us. We must look forward, not backwards, when it comes to the question of the hour as to what our duty is towards present and future generations. No part of this globe can be as dear to us as the country in which we now live. Not the past but the present claims our allegiance. The principles we have advocated and the efforts we have made in behalf of American Judaism, we have every reason to believe have received recognition and are appreciated by those whose watchword is Advancement and Progress.

This address was followed by one from Doctor Kohler who compared the American Jews to the tribe of Joseph, and was almost extravagant in praise of America and the superior advantages of the Israelites in this country. The speaker referred to what

human speech, often in highly poetical language, what God actually does by his spiritual power and presence. When we read that God talked with Moses face to face, we understand that Moses was in such intimate and close communion with God that God's thoughts were put into his heart. And the expression about writing on stone with God's finger must mean that Jehovah so completely put his commandments into Moses' heart as he communed with him upon the mountain, that they could well be said to have been written with the finger of God.

It was a great honor to be called up into the mountain apart to commune with God, and yet why should not a child of God and chosen leader of God's people be thus called? And why should it be considered strange or supernatural that spiritual beings should be permitted to hold communion with the spiritual Father in whose image they are created? Is not the spiritual man just as real as the physical man? Abraham, Moses and the prophets would all say there is no realm more real, more natural, than the spiritual realm; and the greatest blessings known to man have come through the leadings and inspirations given when he has entered the holy of holies and communed with his God.

That which is accomplished by the marked power and presence of God may well be said, after the manner of human speech, to be done by the "arm" or "hand" of Jehovah, or by the "finger" of God. How else could it be said in language which man can understand? I love to think of all such examples of literal expression found in the Bible, especially those in early times, as truthful historic narratives of events that actually occurred, told in language to be spiritually understood, and showing the divine authority for every part of God's law. To me they seem more beautiful and expressive for being put in the poetic or figurative form so common in Old Testament writings, and I love to think of the mighty truths they reveal. In this way of looking at the *form* of expression, I am enabled to grasp the reality, and am not bothered about the literality. Thus many apparent contradictions are easily explained, and the inconsistencies disappear.

he called the long worn-out garment of orthodoxy, which aroused Rev. Dr. Heller, who said in part:

In justice to myself and possibly some other members of this council, I feel it my duty to express a few points of divergence from what the speaker conveyed. I can not say that I, though a reform rabbi, relish the continual emphasis here laid on "progressive" and "progressiveness," as if reform has a monopoly of progress. I feel there is a progress in orthodoxy, too, and it may be somewhat invidious and not for the welfare of our neighbors to imply that progressiveness is a pabulum for reform alone.

I do not relish, either, the continual emphasis put, in the deliberations of this body, upon the Americanization of the Jews. It is time we should not "protest so much." It is not for us, no matter how great may be our loyalty and patriotism, to assert that all for which Judaism stands has been derived from America and Americans. It is high time for us to take for granted, without so much protest, that we are Americans. I hope that in the remaining sessions of this conference there will be greater consideration shown for the feelings of the vast population of orthodox Jews in this city. We should be able to feel that they are going forward as we, perhaps by different methods and ways, but that we can hold out the hand of brotherhood to them nevertheless. And we can feel, too, that Americanizing the immigrant is not the only method of helping him in Judaism.

A great banquet was held in the evening, with one thousand guests present. Mayor Gaynor and Theodore Roosevelt made notable speeches that won applause. Mr. Roosevelt met with a great ovation. As he arose to speak the entire company arose and cheered him. He referred to his experiences with Jewish citizens both while police commissioner and during his presidency, and told of Jewish soldiers who fought with him in Cuba and won laurels under the flag. Mr. Roosevelt spoke to the Jews as fellow Americans and said: "When I meet a good man, Jew or Christian, I stand by him."

Explosion Kills Eight on Battleship.

On January 17 an explosion on board the battleship *Delaware* killed eight men, and scalded another so he is not expected to live. The *Delaware* was on its way to Hampton Roads from Cuba, and had been designated to transport the body of Senor Cruz, late minister to the United States, from Chili back to his country. The explosion occurred in the boiler-room, but at this writing the exact cause is not known.

A commission has been appointed to investigate and report.

Federal Council's Committee Meeting.

The annual session of the Executive Committee of the Federal Council of the Churches of Christ in America convenes in Washington, D. C., on January 24, for a two days' meeting. Before this paper reaches its readers, this convention will be over. The editor of the SABBATH RECORDER is to represent the Seventh-day Baptist Denomination and hopes, in the next issue, to give some account of the doings of the committee. This committee is composed of sixty delegates representing the council. It meets every year, while the council, composed of four hundred delegates, meets once in four years. On Wednesday, according to the program, President Taft receives the committee at the White House, and Bishop Hendrix of Kansas City presents the greetings of that body to the Chief Executive.

The American cruiser *Tacoma* has stopped and detained the Honduran gunboat of the insurgents on a charge of violation of the neutrality laws. Great excitement prevails at Ceiba.

It was announced at Washington that the United States Government had tendered its good offices to bring about a friendly settlement of the territorial dispute between Hayti and Santo Domingo.

A special senatorial investigating committee has found that the nomination and election to the United States Senate, by the Wisconsin Legislature, of Isaac Stephenson are null and void, owing to fraud and attempted bribes on the part of Mr. Stephenson and his campaign leaders; also on account of their violations of the Wisconsin State laws.

As such instances multiply, public sentiment is being made in favor of electing senators by the people rather than by the Legislatures.

"Three hundred years ago at this hour the toilers under direction of James, England's king, were busy perfecting the literary masterpiece of the world, the English Bible. How easily we read it. With what toil they made it."

SABBATH REFORM

Lest We Forget.

Extract from a sermon by Rev. Edwin Shaw.

The Sabbath question is one of the most important and serious problems which the Christian Church has to meet today. It is not a new question. When the law of God was put in written form on Mount Sinai, the first word of the Sabbath commandment was "Remember." It was no new thing at that time. In fact, it goes back to the very beginning of God's dealing with man, and his revelation to man, and the Sacred Scriptures tell how it was established at the very beginning. From that time till now there has ever been the need of a clear ringing call to the children of men, "Remember the sabbath day to keep it holy." . . .

"Lest we forget." This is a busy world, and it seems to be getting busier year by year, and I have no doubt that this year, 1911, will be the busiest year for all of us in all our experience. There are so many things to divert and distract our time and attention. And so, today, I appeal to myself, I appeal to you as individuals, I appeal to you as a church and congregation, "Lest we forget," "Remember the sabbath day to keep it holy."

There is no question but that the Sabbath observance of Sunday which characterized the Protestant churches in America has within the past twenty-five to forty years undergone a decided, a marked change. The Sunday of our forefathers is fast passing away; in many places it has already altogether disappeared. I do not wish, nor need, to dwell upon this fact. It is apparent to all, and many zealous people are making heroic efforts to restore the Sunday of bygone years, to overcome what they call the desecration of Sunday by business and amusements and recreations, and to awaken the church from its own apathy and indifference. I myself lament this state of affairs, and it gives me great concern. It gives me great concern not only for the universal church of Christian believers, but it also gives me great concern

for those of us who hold to the seventh day of the week. Our forefathers observed the Sabbath in very much the same way that their brethren of the First-day churches observed Sunday. And unconsciously, we of these days are in extreme peril of treating the Sabbath in the same way that our friends treat Sunday, friends who have no conscientious regard for Sunday as a Sabbath, but consider it a day for physical and mental rest and relaxation and recreation; a mere breathing spell for the strenuous week of struggle before them, physical and mental struggle. I say, we ourselves, even while holding loyally to the Seventh-day idea, are in extreme peril of regarding the day, even as Sunday is popularly regarded.

* * * *

And so I appeal to Seventh-day Baptists for a holy keeping of the Sabbath day. What does this mean, "to keep it holy"? I hesitate to try to tell. I feel someway that you yourselves know very well without any discussion when you keep the Sabbath holy. There is an inner consciousness that tells you, a gentle chiding of the spirit when you disregard God's command, and a feeling of quiet divine approval when the day has been well spent. We need, however, to get a right idea of what the Sabbath really is, in order for us so to guide our conduct that our keeping of it may be holy. It is indeed a day for rest, a day to lay aside our toil and labor; but we surely make a mistake when we undertake to make out a set of rules by which we can draw a line, a dividing line between conduct that is common, that is, unholy, and conduct that is holy. People have tried to do that—good people, too, well-meaning people. That was the trouble with the Sabbath-keeping in the time of Jesus. It had come to be outward conformity to lists of rules and regulations, with exceptions, and exceptions to exceptions, until it required considerable study in order to know just what one could do, and could not do on the Sabbath. This, Jesus unsparingly condemned, and to show that conformity to these rules on the part of man was not Sabbath-keeping, he set down that great fundamental principle, "The sabbath was made for man, and not man for the sabbath", therefore it is well to do good on the Sabbath day.

Dr. A. H. Lewis, in his book called *Spiritual Sabbathism*, says (I do not quote his exact words, but undertake to follow his thought) that in the books of Moses, in reference to the Sabbath, the weekly Sabbath, three motives for observing the Sabbath are given, which he calls the philanthropic motive, the national motive and the eternal motive. "The first two motives pave the way to the third, and are taken into the deep spiritual meaning of the third." In Ex. xxiii, 12, we read: "Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may have rest, and the son of thy handmaid, and the sojourner, may be refreshed."

Here the philanthropic motive seems to be uppermost, mercy for the beasts and thoughts for the servant. Here we have in a nutshell the ideal attitude of the employer toward the employed. And Doctor Lewis says: "Before we condemn Ex. xxiii, 12, as a primitive and transitory bit of Jewish legalism, let us bow our heads in shame. Let us confess that the ideal it suggests is centuries in advance of us. Let us acknowledge that conflicts between law and grace do not arise except when men refuse to accept God's saving suggestions. And as for the relation of the philanthropic motive to the eternal motive—what is more eternal than love for men? What is more divine than the anxiety to give others rest, opportunity, the spiritual life? If Ex. xxiii, 12, does not breathe the love of a righteous God for lost souls, what Scripture breathes it? To keep the Sabbath for men's sake, that they may keep it, is to keep it for God's sake. The Sabbath was made for man, and, to the eye of faith, God was made flesh for man." Is there not in these words of Doctor Lewis a helpful thought to guide us in our Sabbath-keeping? The keeping of the Sabbath ourselves in order that others may keep it, is keeping it for God, and therefore keeping it holy. Any conduct, or word, on our part that will hinder any one else directly or indirectly from keeping the Sabbath can hardly be said to be keeping the Sabbath holy. If by carelessness and thoughtlessness, selfishness, on my part, others can not keep the Sabbath, or if by the influence of my conduct, however innocent in itself, others are led to disregard the Sabbath, can I con-

scientiously say that I am keeping the Sabbath holy? The philanthropic motive means the love-for-man motive, and the love-for-man motive often means "not doing our own pleasure on God's holy day."

In Deut. v, 15, we read (Revised Version): "And thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence by a mighty hand and by an outstretched arm: therefore the Lord thy God commanded thee to keep the sabbath day."

I remember hearing my father say that when he was struggling with the question of keeping the Sabbath as opposed to Sunday, and was searching the Scripture verse by verse for some excuse or reasonable argument for putting aside the claims of the Seventh-day, this was the verse that gave him the most assurance, for it seemed to point to a Jewish institution. And if this were the only reason given in the Bible for keeping the Sabbath, he would have been quite right. This is the motive that Doctor Lewis calls the national motive. But you will notice that the motive while national is also typical. It is connected with the deliverance from bondage, the slavery of Egypt, to the freedom of a life through the wilderness to the promised land, to the liberty of Mount Sinai, and the law of God, and Doctor Lewis says: "There Israel had its new birth of freedom. And how? By a free covenanting with God. It was no longer a matter of conforming to tradition—it was a free choice. . . . There at Sinai the children of Israel deliberately accepted the Sabbath as preeminently the mark of their loyalty to Jehovah. As such it was understood by Isaiah, by Jeremiah, by Ezekiel. Thus in some sense Israel was a convert at Sinai, and his future vigor was due to this fact. At Sinai Israel was spiritually both redeemed and created."

And so while this motive is a national motive added to the other motive for keeping the Sabbath, it stands, the Sabbath does, to Israel in remembrance of his redemption and new creation. Such it might very well stand to us as individuals. And thou shalt remember that thou wast a servant in the bondage of sin, and the Lord thy God brought thee out thence through his love

THOUGHTS FROM THE FIELD

BROTHER GARDINER:

Why can't we make a call to the people of the denomination to make Sabbath day, February 11, a day of fasting and prayer for the ministry of the denomination and for the consecration of boys and girls to the gospel ministry? It seems to me the time is here when the people must feel this kind of a burden, if we are to see the Ezras and the Nehemiahs and the Samuels coming forth to build up the fast crumbling walls of our Zion. The time is here when we need, as a people, to plead with almighty God to make bare his arm of salvation, and when we must not hesitate to pray lest the Lord shall call our way. The time is here when the people need to come to the condition of the people of Judah under the reign of Asa, as recorded in 2 Chron. xv, 12-15. God's ear is not heavy that he can not hear, nor is his arm shortened that he can not save; but he is as ready to hear the cry of his people as ever, and I am feeling deeply that what we need, as a people, is to come with fasting and prayer. May the Lord direct to the glory of his name and to the strengthening of the stakes of our beloved Zion. It seems to me that, by a proper use of the calendar Edwin Shaw has prepared, the pastors will come together in a stronger service. May the Lord bless its use. Your friend and brother,
E. ADELBERT WITTER.

