

# The Sabbath Recorder

"Were half the power that fills the world with terror,  
Were half the wealth bestowed on camps and courts,  
Given to redeem the human mind from error,  
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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## EDITORIAL

### The Federal Council of Churches.

The Executive Committee of the Federal Council of the Churches of Christ in America held its annual session in Washington, D. C., January 24-26, 1911. Brother Stephen Babcock of Yonkers, N. Y., is the member of that committee from the Seventh-day Baptist Denomination; but being unable to go, he arranged for the editor of the SABBATH RECORDER to go as his substitute.

A very cordial welcome was given me by the officers and members of the committee, and I was soon made to feel at home. The Washington people had arranged for free entertainment for all the members of the committee, and I was sent to the Hotel Hamilton, 14th and K streets, where I found excellent accommodations.

The Federal Council itself is composed of four hundred delegates from thirty-one Protestant denominations, and meets every four years; but the Executive Committee of that body, composed of sixty persons, holds annual sessions, and such special sessions from time to time as the interests of the work may demand.

Tuesday evening, January 24, was given to a great popular gathering, held in the First Congregational church, while all the executive, or business, meetings of the committee were held in the auditorium of the Shoreham Hotel. The roll-call of delegates showed that all but three or four

of the thirty-one denominations were represented. The sessions were presided over by Rev. Dr. Henry Roberts, chairman of the Executive Committee. Bishop Hendrix of Kansas City, president of the general council, was a conspicuous figure in each session, and led the delegation in its visit to President Taft.

The address of welcome was given by Rev. Dr. S. H. Woodrow, pastor of the Congregational Church. This was as it should be, since the Congregational pulpit of that city has long been regarded as free to those who, in a Christian spirit, stand for any good cause. Doctor Woodrow said that many good causes have found a birthplace there. A happy reference was made to the lawmakers on Capitol Hill, and the criticisms sometimes heard regarding them. The speaker claimed that Washington could not be blamed for any unworthy man sent to the Nation's capital, since Washingtonians were the only disfranchised people in the country. They can have no voice in sending men to Congress, but they do all they can to make better the men we send them. Washington is, after all, a religious city, notwithstanding the disadvantages under which the churches there have to labor.

We were welcomed to Washington because the principle represented by the delegates bespeaks the dawn of a new day. The day of polemics has gone by, and the day of Christian unity in a common faith is now at hand. It is not meant by this that there will ever be a time when absolute unity on every point of belief shall prevail. This might not be desirable. Such a time never has been, and probably never will be. Indeed, if there were no differences of opinion, there would be little progress, society would stagnate. The thought of God moves on, and every age confesses him as best it can, but no age ever had all truth. Any effort to compel men to worship the same way or to believe the same things has always been a curse to the church. Men can not be forced

to the adoption of any certain religious tenets; but men can work heart and hand in all things upon which they do agree, and so conserve the energies of the church as to do the greatest good to mankind.

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#### Response to the Address of Welcome.

The welcome to Washington was responded to in behalf of the delegates by Rev. Dr. Edwin H. Delk of Philadelphia, pastor of St. Matthew's Lutheran Church. He thought the capital city of a Union which began in a confederation of colonies an appropriate place for the meeting of the Confederation of Churches. The new missionary movement, and revival of the spirit of evangelization, the efforts to conserve our religious forces and to join in the work of social betterment, are among the things that indicate the unifying spirit of our age. We can not all think alike in many things; but we can be tolerant, helpful, charitable, and cultivate the spirit of fellow-feeling. We are here to realize a richer unity of Christian life; and although immersed in the cares of our respective denominations, we come together in the spirit of love and charity, to devise ways whereby we may join in works of human betterment.

#### OTHER ADDRESSES.

The other addresses of the evening contained excellent thoughts on the subject of Christian unity and the salvation of the world; the reflex influence of unity on the Christians themselves, and the place which all social betterment work sustains with reference to the church and the Gospel. The Gospel stands first and foremost as an uplifter of humanity, and nothing permanent can come where this is ignored. At the close of an earnest address given by Dr. Charles L. Thompson on the subject of Home Missions, the great congregation sang "Onward, Christian Soldiers," and the meeting was brought to a close.

The sessions at the Shoreham Hotel auditorium on Wednesday were crowded with work from morning until nearly midnight. Reports of the year's work by the corresponding secretary, and the secretaries of the Eastern, Central and Western districts, the Commission of Research and the Commission of Social Service, the commit-

tees on Home Missions and on Temperance, occupied every moment of the time the delegates had to give.

One gets something of an idea of the great work the council is trying to do by noting these topics upon which reports were made. But we must not understand the purpose of the Federal Council to be the doing of all these works as an organized body; the pushing into fields and holding them as any denominational board or mission board or body of social workers would do. This is not the business of the Federal Council, and this thought was emphasized over and over again, in the efforts of the committee to avoid even the appearance of so doing. The business of that body is to bring all denominations together in harmonious efforts for mission work and for all kinds of social betterment, so there shall be less overlapping of efforts on the same fields. It is not a union of churches, but simply a confederation in which churches and denominations shall be left absolutely intact, while they freely confederate their forces to uplift and help and save the unchurched multitudes.

One could not sit a full day with the Executive Committee without being impressed many times with the spirit of denominational independency among the members, and without also being conscious of an all-pervasive spirit of interdenominational unity drawing them together in love, to plan for Christ's Kingdom on earth. The practical results sought throughout the year were to enable the world to see the blessings it might expect from a confederation of America's greatest denominations in works of evangelization and social betterment. The efforts have been to promote efficient state federations, and federations of towns and cities; to secure comity in church and mission work, so as to avoid duplication of expenses and labors making a waste of energies.

#### THE BUDGET.

The budget question was one of the most puzzling. Under the assessment of one dollar a thousand for the year there is a deficit of over three thousand dollars; and owing to the enlargement of the work, with several secretaries giving their entire time

to their various districts, the budget for 1911 calls for twenty-five thousand dollars, regardless of the debt. This seemed to some like a serious obstacle, but all were hopeful and plans were made to go forward.

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#### Visit to the President.

Two o'clock was the time set for all members of the committee to be received at the White House by President Taft. The pastors of Washington and the members of the Woman's Missionary Movement holding its session in the city were invited to accompany the members of the committee on this visit. Promptly at the stated time all started for the President's mansion, which was only two or three squares away.

We found, however, that access to the White House was not quite so free as it was in the days of President Grant, before the Nation had learned the necessity of guarding its President against irresponsible assassins. My first visit of this kind was in 1876, when the delegates to the international Y. M. C. A. convention held at Richmond, Va., called on President Grant. Then the great company was ushered into the Chief Executive's presence with no uniformed guards at every turn and no signs of any body-guard near the President.

But "times are changed and we are changed." The country by sad experience has learned the necessity of carefully guarding every approach to the person of the President. This is right. And while some of us might enjoy the old-time freedom that allowed us to walk at pleasure among the bower beds and through the beautiful grounds of our Washington mansion, we recognize now the necessity of vigilance, and approve the plan of guarding well the lives of those we place in the White House.

The delegation was led to the new entrance which takes visitors through the new additions into the mansion by the back way, instead of through the front porch as of old. On arriving at the gate the company found it closed and guarded by a policeman; so they turned back, and retracing their steps, went half-way around

the block to the old front gates and walked boldly in. The head of the line had not proceeded three rods inside, when the leaders were again headed off by an officer who would allow them to go no further, but sent them back to the gate first visited. With much pleasant chafing and good-natured joking they returned to the new gate where arrangements had been made to admit them.

After a few moments' delay the visitors found themselves walking through a very long sunny corridor and greenhouse, completely lined on both sides with tropical plants and palm trees, and which seemed like a luxuriant garden in some bright summer land. As the visitors entered the main building in the basement, they found on either hand several cases in which was exhibited the china used by different presidents, from Washington to Roosevelt. Uniformed guards stood like statues at every turn, to keep visitors from wandering into forbidden places, and to see that none of them missed the broad stairway leading to the main floor. Up this they sent the guests, who soon found themselves in the famous East Room, and in the hands of several courteous officers, who arranged them in a great half-circle around the central door, through which the President was expected to appear.

Every one was on tiptoe of expectation—and some of the shorter ones were also on tiptoe in order to see over their fellows. After several minutes of waiting, the silence of intense expectancy began to give place to the gentle murmur of suppressed voices, which soon increased to the sound of lively conversation, as nearly two hundred people availed themselves of this opportunity to get acquainted with each other.

Thus the time passed, until it began to seem as if the President never would come. Some amusing incident or remark, now and then, served to keep the waiting guests in good spirits. Close by the writer stood several women from the Missionary Convention, some of whom were in the background. On seeing this a gallant minister exclaimed: "Ladies, come to the front. You are short and the men can look over your heads." Of course some of us had to look around to see the "short" ones go

to the front. To our surprise and somewhat to our dismay, there stood close beside us two unusually tall women, overtopped with two of those monstrous, indescribable stacks of things called hats, to see over which many a man there would have had to look up as if trying to see over a steeple! The whole thing was comical and grotesque enough to take the tedium out of several minutes of waiting to see Taft.

Finally, after the precious time had come to seem all too long, one old brother lost his patience and seizing his overcoat and hat in quite a huff exclaimed: "I'll not wait here any longer. W. H. Taft can do as he pleases, I am not going to fool away any more time to see him; I'm tired of it all." Throwing his coat over his arm, with hat in hand and with a look of utter disgust upon his face, the old gentleman started for the exit; but just before he passed out of the great room, quick as a flash and with scarcely a sound the large doors rolled apart and in popped a squad of men—one with bright uniform and sword, four in "plain clothes," and two reporters, in the midst of whom stood the President, face beaming with smiles, to bid us welcome. Each member of his body-guard struck a soldierly pose, the President stood natural and unassuming like a big fat schoolboy with hands folded across his chest, listening attentively while Bishop Hendrix read a short address and extended the cordial greetings of the Federal Council of Churches.

The President was most cordial in his words of response, giving great credit to the church for our splendid civilization, and seemed truly grateful that America's church representatives had favored him with this visit. Really, Taft's talk does not seem like "taffy," but has all the flavor of genuineness and sincerity. When his address was ended, quick as thought the guards arranged themselves about the President so as to allow only a single file to pass him, and one by one the guests were received by the officer, who asked of each his name and presented him to the President. The cordial hand-shaking was soon over and everybody went away pleased with his visit to the White House.

#### Good News From Los Angeles.

Our readers will see by the communication elsewhere from Doctor Platts, that the little church at Los Angeles has purchased a house of worship. This is indeed good news. No church can do its best in the Master's work without a church home; and every one will rejoice over the good fortune that has made it possible for this new church to secure a place of worship. Would that enough SABBATH RECORDER readers might interest themselves in the matter, to help pay for the church now, and so leave the people there in better shape to secure a parsonage. With a suitable house of worship to use whenever needed, and a convenient home for the pastor, the Sabbath-keepers on such a field are prepared to make the most of their efforts in building up the Kingdom of God, and the chances for getting indifferent ones into the work again are greatly increased. When we think of the possibilities on such a field, it makes us wish we were young again, and able to enter upon such a work of ingathering and upbuilding.

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#### What Churches Might Do.

Many suggestions are being made in these days as to ways in which our churches may become more useful. Who can face the sociological questions which are constantly knocking at our doors, without some anxiety about how to make the churches more adequate to the work? There is no doubt that churches situated in towns and villages could provide more perfectly for all the needs of their young people, and become much more proficient in the work of social betterment, as well as in that of spiritual upbuilding. Much of this drifting away from church influences on the part of the young people of any town might be prevented if the churches were awake to their opportunities. Isn't it a shame that while saloons and questionable places of amusement are open every night, well lighted and inviting, the churches are closed six days and six nights every week! I know of costly churches standing idle all the time excepting two or three hours on Sabbath and one hour of one evening for prayer meeting. Why not provide for the use of our town churches, every day, in the physical, intellectual and social train-

ing that would serve to strengthen and fortify the spiritual man? A good gymnasium for physical culture, a well-chosen library, a pleasant reading-room, with maps, charts and equipment for study of missions and church work, and a suite of rooms for social life, and for proper and innocent amusements, where boys and girls could enjoy games that have no suggestion of evil, and which are not associated with gambling—any or all of these might be made a blessing to churches whose young people are constantly being allured by questionable amusements.

Unless the church does offset in some way the constant and seductive influences of those things in society that inevitably lower the tone of spiritual life, she will have hard work to hold the boys and girls in loving loyalty. It is impossible to ignore the physical, mental and social demands of young life in the church and the home, without giving the Enemy a great advantage. These demands must be met in some good way by the church or they certainly will be provided for by the evil one. Why not plan to make the churches attractive and helpful every night in the week?

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#### "Thoroughly Furnished."

Paul wrote to Timothy about the man of God, who is "thoroughly furnished unto all good works." His advice to the young minister has always been considered sound. He regarded the holy Scriptures as able to make men "wise unto salvation through faith which is in Christ Jesus." With Paul as a pattern what are the qualifications of a successful "man of God"? We need, first of all, deep spirituality, with a profound sense of the immediate presence and power of a personal God, who shapes our ends and leads in working out his plans.

