

The Sabbath Recorder

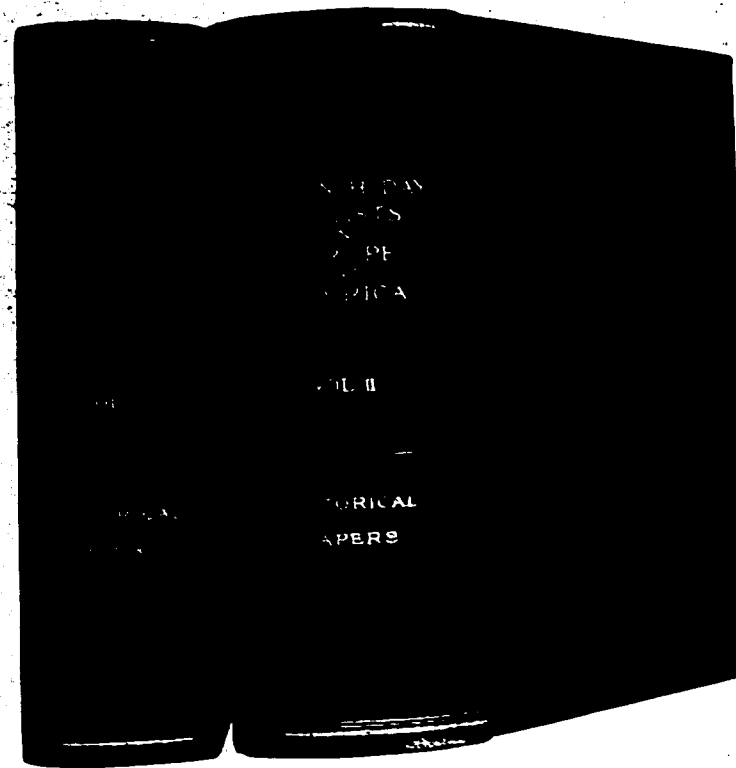
GREATNESS OF LINCOLN.

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

—CONTENTS—

EDITORIAL—Lincoln's Prudence and Wisdom; Another Birthday; Overshadowing the Church; More About the Shanghai Chapel; Words of Lincoln	193-195	of the Bamboo—A Parable	210-212
EDITORIAL NEWS NOTES—The King Opens Parliament; Big Tim's Shoe Day; Terrible Explosion	196	For Famine Sufferers	212
Keep the Body a Suitable Temple for the Holy Ghost	198	A Great Revival at Walworth	213
SABBATH REFORM—The Opinion of a Judge; Opinion of a Member of Parliament; Decision of a City Executive; Sunday Closing in Plainfield	199	YOUNG PEOPLE'S WORK—Missions in the South; Home Missions; Young People's Board Meeting; Treasurer's Report; News Notes	214-217
THOUGHTS FROM THE FIELD	201	The Executive Board of the Seventh-day Baptist Education Society	217
POLITICS and Religion	202	The Great Question	218
MISSIONS—Letter From Doctor Palmberg; Account of Building Memorial Chapel, per D. H. Davis	207-209	CHILDREN'S PAGE—Mrs. Squirrel's Moving Day	219
Holland and Java	209	Report of Pastor of the First Seventh-day Baptist Church of New York City	220
WOMAN'S WORK—One Day (poetry); A Story		Quarterly Meeting	221
		DENOMINATIONAL NEWS—Rev. Horace Stillman No Better	222
		HOME NEWS	222
		MARRIAGES	223
		SABBATH SCHOOL	224



A Historical Work of Untold Value to Seventh-day Baptists and Others.

SEVENTH DAY BAPTISTS IN EUROPE AND AMERICA

A series of historical papers written in commemoration of the one hundredth anniversary of the organization of the Seventh-day Baptist General Conference.

COMMENTS BY SUBSCRIBERS.

"By far the most complete and exhaustive history of Seventh-day Baptists that has ever been published."

"It will be nothing less than a misfortune if a Seventh-day Baptist home must go unsupplied with this adequate and attractive source of information."

"A work of which we may justly be proud. . . . The mechanical work is of the highest order." "I thought I was going to give one dollar for a paper-bound volume of about 400 pages, and here I have two large, well bound, beautiful, valuable books for \$3.00."

"A work of inestimable importance."

"The possession and reading of these books would do very much towards preserving and increasing our devotion to the faith of our fathers."

"Portraits of more than 200 men and woman who have been prominent in Seventh-day Baptist history . . . several of rare value."

"Few denominations, if any, have had so exhaustive a history written of themselves."

"Really encyclopedic in its scope."

"A monumental work, . . . marks an important epoch."

"Will be the reference book of S. D. B. history for the next hundred years."

"Exceeds our expectations in every way."

"Hundred fold more valuable than if only the original plan had been worked out."

"Pictures worth more than the price of the two volumes."

Sample pages sent on application. Prices: bound in cloth, \$3.00 per set; half morocco, \$5.00; not prepaid. Send orders to

THE RECORDER PRESS, Plainfield, New Jersey

SPIRITUAL SABBATHISM

By the late ABRAM HERBERT LEWIS, D. D., LL. D.

This is Doctor Lewis' last and most important book, written during the last two years of his life and revised after his death by his son, Prof. E. H. Lewis, of the Lewis Institute, Chicago.

The author says in his preface: "Three great crises in the Sabbath question have appeared in history. . . . A fourth crisis is at hand. The key to the present situation is a spiritual key. The coming epoch is to be met on higher ground than was occupied at any time in the past history of Christianity. It demands an upward step so important that it must be called revolutionary as well as evolutionary. The entire Sabbath question calls for a new spiritual basis—new in comparison with positions hitherto taken by Christians. . . . All questions which are at bottom spiritual are important. One of these is the question of Sabbath observance. Spiritually apprehended, Sabbathism becomes of timely, vital, practical significance to the twentieth century. . . . The question of Sabbath reform becomes a large question . . . whether time is merely a metaphysical puzzle, or whether men can transcend time by consecrating it, and live in the eternal while yet in time."

The book is 6 x 8½ inches in size, 1½ inches thick, pages xvi+224; printed on highest quality antique paper, bound in dark green cloth, gold top, back stamped in gold; photogravure frontispiece of the author.

Price \$1.50 postpaid. Send orders to

AMERICAN SABBATH TRACT SOCIETY, Plainfield, New Jersey

Alfred University

ALFRED, N. Y. Founded 1836

Second Semester begins Jan. 31, 1911.

FOR PARTICULARS ADDRESS

Boothe Colwell Davis, Ph. D., D.D., Pres.

ALFRED ACADEMY GEORGE M. ELLIS, M. S., Principal.

First Semester begins Sept. 6, 1910.

Milton College

Year 1910-11. First Semester opens Sept. 15, 1910.

A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.

Entrance requirements and required college studies identical with those of the University of Wisconsin. Many elective courses. Special advantages for the study of the English language and literature, Germanic and Romance languages. Thorough courses in all sciences.

The Academy of Milton College is an excellent preparatory school for the College or for the University.

The School of Music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture.

Club boarding, \$1.75 per week; boarding in private families, \$3 to \$4 per week, including room rent and use of furniture.

For further information address the

Rev. W. C. Daland, D. D., President

Milton, Rock County, Wis.

Salem College

SALEM West Virginia

WINTER TERM BEGINS TUESDAY, JANUARY 3, 1911.

Salem College offers six courses of study—three leading to diplomas, the college preparatory, normal and music; three leading to college degrees, the arts, science and philosophy.

The aim of the college is:

Thoroughness in all work.

Graduates who can "make good."

Soul culture as well as body and mind.

A helpful spirit.

Christian character.

For catalogue and other information, address **REV. C. B. CLARK, M. A., Ped. D., President.**

The Fouke School

Opens October 17, 1910.

Has nine months' continuous work.

Four competent teachers will devote their entire time to the school.

Nice chance to get your little ones under superior kindergarten training.

Special advantages for young people to pay their way in school. Can get the equivalent of an Alfred or Milton Academic course for the mere effort.

Or can secure a thorough training for public school teaching in the same way.

Address **REV. G. H. FITZ RANDOLPH, Fouke, Ark.**

American Sabbath Tract Society

EXECUTIVE BOARD.

President—Stephen Babcock, 48 Livingston Ave., Yonkers, N. Y.

Recording Secretary—A. L. Titsworth, Plainfield, N. J.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Treasurer—F. J. Hubbard, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

TERMS.

Single copies per year60 cents

Ten copies, or upwards, per copy50 cents

Communications should be addressed to *The Sabbath Visitor, Plainfield, N. J.*

HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price, 25 cents a copy per year; 7 cents a quarter.

Address communications to *The American Sabbath Tract Society, Plainfield, N. J.*

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

President—Wm. L. Clarke, Westerly, R. I.
Recording Secretary—A. S. Babcock, Rockville, R. I.
Treasurer—George H. Utter, Westerly, R. I.
Corresponding Secretary—Rev. E. B. Saunders, Ashaway, R. I.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

THE SEVENTH-DAY BAPTIST PULPIT.

Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

This publication will contain a sermon for each Sabbath in the year by ministers living and departed.

It is designed especially for pastorless churches and isolated Sabbath-keepers, but will be of value to all. Price, fifty cents per year.

Subscriptions should be sent to Rev. E. B. Saunders, Ashaway, R. I.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

President—Rev. W. C. Whitford, Alfred, N. Y.
Corresponding Secretary—Rev. Arthur E. Main, Alfred, N. Y.

Recording Secretary—Prof. Wayland D. Wilcox, Alfred, N. Y.

Treasurer—Prof. Paul E. Titsworth, Alfred, N. Y.

The regular meetings of the Board are held in February, May, August and November, at the call of the President.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session will be held at Westerly, R. I., Aug. 23-28, 1911.

President—Rev. Samuel H. Davis, Westerly, R. I.
Recording Secretary—Albert S. Babcock, Rockville, R. I.

Corresponding Secretary—Rev. T. J. Van Horn, Albion, Wis.

Treasurer—Rev. W. C. Whitford, Alfred, N. Y.

Executive Committee—Three years, Rev. W. L. Burdick, Ashaway, R. I.; Ira B. Crandall, Westerly, R. I.

Two years, L. D. Lowther, Salem W. Va.; Rev. L. D. Seager, Blandville, W. Va. One year, Prof. Alfred E. Whitford, Milton, Wis.; Dr. Geo. E. Crosley, Milton, Wis.

BOARD OF SYSTEMATIC FINANCE.

Three years, Rev. L. A. Platts, South Pasadena, Cal.; O. S. Rogers, Plainfield, N. J.; Grant W. Davis, Adams Center, N. Y.

Two years, Dr. G. W. Post, Chicago, Ill.; Stephen Babcock, Yonkers, N. Y.

Rev. A. E. Main, Alfred, N. Y. One year, Dr. A. S. Maxson, Milton Junction, Wis.; C. B. Hull, Milton, Wis.; Rev. E. A. Witter, Adams Center, N. Y.

Pledge cards and envelopes will be furnished free, carriage prepaid, on application to Dr. A. S. Maxson, Milton Junction, Wis.

The Sabbath Recorder

A Seventh-day Baptist Weekly, Published by The American Sabbath Tract Society, Plainfield, N. J.

VOL. 70, NO. 7.

PLAINFIELD, N. J., FEBRUARY 13, 1911.

WHOLE NO. 3,441.

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

Entered as second-class matter at Plainfield, N. J.

TERMS OF SUBSCRIPTION.

Per year \$2.00

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

All communications, whether on business or for publication, should be addressed to the **SABBATH RECORDER**, Plainfield, N. J.

EDITORIAL

Lincoln's Prudence and Wisdom.

On the twelfth of February, one hundred and two years ago, there was born, in the backwoods of Kentucky, one of the most remarkable men ever produced by our wonderful American life. Out from the poverty of a cabin home in the forest, up through the rough rowdyism of a frontier town, through the rudeness of crude and uncultured society, and through the fluctuations and bitter strifes of popular politics, our Lincoln passed unscathed in character, and rose to the championship of two great principles, one of union and the other of freedom, at a time when it seemed impossible that the two could be maintained together.

When both freedom and the preservation of the Union seemed hopeless to many of his fellows, Lincoln never lost faith in either; and when both had been secured, he became a victim of the venom which the strife and the victory had engendered. He was raised up to lead the Nation in a crisis when there were no guiding precedents and when no man could forecast the future.

Two years before the war, in the heat of the anti-slavery agitation, when nominated for senator against Douglas, Lincoln gave utterance to these words:

If we could first know where we are, and whither we are tending, we could better judge what to do and how to do it. We are now far into the fifth year since a policy was initiated with

the avowed object and confident promise of putting an end to slavery agitation. Under the operation of that policy that agitation has not ceased, but has constantly augmented. In my opinion, it will not cease until a crisis shall have been reached and passed. "A house divided against itself can not stand." I believe this government can not endure permanently half slave and half free. I do not expect the Union to be dissolved, I do not expect the house to fall, but I do expect it will cease to be divided. It will become all one thing, or all the other. Either the opponents of slavery will arrest the further spread of it, and place it where the public mind shall rest in the belief that it is in the course of ultimate extinction, or its advocates will push it forward till it shall become alike lawful in all the States, old as well as new, North as well as South.

Little did Lincoln think when he uttered these memorable words in 1858 that his own hand would write the proclamation of freedom to the slave. No one can follow the history of that proclamation controversy from March, 1861, to January, 1863, when it was ratified and formally issued, without being impressed with the consummate wisdom and careful prudence of Abraham Lincoln. He despised slavery, but was determined not to become the emancipator until it could be done constitutionally. Leaders among the people of the North clamored for it, and many heaped anathemas on his head for not freeing and arming the slaves; but he kept a level head, waiting for the time when the Nation could see that it was a real military necessity.

Freemont could not wait, and with headquarters at St. Louis, issued a proclamation freeing all slaves of men in rebellion, but Lincoln coolly countermanded the order. Then there arose a great cry of indignation from Northern leaders, who sent urgent protests to the President. Later, when General Hunter declared the slaves in three States covered by his command to be free, the President again revoked the order and administered a rebuke. This started another wave of excitement through the North; but Lincoln knew that as yet the time was not ripe, and so held a steady

reign. Finally, an effort to arm the slaves under Butler's command at New Orleans called forth such a voice of universal approval, that the President recognized the fulness of time for which he had been waiting, and forthwith the proclamation was prepared.

Those who were nearest to him have told us something of the anxiety and painstaking toil of Lincoln, as he went day by day to a secluded corner of the telegraph office, out of the way of those who might interrupt him, and, with pen and paper, framed little by little the edict that was to make him famous. As he waited for news from the front, his spare moments were well improved, and it was only after many such sittings that his proclamation was deemed worthy to be offered to his Cabinet.

Only those who are past middle life can remember the awful strain upon the hearts of the Nation during those fearful years of the Civil War. None of the younger generation can understand the pent up agonies of loyal souls that burst forth into enthusiastic expressions of approval when the news of emancipation was flashed through the land. And now, after forty-eight years, who can study the history of the proclamation of freedom to the slave, and trace step by step the progress of the movement, the patient waiting and watching for the fulness of time, the steady holding in check those impetuous spirits who might ruin the cause by too hasty and precipitate action, and the President's prompt recognition of the proper time when it did come, without being impressed by the wonderful prudence and wisdom of Abraham Lincoln.

Another Birthday.

Nine days before the celebration of Lincoln's birthday, there occurred the one hundredth anniversary of the birthday of Horace Greeley. Arrangements had been made for the dedication of a spot of ground on Mr. Greeley's old farm at Chappaqua, Westchester County, N. Y., on which is to be placed a \$16,000 bronze monument. The spot was chosen by Mr. Greeley's daughter, and subscription lists are out by which the money is to be raised. On February 3 the grounds were formally opened and set

apart for the use of the Chappaqua Historical Society.

The memory of such a man as Horace Greeley should be perpetuated; and I am glad that New York City, the scene of his influential activity, and Amherst, N. H., the place of his birth, have joined with Chappaqua in celebrating his one hundredth birthday.

It has been said that Horace Greeley made Abraham Lincoln President of the United States. Whether this be so or not, it is certain that, during the troublesome times previous to the Civil War, Horace Greeley, as editor of the *New York Tribune*, did more to shape public sentiment and to mold the character of this Nation than any other man then living. His name was on every tongue, and all the civilized world heard the scratch of his pen. The friends of freedom found in him a mighty leader, and the government when under the dark clouds of war recognized him as a staunch and loyal supporter. The older men of our time have still a warm place in their hearts for this champion of civil and religious liberty, whose pen, more trenchant than the keenest sword, did valiant service for free soil and free men. All honor to this leader in America's greatest awakening, and to this mainstay in the administrations of Lincoln and Grant.