"William's" Letter.

DEAR EDITOR:

Probably a half-dozen ministers have already taken their pens (or typewriters) to tell you what they think of "William." If so, and you are puzzled to know which one to publish, just throw this into the waste-basket and use no time in reading it over. But if there is any good purpose served in admitting this to your columns, let me express myself as follows:

"William" has left the pastorate. I wonder if he read the excellent articles on "A Chance for Boys" Series. He finds the average Christian a Christian in order to save himself from hell. He did not leave

for the world expressed in his Son Jesus Christ; therefore the Lord thy God commanded thee to keep the Sabbath day.

But all these motives are included in and culminate in what Doctor Lewis called the "eternal motive." The Sabbath is the divine Eternal projected into time. Even as Jesus was the divine Personality projected into or incarnated in the human, so the Sabbath is the divine Eternal projected into or marked by the limits of time; *God in time is the Sabbath*. The Sabbath therefore is sacred time. It is fitted for man, made for man, adapted to man's needs, just suited for his physical well-being, essential to his highest spiritual well-being. The Sabbath, week by week, is like windows in the "corridors of time," through which, as we travel along, we catch glimpses of the realities in spiritual realms; and if these windows become soiled or smoky, or are dimmed with fog or dust, then we fail to see these beauties in the eternal, and we lose sight of the divine. Remember the Sabbath day to keep it clean and holy.

The worship of God through prayer and praise and thanksgiving, meditation upon his goodness and justice and love and mercy, bringing joy and gladness to the heart; words, and thoughts, and acts of helpfulness to others; unselfish service; the coming into a gentle restful poise and blessed calm and peace of heart,—these are some of the ways by which we can keep the Sabbath holy. What we need most of all is to be resolved to *try*, conscientiously to endeavor, and if the resolution to try our best is fixed and steadfast, we shall not be very much troubled by the questions of what we may do, or what we may not do, as regards our outward Sabbath conduct, for as "out of the heart the mouth speaketh", even so out of the chosen policy of one's life daily and Sabbath conduct arise; and if the deliberate chosen policy of my life, if the deliberate chosen policy of your life, is to keep the Sabbath holy, in loving obedience to the commandment of God, our conduct, having its roots in that policy, and watered with the dews of heaven, and blessed with the sunshine of a Father's love, will grow and bloom and yield fruit acceptable in the sight of God. And so, "Lest we forget", "Remember the sabbath day to keep it holy."

the ministry for that, as that should be added reason for staying in the ministry. Deacon Edmonds, worth \$200,000, began life on \$200. Why should a minister have an increase of salary! The minister must educate such deacons up to lives of consistency. He should have stayed in the ministry for that purpose! "William," like others in the pastorate, was "tired of straining and tugging to get Christian people to live like Christians." That, we all know, is a great burden, but no excuse for leaving the pastorate. "William" has the sincere sympathy of thousands of pastors and laymen. They do get almost discouraged and sick at heart. The "average Christian" never realizes how he crucifies his pastor, and thus his Lord, by all these neglects. But his pastor must labor on and not mention it. "William" told many facts. Such conditions are serious. But he knew all that when he entered the ministry. I suppose Dean Main and the theological students talk all such matters over at Alfred, and they encourage each other to "endure hardness" as good soldiers.

But really, why did "William" quit? Because he had only from \$1,000 to \$1,200 a year salary and the church was slow in paying. It did pay, but it came very slowly. Now, Brother Editor, I have found out that ministers, nine-tenths at least, are made of flesh and blood like ordinary people. Some have great or average executive ability. Some lack it fearfully. We have known ministers that could not live on a very large salary and save a cent. If they had \$1,200 a year, they spent \$1,300. I have known Seventh-day Baptist ministers to save money on from \$300 to \$400 a year and dress respectably and educate their children. That is no argument that they ought not to have \$800 or more. They did not attend Conference every year, or buy all the new books, but they served their churches well. They might have served better on \$1,000. The point is, they lived and served and died with no debts. They must take their chances with pneumonia like thousands of laymen who suffer fearfully in other professions.

Look over the Seventh-day Baptist *Year Book* and see how many of our ministers get \$1,000 a year. Observe how many get less than \$600 and some less than \$400.

And they are not going to leave the ministry except in a few cases, and most of those are not on account of salary. They ought to have \$1,000 a year. It would not hurt them or make them aristocratic.

We do not know whether "William" served a large city church or not. It might have been a town of 10,000. It may cost more in some towns than others. But the most of us believe he might have lived comfortably on \$1,000 in the average town of 10,000 and less. Some do live in New York and Chicago on that. However, we are not saying that they have really enough. But what can they do? For a hundred and more years in America Seventh-day Baptist ministers have preached the Gospel to average churches on less than \$700 the average. But very few have died penniless. In most cases if the minister's family had costly, serious sickness, the brethren helped him out.

Now, no rule can be laid down as to the expenses of a minister's family. The most of the laymen know that he has many necessary expenses that they do not. It is not necessary that he dress much better than his lay brother. It is not necessary that he have better and more food, only that as he is obliged to entertain more he needs a greater quantity. He does need to have more books and papers and attend more conventions which demand more money. All that is "spiritual money" in the laymen's pocket. The more and better tools a minister has, the better his work and the better his people. But if he does not have all he *should*, ought he to leave the ministry? If he actually must sacrifice needed things for the *best* work, his congregation must take up with the result of what they provide and not criticize him. Is it not safe to say, that more pastors quit the ministry because of harsh criticism and wrong methods of dealing with them in calling and dismissing them, than from small salaries? There are capable ministers who would rejoice and praise God in serving churches and mission fields on starvation salaries, rather than to be shoved aside because of disgruntled members.

But all this aside, "William" left the ministry because he did not live on \$1,200 a year slowly paid. If his congregation demanded a style of living he could not

maintain, why not "move on" to the next pastorate?

Let the clergy and lay members now take their pencils and try to average the expenses of a minister in an average town, a minister with wife and three children (three are enough for any minister). A good financier in one of our college towns, an ex-teacher, says the bare cost of provisions he buys averages twenty-five cents each day.

Bare cost of provisions \$——; clothing \$——; telephone \$——; books \$——; association \$——; entertainment course and others \$——; keeping horse, and repairs on conveyance \$——; new household goods annually \$——; insurance on goods \$——; tithing \$——; incidentals \$——.

There will be a variety of averages, but if you have kept your own accounts and know the actual necessities, not luxuries, you can form some accurate opinion of a minister's expenses. Look over your *Year Book* and see what you pay your pastors and judge accordingly. This is *business*.

If nothing else, this article will provoke some thought. Conclusion: "William" probably should have stayed in the ministry.

H. D. CLARKE.

From "The People in Conference."

REV. W. D. BURDICK.

Outline of remarks of the leader of the "Adult Section," Salem, W. Va., August 24-27, 1910.

SECURING LOYALTY FROM OUR SONS AND DAUGHTERS.

I. This loyalty is allegiance to God and the interests we are carrying on in his name.

II. The importance of the subject is seen when we consider how many leave the denomination, and that many who are nominally Seventh-day Baptists are not faithful to God, and the truths and the work of his Kingdom.

III. Parents and churches must realize that their work for the young does not consist simply in talk, in rigid guardianship, or spasmodic effort; but rather in a studied, sympathetic, loving, continuous effort to help them to possess God, and to count it a

privilege to keep his commandments and do his work.

We should recognize the fact that great changes are taking place in the business, the social, the political, and the religious world—changes that can not but have an influence upon young people when they begin seriously to consider the great questions that are agitating the minds of thinkers. Recognizing the fact that our children are to think for themselves, let us prepare them as best we may to think properly and choose the right, and not make shipwreck of their faith.

IV. Work to secure this loyalty,—

1. By giving them a *helpful example of loyalty*. Sons and daughters never get away from the influence of parental example of real love to God, and to his Book, his house, his Sabbath and his people.

2. By giving them such an environment as encourages loyalty.

3. By helping them to realize the desirableness of Christian character, sacrifice and service: (a) by parental oversight of their language, habits, actions; (b) by helping them to make everything subject to their spiritual interests; (c) by teaching them to keep from such games and public entertainments as may injure their spiritual life and influence.

4. By acquainting them with the truths of the Bible, and the history and work of Seventh-day Baptists.

5. By inspiring them with confidence in the triumph of God and truth.

THE EDUCATION OF OUR CHILDREN.

With the possession of the mind is the obligation to develop it. Professor Butler of Columbia University says: "True education is a unitary process—is part of the life-process. It is the adaptation of a person, a self-conscious being, to environment, and the development of capacity in a person to modify or control that environment." He holds that education must include knowledge of each of these: science, literature, art, institutional life, and religious belief. Our public schools give attention to the first four of these, and the fifth must be provided for in the home, the church and special schools.

1. The *home*.—Through conversation and the family altar. Surrounding the children with denominational literature, and

other literature that will train religiously.

2. The church.—The sermon is of great educational value in the training of children. The Sabbath school probably offers the best opportunity for imparting religious instruction to the most children. Study circles offer excellent chances to the studios.

3. Special schools.—Parents should carefully consider the question of the religious advantages offered in different schools before they send their children to higher schools of learning. What will be the influence upon the child of the town, the student body, the instructors? A due regard to the complete education of our children will cause us to send them for a part of their education to one or more of our denominational schools.

THE NEEDS OF THE FIELD AND DENOMINATION.

I. The field. "The field is the world."

1. The world needs salvation. More than half the people of the earth are heathen. The rest are Protestants, Roman Catholics, Easterns (Greeks, etc.), Jews and Mohammedans. A relatively small portion are Protestants.

In 1900 there were 1,588 walled cities in China, and in only 288 of these were there resident Protestant missionaries.

2. The world needs a perfect standard of righteousness. This is offered in the Bible. What are Seventh-day Baptists doing to meet the world's needs of salvation and a perfect standard of righteousness? What are we doing among the Jews? the "Easterns"? the Mohammedans? the Roman Catholics? the Heathen? *The world needs Seventh-day Baptists.*

II. The needs of the denomination.

1. We need a knowledge of the needs of the world. Marion Lawrance says: "It is my candid judgment that twenty-five years of sane, systematic missionary instruction in our Bible schools will forever do away with the great debts carried by our missionary boards, multiply by millions the money poured into their treasuries, and increase tenfold the number of missionaries who are carrying the Gospel to those who need it in the homeland and foreign countries."

2. A knowledge of, and feeling of our responsibility to, the field.

3. We need men and women for the mission field.

4. We need means to support the work and the workers. Last year our church members gave on the average less than one cent a week through the Missionary Board.

Young people are offering to enter upon missionary work. We must send them. Can we not give more? Examine the following chart, condensed from a chart given in the book, "Missions in the Sunday School."

How Americans Spend Their Money.

Annual expenditures in the United States.

Foreign missions	\$ 7,500,000
Chewing gum	11,000,000
Millinery	80,000,000
Confectionery	178,000,000
Church work	250,000,000
Jewelry and plate	700,000,000
Tobacco	750,000,000
Liquor	1,243,000,000

How do we spend our money?

THE BIBLE, A HELP TO DIVINE LIVING.

"The difference between Christianity and other religions is that in paganism we have men in search of God, and in Christianity we have God in search of men." The Bible reveals this search, and tells how to live the divine life (2 Tim. iii, 16, 17).

The Bible is a necessary help to divine living.

1. Other religions offer insufficient help.
2. Educators recognize that other literature lacks that which promotes right living.
3. Noted persons testify to the fact that the Bible is an important help to divine living.

How does the Bible help?

- It reveals sin. It condemns sin.
- It reveals the Saviour.
- It invites all to believe and be saved.
- It tells us that divine living is attained by first getting right at heart.
- It reveals the truth.
- It offers divine help to live in harmony with truth.
- It promises the triumph of truth.
- It teaches the right attitude toward God and mankind.

Intelligence is not always the measure of worth. Sometimes this, which should be a paradox, is true: The more brains, the less soul."

MISSIONS

Report of E. B. Saunders, Corresponding Secretary of the Seventh-day Baptist Missionary Society.

For the quarter ending December 31, 1910.

The first ten days of October were occupied with work in the office. On the eleventh the centennial meeting of the American Board of Foreign Missions convened in Boston. Your secretary had accepted an invitation to be present, representing the Seventh-day Baptist Missionary Society. Two days were very profitably spent in this way. It was a great privilege to meet the secretaries and representatives of more than sixty missionary societies. Over 1,500 missionaries, ministers and gospel workers were in attendance. The speakers were in many cases men of more than national reputation and a number of them were speakers at the recent Edinburgh Missionary Conference.

The following Friday, Sabbath day and Sunday were spent with the church at Berlin, N. Y. Four meetings were held. A good interest was manifest in them and in the work of our boards. On returning home preparations were made for the annual meeting of the board, October 18. The question of reenforcing the China Medical Mission, the call of Dr. Grace I. Crandall and other special matters led the board to delay making the annual appropriations until the replies to the circular letter from more of the churches had been received. The meeting adjourned until November 30.

From October 28 to November 6 a series of special meetings were held with the church at Marlboro, N. J. As the Southwestern Association was to convene with the church at Gentry, Ark., Thursday the tenth, it became necessary to go direct to this meeting. The association was well attended locally, not only by our own people but by those of other denominations. The messages were strong and a deep interest was taken in the work of the great Southwest as well as in that of the entire denomination. Money was contributed to assist in paying the expenses of your sec-

retary and the other delegates to visit other localities in the Southwest.