We need well-balanced minds, educated in those things that belong to the mind of Christ. We need a realizing sense of the power of the Word of God as his own ordained means by which men are to be brought to him. We need the power of forceful persuasion that will enable us to bring men in penitence to the cross of Christ. We need a self-sacrificing spirit that moves us to spend and be spent for the good of others. We need a love for

souls—a real heart-burden for the lost in sin—that will prompt us to go near to those who have fallen among robbers, and bind up their wounds and lift them up.

While our needs are many and our weaknesses great, still our Master who sends us forth is abundantly able to supply all our needs, and to supplant all our weaknesses with power from on high.

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#### Our Refuge.

Have you ever been caught in a cold storm, away from home, weary and footsore, and been compelled to struggle against the elements until almost exhausted before you could find shelter? If so, how comforting and helpful was the thought, even in the midst of the tempest, that you had a safe and comfortable retreat beneath the home roof, where the storm could not come! This assurance put new courage into your heart and enabled you to hold out until the place of refuge was gained.

What that home was to you, with its glad welcome, its warmth of love, its complete protection, its safe retreat, even such is the heavenly Father's love to your soul. Multitudes who have failed to find an enduring refuge and support elsewhere are today resting in the everlasting arms of him who noteth even the fall of the sparrow. They have trusted the promise of him who promised to be a present help in trouble, and have found by experience that God's "comforts delight the soul." To them he has proved time and again to be a "shelter in the time of storm."

The one who helps to strengthen in the hearts of men such a comforting faith as this is indeed a benefactor. But he who undermines such trust robs his fellows of the only sure comfort they can have when all earthly help fails.

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#### A Crafty Tempter.

The Tempter is too crafty a trapper not to strew the pathway to ruin with fair flowers, and he knows well how to bait his traps with morsels that are sweet to the taste of his intended victim. The most poisonous flowers sometimes display the most charming colors; so the gates of perdition toward which many are going may be made to resemble the portals of paradise.

## EDITORIAL NEWS NOTES

### Death of David Graham Phillips.

David Graham Phillips, the noted young author, was shot and killed by Fitzhugh Coyle Goldsborough, an eccentric violinist. After the assassination of Phillips the murderer put a bullet into his own brain and died instantly. Mr. Phillips lived several hours with six bullet wounds, and died in Bellevue Hospital. The assassin fancied that some of the characters in Mr. Phillips' novels reflected on him and his sister, although the author did not know either of them. David Graham Phillips was rising as a story-writer and had many admirers who will grieve that so promising an author has come to such a premature death.

### Important Progressive League.

A movement looking toward the election of senators by direct vote of the people, and the nomination of all elective officials by direct primaries, was inaugurated in Washington this week. It is in the form of a progressive league, in which senators, representatives, governors, and other leading men have taken part.

The league also stands for the election of all delegates to national conventions, and for giving the voters a chance to vote direct for presidents and vice-presidents. It begins to look as if a wide-spread demand on the part of the people had some show of being heeded by the leaders in politics.

The Rev. Dr. John Henry Jowett, pastor of Carr's Lane Congregational Church, Birmingham, England, has accepted the call to become pastor of the Fifth Avenue Presbyterian Church of New York City. This is the church of the late Dr. John Hall.

After being refused a place in historic Faneuil Hall, Boston, the memorial portrait of Julia Ward Howe, bought by citizens of that city, was given space in the "Old State House" at the head of State Street. It will there find good company in the great collection of the Bostonian Society.

Twelve anarchists, convicted of conspiracy against the throne and the lives of the

imperial family in Japan, were executed at Tokio. On the strength of this action a thousand anarchists in New York City tried to parade with a red flag shouting, "Death to Japanese," but were soon stopped by the police.

The bubonic plague is causing great consternation around Peking, China. Trains leaving that city are said to be crowded with refugees of every nationality, fleeing to places of safety. The plague is attributed to Chinese trappers who have handled the skins and eaten the flesh of an animal resembling the marmot, only larger. It is hunted for the fur, and is shipped abroad for use. This makes the officials of other countries somewhat apprehensive. Careful watch is being kept over the shipments, and great pains are being taken to guard against the disease in the ports of this country.

Negotiations looking toward the lease by the United States of the Galapagos Islands, belonging to Ecuador, have been under way for some time. These islands, fifteen in number, extend ninety miles on either side of the equator, are situated about six hundred miles from the coast of Ecuador and contain several good anchorages. Since Ecuador, in need of money, offered to lease them, the United States began negotiations to secure them. Probably the rumor that Japan was seeking a port in the eastern Pacific waters may have had something to do with America's attitude regarding the acquisition.

The latest news from Ecuador, January 29, tells of a great popular uprising against leasing the islands to the United States. Much ill feeling toward this country was expressed, and an immense mob was kept from raiding the President's palace only by a strong armed force. Before the mob would disperse President Alfaro had to promise that the proposition to lease should be withdrawn.

One of the most gracious acts by a great business concern was consummated during the week just passed. It seems that the Diamond Match Company's patent on the only substitute for white phosphorus was the main barrier to the passage of the bill by Congress prohibiting the use of white phosphorus in making matches. The bill

was urged by the President on humanitarian grounds, since white phosphorus is so injurious to all who work in it. But to pass the bill would be placing a monopoly on the Diamond Match Company's substitute for phosphorus, and so cripple any independent match company desiring to go on with the business. After considering the case carefully, the Diamond Match Company generously had its patent canceled, in order that the bill might pass and still leave independent companies free to go on by using this substitute.

### Be Not Deceived.

DR. W. D. TICKNER.

*A short sermon from the field for the boys and girls.*

"What shall the harvest be?" I believe these are not exactly the words of Scripture. They, however, voice the thoughts repeatedly suggested in the inspired Word. The apostle Paul wrote, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Jesus, in that memorable Sermon on the Mount, said, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit;" and again, "Wherefore by their fruits ye shall know them." It is the law of God in nature that like begets like. No one of sound mind would sow other kind of grain than that he desired to reap. Neither would he sow the seeds of weeds and grasses expecting to reap grain as the result.

What is true as regards things physical is also true of things intellectual and spiritual. No one becomes a scientist or philosopher without sowing the right kind of seed. There is no "royal road" to intellectual greatness. Nothing of value is to be gained except by painstaking effort. He who would achieve success in any calling must begin at the foundation and make due preparation. Severe mental discipline is necessary to produce a clear, logical trend of mind. Idleness, or what is equally as bad, light sensational reading, will not bear as its fruit a vigorous active mind, a mental athlete.

Every useless or vicious habit indulged in will produce its kind, many fold, to the detriment of everything noble and wise.

Youth is often spoken of as the springtime of life. In youth the mind is peculiarly conditioned to the reception of truth or error. Either one finding lodgment in the mind will produce an abundant harvest, each after its own kind. The seeds of error usually take root more readily and grow with greater rapidity than do those of truth. Truth, like grain, requires cultivation; error, like weeds, will grow almost anywhere. To neglect to store the mind during early life with knowledge is, in effect, the same as though ignorance had been assiduously cultivated.

He who sows his wild oats in early manhood will find little time in after life to sow any other kind. He will have about all he can do to keep the wild oats within anything like reasonable bounds; and when, in old age, he looks for a harvest, for something of value in his moral and spiritual nature, he finds to his dismay that the wild oats of youth are his principal crop. God is not mocked. That which we sow we must also reap.

Thoughtlessly, perhaps, we have encouraged an evil thought, only for a moment; it was soon, as we supposed, gone and forgotten. But like the seed planted in the earth, though covered from sight its growth was sure. It appears again and again, continually multiplying and bringing forth more fruit after its kind.

He who would reap a rich and valuable harvest must sow good seed in the proper time. He must wage an unrelenting war of extermination against all forms of error that come into his life, cultivate worthy thoughts, worthy deeds, high and holy aspirations. Let the divine Master sow seeds of godliness, faith, meekness, temperance and love in our souls. Allow him perfect freedom to water them with showers of his grace. Then, instead of anger, love will grow and thrive; instead of selfish greed, there will grow and thrive those Christian graces that bring blessings to mankind. Such an one, bearing fruit an hundredfold to the glory of God, shall come to the grave "in a full age, like as a shock of corn cometh in in its season," fully ripe and fit for the Master's use. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

## SABBATH REFORM

### Is It Consistent?

In the *Baptist Commonwealth* of January 26, the editor reviews a criticism published in the *Christian Work and Evangelist*, which paper takes the Baptist people to do for insisting upon baptism by immersion so strenuously as to prevent church union, which the critic strongly advocates. In a clear, straightforward way the *Commonwealth* points out the misconceptions of the critic regarding the real position of the Baptists upon the New Testament mode of baptism.

To us the position of the Baptists upon this question seems biblical and their practice consistent. In the closing paragraph the *Commonwealth* wonders "if the sensitiveness of its contemporary on the Baptist position does not spring a little from the troubled conscience," and insists upon immersion as being in harmony with New Testament teaching. The writer then says: "We only ask that the New Testament be the guide in consideration of church union; and if there are to be any ordinances at all in the 'united church,' that they be taken from the text-book of Christianity and not from tradition."

This is good and loyal talk. The Baptist people always make much of the Bible as the only rule of faith and practice, and they do well to insist upon the rejection of all things based upon tradition which is contrary to Bible teachings. But how about the question of the Bible Sabbath? Do they keep Sunday because the Word of God commands the keeping of the first day instead of the seventh? Where does the New Testament so much as hint that the Sabbath was changed? Did not Christ keep it to the end of his life? Did he not tell his disciples to pray that their flight, when Jerusalem should be destroyed some forty years after his death, *be not on the Sabbath day*, thus showing that he expected it to be kept years after his death? Did not his followers keep it, after his death, "according to the commandment"? Did not the apostles for years after the crucifixion observe the same Sabbath that

Christ kept? Indeed, what New Testament authority have the Baptist brethren for observing Sunday? Does it not stand wholly on tradition? Why do they not practice what they urge upon others, and take their institutions and ordinances "from the text-book of Christianity and not from tradition"?

Supposing our Baptist brethren should treat the question of the mode of baptism by the same methods of interpretation as those which they apply to the Sabbath question, how long could they stand against the pedobaptist? Indeed, if the Baptist people were as consistent and biblical upon the Sabbath question as they are upon that of baptism, every one of them would be a Seventh-day Baptist.

### Reaping the Harvest.

Hundreds of America's patriotic and devout citizens are filled with anxiety over the prevalence of graft and outbreaking wickedness. From the Mexican borders to the Canadian frontier the country is horrified by lynchings, by night riders, by political corruption, and by malfeasance in office. The records show a constant increase in crime, and a decidedly unchristian spirit between the different classes of the social world. The ever-present question, how to stem the tides of anarchy and corruption and Sabbathlessness, is putting men to their wits' ends and driving many to try various expedients in the hope of bettering the unfavorable conditions. In the midst of our perplexity let us not lose sight of the one remedy, the only one that promises permanent success.

I think it was Grover Cleveland, at a mass-meeting held by ministers after McKinley's assassination, who said: "It is no use to try to teach people to respect the laws of the country, unless you first teach them to respect the laws of God." This is a truth that should be more firmly rooted in the hearts of the American people. The importance of teaching God's law has been overlooked until it is almost forgotten. At best it is given a place in the background, while every other remedy is being exalted and pushed to the front. The Bible has been banished from public schools, and religious teachings are being forbidden there, until we have a generation of teachers and

leaders whose education has been thoroughly secular, and whose lives have never been molded into lines of Christian thinking sufficiently to make them helpful in developing God-fearing characters in the young.

If we stop to think about the tendencies to evil in this generation, we shall see that multitudes among present-day Americans have never been taught any respect for God's laws. The attitude of Christians has too often been such as to impress the masses with the idea that religious teaching is only secondary, if not actually non-essential.

Even in regard to the matter of Sabbath desecration, the great Christian reformers, instead of pressing God's claims upon the hearts of men and depending entirely on the gospel methods of winning them, with God's Word as their only rule, resort to civil laws, and bend every energy to secure human legislation just as though that were the one thing needful.

Thus it comes about that in this Sabbathless, godless age we are reaping the harvest of our seed-sowing. If we wish men to regard the laws of God, we must change our tactics in matters of educating the young both in the school and the home. And in matters of Sabbath Reform it might be a good plan for "Lord's day" leaders to learn by heart and faithfully practice the teachings of Grover Cleveland: "*It is no use to try to teach people to respect the laws of the country, unless you first teach them to respect the laws of God.*"

### Publicity.

REV. R. B. ST. CLAIR.

Yesterday as I was reading some old papers left by my father, I came across a copy of the *Albany Argus*, Wednesday, June 24, 1885, which he had purchased in that city while there upon a visit. My eyes almost instantly fell upon the magic words, "Seventh-day Baptist," and upon further examination noted that there was a movement on foot in Albany in favor of a Saturday half-holiday. Many of the city merchants had been interviewed, John S. Robbins, hatter, among the number. The *Argus* reports him as saying:

"I wish all the hat stores would close every night at six o'clock. I am in favor of the half-holiday movement. *I am what*

*may be called a Seventh-day Baptist and would close on Friday night at sundown and keep closed until Saturday night.* But that is not the question. You may say that I will be glad to close with the rest of the hatters." (Italics mine.)