Overshadowing the Church.

This morning as I was walking up Broadway, New York, facing a biting wind that chilled the passers-by to the bone, my ear caught the mellow tones of a familiar sacred tune as the bells in old Trinity church pealed out their call to prayer. Turning about I paused a moment to listen and to take in the scene, though no one else appeared to be interested enough to stop and enjoy the sweet music of that morning chime.

As I stood looking at the famous old church, imagination and memory were busy comparing the scenes and conditions of other days with those of the present. When I first saw old Trinity, in 1873, it was the most conspicuous object in lower, New York. Its spire, a marvel of grace and beauty, towered high above every other building, and was the main landmark for

every sailor coming up the bay or sailing down North or East rivers. Today the church stands utterly hidden from view until one is close beside it, still facing down Wall Street as of old, but literally sandwiched in between gigantic skyscrapers that tower many stories above the top of its spire, and so completely overshadow it that the sun scarcely shines upon its windows during all the day.

Once it stood in the midst of trees and foliage, upon a green farm called the "King's farm," and was the main attraction for the people of the town. Now it stands overshadowed by the great business structures of this commercial age, and is surrounded daily by the hustling throngs of Wall Street and Broadway, who scarcely notice the music of its chimes, still pealing out as of old, and in the same old way.

Beside it, in the historic burial lot, lie the ashes of the "rude forefathers of the hamlet," who once responded to its calls. Silently they sleep, while the busy, rushing throng goes by, absorbed in its search for gold. I am told that, in the olden time, on the nights before Christmas and New Year's, the chimes always made beautiful midnight music to usher in the hallowed birthday of Christ, and to welcome the new year. But alas! in these latter years, the midnight din of the multitudes so completely drowns the music of the chimes that the practice has been abandoned.

This experience of the morning has been in mind all the day; and as I write, the question will keep coming, Does old Trinity church, almost buried from sight by giant houses of commerce and business, hemmed in and restricted by the palaces of gold-burdened Wall Street, represent the church at large, overshadowed by the spirit of commercialism until few people heed its sacred calls to prayer and praise? Is it as cold spiritually around our altars and our sanctuaries as it was physically around old Trinity this morning? Does the Church of Christ face our "Wall streets" with as little hope of winning gold-crazed men, as does that old church on Broadway face the wild scenes of the stock exchange? What can we do to prevent the church from being overshadowed by worldliness?

More About the Shanghai Chapel.

The report of monies given and used for the building of the new chapel at Shanghai will be found on another page of this paper. We are glad to know that the chapel is completed and equipped, free from debt and with a handsome balance still left in the fund. In a private letter Brother Davis tells of the complete equipments, including drains, cement walks, electric lights, organ, seats and pulpit chairs—everything to make the place of worship attractive and comfortable. The bell given so many years ago by the Misses Potter of Potter Hill, R. I., hangs in the tower and with excellent tone rings out to call people to service, and so incidentally announces each week to the inhabitants of Shanghai that the Lord's Sabbath is being observed there.

Brother Davis expresses deep sorrow over the breakdown in health of Brother Eugene Davis, and hopes the return to America may result in his recovery. The outlook for the needed furlough of Brother and Sister D. H. Davis, which was anticipated for the coming summer, does not now seem so hopeful, and fears are expressed lest they may not be able to return as expected. We hope the way may open, however, and that their hopes may be realized.

Words of Lincoln.

Let the people know the truth and the country is safe.

You must remember that some things legally right are not morally right.

Labor is the superior of capital and deserves much the higher consideration.

Whatever is calculated to improve the condition of the honest, struggling, laboring man, I am for that thing.

Nothing stamped with the divine image and likeness was sent into the world to be trodden on and degraded by its fellows.

Lincoln's vision was not simply that of a statesman; it was a prophet's, and time has vindicated his every public act and utterance. His life and death are America's greatest inheritance, and his memory is its greatest inspiration.—*John A. Johnson.*

EDITORIAL NEWS NOTES

The King Opens Parliament.

The new Parliament was formally opened by King George V and Queen Mary of England; and besides being the first Parliament opened by this King, it seems likely to be the one to decide the status of the House of Lords, and thereby bring about one of the greatest changes in the British Constitution in a hundred years. It looks now as though the veto bill would pass. This will practically wipe out the power of the chamber to kill legislation from the lower house, by providing that any bill three times passed by the Commons, within a period of time not less than two years, shall become a law in spite of the Lords. There is also a provision giving the House of Commons control of all bills on finance, making such a hold-up of the budget as the Lords gave the Lloyd-George budget, utterly impossible in the future. Under the new provision any money bill not approved by the Lords for one month after it passes the Commons shall become a law by the King's approval.

One more important measure, if passed, will reduce the time of a Parliament from seven to five years. The proposed measures of the Liberals also contain provisions for ultimately making the upper house of Parliament a body elected by the people rather than a hereditary body. Of course, the extreme measures of the Liberals will be strongly contested by the Lords, but everything now goes to show that the upper house feels compelled to compromise by yielding its veto power.

Big Tim's Shoe Day.

February 6 was shoe day in the Bowery at New York. For eight years "Big Tim" Sullivan, New York State's senator from the Bowery district, has practiced giving away shoes to the needy poor among his constituents. Tradition says that when Tim was a boy, his mother cried because he had to go out in the snow with his toes sticking from his shoes, and, so the story goes, he pledged his mother that if he ever became rich enough to do so he would

give as many poor people shoes in winter as he could. This pledge he is faithfully keeping, and the sixth of February each year is "Big Tim's" shoe day. On last Monday the New York papers told the story of thousands in the Bowery, many of them standing barefooted in the snow, awaiting their turn to be served at "Big Tim's" headquarters. A warm pair of socks accompanied each pair of shoes, and a cup of hot coffee was given each one.

Long before the appointed hour, poor barefooted people shivered in the snow around the door, and out of pity for them the doors were opened two hours before the appointed time. According to the headlines in New York papers ten thousand feet were made warm on "Big Tim's" gift day.

Terrible Explosion.

A car-load of dynamite exploded at the freight pier of the Central Railroad of New Jersey, in Jersey City, causing the loss of more than a score of lives, and an immense destruction of property. The concussion was felt for miles around, and the great skyscrapers of lower New York were rocked and swayed as by an earthquake. The damage to broken glass alone, is estimated at half a million dollars. No one near enough by to know how it all happened was spared to tell the story; and none will ever know the immediate cause of the explosion. There was another car-load of the explosive near by on the track, but fortunately this did not explode.

A careful investigation is being made, in an effort to fix the blame upon the persons responsible for allowing so many tons of this deadly explosive to be shipped and massed at one point in a great thoroughfare. Several officials of the railroad and of the manufacturing and shipping company are under arrest.

News from Salonica, Turkey, brings the information that Abdul Hamid, the deposed Sultan of Turkey, has become violently insane and murdered two of his wives in a most brutal manner. It took a hard struggle, in which Abdul was severely injured, before he was overcome and placed in irons.

Famine and plague have joined hands in bringing a fearful scourge upon some prov-

inces in China. Reports from Shanghai to London, on February 6, set forth the situation as most serious in Ngan-Hwei and Kiang-Si. Thousands are dying from starvation and the dead are remaining unburied. It is stated that two million people in those provinces are in danger of death unless prompt relief reaches them.

Reports from Harbin, Manchuria, tell of the burning of six thousand bodies of plague-smitten victims. Five thousand of these died in the Chinese town and the other thousand died in the Russian quarter. Many physicians and nurses are succumbing to the disease. The people around Harbin are realizing a repetition of the scenes in the seventeenth century, when the black death swept away thousands of victims. The most heartrending scenes are constantly occurring in the towns and villages where the plague prevails.

The first month of the postal savings banks has shown such splendid results that the Secretary of the Treasury would be glad to start five hundred more immediately if funds were available for that purpose. The first month's deposits exceed the average for England's best year, and demonstrate that the new system has already passed the experimental stage.

A large majority of depositors are foreign-born and belong to the class that has been sending money to Europe for deposit. This reduces the outflow of money from this country and keeps the funds within the United States. Secretary Hitchcock has recommended to Congress the appropriation of one million dollars to be immediately available for the extension of the postal savings bank system.

A fearful gale in the Baltic Sea swept two hundred and fifty-three Finnish fishermen, who were on an ice-floe, out to sea, and all were lost. A village of fishermen had been established on the ice outside of Bjorko Sound. Here during the night a great gale broke the floe loose from the mainland, and when morning came all signs of the village had disappeared. At this writing, February 7, nothing has been heard from the boats that went in search of the lost men.

Keeping the Body a Suitable Temple for the Holy Ghost.

H. L. HULETT, M. D.

Health program, Conference, W. Va.

[In his introductory remarks Doctor Hulett discusses briefly the threefold nature of man, his physical, mental and spiritual development. The paper proper, given below, begins at this point.—Ed.]

These three [the physical, the mental, and the spiritual] are so closely related, one to the other, and so intertwined, that it is impossible to separate any one of the three. In a general way the development of all three is based upon the same laws. Each must have the proper food, the necessary work, and the right environment; but because I am a doctor, I suppose, it seems to me that, without a question, our physical development comes first. And now, after reiterating what I have already said, that the development of all three is necessary, I shall, for the purposes of this paper, lay all the stress upon the physical side of man, and try to tell you in a general way how to develop it properly.

The body throughout life is continually in activity of some sort, and this activity produces a continuous waste, which has to be supplied by new material or else the body suffers. This waste is supplied by our food and drink. The amount necessary varies, of course, depending on the activity of the person, and upon whether he does muscular work or lives a sedentary life. In the latter case he requires less. It also depends on the climate; and habit has a great deal to do with the amount used. As a rule, most people eat more than is necessary. The average amount for the average active man of one hundred and forty pounds should be about six pounds daily, three and one-half pounds being of the mineral kingdom, water and salt, one and one-half pounds being of the vegetable kingdom, such as bread, vegetables and fruit, and one pound belonging to the animal kingdom, comprising meat, eggs, butter and the like. Note this last statement that one pound only is necessary of animal kingdom food. Many people eat too much meat by far. On the other hand, a great many do not drink enough water. The human body is like a sewer,—to get rid of the continual waste,

we need lots of water to wash it out.

That our diet should be of a mixed nature is quite essential to us of the temperate zone; and with the high prices it is becoming quite a science to know just how to mix the different varieties of food and at the same time be economical. It is worth our study though, and this is why our system of education, from the public school to the college, should arrange for the teaching of domestic science. Most of our daughters will some day be housewives, and much depends upon physical nourishment. How to feed and care for the children, etc., would need a whole address by itself. If you mothers who are facing these problems today want a book of practical help along this line, buy Holt's: "Care and Feeding of Children." It is a fine, sensible work; and I would at this point put in a plea for the helpless child, that he have the right physical start in life.

Of the different foods remember that milk has been called the model food, and that eggs also are of superior value. Have plenty of vegetables in your diet, and some meat, but do not forget that too many pounds of meat are consumed yearly by the American people, and don't forget the good, pure water—both inside and outside.

People sometimes wish that they did not have to work, that they might live a life of ease; but, do you know, that would be the worst calamity that could befall a person. Tie my arm by my side for a few weeks and then unloose it and I should be unable to raise it from my side. Why? Because the muscles of that arm would have deteriorated and lost their power for lack of use, for lack of work. The strength of an organ is determined by its use; and if we wish our bodies to be strong and useful, we must use the organs of the body. People doing mental work should remember this, and give their bodies something to do,—walking, horseback riding, gardening, etc. These are the things you must not neglect.

But work can not be carried on continuously and so we need sleep to give the body a chance to recuperate. Do not think for a moment that you can burn the candle at both ends and not pay the penalty. The laws of nature can not be disobeyed with impunity. Not less than eight hours of good sleep are necessary. A young per-

son needs more, and the children should have ten or twelve hours. I beg of you, do not cheat the little ones out of their birthright in these things, and then, in after years, talk about the inscrutable providence of God, when we are perhaps the only ones to blame for their wrong physical training.

Live out in God's pure air all you possibly can. Sleep out of doors; or if you can not so arrange, fix your bedroom windows so your body shall have proper environment—plenty of fresh air.

These are the general principles. Now buy sensible books along these lines of thought. Your family physician will advise you. Of all professions his is the grandest—and the most unselfish; for the physician alone, in educating the people along lines of better living, does so at the expense of his own business. I am glad and proud to belong to such a profession, and I am especially glad to be a Seventh-day Baptist physician.

* * * * *

It is a grand thing to live, and it is a God-given right which we may possess, to have our physical lives such as will stand the pressure of modern life with its manifold duties and worries; but, my friends, and especially my young friends, remember this, that life here, even at its best, is a very uncertain thing.

* * * * *

As my parting message, I wish to leave with you all something which shall be of practical use to you each day of the week. My message you will find on nearly every page of the four Gospels; it is the message of the Christ-life—the life of service. Let us drop the troublesome questions that sometimes bother and hinder us, let us forget ourselves and do as Christ did—devote the God-given strength of our lives to loving service for the good of others. How shall we do this? Angeline Abbey has told us how, in the following words:

"If I can only, day by day,
Just help another in life's way;
Can speak a word, or sing a song
To help some timid soul along;
A cup of water only give
Some fainting one that he may live;
A smile bestow, or give a flower,—
Just what is needed in the hour;
If I can only give my days,
Each moment filled with work or praise,
Though life sends much of grief or pain,
I shall not then have lived in vain!"

SABBATH REFORM

The Opinion of a Judge.

JUDGE COOLEY (one of the highest legal authorities): "But the Jew (and it is equally true of all Sabbatarians) who is forced to respect the first day of the week, when his conscience requires of him the observance of the seventh also, may plausibly urge that the law discriminates against his religion, and by forcing him to keep a second sabbath in each week, unjustly, though by indirection, punishes him for his belief."—*Constitutional Limitations*, page 476.

Opinion of a Member of Parliament.

HON. G. AMYOTT, M. P.: "Everybody should enjoy complete liberty, provided that liberty does not interfere with the liberty and civil rights of others. To force people to observe Sunday is not protection of civil rights; it is interference with civil rights."—*In Canadian Parliament*, May 30, 1894.

Decision of a City Executive.

CHIEF BURGESS HARVEY (who resigns rather than enforce the blue-laws):

"GENTLEMEN:—I hereby tender my resignation as chief burgess of the borough of Lansdale, the same to take effect upon the appointment of my successor. I take this action only after very careful consideration of a petition placed in my hands, signed by various voters, women, and children, praying me to enforce what are commonly called the blue-laws.

"Since issuing a proclamation dated June 16, 1909, calling for a limited enforcement of the law, I have been reliably informed that every ice-cream parlor and soda-water fountain, fruit and candy counter must be closed on the sabbath if the law is to be consistently administered. That is a task I am unwilling to undertake, and was not contemplated by me when I asked the support of the voters for the office. Hence I step aside very cheerfully, I assure you, to make room for any one who feels equal to the emergency.

"While I believe in keeping the sabbath as a day of worship and rest, I can not persuade myself that it is a part of my duty as a good citizen to hold an office where I am expected to prosecute citizens who may differ from me in that particular."—*Letter to the Lansdale (Pa.) Town Council*.

Sunday Closing in Plainfield.

There has been quite a flurry of excitement over the action of the new mayor of Plainfield in his efforts to enforce the Sunday-closing laws. The daily papers of New York, Philadelphia and other cities have published various statements regarding the matter, and withal, the Seventh-day Baptists have received considerable gratuitous advertising.

We have received inquiries by mail and otherwise regarding the matter, one of which intimated that the Federal Council of Churches had put our mayor up to push the Seventh-day Baptists to the wall. It was also said by one inquirer, that wherever Sunday laws are permitted on the statute books, those who are faithful observers of another day will invariably be the first victims.

In regard to these matters it is but fair to say, first, that the Federal Council had nothing whatever to do with the case in Plainfield. The causes are purely local, and grow out of the fact that, time and again during the campaign, the present mayor pledged himself to enforce all laws if he were elected; and second, the movement is not against Seventh-day Baptists in any special manner, but purports to be against all others, as well, who do not cease from business on Sunday.

