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

SEVENTH-DAY BAPTISTS IN EUROPE AND AMERICA

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

COMMENTS BY SUBSCRIBERS.

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

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

"A work of which we may justly be proud. . . . The mechanical work is of the highest order."

"I thought I was going to give one dollar for a paper-bound volume of about 400 pages, and here I have two large, well-bound, beautiful, valuable books for $3.00."

"A work of inestimable importance."

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

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

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

"Really encyclopedic in its scope."

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

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

"Exceeds our expectations in every way."

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

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

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

THE RECORDER PRESS, Plainfield, New Jersey

SPIRITUAL SABBATHISM

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

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

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

The question of Sabbath reform becomes a large question... whether time is merely a metaphysical puzzle, or whether men can transcend time by consecrating it, and live in the eternal while yet in time."

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

Price $1.50 postpaid. Send orders to

AMERICAN SABBATH TRACT SOCIETY, Plainfield, New Jersey
American Sabbath Tract Society

EXECUTIVE BOARD.

President—Stephen Babcock, 48 Livington Ave., Yonkers, N. Y.
Recording Secretary—A. L. Tilsworth, Plainfield, N. J.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—J. J. Hubbard, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second first-day of each month, at 2 P. M.

THE SABBATH VISITOR.

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

Terms.

Single copies per year ........................................ 60 cents
Ten copies, or upwards, per copy ................................ 50 cents
Communications should be addressed to The Sabbath Visitor, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Subscription, 25 cents a copy per year; 7 cents a quarter.

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

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

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

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

THE SEVENTH-DAY BAPTIST PULPIT.

Weekly, published by the Seventh-Day Baptist Missionary Society.

This publication will contain a sermon for each Sabbath in the week by ministers in the department W. It is designed especially for pastorless churches and isolated Sabbath-schools. The price will be of large, free, fifty cents per year.

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

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

President—Rev. W. W. Whiteford, Alfred, N. Y.
Recording Secretary—Rev. Arthur E. Main, Alfred, N. Y.
Treasurer—Prof. W. G. Alcock, Alfred, N. Y.
Corresponding Secretary—Rev. Samuel H. Davis, Westerly, R. I.

The Board of Managers meet quarterly, as follows: First Monday in February, May, August and November, at the call of the President.

EDITORIAL

Best Remedy for the Blues.

The word “blues” in the noun form does not appear in the dictionary except as a variant of “blue.” Would that the condition it describes did not exist at all in human experience. Webster says, “Blues in the plural” is “short for blue devils.” Could anything be more appropriate than this definition, to express the torments of a hard case of despondency, or melancholy? A hard fit of the blues takes the heart out of the strongest man, darkens for him the brightest day, undermines his health and paralyzes his powers for good work. Worry kills more people than work. Some of us know how it racks the brain, distracts the mind, leaves furrors and wrinkles on the face, and bows the form with premature old age. I don’t know why it should be so, but some one has said that the Americans are more given to worrying than any other people on the globe. This ought not to be. In our free, prosperous country there should be less suffering from the blues than in almost any other land.

There are some remedies that seldom fail when carefully applied. A schoolgirl, in writing an essay on the blues, after describing the symptoms, said she found help when she was ready to “pick up again and take a dose of hard work, or a quick walk or ride in the fresh air.” This is at least suggestive. Often the blues are due to physical conditions. Fresh air, proper care in eating, good attention to the matter of health, a change of work to relieve the mind, more faith in our heavenly Father, obedience to the voices of conscience, honest effort to see the bright side of things—all these are good remedies for the blues.

They will tend to lengthen our days, augment our powers for the best work, and to lift all the burdens from the heart. A genuine effort to cheer somebody else is sure to bring back the light that has faded from our own hearts. Fight against the blues, my brother! Despondency takes the point out of the editor’s pen, zest out of the laborer’s work, whether in office or shop or on the farm, and robs life of its joy.

***

“Bide a Wee and Dinna Weary.”

“Be patient,” said a Scotch father to his little boy. The child looked up and asked, “What is it that we are to be patient? Father?” Laying his hand lovingly on his boy’s shoulder the father replied, “Bide a wee and dinna weary.” It was equivalent to “Wait a little and do not grow weary.” These are good words for us all. One of the hardest lessons for poor worrying, bustling, impatient mortals to learn is to wait and not grow weary in waiting. We are impatient to realize the fruits of our labors; we are anxious to see our ideas grow into something tangible. We are sure God has called us to it, and that he wants us to succeed in it; but it does not go as we wish it might, and like little children when things get tangled we chafe and fret because “results” do not come. We lose patience with our friends if they do not do as we do; we lose patience with our pains and cares that hinder us, and we only make them worse with our fretting and fears. Our hopes are deferred and we become sick at heart; we despair of ever being able to gain the desired end, and wear ourselves out in useless worrying.

It would be different if we could feel our Father’s hand laid upon us in love, and hear him too saying, “Bide a wee and dinna weary.” Sometimes
A brother in the West writes that he was much pleased to see the statement regarding the Tract Board's debt; and although he is giving regularly through his church, he encloses $10 to help pay the debt. Another, also a Western man, says: "Mrs. and I read about the Tract Board's needs in your editorial, and we said that we must send our mite. I enclose $4.00—$2.00 for each of us. It is not much but it will help a little.