That was over twenty-five years ago, but Brother Robbins' Sabbath-witnessing light is still shining, and on this third day of January, 1911, I pass it on to the SABBATH RECORDER to let it shine there. It is now shining in Shelburne, Ontario, Canada (my home); it will doubtless shine in old "Mill Yard", in Petitecodiac, Canada, in Stone Fort, Ill., in Los Angeles, Cal., in Logan, Ala., in New York, New Jersey, West Virginia, in China, in Java, in Africa—yea, "unto the uttermost parts of the earth." Let that be a lesson to us, dear brothers and sisters, to let our light so shine before men that others may see our good works and glorify our Father in heaven.

Up here in Canada the Sabbath-light is shining as in a dark place; but, thank God, people are more and more coming to acknowledge the truth as it is to be found on the pages of Holy Writ. By personal testimony, by circulation of the SABBATH RECORDER, the *Sabbath Observer* (Lt.-Col. Richardson's excellent paper, published in London, Eng.) and other Sabbatarian literature, some very kindly sent by Rev. George Seeley of Petitecodiac, New Brunswick, we are endeavoring to let the people know the truth regarding God's real Sabbath day. Our older girl, aged five years, takes great interest in Jesus and his Sabbath. On Sixth-day afternoon Ethel Eileen says: "Papa, the sun has set and the Sabbath has come down." Then, as soon as the Seventh-day is ended, she will say: "Papa, the sun has gone down and the Sabbath has gone up. Jesus has taken it up to heaven to be with him all the week." She witnesses to her little companions about the Sabbath and its claims. She has just come in now and I read her what I had written about her bearing witness, and she says, "Mind you, Papa, the Grays do not buy on the Sabbath. They buy at night after the Sabbath is over." Ethel plays with the Gray children. She has also been telling me the names of all the men on the street who smoke. Says she: "Mr. \_\_\_\_\_ smokes. I don't think men who smoke will

go to heaven, do you, Papa?" You see she is a very efficient Publicity agent.

Let us all be Publicity agents for Jesus, bearing a constant witness not only for the Sabbath, but for *all* right principles and doctrines, and against all unscriptural practices and teachings, reproving ungodly lodges, "the cooking-stove apostasy of the church," all unholy alliances between the world and the church, and everything else which is at variance with the teachings of Jesus and the early church.

In this year of grace, 1911, shall we not endeavor, as never before, to pray for the fulfilment of God's solemn oath, "that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life"? We rejoice to know that "this is the will of God, even our sanctification." We will be pleased if all SABBATH RECORDER readers will pray for us that we may always be in the very center of the divine will.

#### An Easy and Happy Way to Pay Present Debts and Avoid Future Ones.

EDITOR OF SABBATH RECORDER:

I too have the heartache—that is the word used, in the issue of December 26, in regard to an especial instance of sadness. But mine is continuous, on account of the many needs for money to carry on the various branches of work to which God by his providence is urging us and which no one else can do for us. Of all the inconveniences of the loss of the regular little income which I formerly had, nothing so grieves me as the inability to respond to the many worthy calls which it was such a delight to have a share in. I do not murmur at practicing severe self-denial in what probably most of us would consider strict necessities of life, in diet and otherwise, but to see God's cause pinched even to starvation is positive agony.

If the plan I tried to get adopted several years ago had been faithfully carried out, I believe our treasuries would be full, for "Who hath not lost a friend?" and an annual memorial offering to perpetuate the contribution of the departed must make a large amount. And as, like Peter, I can

not give silver and gold, may I be allowed to offer such as I have, in another suggestion, which, if heeded, will not only lift this oppressive debt, but insure us against getting under such cruel tyranny again, thus mercifully relieving our boards and making possible enlarged missionary labors.

My suggestion is, that we make a very convenient, easy change in our dietary, and one hardly deserving to be dignified with the credit of self-denial, by substituting a high grade of butterine at 20 cents a pound for dairy butter at 35 cents or more! This would mean a saving on each pound of 15 cents, no small amount in course of a year.

Of course there is in many minds a persistently cherished prejudice which must be relinquished. Please do it gracefully, and take the benefit of the change instead of saying as a few do, "I'll never touch it." We know it is not fair to judge of anything without testing it; and if people are willing to enlighten their minds by reading of the scrupulous cleanliness of its manufacture, they will be relieved of their fears as I was, and recognize it as one of the good gifts that come down from the Father above, by his giving skill to prepare such a perfect substitute for an expensive luxury.

May I cite an example in our neighboring city of Binghamton. A missionary meeting was being held in a home where this had become a staple article. The question of economy came up and the host stated that he had long been making large saving by buying this increasing popular substitute. The result was that in six weeks sixty families were doing the same.

Let not prejudice hinder. Stubbornness is not in the list of Christian graces, but let us "think on these things" (Phil. iv, 8), and with a lift all together raise the debts.

A. F. B.

Norwich, N. Y., Jan. 20, 1911.

We do not expect men to come into the church perfect theologians; the church is an educational institution; the order is, first convert, then baptize, then educate.—*George Dana Boardman.*

"Whom God guides he also guards."

## MISSIONS

### Africa.

SECRETARY E. B. SAUNDERS.

A letter has been received from Rev. L. G. Jordan, corresponding secretary of the Foreign Missionary Board of the National Baptist Convention of Louisville, Ky. In this we learn of the good work being done in Chiradzulo, Blantyre, Africa, by John Chilembwe, the young native whom Joseph Booth brought to America in 1897. He was sent by this board to Virginia College at Lynchburg, Va., for three years, and is now a missionary in Portuguese, East Africa. This is not far from the Nyassaland district, where the natives are so interested in the Sabbath question. He says he has been making a tour of the East Portuguese Province. He with three other Christians started, July 8, knowing that the officials would try to prevent a missionary tour. They went as hunters. When on the fourteenth he reached a fort, permission was obtained to go through their territory for two months.

The treatment the subjects receive is very bad; they live in extreme poverty. Both old and young are naked or dress in the bark of trees. They have never heard a word about Jesus Christ. No missionary has been there before. They were pleased to hear about Great Mluku (God), as they call him. The authorities did not want the three travelers to remain, because they spoke against the bad habits and wicked living, with the cruel treatment of the natives. Upon being told that God was angry with them, the authorities made inquiries as to who had sent the missionaries, and learning that no one had sent them, they finally had them arrested.

They threatened to send the missionaries to headquarters at Wippo, but when it was found they were willing to go, that they might preach the Gospel, they did not send them, but wrote letters and forbade the natives hearing the Word or coming near. For three days the missionaries were without food. Finally, before they left, a leading native wished to have the missionaries

take his son and educate him. The lad was naked. Five dollars a year would clothe him, if only some one would kindly provide it. Are we our "brother's keeper"?

### From Java.

DEAR FRIENDS:

We now have fifteen people in our mission to provide for; some are sick, some aged, and some children.

We want to build a home for children near the home of Sister Alt, where she can look after them. That is the work she likes. She loves those children with their dark skins, their large black eyes, and they love her. The money you have sent will provide this home for them. We thank you, dear friends in America, who have so kindly given it that we may do the work of our Saviour, who loved children so. We have just now learned from the government officials that the mission at Pangoengsen is to be vacated. I shall go there and look after the work occasionally. Oh, how much we do need a man to be at the head and look after all this work! I have prayed for this, but God has not yet answered our prayers.

I do hope you will continue your prayers for us, that God's Kingdom will be extended in this great field. May God abundantly bless you all for what you are doing, and bring you blessings both spiritual and earthly.

Sister Alt joins in sending you all hearty greetings.

Yours in the Master's service,

MARIE JANSZ.

Bethel, Tajoe, Java.

### Report of O. S. Mills, Evangelist and Bible Worker in Central and Southern Wisconsin.

For the quarter ending December 31, 1910.

This quarter began as we were closing an interesting and, we believe, profitable series of meetings with the Rock House people (Adams County). Recent letters from that little church show that Sabbath services are being well sustained there, and the church is in a hopeful condition.

From there I went northward to visit several isolated families of our people, and to attend the semi-annual meeting of the

churches of Minnesota and of New Auburn, Wis., held at the latter place.

About four miles from Grand Rapids, I found Brother Ed Coon and wife, two sons and two daughters (all married), located in a fairly good part of the State, although much of the land in their immediate vicinity is not cleared yet. They entertained me kindly and pleasantly, but I was made sad to learn that they were not all maintaining the Christian faith. They felt that an attempt to hold religious services in that vicinity would meet with certain failure. Hence no meeting was held.

About ten years ago this family was with our people in Adams County. From a religious point of view, their move was unwise.

My next visit was with George and Emma Witter, who have a fine dairy farm near Wausau. Here I find the SABBATH RECORDER and a spirit of loyalty to our people. They have lived here for thirty-six years and this was the first visit by any of our ministers. Their only son owns an adjoining farm. He and his family are not Sabbath-keepers, except his oldest son who is a student in Milton College.

From Wausau I returned into Wood County to visit a sister of Brother Witter, and her husband, Brother Delos Coon. They have a good farm adjoining the village of Auburndale. They too are maintaining their Christian faith, and keeping up a good interest in denominational work by reading the SABBATH RECORDER. They, and also Sister Witter, contributed toward the expense of my trip. This was the first visit by any of our ministers in thirty years, and seemed to be highly appreciated.

At New Auburn I spent four days calling on the friends, many of whom I had known at Dodge Center or at Milton, and attending the semi-annual meeting. This service was greatly enjoyed. The meetings were attended by nearly all our people in that vicinity and by several from Dodge Center. The spirit of devotion was excellent. Brother James Hurley is doing good work with this people, and I believe the Cartwright Church has entered on a new era of prosperity.

In November I again visited the Evans home in Plymouth and the friends in that vicinity, and held two services in the Bald-

win schoolhouse. Mr. Evans had been quite sick for several weeks, but had read to his wife several chapters in their Bible. Mrs. Evans' eyes prevent her reading except a very little. They are progressing slowly in Christian faith.

About twelve miles eastward from Plymouth is Sheboygan Falls, the home of Prof. R. V. Hurley and wife; here I greatly enjoyed a visit with this excellent young couple.

Next I visited our people in Berlin and vicinity. They had maintained the Bible school fairly well, and were in good spirits. On the way home I stopped overnight at the pleasant home of Sister Lottie Gray Baker and husband and mother, in Juneau. Mr. Baker is foreman in a furniture factory here. We are hoping that he will come to see the truth of the Sabbath some day, and observe it with his wife and mother.

During the quarter I have given an account of my work in our churches of Milton Junction, Walworth and Albion, and have visited Dr. W. D. Tickner's family of Blanchardville, where I reviewed the temperance lesson for the M. C. Sunday school and preached in the United Brethren church in the evening.

Also I have visited four families, or parts of families, of Sabbath-keepers in Rockford, Ill.

The last two weeks were spent in a house-to-house canvass in the vicinity outside of Milton Junction.

More than one hundred people were interviewed in respect to personal, Christian life. All were urged that "whatsoever things are honorable, whatsoever things are true", they ought to "think on these things." Some in trouble were comforted. A few seemed afraid of the Seventh-day Baptist zeal. These remind me of the little boy who refused to accompany his mother to church lest he should be eaten up by the zeal of the Lord's house. The results of this work are largely unseen. If we sow in faith, God will take care of the result.

With kind regards, I am

Fraternally,

O. S. MILLS.

"Life is as we make it, and we go growling to the grave because we haven't time to make it over."

### The Church at Los Angeles, Cal.

REV. L. A. PLATTS, D. D.

[In the report of Doctor Platts to the Tract Board, published recently, some of the statements in the following article appeared, but they are of sufficient interest to bear repeating. When Brother Platts wrote this he did not know that his report to the board was to be published.—Ed.]

This is a modest little church in the midst of a big, bustling, noisy city. But we are gradually, but surely, coming out into the open.

1. As the readers of the SABBATH RECORDER doubtless already know, on the first of January we joined with the church at Riverside in the remodeling of the Pacific Coast Association, on the general plan of the other associations of the denomination, thus being united in a common effort for the welfare of the scattered Sabbath-keepers of this coast, as well as in other forms of religious work. This means much to us, as it lifts us from a lonely place in a great city to a place, even though it be a small one, of association with others of the same faith, in a common work. So far removed as we here are from all the rest of our churches, this is of more importance to us than those without our experience can easily imagine.

2. A second thing which helps us into the open field, is the possession of a suitable house of worship of our own. This is a consummation so devoutly desired, and yet thought to be so utterly beyond our reach, that it is still difficult to realize that it is even now coming true. It came to us almost wholly unsought. On the first Sabbath in December a stranger called at the place of our meeting at the Blanchard Music Hall, and said he had seen our advertisement in the Los Angeles Times and it occurred to him that we might like to own a convenient little place of meeting away from the noise and dust of the city, and he knew of just such a place for sale by a people who had outgrown it and were looking for a larger place. A little investigation showed that the place was a desirable one and that the price was not hopelessly beyond our reach. Good subscriptions from our own brave and zealous little people, a generous contribution from the

church building fund, in the hands of the Memorial Board, and some promises of help from friends outside, have brought us to the point where we expect tomorrow, January 21, to hold our first service in the new house. This does not mean that all the details of the purchase are yet completed, nor does it mean that we know just where the last dollar, which is to complete the last payment, is to come from, but the whole matter is so manifestly providential that we feel sure of its consummation, and are taking possession with thankful hearts, and with brightening prospects for the future.

