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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.

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EDITORIAL

Washington and Lincoln.

The ancients made much of the birthdays of their rulers. Incidental references to birthday celebrations, in the Bible and elsewhere, show that it was common to honor great men in this way. In Genesis we read: "And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants." In the New Testament we find such expressions as, "When Herod's birthday was kept," and "Herod on his birthday made a supper to his lords." The Romans too made much of the deeds of their great men, even naming two of the months after Julius and Augustus; and now, for centuries, all the Christian world has been celebrating the birthday of the King of kings.

In America the early colonists were taught to regard the birthdays of their English sovereigns as joyous festivals. Therefore, when the yoke of tyranny had been broken under the masterly leadership of Washington; when they had tasted the blessings of free government and religious and political independence, nothing was more natural than for the freedmen to turn to him who had been their leader in the struggle, as the one to receive the birthday honors they had once bestowed upon their kings.

It is impossible to fix the exact date

when public celebrations of Washington's birthday began. Some think they originated in a birthnight ball immediately after the close of the Revolutionary War. The French officers who served under Washington began to celebrate his birthday as early as 1782, and, we are told, kept it up after their return to France. Even before Washington died, public festivals were held in his honor by his neighbors in Alexandria, Va. The last one of these which he attended was in 1798, the year before his death. In 1800, the year after his death, his birthday was celebrated in a solemn manner by religious services and memorial addresses. From that day to this the people of our Republic have not failed to honor by public services the memory of the Father of his Country, although the legal enactment that made the twenty-second of February a national holiday is of comparatively recent date.

Since the names, Washington and Lincoln, are so frequently spoken together, it is peculiarly fitting that their birthdays come in the same month, only ten days apart. Lincoln was born only ten years after Washington died, and the lives of these two men practically span the birth, growth and salvation of the Union. In character they were much alike. Both were loyal, patriotic, God-fearing men, who were ever ready to sacrifice for principle. They were men who stood squarely for the right as they saw it, no matter who opposed.

But in matters of environment and position in early life, in respect to culture and social grace, there were great dissimilarities. In physical and intellectual make-up they were quite different. Washington was light of complexion, while Lincoln was dark. Washington had advantages of early culture and training such as Lincoln never knew. Washington belonged to a wealthy family and never knew the pinch of poverty. When the flatboat was wrecked en route for the frontier home,

and their few household goods were lost, Lincoln's father was left penniless. When Washington was inaugurated, he was counted one of the richest men in the country; but Lincoln was hard up all his days. Washington is said to have worn silk stockings, and costly shoes with silver buckles, while Lincoln never wore any stockings until he was a man grown, and wore shoes only in snowy weather. Washington when a young man wore elegant clothes made of fine material, but young Lincoln had to dress in a deerskin shirt and trousers, and a coonskin cap. Washington was familiar with court etiquette and was a favorite in high-bred society. Lincoln wore poorly fitting clothes and was ill at ease, awkward and ungainly in society.

Poverty gave us one of these noble men, and wealth gave us the other. One came forth from the log cabin, rugged and stalwart; the other came from the drawing-room, elegant and refined. Notwithstanding all the dissimilarities in conditions and environments, these two were equally large-hearted and ideal men. Both were raised up for special service in their country's times of need; both served in State legislatures, in Congress and in the Presidency, and both were men of faith, who revered the Bible. Forever shall their names be linked together as the father and the savior of their country.

Washington and Lincoln are not dead. There never was a time when they exerted a deeper influence over the hearts of men. As the years go by, their lives shall constantly teach that men of high or low degree in this country stand equal chance of promotion. Strength of manhood does not depend upon wealth or station or culture; not upon the clothes one wears, nor upon the kind of house in which one dwells; but in greatness of heart, and purity of purpose, and nobility of action. The poor man, if noble in character, may go as high as the rich man; and the rich is not debarred from eminence by his riches, if he too possesses the qualities that make true men. Thoughts of these two men bring inspiration to rich and poor alike, and should lead all hearts to purer patriotism, broader philanthropy and firmer faith.

Light in Darkness.

Our lone Sabbath-keeping friend, Miss Agnes Barber of Norwich, N. Y., who has for many years been so faithfully holding up the light of Sabbath truth in that place, is sorely afflicted in these days by cataracts on her eyes, that, as they spread, are gradually shutting out the light of day. The brief articles coming now and then from her pen, breathing the very spirit of consecration and showing the most abiding faith, give unmistakable evidences of the growing difficulty with which she writes. Though getting blind to earthly things, she yet sees the heavenly. The star of Bethlehem still shines undimmed, and no cloud of earth can ever hide its light. Her latest contribution, "Christmas Cheer in a Desolate House" (Dec. 25, 1910), written in her blindness, is given below.

"Christmas morning, all alone!
Nay! there flashes a light from Mercy's throne,
Showing precious grace and peace there given,
Opening up the way to heaven.

"I see the glorious Bethlehem star
With brilliant radiance reaching far,
And, lo! the wondrous Babe I see,
One who yet a prince shall be,
The promised Saviour, long foretold
By prophets wise, in days of old.

"By faith this Saviour now is mine.
I feel the thrill of life divine,
Inwrought by the Holy Spirit's power,
New-created and sealed unto redemption's hour.

"Alone? Ah, no! My Saviour always stays,
And crowns with happiness my days.
His glorious presence graces my feast,
Than which all earthly joys are least.

"The Father and Comforter, too, have come,
And where they dwell is no place for gloom.
A flood of joy fills the room,
I gladly join in the angelic song,—
Glory to him to whom praise belongs.

"The last lone leaf on the family tree,
How desolate my place would be,
But for the rich assurance of the Word divine,
Christ, with all in him, is mine.
Then of all the dear gifts on this precious day
given,
First secure 'God's unspeakable gift,' direct from
heaven."

"Heirs of God."

In the Sabbath Reform department of this paper is an article by Mrs. Angeline Prentice Abbey, of North Loup, Neb. In looking over material left in Doctor Lewis' office desk, I found, some weeks after his

death, a bundle of papers written by different persons in response to an appeal from him for volunteers to present material for Sabbath tracts. They were written a year or so before Doctor Lewis died, and had evidently been placed in a bundle by themselves for future use. This article, "Heirs of God," is one of those papers.

Encouraging Facts.

We sometimes feel discouraged because our friends drift away from the Sabbath, and because our people seem too indifferent to the interests we hold dear. We are too prone to set our faces toward the wilderness, and so we sometimes find ourselves under the juniper tree with Elijah, utterly disheartened over Israel. That poor, overworked, exhausted man of God, was looking on the dark side and magnifying the discouragements, even when Jehovah had seven thousand in Israel who had not bowed the knee to Baal. Elijah could not see them; he did not know where they were. Only the evidences of apostasy and idolatry were visible, and he yielded to despondency.

What an inspiration it would have been to Elijah if he could have received some messages from the scattered lone Israelites, living in secluded places among the hills of Galilee and Samaria, who were still true to God. But for God's goodness in sending his angel to comfort and strengthen his prophet, Elijah might have died under the juniper tree.

Elijah's God is our God, and when he sees his people humbled and discouraged over what seems to them a hopeless struggle against the hosts of Baal, he still sends his angels with words of blessing and comfort. There are many encouraging messages sent to us as a people, if we will only listen to them. Some of the most helpful of these are to be found week by week in "Thoughts from the Field," where lone Sabbath-keepers tell of their loyalty to God and his commandments.

We are greatly strengthened by the words of so many who are standing firm amid greater discouragements than we ever knew. Scattered all over this land, living in obscurity, far removed from our

churches, are to be found hundreds who have not bowed the knee to Baal. They are holding up the light of God's truth under discouraging circumstances, in a manner that arouses our admiration. They, in many cases, are living lives of sacrifice and consistent Sabbath-keeping that put us to shame in our easy-going carelessness regarding God's holy day. I am surprised myself to find so many lone, loyal Sabbath-keepers, often in places where I little dreamed of their being, and nothing brings me brighter rays of hope.

Friends, when we find ourselves under the juniper tree with Elijah, let us think of the "seven thousand," scattered all over America, who are standing firm for God and truth. This thought is God's angel sent to comfort and strengthen his people.

"Jim" Replies to "William."

On January 16 the SABBATH RECORDER published a letter from "William" to "Jim," taken from the Baptist *Standard*, entitled "Why One Pastor Left the Ministry." In the *Standard* of January 21 three letters appear in reply to William's. They are all suggestive and two of them are very good. One is on the same side with William and shows how easy it is for a few leading malcontents to make it so intolerable for a consecrated pastor that he feels compelled to leave the ministry. The third letter in the list is Jim's reply to William, which we publish on another page. Clergy and laity alike will find in it food for thought; and although published by the Baptist Denomination, it is appropriate for Seventh-day Baptists, and contains suggestions we may well lay to heart. Don't fail to read it.

The Difference.

In Germany, when the Kaiser admits a master plumber to the Prussian House of Lords, Germany is astounded and all Europe is stirred. But in America the news of such an event is received as a matter of course, and when a laboring man finds his way to a seat in Congress here, nobody is surprised; it is an event that belongs to the natural order of things.

EDITORIAL NEWS NOTES

China Alarmed.

The gravity of the situation in China over the famine and the black plague is seriously alarming the authorities, and they are seeking advice and aid from foreigners as never before. Effective measures are being taken to enforce sanitary laws in towns where the inhabitants have refused to obey them.

It is reported that many thousands of famine-stricken people are sleeping on the ground around the walls of Nanking. Forty miles east of Harbin, Manchuria, in the Chinese city of Assikho, fifty dead bodies were found in one house in the residential section close by the consulates. Not one living person was found in the building: Russian regiments are patrolling the Russo-Chinese frontier to keep the plague in check.

On February 11 Doctor Broquet, a professor of Pasteur Institute, left Paris for Peking carrying a thousand tubes of serum with which he is very confident of staying the ravages of the disease. He is accompanied by a young colonial sergeant who is to be his assistant.

Revenue for Manuel of Portugal.

It will be remembered that the deposed King of Portugal was having some trouble over the royal estate which he feared the government might confiscate. News from Lisbon, on February 11, announces that despite the fact that the new republic considers the royal debt to the country still unpaid, the government had turned over to the late King \$40,000 in treasury bonds, besides allowing the revenues from the estate of the House of Braganza, in Portugal, to be paid to him.

San Francisco Wins.

New Orleans and San Francisco have been making great efforts to secure the honor of holding the exposition for celebrating the opening of the Panama Canal. Both houses of Congress have decided in favor of San Francisco, and New Orleans withdrew from the fight as soon as it became apparent that the Senate would surely confirm the action of the House.

The Navy Department has instructed the conductor of target practice to prepare and conduct, about the middle of March, a series of experiments in target practice, with balloons high in air as targets. This will constitute the most advanced target practice in the world, and looks toward meeting the prospective use of aeroplanes in warfare. It will be made with small caliber rapid-firing guns. Special balloons large enough to carry life-sized dummies have been ordered. The practice will be conducted off the Virginia capes.

Henry L. Wolfe, an American art student in Rome, Italy, has suddenly and mysteriously disappeared, and the director of the American Academy in that city has offered a reward of \$200 for the discovery of his whereabouts. Mr. Wolfe was the winner of the prize for painting, at the American Academy in Rome, in 1910.

The first victim to receive a jail sentence under the new ruling for smuggling was a woman. Great effort was made to secure the remission of the prison part of the sentence because she was a woman in high life, but the judges seemed to think this should make no difference and refused to wait until some man should be caught and brought up for punishment. It is right as it is. Why should the sex that is most noted for the smuggling craze, and that has been most skilful in this respectable thievery receive special clemency? Poor women who are caught shoplifting have to go to jail, even though they may steal to keep their children from freezing. Why should not a wealthy "globe-trotter" who can afford to cross the ocean on a first-class ticket, and who deliberately plots to rob the government for personal gain, go to jail also when convicted of smuggling? Let us not waste sympathy on "respectable" criminals and withhold compassion from the poor sinners who are driven by poverty to violate law. It is a good sign when courts of justice insist on enforcing the laws of the land with the rich and "respectable" as well as with the poor and degraded.

The Most Rev. Patrick John Ryan, Archbishop of Philadelphia and Metropolitan of Pennsylvania, died at his home

in Philadelphia, on February 11, aged eighty years lacking nine days. He died from heart trouble caused by overwork. Upon his death telegrams were sent to Cardinal Gibbons and the Pope. Archbishop Ryan was a native of Ireland, who, after his graduation in 1852, came to America.

During the Civil War, Father Ryan was appointed spiritual adviser of one of the military prisons, but he did not accept the position offered because he felt that he could do more good among the Confederate prisoners as a simple priest.

One of Father Ryan's greatest works was the establishment of the Protectors for Wayward Boys in Philadelphia. He was deeply interested in work for the Indians, and was appointed by President Roosevelt to a place on the Board of Indian Commissioners. He had a national reputation as a conversationalist and after-dinner speaker.

Clara Barton, founder of the Red Cross, who has been seriously ill at her home in Glen Echo, Maryland, is reported convalescent and her physicians regard her as out of danger.

The French Senate in Paris passed a bill correcting their time to make legal time in France and Algeria coincide with that of England, Belgium, Holland and Spain. The new order will set all clocks in France, for standard time, forward 9 minutes and 21 seconds.