The following Sabbath was spent at Fouke, visiting and speaking to the school and church. The Sabbath-keepers of Chicago were visited on the return trip home. On Sabbath evening eighteen Sabbath-keepers living at West Pullman gathered in the mission room of Brother Kovats, where in company with Pastor Webster the meeting was held. On Sabbath evening a large congregation of our people gathered in the usual place of meeting and a deep interest was taken in the presentation of our work.

Preparations for the board meeting which had been adjourned to November 30 called for special work in the office. Pledges for nearly \$5,000 had been received from the churches for the work of 1911. At this meeting the annual appropriations were made. The church at Marlboro, N. J., had decided not to ask her usual appropriation of \$100 for 1911. Since then the church at Riverside, Cal., has decided to withdraw her request for an appropriation of \$150 and be self-supporting for 1911. Thanks to the generous people of these churches.

Immediately following this meeting of the board, letters were sent to about seventy of our churches, informing them of the call and consecration service of Dr. Grace I. Crandall, which was to be held with her home church at Milton Junction, Wis., on December 3. Work was then continued in the office until December 20, when visits were made to the following places. At Jackson Center, Ohio, Sabbath day the twenty-fourth. An interest in missions and the work of our boards was so great that sessions were held both forenoon and afternoon. A meeting was held at Shepherds-ville, Ky., where several of our people live. A large congregation gave most excellent attention and interest to the message. Limited time and bad roads prevented other meetings. The Sabbath-keepers of Stone Fort, Ill., were next visited, and four meetings held. The Sabbath school gave way and the entire time of the morning session was given to a missionary conference, in which the people took a remarkable interest. New Year's evening the closing session was held; the last message given

for 1910. At all places visited money was either given for the board or being raised in reply to the budget letters. Visits which do not belong in this report for 1910 were next made at Farina, Peoria and South Hampton, Ill. Also a large missionary meeting was attended at Battle Creek, Mich., and an interview held with some sixteen missionaries from the African field. This will be found in a separate report.

Reports show that there are 24 men on the field, who have labored 331 weeks on 56 different localities; preached 503 sermons to congregations ranging from 10 to 200 people; held 253 prayer meetings; made 1,369 calls; pages of tracts distributed 22,879; added to the church by letter or experience 42, by baptism 1; Sabbath converts 19.

Your secretary has visited 15 of our churches or localities where there are Sabbath-keepers and spoken 36 times, thirteen of them on Sabbath Reform and Missions; has written and sent out 400, and received 350 communications. Has received \$257 for the board; has traveled 7,400 miles.

Respectfully submitted,

E. B. SAUNDERS,
Corresponding Secretary.

DEAR RECORDER READERS:

In addition to the quarterly report the following are items of interest taken from letters written by the missionaries on the field.

During the quarter Rev. A. L. Davis of Boulder, Colo., has visited Denver, Ft. Collins, Greeley, Sugar Loaf, Eaton and Kersey, visited eighteen Sabbath-keepers, and those who have once kept it, and secured three of them for membership in the Boulder Church. One of them has never been a member of any of our churches. A series of special meetings will be in progress before this comes before the readers. He says, "Pray for us."

Rev. L. D. Seager from the West Virginia field reports a series of meetings in progress at Berea. When he wrote they had been in progress for nearly six weeks—a number converted and good interest continually. Some of the sermons preached and the personal work done at the association here last summer proved to be seed in good ground. It is bringing forth fruit.

Rev. H. C. Van Horn, chairman of the Missionary Committee in the Central Association writes: "I visited 'the things that remain' at Preston and spent two days looking over the field. There are now but five or six members of the church remaining. I visited the lone Sabbath-keepers at Binghamton, at Newark Valley, Homer and the Scott Church, calling on all whom I could reach. I called at DeRuyter. Bad roads prevented visiting Otselic. I have made one visit to Syracuse and two to Verona. Rev. R. G. Davis has also visited the last two named places."

Rev. Geo. W. Burdick of Welton, Iowa, has visited the little group of Sabbath-keepers at Calamus and Cedar Rapids, Iowa, and several people have commenced keeping the Sabbath.

Rev. J. T. Davis of Garwin, Iowa, continues his visits to Marion, Iowa. A Christian Endeavor society has been organized and is doing good work.

Rev. J. H. Hurley of New Auburn, Wis., reporting for the Cartwright Church says: "We had ninety-two old and young of our own people at the annual church meeting and dinner." This is good for a church which has been regarded as substantially extinct. I pray other church ruins will rise up in the same way. The greater share of the churches have had additions during the quarter. The work is moving forward all along the line. Many letters from the field have been sent the SABBATH RECORDER and will be published entire.

E. B. S.

From Cosmos, Okla.

DEAR BROTHER SAUNDERS:

A letter of thanks is tardy, but we wish to acknowledge our gratitude to the board for sending Rev. Mr. Shaw to our needy field. We hope to be able in the future to more than recompense you financially for past help.

The spirit at our church meeting was expressed the other day like this: "We feel a greater bond between us and the board than ever before, a bond of fellowship as well as an indebtedness."

Several in Morton Co., Kansas, are studying the Sabbath question. Some are "almost persuaded," while others have turned and are keeping it. This is mostly

owing to the efforts of Brothers Goff and E. D. Stillman, and literature scattered.

One family left us recently and four or five expect to go soon. After that we will be few in number, but we wish to hold the "banner of Christ and his Sabbath" up in this part, yet. We must "hope on, trust on" for his sake.

Hoping this word of thanks may be acceptable, I remain

Yours for Christ's service,
JOHN T. BABCOCK,
Church Clerk.

Jan. 18, 1911.

From Asaa, Denmark.

DEAR SECRETARY SAUNDERS:

Peace and gladness be with you and all the beloved Zion this new year. I thank you for the good letter of October 21. I am always so glad to receive one from you. The old year has gone with its joys and sorrows. When we look back we have so many reasons for gratitude to God our Father for all his mercies. I am amazed at his goodness to me and mine. I see how little we have done in obeying and following our dear Master.

Our work here is going on in the usual way. We continue our meeting; a few people attend besides our own, who are very faithful, even though they come three to five or six miles and sometimes more. We are looking to God to so bless our work that numbers will increase. A lady who lives near us has recently commenced to keep the Sabbath. We hope she will unite with us soon.

There is a family of Christian people who attend our meetings very regularly. I recently visited them during the sickness of the daughter, twelve years of age. This gave an opportunity to talk with them about the Sabbath. I trust God will move on their hearts to keep the Sabbath. Thus God opens the way for conversation as I go my way daily.

We have been in usual health except on one Sabbath. People wonder how my good wife can travel on foot eight or ten miles with me, as she always does. We have had very little snow, ice or winter until now.

I have traveled on foot 128 miles, by train 50; have held 28 meetings, and made

45 visits and calls; written 107 letters and sent out many tracts.

Your brother in Christ,
Jan. 1, 1911. F. J. BAKKER.

From J. J. Kovats.

Rev. E. B. Saunders,

MY DEAR BROTHER IN CHRIST:—I write to let you know about my work. I was in Milwaukee on December 26. I had opportunity to talk with the people there about the truth until 12 o'clock at night.

There I secured four new subscribers for my paper. They are interested in the Sabbath and would like me to come again and hold a gospel meeting sometime. I tell you other news. The minister and pastor of the Hungarian Church of God, Rev. John Boehm, who publishes a missionary paper in Cleveland, Ohio, has together with seven of his church members just embraced the Sabbath. They wish to unite with our people. I think you will remember, I told you about two years ago that he received one of my missionary papers and very much blamed me for keeping the Sabbath. Elder Boehm has other churches in the United States and in England. He believes all his church members will finally keep the Sabbath and join our people.

What do you think of your sending me money to go to Cleveland and receive these brethren into our Seventh-day Baptist Church? If you please, you may send this letter to the SABBATH RECORDER.

Answer me as soon as you possibly can. Happy New Year to you all.

J. J. KOVATS.

[This matter has been before the Missionary Board and money sent to Brother Kovats to pay his traveling expenses to Cleveland, Ohio, in case he and Pastor Webster of Chicago think favorably of this trip.—E. B. S.]

From Holland.

DEAR BROTHER SAUNDERS:

Your welcome letter of December second was duly received. It found me so very busy in preparing the reports, etc., for the yearly conference of the National Committee for the Suppression of the White Slave Traffic that I was obliged to postpone my answer until now.

I am very thankful for this new proof of confidence from the Missionary Board. I trust I shall be enabled now to do more for the cause so dear to us. I had awaited this decision of the board before I made my arrangements for 1911. My intention is to discharge myself of still more work which may be done by others as well. As soon as these arrangements shall have been accomplished, I hope to write more for the SABBATH RECORDER if desired, namely, concerning my father's life and work and on the history of the Midnight Mission and my other work in the Purity movement. Moreover I shall have more time left for studying the Adventist questions, etc. I hope also to be able to visit the lonely Sabbath-keepers, who up to now, after my father's death, have been visited only occasionally. At present, however, it is impossible for me to leave my home for a few days because of the sickness of my little darling. In all our deep afflictions of this last year we have been comforted abundantly by our Lord and Saviour; our little girl is still with us; her dear kind face is so thin and her frame pining away so—that we may see every bone of it. She is suffering bitterly, still she is quietly trusting in the Lord and longing for the hour of her redemption; she is only seven years of age, but very clever for that age and willingly receiving the Word of God.

I rejoice very much in the continuation of the appropriation to Sister Jansz for 1911 and am glad to hear Sister Alt will write you personally in Dutch, her letters being translated by a good friend of yours (and mine I guess). I pray to be kindly remembered to him.

I hope the last six months' appropriation of 1910 will reach me in the course of this month.

May the Holy Spirit guide you and the Missionary Board in all your work, and this new year be a year of new life and growth in every part of the Lord's vineyard.

May your health and that of your dear wife be preserved and you find favor with God and men on all your ways.

With kindest regards,

Yours in the Master's service,
G. VELTHUYSEN.

Amsterdam,
Jan. 3, 1911.

Missionary Board Meeting.

A regular session of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, R. I., on Wednesday, January 18, 1911, at 9.30 o'clock a. m., with Brother Clarke in the chair and the following members present:

Wm. L. Clarke, J. A. Saunders, S. H. Davis, J. I. Maxson, Paul M. Barber, E. B. Saunders, C. H. Stanton, I. B. Crandall, John Austin, Geo. B. Carpenter, L. F. Randolph, Geo. H. Utter, A. S. Babcock.

Visitors: Mr. Waite, Miss Hannah Crandall, Miss Emma Langworthy, Dr. Anne L. Waite, Miss E. M. Saunders, Mrs. S. H. Davis, Mrs. Orson Rogers, Mrs. F. Coon, Wm. P. Browning.

Prayer was offered by Geo. H. Utter.

The Treasurer's report from October 19, 1910 to January 18, 1911 was approved and ordered recorded, as was also the report of the Corresponding Secretary for the quarter ending December 31, 1910.

Correspondence was presented, coming from Rev. and Mrs. D. H. Davis and Susie Burdick, relating to the serious illness of Rev. H. Eugene Davis and to his return to this country under advice of his physician.

Also a communication was read from Doctor Palmberg, suggesting that she might, because of existing conditions, return to China in February, if in the judgment of the Board it is wise.

It was unanimously voted that it is the opinion of this Board that Doctor Palmberg should not return to China until the expiration of her eighteen months' vacation, at least, and that in the meantime she should not be expected to visit the several churches, but should devote herself to obtaining all possible physical rest.

It was also voted that, in view of the absence from China of Doctor Palmberg and the sickness and enforced return to America of Rev. and Mrs. H. Eugene Davis, it is the opinion of this Board that mission work at Lieu-oo should be suspended temporarily. This expression of opinion is made, however, not to control the action of the Missionary Association at Shanghai, but to inform such association as to the Board's opinion in view of such facts as are in its possession.

The matter of visiting Sabbath-keepers at Cleveland, Ohio, and of work at Cosmos, Okla., was left with the Corresponding Secretary.

It was voted that \$100 be added to the Emergency Fund for 1911.

It was voted to appropriate \$50 from the fund for such purpose, to aid Brother R. R. Thorngate in his studies.

The afternoon session opened with prayer by Rev. L. F. Randolph.

A few churches, Marlboro, N. J., and Riverside, Cal., among them, have released the Board from paying the usual appropriations for the year 1911.

Communications were reported from E. F. Loofboro, L. A. Platts, J. H. Hurley, D. W. Leath, R. S. Wilson, G. H. F. Randolph, W. Davis, G. Velthuisen and F. J. Bakker; also about

25 letters relating to the discontinuance of the Pulpit.

The Auditors, Frank Hill and J. Irving Maxson, were authorized and instructed to transfer the books and funds of the Society from the retiring Treasurer, Geo. H. Utter, to Samuel H. Davis, Treasurer elect.

Adjourned.

WM. L. CLARKE, President,
A. S. BABCOCK, Recording Secretary.

Treasurer's Report.

From December 1, 1910, to January 18, 1911.