3. The possession of this church home not only gives us a clean, quiet, wholesome place for our service for two hours in the week, Sabbath afternoon, which we greatly needed, but it affords opportunity for the holding of special services whenever advisable, for social church gatherings and for a variety of occasions common to all our churches, the importance of which we are slow to realize until we are, for a time, deprived of them. A friend said when he learned of the prospect, "Good, I hope you will get it. Next to the baptism of the Holy Spirit, which we all need, there is nothing which would be a greater help to your work." We are hoping that this indescribable blessing in the possession of the church will be a help to the possession of this best of all gifts. It might be added that the lot on which the church stands is favorably located, and is of sufficient size for the erection of a California cottage which would make a suitable home for the pastor. We hope to see this accomplished at no very distant day.

Will the readers of this little article please show it to any of their friends who may be thinking of coming to Los Angeles for the winter, or for a longer time, and tell them that the Seventh-day Baptist Church of Los Angeles is located on West 42d Street, just east of Moneta Avenue, and that it has a warm welcome for every one who is inclined to come in and worship with us.

Jan. 20, 1911.

"With the promise of the Holy Spirit to lead us into all truth, there is little excuse for ignorance, and less for error."



## WOMAN'S WORK

MRS. GEORGE E. CROSLY.  
Contributing Editor.

### Dreams.

I dreamed a dream, and in my vision stayed  
Before a picture fair and wondrous made,  
A simple room all filled with joy,  
The home-returning of a wandering boy.  
Simple—but many a man gazed at the scene,  
To feel the painter's magic might,  
And then came flooding back fond memories keen  
Of other days when all was light.

And lo, I woke. It was a dream of night.  
Again I dreamed. Mine was a singer's voice.  
Such notes as make the listening ear rejoice,  
A simple lullaby as mothers croon  
To babies wailing for the silver moon.  
But such the singer's art that from the song  
Came backward visions of sweet love,  
A mother's love which kept her boy from wrong,  
And raised him to God's throne above.  
I woke. My dream could not be held by love.

Once more I dreamed. My lips were all unsealed  
To bring a message to the whitened field;  
A message full of hope and cheer,  
An urgent plea to live more near  
To God, the Father of us all. It came  
To men whose ears had long  
Been deaf to truth preached in his name,  
And made them choose 'twixt right and wrong.  
I woke. My dream passed lightly as a song.

I prayed that God to me might give  
Such power that for him I might truly live;  
The painter's brush, the gift of song,  
The love that fights 'gainst sin and wrong.  
Back came the whispered answer: "Do not ask  
For some great gift—too great for thee,  
Thou hast each day thy God-appointed task,  
Do thy best. God needeth thee."  
And so I dream no more. 'Tis life I see.  
—Mary Treudley.

The interesting report from Independence came just a little late for last week's issue. Please notice that Independence has a Press Committee—a good idea, is it not? In a personal letter accompanying the report Mrs. Clarke writes: "We are trying to do a little good in the world in the ways in which we are able. We hope to have more to report later."

An extract from a letter received from Mrs. William C. Hubbard of Plainfield, N. J., dated January 24, 1911, is so interesting that I am glad to share it with the readers of this department. The program, together with the two selections, should help some other society that is interested in the work of the Tract Society—and all are interested, I am sure. The suggestion is very timely, and Mrs. Hubbard has our thanks. What are other societies doing to bring the work of the Tract Society before their members? Let us hear from you.

### From Independence, N. Y.

The Ladies' Aid society of the Independence Church held its annual business meeting on Monday, January 9, at the home of Mrs. J. M. Green. The following officers were elected for the ensuing year: president, Mrs. Lena Crofoot; first vice-president, Mrs. Winona Kenyon; second vice-president, Mrs. Maud Clarke; secretary, Mrs. Amelia Cottrell; treasurer, Mrs. Celestia Clarke; press committee, Mrs. Bessie Clarke.

The reports of the committees and the treasurer were very encouraging. The society has raised over sixty dollars the last year by its suppers, which are held once a month. We have paid twenty-five dollars to the Alfred University Betterment Fund and for some needed repairs on the parsonage. All the women in the church—and some who are not church members—belong to the society and help with the work. Our membership is only about thirty and nearly all are busy, farmers' wives, but we try to do whatsoever our hands find to do, and hope to make the year 1911 our best year in every way.

Yours for the cause,

BESSIE E. CLARKE,  
Press Committee.

Jan. 18, 1911.

### A Tract Committee and Its Work.

From a letter written by Mrs. William C. Hubbard.

Very frequently our attention is drawn to the work of the Missionary Society both by the articles under Woman's Work in the SABBATH RECORDER and by the Missionary leaflets published by the Woman's

Board. Occasionally the work of the Tract Society finds a place there, too, but those who know somewhat of the problems to be solved and the anxieties borne by the members of that board would be glad to see oftener reported what our woman's societies are doing along this line of work to interest their members and to bring to their attention this equally important subject.

Therefore, in response to your recent request in the SABBATH RECORDER for suggestions, I am enclosing a program that was presented most successfully at a recent meeting of our sewing society, with the hope that if it meets with your approval it may have a place under Woman's Work.

Our Woman's Society for Christian Work meets every other week for sewing and once a month holds its business meeting at four o'clock. On alternate Wednesdays it has been our custom to meet for sewing only, but it was decided recently to ask the chairmen of our various committees to present some entertainment for us at these sewing meetings, the scope not being limited in any way, the selection being left to the committee in charge for that day.

On Wednesday last, while some were busy at the quilting-frames, and others at work on aprons, the enclosed program was given, arranged by Mrs. Sarah L. Wardner and her Tract Committee, and it proved to be so successful, I am sending it to you, thinking some other society might like to use it, or having it as a basis, arrange something along this line.

This same Tract Committee writes letters to absent members and shut-ins, and makes many a birthday happier by means of a picture postal with its kindly message.

### PROGRAM.

Singing, Birdie's Lullaby—Elizabeth Kellogg.  
Monologue, Tracts and Tracks—Ernest Stillman.  
An Old Friend in New Guise—Margaret Kimball.  
Reading, Story of a Bundle of Tracts\*—Mrs. Thos. B. Titworth.  
Reading, The Tract Budget—Mrs. Nathan Randolph.  
Instrumental duet (piano)—Mrs. F. J. Hubbard and Miss Eva Rogers.

\*Compiled from "Our European Interests," an article by Rev. W. D. Burdick, in the SABBATH RECORDER of Jan. 23, 1910.

An Old Friend in New Guise—An Exercise  
Prepared by Mrs. S. L. Wardner and  
presented by Margaret Kimball.

"The seventh day is the sabbath of the Lord thy God."

These [pointing to motto] are the Words of Truth.

This [showing a Bible] is the Book that contains the Words of Truth.

These [pictures of Dr. A. H. Lewis and Rev. Nathan Wardner] are the men who believed and spread the message they read in the Book that contains the Words of Truth.

This [picture of Rev. Gerard Velthuysen] is the man who received and obeyed the tracts that were sent by the men who believed and spread the message they read in the Book that contains the Words of Truth.

This [pointing to place on map] is Haarlem, far over the sea, where lived the man who received and obeyed the tracts that were sent by the men who believed and spread the message they read in the Book that contains the Words of Truth.

This [picture of Haarlem church] is the church where God's Sabbath is kept, built in Haarlem, far over the sea, where lived the man who received and obeyed the tracts that were sent by the men who believed and spread the message they read in the Book that contains the Words of Truth.

And who can tell what the *fruits* may be, from the little church where God's Sabbath is kept, built in Haarlem, far over the sea, where lived the men who received and obeyed the tracts that were sent by the men who believed and spread the message they read in the Book that contains the Words of Truth?

Plainfield, N. J.

### Tracts and Tracks—A Monologue.

Prepared by Mrs. S. L. Wardner and given by Ernest Stillman.

Tracts tell the truth to people. Well I know that *tracks* tell the truth, too.

If I come into the house on a rainy day, Mother is sure to say, "Just look at your tracks. I know you've been out in the road playing."

If you see a man making crooked tracks, you know where you think he has been.

Mother says, "If you walk in your father's tracks you will be all right."

That's because she wants me to be a man like him.

So I'm going to try to make *straight* tracks to *good* places, and then maybe I shall be a real, live *tract* myself.

Plainfield, N. J.

#### Dick's Luck.

GEO. W. HILLS.

Dick picked the plum. He secured the place in the great store, with a good salary and opportunity for advancement. There had been several competitors, who now have ample time to complain. They curse "the fates", their "unlucky stars", "the old dead town", "the cold, unsympathetic world." "Dick is always in luck, always on top."

Yes, Dick always made good. But how did he do it? Well, it is this way. "Lucky Dick" had no greater native ability than the "unlucky" ones possessed. But his preparation for business, his habits of work and life and conduct were vastly different. He never gave up to defeat, he did not seek the easiest place nor the easiest way to do things; he never shirked duty, work or responsibility. He mastered everything he undertook. He was thorough, prompt, obliging, pleasant. He lived a clean sunny life, and wore a sunny face; said kind words and lent a helping hand. He was cool-headed, because he had perfect mastery of himself. He had no impure, unmanly habits to sap his vitality, degrade his manhood, steal his employer's time, warp his judgment, and incapacitate him for the most strenuous service. He was clean in person, in his breath, in his language, and in his morals; and his word was positive guarantee. He had been all his life securing these commendatory qualifications. That is the way he made his "good luck."

Those who had applied for the same place had long been making "luck", though it bore a different brand, and they did not know it. They did not know that every bank, store and office offers the possibility of a place for some young man to fill, soon or late. They did not know that business men have their eyes open for desirable young men that they may possibly need in their employ somewhere along down the

trail of the future. They did not know they were making "their luck" while loafing and swaggering about town, and frequenting places of cheap amusement, where habits of idleness and carelessness are formed and cultivated, and that by it they put a brand of cheapness on themselves that thoughtful people take note of. The world is searching, with keen scrutiny, for industrious, painstaking young men to meet its problems and do its work—young men who are masterful, clean and reliable, and they did not know it.

When a young man applies for a position and is "turned down" with no apparent good reason for it, he may depend upon it, with well-nigh absolute certainty, that he has himself been giving pointers to business men by his habits and manner of life and conduct, by which they have read his rating. The self-respecting, clean young man, who has a true ambition to secure a place in the busy world's work that is worth while, and that offers an opportunity for him to climb up the ladder of success, is the one to whom many doors of opportunity are opened. "Luck" is waiting to greet him.—*Salem Express*.

#### Five Dollars for Old Hymn.

Who will earn this by finding the whole of hymn, of which three lines are given below? Mr. Trenor, who makes this offer, and whose address is 1236 Park St., Alameda, Cal., says it was published in a small volume 4½ by 5½ inches and, as he remembers, in this country.

The dark, eternal vault of heaven,  
The myriad rolling orbs on high,

\* \* \* \* \*

All show Thy wondrous majesty.

We can not take sorrows, distresses, perplexities, out of the world, but we can by God's help voluntarily take them to ourselves, and by that free acceptance they are transfigured.—*Bishop Westcott*.

We want the graces to develop in a night; but God develops them through a whole lifetime, until he says it is enough, cover the work.—*C. C. Bitting*.

"A godly life is the only evidence of a changed heart."

## YOUNG PEOPLE'S WORK

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

### Serenity.

REV. R. J. SEVERANCE.

Prayer meeting topic for February 18, 1911.

#### Daily Readings.

Sunday—Get it by prayer (Phil. iv, 6, 7).

Monday—By trust (Isa. xii, 2-6).

Tuesday—By Bible study (Ps. cxix, 165).

Wednesday—It gives mental calm (Isa. xxvi, 1-4).

Thursday—It gives self-control (Num. xii, 1-3, 13).

Friday—It gives wisdom (Jas. iii, 13-18).

Sabbath day—Topic: Serenity—how to get it; what it accomplishes (John xiv, 1, 27; xvi, 33).

In this day and age we are beginning to realize as never before the evil effects of worry. Scientists tell us that an unhappy or discontented state of mind is responsible for many of the physical ills to which man is heir. We all know what an unpleasant condition is produced in our own lives when we allow our minds to become unduly disturbed over some trivial matter, and thankful indeed should he be who has not felt the damaging influence of association with one who worries. It is so useless to fret and worry about things over which we have no control, and the habit of anticipating trouble has a marked tendency to weaken faith. With this word of warning as to what one ought not to do, we pass on to consider what one ought to do.