The House of Representatives, on February 9, passed a bill for reapportionment of members, increasing the number from 391 to 433 and allowing two additional seats to Arizona and New Mexico when they are admitted. This will make the new House to number 435 members in all. There was a good deal of opposition to the increase in membership, but the representatives from States where their representation was likely to be reduced if the old number were retained, were not willing to stand by the opposition. As the population increases, the tendency to increase the number of representatives will cause much perplexity and will have to be met, if at all, in advance of the next

census. It seems to be out of the question to reduce the number after a census has been taken. The general feeling now is, that a membership in the lower house of 435 is plenty large enough.

Andrew Carnegie has offered to give \$50,000 to Plainfield, N. J., for a new library building. The conditions upon which the gift is to be made are not yet made public.

The Legislature of West Virginia has passed, by strong majority in both houses, a bill to submit the question of a prohibition amendment to a vote of the people. Of course, this was done after a most bitter fight with the liquor interests who withstood the measure to the last ditch in both houses. We are glad to see the temperance forces arrayed, as never before, against the accursed business in West Virginia. The editor of the SABBATH RECORDER knows something of the bitterness of a temperance campaign in the Mountain State, and understands well the tactics of the rum element; but with a solid front on the part of the temperance people, with the rank and file of the prohibition elements standing true to their leaders, the liquor men of that State have little chance to win. But if those who in their hearts despise the saloons shall desert their leaders in times of great opposition, the fight for prohibition is foredoomed. We believe the time has come when all lovers of the temperance cause will stand shoulder to shoulder there, and therefore we need have no fears for the outcome.

Portugal is making progress in the matter of separating church and state, in spite of the bitter opposition from the Vatican. The new bill as completed guarantees liberty of conscience, education and propaganda subject to simple control. The churches will be under the care of the clergy as long as the clergy is able to keep them up.

Death of Rev. Horace Stillman.

News comes just as we go to press that Rev. Horace Stillman died at Trenton, N. J., February 17, 1911, aged 71 years. Burial at Ashaway, R. I.

SABBATH REFORM

Is it not Strange?

A writer in the *Presbyterian of the South* says some excellent things about true Sabbath-keeping, and the duty to obey the fourth commandment. With two or three words changed it would make a splendid Seventh-day Baptist appeal for better observance of the Sabbath. The first paragraphs of the article are as follows:

I sometimes wonder if we have not forgotten the meaning of the command to remember the Sabbath day to keep it holy. Does the command mean, that we are required to keep the day or only a part of it, and that may be a small part. Our catechism says: "The Sabbath is to be sanctified by a holy serving all that day, even from such worldly employments and recreations, as are lawful on other days, and spending the whole time in the public and private exercise of God's worship, except so much as may be taken up in works of necessity and mercy."

If I understand this teaching, and as I believe it to be the requirement of God's Word, I very much fear we have wandered from the good old paths of our fathers in the observance of the Lord's day.

The most casual reader if he stops to think will see the incongruity between the expression in the first sentence regarding "the command to remember the Sabbath day to keep it holy," and the expression in the last sentence about "the requirement of God's Word," and "the observance of the Lord's day." Every thoughtful Bible student must see the strange incongruity, the illogical reasoning that connects the term "Lord's day" with the term "requirements of God's Word," and "the command to remember the Sabbath day to keep it holy"!

Where does God's Word require the observance of the Lord's day? How can one consistently urge the keeping of Sunday as if such observance were in obedience to God's command to keep the Sabbath day? "I," too, "sometimes wonder if men have not forgotten the meaning of the command to remember the Sabbath day to keep it holy." Is it not strange that scholarly men will talk so glibly about God's com-

mands to keep the "Lord's day," "Sunday," the "civil rest day," the "day of resurrection," the "American Sabbath," just as though these expressions mean the same thing as God's holy Sabbath! Is it not strange that Christian people will so persistently reject the Sabbath of Christ and make such illogical and inconsistent efforts to substitute a day God never blessed, a day he never commanded and which Christ never kept?

Heirs of God.

ANGELINE PRENTICE, ABBEY.

"I say unto you, that God is able of these stones to raise up children unto Abraham."—Luke iii, 8.

These are the words of God, spoken through John the Baptist. We hear so many passages of Scripture quoted these days as from Paul, from Luke, from John, many seem to forget that God only used these servants as his mouthpiece to speak to a dying world.

In the second verse of this third chapter of Luke we find these words: "The word of God came unto John the son of Zacharias in the wilderness." God is speaking to his children today, if they only heard; but there are so many earthly noises, that his voice is well-nigh drowned out. It is hard to hear him in the great rush and tumult of this twentieth century. Still in the wilderness his voice may be heard, and he is "able of these stones to raise up children unto Abraham."

In those days it was considered a great honor to be a child of Abraham. The self-righteous Jews came to John to be baptized of him. They knew nothing of regeneration,—just as many come and knock at the church door today, thinking the church and the name will save them. John rebuked the multitude: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." Oh, there are stony hearts today who have never been touched by the love of God; but he is able to re-create, and bring them

into his family. Israel was God's chosen people, and only as we become Israelites have we a right to claim the inheritance "incorruptible, undefiled, and that fadeth not away."

"He is not a Jew which is one outwardly; . . . but he is a Jew, which is one inwardly (Rom. ii, 28, 29). Gentiles are the wild olive branch which is grafted in,—heirs, not by inheritance, but by adoption. A friendless orphan who has been adopted and loved, and made an heir by earthly parents, must feel more gratitude than the natural heir. So we should be filled with love and thanksgiving to God, that he has called us to be his sons,—"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" Is it nothing, that though Christ was rich, yet for your sakes he became poor, that ye through his poverty might be rich?

There was a pitiful case in which a woman died, leaving two baby girls, who were twins, and a little boy. Her sister had a young babe and three other children, and she offered to adopt one of the twins, but sent word that she could not take them both. God does not reject any one from want of room. He invites all to become his children. He is stretching forth his arms with love and yearning, saying: "All day long I have stretched forth my hands unto a disobedient and gainsaying people."

Sometimes a child is picked up in the streets, and given a home and shelter; but his ragged clothing must be removed; he must be bathed, and clothed in whole and clean garments. So Christ requires us to doff our own righteousness, which is but as filthy rags, and to be cleansed, and clothed in his righteousness.

After Christ has rescued us, he requires obedience. It is thus that we show to the world our colors: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" "Know ye therefore that they which are of faith, the same are the children of Abraham" (Gal. iii, 7). "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii, 29). Ev-

ery child of God is a Jew in a spiritual sense. Then why reject the fourth commandment? It is the longest of the ten. The Bible is full of teachings on the subject of the Sabbath. To prove this, it is only necessary to pick up a concordance, and look up the words bearing upon this subject. God handed the law down from heaven, written by his own finger upon tables of stone, which he commanded his children to obey forever. And Christ who was in the beginning and made all things, the ten commandments included, said: "Heaven and earth shall pass away, but my words shall not pass away" (Matt. xxiv, 35).

The Sabbath originated with God, and has been perpetuated by his instruments, the Jews and Sabbath-keeping Christians, and is still binding. The Sunday originated with the pagan sun-worshippers. The first Sunday law was made three hundred and twenty-one years after Christ, by Constantine, a Roman emperor, and has been handed down to us by tradition. Many are bound by this custom, which is hard to shake off; but let us study the Bible upon this subject, and compare the prevalent practice of Sabbatizing on Sunday, or First-day, with its teaching.

In the *Industrial American* for December, 1889, appeared the following from Father Enright, a Catholic priest, on the subject of the Sabbath:

"My brethren, look about you upon the various wrangling sects and denominations. Show me one that claims or possesses the power to make laws binding on the conscience. There is but one on the face of the earth,—the Catholic Church,—that has the power to make laws binding before God,—binding under pain of hell-fire. Take for instance the day we celebrate, Sunday, what right have the Protestant churches to observe that day? None whatever. You say it is to obey the commandment, 'Remember the sabbath day to keep it holy.' But Sunday is not the Sabbath according to the Bible, and the record of time. Every one knows that Sunday is the first day of the week, while Saturday is the seventh day, and the Sabbath, the day consecrated as a day of rest. It is so recognized in all civilized nations.

"I have repeatedly offered \$1,000 to any

one who will furnish any proof from the Bible that Sunday is the day we are bound to keep, and no one has called for the money. If any one in this town will show me any Scripture for it, I will tomorrow evening publicly acknowledge it, and thank him for it. It was the Holy Catholic Church that changed the day of rest from Saturday to Sunday. It not only compelled all to keep Sunday, but at the Council of Laodicea, A. D. 364, anathematized those who kept the Sabbath, and urged all persons to labor on the seventh day under penalty of anathema.

"Which church does the whole civilized world obey? Protestants call us every horrible name they can think of,—'Anti-christ,' 'the scarlet-colored beast,' 'Babylon,' etc., and at the same time profess great reverence for the Bible, and yet by their solemn act of keeping Sunday, they acknowledge the power of the Catholic Church. The Bible says: 'Remember the sabbath day, to keep it holy.' The Catholic Church says, 'No, keep the first day of the week,' and the whole world bows in obedience."

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?"

North Loup, Neb.

The Ministerial Fund.

DEAR DOCTOR GARDINER:

It might be of interest to you and to the people of our denomination to know that the contributions of our people for the Ministerial Fund that was started January, 1910, amount now to \$451. I am glad that our people are taking an interest in this very worthy object, as the time, I fear, is not far distant when there are likely to be many calls for aid. And yet I presume that there are some of our older ministers that would live on one meal a day before they would let the state of their finances be known. There are now three of our ministers that are unable to follow their chosen profession—in fact, are scarcely able to earn their daily food. One is now in a sanitarium, and we have not funds to pay the expense.

You will, I think, be surprised if I should tell you that our people could raise the

sum of \$3,000 a year and at the same time hardly one of the number would miss the amount.

According to the *Year Book* of 1910, there are over 6,000 members in our churches exclusive of non-residents. If every one were to contribute *one penny a week*, or a total of 50 cents a year, it would make the sum, as stated, of \$3,000 during the year for this very worthy object. There might be many children in our churches that could not have a penny to spare each week, but we know that there are hundreds of our people that could give enough more to more than make up that loss. In 1903 one good lady gave the Memorial Board \$1,000, stipulating that the money be placed at interest, and the interest only be used for our sick and indigent ministers. This interest is about exhausted; and unless our people come to the rescue, we shall be able to continue needed help only for a short time.

I do hope that our people will realize the growing need of immediate action in this matter, for the living expenses are constantly growing, and a salary of \$500 and *less in some cases* does not go very far, since it does not have the purchasing power that it did a few years ago. In this case how can a pastor support himself and wife, even? How can he lay by in store for old age, or the sickness that is sure to come to us all at some time?

Of the amount already contributed, nearly one-half has come from our Sabbath schools and Endeavor societies. I earnestly hope the good work will continue until we shall have a goodly sum, which when placed at interest will help to care for all who may need aid among our sick and aged ministers. J. A. HUBBARD.

February 8, 1911.

Lincoln's Tribute to Washington.

Washington's is the mightiest name on earth—long since mightiest in the cause of civil liberty; still mightiest in moral reformation. On that name no eulogy is expected. It can not be. To add brightness to the sun, or glory to the name of Washington, is alike impossible. Let none attempt it. In solemn awe pronounce the name, and in its naked deathless splendor leave it shining on.—*Abraham Lincoln.*

THOUGHTS FROM THE FIELD

Stand True.

We ought, as a people, to study carefully the conditions that are likely to affect our growth and our denominational life. Whatever may be our hereditary tendencies or our peculiar environments—whether in city or country—we should learn loyally to adapt ourselves to circumstances, and never forget that we are our brothers' keepers.

The temptations to go astray are by no means confined to city life. It might be well, in certain cases, if some in the cities could go to the country; and there may be cases where country temptations could be avoided by going to the town.

As a people, we have a light to shine in dark places. Shall we reside where we can live the easiest and freest from temptations; or shall we make our abode in the centers of life where men are most sorely tempted, and there stem the adverse tides of temptation ourselves and do what we can to enlighten the darkened lives of others? Are we to be such a peculiar people that we withdraw from the multitudes? Indeed, the truest Christian manhood is often gained under the most adverse circumstances.

Individual Seventh-day Baptists should learn to stand true all alone, if need be, against all opposition, and not depend on being kept from going astray by the strong support and encouragement of others. We grow strong by standing alone and being true where all tides are against us. H.

A lone Sabbath-keeper in Sumner, State of Washington, in his eighty-fifth year, sends a little poem on "The Flight of Time," and tells us how much he and his wife enjoy the SABBATH RECORDER. They have been Sabbath-keepers twenty years, and are the only Seventh-day Baptists in that region. They also speak of the good that Brother Loofboro's annual visits do them.

This work of looking after the scattered ones is indeed a good work, and we are glad to see the advance made along this line within a few years.

"It has been eight years since God first made his message plain to me. I now take Christ's example for my guide and try to obey the commandments. The Sabbath is surely the only day God asks us to keep; so I always teach my two children to keep it holy. We three are the only Sabbath-keepers I know of in this part of the State. People here think we are queer and call us Jews, Mormons, and I don't know what all. I have but little with which to keep my children together, but am trying to keep them in school; and although I have to watch the pennies, I give away all the tracts and papers I can, in order to advance the great work. I am the only Sabbath-keeper out of a family of thirteen children, and they all look on me as a backslider. And so it goes; but God knows all. I pray that this great truth may go to all unbelieving children."