This is good; but if every three persons giving should average $14.00 between them, it would take more than a hundred such groups to pay the present debt. The treasurer has been compelled to borrow another $500 since our last report. What a pity that we should again have to begin paying interest on a debt! What can be done right away to prevent it? How many will respond in some substantial way to this question before our next Recorder comes out? It will have to be done sooner or later, and why not do it now? Will there be any better time? Do let the treasurer, Frank J. Hubbard, Plainfield, hear from about a thousand of you just as soon as you can, after reading this. It will be a shame if he is driven to seek another loan before the people wake up. The people do not want their treasurer to be harassed for funds with which to do their work, and I know they will come to the rescue just as soon as they really understand the need. We shall not be disappointed if this call does not bring a hearty response. Let everybody do his duty, and there will be good news to report next time.

***

That Fund for Aged Ministers.

Some time ago Mr. J. A. Hubbard, the treasurer of the Memorial Board, placed before the people the idea of helping the Aged Ministers, and a few small gifts he had received for the fund for aged and infirm ministers, and in a personal note expressed the hope that something might be said to stir up our people to raise a few thousand dollars for this fund. It would be a very great help to the ministers who are now being aided a little from the income of the $1,000 bequeathed for this purpose by Mrs. Charles Potter; but this income is too small, and we need additions to the fund.

Read carefully Mr. Hubbard's own words in the following, and see how easily we might accomplish something in this line if we would:

According to the Year Book for 1900 there are 87 churches in our denomination with a resident membership of 95,596, 250 non-resident. There are 81 Sabbath schools, with an enrolment of 5,596, with average attendance of 3,590; and 350 Christian Endeavor Societies with an enrolment of 1,902 active members. In the 87 churches we have 8,866 members, including non-residents. It is clear that an average person could, if so inclined, contribute at least one penny a week, and a large percentage could give much more. Each one could give one penny a week to constitute a fund for the benefit of sick and broken-down ministers, and the people would not only be doing the greatest possible good to the church but the individuals who are unable to secure a position in the world, would be showing a concern for the welfare of others, and would be carrying out the spirit of our Lord in his own words.

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 uplifted of humanity, the church would become the mightiest power on earth.

Brothers and sisters, think this over; and may the Lord incline your hearts to give something of your substance for this worthy cause.

***

For the Tract Board's Debt.

The English Need not Fear.

The Standard of London expresses the opinion that the strikes now taking place in Ontario, Canada, bespeak the most momentous crisis the British Empire has had to face since the Boer War. The negotiations referred to are on the question of reciprocity between the United States and Canada. There seems to be considerable alarm in London lest such a treaty should mean certain political assimilation sooner or later. The papers claim that at present almost the entire population from Vancouver to Montreal are intensely loyal to Great Britain, and intend to remain so. Still the London papers express the fear that a commercial treaty with their southern neighbors on the part of the Canadians is sure to end in the very thing the people there least desire, and plead that Canada may not run such risk in order to escape a temporary difficulty. They think it folly both to endanger the political autonomy of the country and "to menace the existence of the empire."

All this fear of American designs upon Canada is groundless. Uncle Sam has no notion of a union with this fair country of the north. England need not worry.

Peace Prevails Still.

The strikes in Spain have caused much uneasiness for the safety of the government, and great precautions were taken to prevent the public demonstrations which had been planned for Sunday, November 5. The police had no difficulty in maintaining peace. The attempts at public demonstration were quickly broken up. The republican deputy who made a strong speech in the Chamber, against strikes, calling them national curses, was warmly applauded. He urged special laws to curb the excesses of strikers. It is hoped that satisfactory negotiations between Spain and the Vatican may soon be effected.

France Legislating Against Strikes.

Since the distress in Paris caused by the recent railroad strike, the Chamber of Deputies has sought measures to prevent,
Jewish Nurses' Home.

One of the best equipped homes for nurses was dedicated in Brooklyn, by the H. of P., on Wednesday, November 6. The house is connected with the Jewish Hospital on Classon Avenue. One hundred thousand dollars has been expended in this new building, and the hospital has made a splendid record during the four years. The annual cost of cases treated here is 10 per cent of which belong to the dependent poor. It stands on a hill back from the street, and there is a memorial of Florence Nightingale, which Mr. H. M. Harriman, formally presented to the hospital.

Roosevelt Reprimanded.

The Christian Statesman, after acknowledging a half-dozen lines Mr. Roosevelt's great service in purifying politics, occupies nearly a page in administering a reprimand for his "increasing use of the Lord's day for travel." It tells of his trip from Atlanta on a train that stopped fifty miles where crowds were waiting to hear him speak. He had already announced that he would make no more attempts to crowd people into calling him out, and in persuading him to address them. The Statesman says:

"Doubtless Mr. Roosevelt has not really carefully on the vital connection between the observance of the Lord's day and the keeping of the other commandments of God. That connection briefly cited is this: All moral obligation rests on the nature and the law of God; but he would probably fail to see any connection between God's Sabbath law and the keeping of the first day of the week, commonly called "Sunday." What Mr. Roosevelt "reflects carefully" he too will see that "the Sabbath is a divine institution designed to express the acknowledgment of God's rights over us as our Creator. To observe the Lord's day is to acknowledge the basis of and foundation of all moral obligation. To disregard the Sabbath and to devote it to secular uses, is to ignore the acknowledgment of God's rights. The observance of his appointed day is an acknowledgment of them, and to assist, so far as we can, in blotting the remembrance of God's rights and claims out of the minds of other men. We prefer to think that he simply has not reflected seriously on the connection between Sabbath observance and good morals. If he ever turns his thought to this subject he will, we believe, see that history establishes the fact of such a connection, and that sound philosophy and the holy Scriptures explain and enforce. When he has once perceived this connection he will regret, as we do, that he has ever thrown the weight of his great example on the side of that grave and ominous change in American life to which so many untoward forces are contributing.