The controversy in our city papers has been quite spirited and shows a widespread feeling of dissatisfaction with the new order, a feeling which is by no means confined to Hebrews or Seventh-day Baptists. The house is seriously divided against itself, even on the Sunday side of the controversy, and we have no desire to enter into all the particulars here. So far as we have seen, the action of the mayor has been quite as severely criticized by people outside the Sabbath-keeping ranks as by our own people. The point urged by many is that all places of business should be treated alike, and all closed if any are;

that the laws should be enforced against railroads and trolley lines and garage and livery stables, and many other notorious violators of the Sunday laws, as well as against the fruit dealers and the conscientious keepers of God's holy Sabbath.

Just what the outcome will be no one can tell; but we trust that some good may come from it in the end. One thing is certain: the day for rigid enforcement of blue-laws has gone by. We have confidence enough in the broad view and Christian sentiment of the people of Plainfield, to feel sure that they will not stand for injustice and persecution.

AS TO SEVENTH-DAY BAPTISTS.

So far as the position of the Seventh-day Baptist people in Plainfield is concerned, they can never be accused of disloyalty to law. A more quiet, conscientious, God-fearing people it would be hard to find. The laws of New Jersey make exceptions in favor of those who conscientiously observe the seventh day as the Sabbath, although these laws lack a good deal of being perfect. For some two hundred years Sabbath-keepers have lived in this community, and about New Market, unmolested. They have gone quietly about their work in ways to avoid disturbing their neighbors, and have borne patiently any disregard sometimes shown by those who might easily have avoided disturbing them on their Sabbath. They have always entered whole-hearted into the movements to improve the city; they have held places of honor and trust in the city's business and in her institutions; they own by far the largest business blocks in Plainfield and are at the head of some of her best industries; they stand loyally by the schools and do all in their power to promote education among the masses; they join heart and hand in all true reform movements, and work shoulder to shoulder with others in the various city missions. The Seventh-day Baptists have one of the finest churches in Plainfield, and they are ready to join with all other churches in efforts to build and support hospitals, and in Young Men's and Young Women's Christian Association work. No one can accuse them of being fanatical. They exercise charity toward

all men, and respect the consciences of all who sincerely differ from them.

The one point upon which they differ from other Christians is the Sabbath. They do insist, in all good conscience, that with the Bible for their rule they must keep the Bible Sabbath which the Saviour and his apostles kept. This is their only offense; and upon this point the lawmakers made exceptions, trying to recognize the rights of the individual conscience in all matters purely religious. During all these years the authorities have freely recognized these rights, and our people have been unmolested in their places of business. They, in turn, have always avoided disturbing unnecessarily any conscientious Sunday-keeper.

There are two small stores of our people here, one a clothing store (and the passer-by would have had to take special pains to discover that it was open on Sunday) and one a grocery, a little out of the center of business, very quietly running on Sunday.

Now, after all these years in which the law has been construed favorably to Seventh-day people, the new mayor has discovered that Sabbath-keepers who open on the evening after Sabbath can not open on Sunday! He has made the discovery that this law requires people to keep shut till midnight after the Sabbath, in order to be entitled to open on Sunday, claiming that the Bible rule of keeping Sabbath from sunset to sunset does not hold good in civil law. This, so far as Seventh-day people are concerned, is now the point at issue.

The Seventh-day Baptists believe that the Sabbath is a purely religious question, upon which legislatures should make no laws. They believe in absolute freedom of conscience as to what day should be kept, and would oppose legislation in favor of the seventh day as strongly as they do in the matter of the first day. Religious liberty was the foundation principle upon which our government was built, and our brethren of other Protestant denominations are quick enough to see and recognize this whenever, for instance, the Roman Catholic Church tries to secure laws in its favor. Why can they not see the injustice of resorting to law to compel weaker denominations to keep Sunday?

THOUGHTS FROM THE FIELD

DEAR BROTHER:

I wanted to speak a word of my personal appreciation of the SABBATH RECORDER. I have been more impressed recently with the value of the paper and the good things it contains. No one can read it without being filled with a healthful, sane optimism for our future. The encouraging reports that have come . . . certainly indicate a general forward movement throughout the entire field. The general movement of churches and pastors to cooperate with the boards in supplying the smaller churches, and the pastoral and personal influence exerted by our ministers upon the scatterer Sabbath-keepers, as well as those in the parish, is surely bearing fruit, by bringing all into closer touch and in awakening greater interest in our work as a denomination.

Last, but not least, I wish to record my very great appreciation of the Sabbath Reform department. To my mind it is presenting the truth in the most helpful and powerful way. . . . I am planning to make up a list of people in my parish to whom I would like to send marked copies of a number of recent issues of the paper. . . . I think some of the most valuable contributions to our Sabbath Reform literature have appeared in recent issues of the SABBATH RECORDER, and should be read by all our people, and sent to hundreds who may be open to receive the truth.

A lone Sabbath-keeper writes: "Here is one dollar for the Missionary and Tract societies. I thought I could spare this small pittance, though, if you could see my surroundings, you might say it is a sacrifice. I do not feel it so, for it is a pleasure to give it. I take the SABBATH RECORDER and enjoy reading it very much. This and the *Pulpit* are all the Sabbath-keepers that ever come to see me."

It is more than three years since this sister has been to church. She stayed at home from the New Year's dinner, and sent the money it would have cost to go to that annual gathering of her distant church, to the societies for mission work.

DEAR SABBATH RECORDER:—Here is ten dollars to extend my subscription for the year and the remainder to be used for the Sabbath cause.

After all our troubles in the days gone by, the Lord is graciously blessing us and I can not feel thankful enough. How I wish our people could come here and build up a church. My husband and I are the only Sabbath-keepers here, but we would assist all we could. Would to God that all here would keep the Sabbath; what a happy place it would be! Though alone, we always feel that Jesus is near, and with him we are happy. He fills us with a sweet peace the world can not give, and that nothing can take away. The Sabbath has brought the greatest light, and has been the greatest spiritual help of anything we have ever found. It is truly a delight to our souls.

We have been attending the Baptist revival here, and have been much benefited; but there is surely one thing lacking. Oh, if they would only preach the whole truth, it seems to us as though they might have greater success. Recently I found strength to take a more public stand in witnessing for Christ, and he has greatly blessed me. As he walked with me to church, I could almost feel him holding me by my arm all the way, and I feel that he is with me all the time. I pray that he will never leave me nor forsake me. Pray that we may be faithful to the end. *

The figure of Lincoln, as a typical American who carried the burden of the presidency through the greatest crisis that this country has had to encounter, looms so large in our history that no effort should be spared to bring his personality and his wonderful character and virtues to the knowledge of the present peoples and coming generations.—*William H. Taft.*

When the Confederate General Johnston, was handed a dispatch announcing the assassination of Lincoln, he said: "The death of Lincoln, in my opinion, is the greatest calamity that can happen to the South."—*Memorial Day Annual.*

"The whole secret of a Christian life is waiting upon God in a secret place."

Politics and Religion.

REV. M. B. KELLY.

Sermon preached at Nortonville, Kan., and requested for publication.

Matt. xxii, 21: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

The context reveals a plot: the enemies of our Saviour designed to elicit some expression from him which would betray disloyalty to the Roman Government and thereby arouse the antagonism of the latter against him.

His reply is of great wisdom, at once bringing the plotters into confusion, and revealing the twofold duty of man—his duty to civil government, and his duty to God. In the text Cæsar is representative of human government, and God of divine government. Citizenship in human government is the political side of life, and citizenship in divine government is the religious side of life.

Some men are exceedingly loyal to Cæsar, but indifferent as to their obligations to God; while others are faithful in their allegiance to God, but lamentably negligent as to their duty to Cæsar; but true manhood, the highest type of citizenship, is alert to fill the measure of duty, both to the state and to God.

THE ORDINARY MEANING OF POLITICS.

To the average mind, politics means a relentless contest between political parties for supremacy; a pull upon political wires for office.

One has well said, "Politics in practice too often means, all for party, nothing for the people; all for policy, nothing for principle; all for office, nothing for honor; all for power, nothing for progress." And as our great martyred statesman and president, Lincoln, said, "If ever this free people—if this government itself is utterly demoralized, it will come from this incessant human wrangle and struggle for office."

TRUE MEANING OF POLITICS.

The word politics is derived from the Greek word *politas*, which means a citizen, or more particularly from the adjective form of the word, *politikos*, which means that which pertains to the welfare of the citizen; not of one

citizen here and another there, but of citizenship in general. The true meaning of politics will admit of no other idea; and to the extent to which this idea is perverted, either in the public conception or practice, does politics become corrupt. Alexander Hamilton had the true idea in his declaration that "the amelioration of the condition of mankind, and the increase of human happiness ought to be the leading object of every political institution, and the aim of every individual, according to the measure of his power, in the situation he occupies." What a great government indeed would ours be if all our officials were actuated by such a noble sentiment. It was this idea of politics that caused Wendell Phillips to declare that "responsibility educates, and politics is but another name for God's way of teaching the masses ethics, under the responsibility of great present interests." Furthermore, it was this true conception of politics which Charles Hodge had in mind when he said, "When connected with morality and the character and interests of a country, politics is a subject second only to religion in importance."

TRUE POLITICS MEANS GOOD GOVERNMENT.

A good government sedulously looks after the interests of its entire citizenship. To this end it fosters industry, encourages morality, protects its citizens from unjust discrimination, and prevents crime, or the imposition of one individual, or class, upon another. George Washington, the father of our country, left us a succinct statement as to the aim of true government in these words: "The aggregate happiness of society, which is best promoted by the practice of a virtuous policy, is, or ought to be, the end of all government." And the great English commoner, Gladstone, coincides with Washington in his declaration that "the proper function of a government is to make it easy for the people to do good, and difficult for them to do evil." Also Thomas Huxley asserted, in his address in commemoration of Joseph Priestley, that "the good of the governed has been finally recognized as the end of government, and the complete responsibility of governors to the people as its means."

As good government is the product of good politics, it is pertinent to inquire as to

THE RELIGIOUS ELEMENT IN GOOD POLITICS.

A careful study of the history of the Jewish nation reveals the fact that, in the height of their glory, the religious leaders were their politicians, and the further very significant fact, that as they became unscrupulous, corrupt and scheming, their national prestige rapidly diminished; but when they brought their politics into conformity with the principles of their religion—the great ethical teachings of Jehovah—their national character and power advanced in a commensurate ratio. The same is true of all nations claiming to be worshipers of the true God. Witness the marvelous national advancement of Japan, as she is turning her face away from the sway of idol worship and adopting the principles and teachings of Christian nations. George Washington was right when he asserted: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who would labor to subvert these great pillars of human happiness, these firmest props of the duties of men and of citizens. And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles." The great English statesman, Edmund Burke, was likewise equally positive in his conviction as to the necessity for a solid religious basis for all true government, for he says: "True religion is the foundation of society, the basis on which all true civil government rests, and from which power derives its authority, laws their efficiency, and both their sanction. If it is once shaken by contempt, the whole fabric can not be stable or lasting."

SOME DANGEROUS ELEMENTS IN AMERICAN POLITICS.

I. While there is much encouragement on account of the evident growing tendency toward independent thinking and voting, still a dangerous element in our political life is an ultra-partisan spirit. A wholesome party spirit operate as a

safety valve, and tends to regulate political conditions; but a party spirit which is so violent as to determine to elect its man, right or wrong, regardless of the real will of the people, is a menace to good government. This spirit manifests itself in an attitude of contempt for, and even hatred toward, political opponents. It refuses to read the literature of the opposite side, or to hear their speakers. Or, if it deigns to hear, it predetermines, clam like, to shut itself up in its shell and let nothing out, nor take anything in. Such an attitude marks one as one-sided, and incapacitates him for the field of a true politician, as it ossifies him in mind, making him unyielding to the powers of truth and reason; for as Lavater, the Swiss reformer and psychologist says, "He knows very little of mankind, who expects, by facts and reasoning to convince a determined party man." Howard Crosby says, "No man should be a partisan, in the sense of one who votes for his party, right or wrong."

2. Another danger, and a very insidious one, is found in the professional politician. He is generally a man of pleasing manners, polished, affable, and apparently refined. He is a slick, oily-tongued fellow, and many times seems almost to wield the power of a magician, because, forsooth, with a few blasts from his oratorical trumpet, and a wave of his political wand, many young would-be politicians see him transformed into a renowned leader, and forthwith throw themselves at his feet as ardent supporters and followers.

Too often such men succeed in their designs, for as Wendell Phillips once said, "Two kinds of men generally best succeed in political life: men of no principle, but of great talent; and men of no talent, but of one principle—that of obedience to their superiors." The professional politician easily confuses the people upon would-be manufactured issues, although the lamented Garfield said, "Real political issues can not be manufactured by the leaders of parties, and can not be evaded by them. They declare themselves and come out of the depths of that deep which we call public opinion." The professional politician readily declares himself as entirely subservient to the will of the people. Anything the majority wants, he will work for,

regardless of personal conviction, and thereby unwittingly declares himself as a mere politician rather than a statesman; for the vast difference between the two is in this, that the latter is a molder of public opinion, based upon deep, conscientious conviction, while the former is a passive drifter with public opinion, be it right or wrong.

James Freeman Clarke emphasizes this distinction in the following words: "A politician thinks of the next election; a statesman of the next generation. A politician looks for the success of his party; a statesman for that of his country. The statesman wishes to steer, while the politician is satisfied to drift." It is a simple matter for the professional politician to introduce a bill ostensibly to please his constituency, while at the same time his wallet carries the bank-notes which he received to prevent his bill from being enacted into a law; and furthermore, while he apparently is untiring in his efforts for its passage, by prearrangement, an ally can easily introduce an amendment, the speedy passage of which completely nullifies the original provisions of the bill, but leaves its originator in the good graces of his constituency, inasmuch as it appears that he did his best for them. Such a politician also makes strong appeals to the local, selfish interests of his people, which many times conflict with the general interests of the country.

Such a politician is a great menace to our country, and when once known, will be despised by all citizens except those whose political horizon does not extend beyond the fence which marks the boundary of their own cornfield.

3. Another danger is a low estimate placed upon the value of the elective franchise. This danger lies in two classes of citizens: (1) those lacking in either natural or acquired intellectual powers sufficient to enable them to form right judgments as to the fitness of things, morally or politically; (2) those within whose breasts the residuum of moral and religious conviction is so small that they readily buy or sell votes. These two classes comprise that all too large a field of political activity which makes possible the ward heeler, the politi-

cal boss, and modern ring politics. It is mixing in and condoning this kind of politics that is so deadening to Christian character and leaves its benumbing, creeping paralysis fastened to the spiritual life of thousands of the noblest specimens of American manhood, the result of which, without divine interposition, must inevitably be, that soon or later the trembling, helpless victims must collapse into the wreckage and eternal obliteration of that which was once the noble image of God.

A PERTINENT QUESTION.

Because these cesspools of iniquity are to be found in political life, should good men withdraw from it?

I answer promptly, no—a thousand times, no. For as Howard Crosby says, "To let politics become a cesspool, and then avoid it because it is a cesspool, is a double crime." This very condition affords a wonderful opportunity to young men and women of ability and strong character to place their life forces where they will tell powerfully for the betterment of future generations as well as present conditions. We need to create a strong public sentiment for the accomplishment of four things:

1. We need a literary qualification for voters. Such a qualification would quickly bring about woman suffrage, while it would eliminate the illiterate rabble, a very undesirable class in American politics.

2. We need the enactment of state laws which will attach heavy penalties to the politician, of whatever party, who dares to slander the fair name of an opponent for political effect. Aspirants for office should be required to hold themselves squarely to the issues before the people, and never permitted to slip into office by virtue of the fact that they succeeded in unjustly attaching such odium to the name of an opponent that the deceived people would not vote for him.

3. Wholesome young life can make its power wonderfully felt in teaching the common people the value of the elective franchise. They must be taught that he who sells or buys, barter or trades in votes, is recklessly speculating in convictions, for votes represent convictions. And he who trades in convictions is speculating in the prime qualities of manhood—is trifling with soul values, and is thereby taking that

which belongs to God that he may render it unto Cæsar.