Another lone Sabbath-keeper, far distant from the one who wrote the thoughts above, tells of an experience with a minister who called to convince her that she was keeping the wrong day. She says: "He thinks he has a book that will convince me that Sunday is the Sabbath, but I *think not*. I am a lone Sabbath-keeper and like the SABBATH RECORDER. It always looks good to me. Please send it on, and I hope to be able to send the money by March. I am saving my Lincoln pennies for our good work of missions, wherever needed."

Will not somebody whose spirit the Lord stirs, write an article for the SABBATH RECORDER upon the direct and the reflex influences of foreign missions upon the Seventh-day Baptist Denomination? It seems to me that one filled with the spirit of the Master who said, "Go ye into all the world, and preach the gospel to every creature," could do our people much good just at this time by calling attention to the blessings that have come to the heathen world, and to the good that has come to our own churches, through our own foreign mission work.

Why does not some one take up the pen in favor of that fund for sick and aged ministers? Other denominations are moving forward in this line of Christian work, and we too ought to wake up to this important matter.

Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, February 12, 1911, at two o'clock p. m., President Stephen Babcock in the chair.

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

Visitors: Alvah H. Burdick, Ellis J. Dunn, Osman W. Babcock, Halsey B. Greene.

Prayer was offered by Rev. Edwin Shaw.

Minutes of last meeting were read.

The Supervisory Committee reported all bills paid at the Publishing House and that a Business Manager has not yet been secured.

The Committee on the Distribution of Denominational Literature reported as follows:

The matters referred to this committee at the last meeting of the Board have been disposed of in brief as follows:

Those who have asked for literature consisting of books, tracts and periodicals have been supplied in quantities according to the best judgment of the committee, a detailed statement of which is appended to this report.

The supply of tracts on *Does the New Testament Teach the Observance of Sunday?* and *The Time of Christ's Resurrection*, having become exhausted, the committee authorized an edition of 5,000 of each to be printed at the Publishing House.

The committee also authorized a new edition of 2,000 of the *Sabbath and the Royal Priesthood*.

Letters have been sent to all the pastors and a few other leaders in the denomination, asking that an effort be made to sell the last book of Rev. A. H. Lewis, *Spiritual Sabbathism*. Encouraging replies are being received to the effect that a canvass is being made, and several orders have already been received for the book.

Almost 1,000 packages of Sabbath literature have been recently sent out through the mails to a selected list of names and addresses in one city. This has exhausted the supply of the booklet called *The Sabbath and Seventh-day Baptists*, and the committee asks permission to authorize another edition of 5,000 copies.

Report adopted.

The Committee on Investment of Funds

reported that they had sold the stock held by the Society, of the City National Bank of Plainfield, at 200, and a bond of the Plainfield Gas and Electric Light Company at par and accrued interest.

Report adopted.

The Joint Committee reported as follows:

The committee can report one meeting of the full committee held in New York City, January 17, 1911, at which every member of the committee was present except one. Secretary E. B. Saunders also attended the meeting. The communication from the Gold Coast, Africa, which the Tract Board had referred to this committee was duly considered, and the Secretary was asked to make a suitable reply, returning the documents as the writer requested, and explaining the reasons why it is not in the province of the General Conference to take the requested action.

The committee made arrangements as empowered by the two Boards for the African appropriations as follows:

Of the \$100 given jointly by the Boards per month, \$50 is to be for Joseph Booth for directing the work and aiding Transvaal students, and the other \$50 to be paid to native workers in accordance with recommendations presented in a letter to the committee from Joseph Booth, dated December 13, 1910. Mr. Booth was asked to make monthly reports to the secretary of the committee both as to the work done under his direction and the expenditure of the money sent him. Time has not yet elapsed for such reports to be received since such instructions were sent to him.

The question of calling some one to go as missionary to Africa was considered at length, and possible candidates for such work were suggested and recommendations were made to the persons and committee having the matter in charge, but nothing specific can be reported.

The matter of the Southern and Southwestern fields was carefully considered and the Missionary Secretary was asked to continue the correspondence and to secure more definite information.

The following resolution was adopted which has no recommendation to the Boards but presents a matter of importance:

Resolved, That in the light of information brought out by a recent conference of African missionaries held at Battle Creek, Michigan, to the effect that it is unwise and unsafe to send one missionary alone to the African field, we should bring this information to our respective Boards for their careful consideration.

The committee has only one recommendation to make at this time, and that is that the Boards be requested to make out their annual budgets and incorporate them in their annual reports or statements to the General Conference.

Report adopted.

D. E. Titsworth as requested presented the following tribute to our late member, Mrs. Geo. H. Babcock:

Our sister, Eugenia L. Babcock (Mrs. Geo. H.) was elected a member of this Board in 1901 and has continued as such until she was called home on December 22, 1910.

Though ill health has prevented her frequent attendance at the meetings of the Board, she always maintained a keen, intelligent, and active interest in the work committed to its care. She was a liberal contributor to this Society while living, and by her generous bequest of Ten Thousand Dollars (\$10,000.00), she wisely reached out her hand into the future to insure to it her continued beneficence, thus verifying the Scripture, "She, being dead, yet speaketh."

We cherish her memory as a sincere friend, a devoted earnest Christian, and a helpful co-worker in the cause of the Master, and gratefully inscribe upon our records this simple tribute of our appreciation of her life of helpful service.

On motion the same was adopted and ordered spread upon the minutes and a copy sent to the family.

Correspondence from Rev. Geo. Seeley contained report of his work on the Canadian field; from Rev. E. F. Loofboro on the Pacific Coast Association; from Secretary E. B. Saunders on his work for the month of January.

Correspondence was also reported from S. W. Smith, Rev. J. F. Shaw, Rev. C. S. Sayre, Rev. A. E. Webster, Gertrude Ford, Marie Jansz, A. G. E. Ammokoo, Joseph Booth, Mrs. C. C. Ayars, Ch. Th. Lucky, Rev. S. H. Davis, Rev. W. C. Whitford, Rev. G. Velthuysen, Rev. D. W. Leath, Rev. G. W. Burdick, Rev. D. B. Coon, T. W. Richardson, C. C. Babcock, C. H. Greene, Rev. J. T. Davis, Rev. R. G. Davis, Rev. J. E. Hutchins.

Voted that the balance of \$20.34 on bill to Rev. D. W. Leath for printing his pamphlet be remitted.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Bishop Hendrix's Address to President Taft.

[In the SABBATH RECORDER of February 6 we told about our visit to the President, during the meetings of the Executive Committee of the Federal Council of Churches, in Washington. The committee was led by Bishop Hendrix of Kansas City, who addressed the President in behalf of the Federal Council. We give below Bishop Hendrix's address and President Taft's reply.—Ed.]

MR. PRESIDENT:

Our fathers in the very first amendment to the Constitution forbade Congress to make any law respecting the establishment of religion, wisely deeming it the duty of the church to establish the state religion and the duty of the state to establish the church. Thus from the beginning, in the free exercise of their religious views, the various churches have expressed their devotion to the best interests of our common country, notably to Washington and Lincoln, when our national government began and when it was in greatest peril. The memorable responses to those greetings showed how grateful they were to the highest executives in our land in the two preceding centuries. Representing more than 100,000 ministers of the Gospel and some 17,000,000 communicants, or nine tenths of the Protestants of our country, federated in a permanent organization known as "The Federal Council of the Churches of Christ in America", we bring Christian greetings to the Chief Ruler of the greatest nation in history standing for self-government. Greatest alike in numbers and in territory, with more than 101,000,000 souls in Continental United States and in our possessions and dependencies, our experiment of self-government is closely watched in every quarter of the globe. A gracious Providence and not any national land hunger has made us a world power as we face our unparalleled opportunities and duties in this the greatest of the centuries. As former greetings were made by individual churches and were welcomed by our rulers when the fate of the nation was yet undecided, much more we believe will be welcomed this Christian greeting to our Chief Magistrate by the federated churches as the sign of the compact and growing strength of our national Union. The late Mr. Justice Brewer declared that such a federation of churches was also an unmistakable proof that ours is a Christian nation despite the fact that we have no established church.

We are happy to state that the growing spirit of catholicity and the belief that the work of the churches could better be done in cooperation than in separation ripened into this notable and permanent federation, not of individual Christians but of churches,

and that by the authority and the unanimous action of the highest ecclesiastical assemblies of the land. It is a happy coincidence that the final organization of the Federal Council of Churches should have been effected in the good city of Philadelphia where by the adoption of the Constitution a hundred and nineteen years before the thirteen colonial States became a Federal Union.

Believing with Webster that what makes good Christians makes good citizens, we are glad to state that in addition to the distinctively religious work which is sought to be done by all the churches as never before, such as home and foreign missions and the vital work of evangelism, the Federal Council of Churches is doing in unison humanitarian and philanthropic work calculated at once to bless and to strengthen the nation. Thus through our large standing committees of some two hundred leading ministers and laymen, careful study is being given to the advancement of such great interests as Sunday Observance, Temperance, the Sanctity of the Home, the Church and Social Service, and Literature and Education. Happy results have attended these efforts in checking race-track gambling, in annulling loose divorce laws, in stopping twelve-hours-a-day labor and that for seven days in the week in certain industries, in bringing about kindlier relations between the church and laboring men, in safeguarding the physical and moral well-being of women and children who are breadwinners and in promoting wholesome literature and the better intellectual development of our youth.

In all this we are unitedly seeking the highest welfare of our great nation whose Chief Magistrate has our daily prayers and our loyal aid. We rejoice to recognize as President one who is exceptionally acquainted with our great and varied national interests, and who fully commands our confidence so that we are content to see through his eyes a completed Panama Canal and the conservation of the best possible good of the Philippines whose little brown men he delights to call brothers.

Golden were the years of the Hebrew Commonwealth, after which our own government is so largely modeled, when the people had a great judge as their ruler and

prophet, and Samuel became to them what John Marshall was to our nation, not alone through one generation but through all later history, "the Chief Justice." May it be recorded of another great judge that after he had served in the highest executive office with such notable wisdom and impartiality as the ruler of the whole nation, he, like Samuel, "judged Israel all the rest of his life." And all the people will say, Amen.

The President's Reply.

BISHOP HENDRIX, LADIES AND GENTLEMEN:

You have honored me by coming here. I have listened to the address of Bishop Hendrix with a great deal of interest—listened to it because it confirms what has been deeply seated in my mind before from an experience with churches, that the spirit of Christian brotherhood and of tolerance has greatly increased in the last three decades, and that there is a disposition in all Christian denominations toward team-work in the fight for better humanity, a fight that requires every effort that can be made, and an effort made as effective as possible by organization.

You have been good enough to refer to the Philippines. I have had considerable experience with that archipelago. I had at one time a great deal of responsibility, because when you are far away from home and you are the head of a government, there is a good deal you have to decide without aid from home; and never before did I realize how large a part of the life of a people, how large a part of their improved conditions, must depend on the influence of the church and the churches that surround them. It is true that we have no established religion here, and it is also true that that fact declared in the Constitution has led a good many people who do not understand our government and our people and our Constitution to think that the absence of a provision of that sort in the Constitution is dictated by some sort of hostility of the civil government toward the church and toward religion. Nothing could be farther from the fact. As a matter of truth you know that the attitude of the government toward every church is that of as much friendliness and support as it

can possibly give without actually adopting its creed and its tenets, or furnishing money to it for support. The result of that favorable attitude of the government toward the church in protecting every church in its rights and in the exercise of its legitimate influence, and at the same time not permitting any interference with it or not forcing any of its views upon the church, has been to give to the churches in this country an independence, a strength, and a power and force that I believe is exceeded in no country in which there is an established church.

I welcome you here. I hope sincerely that your efforts and coöperation will result in your having additional influence as a combined force. There is today, I think, a stronger feeling toward the uplifting of humanity, toward sacrifice in effort and in money for the depressed and the unfortunate, than there ever has been in our country; and that feeling is certainly promoted and increased by church movements. Churches differ, as people differ, as parties differ. The truth is, if we all agreed on everything, in tastes, in belief, there would be a commonness of ambition, a pursuit of the same thing, and a monotony in result that would ultimately kill us all of weariness. What makes man is that he is an independent being, with independent responsibility and with the power of independent thought, and therefore it must create differences of opinion; but it is very satisfactory to know that all the Christian peoples are coming closer together in thinking that certain unessential tenets are not of the highest importance, and that that which is most important is a union of all our forces for the spiritual uplifting of all the people.

I thank you sincerely for coming here, and I wish again to testify to my earnest interest in the success of your meeting.

Difference Between the Man and the Animal.