There is something suggestive in the way the Christian Statesman uses indiscriminately the words, "Lord's day," "Sunday," "Sabbath," just as though they all meant the same thing. Not only this article, but almost everywhere, this journal uses Lord's day or rest day instead of Sabbath! Why is this? Is it because the inconsistency of trying to enforce Sunday observance on the strength of the commandments of God is so glaring as to make the effort hopeless? Is it because the Bible arguments for the seventh day instead of the first are so absolutely unanswerable that men are compelled to step off from Bible ground to find elsewhere a premise in urging the first day of the week as a Sabbath? If so, then why not be consistent and stay off Bible ground? Why talk at all about "the vital connection between the observance of the Lord's day and the other commandments of God"? Is keeping the "Lord's day," so-called, or a "Sunday rest day," a commandment of God? Probably if Mr. Roosevelt "reflects carefully on the vital connection between the observance of the Lord's day and the other commandments of God," he would find no connection at all. He might admit that "all moral obligation rests on the nature and the law of God; but he would probably fail to see any connection between God's Sabbath law and the keeping of the first day of the week, commonly called "Sunday." What Mr. Roosevelt "reflects carefully" he too will see that "the Sabbath is a divine institution designed to express the acknowledgment of God's rights over us as our Creator; but he may find it difficult to see how keeping Sunday instead of God's own Sabbath can be the true expression and acknowledgment of such rights of God. 'To disregard the Sabbath and to set it to secular use" is indeed ignoring the rights of God; and if Mr. Roosevelt "reflects carefully" he would probably see that his critics are doing just that thing every week of their lives, and adding to this every possible effort to substitute a secular day for the Sabbath of Christ.

"We prefer to think that the Statesman simply has not reflected seriously on the connection between Sabbath observance and good morals," for if it had it "would, we believe, see that history establishes the fact" that the seventh day and not the first is the Sabbath of the commandments of God, and "that sound philosophy and the holy Scriptures explain and enforce it." When the Statesman "has once perceived this connection he will regret, as we do, that he has ever thrown the weight of its great example" against the only Sabbath Jehovah ever sanctified.
'Civil Law in Religion is Anti-Christian.'

A most persistent anti-spiritual influence in Christian history was introduced early in the fourth century, when Christianity was made the state religion of the Roman Empire. Under paganism, religion was a department of the government. Civil law, promulgated by the emperor—who was worshipped as God—lived on after death—determined what should be deemed religious, what actions and transactions should be obligatory on the people as legally religious duties. Religion was not held to be the product of personal faith and personal experience. It had nothing to do with the relation between men and God. It was based on certain contracts between the empire and the gods. This idea of religion was much below the standards of Jewish monotheism and far inferior to the standard fixed by Christ's interpretation of monotheism and the Scriptures.

Purity of character, godliness, conversion and consecration as we conceive of them, had no meaning in the pagan system.

The life and teachings of Jesus gave birth to a new and distinctly spiritual religion. He cut loose from political theocracy, and insisted that the "kingdom of heaven" must be kept from reliance on human governments, and from entangling alliances with the world. He avoided even the shadow of complicity with the revolutionary features of Jewish Messianism, and went to his death, allowing his followers to make no demonstration in his behalf. Put up thy sword, for my kingdom is not of this world, he said. This was repeated and absolutely enforced. This non-political and supremely spiritual nature of Christianity, according to its founder, was the radical difference between it and all other religious systems. When infant Christianity was clothed in pagan garb, as a state religion, its spiritual development was strangled almost unto death. Political advancement, social prestige and worldly honor were gained, but moral purity, religious faith, and spiritual unfolding were lost in a corresponding degree. Even the pious Roman Empire could not have degraded Christianity thus if it had not been already weakened and perverted by gnostic philosophy and non-spiritual interpretations of the Bible. The inherent spiritual character of the Eternal Verities that Christ unfolded in the establishment of Christianity was all that saved it from the anti-spiritual influences which culminated when it became a state church of the Roman Empire.—Rev. A. H. Lewis, D. D.

A Troubled Conscience.

An old friend, the son of one of our faithful fathers in Israel long since gone to the better land, called upon me to renew old acquaintance. I had not seen him for years, and the young man had grown into the old man, on whom the hand of God had set its mark. After a pleasant chat about the old days and the people of his old home church, among whom were his faithful father and mother, his uncles and aunts and neighbors, he arose to go to the train. As we stood a moment before the parting he seemed anxious to say something more. Finally he spoke as follows: "Elder Gardiner, I am going to try to get back to the old home to spend my last years, and to keep the Sabbath again. I have had to stay in the Sabbath a long time. Something has troubled me ever since I left the Sabbath, and I have tried to do as little work on that day as possible. Although I have been an active member in a Sunday-keeping church, still I have not been satisfied, and I never shall be until I get back to the Sabbath."

I replied that I did not see how one with such loyal parents as his had been, and with such education regarding the Sabbath of Jehovah as he had had could feel at peace while disobeying to it. Then he departed, saying, "I mean to get back to the Sabbath as soon as I can." Would that he had said, "I will come back without delay." There are so many chances to miss the fulfilling of good resolutions when we delay. I wonder how many others are troubled over having left the Sabbath, and entertain the hope that some day they may return to the holy day of God and of Christ.