4. We need the coöperation of all noble manhood and womanhood to destroy the iniquitous spoils system which has, vampire like, fastened itself upon, and is sucking the life blood from, the body politic. Such a system can not be in accord with the ethics of good government. It is a political iniquity that should not be tolerated, and will not be for long; for the day is not far distant when an enlightened people will wipe it from the face of the earth as far as our government is concerned. No state, or federal, officer should be permitted to lay scores of his constituents under tribute to himself by the judicious distribution of patronage among them. Such a practice is an evil from every point of view; it makes politicians depend upon the zealous support of their beneficiaries for continuance in office, rather than upon efficiency in service, and thereby inevitably lowers the standard of statesmanship. It reduces the beneficiary from the position of a respected citizen to that of a political henchman, and robs him of his God-given independence and manhood. It stifles the real voice of the people, and changes the old proverb, "The voice of the people is the voice of God," to be in fact, "The voice of the people is the voice of a demagogue." There is not a redeeming feature in the whole iniquitous scheme, but it is deserving of the severe condemnation of the people, as its evident design is to perpetuate in office, good or bad, a party, or an individual, that happens to be in power, while the beneficiaries of the system, either knowingly or unwittingly, are made the mere tentacles of a bloodthirsty monster, by virtue of which it is held close to its victim while it sucks away its life-blood.

O brethren, we need the undivided coöperation of all lovers of civic righteousness, irrespective of party affiliations, in a determined effort to throttle this hydra-headed monster, so firmly entrenched in the midst of our political system.

REFORM NEEDED.

The political reverses that have just swept over the country constitute an eloquent herald of the fact that political reform is greatly needed. They clearly attest the fact that the people are tired of boss rule,

and protest against the manipulation of politics by a few individuals in any party. They do not necessarily mean that a victorious party in the recent election is the freest from corruption, for I venture the prediction that unless there are marked reforms in both the great parties, the handwriting for each is already written upon the wall, and the cloud of popular indignation that is rapidly gathering is already much larger than a man's hand. A real political issue, a great issue, is at hand—an issue which will be the undoing of petty, scheming politicians, brushing them off the stage of action, and burying them in eternal oblivion; an issue which will call forth true statesmen, who will be the real leaders of the people, and represent them as the true rulers of the government. This is our only safety, for as the great and wise statesman, Daniel Webster, said, "Nothing will ruin the country if the people themselves undertake its safety; and nothing can save it if they leave it in any hands but their own."

But it requires men who dare break away from the common herd, and as pioneers in the creation of public opinion, unflinchingly incur the ridicule, contempt and maledictions of men, in order that error and corruption be dethroned, and truth and civic righteousness crowned. We have already entered far into the day which is calling for true reformers—reformers of the real mettle, and great merit.

But, young men, do you know what that means in the political field? Here is what it means in the words of another: "In politics, merit is rewarded by the possessor being raised, like a target, to a position to be fired at." There are men in the forefront today who are being condemned, traduced and villified; and mark well my word, that many of you who are now living will see their names emblazoned across the very sky of popular acclaim, as great benefactors of the common people, while the names of their traducers will have been lost in obscurity. While many do not realize the significance of the issues before us, the common people are rapidly becoming informed, and grasping a realization of their power, while the people in general are convinced that the time is at hand for an imperative demand for better politics. It is

a time for cool-headed, long-visioned men; a time to look facts and figures squarely in the face. It will avail nothing to cherish a wrangling, vengeful spirit, to hurl abuse, make hard speeches, or kick against stern realities, for the reform spirit is fast taking possession of those sturdy Americans who smile at such things, and pity the forlorn hope of those who are tenaciously clutching political conditions that are perishing. Political parties are born but to die, but their times, as that of man, are in God's hand. But looking beyond party affiliation, the burning question before us today is this: Are we, under the exigency of the hour, ready to render in full measure to Cæsar the things that are Cæsar's, and to God the things that are God's? As a citizen of this great commonwealth, when I enter the polling booth to render, by my elective franchise, to my government the things that rightfully belong to it, am I as careful at the same time to render to my God the things that belong to him? Each of these great principles is the counterpoise of the other, and if rightly exercised they manifest the very highest type of citizenship.

But, O my brother, you can not be a true politician, a real benefactor of humanity—one whose memory will be cherished in the hearts of thousands of grateful people, and perpetuated in unborn generations—you can not be such an one without the religion of the Lord Jesus. The great statesmen who have achieved world-wide renown recognized this fact, as evidenced by the words of Daniel Webster: "Political and professional fame can not last forever, but a conscience void of offense before God and man is an inheritance for eternity. Religion, therefore, is a necessary, an indispensable element in any great human character. There is no living without it. Religion is the tie that connects man with his Creator, and holds him to his throne. If that tie is sundered or broken, he floats away a worthless atom in the universe, its proper attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation, and death. A man with no sense of religious duty is he whom the Scriptures describe in so terse but terrific a manner, as 'living without hope and without God in the world.'

Such a man is out of his proper being, out of the circle of his duties, out of the circle of all his happiness, and away, far, far away, from the purpose of his creation." Hear the weighty words of another great politician, spoken at the close of his life—a man whose eloquence, at the time when our young republic was in the throes of revolutionary war, stirred the patriotism of our forefathers to the very depths. Patrick Henry said: "I have now disposed of all my property to my family. There is one thing more I wish I could give them, and that is the Christian religion. If they had that, and I had not given them one shilling, they would have been rich, and if they had not that, and I had given them all the world, they would be poor."

When the truly religious people of our land arise, and exercise their right as true politicians, they will reach beyond the narrow limits of party predilection, and lead the people to victory over the strongholds of political corruption. Then shall our Nation fulfil the divine behest, and render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. Then, in the words of the great emancipator, "This nation under God shall have a new birth of freedom, that government of the people, by the people, for the people, shall not perish from the earth."

"Seeing is Believing."

At a certain college it was the custom to have the students write the following pledge at the bottom of their examination papers:

"I hereby certify on my honor that I have neither given nor received aid during this examination."

Soon after handing in his paper to a professor, noted for his sarcasm, a young fellow hurriedly entered the class-room and said: "Professor, I forgot to put the pledge on my paper."

"Altogether unnecessary," replied the teacher. "I have just finished looking over your paper, and I feel sure you did not give nor receive aid."—*Lippincott's*.

Lady (to caller)—"You won't mind my going on with my work while you are here, will you? Then I shan't feel I'm wasting time."

MISSIONS

Letter From Doctor Palmberg.

DEAR SABBATH RECORDER READERS:

It is a long time since I have sent any word to our paper; and now that I am quietly settled here for a while, I will try to carry out the purpose which I long have had, to do so.

I could write much about the people and the churches I have visited, and the kindness I have met with everywhere. It certainly warms my heart, because it represents an interest in our mission work, which so expresses itself in loving kindness to the workers.

That my health is so well regained, I am sure is due in great part to the fact that I escaped almost all the heat of summer,—in England, on the ocean, in the hills of western New York, and later in the homes of kind friends in Westerly, Watch Hill and Quonocotaug. As it is the heat in China that so enervates us, it is of the greatest benefit to have a cool summer during the furlough at home.

In November, after a visit to our churches in southern New Jersey, it was my privilege to attend the World's Christian Citizenship Conference in Philadelphia, some report of which should have reached you from my pen ere this.

As it was a world's conference, there were many addresses upon the state of Christianity under other governments, but still greater stress was laid upon the state of Christian citizenship in our own country. "This is a Christian Nation," was a sentence often heard upon the lips of the speakers, and it was urged that it be so recognized in the Constitution. It is as a Christian Nation that the United States has reached its present eminence, and only as such will it keep it. If we are to be dominated by the non-Christian people who come into our country instead of converting them to Christianity, then this Nation will sink to the level of the nations from which these people have come.

Much was said about "The Bible in the Schools;" and though many good Christian people maintain that, as all classes are taxed

for the support of the schools, the children whose parents do not believe in the Bible ought not to be forced to listen to it, there was a shock when a telegram was read stating that the Bible had been excluded even from the library of an Illinois school for fear some one would read it! Surely that is perverting liberty. With the Bible excluded from the schools, and less read in the homes, what is our future?

It was also a shock and a sorrow to find how rapidly divorce is increasing in our country. What a blot upon our civilization for other, and even heathen, nations to point at!

One speaker called attention to the great injury done to nations by wars, in depleting them of their best and ablest men and thus hindering progress. He said, "Were half the wealth, used in preparation for war, given to redeem human minds from error, there would be no need of arsenals and wars."

A good deal of time was used in discussing the need of enforcement of Sunday laws, and of the better observance of the day. One address in particular made me almost indignant; for the speaker, a New York man, quoted text after text from the Old Testament, referring to the Sabbath, and calmly applied them to Sunday, without a word of explanation. To say the least, he is behind the times; for I believe the latest theory is, that Christians ought not to keep the "Sabbath," but it is their duty to keep the "Lord's day" instead; that the "Sabbath" never was changed, but the "Lord's day" substituted. O that people would plant their feet on the solid rock of Bible truth, instead of shifting about from sand-pile to sand-pile of men's traditions!

I hope this brief report, though late, may be acceptable.

Immediately after this it was my great pleasure and privilege to spend a week with Dr. Grace Crandall, at the home of her brother in Alfred, N. Y. For this visit I am very grateful. It would be impossible to express the joy I feel in the thought that we shall be colaborers in China in the future.

The month of December until Christmas time was spent in visiting the churches of western and central New York.

It is a great pleasure to meet and become better acquainted with our people, although it is out of the question for me to retain them all clearly in memory. I am sorry there are so many pastorless churches, and that the number of available pastors seems to be decreasing rather than increasing.

Are there not, among our young men, many who are willing to look upon it as a mission work, to enter the ministry that they may feed and hold the flocks that will scatter without a shepherd, and guide the young and the straying ones to God? Surely there could be no nobler work than this. But people tell me, "Salaries are so small, and many times people are critical and unappreciative." O that God would pour us out a blessing, the blessing of his Holy Spirit, that should fill us all with a desire and power to save men from sin, and so pastor and people work together everywhere for that great end!

People of all classes seem to be making a greater effort than ever these days to make a fine appearance, in dress, in house appointments and other externals. Is it not true that more attention is also being paid to the cultivation of the mind than to that of the soul, which we have been taught to consider most important of all? I have sometimes felt that the breaking of a rule of grammar or spelling is often thought a greater sin than breaking a commandment! Is it not this spirit of the age that makes young men less ready to take up the work of the gospel ministry? Would that we might learn to live the quiet life, near to Christ, with less of encumbrances from fads and fashions; for then we would have more power, physically, spiritually and financially, to be workers together with him in his great work of saving the lost of every nation.

After spending the holidays in New York City with my sister, I came to Battle Creek to attend the Medical Missionary Conference, which convened here January 5-8. It was a most inspiring meeting, attended by about one hundred and fifty missionaries, most of whom are at home on furlough, only a few of the older ones having returned permanently.

They were from Turkey, Persia, Arabia, different parts of Africa, India and China; from Siam, Japan, Corea and South Amer-

ica; so you can imagine what a missionary education and feast of good things it was. The meetings were held in the beautiful Sanitarium chapel, and the management did everything in its power to make it an interesting and pleasant occasion.

The Sanitarium entertained all these missionaries free of charge for one week, and the medical missionaries for two weeks. Its rates for missionaries at any time are as low as they can possibly make them. They have a fine missionary museum and do everything possible to forward the cause of missions.

I am staying on a few weeks to receive the benefit of the treatments, which ought to make a new being of any one. I am glad, too, that I have an opportunity to become acquainted with our church here, which meets in the Sanitarium chapel. It seems to be an important field for our work.

Words can not express the sadness felt over the news of Mr. Eugene Davis' failing health and return to this country. The first impulse is to go back immediately, but that I am not permitted to do. I can only trust all in His hands, who is able to keep that which is committed unto Him.

Yours in His service,

ROSA PALMBORG.

*The Sanitarium,
Battle Creek, Mich.,
Jan. 24, 1911.*

Account of Building Memorial Chapel, per D. H. Davis.

Tael Account.

Dr.	
1908	
\$2,100 U. S. Gold, Mrs. G. H. Babcock	3582 20
\$1,500 U. S. gold, Memorial Board	2605 18
Bank interest	51 42
Mr. Harrison Davis, Mex. \$19.00	14 00
Dr. Hamilton, for services of D. H. Davis	\$5.00
Mrs. Crofoot, by a friend	11 52
Bank interest	44 05
Bank interest	33 40
Mrs. Rogers, \$1.00 gold	1 75
Bank interest	53 74
Bank interest	51 42
Mrs. Berry, \$1.00 gold	1 70
1909	
Geo. L. Babcock, 10 pounds sterling	86 10
1910	
Geo. L. Babcock, 10 pounds sterling	83 12
Mrs. G. H. Babcock, \$1,100 gold	1852 63
Remittance from Missionary Board, \$249.44	422 78
A German lady at Nortonville, \$3.00 gold	7 35
Mrs. Brinkerhoff, \$18.30 Mex.	13 41
Dr. Hamilton, for services of D. H. Davis, \$25.00	18 25
Mrs. H. Eugene Davis, \$10 Mex.	7 50
	25 75
	8941 52

Cr.	
Purchase of land exchanged with Mr. Meuser	1386 93
Purchase of one mow of land from Mr. Meuser for chapel	3000 00
Contract for building chapel	3500 00
Making drains	71 00
Purchase of chapel organ	114 82
One drum of solignum	8 50
Balance credit on dollar acct., \$294.05	223 48
Balance of account	8304 73
	636 79
	8941 52

DOLLAR ACCOUNT.

Cr.	
Contributions:	
Mr. and Mrs. Taung	30 00
Lieu-oo Church	8 00
Zing Nyang-nyang	2 00
Dzau Nyang-nyang	50 00
Waung Pau-tsung	2 00
Zung Tsoen-tsung	1 00
Boarding-school girl	3 00
Another girl	50
Nyoe-lien	1 00
Li-faung	1 00
Tsheu-di	50
Teacher in girls' school	3 00
Lan-tsung	1 00
Mrs. Zung Sieu-iung	10 00
Yoeh-sien	5 00
Mrs. Zung-fah	7 00
Miss Chung-yung	1 00
Mr. Dzau Sing-chung	3 00
Mr. Dzau Chung-ziang	2 00
A girl in city school	1 00
Tsang Pau-tsung	1 00
Mr. Toong Vung-oen	15 00
Lung nyang-nyang	10 00
Dr. Palmberg	50 00
Rev. H. Eugene Davis	10 00
A foreign lady, per Mrs. C.	2 00
D. H. Davis, for seats	310 93
Refunded by contractor	51 26
Balance credit	294 05
	876 24

Dr.	
Ninety feet front wall	180 00
Two iron gates	54 63
Extra on locks	4 61
Hooks and hinges	45
Weights for elevating doors	20 00
Stones on gateways	26 00
Filling in soil	4 00
Fence on chapel lot	47 00
Two gate locks	2 75
Work on 5 chairs and varnishing	11 50
Lumber for chairs and table	7 00
One small ladder for chapel	1 00
Work on moving seats	1 00
Hooks for doors	20
Electric light coolies	1 00
933 feet of cement walk	74 64
Installing electric lights	128 50
Electric lights for November	1 03
Chapel seats, including varnishing	310 93
	876 24

Holland and Java.

A private letter from Brother Velthuysen to Treasurer Frank J. Hubbard tells of the serious illness of his little daughter, who is day by day drawing near the gates of the better land. The letter says: "Our little darling was so glad to receive your pretty postal card for Christmas. The star has indeed been standing over the place where our young child is, all these long months that she has been lying ill and growing

weaker and weaker, until we wonder how it is possible that her bright spirit can live in such an emaciated body."

After speaking further of her intense suffering Brother Velthuysen says: "It is a difficult way for her and for us, and she repeatedly asks me why her prayers are not heard for the softening of her sufferings, and for her redemption into glory. She has now been sick about twelve months and confined to her bed more than six months."

Brother Velthuysen is seriously handicapped in his work just now, owing to the impossibility of his being absent from home any length of time; but he is doing all he can for the little church at Haarlem. **SABBATH RECORDER** readers will sympathize with him and his family in this new affliction.

In regard to the Java Mission, Brother Velthuysen speaks of the action of the Dutch Indian Government in banishing some missionaries from that field, and the anxiety of Marie Jansz regarding her work. The natives love Marie Jansz, and she wants very much to continue her work there. To this end the local authorities are being petitioned, and Miss Alt has gone to consult the Governor-General at Buitenzorg, and seek the protection of this highest official, in the prosecution of their good work.

Even the missionaries of other denominations are opposing her work, but Miss Jansz is well known to the authorities and has the sympathy of the native population. This is the substance of what the letter says about Java, though not given in Brother Velthuysen's own words. He closes as follows:

"I hope you will all join with us in praying for these brave, noble sisters.

"Will you kindly tell Brother Shaw that his circular letter has the sympathy of the church here. We agree with the attractive idea that all the churches concentrate their prayers and thoughts upon the same vital questions on given Sabbaths.