The first part of our topic is, "Serenity—how to get it." Following the outline given in the daily readings we would say, first, by prayer. It should not be necessary to inform Christian Endeavorers that peace comes from prayer. But we sometimes forget. Paul's letter to the Philippians was addressed to a very loyal and consecrated people and yet they are admonished not to be anxious but with thankful hearts to make their requests known unto God by prayer and supplication. Paul assures them that "the peace of God, which pass-

eth all understanding," should guard their hearts and their thoughts in Christ Jesus. A few weeks ago we considered the subject of "Prevailing Prayer", and that is the kind of prayer which will bring us peace. Christian Endeavorers, as well as others, need to be reminded again and again of the many blessings they are receiving from the Father, for which they should render thanks; of the constant need of future guidance, which God alone can give; in a word, one's peace of mind and perfect manners depend upon his daily prayer.

Serenity may also be aided by trust. Surely God is good. With this assurance who can not trust Providence to order his life according to the divine plan? There is nothing so conducive to peace and serenity as a feeling of perfect confidence and trust in an all-wise Father who doeth all things well. Without trust, true prayer would be impossible.

Perhaps the most potent of all factors in producing serenity is Bible study. The Scriptures so clearly reveal a loving God in whom one may trust, upon whom one may call in prayer, and with whom one may commune in fellowship. The Bible also tells us of a Christ who is friend and brother; it teaches us the way of life, and is rich in its promises of reward to those who walk therein. How true are the words of the Psalmist of old who said, "Great peace have they that love thy law."

The second division of the subject is, What does serenity accomplish? Under this we would first mention mental calm. Any one who has undertaken to master his lessons, either in school or in life, has early learned the value of a calm state of mind. We know how, when we have become nervous and worried, we have been unable to solve even a simple problem in mathematics, which in our normal state would have given us no trouble. So it is in the experiences of life and in its common activities. One can not do anything well when his mind is unduly disturbed. In Isaiah we read, "Thou wilt keep him in perfect peace whose mind is stayed on thee." By the study of God's holy Word, by learning to trust him, and by calling upon him in prayer, one may receive that serenity which will give to him a calm, rational and

sane state of mind. Such a man or woman will be able to accomplish much for Christ and his cause and be a blessing in the community.

Another value of serenity is that it gives self-control. We who are Christ's disciples know how necessary it is to govern our words and actions, and yet how often we fail. The Rev. L. C. Randolph, D. D., in a sermon to the children, said to them, "Make yourself mind yourself." It was good advice and it made an impression upon some of them, my daughter among the rest, which is a constant reminder of how they should exercise self-control. But many of us who are older find it difficult, at times, to do those things which our better natures tell us we should do. Especially is this true when, for any reason, our minds become disturbed, and we feel worried and perplexed and annoyed. There are doubtless certain diseases of the nervous system which so affect a person that he is not morally responsible, for the time being, for what he says or does; but many times I fear people lose their self-control when it is not because of physical disease, but because of spiritual ills—because of the lack of serenity which it is the privilege of every Christian Endeavorer to possess.

Again, serenity gives wisdom—the true wisdom—"the wisdom that is from above." James says that such wisdom "is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy." A state of mind which will give to one this kind of wisdom should be earnestly sought after by every true disciple of Christ. And this, serenity will do. For have we not the assurance of Jesus that his peace shall rest upon us? His whole life and teaching was for the purpose of giving peace to mankind. As he foretells his departure and sees the disappointment of the disciples, he reassures them in these words, "Let not your heart be troubled, neither let it be fearful." He also says, "In the world ye have tribulation: but be of good cheer; I have overcome the world." By a life of serenity such as characterized the life of Jesus, every Christian Endeavorer can also overcome the world.

#### Honorary Members' Meeting.

*An extract from the monthly report of the Prayer Meeting Committee of the Plainfield (N. J.) Christian Endeavor Society.*

During the last month there has been one prayer meeting of an unusual nature, at least for this society. This was an honorary members' meeting, held on December 10, 1910, at the usual hour. The leader, Miss Nancy Randolph, an honorary member, who was also a charter member at the time of the organization of the society on December 9, 1891, led in a very interesting manner. Mr. Arthur L. Titsworth, also an honorary member, and who was president of the society for the first two years of its existence, gave several organ selections.

The topic, "Christian Characteristics," was a very good theme for such a union meeting. "Christian Characteristics in Social Life" was spoken on by Mrs. Frank J. Hubbard, and "Christian Characteristics in Business" was treated by Mr. D. E. Titsworth. Both these talks, as well as others by honorary members, were very practical and helpful. There were more honorary than active members present at the meeting, and the occasion was greatly enjoyed.

#### Conservation.

JESSE G. BURDICK.

*Christian Endeavor Rally, New Market, N. J., November 19, 1910.*

A great deal is being said regarding the conservation of our natural resources and we have recently had a concrete illustration of what conservation or the lack of it did for one of our national resources. It is estimated that five billion feet of valuable timber have been destroyed by forest fires, within the last few months, besides the loss of many human lives.

Conservation means to "keep safe" or to protect or defend that which we have. Could this vast amount of timber, which is part of our national resources, have been properly protected, it would have been saved from destruction, put to its legitimate use through the channels of trade, been an important factor in supplying the demand

for this important product, and added to the wealth of our country.

What applies to the national resources of a country will apply with equal or even greater force to the moral and religious resources of denominations. I am firmly convinced that it is a principle that should sink deep into the heart of every thoughtful Seventh-day Baptist, and that upon its application depend very largely the future growth and strength of the Seventh-day Baptist Denomination.

The great resource of our denomination is its young people, and upon them depends its future strength. But there is one fact that has a very important bearing upon the question, and one that we should not lose sight of, and that is that our young people are pretty heavily handicapped in their efforts to maintain an unpopular cause, and do it in the face of conditions and surroundings that, to say the least, are discouraging—a situation that is getting more complex all the time. If we could have held in the past, and could continue to hold, our young people born into our denominational ranks, the growth of the Seventh-day Baptist Denomination would to a large degree be an assured fact, instead of an uncertainty such as confronts the situation today. I do not suppose there is any way of ascertaining just how many of our young people have left the Sabbath during any given period of years. The *Year Books* show that 450 people were dismissed from the membership of our churches in 5 years. This means a loss of 900 people for 10 years, a loss of 2,250 for 25 years, and for 50 years a loss of 4,500, or nearly one-half the present membership of our denomination—a very much larger number, I venture to say, than the additions to our membership gained by missionary efforts during the same period of time.

Could this portion of our resources have been properly conserved, might not many of these people have been saved to our cause? It is safe to say that a very large majority of these people left the Sabbath because of what seemed to them insurmountable difficulties in the way of doing what they believed in their hearts to be the right thing to do; for I believe that nearly every one who is born a Seventh-day Baptist believes in Seventh-day Baptist principles.

I further believe that the fact that so many of our young people are recreant to their conviction is due largely to a lack of proper training for the work of life. I also believe that this preparation can be obtained through the medium of the best education that is possible for one to obtain, and our own young people, above all others, need the best possible preparation because of the difficulties which beset them. I am a firm believer in this statement, that a Seventh-day Baptist young man or young woman who has a good practical education and a loyal heart need have little fear of not being able to make a living and keep the Sabbath. The question that presents itself for our consideration is, Where should Seventh-day Baptists get their education or preparation for their life-work? I would say that, where it is possible, whatever is obtained beyond what the high schools can provide should by all means be through the medium of one of our denominational schools. It seems to me that there are several good reasons to support this conclusion.

1. This preparation comes at a time of life when the convictions are not entirely fixed and when the individual is very susceptible to environment. When, at this age, one is placed under the influence of an undenominational school, the environments are bound to be detrimental to Seventh-day Baptist principles.

2. To attend one of our own schools brings our young people in close touch with our denominational leaders, which of itself can not but prove an inspiration that will be a large factor in strengthening denominational loyalty.

3. It gives the student a broader vision regarding the importance and possibilities of Seventh-day Baptists and the chances of success by remaining loyal to the truth though that truth may be an unpopular one as the world looks at it.

4. The experiences of the past have proved the fact that the majority of our young people who have attended schools other than those of our own faith, have come from the influence of these schools with their convictions as to the importance of the Sabbath truth very much weakened, if not entirely deadened. While this does not apply in all instances, it is nevertheless

a dangerous experiment and, if possible, one that should not be undertaken. We have at present three denominational schools, so situated geographically that at least one of them must be within reach of any of our young people who may desire to obtain the benefit of its courses of study.

These schools need the support and patronage of our young people from all parts of our denomination, and our young people need the inspiring and helpful influences that these schools can give them.

Why not conserve this important and vital denominational resource by urging and helping our young people to see the importance of a thorough preparation for the work of life, and that this preparation can best be obtained by an education gained from the environment and advantages that our own schools can give? By so doing we may to some extent stop the severe drain upon our resources that is sapping the very life of our denomination,—the loss of its greatest moral and spiritual resource, its young people.

It was my privilege one night this week to listen to a very able address given by Judge W. E. Andrews of Washington, D. C., who is the auditor of the United States Treasury, in which he held before his audience the Lord Jesus Christ as the only model after which we are to shape our lives. He said, "It is not within the province of possibility for every young man to enter the White House as the head of this great Nation; but that young man or young woman who shall by his or her life reflect the spirit and teachings of the Christ, occupies a higher and more honorable position before the world than any man who may be President of this great Nation, and who does not in the great position he holds, reflect the characteristics of Jesus Christ."

#### Report of the Junior Christian Endeavor of Milton Junction, Wis., for 1910.

The number of members at the beginning of the year was 37. Seven of these have joined the Senior society, four have moved away, and two have been dropped because of non-attendance. Three new members have been enrolled. The number of members on January 1, 1911, was 27.

We have held 37 regular meetings. We met with the M. E. children two Sabbath

afternoons, and one Sabbath at Milton with the Junior rally. The Juniors conducted one morning service during the pastor's absence. The boys have studied the lives of the great men of the Bible; the others have used the topic cards and Pilgrim's Progress. Number of Bible verses memorized 420.

We have raised by self-denial, work and collections over \$22.00. We gave the Seniors for quartet work in Wisconsin \$7.00; have paid for singing-books \$5.50; for material for "friendship" quilt \$2.00; for material for Christmas gifts and express \$1.75; for state and district dues \$1.20; for topic cards and other supplies \$3.50.

MRS. R. A. FRINK,  
Superintendent.  
VERA COON,  
Secretary.

#### Our Schools: What They Mean to the Young People and to the Denomination.

D. ALVA CRANDALL.

The subject given me was "Our Schools;" but as it is manifestly impossible to treat the subject fully in five minutes, I have thought it best to confine myself to the phase of the subject suggested in the title, trusting that you will read the reports of the schools in the SABBATH RECORDER and the *Year Books* for the historical and statistical sides of the subject.

Probably the first thing to consider is what *any* institutions of higher learning mean to young people. The value of as good an education as possible is now pretty generally admitted, and is questioned less and less every year, as civilized life becomes more complex and education more practical.

It is the right and duty of every person to make the most of his life, not merely for self, but for the good of society; and to do this without training is impossible. It has been said that when God wants to make a cabbage he takes three or four months, but when he wants to make an oak he takes a hundred years. So it is with the making of a life career. The cabbage is a useful and necessary plant, but who would not rather be an oak? There will be plenty of cabbages anyway, but there is never an oversupply of oaks; and it is an easily

proved fact that although many successful men have had very little schooling, a good education increases many fold the chances of making the most of one's self.

Three things a young man or woman should get from his or her high school and college training: a trained mind, a strong, noble character, and a breadth of vision which will make him or her an active, useful member of society—in a word, an altruist rather than an egoist.

Does the work of our schools measure up to this standard? I believe it does. Blest with good instructors, many of them scholarly far beyond their pay, but gladly remaining at their posts for the very love of their denomination and their work, and inspiring their students by the example of their self-sacrificing Christian lives; with their strong traditions of loyalty to God and right; with their grand history of noble endeavor and achievement, and their ever-improving equipment,—where can our young people find schools better fitted to help them to develop themselves as Seventh-day Baptist young people should? The words of one of the Alfred songs can be applied with equal truth to the sister institutions:

"She was founded in toil, cemented with blood,  
And nurtured through yearnings and tears;  
Her treasures the hearts of brave heroes who stood  
Undaunted throughout trying years.  
Each stone was a prayer, and her battlements there  
Have memories of purposes strong;  
Staunch daughters and sons are her monuments fair,  
And they lift up their grateful song."

Seventh-day Baptist young people need and must have the very best education attainable; for Seventh-day Baptists are, and must be, from the very nature of their beliefs and the importance of the truth committed to their charge, in the vanguard of the world's progress, and to maintain our places there we must have the strong characters, the trained minds, the broad views and sympathies of which I have spoken.

What do our schools mean to the denomination? They mean concentration, not "scatteration"; progress, not retrogression; efficiency, not inefficiency; solidarity, not factional strife; life, not death. The young man or woman who spends some time at

one of our schools absorbs, along with the love of books and the polish of cultured society, the spirit of the denomination and the spirit of consecration and service. He comes into touch, often into very close and personal touch, with many of the strongest and best men and women of our people—past, present and future—as he could never do under other circumstances; and he usually comes out an educated Seventh-day Baptist, prepared to work with other Seventh-day Baptists for a common cause, rather than a Seventh-day Baptist educated, perhaps, away from his people, his principles and his God.