Geo. H. UTTER, Treasurer,
In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

<i>Dr.</i>	
Balance in treasury, December 1, 1910.....	\$ 96 44
Collection at New Jersey and New York Yearly Meeting	5 13
A. Friend, Wisconsin	5 00
Woman's Executive Board:	
Reenforcing China Mission	\$122 00
General Fund	35 00
Debt	5 00
China Mission	5 00
Foreign Missions	4 00—171 00
Collection, Semi-annual Meeting with Cartwright (Wis.) Church	4 18
J. Judson Wells, Milton, Wis., L. M. for Frank J. Wells	25 00
Mr. and Mrs. A. K. Crandall, Portville, N. Y. . .	2 00
D. S. Allen, Port Lavaca, Texas.....	10 00
Geo. M. Cottrell, Topeka, Kansas.....	25 10
Mrs. Martha G. Stillman, New London, Conn. . .	2 00
T. A. Saunders, Milton, Wis.....	5 00
Dr. Geo. W. Post, Chicago, Reenforcement China Mission	25 00
Income from Permanent Fund—\$688.96; \$217.55	906 51
Mrs. Sadie L. Ring, Welton, Iowa, on debt....	2 50
A. Friend, Westerly, R. I.....	15 00
Mrs. E. L. Camenga, Alfred, N. Y.....	2 50
W. R. Road, Iron River, Wis.....	5 00
A. J. Green, Adams Center, N. Y., on debt....	10 00
Susie M. Burdick, Shanghai, China	100 00
Wm. L. Clarke, from First Seventh-day Baptist Church of Hopkinton, pledge for reenforcing China Mission	100 00
J. A. Millikin, Vancouver, Washington.....	1 00
Alice Bakker, Asaa, Denmark, Home Missions..	1 00
F. J. Bakker, Asaa, Denmark:	
Home Missions	\$3 00
China Mission	2 00—5 00
Ellen C. Brown, Bradford, Pa.....	10 00
Mrs. A. L. Goddard, Shell Lake, Wis., Eastern Slope Mission	2 85
Seventh-day Baptist Memorial Fund:	
Income Missionary Society Funds.....	\$26 45
Income S. P. Potter Fund	26 73
One-half income D. C. Burdick Bequest 226 71	
One-half income D. C. Burdick Farm..	14 98
Income Utica (Wis.) Church Fund ..	14 59
Income Estate of E. W. Burdick.....	26 13—335 59
A. Friend, Hopkinton City, R. I.....	50
Mrs. Frederick Schoonmaker, Bradford, Pa....	14 50
J. F. Brown, Cummington, Mass.....	1 00
Simeon Kenyon, Hopkinton City, R. I.....	1 00
Dr. A. S. Maxson, Milton Junction, Wis.....	25 00
Mrs. A. Z. Langworthy, Alfred, China.....	1 00
Mrs. A. E. Langworthy, Alfred, China.....	1 00
Dr. H. L. Hulett, Allentown, Pa., Reenforcing China Mission	100 00
T. Hardin Wise and wife.....	3 50
Mrs. Nannie Bramlett, Shepherdsville, Ky..	1 00
Howell Lewis, Stone Fort, Ill.....	1 00
H. C. Stillman, Menominee, Wis.....	10 00
Contributed by several churches for traveling expenses of Dr. Palmberg.....	\$55 52
Less expenses paid.....	20 72—34 80
Pulpit subscriptions	2 50
D. Etta Coon, Nortonville, Kan.....	1 00
Sabbath school at	
Albion, Wis.....	5 00
Bradford, Pa.....	10 00

Farina, Ill.....	7 85
Edelstein, Ill.....	27 51
Milton, Wis.:	
General Fund	\$29 50
Debt	13 25
Medical Mission, China	5 75—48 50
Berlin, N. Y.....	14 30
Marlboro, N. J., Christmas collection for Fouke School	7 57
Dodge Center, Minn.:	
China Mission schools	\$2 38
General Fund	11 00—13 38
Church at	
Milton, Wis.—\$81.89; \$30.46.....	112 35
Hammond, La.....	32 21
Plainfield, N. J.—\$19.82; \$19.94.....	39 76
Chicago, Ill.....	25 00
Alfred, N. Y.:	
Foreign Missions	\$15 00
General Fund	31 56—46 56
Walworth, Wis.....	47 31
Hartsville, N. Y.....	4 40
Andover, N. Y.....	2 00
Salem, W. Va.....	65 30
Lost Creek, W. Va.....	32 00
DeRuyter, N. Y.....	11 95
Little Genesee, N. Y.—\$33.05; \$25.53.....	58 58
Westerly, R. I.:	
Work in Java	\$50 00
General Fund	125 00—175 00
Los Angeles, Cal.....	15 69
Shiloh, N. J.....	54 40
Ashaway, R. I.....	82 15
Welton, Iowa:	
Debt	\$7 00
General Fund	9 36—16 36
Battle Creek, Mich.....	14 95
Adams Center, N. Y.....	45 00
Blystone, Pa.....	2 00
Marlboro, N. J.....	37 19
Dodge Center, Minn.....	45 00
Riverside, Cal.....	15 82
Leonardsville, N. Y.....	43 87
Salem, W. Va.....	5 25
Edelstein, Ill.....	29 49
Syracuse, N. Y.....	1 25
Farina, Ill.....	21 29
First Verona, N. Y., pledge	37 50
Cartwright, Wis.....	15 00
Stone Fort, Ill.....	15 00
Roanoke, W. Va.....	23 00
Wellsville, N. Y., pledge for 1911.....	24 00
New York City.....	50 44
Nortonville, Kan.....	42 17
Second Alfred, Alfred Station, N. Y.....	48 85
Interest in bank, deposited in December.....	1 46
	\$3,544 26

Cr.

J. J. Kovats, Chicago, salary, November and December, 1910	\$ 40 00
E. B. Saunders, salary and one-half expenses, December, 1910	78 46
E. B. Saunders, traveling expenses of A. L. Davis	53 15
Interest	7 41
Recorder Press:	
Pulpits—Oct., Nov., Dec., 1910; Jan., 1911	\$140 00
Postage on Pulpits	38
Share in Year Book	80 36—220 74
Tuskegee Normal Institute, account of Ebenezer Ammoko	13 70
D. H. Davis, Shanghai, China:	
Mission School appropriation, Jan. 1 to July 1	\$150 00
Incidentals appropriation for year 1911	100 00—250 00
J. W. Crofoot, Shanghai, China:	
Salary, Jan. 1 to March 31, 1911.....	\$250 00
Allowance for children Jan. 1 to March 31, 1911	37 50—287 50
H. Eugene Davis, Shanghai, China, salary, Jan. 1 to March 31, 1911	250 00
Susie M. Burdick, Shanghai, China:	
Salary, Jan. 1 to March 31, 1911	\$150 00
"Busy Bee," North Loup contribution for education of child	40 00—190 00
Rosa W. Palmberg, salary, Jan. 1 to March 31, 1911, at one-half rate	75 00

F. J. Bakker, Asaa, Denmark, salary, Jan. 1 to June 30, 1911	150 00
G. Velthuysen, Haarlem, Holland: Salary of father, July 1 to December 31, 1910	\$150 00
Salary, Jan. 1 to March 31, 1911	225 00
Marie Jansz, Java, salary January 1 to June 30, 1911	75 00
Grace I Crandall, Shanghai, China: Expense account, Chicago to Shanghai	\$250 00
Salary, January 1 to March 31, 1911	150 00
E. D. Van Horn, account of Italian Mission, New York	100 00
Battle Creek (Mich.) Church, November and December, 1910	100 00
The Sun Office, Westerly, advertising and printing, August, 1906, to October 10, 1910	31 53
Balance in treasury, January 18, 1911	996 77
	<u>\$3,544 26</u>

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

QUARTERLY REPORT.

From October 19, 1910, to January 18, 1911.

Cash in treasury, October 19, 1910	\$ 474 45
Cash received from October 19 to November 30, 1910	1,697 31
Cash received from December 1, 1910, to January 18, 1911	3,447 82
	<u>\$5,619 58</u>

Cr.	
Quarter ending Sept. 30, 1910,	
Churches:	
First Westerly	\$ 18 75
Second Westerly	18 75
Salemville, Pa.	25 00
Marlboro, N. J.	25 00
Shingle House, Pa.	25 00
Second Verona, N. Y.	8 33
Richburg, N. Y.	18 75
Hartsville, N. Y.	12 50
Welton, Iowa	25 00
Garwin, Iowa	25 00
New Auburn, Minn.	37 50
Riverside, Cal.	37 50
Gentry, Ark.	75 00
Los Angeles, Cal.	62 50
Fouke, Ark.	75 00
Battle Creek, Mich., quarter ending Dec. 31, 1910	150 00
D. W. Leath, Lyon, Ala., quarter ending Sept. 30, 1910	75 00
R. R. Thorngate, Richburg, N. Y., labor in Western Association	24 77
L. A. Wing, DeRuyter, N. Y., quarter ending Sept. 30, 1910	12 50
J. J. Kovats, Chicago, quarter ending Dec. 30, 1910	60 00
W. L. Davis, Coudersport, Pa., quarter ending Sept. 30, 1910	50 00
R. S. Wilson, Attalla, Ala., salary and expenses, quarter ending Sept. 30, 1910	99 57
L. D. Seager, Blandville, W. Va., quarter ending Sept. 30, 1910, less \$2 received from Greenbrier Church in July	48 00
J. H. Hurley, New Auburn, Wis., salary and expenses, quarter ending Sept. 30, 1910	159 10
J. A. Davidson, Stone Fort, Ill., balance to Sept. 30, 1910	130 14
E. B. Saunders, Ashaway, salary and expenses, quarter ending Dec. 30, 1910	238 87
E. B. Saunders, Ashaway, traveling expenses of A. L. Davis	53 15
E. D. Van Horn, N. Y., support of Italian Mission in New York	100 00
Loans paid	750 00
Interest on loans	13 66
Recorder Press:	
Pulpits, October, November, December, 1910, January, 1911	\$140 00
Postage on Pulpits	38
Pronotion of Year Book	80 36
The Sun Office, Westerly, advertising and job printing, August, 1906 to October 10, 1910	31 53

Tuskegee Normal and Industrial School, account of Ebenezer Ammokokoo	13 70
D. H. Davis, Shanghai, China: One-half appropriation for Mission School, 1911	\$150 00
Appropriation for mission incidentals, 1911	100 00
Jay W. Crofoot, Shanghai, China: Salary, Jan. 1 to March 31, 1911	\$250 00
Support of children, Jan. 1 to March 31, 1911	37 50
H. Eugene Davis, Shanghai, China, salary Jan. 1 to March 31, 1911	250 00
Susie M. Burdick, Shanghai, China: Salary, Jan. 1 to March 31, 1911	\$150 00
"Busy Bees," North Loup, Neb., support of child	40 00
Grace I. Crandall, Shanghai, China: Salary, Jan. 1 to March 31, 1911	\$150 00
Traveling expenses, Chicago to Shanghai	250 00
Rosa W. Palmberg, salary, Jan. 1 to March 31, 1911, at one-half rate	75 00
F. J. Bakker, Asaa, Denmark, salary, Jan. 1 to June 30, 1911	150 00
Marie Jansz, Java, to aid in her work, Jan. 1 to June 30, 1911	75 00
G. Velthuysen, Haarlem, Holland: Salary of father, July 1 to Dec. 31, 1910	\$150 00
Salary, Jan. 1 to March 31, 1911	75 00
Cash in treasury, January 18, 1910	996 77
	<u>\$5,619 58</u>

Notes outstanding at Washington Trust Co., Westerly, \$1,000.
E. and O. E. GEO. H. UTTER, Treasurer.

The Sabbath.

MRS. W. F. KAGARISE.

The Sabbath day was made for man,
To do in it what good he can;
To rest from earthly toil and care,
And turn his thoughts to praise and prayer.

The day was sanctified and blest,
For us to enjoy its sacred rest;
So let us strive with all our might
To keep God's holy day aright.

You never get to the end of Christ's words; there is something in them, always behind. They pass into proverbs, into laws, into doctrines, into duties, into consolations, into hopes; but they never pass away; and after all the use that is made of them they are still not exhausted.—Dean Stanley.

"You're a queer-looking thing to want to fight with me," said the young bulldog, contemptuously. "You're not in my class."
"Perhaps not," thus replied the porcupine, quietly, "but I think I can give you a few points."—Exchange.

"If our hearts are full of worldliness, there will be no room for him who bought us."

WOMAN'S WORK

MRS. GEORGE E. CROSLY,
Contributing Editor.

Love's Share.

The hearts of all are in thy hand;
Thou hast no need of me
To bear the word of thy command
Far on from sea to sea.
Yet wilt thou take my lips, dear Lord,
Faithless no more nor dumb,
And grant them this of love's reward:
To help thy kingdom come?

A thousand thousand angels stand
By thine eternal throne,
Swift-winged to bear in every land
Thy succor to thine own.
Thou hast no need of these my feet,
Stumbling and weak and slow;
Yet wilt thou send them on the sweet
Errands of love below?

Thy glory thrills from star to star;
The oceans work thy will;
No farthest sun wheels on too far
Thy mandate to fulfil.
Thou hast no need of these my hands
To toil for thine or thee;
Yet wilt thou give them love's commands
Of gracious ministry?

O Love of Love, unguessed, unsought,
Shaping thy realm divine
Wherein my toil and hope and thought
May link themselves to thine!
The worlds are thine for weal or woe;
Thou rulest stars and sea;
Yet to my love thy love bends low,
And thou hast need of me.