"In all our sorrows here in the churches, we have been abundantly comforted, and we rejoice with our brethren all over the world, in the grace of our Lord and Saviour."

"No guise is too good for sin to appropriate."—*Ram's Horn.*

WOMAN'S WORK

MRS. GEORGE E. CROSLY,
Contributing Editor.

One Day.

The weary one had rest, the sad had joy that day,
And wondered how.

A plowman singing at his work had prayed,
"Lord, help them now."

Away in foreign lands they wondered how
Their feeble words had power.

At home the Christians, two or three had met,
To pray an hour.

Yes, we are always wondering, wondering how,
Because we do not see

Some one unknown perhaps, and far away,
On bended knee. —Selected.

Dr. Grace Crandall sailed January 9 from San Francisco to take up her work in China. From a letter written on shipboard to the family of her brother, Calvin Crandall of Milton, Wis., we learn that she had pleasant traveling companions and that she was enjoying her journey.

The letter was mailed at Honolulu, January 15. She expected to spend a day at Honolulu in sightseeing, and wrote that they hoped, in ten days, to reach Japan, where stops would be made at Yokohama, Kōbe and Nagasaki.

The prayers of all our people have been following Doctor Crandall.

The Story of the Bamboo—A Parable.

[The editor of *Woman's Work in the Far East*, from which paper the following is taken, says: "This parable by our sister missionary in the south has been published many times, but it is a story that bears re-telling and will go on bearing fruit for many years to come.—ED.]

A beautiful tree stood among scores of others on a lovely hillside, its stem dark and glossy, its beautiful, feathery branches gently quivering in the evening breeze.

As we admired it we became conscious of a gentle rustling of the leaves, and a low murmur was distinctly heard: "You

1. On the hillsides in Kucheng district the most valuable trees are often marked with the owner's name. A common way of conveying water from the mountain springs down to the villages is in channels made of lengths of bamboo fitted one to the other.

think me beautiful, you admire my tall stem and graceful branches, but I have nothing to boast of. All I have I owe to the loving care of my Master. It was he who planted me here in this very fruitful hill, where my roots, reaching down to, and dwelling in, hidden springs and continually drinking of their life-giving water, receive nourishment, refreshment, beauty and strength for my whole being.

"Do you see those trees to one side, how miserable and parched they are? Their roots have not reached the living springs. Since I found the hidden water I have lacked nothing.

"You observe those characters on my stem? Look closely; they are cut into my very being. The cutting process was painful—I wondered at the time why I had to suffer—but it was my Master's own hand that used the knife, and when the work was finished, with a throb of unutterable joy I recognized it was his own name he had cut on my stem. Then I knew beyond doubt that he loved and prized me and wanted all the world to know I belonged to him. I may well make it my boast that I have such a Master."

Even as the tree was telling us of its Master, we looked round, and lo! the Master himself stood there. He was looking with love and longing on the tree, and in his hand he held a sharp axe.

"I have need of thee," he said. "Art thou willing to give thyself to me?"

"Master," replied the tree, "I am all thine own, but what use can such as I be to thee?"

"I need thee," said the Master, "to take my living water to some dry, parched places where there is none."

"But, Master, how can I do this? I can dwell in thy living springs and imbibe their waters for my own nourishment. I can stretch up my arms to heaven, and drink in thy refreshing showers, and grow strong and beautiful, and rejoice that strength and beauty alike are all from thee, and proclaim to all what a good Master thou art. But how can I give water to others? I but drink what suffices for my own food. What have I to give to others?"

The Master's voice grew wondrously tender as he answered, "I can use thee if thou art willing. I would fain cut thee

down and lop off all thy branches, leaving thee naked and bare; then I would take thee right away from this thy happy home among the other trees and carry thee out alone on the far hillside, where there will be none to whisper lovingly to thee—only grass and a tangled growth of briars and weeds. Yes, and I would still use the painful knife, for all those barriers within thy heart should be cut away one by one till there be a free passage for my living water through thee.

"Thou wilt die, thou sayest; yes, my own tree, *thou* wilt die, but *my* water of life will flow freely and ceaselessly through thee. Thy beauty will be gone indeed. Henceforth no one will look on thee and admire thy freshness and grace, but many, *many* will stoop and drink of the life-giving stream which will reach them freely through thee. They may give no thought to thee, it is true, but will they not bless thy Master who has given them his water through thee? Art thou willing for this, my tree?"

I held my breath to hear what the answer would be.

"My Master, all I have and am is from thee. If thou indeed hast need of me, then I gladly and willingly give my life to thee. If only through my dying thou canst bring thy living water to others, I consent to die. I am thine own. Take me and use me as thou wilt, my Master."

And the Master's face grew still more tender, but he took the sharp axe, and with repeated blows brought the beautiful tree to the ground.

"It rebelled not, but yielded to each stroke, saying softly: "My Master, as thou wilt." And still the Master held the axe, and still he continued to strike till the stem was severed again, and the glory of the tree, its wondrous crown of feathery branches, was lost to it forever.

Now indeed it was naked and bare, but the love-light in the Master's face deepened as he took what remained of the tree on his shoulders, and amid the sobbing of all its companions, bore it away, far over the mountains.

But the tree consented to all for the love of the Master, murmuring faintly, "My Master, where thou wilt."

Arrived at a lonely and desolate place,

the Master paused, and again his hand took a cruel-looking weapon with sharp-pointed blade, and this time thrust it right into the very heart of the tree, for he would make a channel for his living waters, and only through the broken heart of the tree could they flow unhindered to the thirsty land.

Yet the tree repined not, but still whispered with breaking heart, "My Master, thy will be done."

So the Master with the heart of love and the face of tenderest pity dealt the painful blows and spared not, and the keen-edged steel did its work unflinching, till every barrier had been cut away, and the heart of the tree lay open from end to end, and the Master's heart was satisfied.

Then again he raised it and gently bore it, wounded and suffering, to where, unnoticed till now, a spring of living water, clear as crystal, was bubbling up. There he laid it down; one end just within the healing waters. And the stream of life flowed in, right down the heart of the tree from end to end, along all the road made by the cruel wounds—a gentle current to go on flowing noiselessly, flowing in, flowing through, flowing out; ever flowing, never ceasing, and the Master smiled and was satisfied.

Again the Master went and sought for more trees. Some shrank back and feared the pain, but others gave themselves to him with full consent, saying, "Our Master, we trust thee. Do with us what thou wilt!" Then he brought them one by one by the same painful road and laid them down end to end; and, as each fresh tree was placed in position, the living stream poured in fresh and clear from the fountain through its wounded heart, the line growing longer and longer, till at last it reached to the parched land, and weary men and women and little children who had long thirsted came and drank and hastened to carry the tidings to others: "The living water has come at last; the long, long famine is over; come and drink." And they came and drank and revived, and the Master saw, and his heart was gladdened.

Then the Master returned to his tree, and lovingly asked, "My tree, dost thou now regret the loneliness and suffering? Was the price too dear—the price for giving the living water to the world?" And

the tree replied, "My Master, no; a thousand, thousand times, no! Had I ten thousand lives, how willingly would I give them all to thee for the bliss of knowing, as today I know, that I have helped to make thee glad."—Miss B. E. Newcombe, C. E. Z. M. S., Sang-iong.

For Famine Sufferers.

W. H. MORSE, M. D.

I want to say something about famine sufferers, and about a famine that has separated a nation from God. There is a letter in the post of divine Providence addressed by a gentleman in Corinth to "All that be in Rome, beloved of God." We call it Paul's Epistle to the Romans. In it is this paragraph:

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

Seven questions in one. All of these seven evils came upon the Christian Church in Rome, and by one of the seven there was a separation from the love of God.

That one was famine.

Amos, the saint of the Hebrew Church, prophesied it. Listen:

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

A famine of the Word! A famine of the Word in Rome, in Italy, that has separated a people from the love of God, but has not separated the love of God from them! What do I mean? Precisely that which I say. There is a famine of the Word in Italy. Comparatively few people in that country ever saw a Bible. It is not the policy of the Latin Church that they should. Go up and down the length of Italy, and the famine will be found prevailing. "No Bibles in Italy!" We can not realize what that means until we ask ourselves as to what would separate us from the love of God? How, indeed, can we do that thing? How could you separate yourself from God's love? By creating such a famine, by throwing the Bible out of your heart and home.

Italy has done just that. The result has come to be the present deplorable con-

dition of religion in Italy. The Latin Church has oppressed, distressed, imperiled, stripped and starved her people. We do not need to go to Italy to see this. She sends us her hordes every year, and they come, out of tune with Roman Catholicism, and caring little for its worship.

Italy has separated itself from the love of God, but God has not separated himself from love for Italy, his beloved people. In his providence and pity he brings them here for us to lead to their old faith. They are readily reached, and work among them is blessed. And why? Why is it that the Italian missions are so prosperous?

We may hazard many answers, but that which is foremost is this:

So that the famine may be relieved.

What is meant by this?

To gain a comprehensive understanding, let us realize that the Italians do not alone come in hordes, but, as well, they go in hordes. Every fall—this fall, for a present instance—as soon as the season's work is over, they return by hundreds and thousands to Italy. They have prospered here, and go home with money, big stories and delightful tales. Among them go the converts, blessed with a new and living hope in Christ, and as eager to tell of it as they are to tell about the many other opportunities in this wonderful "Am-e-rae-ca" of ours. Every convert who returns is a missionary. They tell their story of the new hope and new home to friends eager to hear. Telling that the latter, that blessed hope, is founded on the Word of God, they create an interest in it. Their friends are looking for "something from Am-e-rae-ca", and hearing thus about it, are solicitous to hear and see and read it.

In fine, they become sensible of the famine. They want the Word of God. The emigrant's copy is literally pounced upon. They realize their separation from the love of God. The printed Word must be had.

Well? What is our duty? Is it not to see to it that these converts return equipped with the Scriptures in the vernacular, to use, as colporteurs, as God sees fit to influence them?

That is Bible mission work. Is it not a work for us to do? Haven't we to see to it that the famine sufferers are fed? Should it not be done? Bishop Burt, whose

long residence in Rome makes him an authority, says he wishes that all could return thus equipped.

The "Inasmuch" is plain. Can we look upon Italy, hungry for the bread of life, famished, priest-ridden, burdened by the shame of Rome, and say to our Lord,—

"When saw we thee an hungered?"

When,—with Italy in plain sight!

I plead for this cause. The converts who return are missionaries of the Gospel. What! Shall we name them missionaries, and let them go out without the printed Word? What! Send men to relieve the famine and send nothing in their hands to relieve it?

Men are converted by reading the Word brought by the converts, or by hearing it read; missions are opened; churches are established.

Is it not worth while?

I make this an argument for Bible mission work. Let us do no less for the Bible cause, or for foreign or home missions, but let us remember the famine-stricken.

Hartford, Conn.

A Great Revival at Walworth.

REV. A. P. ASHURST.

The union revival meetings, which began with the Week of Prayer, January 1, continued with growing interest up to Sunday, January 29, when, on account of Rev. L. C. Randolph's hoarseness and acute bronchitis, it was thought best to suspend the regular preaching service for five days, thus giving the evangelist time for the rest and treatment of his throat.

It is arranged that, on Friday night, February 3, we will open a great ten days' closing campaign, concluding the services Sunday night, February 12. I have called this a great revival because I believe that it will mark an epoch in the history of the Seventh-day Baptist church and all the other churches in and adjacent to Walworth. The revival may truly be called a great revival when we consider its breadth and depths. Like a mighty river flowing slowly and steadily on, it moves into action everything in its course. The power behind the meeting which justifies the descriptive word is the simple Gospel of the

Son of God. When Jesus commanded to go and preach, saying, "All power is given unto me in heaven and in earth," think with what authority the commission was given. Who can measure such power? Who can resist it?

God has made this power felt in this community and men have yielded to it. Borne by the same power toward that boundless ocean, eternity, they are moving with songs of deliverance on their lips. Sinners have been led to trust in Christ, and to take his yoke. Men are yielding themselves to God, men are becoming vessels meet for the Master's use, because they are purged and sanctified. They have been told and they have learned to believe that a man must not only believe in Christ for final salvation, but must trust him for victory over every sin, and for deliverance from every care. They have been told that the Lord Jesus is willing to abide in the heart that is wholly yielded up to him. Repentance and remission of sins are being preached in Christ's name. "Power from on high" will evidently come upon them that believe.

For want of space we can not give details. Something like a summary of the work will be given when the meetings close. We thank God and take courage as we follow the leading of his Spirit.

Rev. L. C. Randolph from Milton is in charge of the meeting. The assistant local pastors are Rev. W. E. Davidson, pastor of the Congregational church; Rev. H. H. Mullan, pastor of the Baptist church ("Brick Church"); Rev. Mr. Etzelmueller, pastor of the Reformed Lutheran church; Mr. J. C. Bartholf of Milwaukee; and the pastor of the Seventh-day Baptist church of Walworth, who is the writer of this paper.

Jan. 30, 1911.

In all history, with the sole exception of the man who founded this Republic, I do not think there will be found another statesman at once so great and so single-hearted in his devotion to his people as was Abraham Lincoln.—Roosevelt.

"Get the best out of each day that you can, and soon the black clouds will fade away and life will be worth living."

YOUNG PEOPLE'S WORK

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

Missions in the South.

REV. R. J. SEVERANCE.

Prayer meeting topic for February 25, 1911.

Daily Readings.

Sunday—Outstretched hands (Ps. lxxviii, 31-35).
Monday—First-fruits of Ethiopia (Acts viii, 26-38).
Tuesday—Neglected fields (Matt. x, 36-38).
Wednesday—Blind to opportunity (Acts x, 9-17).
Thursday—Rural missions (Mark i, 35-39).
Friday—Organized missions (Matt. x, 1-15).
Sabbath day—Topic: A missionary journey around the world. II. Missions in the United States (South). (Isa. lv, 1-13.)

We are now to resume our missionary journey around the world, visiting this week the missions in the South. Under this head we shall study the conditions in our own denomination in the Southeastern and Southwestern associations. In the former, according to the report in the last *Year Book*, there are five missionary pastorates: one at Salemville, Pa., which is supplied by J. S. Kagarise, who is missionary pastor for that region; the other four, Middle Island, Black Lick, Greenbrier and Ritchie in West Virginia, enjoy the pastoral care of the Rev. L. D. Seager, their joint pastor and general missionary on the West Virginia field. Brother Seager is doing a grand work on a very large and needy field. The following extract from his report to the association will show you something of his conception of the work to be done: "Many other calls were necessarily denied because of lack of time. The fields open to us are more numerous than we can supply. Our God has open doors and larger opportunities awaiting, and his blessing awaits the hearty response to his guidance." Because of the able leadership of Brother Seager and the cooperation of consecrated laymen and local pastors, the mission field of West Virginia is very well worked.

Passing on to the Southwestern Association we find a larger field, more scattered

and one greatly in need of additional workers. Included in this field are churches in the States of Alabama, Louisiana, Missouri, Arkansas and Oklahoma. There is also a remnant left at Shepherdsville, Ky. In this connection please read an article entitled, "After Fourteen Years," which will be found in the SABBATH RECORDER for October 17, 1910, page 490.

Rev. R. S. Wilson is the general missionary on the Alabama field, with headquarters at Attalla. Besides preaching to our people both at the church in the city of Attalla and at a schoolhouse two miles away, he conducts occasional meetings in a dozen or more other localities. A part of the time he has been assisted by the Rev. D. W. Leath, who is missionary pastor of a church which he organized about a year and a half ago, called "The First Seventh-day Baptist Church of Cullman County, Ala."

At present, I believe, there is but one missionary post in Missouri, the Delaware Church at Boaz. The Rev. L. F. Skaggs continues as missionary pastor of this church, but his declining health prevents his doing much outside work.

The one church in Louisiana, at Hammond, is at present without pastoral care. This has been a comparatively strong church, but the resignation of the pastor together with the removal of several other families during the last year has been a severe blow to it.