Nearly twenty-five centuries ago Plato gave a full account of the honeycomb constructed by the bee's instinct. Recently Maeterlinck has brought his observations up to date. During those intervening centuries time has performed its greatest exploits. Man has invented thousands of

tools, has created new literatures, new arts and new sciences, while the bee has not made one iota of progress. Man has stood beside the bee as a teacher, guide and friend, but Maeterlinck finds no single power in the bee that Plato did not find more than two thousand years before. By careful selection, through crossing, breeders have improved the color of the pigeon, but in spite of all that care the pigeon has not increased its skill in building its nest. Man has made a pet out of his monkey, but although man's child snatches at the first hint of a new tool or art, his monkey shows no sign of ever becoming an artist or an architect. And when the shepherd dog does learn how to tend the flock, it remains for us to confess that this was brought to the dog from the outside by generations of shepherds who drilled, and drilled unceasingly, and that by a single generation of neglect the dog loses much of what has been instilled from without. Newton once spent two days and nights on a hilltop, so absorbed in his observations of the sun and stars that he refused interruption. His faithful servant insisted on leaving beside him food, and then left the astronomer in the night, with the stars and the dog he loved. It is related that after two days and nights had passed, his servant found Newton in a half-conscious state, and discovered that his master had had neither food nor drink, his faithful dog having consumed both. What Old Tray was thinking of was a dinner pail. What Isaac Newton was considering was the weight of the sun, the flight of the planets, the substances that were burning in yonder star fires, the laws of meteors, the reasons for their flight beyond their horizon, the date of their return. All the procession of the seasons was in the intellect of Newton. Through that open gateway came rock and star, pages to be transformed into sciences. The scholar's intellect imposed laws upon flying worlds. Nothing is more certain, therefore, than this—all the educators in the world, standing beside a beaver, a fish or a bee, can not increase one whit the instinct in an animal. But if the bird's instinct is stationary, man's intellect grows by leaps and bounds. For in apprehension man is like "an angel, and in intellect like a god."—*Newell Dwight Hillis.*

MISSIONS

No Retreat.

Is this the time, O Church of Christ, to sound
Retreat? To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of truth's fierce strife, and nobly held their ground?
Is this the time to halt, when all around

Horizons lift, new destinies confront,
Stern duties wait our Nation, never wont
To play the laggard, when God's will was found?
No! rather strengthen stakes and lengthen cords.
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a time!
The earth with all its fulness is the Lord's.
Great things attempt for him, great things expect.

Whose love imperial is, whose power sublime.
—Illustrated Missionary News.

En Route to China.

DEAR MR. SAUNDERS:

Judging by the many steamer letters full of kind words which I received, I think the home folks would be glad to hear how I am getting on.

I left San Francisco on Monday, January 9, at 1 p. m., on the good ship *Mongolia*. The starting was pleasant, but hardly had we passed Golden Gate before many began to feel rather depressed. We were sailing against a heavy northwest wind and as our course was southwest the rolling was quite pronounced. I suffered considerably from dizziness the first two days, but the real "mal de mer" troubled me only a few moments the first morning out. Since then I have been rapidly developing an appetite which three meals a day can scarcely satisfy.

The voyage thus far has been quite uneventful, the steamer very comfortable, and the passengers pleasant. There are a few missionaries on board for Japan and China. Most of the passengers are for Hong Kong and Honolulu. The cabin passenger list has been somewhat crowded. The weather has been good. It is especially fine here in Honolulu today—almost too warm for comfort.

It seemed refreshing this morning when we came on deck to see land once more. The first view of the island was rather forbidding, the mountains were so rugged and

bare. But after we had rounded a point, we came in view of the harbor of Honolulu. That was certainly beautiful. The deep blue of the sea, near the ship, shaded into a greenish color along the shore edge. The white foam of the breakers, with the background of the heavily wooded city, and, rising above all, the rugged many-hued mountains, made a picture beyond words to describe.

After a few preliminaries of inspection, we steamed into port. As we neared the pier many brown-bodied natives swam out to meet us. It was wonderful to watch them swim and dive for the coins the passengers threw into the water. How they could see so well under water I could not understand, but one of them invariably came up with the coin, which he quickly put in his mouth. It was comical to see two or three dive for the same coin.

Soon after we landed I went ashore, and after eating lunch at a Japanese restaurant tried my fortune with the street-cars. I did not try to see much but some one had told me I must not miss the aquarium, so I took a street-car going there. It is about a five-mile ride and on the way I had a good chance to see much of the city.

Honolulu is certainly a beautiful city. Outside of the business portion it seems like an immense park. However, we of the North would think that the trees and plants were taken from some conservatory. Palms are everywhere and of all kinds. The yards are many of them surrounded by neatly trimmed hedges which are covered with beautiful red blossoms. Even the car-tracks, especially far out of the city, are covered with flowers.

The aquarium is a wonderful place to visit. The variety and coloring of the fishes is simply beyond one's imagination. The octopus and the eels seemed the most horrible, though fascinating. But the coloring of many of the fishes was the most wonderful thing I ever have seen. From the deepest blues and greens to the most delicate pinks and coral tints, almost all shades were represented. Spots and stripes, mottled coloring, mixtures of many colors, combined with peculiar shapes and expressions, furnished a constant surprise. I can not describe it, but I wish all could see it and enjoy the sight as I did.

One thing that impresses me in Honolulu is the cosmopolitan population. On the same car are native Hawaiians, Japanese, Chinese, Americans, and I don't know what else. There are many Japanese here and I have been especially pleased to see the cunning Japanese babies, dressed in their many-colored kimonos, with their bright sashes and funny little caps. It is all new and fascinating to me. I hope that what I have written may give you a little impression of what I have seen, although I feel perfectly helpless to describe it.

I want to thank all the home people for the interest they have shown, and I hope and pray that I may not be unworthy of their trust. Sincerely,

GRACE CRANDALL.

Honolulu, Jan. 15, 1911.

"Why One Pastor Quit the Ministry."

I am sure that no pastor who read the letter with the above heading in the *Standard* of January 7, could be without understanding of, and genuine sympathy for, the one who wrote it. The conditions which it presents, while possibly representing an aggravated case, obtain to greater or less extent in all churches: (1) Only the few are faithful in attending the more spiritual meetings of the church. (2) Only the few are deeply interested in building up the kingdom of Christ on earth. (3) The pastor's salary is pitifully inadequate, when consideration is had of the scale upon which he must live, and the demands upon him. (4) Churches are not so considerate as they ought to be in paying the pastor's salary promptly, and, it may be added, they do not realize how this fact robs them of the pastor's highest efficiency by keeping him in a dissatisfied and discouraged condition.

While recognizing all these facts, realizing their importance, the inevitable discouragement which they bring to the pastor, and the embarrassment which they entail upon his family, if I were answering "William's" letter to "Jim," I would say:

"Dear William:—I have not a doubt that all your causes of discouragement are real, and hard to bear; but I am sorry you are leaving the pastorate. You have been a long time on your present field. Can you

not try another one? New people, and different conditions, will doubtless cheer you and give you a fresh grip.

"Of course, if you have become convinced that God never called you to the ministry, that is an end of the matter, and ought to be. But if it is a matter of disappointment, suffering, and fear of the future, you must remember that Christian ministers today are the successors of the prophets. The prophet is the man of larger vision than the people, the man who seeks to redeem the people to his own higher standards, the man who pleads with God for the people and asks that he be patient with their dulness and forgive their sins. The minister who stands in this relation to the people must ever bear in his heart something of disappointment and suffering.

"No Christian minister can be free from the redemptive principle, that the chastisement of the people's peace is upon him, and with his stripes they are healed. In different centuries this principle finds expression in different forms. Of the ancient prophets, the Lord said, 'Which of them did your fathers not stone?' Of the modern prophets it might with equal pertinency be inquired, 'To which of them do your churches pay salaries regularly, and in sufficient amount?' I confess, William, that for myself, I prefer the latter alternative.

"But what is more, the minister of Christ must not forget the experiences of his Lord, and must be ready, when necessary, to undergo like experiences. At Capernaum, on one occasion, all but the twelve left the Saviour, and to these he said, 'Will ye also go away?' That is, he was left with a 'few faithful ones.' But these few became the salt of the earth, just as before them the 'remnant' was the salt of Israel. The words, 'The servant is not above his master,' had scarcely fallen from the lips of Christ ere he was crucified, and crucified by religious people. For myself, William, I would rather endure any modern crucifixion than the crucifixion that was meted out to my Master. I would rather endure any hardships which are incident to the modern ministry, than to have gone to prison and to death with Paul and the long list of martyrs that stretches

through the centuries. The life of the prophet is much the same in every age. The servant is not above his Master. So far at least, the redemption of the world has been achieved through self-sacrificing and suffering.

"The real questions which confront the Christian minister of today are: (1) the question of his own call to the ministry; (2) the question of his faith in God's redemptive processes, and (3) the question of his courage to endure those processes as he finds them expressed in modern life.

"Our age is in danger of making redemptive suffering a theory which found sufficient expression 2,000 years ago in Jesus Christ. Paul teaches that Christians—and it must be preeminently true of Christian ministers—are to fill up the measure of Christ's suffering. The redemptive suffering that starts people on the way to Christ is suffering that comes upon us today, and is brought upon us by present conditions, and which we endure for Christ's sake.

"Do not think that I am unsympathetic with your discouragement, old friend, but you know that you are only one of many ministers at this time who are leaving the ministry for secular work, though all may not be as frank as you in stating the reasons. I am only expressing to you what has occurred to me many times before, namely, the conviction that a more heroic note needs to be struck for the Christian ministry today, a note which rings true to the spirit of the prophets, the Christ, and the apostles.

"You and I both know that many things in our church management ought to be remedied; and I wish we could talk them over together. For example: (1) We need a readier means of exchanging fields for the Baptist ministry. (a) It is difficult to change when a dozen men are seeking every vacant pulpit, and when one feels that it is contrary to the spirit of Christ to crowd himself forward. (b) It is humiliating to keep soliciting one's friends for assistance, when another field does not readily open. (c) It is a severe test of faith to be baffled in finding entrance to another field, when one feels that his work is done where he is, and can not throw off the conviction that if God has called

him to preach, he has called a congregation to hear him. (2) We need to have our churches awakened to the needs of their pastors. The churches must come to understand that constant grinding brings mental and spiritual depression, that they must give their ministers change of scene, change of people, change of spiritual atmosphere. This they could do by sending them to our denominational gatherings—associations, state conventions, Northern Baptist Convention—and seeing that all expenses were paid.

"I have been wondering if the time has not come for our Northern Baptist Convention to raise a committee to canvass thoroughly the whole question of the ministry, possibly under the following heads: (a) The Supply of Men for the Ministry. (b) Better Training for the Ministry. (c) The Bringing Together of Ministers and Churches.

"Believe me, as ever, your old friend,

"JIM."

—*The Standard.*

Another Chance.

Mr. Gordon wasted no time in business hours. When he wanted a new suit of clothes, the tailor came to the office and measured him there. On one of these occasions, as they passed through an inner room, the tailor came face to face with the new bookkeeper, and there was an evident although silent and embarrassed recognition which Mr. Gordon noticed.

He turned it over in his mind several times while the tailor was measuring him. As he replaced his coat, and the tailor rolled up his tape to go, Mr. Gordon said to him:

"I want you to tell me what you know about that man."

"I hate to tell you, Mr. Gordon," said the tailor, "and yet I think I ought. That man is a convict. He stole from a firm I buy from. He's just out of prison."

"Thank you," said Mr. Gordon. "Nothing is to be said to any one else, you understand, but I wanted to know."

Mr. Gordon was a man of prompt action. His decision was immediate, and his impulse to put it into effect was so swift that his hand was on the bell before he thought twice. But before ringing he stopped for a second thought.

"Of course I must discharge him," he said. "In a business like mine I can't have any one around that I can't trust. And yet it is a little hard, if the fellow really meant to do better. I see now why he offered himself at such low wages, and why he keeps so carefully inside."

He opened the cash book and looked over the entries since the new bookkeeper came. The work was done with almost painful accuracy. Mr. Gordon read them through, and ran over the balances. It was all straight thus far.

"Of course it is," he said to himself. "But how long will it continue so? I never can be sure what day he will break again in the old place. Business is business. I must have men whom I can trust."

So he rang the bell.

The new bookkeeper came in, his prison pallor intensified by his fear. He tried to walk erect, but Mr. Gordon thought of the lock-step. It was strange, he thought, that he had not noticed these things in the beginning.

"Mr. Gordon," the man began, "I know why you have called me, I know what that man told you. It was bound to come sooner or later; I have expected it every time the door opened since the morning you employed me. I saw your advertisement in the paper, and came to you, and it seemed too good to be true when you employed me on the spot. I could hardly help shouting for joy, 'Thank God, I've found a chance to be an honest man!' But I realized that you would not have taken me if you had known. You are a just man. You probably never did a dishonest thing. You can't understand how a man could steal, and yet do right next time. I knew it must come. I wanted to tell you, but I didn't dare."

Mr. Gordon sat quiet, apparently moved by the man's despair.

"Jones," he said, "you're right. If I had known I never should have hired you. I've got to trust the men whom I employ. I can't afford to have men in my office whom I can't trust. And so I'm going to keep you and give you another chance. No thanks now. Go back to your work. Hold up your head and act like an honest man. I'll trust you till the first you steal."

The bookkeeper went back and Mr. Gordon meditated.

"It wasn't at all what I meant to say," he pondered. "When I opened my mouth to answer him, it was with the full intention of discharging him. But what's a man's religion for if it isn't for a thing like this?"

"I looked at the poor fellow's pale face, and I said to myself, 'Ye have done it unto Me.' He didn't even dare ask me to keep him, but his eyes were so hungry for a chance to be a man I just couldn't help it.

"I suppose I shall worry some now. No; I won't either! I'll give him another chance on the level.

"My religion has been all justice; it's time I imported a little mercy into it. I'll 'take thought,' and add that cubit to my spiritual stature.

"Anyhow, I've given my word, and he shall stay."

Up to this present hour the bookkeeper remains, and with increased salary, for he has proved efficient and trustworthy, and Mr. Gordon says that, as for himself, it did him good and tested his religion in a new place.—*Christian Observer.*

Quarterly Meeting Postponed.