—Mabel Earle.

It has been fifty years since the first Woman's Foreign Missionary Society received its charter from the State, and in all the large cities of our country there are being held jubilee meetings of all Woman's Missionary societies to celebrate this anniversary. In this department of the SABBATH RECORDER for December 19, 1910, there was an interesting article by Mrs. Marie S. Williams concerning the jubilee meetings in Cincinnati. All these meetings have been wonderfully successful, both in arousing interest in missions and in raising money to carry on the work. Mrs. Montgomery gives as "the threefold

purpose of the jubilee meetings: to gain a better conception of the opportunity confronting the Christian Church in the Orient, to deepen the prayer life, to enlarge the sense of obligation and the contributions of Christian women." Many speakers "have emphasized the fact that woman's missionary work was born in prayer."

The last and greatest meeting of the series will be held in New York in April. Here the jubilee gifts will be gathered up by States and denominations. Many nationalities will here be represented, and there will be receptions to pioneers in women's work. The denominational rallies have been a feature of each meeting. Why not have a Seventh-day Baptist rally in New York? We hope that some one of our readers will report this meeting for our department.

John R. Pepper, chairman of the Layman's Missionary movement in the M. E. Church, South, is authority for the statement that "only one out of every four women and only one out of every eight men of the average church have given any amount to foreign missions." Is your church, dear reader, the average church? Are you the one out of four, or are you one of the three others?

If you are one of the three others, hunt up the SABBATH RECORDER of January 16 and read the last part of Mrs. Whitford's report. If you are "the one out of four," you have read it several times.

The Missionary Review for December presents the following facts that may be new to some of our readers:

The most fully occupied province in China has one missionary to every 40,000 people, while five other provinces have only one missionary to every 100,000 and no less than four provinces have one missionary to every 250,000 people. That would mean twelve missionaries for the whole city of New York, twelve more for the rest of the State of New York, and between three and four hundred for the United States. Out of 1,971 walled cities in China only 527 are occupied, leaving 1,444 great cities without a single missionary. The aboriginal tribes of China numbering 6,000,000 people have no missionary.

Read the following interesting report of the Milton Junction (Wis.) Ladies' Aid Society. The editor hopes that more such reports will come to her desk.

**Annual Report of the Ladies' Aid Society
of the Seventh-day Baptist Church
of Milton Junction, Wis.**

At the beginning of the year 1910 the name of the society was changed from the Benevolent Society to the Ladies' Aid.

The society has held twenty-two regular meetings. The time was well spent in studying the leaflets prepared by the Woman's Board, also in the study of "Our China Mission" from the SABBATH RECORDER, under the direction of the Program Committee, while the Work Committee kept us busy sewing for the apron and fancy-work sale held in October, or doing benevolent work for some one.

We have had two church suppers, two circle suppers, an alumni banquet, and a dinner for the Summer club, one all-day meeting where we carried our dinner. We also held one meeting with a shut-in sister, carrying our supper and having a very enjoyable time.

We have received and paid out the following sums of money:

Received from dues.....	\$ 19 51
Work	31 75
Suppers and entertainments.....	134 81
Social for Aged Ministers' Fund.....	11 31
Collection	3 05
Gifts	43 70
Sale of carpet	2 60

Total\$246 73

Paid to Woman's Board as follows:

For Missionary Society.....	\$ 10 00
Tract Society	10 00
Unappropriated Fund	20 00
Susie Burdick's Salary.....	5 00
Fouke School	5 00
Unappropriated Fund	40 00
Aged Ministers' Fund	11 31
To Pastor Bond for Salem College Fund	15 00
To church treasurer for Tract Society	10 00
For church floor	32 65
Christmas tokens for the sick, aged and shut-ins	4 53
Society supplies and expenses.....	28 17

Total\$191 66

The society has increased in numbers, in interest, and, we believe, in good will towards others.

MATIE I. FRINK,
Treasurer.

"No amount of thinking will stop the man who doesn't stop to think."

Of Interest to Seventh-day Baptists.

Last year Dr. J. W. Thirtle of London, England, wrote a monograph concerning one of the early Mill Yard pastors, Dr. Peter Chamberlen. This was published in the "Transactions of the Baptist Historical Society" (the organ of the London Baptist Historical Society) for May and October, 1910. A review has already appeared in the SABBATH RECORDER from the able pen of Corliss F. Randolph.

Under date of January 3, 1911, Doctor Thirtle writes me that, as a result of his monograph, news has just arrived of the discovery of the records of Doctor Chamberlen's church, of 1654, evidently the long-lost records of Mill Yard prior to 1673. These ancient Sabbatarian records will be published in the "Transactions" for the current year.

Here is a first-rate chance for our people to secure at small cost an invaluable document. Can you afford to let the opportunity slip? The price of the "Transactions" is 5 shillings a year (\$1.20 American money). Address J. W. Thirtle, LL. D., "Elston," 23 Borthwick Road, Stratford, E. London.

C. H. GREENE.

Our Duties and Responsibilities.

T. L. Gardiner, Editor,

DEAR SIR:—In all efforts to reform and improve the condition of mankind, rational and consistent plans should be devised and adopted, combined with conscientious zeal and wisdom in carrying into operation such plans as will bring about the best results, so far as human foresight inspired by divine wisdom can foresee.

The command, "Go ye into all the world, and preach the gospel to every creature," does not imply that the disciples of Christ, to whom these words were especially addressed, were to accomplish all this great work during their day and generation, not by any means; for they were but a handful of poor, illiterate fishermen, and "all the world," though but a small portion of the earth's surface, at that day, still comprised quite a territory. It was a new and unpopular religion they were called upon to preach; they were sent forth without money, empty-handed, with no organization behind them, like sheep among wolves, their

lives in their hands. Wonderful results followed their labor, in spite of persecution, starvation and death.

The command to go forth is as imperative today and more so; the field is still all the world. The triumph of Christianity is far from being complete; the harvest is great and the laborers few. In our own land millions are yet to be converted to Christ, and in foreign lands untold millions are groping in heathen darkness.

The Seventh-day Baptist Denomination is small, with limited means at its command. It is not expected nor would it be reasonable to conclude that it can cover more than a small proportion of this vast field, any more than the early Christians could cover their larger field. The Missionary and Tract societies sometimes get discouraged because they have so little money with which to carry out their plans and answer all the calls made upon them. It can not be expected that they should do all they wish to do. The denomination is small and not rich. The high cost of living, and the modern extravagant ideas of the people take about all the majority of them can earn to make "buckle and strap" meet. Therefore, when demands are made upon them to make up deficiencies, they shrink back and say they are tired of being dunned for back debts. Many think that, instead of scattering our efforts in far-off lands, we should consecrate them nearer home, as the cost of transporting missionaries to these distant points is considerable and then after a few years they are obliged to come home to recuperate, all of which adds to the expense. Millions are coming to our shores every year who need the Gospel; we can spend every dollar we can raise many times over right here at our own doors. When we become a large and flourishing denomination(?) like some of the others, then we can enlarge our field of efforts.

There is no question but that our people could give a great deal more for missionary and educational purposes if they were only willing to live in cheaper homes, have fewer extravagances and luxuries, live on a vegetable diet and Fletcherize their food, etc. But that, you see, would be too great a sacrifice; we have never been accustomed to that sort of thing. We want just as good houses, just as good clothes and just as

good things to eat as our neighbors, and we also want money to spend in traveling, going abroad, and attending theaters, concerts, etc. We also want (some of us) our automobiles, motor-boats, and possibly ere long our aeroplanes. All or even a part of these things we can not have and at the same time meet the demands made upon us by the Missionary, Tract, and Education societies. The denomination is placed in a peculiar position: it can not compete with the business world in the matter of making money; the Sabbath handicaps it. So there we are. We must cut our garment according to our cloth, do the best we can under the circumstances, and not be discouraged; for as soon as we yield to discouragement, we are down and out.

Yours truly,

GEO. H. GREENMAN.

Mystic, Conn.,

Jan. 15, 1911.

Whims of Parrots.

"It is odd," said the bird-store keeper, "but it is true, how people come into a bird store and expect to open up a conversation with a parrot off-hand. They fail, and then make up their minds that the parrot is worthless. This will apply to a majority of seekers after a talking parrot. They do not give this bird credit for the sense it actually possesses. There are parrots valued at anywhere from \$50 to \$500 that will not be coaxed into conversation with a stranger, nor while he is present, although they are the very best of talkers.

"Parrots often refuse to perform when there are purchasers looking on, but once the store is clear of them they will chatter away through their whole vocabulary as if their very lives depended on their being heard. This obstinacy often spoils good sales. Most parrots will talk to a girl or woman much quicker and freer than to a boy or man."—*Browning's Magazine*.

"According to the indications of the unofficial footings of some parts of the recent census the population of the whole country is now 90,000,000. The center of population still remains in Indiana."

"Those who have ever eaten 'the bread of life' go hungry from Christless sermons."

YOUNG PEOPLE'S WORK

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

Great Lives: Joseph.

REV. R. J. SEVERANCE.

Prayer meeting topic for February 11, 1911.

Daily Readings.

Sunday—The value of dreams (Gen. xxxvii, 5-11).

Monday—Consecrated purity (Gen. xxxix, 7-21).

Tuesday—The world's hatred (Gen. xxxvii, 3, 4, 23-28).

Wednesday—Patient in tribulation (Gen. xli, 1, 9-13).

Thursday—Virtue exalted (Gen. xli, 14-16, 41).

Friday—Forgiving love (Gen. xlv, 4-15).

Sabbath day—Topic: Lessons from great lives: Joseph (Gen. xli, 14-41).

This week we have the second of the series of lessons from great lives. It is not for me to discuss in this connection the historical accuracy of all the stories which have centered around the life of Joseph. Whatever the nature of the material, the accounts represent the experiences of an individual human being, a man having passions and impulses the same as we feel throbbing within our own breasts. The various scenes from the life of our hero which we have painted for us in these chapters of Genesis are true to life as we know it, and therefore the incidents furnish us with valuable lessons for daily conduct. There are certain characteristics in the life of Joseph which every Christian Endeavorer should emulate.

First notice that even when a boy, Joseph had ideals of greatness: he dreamed of a time when he was to become prominent among his people, a time when all members of his family should be subject to him. Young friends, do not be afraid of dreams; no indeed, dreams are helpful. Not the kind which are the result of a cup of coffee and a piece of mince pie late at night, but the day-dreams, the building of air-castles; not to excess, for that is intemperance, but the normal exercise of a natural ambition to forge to the front in whatever occupation or profession you may

choose. Be so imbued with the dreams of future greatness that you will let nothing come in the way of their fulfilment.

Marcus Dods says: "It was because Joseph's dreams embodied his waking ambition that they were of importance. Dreams become significant when they are the centered essence of the main stream of the waking thoughts, and picturesquely exhibit the tendency of the character. . . . And it is a great art to discover what we are fit for, so that we may settle down to our work, or patiently wait for our own place, without enviously striving to rob every other man of his crown and so losing our own. It is an art that saves us much fretting and disappointment and waste of time, to understand early in life what it is we can accomplish, and what precisely we mean to be at; to recognize in our personal gifts or station, in the circumstances and complications of our life, in our relations to others, or to the world—the will of God teaching us what we are, and for what we ought to live.

The truth contained in these words explains to my mind why it is that many young people with the ambition to become prominent do not attain to true greatness. Some there are who fail to distinguish between a selfish desire for personal preferment at whatever cost, and the aspiration to make the highest possible attainment in the work to which one feels God has called him, and in the spirit which the Father may approve. The statement regarding the value of dreams, then, may need modifying. It depends very much upon the state of one's heart, his attitude toward God and his fellow men, whether his dreams are to be helpful or harmful. Recall what was said a few weeks ago about the essentials of true greatness. What was it that made Abraham great? Was not the starting-point the feeling that he was called of God for a purpose? What was the starting-point in the case of Joseph? Was it not the same thing? the dream that under God's direction there was something to be wrought by him?

If Christian Endeavorers all over our land could rise to that conception of their powers and possibilities where they could feel that God is anxious to work through them for his glory and good of mankind,

then it would be safe for them to dream—dream of the places of honor and trust which are ever open for qualified persons in politics, in business and commerce, and in all the professions, but especially dream of the opportunities for usefulness in our own denomination, presidents of our colleges, teachers in our schools, missionaries for the various fields, pastors for our churches, managers of our different denominational boards, Sabbath-school superintendents and teachers, consecrated laymen, and personal workers. All these openings are before you. O that every young person in our denomination might dream of filling the highest of these for which he or she may be fitted, or better still, may our young people be so consecrated to the cause of Christ and the church that they will be ambitious to fit themselves for some position of leadership among us.

The road to "greatness" does not always pass along picturesque drives, through shady groves, by cool refreshing springs; no, there will be disappointments and discouragements, trials and tribulations. You may be abused and persecuted, but the reward which comes to those who continue steadfast to the end more than compensates for all the sacrifice. The account of the life of Joseph is valuable to us for it shows the possibilities of one who has the love of God in his heart and who is desirous to serve his fellow men. No one of us would be willing to acknowledge ourselves inferior to a member of the human race living so many centuries ago, as far as ability is concerned.

You have the mental qualities sufficient to make one great. Have you the spiritual requisites? If so, it is not so much a question of ability as the question of consecration. True greatness is possible to every person. Shall it be your portion?

The Aim and Methods of the Junior Department.

ZENA FITCH.