"Cain's punishment was greater than he could bear. The reason lies in what it was not. God built no gallows, used no headman's ax, had no electric chair."

"Money can not save a soul, but it can open doors of service. It can open gates into fields where souls can be saved."

Thoughts on Holiness.

E. S. Manson, M. D.
Conference, Salem, W. Va., 1910.

To me, one of the most beautiful commentaries on the New Testament is God's command to Israel. "Ye shall be holy; for I am holy." If we turn to the New Testament, we find Jesus and Paul laying especial stress on this same holiness. Jesus says: "Out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man."

Paul reminds us that our body is the temple of the Holy Ghost and that we are not our own. He tells us to glorify God in our body, and in our spirit which are God's. He says: "Be not deceived: neither fornicators, nor adulterers, nor idolaters, nor revilers, nor covetous, nor drunkards, nor heretics, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

Jesus gives a warning against both drunkenness and inordinate excess in eating. He says: "Take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares."

When I stop to think of the evil habits and practices to which many of the human family have given themselves, I sometimes wonder that our race has not long since disappeared from the face of the earth. I believe the same may even say that God's people and many men of the patriarchal age had bodies far superior to our own. I know that some hold that these men did not live to the ages given to them in the Bible; but it has always seemed to me that Jesus Christ treated the Pook of Genesis as history, and if he treats it as history, I can not hope to do better.

The human race has been dwarfed and crippled and the life of man has been shortened by impirudences and evil habits; but matters would have been far worse, if God had taken no interest in the human family. God loved the world and so our race still exists. He wished the Israelites to be holy; hence, he gave them rules to follow. He gave them sanitary laws, which have been a blessing not only to them as a people, but to many other races that have studied those laws.

Then God's greatest gift to the world came in the person of his Son, Jesus Christ, through whom all the nations of the earth were to be blessed. The teachings of Christianity have tended toward the continuance of the human race. The laws of health also have been better understood now than ever before; and with the dissemination of this knowledge let us hope that human life may again be prolonged. Along this line there is much work that needs to be done. In order to appreciate this fully, one has only to look into the slums of some of our great cities and investigate the conditions there. But iniquity is not confined to the slums. I doubt if there is a sain't so holy that he does not have to fight against sin and evil habits of some sort. Every one needs to remember the precept: "Keep thy heart with all diligence; for out of it are the issues of life." People often do not realize where their evil habits will eventually lead them.

It may be profitable to study the history of a family that went wrong. They certainly did not realize when they started on the downward road where that road would end.

Two children, a boy and a girl, came to bless that home. I have been permitted to see the pictures of those children when they were young and innocent. The daughter is sent an house to take lessons of a noted German music teacher. Time passed on and the children grew older. Then the family changed their location. The father kept a hotel and liquor was sold at the hotel. The children came under bad influences. The son acquired
the alcohol habit. He married. The daughter married a man that drank and she herself became addicted to drink. A home with drunkenness means an unhappy home. Eventually the son was separated from his wife, the daughter was separated from her husband, and both son and daughter went to live with their parents. The parents had now become old. The son married again, thus adding to that home a woman that had been nearly or quite as low in morals as he himself had done. To increase their troubles the aged mother became almost totally blind.

About this time I became acquainted with the family as their medical adviser and I found their household an unhappy one. The daughter was an almost daily drinker. She had many evil associates who would buy and give her drink when she had no money with which to buy it herself. Once she was arrested for drunkenness and sent to serve a term at the penitentiary.

The son was a periodic drinker. He would sometimes go without alcohol for three months or longer and then would drink so heavily that perhaps three weeks He despises drunkenness and yet at times the awful appetite comes upon him. Once when intoxicated he threw a dish, wounding his poor, blind mother in the face. For this he was arrested and sent to serve a term at the penitentiary. During his last drinking spell he spent for liquor all his spare money. Then he obtained more money for drink by pawning various household articles. Finally he put a mortgage on pieces of furniture that they could not spare, in order that he might continue to drink.

The poor, blind mother had died grieving over the sad condition of her family. The aged father for a time took refuge in the poorhouse, in order to escape from a home that had become the scene of such direful revety and want.

This is a sad picture and it brings up some burning truths. Don't trifle with strong drink. Total abstinence is safe, but moderate drinking is dangerous. It will make a man sell strong drink to his neighbor, he may in the end pay dearly for so doing. It is the duty of Seventh-day Baptists to fight the traffic in strong drink and to teach everybody else to fight it.

Temperance and holiness, however, cover much more than the avoidance of alcohol. The children and young people should be taught the importance of avoiding tobacco and narcotics and all other bad habits. They should be taught the importance of social purity.

I am glad that the common schools of our land have taken up the instruction of the children against the use of alcohol, tobacco, opium and the like. I am not sure but they will also have to take up teaching concerning social purity. Parents should give instruction along this line to their own children. Unfortunately there are many homes in our land where the parents are neither fitted nor inclined to give such instruction.

The last book that I have read through is Sylvanus Stall's little work, "What a Young Boy Ought to Know." It is published by the Vir Publishing Company, No. 200 North Fifteenth Street, Philadelphia, Pa. I believe that an intelligent boy of eight or ten years should know the contents of this book. If you have such a boy, buy the book. First read it yourself and then either read it to him or allow him to read it for himself. A few years later he should read, without fail, Doctor Stall's work, "What a Young Man Ought to Know."

The parallel books for girls and women by Dr. Mary Wood-Allen are highly recommended by competent authorities. Their reading should not be neglected.