The quarterly meeting of the Seventh-day Baptist churches of southern Wisconsin and Chicago is postponed to February 24-26, 1911.

B. I. JEFFREY,
Secretary.

The Everyday Rose.

There are roses of red and yellow and white,
Roses double and single, large and small;
Some grow in the greenhouse's tempered light;
And some in the open where wild birds call.

Fine ladies may wear the hot-house rose
With its costly beauty, its fragrance rare;
A rose whose life, like its wearer's clothes
Has needed a lavish, painful care.

But there is a beauty the poor man knows
A beauty as free as the world is broad.
So we all care more for the hardier rose
That, out in the sunshine, smiles for God.

—*Douglas Hall.*

True friendship is a plant of slow growth and must undergo and withstand the shocks of adversity before it is entitled to the appellation.—*George Washington.*

WOMAN'S WORK

MRS. GEORGE E. CROSLY,
Contributing Editor.

If We Could Only See.

It were not hard, we think, to serve Him
If we could only see!
If He would stand with that gaze intense
Burning into our bodily sense,
If we might look on that face most tender,
The brows where the scars are turned to splendor,
Might catch the light of His smile so sweet,
And view the marks on His hands and feet,
How loyal we should be!
It were not hard, we think, to serve Him
If we could only see!

It were not hard, He says, to see Him
If we would only serve.
"He that doeth the will of heaven,
To him shall knowledge and sight be given."
While for His presence we sit repining,
Never we see his countenance shining.
They who toil where his reapers be
The glow of his smile may always see,
And their faith can never swerve.
It were not hard, He says, to see Him
If we would only serve.

—*Woman's Missionary Magazine.*

The report from the Salem (W. Va.) Ladies' Aid society was received a little late for insertion last week. Here's hoping that they may be successful in reaching their goal.

Have any of the societies in the campaign for new members used the "Get One" and "Got One" buttons? A member wears a button bearing the words "Get one"; having secured a new member she passes the button on to the new member and takes a button reading "Got One." A good idea, is it not?

A package of missionary magazines has recently come to the editor of *Woman's Work* in the *SABBATH RECORDER*. These magazines are most acceptable, but since they do not contain the name of the sender, the editor is unable to write her a personal letter, and wishes in this public way to express her thanks for this thoughtfulness.

Through the courtesy of the *Woman's Board* we may all read the interesting let-

ter from Mrs. Booth. In connection with this letter the following quotation from *Record of Christian Work* for February may prove interesting:

The Berlin Mission reports a striking decrease of sickness and death on its African fields. In five years there has been but one missionary death in its Nyassa mission. This favorable change it ascribes to the great progress of tropical medicine, especially in the prophylaxis against malaria: "We never send any one to Africa now without a thorough course in tropical hygiene, and this applies to the wives of missionaries, to mission artisans—in fact to all."

Greetings.

The Ladies' Aid society of the Salem Seventh-day Baptist Church, to her church and friends brings greetings.

While we have recognized and have richly enjoyed the blessings of the year, we have also keenly felt our losses, with their attendant sorrows. We scarcely need say we refer to our earnest coworker, Mrs. Iva Clark, and to another who has suffered from a long-continued illness.

While as a society we have not done as much as we could wish, we feel that our work and social life have been kept up to the standard.

The society furnished the banquet dinner for the college alumni, from which it realized a profit of \$43.31. This, with birthday offerings, dues, dime socials and other collections, amounts to \$164.21. The society has paid out for painting of parsonage \$49.00; to the *Woman's Board* \$50.00; to Salem College Scholarship \$50.00; incidentals fifty cents. This makes a total of nearly \$150.00, leaving on hand a balance of \$14.71.

Up to the present we have paid on our scholarship \$350.00. Perhaps it will interest some of you to know that the income from the amount paid on this scholarship is being used toward the payment of the tuition of one of our girls.

Recently our society has changed its method of raising money, from dime socials to a ladies' exchange. The society is divided into four sections. These, each in turn, furnish the exchange for one week. So far the proceeds from these sales average about the same as from the dime socials, and with no more cost and a saving of much time and labor. We hope, when all come to understand this method

of money-making, that our funds will materially increase, and we yet have more time than hitherto for the cultivation of the social and intellectual life.

We believe our Ladies' Aid society is making progress toward right ideals. But it will not have reached the goal until every woman and every girl in our church and Seventh-day Baptist families has become a member of the society (and we believe every one *should soon*), and not until each shall come to feel that she is an important factor in the Aid society, in the church and in the denomination, and that it takes money to support churches and their boards, and that we must make it a part of our life-work and religion to give of our means as God has prospered us, and then get busy individually and collectively, doing what God has put in this world to do, at the same time keeping in mind that to make and to give money are only small parts of the great work to which, as mothers and sisters, we are called.

The demands on our time and strength for the last year have been great. We have met these as best we could, and find ourselves even better prepared for the coming year's work.

Let us pray that we may *studiously watch* to give the hand-shake, the smile, the word of encouragement, the sympathy, the charity, the *love* that *we each need*, that the church needs, that the world needs.

Let us *studiously* save our little pennies, set aside our dimes and dollars, for the support of the Sabbath School, Tract, Missionary, Young People's and *Woman's* boards. Let us study to conserve time and strength. Let us *studiously* preserve our physical and *spiritual* health, that God may the better work out his will in and through us.

Let us *unitedly* give a long, strong pull for the possibilities that lie within our reach for the incoming year.

MRS. G. H. TRAINER.

January 1, 1911.

Letter From Mrs. Booth.

To Mrs. J. H. Babcock,

*Corresponding Secretary of the
Woman's Board, Milton, Wis.*

DEAR SISTER IN THE LORD:—It has long been upon my heart to write to you, hav-

ing a strong desire to engage the sympathy of Sabbath-keeping sisters, mothers and maidens, on behalf of the women and girls of Africa—surely the Sabbath is for these also?

When I think of the hosts of black women in Africa, and their black or colored sisters in America, and then of the little that we have thus far accomplished in the way of imparting the Sabbath truth to them, remembering our Saviour's words, "Thou shalt love thy neighbor as thyself," I am overwhelmed at the magnitude of our indebtedness, and perhaps somewhat ashamed of the weakness of our attempt to cope with it thus far.

As one white sister who has yet to be "tried in the balance," and would indeed be grateful if not *then* found wanting, I write to you as the medium appointed by the Sabbath-keeping sisters of the United States of America, believing that some will be found ready and willing, perhaps anxious, to share this burden with me, counting it a privilege to do so. Some of you I have seen face to face; to all I have been privileged to write in the years that are past. Since then clouds earth-born, but not consciously of our making, have been permitted to obscure our intercourse. To me this has been very painful, for it has left me to work on alone, as best I might, through many weary stages.

Just now there seems to be a rift in the clouds that have hindered us for nearly ten years. Will you not, therefore, permit me to roll a little of the burden upon you, in the hope that you will be able to distribute it upon other willing ones?

Of late I have been endeavoring to earn money to aid the work; but as there are now both pastors' and members' wives, who require all the attention in many ways that I can bestow, I need to be set free, if possible, in order that I may devote the whole of my time to the needs and claims and the education of these. Some I am reaching personally by sewing and other meetings; others by correspondence.

Can you not help by a monthly grant? You have been very generous to China; would not many of the Sabbath-keeping sisters like to make the attempt to do something proportionate for Africa also? Could not the *Woman's Board* begin with

a small monthly allowance and increase the same gradually? Perhaps some of the associational secretaries would like to send, through the Tract Society, \$5 to \$10 monthly for women's work.

You will be glad to know that there are some hundreds of mothers and young women members of the Seventh-day churches in Nyassaland. While my husband's efforts are directed to the training of native preachers and teachers, I feel it to be equally necessary that the pastors' wives should be properly trained and instructed, that they may exert a beneficial influence both in the home and in church life.

I shall hope to give more details relating to the work in a subsequent letter.

Some of the sisters at Milton will remember our daughter, Mary, as a baby. She is now a fine strong girl of twelve years. Mary is greatly interested in work among the native children in the locations, and out of school hours and during the holidays is able to assist me a little there. She is doing very well at the high school here and received a good report at the close of this term, having passed all her examinations with credit.

Yours very sincerely,

ANNIE S. BOOTH.

Sabbath Mission Home,
High Level Road,
Sea Point, W. Cape Town,
South Africa.

Minutes of Woman's Board Meeting.

The Woman's Board met according to adjournment at the home of Mrs. A. R. Crandall, Milton, Wis., February 6, 1911.

Vice-president Mrs. Clarke read Phil. iii, and Mrs. O. U. Whitford offered prayer.

Members present: Mrs. S. J. Clarke, Mrs. O. U. Whitford, Mrs. A. R. Crandall, Mrs. J. F. Whitford, Mrs. G. E. Crosley, Mrs. A. B. West, Mrs. J. H. Babcock.

The Corresponding Secretary took the place of the Secretary.

The minutes of the last meeting were read. The Treasurer's report was given and adopted.

The Treasurer read letters from the Nortonville (Kan.) society, Mrs. T. R. Williams of Norwood, Ohio, and Mrs. H. V. P. Babcock.

On motion the Treasurer was instructed to make up \$200 from the unappropriated fund in her hands, to complete the semi-annual payment of Miss Susie Burdick's salary.

Extracts from letters received by the Secretary of the Northwestern Association were re-

ported. The women of our societies write hopefully of the work.

The Corresponding Secretary read a letter from Mrs. Annie S. Booth of Cape Town, South Africa, who wrote in the interests of Sabbath truth in Africa.

By vote of the Board the letter was requested for publication in Woman's Work of the SABBATH RECORDER. The Corresponding Secretary was asked to reply personally to Mrs. Booth.

The program, Our Mission Circle, No. 5, for March, was presented and adopted. A request from a class of young ladies of the Farina (Ill.) Sabbath school, for back numbers of the program, was reported. Miss Andrews writes: "We have decided to have some denominational history and missionary information at our meetings, and the Mission Circle seems to be just what we need."

Mrs. O. U. Whitford reported correspondence regarding the proposed biography of Dr. Ella F. Swinney.

Plans for publishing the biography were discussed, and Mrs. Whitford gave interesting incidents in the life of Doctor Swinney.

Motion was made that we extend congratulations to our Recording Secretary, Mrs. Bond, on the birth of her little daughter, and that we herewith send by our President our love and best wishes. Motion carried.

The minutes were read and approved.

Adjourned to meet the first Monday afternoon in March, at the home of Mrs. A. J. C. Bond, Milton Junction, Wis.

METTA P. BABCOCK,
Secretary pro tem.

Let praise be given to every description of citizens. Let them persevere in their affectionate vigilance over that precious depository of American happiness, the Constitution of the United States. Let them cherish it too, for the sake of those, who, from every clime, are daily seeking a dwelling in the land.—George Washington.

"There is many a white man who would be startled if he saw a human soul come to the window of a black man's face and look out. There is a brotherhood of souls. Would the white man own it?"

Keep your eyes open to your mercies. The man who forgets to be thankful has fallen asleep in life.—Robert Louis Stevenson.

"If we look down, then our shoulders stoop. If our thoughts look down, our character bends."

"Charity in the human soul is a golden gift from God's eternal throne."

YOUNG PEOPLE'S WORK

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

An Hour With Our Denominational Poets and other Writers.

PASTOR WILLARD D. BURDICK.

Prayer meeting topic for March 4, 1911.

Daily Readings.

Sunday—Words of truth (Prov. xxii, 1-21).

Monday—Words of comfort (John xiv, 1-4).

Tuesday—Words of beauty (Ps. xxiii).

Wednesday—Words of love (John xv, 9-17).

Thursday—Words of trust (Ps. xli).

Friday—Words of hope (Rev. xxii, 1-6).

Sabbath day—Topic: An hour with our denominational poets and other writers (Ps. xvi). (Consecration meeting.)

The literary productions of a people are good witnesses of their mental, moral, and spiritual standing.

The literature that has been handed down to us by our leaders tells us of their great interest in the affairs of the kingdom of heaven, and causes us to feel that they have superior advantages who cling to God and his truths.

They who have never seriously examined Seventh-day Baptist literature have little conception of the amount of it, and its great interest and value. In the *Historical Volumes*, pages 1327 to 1358, is a partial list of our periodicals, books, and tracts. Many books and valuable papers are not named in that list, so you see that it is quite impossible for us in this hour's service to mention even the most noted of our writers, and tell of their literary productions. We must be content to pick out a few names and spend the hour with them.

And now I suggest that some one read from Eld. L. C. Rogers' book of poems, *The Golden Link*, either "Meeting and Parting," "The Blind Poet," or "Our Mutual Friend—the Mosquito."

WRITINGS ON THE BIBLE.

A unique set of books was published in 1854 by Eld. H. H. Baker, called *The Pearl, or Scripture Library*. There were 16 books in the set, and the books were 2¾ inches by 4¼, with 27 pages of reading matter. The preface dwelt on the theme of the

book and covered 2 pages. Each of the next 22 pages had Scripture passages, with Bible references beneath them, and about a half-dozen questions at the bottom of the page. The last 3 pages are a concordance to the theme of the book.

A recent valuable contribution to religious literature is the booklet by Dr. A. E. Main, *Doctrinal and Ethical Teachings of the Bible. Part II.—The New Testament*. This work will be of great value to the careful Bible student who seeks to find out "what the New Testament teaches us to believe, and do, and be."

SABBATH LITERATURE.