Coming into Arkansas we notice first the church at Gentry. The Rev. Wilburt Davis is located here as missionary pastor, and also does missionary work in the surrounding country. The Rev. G. H. F. Randolph has been for several years the general missionary on the Arkansas field, serving the churches of Fouke, Crowley's Ridge and Little Prairie. He also visited lone Sabbath-keepers scattered all through Arkansas, Texas and Oklahoma. Besides all this he has conducted an industrial school at Fouke. That you may get a hint of what is being done there I quote from the report of the Educational hour at the last session of the Southwestern Association: "Educational hour was first in order and led by Brother A. J. C. Bond. He first called on Brother Randolph of Fouke to speak of the educational work of this as-

sociation. Brother Randolph spoke of the conditions eleven years ago, when called as general missionary to the Southwest. He said, in substance: There were scattered Sabbath-keepers, but no Gentry Church—no other church of any size. Conditions confronting me were like those of my native State, West Virginia, when I was a boy. They appealed to me that I might give the boys and girls of my home and other homes advantages which I did not have. The Fouke School was organized to meet demands of higher gospel standards, which local schools were not furnishing. Our people are loaded, supporting its schools, missions and tract work. I decided to attempt an industrial school which, if not succeeding, would be only a Randolph, and not a denominational, failure. We started with sixteen pupils and Miss Lizzie Fisher was teacher. We today have more than seventy pupils with such teachers as Miss Nancy Davis, Miss Ayars and Miss Eva Churchward—very superior teachers. None but superior teachers would give their services free of salary. The state official says we have at Fouke the best library, school and working library in the State. We have furnished free books for all the students in order to save us from class feeling and to save the children of the poor. The tone of our school is entirely moral and spiritual. No student is retained in the school who continues to be a moral detriment to other students" (SABBATH RECORDER, Nov. 21, 1910, page 651). In connection with this you will find additional information regarding the Fouke School in the SABBATH RECORDER for December 5, 1910, page 714.

We also have a mission church at Cosmos, Okla. Perhaps I can do no better than to refer you to a letter by the Rev. Edwin Shaw, who visited that field last summer. (See SABBATH RECORDER, Aug. 22, 1910, page 236.)

Home Missions.

CLARA GREENE.

Read at Rally-day service, Adams Center, N. Y.

At the present time we have forty-three missionary pastorates. During the last year three new churches were organized: the first Seventh-day Baptist church of

Cullman County, Ala., with seven members; the first Seventh-day Baptist church in Los Angeles, Cal., with fourteen members; the Italian Seventh-day Baptist church in New York City.

About half the missionary pastorates have received attention during the year. If we count the pastors who have gone out occasionally from other churches and from the Theological Seminary, we have some forty-five workers and missionary pastors who have been employed a part or all of the time during the year.

Rev. D. W. Leath has been employed as missionary on the Alabama field. He has conducted a number of successful revival meetings and organized the new church in Cullman County, of which he has since been pastor. Rev. G. H. F. Randolph did general work on the Southwestern field.

The work on the Pacific Coast is progressing finely and bringing good results. Rev. E. F. Loofboró is general missionary with Rev. Dr. Platts as pastor of the new church at Los Angeles. They are finding many interesting Sabbath-keepers who are loyal and willing to work and sacrifice. It is hoped that provision will be made for permanent occupancy of this field, so that a strong self-supporting church will be established.

Eld. J. A. Davidson has been general missionary in southern Illinois, which is a very needy field. Rev. J. H. Hurley has done good work on the Wisconsin field, assisted by the Milton College quartet. Rev. L. D. Seager has continued the work on the large West Virginia field, but more workers are greatly needed there.

Interest still continues among the Italians in New York City; the little church has been financed by the Missionary and Tract societies jointly, but the direction and care have been given by the New York Church. In Chicago Rev. J. J. Kovats is doing good work by conducting a mission among the Hungarian people.

There are forty Christian Endeavor societies in our denomination, with a membership of about one thousand seven hundred. These contribute toward the support of various lines of mission work, through the Young People's Board. The board sends out student evangelists to work on needy fields; it aids in the education of Ebenezer

Ammokoo; contributes three hundred dollars toward Doctor Palmborg's salary, and is striving to do equally as much for home missions.

The period covered by the last four years has not had its equal in the promotion of mission study among young people, and many are engaged in active work on the home field. Another test of practical missionary growth among young people is the increase in their missionary giving.

But *how* can we arouse *more* interest in home missions? Do we not have the same duty toward our home workers as toward those in foreign lands? For if we do not give more attention to our home work, we shall not be able to support our foreign work. Progress and strength at home mean progress and strength abroad.

Current information regarding our missionary interests should be constantly given our society. Members of the Christian Endeavor should come in contact with those less fortunate than themselves and try to interest them in the work. We could push into new fields by doing outpost work, by supporting the prayer meetings already established, and by sending our pastor to some needy field.

A number of Christian Endeavor societies in the West assist the pastor by holding schoolhouse meetings. It is the custom to divide the society into two committees for the purpose of regularly maintaining services in the schoolhouses. Many Endeavorers feel it a part of their mission to distribute good literature in stations remote from gospel meetings.

We should aid in this great work by our funds, sympathy and prayers. Let us in every way speed the cause of missions; let us study them in all their aspects, learning all we can about the workers, the places in which they work, the people for whom they labor, and how missionary work can best be done.

Young People's Board Meeting.

The regular meeting of the Young People's Board was held at Salem, W. Va., on Sunday, January 22 at 9.30, in the Salem College faculty room, President A. Clyde Ehret in the chair.

Members present: O. A. Bond, Rev. Geo. W. Hills, Mildred Lowther, A. Clyde Ehret, Orville Bond and Draxie Meathrell.

Prayer was offered by Rev. Geo. W. Hills. Bessie L. Davis, as committee to secure the

service of a man to arrange the special Christian Endeavor topics, reported that Rev. W. D. Burdick has kindly consented to arrange the topics. At the request of Brother Burdick the Board granted him the privilege of preparing the comments in the SABBATH RECORDER on the same.

The following report was presented, and adopted by the Board as a plan to be placed before the Young People of the denomination.

FOR THE YEAR 1911.	
For	
Dr. Palmborg's salary	\$300 00
Board expenses	100 00
Missionary Society	100 00
Tract Society	100 00
Educational purposes	100 00
Home mission and outpost work	300 00
	\$1,000 00
	FINANCE COMMITTEE.

The committee to arrange a program for a Young People's rally, which rally was held in our various churches on the third Sabbath in November, reported that a program had been arranged, and, through the Associational Secretaries, a copy of same had been sent to each church in the denomination.

Correspondence was read from the American Sabbath Tract Society, stating that the supply of 1,000 copies of the Christian Endeavor topic cards for 1911 was exhausted and that there was still a call for 200 more.

Voted that the President be instructed to correspond with the American Sabbath Tract Society with reference to printing more Christian Endeavor topic cards, and empowered to make such necessary arrangements as circumstances, in his judgment, may demand.

The following accounts were allowed: the American Sabbath Tract Society for printing 1,000 topic cards \$22.80; for reply post-cards for Rev. H. C. Van Horn \$6.75; the Secretary for traveling expenses and postage \$4.30; the American Sabbath Tract Society \$10.00; the Missionary Society \$30.00; the Salem Express for printing letter-heads \$1.50; on Doctor Palmborg's salary \$80.00.

DRAXIE MEATHRELL,
Secretary.

Treasurer's Report.

October 10, 1910, to January 22, 1911.

ORVILLE B. BOND, Treasurer,
In account with the
SEVENTH-DAY BAPTIST YOUNG PEOPLE'S BOARD.

Dr.	
Balance on hand	\$293 70
Received from	
Riverside C. E.	11 00
Fouke C. E.	1 80
Fouke Junior C. E.	10 00
Salem C. E.	5 00
West Edmeston C. E.	8 00
Verona C. E.	6 00
Greenbrier C. E.	1 78
Nortonville C. E.	18 00
Adams Center C. E.	25 00
First Alfred Church	4 50
Roanoke Church	2 00
Ashaway C. E.	10 00
Milton C. E.	22 50
First N. Y. City Church	3 37
Welton C. E.	15 00
Plainfield C. E.	20 00
Total	\$457 65

The report of the Treasurer for the preceding quarter was presented by Treasurer Paul E. Titsworth as follows:

Treasurer's Report.

Second Quarter—56th year—Nov. 1, 1910, to Feb. 1, 1911.
I.—REVENUE AND EXPENDITURE.

Dr.	
Balance, November 1, 1910:	
Seminary Fund	\$545 87
General Fund	399 37
Natural History	48 00—\$993 24
Interest on Bonds:	
Denver and Rio Grande Railway	50 00
Interest on Mortgages:	
W. C. Belcher Land Mortgage Co.	120 00
Loyal Van Horn	37 50
Mrs. Sophia Whitford	8 50
Helen M. Crandall	15 00
George Woodworth	16 50
F. W. Mundt	75 00
W. S. Emerson	36 00
C. L. Shaw	69 00
A. J. Clarke	60 00
Edith Wheaton	15 00
Della M. Sullivan	18 00
C. G. Callen	20 00
M. L. B. Merrill	21 00—511 50
Interest on Real Estate Contract:	
W. H. Jacox	80 00
Interest on Theological Endowment Notes:	
W. R. Crandall	90
M. A. Crandall	5 00—5 90
Interest on Note:	
A. B. Clarke	15 00
Contributions for Theological Seminary:	
(a) From S. D. B. Memorial Fund	200 00
(b) From Churches:	
Milton, Wis.	9 53
First Alfred, N. Y.	1 50
Chicago, Ill.	6 00
First Hopkinton, Ashaway, R. I.	2 60
Riverside, Cal.	75
Salem, W. Va.	1 40
Little Genesee, N. Y.	6 90
Farina, Ill.	1 00
Plainfield, N. J.	28 37
New York City	19 30
Milton Junction, Wis.	14 85
Nortonville, Kan.	6 36
Adams Center, N. Y.	10 28—308 84
Total	\$1,964 48

News Notes.

INDEPENDENCE, N. Y.—The ladies held their business meeting at Mrs. J. M. Greene's. The following officers were elected: president, Mrs. Crofoot; secretary, Mrs. Amelia Cottrell; treasurer, Mrs. Floyd Clarke; press committee, Mrs. S. W. Clarke.—The annual church meeting was held January 22.

BERLIN, N. Y.—A series of union evangelistic meetings began January 1, with J. H. Erle, preacher, and Ralph Carr, singer. Meetings closed January 22. A good interest in the work of the churches has been aroused and more than 150 were reported as accepting Christ. About ten converts will come to our church.

WEST EDMESTON, N. Y.—It is very much regretted that Pastor R. G. Davis feels he must leave the work here in the near future. He has felt for some time that a change would be best on account of his wife's feeble health. No one, it would seem, who has attended the Sabbath morning services and listened to the inspiring sermons which he has delivered from week to week can but feel that his going away will be a great loss to this church and society. Practical sermons by practical men are what we need.

The Executive Board of the Seventh-day Baptist Education Society.

The Executive Board of the Seventh-day Baptist Education Society held its regular quarterly meeting in the Theological Seminary at Alfred, N. Y., on February 5, 1911, at 4.30 p. m.

The following members were present: Rev. W. L. Burdick, Professors G. M. Ellis, F. L. Greene, A. B. Kenyon, J. N. Norwood, P. E. Titsworth, W. C. Whitford, and W. D. Wilcox, and Mrs. W. C. Whitford.

The meeting was called to order by the President, Professor W. C. Whitford, and prayer was offered by Rev. W. L. Burdick.

Cr.	
Alfred Theological Seminary	\$525 00
Alfred University—General Fund	377 00
Natural History	48 00
Twentieth Century Endowment Fund:	
1,000 Stamped Envelopes	\$ 21 84
Mailing Circulars	5 65—27 49
Recorder Press, Proportion of Year Book	53 50
Salary of Treasurer, Aug. 1 to Nov. 1, 1910	25 00
Draft for Van Horn Mortgage	2 00
Rent on Two Safety Deposit Vaults	4 00
Interest Rebate on A. B. Clarke's Note	10 00
Balance, Feb. 1, 1911:	
Seminary Fund	546 30
General Fund	346 19—892 49
Total	\$1,964 48

II.—PRINCIPAL.

Dr.	
Balance, Nov. 1, 1910:	\$1,550 42
Payment on Mortgage:	
Helen Mar Crandall	600 00
Payment on Note:	
A. B. Clarke	500 00
Payment on Theological Endowment Notes:	
W. R. Crandall	100 00
Demand Note University Bank	1,600 00
Overdraft	107 58
Total	\$4,458 00
Cr.	
Loan Association Stock	\$ 8 00
Mortgages:	
Mrs. Sophia Whitford	\$ 850 00

Loyal Van Horn	2500 00—3350 00
Partial Payment on Demand Note.....	1100 00
Total	\$4,458 00

III.—CONDITION OF ENDOWMENT.

(a) Productive:	
Bonds	\$17,052 35
Mortgages	21,500 00
Loan Association Stock	1,052 06
Theological Endowment Notes	2,837 66
Certificate of Deposit	1,000 00
Real Estate Contract	3,200 00
	\$46,682 01

(b) Non-Productive:	
Theological Endowment Notes.....	550 00

Due University Bank Balance of Note \$500 00	\$47,232 01
Overdraft	107 58— 607 58

Total

Respectfully submitted,
PAUL E. TITSWORTH, Treasurer.

Alfred, N. Y., Feb. 5, 1911.
Examined, compared with books and vouchers and found correct.

E. E. HAMILTON,
G. M. ELLIS,
Auditors.

The above report was adopted by the Board. It was voted that \$450 be paid to the Treasurer of Alfred Theological Seminary and \$300 to the Treasurer of Alfred University.

A communication was received from the executors of the estate of the late Mrs. George H. Babcock, notifying the Board of a bequest to the Seventh-day Baptist Education Society of \$5,000 to be held in trust by the Trustees of the Seventh-day Baptist Memorial Fund.

Voted that the President, Corresponding Secretary, and Recording Secretary be a committee to consider the program of the Society for the next General Conference.

W. D. WILCOX,
Secretary.

The Great Question.

REV. JOHN A. PENTZ.

The man was in deep earnest who first asked the question, What must I do to be saved? No ordinary thoughts and feelings were stirring the depths of his being. His very soul was shaken to its center, and with an emphasis of meaning and an intensity of desire indescribable, and unintelligible except to those who have passed through the same awful crisis, he proposed the momentous inquiry, What must I do to be saved?

It was not the mere question of a benighted traveler who has lost his way, nor of the dissatisfied man of the world who asks in very weariness, Who will show me any good? It was not the inquiry of the philosopher who from mere curiosity proposes difficult problems for solution. Rather was it the half-despairing entreaty

of the condemned criminal on his way to execution, or the piteous cry of the starving man in the agonies of dissolution, or the terrible plaint of the shipwrecked mariner who has long buffeted the billows until his strength is gone, and who with last look round sees no friendly hand near to pluck him from the jaws of destruction. It is no imaginary case brought before us in the jailer of Philippi—Philippi aroused from its long slumbers by an earthquake. With conscience, too, awakened from its long slumbers by the anticipated terrors of the last day, all the guilty past of the jailer's wasted, hardened life rushed upon his memory; and realizing his nearness to that eternity on which he seemed about to enter, and knowing what an awful thing it must be to fall into the hands of the living God and to receive final and irrevocable sentence upon his evil works, he cried from the very depths of his mental agony, What must I do to be saved?

Nor is his case a solitary one. I believe he is but one of a large class. I believe many such are to be found among the thousands who are never seen in a place of worship. I believe many such exist in our congregations, unknown by ministers and fellow worshipers.

Perhaps some who read this may be in the same deep mental anguish. If so, like a stricken deer that has left the herd, you are moaning in solitary distress over your deep spiritual misery. If so, it is for you I have written this, to bring you to the knowledge of that truth which by God's grace will banish your anxiety and distress, and plant your feet upon a rock from which you can look up in calm joy to your Father in heaven, and from which you can look forward without dismay to the future that awaits you.

Sinner, rouse thee from thy sleep,
Wake, and o'er thy folly weep.
Raise thy spirit, dark and dead,
Jesus waits his light to shed.

Waynesboro, Pa., Jan. 30, 1911.

Abe never gave me a cross word or look and never refused, in fact or in appearance, to do anything I asked of him. He was faithful to me always.—Lincoln's stepmother.

CHILDREN'S PAGE

Mrs. Squirrel's Moving Day.

Mrs. Gray Squirrel and her neighbor, Mrs. Bright Eyes, were talking together one lovely morning in June, in rather an excited manner.

"No," said Mrs. Gray Squirrel, very decidedly, "I shall never move. I have lived in this tree a long time. I am used to it and shouldn't feel at home anywhere else. Besides, how could I move my three young babies?"

"I only suggested it," said Mrs. Bright Eyes, "because the men are getting so close to your home. They have cut down a number of trees, you know, and it would be dreadful for you and the babies if they should cut down this one."