If it meets the approval of the Library Committee, I would like to leave with the Salem College Library a copy of Doctor Stall's work, "What a Young Man Ought to Know," and a copy of Dr. Mary Wood-Allen's work, "What a Young Woman Ought to Know."

Much effort is rightly made to put down the great white plague of tuberculosis. The young people of our land and of every land should be warned against the great black plague resulting from social impurity.

God expects us to be the advocates of righteousness and holiness. Let us not fail to discharge our duty.

Syracuse, N. Y.
MISSIONS

Mission of Jacob Bakker.

(Continued.)

Sunday evening at 7 o'clock they had a farewell "service of song" for me. Meeting opened with prayer and singing of a hymn in Dutch, called, "Praise the Lord, O my soul," followed in English by, "How beautiful upon the mountains," etc. Sister Olafin made a short address—a very hearty and touching one. She said she felt very glad to have a white man come out specially to see them, poor natives. The white brother was not a preacher, but a business man, like many white men in their city; but she had never heard that a business man would leave his work and family and go to a far-away country to visit a strange people. "For," said she, "what are we? As Jeremiah says, nothing but stubble, and as David says, we are dust." She felt very thankful that God had made the white man willing to come out and visit them, for she believed it was his doing.

At this time there was a pause, and tea and cake were served; in the meantime I was called on to make a few remarks. After I had spoken, Brother Olafin took the floor and he thanked the people for coming to the meeting. He said, "We natives must suffer much in order to learn something. My heart is full, so I can hardly speak. When I wrote to the friends in America, it was as if I cast my bread upon the water. But the Lord knows and directs all, and I thank him for answering prayer." 

Bro. Joko Sobopa said: "Grace makes me stand up to speak. I was quite overwhelmed to think that a white man should come from America to visit us. The friends in the mission have taken me and spoke with God to send some one. God's people are one and of course ought to be one by faith. We can say with the psalmist David, 'The loving kindness of the Lord remaineth forever.' The white man has come among the natives, not only more than three weeks by steamer, but also in the train, and may he bless and keep him in the train, where there is no grass. May the white man not forget us when he goes back to his country." 

W. D. Davis, who is not a member of this church, but a neighbor of Brother Olafin, now asked to make a few remarks. He was brought from America when a small boy, has been all over Africa and experienced a great deal. "I have never had so much joy in my heart as tonight. The white man has spoken his whole heart to us. We must not forget the white man when he returns. He says he will not forget us. In case we forget him we might forget God. May God bless our brother. Give our kind regards to the people in America and to your family, and at the close of the meeting let us sing a good hymn to him." 

Bro. K. J. Gwau now asked for the floor. "Our brother came unexpectedly when a friend countryman of mine had just ended a long journey. I am very happy that God has bestowed so much kindness on us. It is a work of the Lord to send our white brother to us. It is the fulfillment of the Lord's prayer, where he says, 'Thy people might be one—white and black.'" 

Takiah Pheko said: "We do not know much; as a people we are very ignorant. The white men have brought us God's Word and have also taught us that today (Sunday) is God's Sabbath, that this is the day the Lord did bless. They have taught us that we must be baptized when we are little babies. This is so all over Africa. But the Lord has showed us great mercy, that he has sent us our brother to explain to us the truths that we have broken God's law regarding the Sabbath and also baptism. We must still learn a great deal. So I hope and pray that God may open the way that many of our young men can go to America to be instructed over there, and then return to teach our own people."

Next the people were all requested to rise and join in singing: "God be with you till we meet again" (in English), which was followed by singing of a hymn in Dutch by Brother Olafin. After prayer they sang another hymn and Brother Olafin requested all present to come forward and shake hands with the white man. At first they felt somewhat reluctant to do so, but finally I think they did it; great and small, came and shook hands with me. It was quite a touching farewell scene, which I shall never forget. It was about 11 o'clock when we parted, and as I left next morning early I did not see any of them again.

(To be continued.)


(Continued.)

The City of New York.

The interest which was found and developed last year among the Italians in New York City has continued to grow. It has been financed by the Missionary and Tract boards jointly. The direction and care have been principally by the New York church. The pastor, Rev. E. D. Van Horn, baptized a number of converts, and with the assistance of the members of the church and of the Tract Board, organized a Seventh-day Baptist church of twenty-one members, about the first of January. A suitable meeting place has been a very hard problem; several rooms have been used. Meetings have taken place at times beyond the capacity of the room. A second baptism service has been delayed by sickness of a contagious nature breaking out among the congregation. Rev. Antonio Savarese, the missionary pastor, has prosecuted the work most untiringly. He has a hand printing-press which he uses extensively, printing in his Italian language and distributing as high as 25,150 tracts and papers a quarter. He also preaches on the streets; has reported as high as 60 sermons and 1,200 calls in a quarter.

Chicago, Illinois.