Two books on this question that deal largely with Bible passages are the *Complete Sabbath Commentary*, by Eld. James Bailey, and *Bible Studies on the Sabbath Question*, by Doctor Main. I believe that each of our young people should own these books. Eld. Nathan Wardner was an able writer upon this and other Bible truths.

Among the many other gifted writers on the Sabbath question are Elders Edward Stennett, Wm. B. Maxson, J. R. Irish, W. M. Jones, Thomas B. Brown, J. W. Morton, Drs. Wm. M. Fahnestock and C. D. Potter.

Dr. A. H. Lewis left us more than a half-dozen books on this question, about which he has so much liked to speak and write. The Protestant world must think of the questions he so ably treated in *Biblical Teachings Concerning the Sabbath and the Sunday, Paganism Surviving in Christianity*, and *Spiritual Sabbathism*.

BIOGRAPHICAL WRITINGS.

This division of our topic can be made more interesting by reading selections from the *Autobiography of Rev. Alexander Campbell*, edited by Rev. Charles A. Burdick. Two good readings are of a revival meeting (pp. 77-83), and a Sabbath discussion (supplement to Chap. V). The *Life and Sermons of Jonathan Allen*, by his wife, is a volume of exceptional worth. On pages 401 to 404 is found a list of papers prepared by this great and good man. Pres. Wm. C. Whitford was an extensive writer, editing the *Wisconsin Journal of Education* for a time, writing *A History of Education in Wisconsin*, which the State published in 1876, and preparing many historical and biographical papers

for our own publications. His son published an account of the life and work of President Whitford. In the editorial work he was ably assisted by Dr. L. A. Platts.

I think that you will be greatly interested in extracts from *A Journal of a Missionary Tour through Pennsylvania, Ohio, Indiana, Illinois, Iowa, Wisconsin and Michigan*, by Rev. James L. Scott, published in 1843. If your leader can find the book let some one read of the visit at Jackson Center, or Milton, or from some other portion of this very interesting work.

HISTORICAL WRITINGS.

We have valuable possessions in the historical writings given us by both living and dead historians. On February 27, 1911, *A History of the Sabbatarians, or Seventh Day Baptists in America*, will be one hundred years old. This book of about 200 pages was followed in 1858 by the *Manual of the Seventh Day Baptists*, a book of 72 pages, by Eld. George B. Utter. In this little book we have much valuable denominational historical material, with some reasons for emphasizing Sabbath truth.

Another work of great value is the history of the *Seventh Day Baptist General Conference*, authorized by the Conference, and prepared by Eld. James Bailey, and published in 1866. Interesting readings could be chosen for this meeting from this book, namely, Conference Resolutions on Slavery (p. 289); Men of Conference (Chap. VI).

The latest and by far the most complete of the denominational historical works are *A History of Seventh Day Baptists in West Virginia*, by Prof. Corliss F. Randolph, and *Seventh Day Baptists in Europe and America*, in two volumes, edited and published by a committee chosen by the General Conference. I am certain that our young people ought to own, and read, these valuable histories.

A pleasant conclusion to this hour will be a reading from Mrs. Mary B. Clarke's volume of poems, *Autumn Leaves*, or from the SABBATH RECORDER of August 17, 1908, May 31, 1909, or November 22, 1909.

A song, "Work for the Master," appears in the SABBATH RECORDER of October 14, 1907. The words were by Mrs. Clarke

and the music by her granddaughter, Miss Jessie Ada Clarke.

SUGGESTIONS TO LEADERS.

The success of this meeting depends largely on your planning and leadership.

Don't confine yourselves to the plan suggested in the "notes," and don't have all the "notes" read at the meeting.

Look up the selections referred to in the "notes," and have members read some of them—or others that you think are better suited for the meeting.

Ask some one to prepare, for the meeting, an exhibit of our periodicals, books, magazines, pamphlets, and tracts. Invite others to attend the meeting.

Encouragement From Riverside, Cal.

The Christian Endeavor society of the Riverside Church has just closed a successful year's work, and is well started in the work of 1911. Our annual business meeting was marked by the completeness of reports and the interest and progress which they indicated. It would be too much to give these reports in full, but others may be interested in knowing something of them.

One of the things we aim at is a written report from each chairman and superintendent each month. As a rule this is well attended to. To relieve the secretary of so much copying, sheets of paper are furnished, which are punched and ready for filing. This not only helps the secretary, but is an incentive to present a neat, well-written report.

For over a year we have held executive committee meetings about a week preceding the monthly meeting. This has made our regular business meetings better ordered and more efficient.

California leads all others in the number of quiet hour comrades, and tithers also, I believe. Most of our members are comrades and we hold a prayer circle fifteen minutes before the open meeting. Our quiet hour superintendent, Daisy Furrow, is also county superintendent of the quiet hour and perhaps this is adding new interest to this department. She is hoping to form several prayer circles of three or four each, and we are going to pray definitely and systematically. I might add, in

this connection, that since the beginning of the new year Miss Furrow has been made president of the county Christian Endeavor union.

For several months a Bible-study class was conducted by Mrs. E. S. Beebe; that class is now taking up the study of missions.

Financially, we are not able to do a great deal; but we try to keep in touch with denominational needs, and during the year have made regular contributions to Doctor Palmborg's salary. We help to maintain the state and county work, and make quarterly contributions to the Seaman's Mission at San Diego, Cal.

On account of ill health, Mrs. W. H. Allen has given up the superintendency of Junior work, and Mrs. N. O. Moore is now superintendent. Mrs. Allen organized the Juniors three years ago, and has done a most excellent work with them. We regret the cause that necessitates a change, but consider Mrs. Moore an efficient leader in so important a department of our work.

In December, as requested by the Young People's Board, we used their prepared program at the Sabbath morning service. Our president presided, special music was rendered by the choir and by Miss Veola Brown, and the service was excellent throughout. A young man from the Fishermen's Club of Los Angeles, who were holding evangelistic meetings in the city at that time, talked to us about personal work, in place of the outpost work suggested in the program. He is just a high-school boy, but a consecrated Christian, and his words were well received. We believe this union-meeting plan an excellent one in bringing the Christian Endeavorers and other church members in closer touch.

Ours being the only Seventh-day Baptist Christian Endeavor society in this association, our absent list opens up a work peculiar to this society, I believe. We have absent, active and associate members all the way from near-by towns to distant Washington and Idaho. This year the Lookout Committee is doing a special work with them along the line of correspondence, in which other members than the committee are taking a part. Some of these absent members are active in other societies, but they appreciate the tie that

binds them to Seventh-day Baptist young people. This is one of the most interesting lines of our activity; at least, we are going to make it such this year.

At our first meeting of the new year the reports were in the nature of a forward look, and they sounded as though this little society is going to "do" things. With the experience of deeper consecration and fuller surrender which we have had in the year just passed, we are confident that, with Christ's help, we can do all things.

MARY ST. J. LOOFBORO,
Corresponding Secretary.

A Quarter-Century of Work at Albion.

HARRIET C. VAN HORN.

Twenty-five years ago this winter, the Albion Young People's Society of Christian Endeavor was organized, with an enthusiastic young band of workers. Their society grew in numbers, and understanding of the great objects for which it was formed, and during all this quarter-century of its history has been an unmeasured power for good. The members have scattered, as the years passed by, some to distant States, some to their long home, and today there are none of the original members in the active work of the society. The organization at the present time shows a tender appreciation of former members, and retains as many as are within reach, on what is called "the affiliated list." Occasionally, one of these former Endeavorers is asked to lead the society prayer meeting, and there is sure to be "a good meeting."

This was the case on Sabbath afternoon, February 4.

In the morning the twenty-fifth anniversary of the Albion society was observed by special services. Mr. Fred Babcock was in charge of the program, and was ably assisted by members of the society.

After Scripture reading and prayer, Mr. Edwin Morse read a paper written by Mrs. Francis E. Clark, describing the first Christian Endeavor prayer meeting at Williston, Me. This was followed by Miss Lillian Babcock, who read an interesting letter of "reminiscences" from Mrs. Jessie Briggs Whitford, who was largely instrumental in forming the Albion society, twenty-five years ago. Carl Sheldon, a

charter member, read a brief history of the local society.

It was during the pastorate of Eld. S. H. Babcock that the society was organized, and its subsequent success owed much to his wise and fostering care. Elder Babcock was present on this anniversary occasion and gave a most excellent address, holding up high ideals before the young people, and laying responsibility upon the parents for the nurture of the youth in spiritual things.

At three o'clock the Christian Endeavor prayer meeting was largely attended, many of the affiliated members accepting the society's invitation to be present. The leader was Dea. Milton J. Babcock, who was a charter member. The topic, "What has Christian Endeavor done for me?" brought out many cheering and helpful testimonies to the value of Christian Endeavor. Of the forty or more persons present at this anniversary meeting, only four were present at the first meeting of the society. Such are the changes which come in a society as the years go by. The workers pass, but the work goes on. There is a large task yet before the Albion Y. P. S. C. E., and they are entering upon the new quarter-century with hope and courage and faith that God will give them success in their work "for Christ and the Church."

The Relation of Our Young People to Foreign Missions.

EVA GREENE.

Rally Day, Adams Center, N. Y.

There are many familiar verses of the Bible which are quoted in connection with the question of missionary service, such as, "Go ye into all the world, and preach the gospel to every creature," or "Freely ye have received, freely give;" but the one which impresses me the most is, "Look not every man on his own things, but every man also on the things of others," for this verse expresses the kind of missionary spirit which we should desire and also the relation which we, as young people, should bear to foreign missions.

One reason for interest in missions is, that it is our duty and Christ expects it. But the main cause is that of our love for, and interest in, the welfare of our brothers.

How thankful we should be that we do not live in a heathen land where Christ is not known; and with this thought in mind we should be prompted to do more for him and missions.

A story is told of a very poor African girl who with others brought gifts for the Saviour. Some of the givers were so very poor that they had only a handful of vegetables or a bunch of flowers to show their good will. If any one could bring a coin worth a penny or two, it was counted a particularly valuable gift. But this girl of sixteen years, and just saved out of paganism, from under her old dress drew a silver coin worth eighty-five cents, and handed this to the missionary. On being questioned she explained to him that, in order to give a satisfactory offering, she had bound herself as a slave for the rest of her life for this eighty-five cents and gladly laid it at the feet of her Lord. If this girl could do that, how much more we ought to do for our Lord.

A son of a church member graduated from a theological seminary and sent word to his father, asking his approval to become a missionary. The father in a towering rage sat down and wrote him something like this: "I wish you had died in infancy. You will never get my consent and I will cut you off from any share in my inheritance unless you give up this idea forever." Imagine that kind of an answer from a professing Christian; but in spite of it, the young man is now a missionary in Japan.

Would it not have been far more Christ-like to take the attitude that two parents did when their only daughter came to them and expressed her desire to go to Africa as a missionary? They were so much in sympathy with Christ that they were very glad to have her go. As they thought and prayed over it, they decided to support her while she worked. And when one after another of their friends came to them, protesting against their sending their only child away to bury her life in the heart of Africa, their simple answer was, "Our Lord has given his best to us, and our best is not too good for him."

It was this same missionary spirit which prompted two of our young people to offer themselves for the service of Christ.

Others can not help but be influenced by these sacrifices, and it brings us all to a fuller realization of the importance of missions.

One of the great missionary advances is the Student Volunteer Movement, through which several thousand students are pledged to foreign missionary work. It is connected with the Y. M. C. A. and the Y. W. C. A. in about one thousand colleges, universities and institutions of higher learning in North America. It is one of the features of college life here at Alfred and has several objects: (1) To lead students to a thorough consideration of the claims of foreign missions upon them as a life-work; (2) To foster the purpose of all students who decide to become missionaries, by helping to guide and stimulate them in mission study until they pass under the immediate direction of the missionary boards; (3) To unite all volunteers in organized aggressive movement; (4) To create and maintain an intelligent, sympathetic, active interest in foreign missions among students who are to remain on the home field, in order that they may back up this great enterprise by their prayers, gifts, efforts and influence.

One thousand volunteers have sailed as missionaries during the last four years. Seventy-five per cent of these were influenced to go by the Volunteer movement. Thousands of young men and women in the colleges are year by year entering other callings with the missionary spirit.

Approximately one thousand millions of people are in non-Christian lands and it is estimated that three fourths of them have not had an opportunity to learn of Jesus Christ. Thus the problem of evangelizing them relates to at least one half of the human race and involves a number of people equivalent to the population of one hundred seventy-five Londons or of two hundred twenty-seven New Yorks.

One of our greatest needs is medical missionaries. There is only one to every one million four hundred thousand people. In order to evangelize the world within the present generation, the force must be increased from fifteen to fifty thousand. The church is well able to supply them and it would take but a small fraction of the Christian students who will graduate within this generation.

The call to self-denial and liberality comes to all who bear the name of Christ. To not a few it will mean to go out and preach Christ where he is not known. To parents it will mean in many cases the giving up of children to the missionary service. To all who are unable to become missionaries it will mean generosity of their substances, whether their possessions be little or great.

Those who can not go to the front should, if at all possible, support one or more substitutes there. Families and congregations should have their representatives holding forth the word of life in some heathen land. By this method there are living links between the Christian communities at home and the mission fields. Each congregation should be ambitious to have some of its choicest young men and women in its membership become missionaries.