Rockville, R. I.

#### Christian Endeavor Work at Nortonville, Kan.

It has been a long time since anything has appeared in the SABBATH RECORDER from the Endeavor society at Nortonville. At present we feel very much encouraged, and perhaps our experiences may be of help to other societies.

For several years we have been struggling along, almost more dead than alive, trying to live up to our constitution, which, under the circumstances, was both impracticable and impossible.

About eight months ago a reform took place. Our constitution was revised, unnecessary committees dropped, and our society put upon a more practical working basis. The new constitution was signed by each member, and each person was made to feel that he had a personal part in the organization.

Monthly business meetings and socials were installed, and a great deal of the business placed in the hands of an Executive Committee.

These monthly socials have proved most beneficial. After the business meeting is over, the Social and Literary committees alternate in furnishing entertainment for the evening. Some very creditable entertainments have been given, a left-handed social and a musical being among those held in the past. Those planned for the future include "an evening with the Chinese," a denominational program, and "an evening with prominent authors."

For the last few years it has been very difficult to fulfil our regular pledges for missionary work. But as our society began

to increase in interest, our regular pledges were paid without extra exertion, and a number of new interests taken up. We became interested in Miss Susie Burdick's need for either a new school for girls or the necessary funds to repair the old building, and one hundred dollars was raised by the society to start a fund for that purpose. It is hoped that other societies will become interested and help along in this work.

A local Christian Endeavor union has been formed and plans have been made to entertain the district Christian Endeavor convention in April.

As our interest in missions and outside work has increased, the spiritual tone of our meetings has become deeper and the work of our society has come to be a pleasure instead of merely a duty.

So, to any discouraged, run-down society we would say: Take a fresh start, make your constitution one that you can live up to, get your society interested in some definite work, and the results will be more than gratifying.

COMMITTEE.

#### Industries for Seventh-day Baptists—From the Young People's Standpoint.

ORLA DAVIS.

*Business Men's Conference, Salem, W. Va.*

One of the most important problems confronting Seventh-day Baptists today is that of industries. On every side of us we see young people giving up the day of their belief simply because they can find no position among Seventh-day people—at least, no position in their home place—for which they have fitted, or desire to fit, themselves.

There is a known demand in the denomination for ministers and teachers, and little demand for anything else. All can not belong to these professions even if all had, what many of us do not have, the desire and capacity for such work.

Each normal person is endowed with tendencies and powers which, if nurtured and developed properly, will eventually lead him to the life-work which his Maker intended for him. Emerson says: "The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried." Many no doubt well-wishing friends seem to desire younger people

to take up certain callings, whether the younger ones feel it right to do so or not. This course is certainly unwise. If desirous of helping, let the older ones suggest, but never insist. Let the youth and his Maker work out the calling problem; no others can do it satisfactorily.

When the young man has discovered his calling, he naturally seeks a place where he can engage in his work actively. Sometimes he finds no position among Seventh-day Baptists and applies to Sunday-keeping people, stating that he keeps the seventh day of the week as Sabbath and desires to do no work on that day. Whereupon the prospective employer, if he be kind and polite, sums up the case in some such way as this: He is sorry, but competition forces him to procure men who will not object to working on the Sabbath. There are plenty of men—good men—who feel themselves called to this same work and who keep Sunday as their Sabbath.

Now what is this young man to do? The Sabbath in his belief is of divine origin. But what of his calling? Is not it also divine? There generally follows a severe inner struggle. If the youth sacrifices the day of his belief for his calling, he goes through life with a conscience continually troubling him. If he sacrifices his calling for the day of his belief, he goes through life with a clear conscience, perhaps, but with the consciousness that a great, necessary something has been crushed out of his life, something that, though crushed, will not die, but rises time after time to demand justice.

Let us suppose that the young man gives up his Sabbath because of the industrial problem, and then let us notice the results to himself, aside from his own troubled conscience. Some one finds him at work on the Sabbath, learns the facts and hastens to spread the news. It spreads; and often with this result, that when the young man next appears in public he is treated with extreme coolness and aversion by many of those who heretofore seemed to love him. Will this bring him back to the Sabbath? Later some of these attempt to "talk it over" with him, but misunderstandings arise, the barrier formed by former actions—no doubt regretted—is not surmounted, and the probability of his returning to

the Sabbath becomes less and less. Finally, through repeated experiences of this kind, he becomes so embittered that the mention of Sabbath arouses in him mingled feelings of bitterness and regret. He seldom joins another church, because he still believes in the Sabbath and also because he asks himself the question: "If there is no true love for me in the church of my father and my mother, will there be true love for me in any church?" He feels that way, whether right or wrong, and thus becomes a changed person. . . .

"But," some will say, "he should have been man enough to go on and keep the Sabbath in spite of everything, since he believed in it." Truly, he should have done so, but neither you nor I know the struggles of another soul and the influences, over which he has no control, daily brought to bear upon him.

Out of seventy-five or eighty Seventh-day Baptist families living in Salem today, more than twenty have lost one or more members, mainly because of the industrial problem; and these, at least, realize there is something more than imagination in what has been said. . . . Out of nearly three hundred men, women and children, Seventh-day Baptists by birth and otherwise, more than fifty have given up the Sabbath. With few exceptions this has been caused by the labor problem. Many families, becoming dissatisfied with farm life, have moved here into a Seventh-day Baptist community, hoping to better their condition; but finding little or no work to do among their own people, they have been, by necessity, almost forced to take whatever place was offered them by those outside their own belief. Some families have given up the Sabbath entirely, while in others only the father or son has given it up, perhaps for awhile, perhaps forever. This same industrial problem has driven other families from this place to larger towns where there are few if any other Seventh-day Baptists.

It is plain that lack of proper industries is rapidly thinning our ranks. What is to be done? Is it possible to provide satisfactory employment for all Seventh-day Baptist workers? The ideal is always above and ahead and is never entirely reached. However, with the ideal always in mind, and our energies directed toward

reaching the goal, we may advance much farther in providing satisfactory industrial conditions for all than now seems possible.

Are we financially prepared to start and carry on industries? Enough money was invested and lost during the recent oil boom in Salem, to have established an industry that might have solved the problem for our people here. We see few if any signs of poverty because of this. There has been little or no open complaint because of the loss of large sums of money invested for the sake of gain. Some members of the denomination gained financially in the investment. If all these, and others of our people who have the means, should now invest their money in industries for Seventh-day Baptists, and never receive any returns farther than the knowledge that they were helping humanity and advancing the interests of the Kingdom, they would undoubtedly, judging from their previous experience, feel fully compensated. But it is not a losing proposition financially, provided we have the ability to make it a success.

Do we have the ability or brains? There is no need to answer this question. The daily lives of our people throughout the entire denomination make a strong affirmative. Our fault in the industrial problem has been, not lack of ability, but great ability unconcentrated and undirected. We have the ability; all that remains is to concentrate and direct it.

"But," some will say, "Will such a course be proper and right? Does not this industrial problem belong to the great social question? Will it not detract from our religious life and influence if we leave the beaten track to spend our energies in new untrodden ways?"

No, emphatically, no! Why, we will be doing a religious work. In his "Approach to the Social Question," Peabody says: "In reality the social question and religion join, because both are concerned with life, conduct, duty, feeling, hope; and both are interpretations of the world that now is. Both are universal and their origin is similar. Religion has gone into the social question. Emotions which once uttered themselves in prayer, conversion, and oral pledges, are now uttering themselves in philanthropy, social service and industrial reform, making the social question but a new

channel through which flows the unexhausted stream of religious life. Social service is religious work; and religious service is social work. If a line is drawn between these two, religion is robbed of its reality and social service of its sacredness."

But, will not the ministry suffer as a result of this view? "What are all workers whose social service has become personal joy but ministers of a socialized religion and instruments of God's purpose for their own time? While those in the pulpit may not be as many as formerly, yet God's ministers are—and shall be—increasing all the time."

Will this not tend to destroy the higher religious insight? "It is along the way of human service that the disciple of Jesus reaches the height of religious vision."

"Oh, this sounds nice on paper," some may say, "but we have no faith in the ultimate success of the industrial problem." If you wish to prevent our advancement along this line, just go right ahead with this kind of talk. It takes us awhile, sometimes, to learn that lack of confidence demoralizes; but by and by, through experience, we begin to realize the truth and beauty of this great principle stated in the Good Book, "For by faith ye stand" (2 Cor. i, 24).

There are others who may say, "Yes, yes, this is a great and noble work; go right ahead at it." And then they stop. They somehow forget to say: "Let's go right ahead at it." They have faith but don't feel like working, and "faith without works is dead" (James ii, 26). It is all right to think, but the world needs doers as well. A dozen doers as well as thinkers will accomplish more real good than a million who do nothing but think. And these, the thinking-doers, are the ones who are going to aid us in our struggle toward ideal social conditions.

We see and hear facts every day, but we must go farther, and get the meaning. "Mere facts are dead, but the meaning of facts is life" (Bailey).

"But," some will say, "will this not throw the burden upon a few—the doers? Have not various industries been attempted and have they not proved disappointments because the people—the younger ones especially—have not worked in harmony, or

have refused to work at all in the interests of Seventh-day Baptist industries?" Without doubt this is in a measure true. There are too many of us young fellows who have the eighteen-year-old idea, expressed in Mr. J. N. Norwood's paper read by Professor Whitford Thursday night. Consequently they are not able to recognize the great need for earnest and harmonious work along this line. However, experience is beginning to open our eyes. No honest effort in behalf of a noble cause is ever spent in vain. The past efforts in behalf of Seventh-day Baptist industries have not proved entire failures. It is a failing of most of us young people, and sometimes older ones also, to feel that no one outside our family and immediate friends cares for us. The efforts in industries, made in our behalf, tend to prove otherwise. So please do not get discouraged with us, for we are young and inexperienced and too often take a wrong view of life. However, we all have hearts and souls, and shame will drive us from our cowardice into being men and women—shame from seeing great fields of golden opportunities going to waste because few feel inclined to till them.

\* \* \* \* \*

Young men and women, let us be strong and hopeful while we look for more light on this part of the great social, yes, soul question—the problem of industries for Seventh-day Baptists. Shall we desert in the hour of need? Noble men and women everywhere are striving to help the Master by helping others. Shall we relieve or add to the burden?

\* \* \* \* \*

I believe I can say this for the young people: When you who are older and more experienced shall take the lead in solving this problem of Seventh-day Baptist industries, you will find us moving and lifting with you. And in the meantime, far from deserting our standard, may we be ready to give the best in our lives, not only for the denomination and all its interests, but for humanity everywhere.

#### Salem College Notes.

The winter term opened on January 3, immediately after a two weeks' vacation of good, healthy reinvigoration and rest. The enrolment again showed a decided increase in attendance over that of the same term in past years. The primary department has made rapid increase.

It now has seven grades and all are well represented.

A state student Y. M. C. A. Bible-study convention was held at Buckhannon in the Wesleyan College, January 6-8. We were represented by two delegates, who brought back some new ideas in regard to systematic Bible study.

Their report resulted in the formation of three Bible-study classes where we had heretofore been having only one large class. It is generally agreed that in this way much better work can be done and more fellows reached than by our old system.

On January 11 Salem College played her first basket-ball game for this season with Fairmont State Normal and won the game by a score of 31 to 16. We all say, "Hurrah for Salem College!"

The second number of the lecture course was given on the sixteenth by the Bartolotta Concert Company, and was greatly enjoyed by all.

#### News Notes.

SHILOH, N. J.—The Shiloh Church has elected for another year, for pastor, Rev. J. L. Skaggs; clerk, W. S. Bonham; treasurer, S. V. Davis; sexton, J. T. Dixon; trustees, Ellsworth Hoffman, Leonard Smalley, W. S. Bonham, Ward Glaspey, Warren Harris and Joe Bowden.—The Christian Endeavor society has changed its time of meeting to Sunday evening. After the meeting a little time is given to parliamentary practice which is helpful and greatly enjoyed. A social by the society at the parsonage was well attended, one of the features being a denominational contest. Officers elected for the year are: president, Pastor Skaggs; vice-president, Susie D. Harris; secretary, Lillie Smalley; corresponding secretary, W. M. Bonham; treasurer, Delbert Fogg.

ASHAWAY, R. I.—The annual meeting and reunion of the First Seventh-day Baptist Church of Hopkinton was held on New Year's day. The forenoon was given up to business followed by a basket lunch at the parish house. The afternoon service consisted of special music, an address by the Rev. Wm. L. Burdick, also one by Lloyd R. Crandall, a reading by Mrs. Sarah Berry, and a paper by Miss Gertrude Stillman. The Juniors were represented in an exercise by three little girls. Pastor Burdick and family departed the following Wednesday for their new home in Alfred, N. Y. We greatly regret that he has completed his pastorate here, but hope that he may be very successful in his future work.

LEONARDSVILLE, N. Y.—Pastor Severance preached for the Syracuse Church on the Sabbath of January 21.—The Baraca class served a banquet to the Baraca class of Unadilla Forks, January 18. The lecture to the classes was given by Rev. Mr. Webster of West Winfield, whose theme was, "Is the Young Man Safe?" The occasion was enjoyed by all who attended.—The Seventh-day Baptist and Methodist Episcopal churches have been holding union evangelistic services for two

weeks, which have been greatly enjoyed by those in attendance. Icy walks prevented many from getting out.