Rev. J. J. Kovalt, who formerly lived at Milwaukee and then at Detroit, migration among the Hungarian people, has moved his work and family to Chicago, III., where he has a room in his house of sufficient size to gather a congregation. Three people have already embraced the Sabbath. With his hand printings he has created a regular and tract constantly, which he distributes in great quantities among his people. He also uses our tracts printed in the English language. Brother Kovalt was ordained to the gospel ministry on the fourteenth of last December by a council called by the Milton Church. Your secretary accepted an invitation to assist in this service. Brother Kovalt and family are most devout Christians and Sabbath-keepers; are working hard and sacrificing much for the cause of Christ.
has been carried on by our missionaries and pastors. Since we have no sufficient data of this work except of that done by the men who are more or less in the employ of the board, no summary can be given beyond their work. A number of pastors, students, teachers and laymen are doing outside work. The Southwestern Association, held September 23-26, with the Attalla (Ala.) church, proved to be a revival. The baptismal waters were visited and six members were added to the church. Visiting delegates remained for work: Rev. S. H. Babcock, at Attalla, for a week's special meetings, and Rev. C. S. Sayre, to assist Brother Rand in his work at Freeport and Little Prairie churches. Rev. D. C. Lippincott of Jackson Center assisted Bro. J. A. Davidson of Stone Fort, Ill.; Rev. W. D. Burdick also assisted him and has exchanged work in a series of meetings at North Loup, Neb., with Brother Shaw. Bro. H. N. Jordan of New Market, N. J., visited Salemville, Pa., and assisted Pastor Kagarine at the quarterly meeting held in March, where special meetings were continued. The Springfield and New York churches have generously spared their pastors for a month's work each on the field, Brother Shaw in the great West and Brother Van Horn on the field at Scott, N. Y. Bro. M. B. Kelly of Nortonville, Kansas, has developed a remarkable work in the State Penitentiary of Kansas; a number of convicts have been converted and baptized and a home for wives and children of convicts started. Both limited space and knowledge forbid further mention.

SUMMARY OF FIELD MISSIONARIES.

Eleven missionaries have been employed by the society on the home field part or all of the year, laboring in Alabama, Arkansas, Texas, Missouri, Oklahoma, California, New York, Wisconsin, West Virginia, Michigan; and two city missionaries, one in New York City, one in Milwaukee, Wis., and Chicago, Ill.

THE SEVENTH-DAY BAPTIST PULPIT.

The Seventh-day Baptist Pulpit has been continued another year through the kindness of Rev. H. N. Jordan, editor, and the minimum of his kind contributions for sermon publications. At the close of this Conference year Brother Jordan re-signed and Rev. H. D. Clarke of Dodge Center accepted the editorship of the Pulpit. The mailing list remains about 350 and paid subscriptions about $100 for the year.

(To be concluded.)

Rev. Peter Chamberlen, M. D.

CORLISS F. RANDOLPH.

It seems opportune that at a time when Seventh-day Baptists are taking the deep interest in their own history which is evident in the preparation and publication of "Seventh Day Baptists in Europe and America," there should be a similar movement among the English Baptists—movement marked by the publication of the Transactions of the Baptist Historical Society, a magazine which is now in the midst of its second volume. This movement on the part of the English Baptists, is of vital interest to Seventh-day Baptists, since the research involved must inevitably include Seventh-day Baptists, particularly those identified with the early history of our English churches. For, while the treatment of "The Life of John Newton, the British Isles" in "Seventh Day Baptists in Europe and America" is comprehensive and interesting, it is lamentably weak. That while Mr. Charles H. Greene and Rev. James L. Gamble who collaborated with him in the preparation of this treatise, have done a magnificent work, it is equally true that they did not have access to much material that will have to be carefully worked before our knowledge of our history in England is by any means satisfactory.

It is, therefore, a cause for the heartiest congratulation that our English Baptist friends have interested themselves so earnestly in their early history, and are according Seventh-day Baptists generous consideration in their proper chronological order. The biography of Rev. Peter Chamberlen, M. D.,1 is a very satisfactory, scholarly piece of work. Doctor Thirtle spared no pains in his preparation of it, consulting not only every known English source of trustworthy information, but every American source as well. At last, when the

Peter Chamberlen's last resting-place—
the grave my hardest, but my easiest bed
— is at Woodham Mortimer, Maldon, Essex.
The tomb, erected by his son, Hope, is in an excellent state of preservation, after two hundred and twenty-five years and more. Doctor Thirlie has illustrated his sketch with four excellent half-tone engravings of the tomb, and one of the Woodham Mortimer Hall, near by, where Peter Chamberlen passed the later years of his life.

Seventh-day Baptists are under a lasting obligation to Doctor Thirlie for his generous, sympathetic treatment of his subject.

Semi-Annual Convention of the Western Association.
The Portville Seventh-day Baptist Church, right royally entertained the semi-annual convention of the Western Association which met with it on October 21-23, 1910. Good weather conditions favored the attendance, and during the sessions representatives were present from Shingle House, Second Hebron, Richburg, Little Genesee, Friendship, Petrolia, Independence, First Alfred, and Second Alfred. Little Genesee adjourned their Sabbath morning service to attend the convention. The program was carried out nearly as published in the provisional program that appeared in the Recorder a short time since.

On Friday evening, after a song service, Pastor Herbert L. Cottrell of Nile preached a sermon from Phil. iii, 13, taking as his theme "Searching for a Goal!" He also led a helpful testimony service following the sermon.

President Bootee C. Davis of Alfred spoke at the Sabbath morning service to a full house on the subject of Courage, based upon the thought of the Psalmist found in Ps. cxvii. His strong eloquent words were appreciated by the large congregation present.

The Sabbath school was conducted at two o'clock in the afternoon by Geo. H. Case, superintendent of the Portville school. The review of the quarter's lessons was presented in three addresses by Rev. Walter L. Greene, Rev. I. L. Cottrell and Sup't. Geo. H. Case. The young people's program was arranged and conducted by Miss Laura Sanford of Little Genesee. The general subject of "Chances We Miss" was given in three addresses by Pastor Herbert L. Cottrell, Dean A. E. Main and Rev. Walter L. Greene. Special music was furnished by the Little Genesee society at this session.