A church of three hundred communicants in England, within the last decade, had thirty-two of its members volunteer for foreign service, of whom twenty have already gone to the field and three are in training. One in ten of the membership offered themselves and one in fourteen have actually gone. If we were all interested like these people, it would not be long before the world would be won for Christ.

Special efforts should be put forth to train the children in systematic, proportionate and self-denying giving. In this way a generation of intelligent and prayerful givers may soon be raised up who will carry forward the work in a manner commensurate with their opportunities.

The interest in foreign missions is greater among our young people than it was twenty-five years ago. This is due to their religious training. Special missionary lessons are given in Junior, Sabbath school and Christian Endeavor, and mission-study circles are being organized in our churches. The same principle holds true here as elsewhere, the more we read and hear about a certain thing, the more interested we become. We must not be satisfied with our increased interest, but each one must try to put forth a little more effort, time and money, for the advancement of the cause of Christ.

Nov. 19, 1911.

How I can Help This Society Serve Christ Better.

G. C. IRISH.

Rally Day, Rockville, R. I.

What does the Christian Endeavor society stand for? "For Christ and the Church." Therefore, the all-important duty and mission of each individual member is to stand for what the society represents.

By being loyal to the principles of the society we are serving Christ; but the question is, "How can we help the society to serve Christ better?" Do we take this to ourselves? Are we trying each week to make the meetings more interesting? Do we try to get outsiders within the church doors? Do we help in the singing as we might, or do we go to be entertained and think the society will do our part for us?

Let us make it more personal and help advance the Kingdom of God; for Christ has said, "Ye are my witnesses." Are we, *am I*, going to work for him with my whole heart, and thus yoked together with others who are trying to do the same, help myself and others, as a society, to serve Christ better?"

Here is a clipping from last week's SABBATH RECORDER that might be applied to the Christian Endeavor as well as to the church: "No one can estimate the power of the church in all social or civic reforms, if it will concentrate its efforts upon bringing them about. With only a small minority of its members engaged in active work for social betterment, the church must come far short of fulfilling its obligations; but with the full membership awake to its duty as an uplifter of humanity, the church would become the mightiest power on earth."

Just so, as an individual, try as I may, I can not accomplish much for the Master; but this little, combined with what you as a society can do, may be the means of bettering humanity and thus serving Christ better.

News Notes.

NILE, N. Y.—The Endeavor society held a "wishing social" in the church parlors, January 21. A program consisting of vocal and instrumental music was given, after which refreshments were served. Proceeds \$5.80.—A "variety shower" was given Mr. and Mrs. Herman Burdick at their home, January 14. About fifty

young people were present and all had a very enjoyable time.

BROOKFIELD, N. Y.—At a recent meeting the Endeavor society voted to make greater use of the topic material found in the SABBATH RECORDER. February 4 the denominational topic on Missions in Europe was conducted in an interesting way by Mr. Clarence Beebe. Rev. E. B. Saunders was present and gave a very interesting and inspiring account of our work in Holland.

For a little more than five weeks—January 2 to February 6—revival meetings were conducted at the Baptist church by a Union Evangelistic Committee made up of three members and the pastor of each church. For four weeks the pastors did the preaching. During the fifth week, Brother Saunders, missionary secretary, was with us and had charge of the meetings. Good interest was manifest from the beginning, though the services were not largely attended by the unsaved class which it was greatly desired to reach. The church people were stirred to activity and consecration; the young people were sympathetic and loyal and a large factor in the success of the meetings. Backsliders were reclaimed and several boys and girls made a choice of Christ. Music was furnished by an able choir of from twelve to thirty each night. The Holy Spirit was felt in power. The real result of the meetings can not be calculated in numbers.

The Endeavor society has finished the Sabbath studies in the Old Testament, and is well under way on its study in the New. Those who are regular in their attendance appreciate these studies very much, and are under lasting obligation to the author, Dean Main. The society recently voted to buy fifty of the Fred Ainsworth tract, "A Matter of Conscience."—The annual church meeting and dinner were held in the G. A. R. Hall, February 5. In spite of the stormy day more than seventy sat down to the bountiful dinner served by the Ladies' Aid society. The afternoon was pleasantly occupied with the reports of officers and auxiliary organizations of the church, and other important business.

The Christian Who Never Prays.

A tree without roots, and a Christian who never prays in secret, are fitting types of each other. Prayer is the most wonderful fact in the universe. It is the highest and supremest privilege of a human being. As our view of the Almighty is enlarged by new discoveries of the marvels of physical science, this privilege of vital relation between our helplessness and his might should become more and more dear to us. In ourselves we are infinitely little, but as we take hold upon God, infinite love and strength and joy are ours through believing prayer.—*Sel.*

CHILDREN'S PAGE

Not Afraid of the Dark.

Not afraid of the dark, are you, merry cricket,
Out on the lawn fiddling away?
The gay little birds that flutter in the thicket
Do their singing through the sunny day.

Not afraid of the dark, are you, funny tree-toad,
Calling loudest in the darkest night?
You fireflies! I once thought at evening fairies
rode,
And your flashes were their coach's light.

Not afraid of the dark, are you, katydid-did,
Gossiping, gossiping? I hear you
As soon as night comes down, through daylight
you are hid.
Ashamed of Katy, what *did* Katy do?

You wee, wee, little things, and not afraid of
the dark!
Why, I'm afraid to put my nose out.
It scares me when I can not see around. But
hark!
It can't be *me* you're gossiping about.
—Magdalene Merritt.

Posy's Winter Buttercup.

Puff began the New Year with a resolution to quit Miss Tabitha's. Not that Miss Tabitha had proved unkind during their short acquaintance; but Puff was homesick, oh, so homesick! She couldn't understand at all why Dorothy had brought her to this strange place the day before, and then, without a word of explanation, after a tearful good-by and final hug, had gone off without her.

Puff hadn't been able to eat any supper that night, her heart was so heavy, and instead of going to the little basket bed made for her by Miss Tabitha, she had lain down on the mat before the door to listen for a possible return of the dear familiar step. But in vain!

In the morning, at the first appearance of her new mistress, Puff declared she could stand it no longer, and pleaded to be carried to Dorothy at once. Miss Tabitha, however, couldn't understand a word of her kitten speech, so Puff decided she must take matters into her own paws. Accordingly, shortly after breakfast, when Miss Tabitha went out to feed the chickens, Puff, seizing her opportunity, stole slyly after;

and in a twinkling her fluffy tail was whisking around the corner of the house.

She shivered as her wee, bare feet touched the cold snow carpet; but she was a plucky kitten. And with the happy prospect of being once more with her dear, frolicsome little Dorothy, away from prim, bespectacled Miss Tabitha, with whom no pussy in her right senses would dream of taking liberties, what wonder Puff was willing to brave the hardships of an unknown journey.

Joyously she started off, a tiny yellow ball bounding over the snow, toward the village two miles away. When Puff arrived at the Wiggins farm, the first house in half a mile, she was tempted to go in to get warm. But as she neared the gate, a ferocious bark from within caused her suddenly to change her mind.

A sharp sleet was now beginning to fall, blowing in her pretty blue eyes, and clinging to the soft silken coat. Poor little Puff, who had never been out in a storm before! And dear little innocent! All the way to Miss Tabitha's on the cars she had been asleep in a closed basket, so how could she know she ought to take the train home? Besides, she hadn't a cent to buy a ticket. Between her and home stretched ten long cruel miles, with nothing at the end but heartbreak; for Dorothy was even now on her way to a new home across the sea.

On, on, toward the village Puff pressed, a forlorn yellow mite, struggling with the storm. At last, so exhausted she could hardly push one trembling paw before the other, she was about ready to give up and lie down to be covered by the snow, when suddenly she beheld through an open doorway, only a few yards away, a wonderful, glowing fire. At that sight, the feeble little legs were urged to make one more effort, and crawling across the road, Puff landed safely in the blessed warmth of the blacksmith's shop.

"Why, why, why! you poor, miserable little creter! Where did you hail from?" And taking the wee suppliant up in one great brawny hand, the burly blacksmith began gently to rub the icy toes. Then, reaching for his overcoat, he made a bed for his tiny guest close to the fire, and laid her tenderly down. Puff tried hard

to say "Thank you," but fell asleep right in the middle of it.

* * * *

Two hours later, in a cozy white cottage below the village, a very lonesome little girl stood with her face flattened against the windowpane, gazing out at the storm. Presently she turned to the unresponsive rosy-cheeked doll propped stiffly on a chair at her side.

"O Pansy, Pansy," she sighed, "if you could only talk to me, and love me back, and snuggle up soft and warm, same's my dear Pussy Willow used to!" And at the memory of the little pet asleep under the snow, two round tears rolled down Posy's pretty pink cheeks.

Just at that moment came the tramp of heavy feet at the back door, followed by a big cheery voice ringing through the house, "Posy, Posy, I have a New Year's present for you!"

"O daddy, daddy, what? What is it?"

Then out popped a small bright yellow head from the blacksmith's huge pocket, and answered for itself—"Me, me-ow!" and two baby blue eyes looked confidently up into Posy's face.

"O you darling, precious, little yellow thing!" cried Posy, rapturously hugging daddy's gift. "I'm going to call you Buttercup. And you'll love me, won't you, Buttercup dear? I love you so!" And her brown eyes pleaded wistfully.

In answer, Puff cuddled closer in the soft, warm arms so like to Dorothy's, and purred into ears that could understand, "Yes, sweet little mistress, yes."

And it was hard to tell which felt she had the more beautiful, the happiest New Year—little girl Posy or little puss Puff.
—Edna Payson Brett.

The Flight of Time.

J. W. WOOD.

'Tis to the young that time moves slow,
And years seem laggards as they go;
Time stands between them and their goal,
And anxious waiting chafes the soul.

Like those who wait a coming train,
All freighted down with richest gain,
With eager gaze they scan the way
And chide at what they call delay.

A distant line of smoke they see,
Which floats in dim uncertainty;

It seems to come, it seems to go,
But laggard-like it moves so slow.

The train meanwhile, with ringing tread,
Is coursing o'er its iron bed,
Its panting engine cleaves the air,
With rapid stroke and vivid glare.

Its iron muscles never tire,
As nerved with steel and thrilled with fire,
It dashes down the track, elate,
With all the certainty of fate.

Its distant echoes none could hear,
But yet, on schedule time 'tis here;
It rushes past with clash and roar,
And silence follows as before.

So 'tis with those who wait for time
To bring its victories sublime;
The rushing train moves all too slow,
To meet their bounding pulses' glow.

To those of us whose locks are gray,
The train may bear our hopes away,
But still, we try to grasp the prize,
Which vanishes before our eyes.

The triumphs which we hoped to gain,
When May flowers brightened all the plain,
Seem distant still, when autumn's leaf
Has cooled the zeal of young belief.

Our eyes grow dim, our forces fail,
The cry of wrong swells every gale;
Then let the young rise in their might,
And press the foe, while hopes are bright.

To strive for wealth or place or fame,
Is commonplace, nor leaves a name
That lives on high; and brings to none
Christ's welcome plaudit of "Well done."

Washington.

Of those who were born, and who acted through life as if they were born not for themselves but for their country, how few, alas, are recorded in the long annals of the ages. Two Washingtons come not in one age.—Fisher Ames.

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 should labor to subvert these pillars of human happiness, these firmest props of the duties of men and citizens.—George Washington.

I hope I shall always possess firmness and virtue enough to maintain what I consider the most enviable of all titles, the character of an "Honest Man."—George Washington.

HOME NEWS

NEW MARKET, N. J.—On account of the illness of many of our people, we omitted for the first time in many years our annual Thanksgiving supper at the parsonage. To offset the loss of the amount we usually raise from this source, we made a voluntary Thanksgiving offering which amounted to over \$15.00. Our December supper was also omitted for the same reason.

The January meeting was held at the home of A. H. Burdick; this, like all our monthly meetings, was a most enjoyable occasion.

We are very thankful for the recovery of our beloved pastor and wife, who have been ill for several weeks, also for the returning health of others.

Since our last report two of our older members, having passed the allotted time of life, have entered into the blessed life to which their longing eyes were turned.

J. D. B.

PAWCATUCK CHURCH, WESTERLY, R. I.—The Ladies' Aid society of the Seventh-day Baptist church served their regular bi-weekly supper in the church parlors Thursday evening to one of the largest crowds of the season, in spite of the weather and a number of other attractions which were scheduled for the same time.

The big attendance might be accounted for by the playlet entitled The Seventh-day Baptist Church's Christmas Barrel, a comedy in two acts, given under the direction of Mrs. Carey A. Main. The play not only brought out the sacrifice that is made by many a young man who goes into the ministry and accepts the pastorate of some little church that is struggling for an existence, but also the indifference that is often shown by many a well-to-do church in the way of helping support its weaker brethren.

The utterly ridiculous cast-off garments that some people give to be sent to some far-off minister's family, with a self-satisfaction that they have carried out the teachings of the Good Master in bestowing gifts upon the poor, is certainly very amus-

ing, but upon being shown the other side a good lesson is taught those who have erred in the past by giving them an opportunity of doing those things which they have left undone, but doing them right.

The cast took their parts well, which reflects great credit upon Mrs. Main, who had charge of the presentation.

Miles Kenyon and Carroll Hoxie opened the program with a piano duet, while Neil McKenzie rendered a violin solo between the settings.—Westerly Sun.

Spurgeon's Prayers.