Read at the Sabbath-school installation services, Brookfield, N. Y.

It has been nearly six years since our class was organized as a part of this Sabbath school. There have been others belonging to the class. One has already gone

to live with Jesus. Some have moved away. We are sorry they are not here to help us with this day's exercises.

We have eight resident members. Since we have attended Sabbath school we have learned the Golden Rule, the Ten Commandments, the words of some songs, the Beatitudes, the Twenty-third Psalm, and what God says about giving—"It is more blessed to give than to receive." We have learned the books of the Bible and the divisions, both in the Old Testament and in the New Testament. We find there are five books of law, twelve of history, five of poetry, and seventeen of prophecy in the Old Testament. In the New Testament there are four Gospels, one historical book, fourteen of the epistles of Paul, seven general epistles and one of prophecy.

Although we have learned the names of the books of the Bible, we feel this is a small part of what we have yet to learn about God's Word.

These are some of the things our teachers have tried to help us learn besides our lessons taken from our quarterlies.

A Tract: A Matter of Conscience.

The Milton Junction Society of Christian Endeavor has something which every young person in the denomination ought to read and which every person, young or old, will appreciate. It is the story, "A Matter of Conscience," by Fred Ainsworth of Monroe, Wis. Mr. Ainsworth has centered his story about the trials of a young man who believed in the Sabbath, but who was tempted by his business offers to go against his conscience. The story is full of little witty sermons. Read the following, for example, and note the real human sympathy and deep insight into human nature which the author shows:

"It is wonderful," remarked Joe, "how much trouble people will take to fool their own consciences."

"That's what a great share of the world is at. Believing a thing is right or wrong doesn't make it so, and yet I can't see how any one can violate his conscience and call himself a Christian. But I'll tell you honestly, boy, you'll find it up-hill work to keep the Seventh-day and get a living in this community."

"I presume so, and yet I have heard men say that it was a great mistake to think that Seventh-day keeping was a handicap to success in business."

"Preachers, I s'pose, wasn't they?"

"Most of them were, though several doctors have said the same thing."

"Huh! yes it's as lawful for a doctor to say he don't know what ails me on Saturday or Sunday either, as on any other day. We can't all be preachers or doctors, and I tell you if they had to come right down and grub for a living, they'd sing a different song. But while I don't advise you to buck against your conscience, I do think you'd ought to hitch onto some of the churches around here. You can't go to your own church once in a dog's age, and there's nothing like having a church home to keep a man steady."

"I could hardly see my way clear to do that, and if I could I doubt if they'd have me."

"Well, now, I joined the Presbyterian church here, though I don't believe in some of their doctrines more'n you do, being raised a Baptist. But, then, I don't believe all the Baptist doctrine either. I never could swallow all a church's beliefs whole, as you would one of those horse-doses of allopathic medicine, without taking the wrappers off, just because it was prescribed by my church. I guess I'm an eclectic when it comes to religion. I've got to render up an account for myself, and I've got to do what it seems to me the Bible teaches, regardless of what others tell me, whether they are bishops or laymen."

This story is on sale by the Milton Junction Endeavorers, at 5 cents a single copy and 3 cents in quantities of fifty or more. Write Miss Mercy Garthwaite, Milton Junction, Wis., regarding them. Read the book and be a stronger and happier Seventh-day Baptist.

Little Talks on the Pledge.

IV.

HARRIET C. VAN HORN.

"And to support my own church in every way; especially by attending all her regular mid-week and Sabbath services, unless prevented by some reason which I can conscientiously give to my Saviour; and that, just so far as I know how, I will endeavor to lead a Christian life."

When I talked with you, last week, about reading the Bible and praying every day, some of you looked as if you thought I had placed the standard pretty low. Well, I did, and I did it on purpose, hoping you would think it out for yourselves, and determine that, as for you, you would do better than to "read a short Psalm," and hurry through a form of prayer, as the fulfilment

of your pledge—or even to memorize a verse of Scripture during the intricacies of hair-dressing!

Dear young people, resolve that "whatever ye do," ye will "do it heartily, as to the Lord."

And now you promise to "support your own church in every way."

Yes, that means *regular attendance* at Sabbath morning worship, at prayer meeting, at Sabbath school, at Christian Endeavor, and at the business meetings of the church. It means *regular contributions* for the expenses and benevolences of the church.

It means *regular and sustained interest* in her plans.

It means *loyalty*. Stand up for the Albion Seventh-day Baptist Church. Be proud of her history and jealous of her reputation. Never speak slightly of the church, of the members, of the pastor and officers, nor allow any one to treat these subjects lightly when talking with or before you. Use all your influence to further her cause, remembering this, that the church, however faulty, is the *only* representative of Christ in the world, and *he loves her*.

Can you not sing from your heart,—

"I love thy kingdom, Lord,
The house of thine abode,
The church our blest Redeemer saved
With his own precious blood.

"Beyond my highest joy,
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise."

No trifling thing can prevent our keeping this part of our pledge, when we remember that only a reason which we will be willing to give—not to the Lookout Committee—but to our Saviour, is to pass muster.

There is a rule which I would like to recommend to every young Christian, and it is this: *Be charitable in your judgment of others, but very strict with yourself.*

The world reads it the other way, but the true follower of Jesus is lenient with others, while he demands the truest service of himself.

And now, in this last clause, the pledge gathers up the thoughts that precede, and puts the whole matter in a nutshell:

"Throughout my whole life, I will endeavor to lead a Christian life." If we do that, all the rest will be included.

Read over the covenant of the church, and you will find that there is nothing in the Christian Endeavor pledge, up to this point, which you have not already promised when you joined the church.

One other point, and I am done for tonight. I once had a pastor who, in a sermon which he preached one Sabbath day startled us by saying that nobody had any business not to know the will of God. He said that ignorance was no excuse in the eyes of the civil law, and that the Bible was simple enough so that the wayfaring man, though a fool, might not err therein.

So, if we read the Bible carefully, and pray earnestly, trust in Jesus for strength, and are faithful to our duties, we are in a fair way to do right.

Report of the Young People's Society of the First Seventh-day Baptist Church of Hopkinton.

To the First Seventh-day Baptist Church of Hopkinton, the Young People's Society of Christian Endeavor would present the following report:

Every year brings its changes, and of our Young People's Society of Christian Endeavor this has been especially true. A large number of our members are away for the greater part of the year, while some whose names are on our membership list are very seldom present at the Sabbath afternoon meetings. Whether the year has been one of success we can not tell. In some things we have been especially fortunate, and we are thankful for the many blessings that have come to us as a society.

At the beginning of this new year, 1911, our membership stands as follows: active members 27; absent members 15; honorary members 3; total membership 45.

The average attendance at the Sabbath afternoon prayer meetings has been 18; largest attendance 28; smallest attendance 6; average number taking part 7.

The average collection taken weekly has been \$0.56; largest \$2.18; smallest collection \$0.12.

The receipts and expenditures for the year have been as follows:

RECEIPTS.

Balance on hand, January 1, 1910.....	\$ 4 46
Collections from January 1, 1910, to December 24, 1910.....	26 83
Received from Swastika Club	5 00

Total\$36 29

EXPENDITURES.

Expense of delegate to convention	\$ 2 00
Paid state treasurer	3 00
Paid chairman Missionary Committee.....	8 53
Miscellaneous expenses	2 10

Total\$15 63

Balance on hand\$20 66

One collection each month has been turned over to the chairman of the Missionary Committee for use in its work. In June, 1910, this committee sent \$10.00 to the Young People's Board.

Miss Anna Crandall served the society as president during the first half of the year, and was followed by Lloyd R. Crandall, who has been reelected for the coming term of six months. The various committees have carried on their usual work. The members of the Music Committee have had charge of the music for the regular Christian Endeavor meetings and also for the Sabbath evening prayer meetings. The Flower Committee has decorated the church on special occasions, and has sent flowers to the sick. The Social Committee arranged for a book social which was held September 24, and an enjoyable evening was passed by all who were privileged to attend.

Miss Laura Wells was sent as a delegate to the state convention at Providence in February and brought back a very interesting report of that convention.

The society has entertained the Local Union of Christian Endeavor Societies of Westerly and vicinity once during the year, and the Union banner was held by it for several months.

In response to a request made by the *Christian Endeavor World* our society has taken up the work of collecting canceled postage-stamps and sending them to Rev. Alan Pressley Wilson of Orbisonia, Pennsylvania, who, in turn, sends them to missionaries in China and Africa. For fear that this work has not been understood by all, we would quote a few lines from the *Christian Endeavor World* of May 12, 1910, as follows:

"Certain missionaries receiving quantities of these stamps paste them, ten at a time, on bright-colored strips of paper, and give them out as rewards for the memorizing of certain portions of Scripture. It is difficult for us in this homeland to imagine such things as rows of canceled stamps as being an incentive to anything, but they are said to be very useful; the thought presses home the poverty of the lives thus ministered to."

A special committee has charge of this work in our society. We extend our thanks to all who have so kindly assisted in carrying on this work.

February 6, 1910, was observed throughout the world as Christian Endeavor Rally day, so the Sabbath before, February 5, was used by our young people in trying to rally our forces for service for Christ and the church. In place of the usual talk by the pastor at the prayer meeting on Sabbath evening, February 4, Charles Larkin, one of our members, gave a very interesting account of a convention which he had attended. Sabbath morning Pastor Burdick preached a strong and helpful sermon on Christian Endeavor work. The afternoon service consisted of special music, addresses and papers, which proved of great interest. A social at the parish house in the evening completed the program of the day.

Fifty letters of invitation to these services were sent out by the corresponding secretary and the chairman of the Lookout Committee. It was hoped that by these efforts new members might be brought into the society and those who had once been in its ranks might be induced to come back; but in this we failed, for only one member has since united with the society. How much the services accomplished in other ways we do not know. Time and eternity alone can tell. We can only sow the seed and put forth our best efforts for the society and the church of which it is an auxiliary.

The denominational Rally day was observed November 19, and an excellent program was given by members and former members of the society, assisted by Dea. William L. Clarke.

Just here we would make another plea that all young people in our community not now members of our Christian Endeavor

society would still take an interest in our work and assist in every way that they can. There are among us more than fifty young people who ought to be in our ranks. Our problem is to make them see that we need their help and encouragement and that they might gain not a little by joining hands with us in this great work.

The society had the pleasure of having Dr. Rosa W. Palmberg at its meeting on Sabbath afternoon, October 1, and her talk was greatly enjoyed by those present.

During the early part of the year Miss Clara Babcock acted as superintendent of the Junior society of Christian Endeavor. Since she gave up the work, Miss Jessie Clarke has very ably filled the position, and is proving to be a good leader for the boys and girls. She has taken great pains in making the Sabbath afternoon meetings interesting and in arranging little social gatherings for their pleasure. In this work she has had the faithful cooperation of the other teachers in the society.

As a society we wish to pay tribute to the great work that Pastor Burdick and his family have done among us. It is well known in what condition our society was when he came here. We are very thankful for his help and encouragement and it is with great regret that we have come to a time when we shall be obliged to do without his presence and encouraging words and deeds in the months and years that are to come. We pray that God may bless him and his family with richest blessing in their new home and field of labor.

The year 1910 has gone. Today we face a new year. Whether to the Young People's Society of Christian Endeavor it shall be a year of success depends largely upon the individual members. In the past we have tried to do all in our power to build up the cause of Christ and the church in this community. And, in this new year, "trusting in the Lord Jesus Christ for strength," we would strive to lift the heavy loads of those around us, to do our part in bearing the burdens of the First Seventh-day Baptist Church of Hopkinton.

Respectfully submitted in behalf of the society,

ALICE ANNETTE LARKIN,
Corresponding Secretary.

Ashaway, R. I.

Our Educational Interests.

GUY POLAN.

In dealing with this topic, the first question deserving our consideration is, What are our educational interests, or what are the things educational which concern us as Seventh-day Baptists? In answering this we first think of our schools—Alfred, Milton and Salem—and, too, the work at Fouke, for it is well worth our thoughtful deliberation.

The benefit to us derived from our academies, our colleges and our university can scarcely be realized. I venture to say that our existence as a denomination today depends, in large measure, upon the work of our schools. In looking through the lists of graduates from these schools we find that nearly all these men and women have been and are leaders in the communities where they have lived. Many of them have filled places of eminent distinction. They, to a great extent, have been the ones who have urged us on to greater things; they have set up before us higher ideals; and they, by their lives, have given us higher and nobler ideas of true manhood and womanhood.

Our colleges then should have the earnest support of every true Seventh-day Baptist. It is the duty of our churches to see that our schools are endowed and equipped so that their students can receive a training equal in quality and quantity to that given in other institutions. The denomination that does not educate its young people surely can not expect to live very long. Our schools indeed are small; but the value of an education does not depend upon the size of the institution in which one studies, any more than the value of a teacher depends upon his avoirdupois. It depends immensely more on the thorough efforts of the student than on the size of the institution he attends; for a large school can not supply brains and effort. Loyalty demands that we patronize and support our own schools the same as it does that we take and support our denominational paper. Nowhere can we find men and women more devoted—men and women who are making greater sacrifices than are those who are teaching in these schools. They are working for a very small salary, and each of them is doing more work than *one* should

be expected to do. They are sacrificing wealth—for many of them could demand more than double the salary they are now receiving; and, more than that, they are sacrificing their lives. It must be said to their credit, however, that they do it willingly, without murmur and without complaint. Because of their love for humanity they are willing to sacrifice all.