The first of special programs of the convention was given at the evening session following the Sabbath, the thought of the Church being considered under three heads: "The Church Educating Itself"—Rev. I. L. Cottrell; "The Church Training Its Leaders"—Rev. W. L. Davis; and "The Church Cooperating with Other Churches"—Dean A. E. Main.

At the business session on Sunday morning the following officers were elected for the coming year: president, Herbert L. Cottrell; vice-president, G. F. Bakker; secretary and treasurer, R. R. Thorngate.

At eleven o'clock, Rev. A. G. Crofoot of Independence preached an excellent sermon from Hebrews xiii, 8, "Jesus Christ is the same yesterday and today, yea and forever."

A good degree of interest was manifested in the program of the afternoon on "The Rural Church." Pastor R. R. Thorngate of Richburg spoke on "Problems Confronting the Rural Church"; Rev. W. D. Wilcox on "Opportunities of the Rural Church in Religious Education." The discussion following the papers was taken up with lively interest by many of the delegates present, indicating the practical issues involved in the subject under discussion. The closing session was given to a stereopticon lecture by Rev. Walter L. Greene on the Bible and Bible Lands.

The offering on Sabbath day was devoted to the missionary work in the Western Association.

The people of the Portville Church are to be congratulated upon the splendid manner in which the convention was entertained, and the choir upon the excellent music furnished.

The officers elected will serve for the next two conventions.

"There is no moral force making today for the betterment of life that does not carry the seeker for its origin back, at least, to Galilee."
but, strange to say, near the top small plants reappeared.

The journey by horseback ended at the second rest-house which we reached before twelve o'clock, and after that the path zigzagged up the mountainside. At intervals there were rest houses where, for a consideration, one could rest and, if so disposed, drink tea. Hard pears, boiled eggs and Japanese sweets were to be had, or a regular lunch could be ordered. These houses were numbered one, one and a half and so on up to seven and a half. There were a few extra, as four and three-fourths. The eighth house had been closed and one beyond that torn down. These houses were little huts which hugged the mountainside. Boulders and large pieces of lava were piled up closely about them and several were distributed on the roofs, evidently to prevent them from being blown off. Inside, the greater part of the space was given to a mat-covered floor raised two feet or more from the ground, upon which no one stepped without first removing the shoes and upon which heavy comfortable beds were put at night for beds.

The clouds held all day, and during the afternoon a gentle rain fell; but just as the night cleared, revealing the green landscape below, and a fine sunset followed. We had climbed very slowly with frequent rests, and after passing the fifth house it became evident that we could not hope to go farther than the sixth house that night. One of the guides was sent on to bespeak a place for us. As he passed the fifth and a half house he may have told of foreigners strolling up the mountain. At any rate something sent a whole-robbed policeman down to meet and interview us. Who were we and where from? He blamed the one who lived in Japan and who knew the difficulties of the way for bringing the “Guests from China” up the mountain. In vain he was told that the man who was bringing the ascent difficult was a woman of mature years, and a physician, and presumably knew her own powers of endurance; that she had insisted upon coming; that she was born and had lived most of her life among the mountains and was satisfied.

At the next station he got out his book and wrote us down, names, location, avocation, and many other questions not translated to us. Leaving this house it was already getting dark and the guide who had been sent on could be seen coming back with a lantern. Half-way up the policeman overtook us, breathless with climbing or anger or both, and to our surprise and distress, commenced to ill-treat one of the guides. Such cruelty I have never seen. He slapped and pinched his face, thrust his hand into his mouth and violently dragging his lower jaw down suddenly knocked it up again. About half-way up him with his heavy stick—but it is impossible adequately to describe his cruelty. Nothing our Japanese-speaking friend could say was to any purpose. It was a peculiar position; three women well up Fuji, night upon us, and apparently in the hands of this merciless man. I am sure we were all conscious of really being in the hand of One able to “undertake for us” and were not afraid for ourselves; but we suffered with the poor guide whenever possible, was bowing humbly and murmuring something. Suddenly the policeman addressed the guide in front and commanded him to take the doctor on his back and carry her the rest of the way up. He could not do it, but the third had promised, as the Doctor was much larger and heavier than the man. When she understood what the officer had in mind the Doctor absolutely refused to submit, and finally we were allowed to go on. At the sixth rest house there was much more fierce talk. An effort to say a good word for the guides was met with a curt, “I am not dealing with you. This is not your affair.” Finally it was said the men were to be taken away, no one knew where for what purpose. It was a sad story that was at last allowed to go to the little spot made ready for them by inclosing with yard-wide matting a space just large enough for three people to lie down. After much more talk one of the guides, kneeling down, bowed low, saying he had come to say that they were friends once more, and the policeman wished us to know that he had only had our comfort and welfare at heart. He failed to say at what precise moment the doctor had been seen, for it was not a case of extortion one is utterly at a loss to account for the episode.

The terror in which the police are held must have been the reason that not one of the many Japanese in the room, some of whom, as it turned out, were able to speak excellent English, paid the slightest attention to our difficulty. Strange to say the only one to show lively, sympathetic interest was an English-speaking Chinaman from the Straits.

The brave defender of the “Guests from China”, with great flourish, had a bed made ready for him in front of our inclosure and divesting himself of his sword, coat, collar, rolled himself up in his quilt and snored merrily the night through—and we felt safe.