Much has been said of Spurgeon's prayers. Those who heard them were profoundly impressed by them. The great preacher was also a great intercessor. His prayers were Scriptural, earnest and importunate. He pleaded as one might plead for his life. Witness the fervor and devotion of the following extract from a prayer for the church:

"Once more we pray thee bless thy church. Lord, quicken the spiritual life of believers. Thou hast given to thy church great activity, for which we thank thee. May that activity be supported by a corresponding inner life. Let us not get to be busy here and there with Martha, and forget to sit at thy feet with Mary. May thy truth yet prevail. Purge out from among thy church those who would lead others away from the truth as it is in Jesus, and give back the old power and something more. Give us Pentecost; yea, many Pentecosts in one, and may we live to see thy church shine forth clear as the sun, and fair as the moon, and terrible as an army with banners. God grant we may live to see better days. But if perilous times should come in these last days, make us faithful. Raise up in every country where there has been a faithful church men who will not let the vessel drift upon the rocks. O God of the Judges, thou who didst raise up first one and then another when the people went astray from God, raise up for us still—our Joshuas are dead—our Deborahs, our Baraks, our Gideons, and Jephthahs, and Samuels, who shall maintain for God his truth, and worst the enemies of Israel. Lord, look upon thy church in these days."
—Exchange.

DENOMINATIONAL NEWS

Rev. Henry N. Jordan, of the Seventh-day Baptist church, is now out again, having recovered from his long and severe attack of grip. His many friends in the village, as well as his parishioners, were much pleased to greet him and congratulate him on his recovery. On last Sabbath day he occupied his pulpit at the Seventh-day church for the first time since his illness and spoke at the morning service, his theme being, "The Abiding Hope."—*Dunellen Call*.

Rev. Henry N. Jordan has been invited to be one of the speakers at the annual banquet of the Baptist church of Somerville's men's association.—*Dunellen Call*.

The Brotherhood of the Seventh-day Baptist church in Chicago met Sunday evening at the home of Mr. J. M. Maxson and were enjoyably entertained with a lecture by Professor Edwin Lewis.—*Milton Journal*.

Rev. G. W. Hills went to Greenbrier to assist Rev. L. D. Seager in revival meeting.—*Salem Express*.

Wardner Williams of Denver, Colo., has been elected for the second time to the presidency of the Denver Patriotic League, which is composed of some thirty patriotic and civic societies.

The Spirit of Seventy-six, edited by the Colorado society, Sons of the Revolution, has a fine portrait of Brother Williams on the outside, and in an editorial speaks in high terms of Mr. Williams as a favorite leader in the patriotic organizations of Colorado. It also gives a brief sketch of his ancestry as a descendant of Roger Williams, his college degrees, his previous work in connection with Chicago University, and adds nearly a page of terse sayings culled from Wardner's public addresses and writings. We are always glad to see the loyal sons of Seventh-day Baptists going to the front in any commendable enterprise.

Home for Homeless Boys.

New York City and Harlem have an institution that they should be proud of, namely, New York Home for Homeless and Friendless Boys. Rev. A. M. Young, of this city, says he has traveled from one end of our country to the other, and can truthfully say that he has never seen an institution of this nature before. It is one of the grandest institutions in New York City today, and doing far more good for the young men of our country than any other institution that we know of. We have watched this institution from its beginning, twelve years ago, when two young men were to be found upon the street corner with an organ, singing gospel hymns.

We did not think that today Mr. H. C. Eva, the founder of this great work, would have such a great philanthropic work as he has. Mr. Young says he does not think there is anything too good that can be said about this work. "The one reason perhaps it appeals to me so strongly is because it is an entirely non-sectarian institution, and takes all classes, colors and creeds of young men. It is quite a remarkable thing how this young man started his work. He had no money and no backers, neither in the church nor out of the church. Today it can be truthfully said that nearly all of the leading people of New York City and State are warm admirers of the great work in caring for the homeless boys. I have personally sent several boys to this institution, and can say I know that the moral and spiritual influence is of the highest character. Not only has the founder of this institution the support of a great many business men of the city and State, but also has the support of nearly all the churches. The object of this institution is to care for a boy as he wanders into New York City looking for employment. Many times, as he comes to New York City, he comes without money or friends. Then soon he will be found upon the bread line at twelve o'clock at night to get a crust of bread to keep him from starving. At this same bread line can be found every night one or more missionaries from this institution for boys, taking the younger boys that congregate there to the home, giving them clean clothing and a place to sleep, and within a short time employment is found for them, and then they leave the home to make room for others that will come.

"Not only does this home take boys from the bread line and parks at night, but nearly all of the courts frequently send boys to this institution, and boys from Elmira and New York City reformatories are paroled in the care of this institution until they get work. One of the most peculiar and most interesting things about this institution is that from one day to the other they do not know where the rent or the food for the two large buildings that they keep open day and night for admittance for these homeless boys is going to come from; but somehow or other it does come, and they are able to meet their expenses."—*Christian Work and Evangelist*.

MARRIAGES

JONES-TENNANT.—At Llangammarch Wells, Wales, on October 18, 1910, William Black Jones, M. D., J. P., and Gerladys Gwenllian Tennant, daughter of Marmaduke Tennant, Esq., J. P.

PLACE-POST.—At the home of Mr. and Mrs. Robert Gorton, West Newton, Mass., February 8, 1911, by Rev. Julian C. Jaynes, Mr. H. Merton Place, formerly of Ceres, N. Y., and Miss Helen Mary Post of West Newton.

HUNTING-SPICER.—At the home of the bride's parents, Deacon and Mrs. Joseph Dennison Spicer, 125 West Fifth Street, Plainfield, New Jersey, at five o'clock in the afternoon, February eight, 1911, by the Rev. Edwin Shaw, Mr. Irving Adelbert Hunting and Miss Ida Louise Spicer, both of Plainfield, New Jersey.

DEATHS

CLARKE.—At Roseburg Soldiers' Home, Oregon, December 15, 1910, of cancer in the stomach, James B. Clarke, in the sixty-ninth year of his age.

Mr. Clarke was a veteran of the Civil War, and served in Company D, 76th Regiment, New York State Volunteers, from which service he held an honorable discharge. He was the son of the late Peleg S. and Lois Crandall Clarke, of Scott, Cortland Co., N. Y. He leaves one brother, D. R. Clarke Sr., of Palmeston, Pa., and three sisters, Mrs. Martha C. Potter of McGraw, N. Y., M. Elnora Briggs, Buffalo, N. Y., and Libbie J. Clarke of Freemansburg, Pa., and several nephews and nieces, to mourn his loss.

L. J. C.

BURDICK.—Ernest Smith Burdick, son of Charles Milton and Ernestine Smith Burdick, was born July 15, 1910, and died January 21, 1911, at Central Islip, New York. Burial was made at Plainfield, New Jersey, January 24, 1911.

"The Lord hath need of them."
"For of such is the kingdom of heaven."

E. S.

WALKER.—At the home of her son, Eldon Burdick, in Minneapolis, Minn., on January 14, 1911, Mrs. Nettie A. Walker, in the seventy-second year of her age.

Sister Walker was the daughter of Wells K. Greene and Rosanna Witter Greene. She was born at Adams, N. Y., on November 16, 1839. In 1860 she was married to Dr. Edwin Burdick of Walworth, Wis. Of this union there are two sons living, Eldon G. of Minneapolis and Orville

G. of North Loup, Neb. Dr. Burdick died in 1869. In 1871 Mrs. Burdick married Warren Walker of Monticello, Minn. Mrs. Walker is survived by a daughter, Mrs. Pearl Morrison.

A farewell service was held in Minneapolis, where words of comfort were spoken by Elder Underwood of the Seventh-day Adventist church. The burial was at New Auburn by the side of her father and mother, when a service was held by Elder Harry and the choir of the Seventh-day Baptist church.

Beginning her Christian life as a Seventh-day Baptist she always kept her interest in our people, where so many of her loved ones were at work, but in later life she became a Seventh-day Adventist. Mrs. Walker was of a religious nature and her faith and love found expression in many ways that will make her memory a blessing to her family and friends. "She hath done what she could." Her works do follow her.

G. B. S.

AYARS.—Mrs Elizabeth Maul was born December 23, 1830. She died at Bridgeton, N. J., January 24, 1911.

Her first husband was James Sutton. He died of measles in 1862 while serving as a soldier in the army. In 1864 she was married to William J. Ayars of Shiloh, N. J. Mr. Ayars died in 1889; since that time Mrs. Ayars has been a widow. After her marriage to Mr. Ayars she began keeping the Sabbath, and on December 9, 1865, she was received into the fellowship of the Shiloh Seventh-day Baptist Church. She honorably maintained her membership until the time of her death.

Her funeral was conducted by Pastor James L. Skaggs at the Shiloh church, January 27, 1911. The body was buried in the Shiloh Cemetery.

J. L. S.

This age is often accused of an unduly critical attitude toward religious doctrine, and even of downright scepticism in many quarters. That the charge is exaggerated is fairly well established by a government bulletin, entitled "Census of Religious Bodies."

In 1906 there were thirty-three million church members of all denominations in the United States. A billion and a quarter of money was invested in church property, and eight new churches are being erected every day. Here is evidence of a material prosperity that can only have its foundation in the faith of the persons who supply the money for it.

The source of the data is so impartial that the facts and figures given about the churches can not be questioned; and the bulletin will serve excellently as a reply to those who affect to see growing popular indifference toward the truths of Christianity.—*Evening Bulletin*.

SABBATH SCHOOL

LESSON X.—MARCH 4, 1911.

ELIJAH GOES UP BY A WHIRLWIND INTO HEAVEN.

2 Kings ii, 1-18.

Golden Text.—"Enoch walked with God: and he was not; for God took him." Gen. v, 24.

DAILY READINGS.

First-day, Isa. vi, 1-13.

Second-day, 1 Kings xxii, 1-12.

Third-day, 1 Kings xxii, 13-28.

Fourth-day, 1 Kings xxii, 29-40.

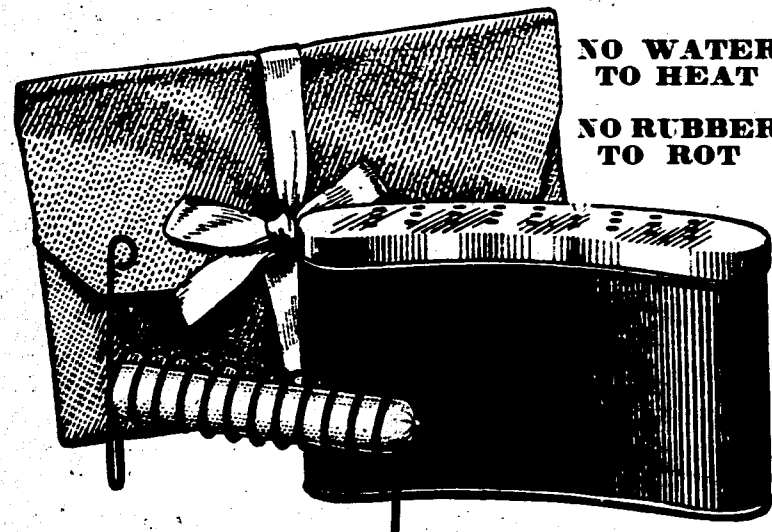
Fifth-day, 1 Kings xxii, 41-53.

Sixth-day, 2 Kings i, 1-18.

Sabbath-day, 2 Kings ii, 1-18.

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

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

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

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

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

The church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue, every Sabbath afternoon. Sabbath school at 2 o'clock, preaching at 3. Everybody welcome. L. A. Platts, pastor. The pastor's address is State and Chestnut Streets, Long Beach, Cal.

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

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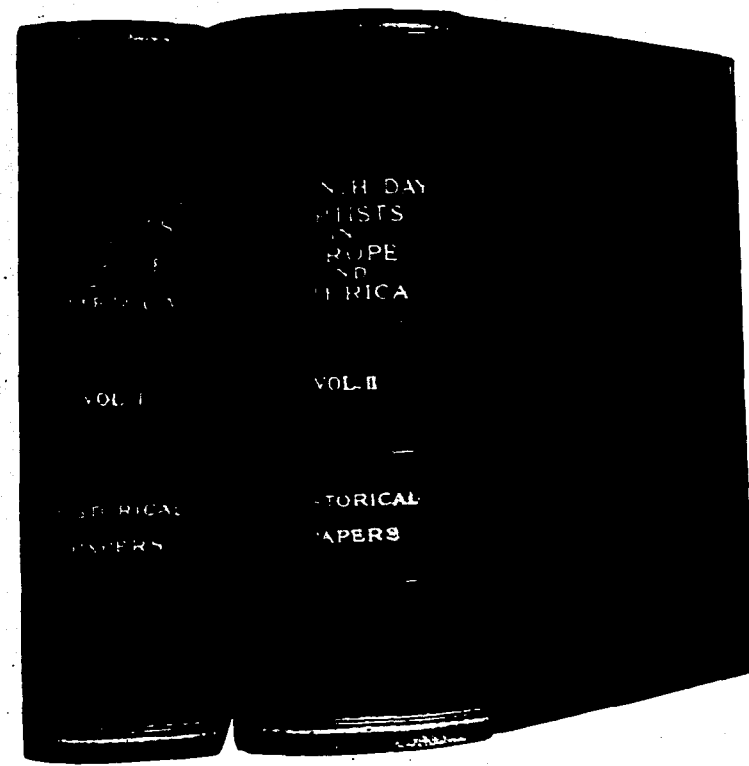
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—*Elbert Russell.*

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