"Oh, I don't believe they will," said Mrs. Gray Squirrel. "I'm not going to worry about it. If they come here, I shall let them know that this is my home and that I don't intend to move."

But, as Mrs. Bright Eyes started for home Mrs. Gray Squirrel looked sharply down through the green branches of the beautiful tree to see how near the men really were. She saw them not very far away, and lying on the ground were a good many trees.

Mrs. Gray Squirrel and Mrs. Bright Eyes, with a number of other squirrel families, lived in a beautiful park in the center of a large city. Trolley cars ran near the edge of the park and there were crowds of people coming and going; but the squirrels did not mind, they were used to them. Indeed, every night and morning people passed through the park on their way to the big buildings in the busy part of the city and back again, but the squirrels were not afraid,—not a bit of it, there were too many friendly hands held out with nuts in them for them to be afraid.

And, when on some days there did not seem to be many nuts, the squirrels knew that in little boxes nailed to the trees which had queer signs on them they could not read, but which said "Food for the squirrels," they could find something good to eat.

So they were happy and contented; and, even when they heard trees falling at the edge of the park and saw groups of men with axes and picks, they did not feel frightened. They did not know a street there was being widened and that trees had to be taken away.

A few days after Mrs. Bright Eyes' visit, Mrs. Gray Squirrel had a very busy morning. She had given the three babies their breakfast and had put them to sleep, when she discovered there were no nuts in the pantry, so she hopped on a low branch, and looked up and down the paths; but, as no one was coming her way, she ran down the tree, then along the ground till she came to a tree where a box was nailed. In a twinkling she was looking into it. Yes, indeed, here were nuts! And, putting one in each cheek, she ran quickly home, put one of the nuts in the pantry ready for lunch, and then, sitting down in front of her door, she curled her bushy tail over her back, took the other nut in her little paws, and commenced eating it: then she peeped at the sleeping babies and decided to have a nap herself.

She had not slept long, however, when she was awakened by men's voices beneath the tree. "I do wish they wouldn't talk so loud," she said to herself, "they'll waken the babies."

But the talking did not stop. Some one seemed to be giving orders, and then the tree suddenly shook and trembled as if something heavy had been thrown against it, and there had been; for, as Mrs. Gray Squirrel hastily put her head out of her nest, she saw a man with his arms above his head in the act of bringing something down against the tree. It had a long wooden handle with a bright, shiny piece of steel at the end; she knew what that was—the thing they cut down trees with. Her heart nearly stood still. The man brought it down and again the tree shook dreadfully. Of course the babies were awake by this time, and it didn't take Mother Squirrel long to make up her mind. Of course she wasn't going to have the tree cut down where she lived. So down she came to a lower branch, talking as fast as she could in squirrel language. Chatter! Chatter! Chatter!

"What are you men doing? Don't you

know I live here? Don't you know I have three babies up here? You mustn't cut this tree down! It belongs to me! Go away!" she said as plainly as could be. She jumped from limb to limb until she got as low as she could, chattering all the while and jerking her tail threateningly toward them. Then a man saw her. He hurried up to the man who was cutting and made him stop and look at Mrs. Gray Squirrel. How excited she was, and, when she found the men heard her, she scolded roundly, then running back to her babies, then back to the men, she continued louder than ever: "Don't you see I have three babies here? They are only little things. Don't hurt them. Go away!" The men seemed to understand squirrel language, for one of the men climbed the tree, took a look in her nest, and called down: "There are three of them up here,—little fellows!" Then they both went away.

"There," thought Mother Squirrel, "my talking did some good; there's nothing like coming to the point and saying what you mean."

In a little while, though, she heard the voices again; and, looking out, she saw a third man had returned with the two she had first seen. They were smiling and looked very friendly, but Mrs. Gray Squirrel thought she had better tell that newcomer what she had told the other two. So down to a lower branch she jumped, talking as excitedly as before. One man seemed to be telling the other two what to do; then they commenced to climb the tree, bringing ropes and long, flat, shiny steel things that had notches on one side. Mrs. Gray Squirrel didn't know they were called saws. Mother Squirrel's home was in a hollow limb high in the tree, between two large branches. The men sawed the tops from these two large branches and tied a rope around each, then they sawed the big hollow branch below Mother Squirrel's nest. The little home wasn't hurt a bit, but had been cut right away from the tree. Then the little home, mother, babies, and all, was lowered to the ground by the ropes; and then the men scrambled down the tree. I don't believe there has ever been a more astonished squirrel. Some of the time she stayed down in the nest with the babies, for she wouldn't leave them, oh,

no! Then she would come up and talk to the men. She watched them closely with her little black eyes and talked very fast; in fact, she couldn't seem to stop talking. The men laughed and talked, too; and, when they lifted the heavy branch and began to carry it farther back among the big trees in the park, Mother Squirrel sat up on the edge of the nest, determined to see just what they were going to do. When they put it down under a large tree, she darted down to her babies. Soon she felt they were all being drawn up in the air. Peeping cautiously out, she found that she was up in a big elm tree, and the men were tying her nest fast to the tree: they did it very carefully, so that the home could not fall.

"Good-by, little squirrels!" called one of the men as they went away. "Go right on with your housekeeping. We tried not to disturb you very much."

Mrs. Gray Squirrel could hardly believe her eyes. Here she was with her babies, safe and sound! She was so astonished and so thankful that she did not hear the axe cutting down her old home nor the crash of the tree when it fell. That night she and her babies slept soundly after the excitement of the day, and the next morning, when Mrs. Bright Eyes came to see her, Mrs. Gray Squirrel told her all about the moving; and then she said: "I think it is well to move once a while, one gets a new view of men and things."—*Margaret S. Van Der Veer, in the Churchman.*

Report of Pastor of the First Seventh-day Baptist Church of New York City.

For the year ending December 31, 1910.

DEAR BRETHREN:

In rendering this my annual report I wish to make grateful recognition of the love, trust, and confidence given me by the members of this church in my efforts to serve it, though such efforts have often been faulty and incomplete. Such a spirit of coöperation as I have enjoyed has ever been a source of encouragement and inspiration.

A growing acquaintance with the field and the people has enabled me to accomplish more in the same length of time and to exert a greater influence in wider circles than was possible last year. While

a little less time possibly has been given to the preparation of sermons, more time has been given to the work of the parish, the results of which have more than justified the change in plan. While there are only sixty on the church roll, there are two hundred in the pastor's calling list, a large number of whom have not attended church, and for that reason have received not a little of the pastor's time, thought, and effort.

The pastor's record book shows forty sermons prepared and delivered in his own pulpit and nine in other pulpits; twelve prayer meetings held and a number of others appointed but taken up because of conditions over which the pastor had no control; two hundred calls and visits in the home parish, with an average of ten miles of travel to the call, and sixty calls on the missionary field.

Two funeral services and one wedding ceremony have been conducted.

In the pastor's study there have been prepared and sent out two hundred and sixty-nine individual communications, five hundred and forty-five circular letters, and for the SABBATH RECORDER fourteen articles.

The pastor has attended and taken his appointed part in the Eastern Association at Rockville, R. I., last May, the Convocation at Lost Creek, and the Conference at Salem, W. Va., in August; and the yearly meeting of the New Jersey and New York City churches held in the late autumn with our own church. He has also handled the funds of the American Sabbath Tract Society and the Missionary Board for the Italian Mission in New York City, made frequent calls to that field, and otherwise spent much time in its work. He has attended twelve sessions of the Board of Trustees of the American Sabbath Tract Society at Plainfield, N. J., and five sessions of the Sabbath School Board in New York City.

While the year has not been without its discouragements, there is much to make the future bright and hopeful. Wherever the pastor has gone in this wide field he has been welcomed, not only by the membership of the church, but by those who are members of other churches, some of whom are becoming more interested in this church and in their own spiritual welfare. Ev-

erywhere the words of the Master are impressed upon us, "Lift up your eyes, and look on the fields; for they are white already to harvest", "But the laborers are few." In view of this fact I close with the following recommendation: Let each loyal man, woman, and child in the church seek out and befriend, this present year, some needy and drifting soul. If possible invite him to your home, invite him to our social gatherings, to our religious service, not only once, but, if need be, many times. It may cost time, effort, or even money, but you will be amply repaid by the rich ingathering of sheaves for the Master's harvest before the closing of the year.

Respectfully submitted,

EDGAR D. VAN HORN,
Pastor.

Quarterly Meeting.

The next session of the quarterly meeting of the Seventh-day Baptist churches of southern Wisconsin and Chicago will be held with the church at Milton, February 17-19, 1911. The general theme for consideration is, "Men Banded together for Christian Service—Brotherhood."

PROGRAM.

- Sixth-day Night.
7.45 Praise service, led by Harry Pierce.
8.00 Sermon—Rev. A. J. C. Bond.
Sabbath Morning.
10.00 Sabbath school, conducted by Supt. G. R. Boss.
11.00 Sermon—Hon. J. C. Bartholf.
Afternoon.
2.30 Symposium—D. N. Inglis, President Men's Brotherhood.
Evening.
7.45 Praise service, led by Eldon Crandall.
8.00 Sermon—Pres. W. C. Daland.
First-day Morning.
10.00 Sermon—Rev. A. P. Ashurst.
11.15 Conference meeting.
Afternoon.
2.30 Young People's Hour, under the direction of Prof. J. Fred Whitford.

Soberly and with clear eyes believe in your own time and place. There is not and there never has been a better time or a better place to live in.—*Phillips Brooks.*

Give me a church by the open tomb and I will give you a redeemed world in a generation.—*O. P. Gifford.*

DENOMINATIONAL NEWS

Rev. Horace Stillman no Better.

We are sorry to have to announce that the condition of Rev. Horace Stillman is in no way improved, but rather grows worse. It became necessary to remove him from the hospital at Westerly, R. I., and a place was secured in Cooley's Sanitarium at Plainfield, N. J., where it was hoped he might improve. But it soon became evident that the New Jersey State Hospital at Trenton would be a better place in which to secure the desired results, and on February 3 he was taken there. Brother Stillman has been a missionary pastor over feeble churches in Rhode Island for more than thirty years, and his friends will be sorry to learn of this breakdown in health, which takes him from the work. His trouble is mental as well as physical. The long-continued illness and excessive pain have caused his mind to fail, and there seems little hope of recovery.

Rev. T. J. Van Horn, pastor of the Seventh-day Baptist church at Albion, who for some time has been seriously sick with pneumonia, is reported to be improving and soon will be able to occupy his pulpit again. For several months Rev. Mr. Mac Innis of the M. E. church and Rev. Mr. Roberts of the Congregational church of Edgerton have graciously extended a helping hand by occupying Pastor Van Horn's pulpit, and ministers from Milton and abroad have extended the same kindness.—*Gazette*.

Arrangements have been made to hold a series of revival meetings at the Seventh-day Baptist church, beginning tonight. Pastor Shaw will be assisted by Rev. D. B. Coon, of Battle Creek, Michigan. The two pastors were classmates in college and in the Seminary. All interested in the religious welfare of the village are urged to attend the meetings and to render all possible assistance.—*North Loup Loyalist*.
Feb. 3, 1911.

Pastor Jordan is slowly recovering from a severe attack of grip which has kept him shut in for more than two weeks. Editor Gardiner has supplied his pulpit for him the last two Sabbaths.

The First Hopkinton Church at Ashaway has extended a call to Rev. H. C. Van Horn of Brookfield to become its pastor.

Teach us the strength that can not seek by deed or thought to hurt the weak.—*Kipling*.

"The heart that is fullest of good works has in it the least room for the temptations of the enemy."

HOME NEWS

SALEMVILLE, PA.—The last Sabbath in December, 1910, closed one of the most interesting and successful years of Sabbath-school work recorded in the history of the Salemville Seventh-day Baptist Church. Among the many characteristics which have helped to make it a beacon-light in this beautiful valley of Morrison's Cove, were the good interest which has always prevailed, the regular attendance, a studied lesson, faith in God, and loyalty to the Sabbath of Jehovah.

The Sabbath school has truly been a source of uplift and power to the church. It has been an encouragement to the pastor, and a blessing to the community at large. All through the year, fathers and mothers have been faithful in performing their various duties along the line of Sabbath-school work. The young people have willingly lent a helping hand and have shown by their works and sympathy a co-operation with their superintendent.

When parents will walk a mile (with four or five little boys and girls) in rain and snow, in order that their children may be where they will receive such true development as will prepare them for the various duties of life, and where they may learn of the life of Jesus, such a Sabbath school is sure to grow.

Just as a plant needs moisture, sunlight, heat and cultivation, in order that it may grow and become a beautiful plant, so we who claim to be God's children must be fed and nourished daily with food divine, if we desire to be overcomers of sin.

We wish to express the gratitude we feel for the work of our beloved brother and pastor, J. S. Kagarise, for his guidance and council in Sabbath school these many years. May God bless and strengthen him that he may be able to help us in days to come.

In September we were made to mourn the loss of our dear brother and chorister, G. C. Long. For many years Brother Long had been active in vocal music and as choir leader. We miss him not only in song service, but in many other places of duty.

May the hand of Providence guide and bless his bereft companion, son and daughter.

We indeed feel grateful to the good people of Plainfield and New Market, N. J., and of Salem, W. Va., for letting their esteemed pastors (Shaw, Jordan and Hills) come to Salemville and help us in so grand a work. We say, Come again, brethren.

The year 1911 was begun by calling our young brother, Homer Long, to act as our superintendent. May God bless Homer in all the efforts he shall put forth for the advancement of Sabbath-school work and the upbuilding of God's cause here. And may we, as co-workers, be so loyal and true to our superintendent, that when this year shall have made its revolution, it may find us standing on higher ground and in closer communion with our heavenly Father.

C. C. WOLFE,
Supt.

BATTLE CREEK, MICH.—Our pastor left this week for North Loup, Neb., to assist Pastor Shaw in a protracted meeting. We gladly send him forth on so worthy an undertaking, and the prayers of the whole church go with him.

Since our service was transferred to the Sanitarium chapel our congregation has slowly increased, until now Pastor Coon has a larger congregation of a Sabbath afternoon than usually assembles at our service in either Chicago or New York City. For this we give God all the glory.

In the absence of the pastor, the pulpit is filled by supplies. On February 4 Rev. R. S. Owens spoke to us from Rev. iii, 21, showing the power and reward of an overcoming life. Rev. William Robinson will preach on February 11, next Sabbath. Both these brethren were formerly Seventh-day Adventist preachers.

Three members were recently received into our church by letter. May the hearts of yet others be inclined to do likewise.

This church celebrated Christmas by a social and Christmas tree at the home of the pastor. Every one present was expected to contribute to the entertainment by singing a song or telling a story. Last of all Santa Claus himself came in and distributed the presents.

Doctor Palmborg, who is now spending

some time in rest and recuperation at the Saritarium, spoke to us one Sabbath recently on our work in China. A reception was afterwards arranged for her at the home of Rev. D. B. Coon. We then had a chance to know more intimately of the conditions and needs of the China Mission. The Doctor is improving every day.

C. H. GREENE.

Feb. 4, 1911.

MARRIAGES

OCHS-LIPPINCOTT.—At the Seventh-day Baptist parsonage, the home of the bride's parents, at Jackson Center, Ohio, January 8, 1911, by Rev. D. C. Lippincott, father of the bride, Mr. Henry Ochs of Gentry, Ark., and Miss Ida M. Lippincott.

IRISH-BOOTH.—At the residence of the pastor, 1634 Walnut Street, Boulder, Colo., January 11, 1911, by the Rev. Alva L. Davis, Mr. Harold Ray Irish and Miss Gladys Booth, both of Boulder, Colo.

HESS-LIPPINCOTT.—At the Seventh-day Baptist parsonage, the home of the bride's parents, at Jackson Center, Ohio, January 29, 1911, by Rev. D. C. Lippincott, father of the bride, assisted by the Rev. D. K. Davis, Mr. Homer Hess of Salemville, Pa., and Miss Stella I. Lippincott.

LIVERMORE-DAVIDSON.—At the residence of the bride's parent, Mrs. Martha Davidson, Nile, N. Y., on January 31, 1911, by Pastor Herbert L. Cottrell, Henry L. Livermore of Andover, N. Y., and Lelia M. Davidson of Nile, N. Y.

Waterproof Suit-cases.

"Straw matting suit-cases and shopping-bags," says *Woman's Home Companion* for February, "can be very much improved in looks and usefulness by a coat of cheap wagon varnish, which makes them waterproof. A good wetting will generally spoil them, but the varnish causes them to shed water like a duck. This should be done once a year."

WANTED.