Now we come to the more important phase of this question. Although much depends upon the buildings, the equipment and the teachers in any educational institution, there can be no school without the student body. And the one thing upon which I wish to place special emphasis is an interest in our young people. What can we do to get them to become students in our colleges? So many of them do not take advantage of the opportunities before them; and I believe this is a condition for which the parents and older ones are largely responsible. In this day, people are so busily engaged in making money, they keep their children out of the public schools to help them to lay up a little more of this world's goods. And even if the children are successful in completing the work of the high school and they wish to attend some higher school, parents complain that they are not able to send them. No doubt it is a serious matter with many of them. But the expense of a college training is not as big a bugbear as many people think. If a boy or girl is ambitious and is willing to work, he, with some help from home, can go through school very nicely. I know of one student who was in one of our schools a few years ago, who came there without money and with but few clothes fit to wear. This young man, without any outside help, worked his way through school; and when he was graduated he had good clothes, a little money, and was out of debt. This merely shows what one can do when he is determined. Yet I hope that others will not have to endure such hardships and privations as he had to endure. Perhaps it can not be done so easily now, as the cost of living is higher. But I believe the parents owe to their children the higher training which a college affords. Parents can leave to their children no greater heritage than this training which is the foundation of a useful life.

It will fit them for a place of usefulness and for a life of service.

I realize that mere book-learning is not sufficient. The college should give more. Learning is not as important as heart-culture. If a knowledge of facts were all that is to be gained from a four years' course in college, I doubt very much whether it would be worth the effort. Something more lasting and vital should be gained. It is true that some come from our colleges and schools and turn out bad, as we say. Did young people ever lapse at home? There is nothing about a college course in and of itself that destroys the desire for the good any more than there is about farming. Some farmers turn out to be infidels, and shall we shun the farm on that account? It is often pointed out that some of the leading men in the ministry and in business have not had a college training. One has only to watch these a little to be convinced that they would be much more efficient had they had the help of a college training. Ask them if they have not been handicapped because of the lack of this training.

Our chief interest, then, should be our young people, who are to be the men and women of the near future. If the problem of the future growth and success of our denomination is to be solved rightly, much depends upon our ability to train up a strong band of workers who will be capable of doing a far greater work than we have been able to do. Let us, then, do our part in this matter, so that the Spirit of God may have trained minds in which to work, and I believe the Master's work will be done better than it has ever been done before. And the interests which we as Seventh-day Baptists hold dear will have advanced even beyond our expectations.

News Notes.

VERONA, N. Y.—Doctor Palmberg spoke regarding our work in China to an interested audience on Sabbath morning, December 17. The service was well attended and an offering of nearly six dollars was taken.

SALEM, W. VA.—Pastor Hills was called to Salemville, Pa., to assist in the services ordaining Mr. Jerome Kagarise to the gospel ministry, and his son, Lawrence, as deacon.—Salem College opened January 3 for the winter term. Several new students are enrolled, and both old

and new are enthusiastic and anxious to make the term the best in the history of the school.—The W. C. T. U. is doing a splendid work. Its committee hunted up all the needy people, and the day before Christmas, clothes, food and money were collected and distributed among these families.

GENTRY, ARK.—The Week of Prayer was observed by our church, beginning Wednesday night. Twenty-two were present at the last session.—The winter thus far has been very mild, the bluebirds and orioles being with us now.—We would like to call attention again to our album quilt; every dime you send in for it will be sent to the Young People's Board.

MILTON JUNCTION, WIS.—Pastor Bond was absent two Sabbaths in November to attend the Southwestern Association at Gentry, Ark., and to visit other churches in the Southwest. On his first Sabbath at home he gave us a very interesting talk on the needs and conditions of our people there.—A free concert was given in our church New Year's eve, by the young people of the town under the direction of Miss Edna Jewett. It was very much enjoyed by a large household.—Our society observed Rally day, November 19. It held its annual business meeting, December 25, at the home of the corresponding secretary. After the business part, candy and pop-corn were served and a good social time was enjoyed.—Two were received into church membership by letter, January 7, 1911.

Booker T. Washington tells a story of a Negro theologian who explained how it was the Egyptians were drowned in the Red Sea. "You see," he said, "it was the middle ob winter and the children ob Israel crossed in the mornin', when the ice was nice and hard. But the Egyptians crossed at twelve o'clock, when the sun had been shinin' and melted the ice, and they was drowned." "That can't be true," said a young Negro student, "for I've learnt from my geography that ice won't freeze so near the equator." "Just what I expected," retorted the preacher. "There's always some of these larned young men to spile our theology. But I'd hev you to know that them times I'm talkin' about was before there was jographies and 'quators."—*Exchange.*

Of a certain preacher it was said: "He talks so long we can't keep awake and he talks so loud we can't go to sleep.—*James Buckham.*

"The best humor is subtle. It steals its way into a soul, but never impoverishes. It is no thief. Its touch gives joy."

CHILDREN'S PAGE

A Scholar.

"Yes, I am five years old today!
Last week I put my dolls away;
For it was time, I'm sure you'll say,
For one so old to go
To school, and learn to read and spell!
And I am doing very well—
Perhaps you'd like to hear me tell
How many things I know.

"Well, if you'll only take a look—
Yes, this is it—the last I took,
Here in my pretty picture-book,
Just near the purple cover—
Now listen—here are one, two, three
Wee little letters, don't you see?
Their names are D and O and G;
They spell—now guess! *Old Rover!*"
—*Sydney Dare.*

Four Cents.

Bobbie took his "pig" bank down from the shelf and shook out the pennies one by one. Bobbie kept shaking until the click was all gone. Only four pennies, and sister Lou's birthday was coming in just three days. Bobbie was ten and Lou eight.

"What are you thinking about, son?" said mother from her rocking-chair, where she was sewing. Bobbie's forehead was all puckered up in tiny wrinkles.

"Lou's birthday's Wednesday, and I did so want to give her a handsome present," said Bobbie; "but there are only four pennies."

"Come here, Bobbie; I want to whisper in your ear," said mother, smiling in such a way that Bobbie found himself smiling too, as he ran to her side. Mother's secrets are always so pleasant.

"Do you really believe I can do it?" said the excited little boy when he had heard mother's plan.

"Yes, of course," responded mother. "You have your little tool-chest, you know."

"But won't Lou see me?"

"No, dear; you can go up in the garret and lock the door."

"Won't she be surprised?" whooped the little boy, dancing around. But just then Lou came in, and he had to be still for fear she would guess.

Next day, when Bobbie saw the grocer's wagon drive up, he rushed out joyfully to get the first part of Lou's present. With much bumping and scraping he got it up in the attic. The coast was clear, for Lou had gone to play with Mary Burton after school that afternoon; so Bobbie pounded busily for an hour.

When mother was dragged up by a flushed-faced little boy to inspect his work, she saw a coverless soap box standing up on one end, divided into four compartments.

"See, mother," cried Bobbie, "this is the kitchen, and this is the dining-room. Upstairs are the bedroom and parlor."

Bobbie was making a doll-house for Lou, and oh, the fun he had fitting it up! Mother found bits of wall-paper, with which Bobbie papered every room. Pieces of green blotting-paper of a dark shade made handsome rugs for the floor. When one of the painters at work on a house next door found out what Bobbie was doing, he put a lovely coat of red on the outside of Bobbie's doll-house.

It looked very fine with red paint on the outside and gay papering within. Mother had hemmed some tiny muslin curtains, which Bobbie had tacked up over the tiny windows he had made with his jackknife.

"Now, if I only had some furniture to put in it!" sighed Bobbie. "Wouldn't it look great?"

"Yes," you still have four cents," suggested mother.

"Yes," said Bobbie, a little doubtfully.

"I know a store in this town, began mother musingly, "where furniture can be bought for one cent a set. All a house-keeper needs is a pair of scissors and a bottle of glue"—

"Oh, you mean paper-doll furniture!" shouted Bobbie, joyfully. "I'll get it!"

He seized his hat and started down the street, his pennies jingling in his mitten. At the store he selected with care a sheet each of kitchen, dining-room, bedroom and parlor furniture. He had just pennies enough.

The next day was Lou's birthday. Bobbie could hardly wait until Lou was safely in bed before he commenced to snip and glue, with his mother's help. At last the little house was all completed, even to the pasteboard chimney, and a tiny looking-

glass which mother had contributed at the last minute.

"I've had such a good time making it that I'd like to begin all over agan," said Bobbie, tired, but delighted with the result of his work. "And to think it cost only four cents! I guess other boys wish they had a mother who could tell them how to make such nice things out of four cents," he added, giving his mother a hug.

Mother smiled. "Sh!" she said. "We'll carry it in and put it by Lou's bed, so she'll see it the first thing in the morning."

Bobbie took a last peep at his work. A big placard with "From B." on it was pinned to the chimney. He hopped into bed; and when he finally traveled into the land of Nod, there was still a pleased grin on his freckled face.

Nobody knows the nature of Bobbie's dreams; but when Lou, wild with delight, rushed into his room early the next morning, crying, "Oh, Bobbie, it's beau-ti-ful! It'll make the very best house for Ellen Clemence and Adelaide Florence," Bobbie sat up in bed, rubbed two sleepy eyes with two fists, and said: "Yes, four cents."—*Sunday-school Times*.

The City of Not at All.

"Tomorrow I'll do it," says Bennie;
 "I will, by and by," says Seth;
 "Not now—pretty soon," says Jennie;
 "In a minute," says little Beth.
 O, dear little people, remember
 That true as the stars in the sky,
 The little streets of Tomorrow,
 Pretty Soon, By and By,
 Lead one and all
 As straight, they say,
 As the king's highway,
 To the city of Not At All.

—Exchange.

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

The question is not what will suit us, but for what are we suited.

DENOMINATIONAL NEWS

\$45,000 to Denominational Interests.

The will of Mrs. George H. Babcock, which has just been offered for probate, contains an item full of interest to the denomination. The sum of \$45,000 is to be placed in the hands of the Memorial Board, the interest of which is to be divided as follows: \$10,000 for the American Sabbath Tract Society; \$10,000 for Salem College, Salem, West Virginia; \$10,000 for the Seventh-day Baptist Missionary Society; \$5,000 for Milton College, Milton, Wis.; \$5,000 for the Seventh-day Baptist church, of Plainfield, and \$5,000 for the Seventh-day Baptist Education Society.

Elder Horace Stillman of Ashaway, who has been in the Westerly hospital for some time, was out yesterday accompanied by his nurse.—*Westerly Sun*.

Brother Stillman does not improve as rapidly as his friends wish he might. He has had a long, serious illness.

Rev. Erlo Sutton and family of Rockville, R. I., came to Andover on Thursday of last week and have rented the Floyd Hann house, corner Elm and Barney streets. Mr. Sutton will serve the Seventh-day Baptist church as pastor and will take up studies in Alfred Seminary.—*The Andover (N. Y.) News*.

Rev. R. B. St. Clair of Toronto, Canada, has been called to become pastor at Rockville, R. I. He is considering the matter, and it is hoped he will see his way clear to accept.

"Soul Winning."

The *Daily Herald*, La Porte, Ind., in an account of the services in the churches of that city on a recent Sunday, mentions Mrs. Martha Wardner as addressing a large audience in the First Baptist church.

The *Herald* says: "Mrs. Wardner spoke in the morning on 'Soul Winning,' and handled the subject as only a woman could treat it. Language, full of sympathy and pathos, was employed to picture the speaker's ideas, which were copious with thought thoroughly imbued with spirituality. It proved, in consequence, a most impressive address, which stirred the listeners' feelings to a marked degree."

Never protest against conditions that surround you.

They are either a reflection of your own past action, or a solution of your own present need.

Study conditions lovingly, extract the good from them, work in line with them, and watch them change into blessings.—*The Center*.

HOME NEWS

SYRACUSE, N. Y.—On January 7 we were pleased to have at our Sabbath services Deacon and Mrs. C. J. York of De-Ruyter. Deacon York kindly led our prayer meeting. On the same day there was present at our service a man from Baldwinsville. He came to learn something about the Sabbath and the Seventh-day Baptists, having walked seven miles in order to take the electric car from Liverpool to Syracuse.

On Friday evening, January 20, the Rev. R. J. Severance of Leonardsville was with us and led a prayer meeting at the home of Mr. and Mrs. M. J. Parslow. On the following afternoon Mr. Severance kindly preached for us at the Foresters' Hall and administered the Lord's Supper.

E. S. M.

Jan. 23, 1911.

BERLIN, N. Y.—We are in the midst of a religious awakening, the influence of which is being widely felt. Union evangelistic services are being conducted under the leadership of Evangelist John H. Earle of Lestershire, assisted by Mr. Ralph Carr, singer. The services began Sunday evening, January 1, and have continued each night except Monday. More than a hundred names have been handed in of those who have accepted Jesus as their Saviour or who have been reclaimed. Although but a very few of these will come into our church, yet we rejoice for the glorious work which is being done for the community of which we are a part. Last Tuesday evening the order of services was varied by the presentation, by Mr. Earle assisted by the large chorus choir, of "The Pink Rose Service" in story and song. This is a beautiful and instructive service and could be profitably presented in any church for Sabbath evening worship.