BATTLE CREEK, MICH.—A Christmas entertainment was held at the home of the pastor on Christmas night, under the direction of the Sunshine Committee of the church. The house was filled. There was singing, recitations, and speeches fitting to the occasion. All had a good time. Gifts were distributed. More than \$17 was raised for a worthy young man who is working his way through school.

Our hearts were made glad by having Secretary Saunders with us during the missionary conference held at the Sanitarium, January 5-8. We had no church services that week on account of the conference. Doctor Palmborg was also in attendance. The conference did much to increase our interest in missions.

Doctor Palmborg is remaining at the Sanitarium for a time for rest and treatment. She occupied our pulpit on Sabbath, January 14, giving us a vivid account of some of her work in China. We had an informal reception for her at the pastor's home on the evening of January 18, at which time she told us much more about our interests in China.

Brother G. C. Wells has recently returned to his old home in Nortonville, Kan. We feel confident that he will stand for our church and work here. We need many more worthy young people to engage heartily in our cause. Here are large missionary opportunities. Our Christian Endeavor meetings are usually marked with a good spirit of prayer and devotion.

#### Boston Brown Bread.

Mix and sift one cupful each of rye-meal, granulated corn-meal and Graham flour, add one teaspoonful of salt, three fourths of a teaspoonful of soda, three fourths of a cupful of molasses and one and three-fourths cupfuls of sweet milk. Stir until well mixed, turn into a buttered mold, cover and steam three and one-half hours. Do not fill the mold more than two-thirds full. The cover should be tied down firmly with a string; otherwise the bread in rising might force off cover. If a steamer is not at hand, place mold on a trivet in kettle containing boiling water, allowing water to come half-way up around mold. Cover closely and steam, adding as needed more boiling water.—*Woman's Home Companion.*

The mark of a saint is not perfection, but consecration. A saint is not a man without faults, but a man who has given himself without reserve to God.—*W. T. Richardson.*

## CHILDREN'S PAGE

### The Unexpected.

One morning in midwinter, Jimmy Mason expected to earn twenty-five cents by distributing circulars for "The B. M. Evans Company." Every one who lives in Jimmy's town knows that "The B. M. Evans Company" are leading drygoods merchants.

Mr. B. M. Evans himself made the offer. He was passing the house when he saw Jimmy sweeping snow from the front piazza.

"We supposed all the circulars were distributed yesterday," explained Mr. Evans, "but the lad who was to do our part of town sent his circulars back this morning with a note from his mother."

"I know," agreed Jimmy; "it was Max Belmont, and his throat's too sore. I'm sure my mother will let me come. She'll be home from grandma's in a few minutes."

"If you can't come within an hour, let me know by telephone," was the merchant's parting remark.

From the time Mr. Evans walked down the street until his mother returned, Jimmy fully expected to earn that twenty-five cents. He supposed his mother would be pleased to have him distribute the circulars.

"May I go now?" asked Jimmy, after telling his story.

"I'm sorry, Jimmy," was mother's unexpected reply; "but I'm obliged to say no, because I am depending on your help with the baby this morning. Norah is too busy to have her in the kitchen and your sister has gone to take her music lesson. I have letters that must be written."

That ended Jimmy's chance to earn twenty-five cents distributing circulars. He was obliged to telephone "The B. M. Evans Company" to engage another boy.

There are two ways of behaving after a great disappointment. One way is to forget that anything pleasant ever happened in the world or ever will happen again. Another way is to put both feet on the disappointment and look around. Once a boy did that and the first thing he saw was Mrs.

Caleb Smith put a teaspoonful of sour milk in her mouth when she thought it was junket. Mrs. Smith didn't like sour milk and the face she made was considered funny. The boy laughed; after that he forgot his disappointment and began to take an interest in other things.

Jimmy tried both plans. In the beginning he was so cross the baby had reason to feel sorry for herself. When Jimmy saw baby looking mournful he built a high tower of blocks for her to knock down. The crash made him feel better and the baby laughed. Jimmy was so glad the baby laughed he forgot disappointment and did his best to amuse little sister.

At last Jimmy thought of something delightful. He would go out of doors and build a snowman in front of the window where baby could see him work.

"That is a good idea," agreed his mother.

Soon all the little boys in the neighborhood were helping Jimmy build the snowman. Baby at the window was joyously entertained until time for her nap. The boys took turns doing funny tricks with snowballs to make her laugh, while the snowman grew bigger and bigger, until it was impossible to make his head without standing on sleds piled high.

When the snowman was finished and baby sister was asleep, Norah gave the boys warm sugar cookies straight from the oven. No wonder Jimmy forgot "The B. M. Evans Company" and disappointment.

Several weeks later, when even baby seemed to know that spring had come, Uncle John arrived from Panama.

"I hoped to find snow on the ground," was one of the first things Uncle John said to Jimmy. "I tried to get away last month on purpose to see the ground covered with snow. Why, sonny, I'd give a dollar for the sight of one quart of pure, white, old-fashioned snow."

"Do you mean it?" inquired Jimmy. "Honest-truth?"

"There's the dollar," persisted Uncle John. "It's yours if you can dig up a pint of snow anywhere in this town."

Jimmy darted out of the house without another word. On his way through the kitchen he snatched a pan and the fire-shovel. Jimmy knew that outside a north-

ern window where the baby stood and laughed one winter day, there still remained the deep, solid foundation of a snowman. It was covered with wind-blown leaves and earth.

A few moments later Uncle John beheld a bright tin pan piled high with snow, white and sparkling in the sunshine.

"You've earned the dollar!" exclaimed Uncle John, his mouth stretching into a wide smile that didn't seem to know where to stop.

"It's what's left of a snowman," explained Jimmy. "When I made him I didn't expect to get a cent for the work!"—*Frances Margaret Fox.*

### The Alabama Field.

DEAR BROTHER GARDINER:

We have had but little snow yet, but considerable cold weather for this part of the country. My school is now half out, and I hope to be ready to take up the mission work again the first of April. I preach regularly while teaching. We have had five weekly prayer meetings in this and adjacent communities and I have attended four of them when the weather was good. I started the first prayer meeting here four years ago, and it has continued till now and is of much interest. The others have grown out of this prayer meeting. There is more spiritual power in them than in any other prayer meetings we have had in the State. People have found Jesus in them.

The Sabbath conscience I find very weak here. I think we are sometimes too hasty and impatient to get people to take hold of the Sabbath. It seems so plain to us, we think we are doing no good if we can not get people to see it, and take hold of the Sabbath as we do; but at the same time, if we are converts to the Sabbath ourselves, we remember how long it took us to find the Sabbath and to make a decision on it. We should sow beside all waters; for while we have sown, another may reap, and the sower and the reaper may rejoice together.

There are many reasons why people do not take hold of the Sabbath. The principal one is, I think, a lack of conscience. Many have seared their consciences by opposing truth, and killed their own spiritual-

ity if they ever had any. There are persons here who dispense with baptism and the Lord's Supper, and call those who obey God in these institutions "dividers," claiming they divide Christians and keep them from uniting. They make war against churches. The Sabbath doesn't seem to appeal to them at all.

I would like to have some good books in exchange for mine. Will any write me what they have? I need Webster's International Dictionary and Liddell and Scott's Greek Lexicon.

May the Lord bless the needy cause all over the world. Fraternaly,

D. W. LEATH.

Odenville, Ala.

The general superintendent of the Anti-Saloon League reports that during the last year saloons were closed at the rate of forty a day, and that in the last eighteen months between 140 and 150 breweries were obliged to go out of business. He states that about three fourths of the total area and 41,000,000 of the population of this country are now under prohibition.—*Boston Morning Star.*

Little Robert had been told that he must not ask for anything at the table, but must wait in respectful silence until he was served. One day when the minister was in to dinner everybody got so busy talking that Robert was completely overlooked and his plate remained bare. After a long pause and serious reflection he looked up at his mamma and said:

"Mamma, when little boys starve to death do they go to heaven?"—*The Delineator.*

The temperance forces won a decided victory in the recent elections in Ontario, though they were deprived of much to which they were entitled by the law requiring a three-fifths vote. In 55 municipalities, containing 225 places where liquor is sold, the temperance people had a majority, but not the necessary three-fifths. The liquor forces won a clear majority in only 26 of the 158 municipalities.—*Er.*

"Do not wait for great things; for while you wait the door to the little ones may close."

## HOME NEWS

NILE, N. Y.—It is with great pleasure and profit that I read the Home News in the SABBATH RECORDER, for in that column I find out what the people in other churches are doing in their home and church life. I see mentioned the names and deeds of many people with whom I am acquainted, and that too is another reason why this column is so interesting to me. But strange as it may seem, I find it much easier to read about what others are doing than to write anything myself. But thinking that SABBATH RECORDER readers might enjoy hearing from "good old Nile" and her people, I take up my pen.

The pastor and his wife are now nicely settled in their new home and pastorate; are greatly enjoying their work in this new field of labor, getting better acquainted with the good and loyal people, and trying to help the church in making progress along all lines of Christian endeavor. They made their home with Brother F. E. Stillman and wife until they were ready to keep house.

On the evening after the Sabbath of October 15, the church and society tendered them a reception at which a program of welcome was given, followed by a very generous pantry shower, which feature of the program was a complete surprise to the pastor and his wife. It would take too many pages to enumerate all the good things received, but I think that the pastor's wife is keeping a list of the different rain-drops that fell in the shower as an ever-present reminder of the whole-hearted generosity of the people of Nile.

On November 19 the Rally-day program of the Christian Endeavor society was given in place of the regular sermon. The papers on the program, which were very well written, provided much material for fruitful thought.

The church held its annual dinner on Thanksgiving day. A program in harmony with the day was given in the morning, and in the afternoon there was an impromptu concert, consisting of solos, duets, quartet selections, etc. These recurring annual occasions of mirth and rejoicing

are a blessing to any church, for they help in welding still closer together those bonds of Christian fellowship and unity.

On December 7 Doctor Palmborg spoke in the church to a good audience. By her story of mission work, problems and opportunities in China, we were all aroused to renewed zeal and consecration. The address was followed by a free-will offering and an informal reception.

At the time of the regular morning service, some weeks ago, the church voted to raise at least \$75 this year for the Missionary Society.

On December 10 the pastor preached a sermon on "The Tract Budget." After giving a brief history of the Tract Society, its achievements and problems, and mentioning many "Heroes of the Faith," he considered the different items in "The Tract Budget," and then tried to impress upon his hearers their individual responsibility of taking up the mantles that have fallen from the shoulders of others, and thus helping the Tract Society in advancing the interests of our beloved denomination. The pastor hopes that the systematic benevolence cards for the year will show a very liberal offering for all the societies and boards.

On Christmas eve the Sabbath school gave a cantata in two acts, entitled "Molly's Christmas." After the cantata, some special vocal and instrumental music was rendered, and then two good-sized trees, heavily laden with precious gifts, were relieved of their burdens that all, both old and young, might be made glad with Christmas cheer.

One week later many Nilites, both old and young, assembled in the hospitable home of Mrs. Frank Canfield for a watch party. A very nice program consisting of recitations, impersonations, short plays, farces, good-natured puns and music was given by the Canfield family with the help of a few others. Light refreshments were served when the program was finished, after which a happy people departed to their several homes to begin the new year in earnest.

During the Christmas holidays all the young people who were either away teaching or in school at Alfred, about fifteen in number, were at home to enjoy with the

others the happy festivities of the season. It makes the heart glad to see so many young people in any community, for one can hardly estimate to how great an extent they can strengthen and enlarge the denomination if they will always remain loyal to God and truth.

The annual church meeting was held in the afternoon of New Year's day, in the church parlor, where a very goodly number of people assembled to transact the necessary business.

The Christian Endeavor society has begun to hold outpost meetings in the different neighborhoods around Nile. The first one was held at the home of Mr. Fred Stillman, when about thirty were present. This week, Wednesday night, January 25, we go to the home of Ernest Wells. A glee club consisting of eight young men has been organized, meeting every Monday night at the parsonage for practice. They furnished two selections at the first meeting and at least a quartet of them is expected to furnish special music for the meeting of this week.

Much interest has been shown in the Junior Endeavor society. It has been more fully organized, each one being given some special work to do. They have been learning the books of the Old Testament, and several of them can tell the names of the books without any help. For the last few weeks they have chosen sides and have had some good drill in finding passages in the Old Testament quickly. We hope to have them familiarize themselves with the books of the New Testament in a similar way.

The Ladies' Aid society also is doing excellent work, not only furnishing good dinners every two weeks in the church parlor, but also quilting, tying comfortables, and doing any other work that their hands find to do.

The church and community are sorry to lose Mr. and Mrs. F. E. Stillman and family, who have been connected so long with the Nile people. They have lately moved to Alfred, where Mr. Stillman becomes successor to E. W. Place in the grocery business. But while we are sorry to see them go away, we wish them the best of success and happiness in their future home. What is Nile's loss is Alfred's gain.

HERBERT L. COTTRELL.