A number of Sabbath-keeping young men over eighteen years of age for nurses' training school, and call boys and elevator service. In writing please mention age and line of work in which you are interested. BATTLE CREEK SANITARIUM, Battle Creek, Mich. tf.

SABBATH SCHOOL

LESSON IX.—FEBRUARY 25, 1911.
ELIJAH MEETS AHAB IN NABOTH'S VINEYARD.

1 Kings xxi, 1-29.

Golden Text.—"Take heed, and beware of covetousness." Luke xii, 15.

DAILY READINGS.

First-day, 2 Sam. xi, 14-25.

Second-day, 2 Sam. xii, 1-10.

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

Fourth-day, 1 Kings xx, 1-15.

Fifth-day, 1 Kings xx, 16-30.

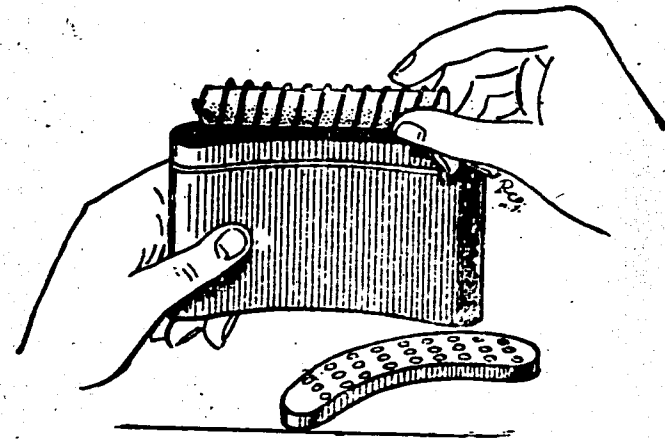
Sixth-day, 1 Kings xx, 31-43.

Sabbath-day, 1 Kings xxi, 1-29.

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

SIMPLY LIGHT AND INSERT TUBE

Warmer does the rest



The Welkom Warmer

Size 3 1/2 x 5 1/2 inches; weight 4 1/2 ounces.
The only modern, safe, effective and sensible substitute for the antiquated Hot Water Bag.
No water to heat—no rubber to rot.
Will last for years.

The Warmer is made of metal heated within one minute by the lighting and insertion of a paper tube containing a BLAZELESS, SMOKELESS and ODORLESS fuel generating a uniform heat which lasts over two hours at a cost of less than one cent. It is curved to fit any portion of the body and held in place by means of a bag and belt allowing the wearer to move about at will.

AS A PAIN KILLER

The Welkom Warmer has no equal. It can be put into instant action and is indispensable in cases of rheumatism, lumbago, neuralgia, sciatica, cramps, etc. By placing the Warmer on the affected part, the heat being dry, not moist, BAKES out the cold. Physicians say that the moist heat of the hot water bag will not cure but aggravate the ailments above mentioned.

Many have been sold—not a single complaint. Complete outfit, including Warmer, bag, belt coil and 10 tubes of fuel sent prepaid to any part of the U. S. upon receipt of \$1.00.

If you wish to know more about this wonderful device write today for free descriptive booklet.

WELKOM WARMER MFG. CO.

Dept. E. 108 Fulton St., New York

SPECIAL NOTICES

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

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

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

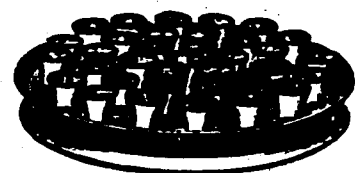
The Seventh-day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

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

The 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.

Individual Communion Service



Made of several materials. MANY DESIGNS. Send for catalogue No. 60. Mention name of church and number of communicants.

Geo. H. Springer, Mgr.,

256 and 258 Washington St., Boston, Mass.

FOR SALE.

Pavement-sore horses, good workers; will make good country horses. Prices from \$25 to \$40 each.

JOHN WIEGEL.

2346 Prospect Ave., near 185th St., near Bronx Park, New York.

WANTED.

Young man wishing to learn the baker's trade. Either married or single. But must be strong; willing to start from the beginning. Good position for capable man; no other need apply.

Milton Bakery.

2-6, 13, 20.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President—Mrs. A. B. West, Milton Junction, Wis.
Vice-Presidents—Mrs. S. J. Clarke, Mrs. J. W. Morton, Mrs. O. U. Whitford, Mrs. A. R. Crandall, Milton, Wis.; Miss Phebe S. Coon, Walworth, Wis.
Recording Secretary—Mrs. A. J. C. Bond, Milton Junction, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.

Treasurer—Mrs. J. F. Whitford, Milton, Wis.
Editor of *Woman's Work*, SABBATH RECORDER—Miss Ethel A. Haven, Leonardsville, N. Y.
Secretary, Eastern Association—Mrs. Anna Randolph, Plainfield, N. J.
Secretary, Southeastern Association—Mrs. Will F. Randolph, Lost Creek, W. Va.
Secretary, Central Association—Miss Agnes Babcock, Leonardsville, N. Y.
Secretary, Western Association—Mrs. Daniel Whitford, Alfred Station, N. Y.
Secretary, Southwestern Association—Mrs. Horace D. Witter, Gentry, Ark.
Secretary, Northwestern Association—Mrs. Nettie M. West, Milton Junction, Wis.
Secretary, Pacific Coast Association—Mrs. E. F. Loofboro, Riverside, Cal.

SABBATH SCHOOL BOARD.

President—Esle F. Randolph, Great Kills, N. Y.
Recording Secretary—Corliss F. Randolph, 76 South Tenth Street, Newark, N. J.
Treasurer—Charles C. Chipman, 220 Broadway, New York City.
Vice-Presidents of the Corporation only—Henry N. Jordan, Herbert C. Van Horn, O. A. Bond, R. R. Thorngate, W. D. Burdick, Geo. B. Shaw, G. H. F. Randolph.
Board of Trustees—Esle F. Randolph, Corliss F. Randolph, Royal L. Cottrell, Charles C. Chipman, Rev. Edgar D. Van Horn, Stephen Babcock, E. E. Whitford, Dr. Alfred C. Prentice, Dr. Harry W. Prentice, J. Alfred Wilson, Elisha S. Chipman, Rev. A. E. Main, Clifford H. Coon, Samuel F. Bates, Holly W. Maxson.
Stated meetings the third First-day of the week in September, December and March, and the first First-day of the week in June.

YOUNG PEOPLE'S EXECUTIVE BOARD.

President—A. Clyde Ehret, Salem, W. Va.
Vice-Presidents—O. A. Bond, Salem, W. Va.; Miss Bessie Davis, Long Run, W. Va.
Secretary—Miss Draxie Meathrell, Berea, W. Va.
Treasurer—Orville Bond, Roanoke, W. Va.
General Junior Superintendent—Mrs. G. E. Osborn, Riverside, Cal.
General Intermediate Superintendent—William M. Simpson, Milton, Wis.
Contributing Editor of *Young People's Page of the RECORDER*—Rev. H. C. Van Horn, Brookfield, N. Y.
Associational Field Secretaries—E. Mildred Saunders Ashaway, R. I.; C. C. Williams, Adams Center, N. Y.; Mrs. Walter L. Greene, Alfred, N. Y.; Flora Zinn, Farina, Ill.; Mildred Lowther, Salem, W. Va.; C. C. Van Horn, Gentry, Ark.; Daisy Furrow, Riverside, Cal.; Jacob Bakker, for England and Holland; Rev. H. Eugene Davis, for China.
Trustee of the United Society of Christian Endeavor—Rev. W. L. Burdick, Ashaway, R. I.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

President—I. B. Crandall, Westerly, R. I.
Recording Secretaries—Frank Hill, Ashaway, R. I.
Corresponding Secretaries—Rev. E. B. Saunders, Ashaway, R. I.; Rev. W. C. Whitford, Alfred, N. Y.; Stephen Babcock, Yonkers, N. Y.; Andrew North, Dodge Center, Minn.; F. J. Ehret, Salem, W. Va.; W. R. Potter, Hammond, La.; Rev. I. L. Cottrell, Leonardsville, N. Y.
The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

President—H. M. Maxson, Plainfield, N. J.
Vice-President—D. E. Titsworth, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Joseph A. Hubbard, Plainfield, N. J.
Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

Plainfield, N. J.

RECORDER PRESS,
Babcock Building.
Publishing House of the American Sabbath Tract Society.
Printing and Publishing of all kinds.

WILLIAM MAXSON STILLMAN,
COUNSELLOR-AT-LAW.
Supreme Court Commissioner, etc.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY.
Rev. A. E. MAIN, Dean.
Commencement, May 15, 1910.
Next year begins Sept. 13, 1910.

YOGURT—The enemy of all unfriendly germs. \$1.00 per box. For sale by J. G. BURDICK, Agent.

BRAMBACH PIANO.
For sale by J. G. BURDICK, Agent.

New York City

HERBERT G. WHIPPLE,
COUNSELLOR-AT-LAW,
220 Broadway. St. Paul Building

C. C. CHIPMAN,
ARCHITECT.
220 Broadway. St. Paul Building.

HARRY W. PRENTICE, D. D. S.,
"THE NORTHPORT."
76 West 103d Street.

ALFRED CARLYLE PRENTICE, M. D.,
226 West 78th Street.
Hours: 1-3 and 6-7.

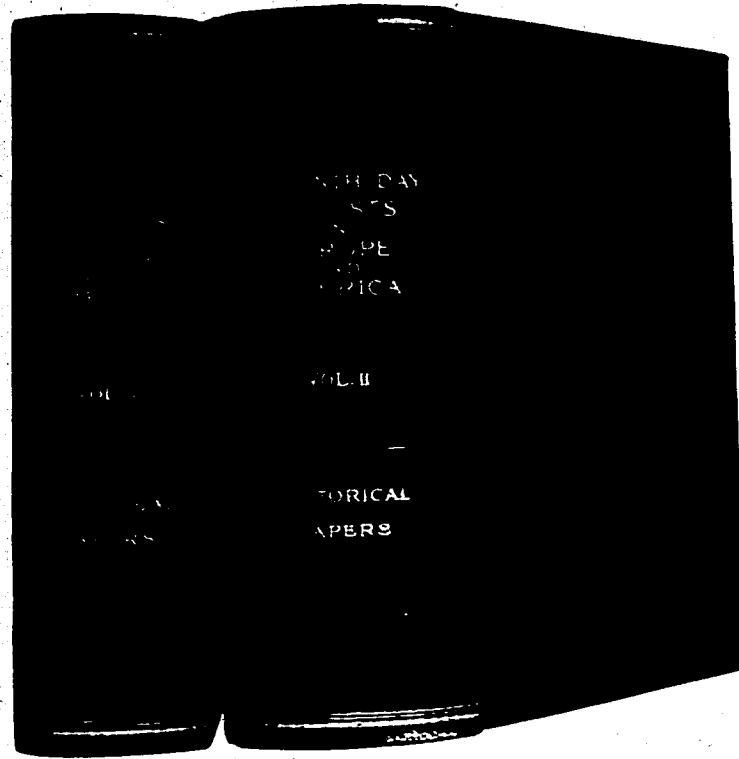
ORRA S. ROGERS, Insurance Counsellor. Telephones 4044-45 Cort. Room 616, Hudson Terminal. 30 Church St., New York City.

Utica, N. Y.

D. R. S. C. MAXSON,
Office, 225 Genesee Street.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,
ATTORNEY AND COUNSELLOR-AT-LAW.
Suite 510 and 512, Tacoma Bldg.
131 La Salle St. Telephone Main 3141. Chicago, Ill.



A Historical Work of Untold Value to
Seventh-day Baptists and Others.

**SEVENTH DAY BAPTISTS IN EUROPE AND
AMERICA**

A series of historical papers written in commemoration of the one hundredth anniversary of the organization of the Seventh-day Baptist General Conference.

COMMENTS BY SUBSCRIBERS.

"By far the most complete and exhaustive history of Seventh-day Baptists that has ever been published."

"It will be nothing less than a misfortune if a Seventh-day Baptist home must go unsupplied with this adequate and attractive source of information."

"A work of which we may justly be proud. . . . The mechanical work is of the highest order." "I thought I was going to give one dollar for a paper-bound volume of about 400 pages, and here I have two large, well bound, beautiful, valuable books for \$3.00." "A work of inestimable importance."

"The possession and reading of these books would do very much towards preserving and increasing our devotion to the faith of our fathers."

"Portraits of more than 200 men and woman who have been prominent in Seventh-day Baptist history . . . several of rare value."

"Few denominations, if any, have had so exhaustive a history written of themselves."

"Really encyclopedic in its scope."

"A monumental work, . . . marks an important epoch."

"Will be the reference book of S. D. B. history for the next hundred years."

"Exceeds our expectations in every way."

"Hundred fold more valuable than if only the original plan had been worked out."

"Pictures worth more than the price of the two volumes."

Sample pages sent on application. Prices: bound in cloth, \$3.00 per set; half morocco, \$5.00; not prepaid. Send orders to

THE RECORDER PRESS, Plainfield, New Jersey

SPIRITUAL SABBATHISM

By the late ABRAM HERBERT LEWIS, D. D., LL. D.

This is Doctor Lewis' last and most important book, written during the last two years of his life and revised after his death by his son, Prof. E. H. Lewis, of the Lewis Institute, Chicago.

The author says in his preface: "Three great crises in the Sabbath question have appeared in history. . . . A fourth crisis is at hand. The key to the present situation is a spiritual key. The coming epoch is to be met on higher ground than was occupied at any time in the past history of Christianity. It demands an upward step so important that it must be called revolutionary as well as evolutionary. The entire Sabbath question calls for a new spiritual basis—new in comparison with positions hitherto taken by Christians. . . . All questions which are at bottom spiritual are important. One of these is the question of Sabbath observance. Spiritually apprehended, Sabbathism becomes of timely, vital, practical significance to the twentieth century. . . . The question of Sabbath reform becomes a large question . . . whether time is merely a metaphysical puzzle, or whether men can transcend time by consecrating it, and live in the eternal while yet in time."

The book is 6 x 8½ inches in size, 1½ inches thick, pages xvi+224; printed on highest quality antique paper, bound in dark green cloth, gold top, back stamped in gold; photogravure frontispiece of the author.

Price \$1.50 postpaid. Send orders to

AMERICAN SABBATH TRACT SOCIETY, Plainfield, New Jersey

The Sabbath Recorder

ALL HAIL, THOU GLORIOUS MORN.

All hail, thou glorious morn,
That Washington was born!
All hail to thee!

Whether thy skies be bright,
Or veiled in clouds of night,
To thee in joyous right
Our song shall be.

All come with glad acclaim,
To sing and praise thy name,
O Washington!
O'er all this land so free,
Hearts turn in pride to thee,
Champion of liberty,
Columbia's son.

When Britain's tyrant hand
Smote freedom's native land
With mad decree,
Thy gleaming blade, raised high,
'Mid war-clouds rolling by,
Wrote on thy country's sky,
"Great land, be free."

Let freedom each year bring
Chaplets as fresh as spring
To deck her son!
While freedom's angels stand
Guard o'er that flag and land,
Saved by the mighty hand,
Of Washington.

—Charles S. Davis.

—CONTENTS—

EDITORIAL—Washington and Lincoln; Light in Darkness; "Heirs of God;" Encouraging Facts; "Jim" Replies to "William;" The Difference 225-227

EDITORIAL NEWS NOTES—China Alarmed; Revenue for Manuel of Portugal; San Francisco Wins 228

SABBATH REFORM—Is It Not Strange? Heirs of God 230

The Memorial Fund 232

THOUGHTS FROM THE FIELD—Stand True 233

Tract Society—Meeting of Board of Directors 234

Bishop Hendrix's Address to President Taft 235

The President's Reply 236

MISSIONS—No Retreat (poetry); En Route to China 238

Quarterly Meeting Postponed 241

WOMAN'S WORK—If We Could Only See (poetry); Greetings; Letter From Mrs. Booth; Minutes of Woman's Board Meeting 242-244

YOUNG PEOPLE'S WORK—An Hour With Our Denominational Poets and Other Writers; Encouragement From Riverside, Cal.; A Quarter-Century of Work at Albion; The Relation of Our Young People to Foreign Missions; How I Can Help This Society Serve Christ Better; News Notes 245-250

CHILDREN'S PAGE—Not Afraid of the Dark (poetry); Posy's Winter Buttercup 251

HOME NEWS 253

DENOMINATIONAL NEWS 254

MARRIAGES 255

DEATHS 255

SABBATH SCHOOL 256