It is expected that these special meetings will close Sunday night. We have been blessed by the labors of these spiritual-minded men. Although we shall not be able to see all accomplished that we should like, yet we have all had occasion to think

deeply of things eternal, not only by the inspiring sermons and beautiful songs, but by the five funeral services that have been conducted in the place. Some of these have interfered with the afternoon services, yet they too have been fruitful in pointing men to the source of life eternal.

J. E. H.

Jan. 19, 1911.

LEONARDSVILLE, N. Y.—As I scan the pages of the *SABBATH RECORDER* from week to week for items from the various churches throughout the denomination, it has occurred to me that perhaps there might be some who would be interested in our doings.

The ordination of two deacons and the pastor has been reported, as has also the Benevolent Society's annual sale. The annual visit of St. Nicholas, to the pastor's family at least, was of sufficient importance to deserve notice. On Christmas eve a good-sized and appreciative audience gathered at the church to listen to a program of songs, recitations and exercises by the members of the primary department of the Sabbath school. The principal feature of the entertainment, however, was a Christmas drama presented by ten of the older boys and girls of the department. At the close of this the jingle of bells announced the arrival of Santa Claus, who proceeded with the help of the young people to distribute the fruit from a well-laden tree of which there was more than "twelve manner." Every child present was generously remembered, even to the pastor and his wife who received, among other things, an envelope containing some money and a note asking them to accept the contents, together with a package which would be left at the parsonage, as a token of appreciation on the part of the members of the church and society. The package proved to be a beautifully decorated set of dishes, which now adorns the dining-table "when company comes." The Benevolent Society also has the thanks of the pastor's family for a well-filled basket of luscious fruit.

The two churches in town, the M. E. and S. D. B., united in observing the Week of Prayer. The meetings grew in interest and were continued for another week. As a result the spiritual life was revived in many hearts. Some extra meetings are yet

being held, although not every night. Souls are under conviction, and we trust the end is not yet.

The annual roll-call of the church is to occur in connection with the bi-monthly communion service, the last Sabbath in January, at which time we hope to hear from many of the absent and non-resident members, the pastor having written about sixty personal letters requesting replies.

January 14 was a rainy day in this section, yet there was a good attendance at church, and in the evening about fifty of the S. D. B.'s showed their "grit" and "sociability," two Christian graces, by driving out four miles to the commodious home of Brother and Sister Fay Green to attend the free social of the Woman's Benevolent Society. A dozen or more of the First-day people from the neighborhood were also present and a most enjoyable evening was spent by all. These social features of the Benevolent Society are proving a great success.

R. J. S.

Letter From Texas.

EDITOR SABBATH RECORDER:

Leaving our home at North Loup, Neb., on the morning of January 3, 1911, with the thermometer registering 30 below, we started for the South to spend a few weeks in a warmer climate. We reached San Antonio, Texas, on the evening of January 5, and found the cold wave had reached here from the North. We were told the thermometer registered 16 above, the coldest yet; but while the freeze was said to be the worst known here for many years, still many of the trees in the parks and along the streams are in their robes of green, and winter vegetables seem to be all right and are coming on the market every day. We are very, very much enjoying this warm climate and health resort.

From our hotel we can see a large new church. We started out to look at it and on reaching there found the pastor near by and were told it was the second Missionary Baptist church (colored). He invited us to go in and look it over. This we did and found it nice indeed.

The building is constructed of stone with stained glass windows and a basement the full size of the building. The total cost

will be over \$75,000. We told the pastor we were Seventh-day Baptists and he gave us such a hearty invitation to go and attend services on Sunday, that we did so today and heard a very earnest sermon from the text, Heb. xiii, 1, "Let brotherly love continue." While the sermon was helpful and full of the message of Christ one thing especially impressed me. He said that while an effort was made to keep the negroes from taking part in politics and holding office in town, State and Nation, he thought there was the greater opportunity and duty for them to carry the message of Jesus Christ and brotherly love to a sinful world.

After the preaching, three officers of the church went forward and occupied places convenient; and while the choir sang, "Bringing in the Sheaves," the people were invited to go forward and give as they were able. It was an interesting sight. A little colored girl sitting in front of us promised to take our contribution, so we sent it on and she seemed much pleased.

Before the close the preacher came down, shook hands with us and invited us to come again. At the close of the service the pastor gave notice of conference meeting and said a list of the members would be read, with the amounts each had given to the cause the past month, and also a list of those who had failed to pay.

While we are in the State we would be pleased to call on as many of our Seventh-day Baptist friends as we can, and wish we could know where they live. Our address at present is 507½ E. Commerce St., San Antonio, Texas.

J. B. WILLIAMS.

Busy All the Time.

Little Howard came in the other day, crying and rubbing several bumps caused by a series of "butts" administered by a pet sheep.

"Well, Howard," said his sympathetic auntie, "what did you do when the sheep knocked you down?"

"I didn't do anything. I was getting up all the time."—*The Delineator*.

"God has a place for every one. It is a man's work to find the place and fit himself for it."

DEATHS

BEE.—On January 1, 1911, at North Loup, Neb., Mrs. Celina Bee, wife of Nehemiah Bee, in the seventy-second year of her age.

Sister Bee was the daughter of Jesse M. and Lucina Hall Lowther, and was born on November 22, 1839, on the South Fork of Hughes River, in what is now Ritchie Co., W. Va. When Celina Lowther was about eighteen years old, the community in which she lived was visited by a gracious revival and she was the first and foremost in a large group of young people who confessed Christ and became members of the Pine Grove Church.

On the evening following December 13, 1860, she was married to Nehemiah Bee. Soon after their marriage, Brother and Sister Bee removed to Freeborn Co., Minn., transferring their church membership to the Carlston Church. Coming with many others from Minnesota to Nebraska, they were among the early settlers of the North Loup Valley. Throughout the entire life of our village she has been associated with its religious, social and business interests. Eighteen days before her death we celebrated the golden wedding with congratulations and good wishes. But the time of her departure was at hand, and with faith undaunted she set her house in order. She had fought a good fight, had finished the course, had kept the faith.

She leaves, besides the sorrowing husband and the families of a son, Raymon N. Bee, and daughter, Mrs. Jennie Clement, in North Loup, a great host of relatives scattered over the land, but especially in West Virginia.

G. B. S.

MILLIS.—Ralph Everett, son of Jay T. and Ida Bass Millis, was born near Leonardsville, N. Y., November 20, 1910, and died January 4, 1911, of a hemorrhage of the stomach and liver. Farewell services were conducted from the home by the pastor, and interment made in the Burlington Flatts Cemetery.

R. J. S.

BABCOCK.—Mrs. Carrie A. (Saunders) Babcock, daughter of Edward Saunders and Margaret (Williams) Saunders, was born in Darien, N. Y., in 1841, and died at her home in Alden, N. Y., January 8, 1911.

Mrs. Babcock will be quickly recognized by the present generation of Seventh-day Baptists as the mother of Prof. Edward S. Babcock, formerly of Alfred University, now of Riverside, Cal. She is the youngest of a remarkable family, prominent in the Darien Seventh-day Baptist Church fifty or more years ago. When the Darien Church, because of removals, was disbanded, she removed her membership to the First Alfred Seventh-day Baptist Church, where later her husband and her three children and three grandchildren were all baptized and united in membership. Since her marriage in 1865 to James Lathrop Babcock of Alden, N. Y., the

family has resided there. Mr. Babcock died in 1909. One sister older, Miss Sarah Saunders of Alden, survives her, also her three children—Prof. Edward S. Babcock of Riverside, Cal., Mrs. Elsie (Babcock) Bass of Alden, and Professor LeRoy Babcock of Sandusky, Ohio—and seven grandchildren.

Mrs. Babcock, though during all her married life an isolated Sabbath-keeper nearly one hundred miles from her church home, was a faithful Christian and a loyal Seventh-day Baptist, as the result of her life upon her family shows. She was quiet, but strong and loving and convincing.

Her funeral and interment were conducted by the writer at Alden, January 11, 1911.

B. C. D.

GREENE.—William D. Greene was born in the town of Berlin, N. Y., January 16, 1833, and died at the hospital in the city of Troy, January 12, 1911.

Mr. Greene was the son of Ray Greene and Lucy Ann Maxson. He was the fourth child of a family of seven boys and four girls who reached mature life. Of this large family only four brothers are left: Edgar R., who is spending the winter at Daytona, Fla., Denio and John T. of Berlin, and Halsey of Plainfield, N. J. He was married October 18, 1862, to Rhoda Whitford, who with these four brothers is left to mourn the loss. January 1, 1857, he was baptized by the Rev. L. C. Rogers and joined the Berlin Seventh-day Baptist Church, where he has always retained his membership in earnest faithful service.

Mr. Greene was a quiet unpretentious man, yet firm and true to his convictions. His home was one where the name and Word of God was honored and loved, and where to do a service to those about him was his supreme delight. He was a kind, painstaking husband, a warm friend and an esteemed neighbor. He had been in poor health for some time, but a few weeks before his death he failed rapidly until it seemed best that he go to the hospital for an operation. To this he submitted with a ray of hope, but the shock was too great and a few hours later he passed quietly and peacefully away. He realized the seriousness of his condition, but death had no terrors for him. His home was in the Saviour in whose faith he had lived so well. He has gone to his fathers in peace; and is "buried in a good old age."

The funeral services were held at the church, Sabbath afternoon, after which interment took place at the Seventh-day Baptist Cemetery.

J. E. H.

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SABBATH SCHOOL

LESSON VII.—FEBRUARY 11, 1911.

ELIJAH'S VICTORY OVER THE PROPHETS OF BAAL.

1 Kings xviii, 1, 2, 17-40.

Golden Text.—"Choose you this day whom ye will serve." Josh. xxiv, 15.

DAILY READINGS.

First-day, Josh. xxiii, 1-16.

Second-day, Josh. xxiv, 1-28.

Third-day, Acts v, 17-42.

Fourth-day, Numb. xvi, 1-24.

Fifth-day, Numb. xvi, 25-50.

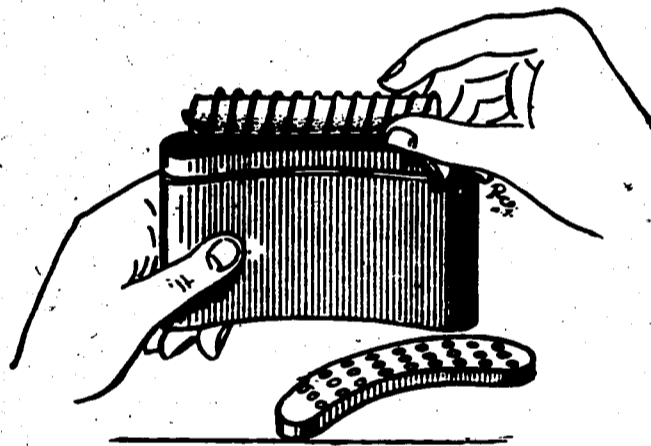
Sixth-day, 1 Kings xviii, 1-16.

Sabbath-day, 1 Kings xviii, 17-40.

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

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

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

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 1043 Southern Boulevard.

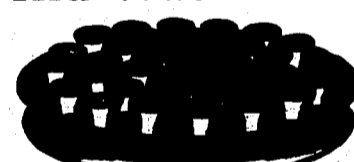
The Seventh-day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

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 each 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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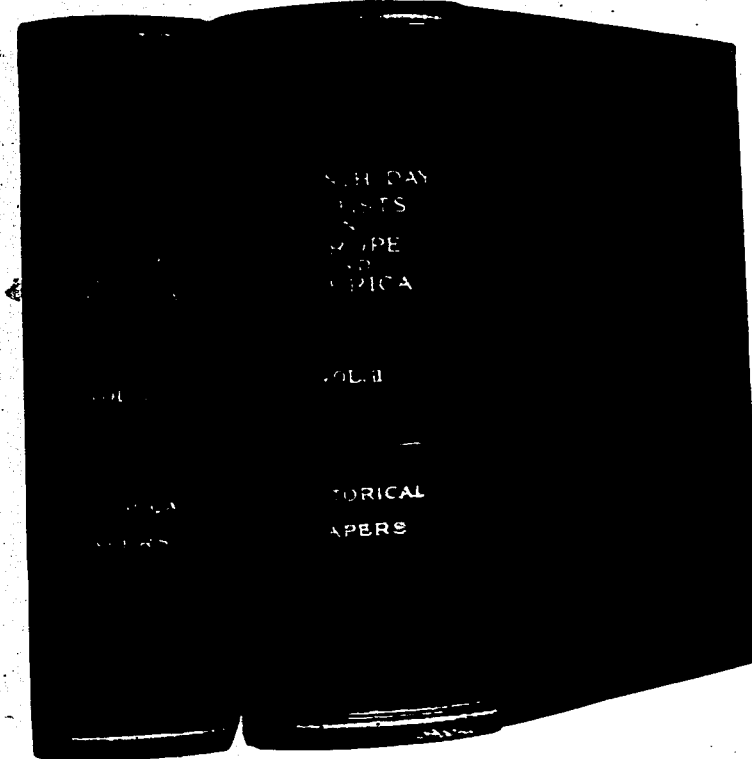
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There were no need for arsenals and forts;

"The warrior's name would be a name abhorred!
And every nation, that should lift again
Its hand against a brother, on its forehead
Would wear forevermore the curse of Cain!

"Down the dark future, through long generations,
The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say 'Peace.'

"Peace! And no longer from its brazen portals
The blast of war's great organ shakes the skies!
But beautiful as songs of the immortals,
The holy melodies of love arise."

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