DAYTONA, FLA.—In compliance with a request we write the Home News Department of the SABBATH RECORDER and give items of interest from this section of the "vineyard."

Since the last article appeared in the SABBATH RECORDER from this place, quite a number of the members of our Sabbath school have gone to their reward.

We have, for the second year, elected Geo. A. Main superintendent of our Sabbath school. Since his appointment as superintendent of our newly installed water-works, we count Mr. and Mrs. Main as permanent residents with us.

We feel that we have been very fortunate this season in having with us, for a few weeks, Dean Main and wife. The Dean has given us some informal discourses, one week on the spirituality of the Sabbath, the next week, one full of gospel salvation, etc., all of which we greatly appreciated.

Daytona has made quite a number of substantial improvements within the last few years. Nature has done much, and it remains for its citizens to help nature and preserve the natural beauty of the parkages. Seven miles of cement walks have been built in the last three years. The city has purchased a large mound of shell (prehistoric) that is being used for hardsurfacing the streets and is proving quite satisfactory. A fine system of water-works has recently been installed by the city, by which it furnishes water to customers at a less rate than any city in the State. We are now putting in a reenforced concrete water softening plant in connection with the same, and will furnish water at the rate of ten cents per thousand gallons when completed.

The Inland Waterway from Jacksonville south along the coast to St. Augustine, Daytona, Palm Beach, Miami and Key West has been opened for light draft boats. Seven dredges and excavators are at work deepening and widening the water-ways that connect the different watercourses along the east coast. Yachts, house-boats, and crafts of various build may be seen from our front door, migrating south, with the birds, during the fall and early winter and returning in the spring.

The first of the year the new Clarendon Hotel opened its doors for the first time



to the public. This is situated on the peninsula opposite Daytona, is strictly fire-proof and said to be equal in appointment to any in the South, a reenforced concrete structure.

We have had remarkably fine weather thus far this season, with very little of the cold northerly winds that are so prevalent in the South during the winter months.

D. D. R.

Jan. 25, 1911.

WALWORTH, WIS.—The thought that some might be interested in Home News from Walworth just at this time, has impelled me to take the pen.

Last June when we were without a pastor the church invited Rev. A. P. Ashurst as a supply for three months. His preaching was with so much earnestness and power, and his godly life and example so won all our hearts, that we invited him to accept the pastorate of the church. His preaching and his prayer meeting talks have been blessed of God to the strengthening of our faith. His earnest prayers and desire from the first of his coming, that God would bless his efforts and revive his work and give him souls for his hire, have been an excellent preparation for the revival effort that began with the Week of Prayer, January 1, under the leadership of Rev. L. C. Randolph. The latter has been giving the gospel message from night to night to full houses, with such force and power that souls are being saved and prodigals are coming home.

Outpost meetings have been held in the schoolhouses; cottage prayer meetings had been held for two weeks previous to the meetings and are still being held. God is mightily stirring the hearts of men, not only here in Walworth, but in the communities around us.

We are more than glad to have Rev. Mr. Randolph with us in this effort here, where as a boy he worshiped with us and where now in his maturer years he can come with the blessed gospel message. We believe God is using him to the pulling down of the strongholds of sin in many hearts and homes. He is assisted by the local pastors who are consecrated men, and by Rev. J. C. Bartholf of Milwaukee. In the music the Rev. Mr. Mullan, who preaches

in the "brick" church (Baptist), two miles out, has been a great help, touching all our hearts with a voice consecrated to the melody of song and praise.

We ask the prayers of those in our beloved Zion who believe in the power of prayer, that we may all bring all our tithes into the storehouse and receive the blessing promised.

MRS. A. MCL.

Jan. 25, 1910.

#### A Loving Tribute to a Worthy Character.

DEAR BROTHER GARDINER:

I have just read your editorial mention of the death of our dear brother, Charles A. Burdick. I shall look with interest to the fuller account of his life and work, to be written a little later by some one else, perhaps by his pastor during the later years of his long life. Meanwhile may I give a little tribute to his character which no one else can so well do since it comes from my personal acquaintance with him.

During the winter of 1869-70 Brother Burdick and I took lectures in the Union Theological Seminary, in New York City. He usually came up to the city from his church and home at Mystic Bridge, Conn., on Monday morning and remained through the week, going back in time for the Sabbath at home. I did substantially the same thing from my nearer home at New Market, N. J. While in the city we occupied the same study room in the old Seminary building at No. 9 University Place, on the east side of Washington Square, just around the corner from the church where our people in the city now hold their services. This gave us good opportunity to note each other's student habits and to form our opinions of each other's characteristics. I do not know that he ever told any one what he thought of me, but I wish here to record, though late, my estimate of him. He was certainly the most conscientious, painstaking student that I ever knew. The late W. F. Place, when a student at Alfred, showed much the same student spirit. I have seen Brother Burdick sit down to a lesson in his Hebrew Bible immediately after the morning meal and not leave his seat or turn to another subject until it was time for the noon luncheon. He was not satisfied with his knowledge of the text until he had proved, by his own research, the

meaning and the wherefore of every letter, mark and combination of that strange language. This was his method of dealing with any task he might have in hand. It was a misfortune that he did not have time and opportunity to apply this thoroughly student method to research work of general interest and permanent value to our people.

May I relate a little incident which occurred one day in the lecture-room, which illustrates the ready wit of this man who, because of his carefulness about small details, was sometimes thought to be a little tardy in arriving at conclusions. We were having a lecture on pastoral theology, they call it practical theology nowadays, from good old Doctor Thomas Skinner. The topic was Baptism; and the Doctor, after urging upon the "boys" the importance of looking after the parents of their future charges, and having them bring their children to the church in proper time and order to be baptized, gave his argument for infant baptism, concluding with a list of tracts, books, and newspaper articles which had been written by eminent men of the church, and which he urgently recommended them to read. A young man in the class asked: "Doctor, what are some of the best books or tracts on the subject, written from the Baptist point of view?" The Doctor straightened himself up and with that dignified look of satisfied confidence which no student of his can ever forget, answered, "There are no good books on that side of the subject." The boys laughed, evidently thinking that a good hit had been scored against the three or four members of the class who were adherents of that unfortunate side of the question. As soon as the little confusion of the laugh was over, Brother Burdick called out in a distinct voice, "Give him a copy of the New Testament, Doctor." Silence reigned for a moment, when the Doctor resumed his lecture, with a change of subject.

L. A. PLATTS.

Long Beach, California,  
R. F. D. No. 2, Box 266,  
Jan. 24, 1911.

"Cherish ideals as the traveler cherishes the north star, and keep the guiding light pure and bright and high above the horizon."

## MARRIAGES

ISHAM-HUNTER.—At the home of Rev. and Mrs. D. K. Davis, at Jackson Center, Ohio, on the evening of January 14, 1911, Mr. Alfred F. Isham of Columbus, Ohio, and Miss Mary S. Hunter of Rockford, Ill., were united in marriage, the ceremony being performed by the Rev. D. K. Davis, assisted by the Rev. D. C. Lippincott.

## DEATHS

MAXSON.—Benn Leman, son of Martin L. and Wealthy Maxson, was born at Farina, Ill., August 15, 1888, and died at his home near Springtown, Ark., January 5, 1911.

He was baptized by Rev. H. N. Jordan in the summer of 1909 and joined the Gentry Seventh-day Baptist Church the same summer. Benn was an industrious, quiet young man of such worthy habits that his loss will be deeply felt by his family and community, for his neighbors and friends speak of him in most commendable terms. His death will also be felt by his church and Sabbath school, but we can only feel that what is our loss will be his gain.

Services were held in the First-day Baptist church, at Springtown, Ark., January 7, after which he was laid to rest beside his mother in Springtown Cemetery. w. d.

MORGAN.—Melissa C. Morgan died at the home of her daughter, Mrs. Olive Bundy, in Packwaukee, Wis., on Thursday, January 5, 1911, at 7:40 p. m., aged 81 years.

Melissa Baldwin was born at Twenty Mile Creek, Canada, August 25, 1829. She was married to James D. Morgan at Malihide, Ontario, in July, 1847, and resided there until 1864, when they came to Wisconsin. Of the family of ten children six are still living. The husband and father was taken in 1892 and since that time she has lived among her children. She has lived an exemplary life, striving in every way to do her Master's will, and when he called her she was glad to go to her reward.

She united with the Seventh-day Baptist Church at an early age, and died in that faith. "He giveth his beloved sleep."

"Let your devotion be the language of filial love and gratitude; confide in this kindest of fathers every want and every wish of your heart."

"Man is a free agent who gets into bondage celebrating his freedom."

## SABBATH SCHOOL

LESSON VIII.—FEBRUARY 18, 1911.

ELIJAH'S FLIGHT AND RETURN.

1 Kings xviii, 41—xix, 21.

*Golden Text*.—"They that wait upon the Lord shall renew their strength." Isa, xl, 31.

DAILY READINGS.

First-day, Exod. xxiv, 1-18.

Second-day, 2 Kings viii, 7-15.

Third-day, 2 Kings ix, 1-20.

Fourth-day, 2 Kings ix, 21-37.

Fifth-day, 2 Kings x, 1-14.

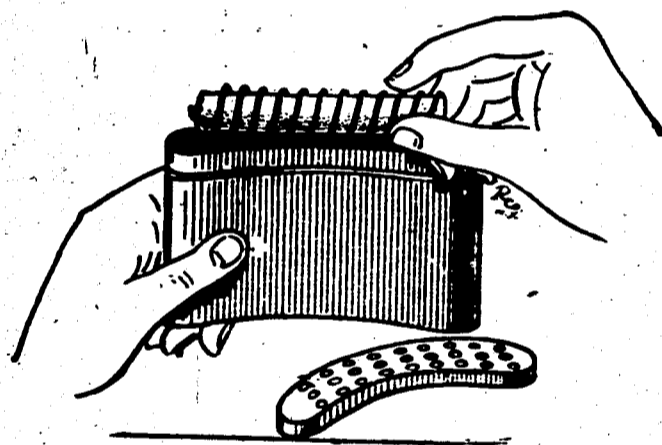
Sixth-day, 2 Kings x, 15-28.

Sabbath-day, 1 Kings xviii, 41—xix, 21.

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

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

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

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

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

The church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue, every Sabbath afternoon. Sabbath school at 2 o'clock, preaching at 3. Everybody welcome. 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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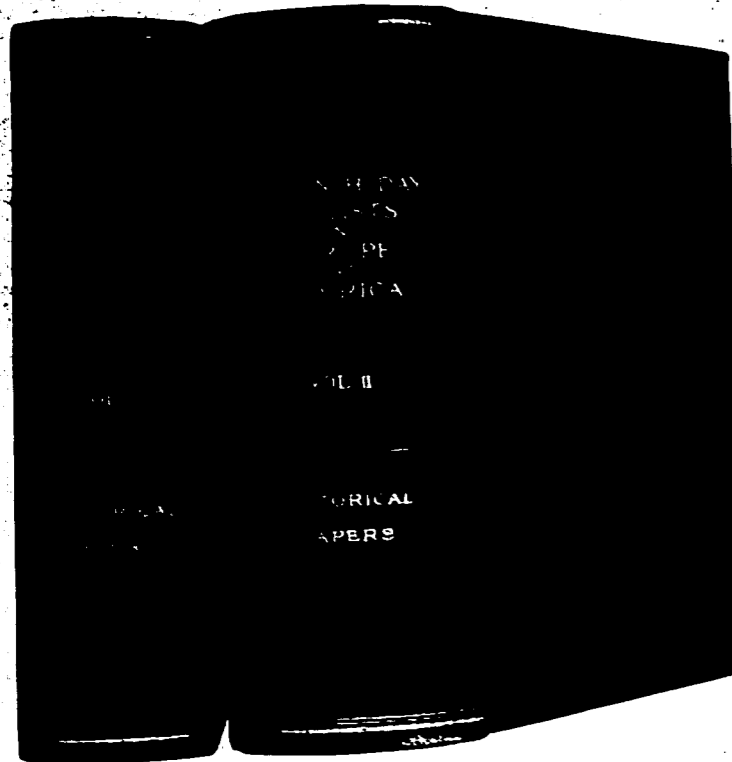
## GREATNESS OF LINCOLN.

On the day of his death, this simple Western attorney, who according to one party was a vulgar joker, and whom the doctrinaires among his own supporters accused of wanting every element of statesmanship, was the most absolute ruler of Christendom, and this solely by the hold his good natured sagacity had laid on the hearts and understandings of his countrymen. . . . So strong and so persuasive is honest manliness without a single quality of romance or unreal sentiment to help it! A civilian during times of the most captivating military achievement, awkward, with no skill in the lower technicalities of manners, he left behind him a fame beyond that of any conqueror, the memory of a grace higher than that of outward person, and of a gentlemanliness deeper than mere breeding. Never before that startled April morning did such multitudes of men shed tears for the death of one they had never seen, as if with him a friendly presence had been taken away from their lives, leaving them colder and darker. Never was funeral panegyric so eloquent as the silent look of sympathy which strangers exchanged when they met on that day. Their common manhood had lost a kinsman.

—James Russell Lowell

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