We had scarcely settled down for the night when there was a general air and rush for the door. The moon was rising. A little past the full it was still large and very red, and with the continually changing clouds, it was fine beyond the telling. For some time through the open door one could watch the moonlight climb the mountain, and when you stepped outside for a little and the peace­ful quiet, the mountain air, the brilliant air and wonderful cloud effects—rose to the landscape. At the top, a fine sunset followed, in which lightning was playing, gave cause for rejoicing then and whenever we have thought of the sun setting on the mountain.

At three o'clock, with many others, we were astir, and after a light breakfast, off for the final climb. The glorious sunrise quite repaid for the early rising. At three o'clock, with many others, we were astir, and after a light breakfast, off for the final climb. The glorious sunrise quite repaid for the early rising.

At half past nine, with the great crater, its sides streaked with yellow, red, black and gray and on one side some “thousand years snow”, its whiteness much impaired by its age or something. Much had been said of people going about the mouth of the crater and I had cherished the hope of doing so. That idea was dashed on receipt of this news. The crater is said to be between two and three miles in circumference and the edge is rough and jagged. To have made the circuit one must have done much climbing up and down and we were too far into the lava to do more than drag ourselves to the temple and rest house combined. Here it is the fashion to have your staff stamped as a proof that one has really been to the top. The air was cold and hands and feet tingled. We were on the wrong side of the mountain to warm them in the steam which still issues from a fissure.

Standing on the top of Fuji I gave prayerful thought to Conference, meeting at that time at Salem. Twice the sun亚马逊as the seventh station was almost as difficult as the ascent had been, the loose lava making the footing uncertain. One is not allowed to go down from this house by the road used in coming up, but must take the “Running Path”, hardly a path but a broad side. This is a path in the fine loose, sandy scoria. The myriads of feet that have gone down this way have made no impression, but the thousands and thousands of worn-out and discarded sandals make it yellow and visible for a long dis­tance. It had been very droll to see others running down this path, but it did not seem at all funny to trust oneself to it. “Of course you’ll fall, every one does, but it does not hurt; it’s the comforting assurance. And it really did not hurt. What had required more than half a day in the ascent was done in a little more than an hour going down. The Doctor had made her way slowly down to the second rest house, in which she grew to eleven, she had been growing more and more anxious. The horses were waiting. The woods had not lost their restful charm, but the darkness came before long; and if the witness of three people under such circumstances is worth anything, the police are held much too much.
sunshine, the people below had been having torrential rain.

We counted our blessings of sunset, moonrise, the little quiet out under the stars, sunshine, and protection when in trouble and all, and compared notes with those who had gone up to see at last nothing but the clouds, and felt greatly blessed. It certainly is a pleasant memory.

West Gate, Shanghai,
Sept. 13, 1910.

The Woman's Executive Board.

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

To the women of the local societies of the Seventh-day Baptists Conference,

Dear Sisters:

These fine autumn days with clear, soft air and gently falling leaves remind us that October has come again, and with it has come the time for our annual letter. Another year has been added to the history of the Woman's Board. If anything has been done during the year that shall honor God, and in any way advance his cause; if we as Seventh-day Baptists women, scatter as we are over this land of ours, have been brought nearer together in heart and purpose, we are content to turn the page and leave it in the hands of the kind Father who, as of old, accepts the offerings of willing hearts and is patient with our shortcomings. The new, clean page is open before us. What shall the record be?

The Mission field is to be continued. The subject for the year will be Our Foreign Missions, beginning with Early China Missions.

Write to all these Sabbath-keeping women, young and old, who are members of your church, and urge them to become associate members of your local society, and encourage them to hold regular correspondence with the society.

We are glad to notice that more original contributions are given to our page of the Recorder. This fact indicates not a merely nominal, but an active interest, and this is a line of work along which our lone Sabbath-keeping sisters may serve with us. Donations to the Ministerial Relief Fund will be a practical way of showing our appreciation of noble efforts that have been made toward advancing Christ's kingdom in the world by men who have given their lives for the sake of the Gospel.

Again we urge upon you the work of increasing Ricouaux subscriptions. The Society scholar substitute for Milton and Salem colleges having been paid up, all funds sent to the board for the benefit of these schools will be contributed toward an endowment fund for the use of the schools, unless otherwise specified.

Payment will be continued on the $1,000 Alfred Scholarship from funds sent for that purpose, until it is paid in full.

We rejoice in the fact that a helper for Doctor Palmberg at the Lieu-oo (China) station has offered herself for service; also that a teacher to go to Miss Susie Burdick's assistance in the educational department work of the mission station at Shanghai, China, is now in preparation for the work.

The Missionary Society is embarrassed because of debt and the outgoing out of these missionaries, who are so much needed on the field, is liable to be, indeed must be, delayed unless an extra effort is made to furnish them with the funds with which to carry on this great work.

We have asked from one year to the next that the sum of $3,000 be raised among our societies, and as you know, we have realized somewhat less than two thirds of that amount. We have no word of reproof, only commendation for what has been done, and for the spirit in which gifts have been made; but because of these conditions and in view of the fact that we are soon to assume the salary of Miss Burdick's helper, may we not at least raise our offerings this year to meet our pledge.

It has been thought best to make an approximate apportionment by associations similar to that formulated by the board several years ago, to be distributed among the following objects:

**APPROPRIATIONS.**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salary of Miss Susie Burdick</td>
<td>$600</td>
</tr>
<tr>
<td>Scholarship for Alfred University</td>
<td>$500</td>
</tr>
<tr>
<td>Endowment, Salem and Milton Colleges</td>
<td>$100</td>
</tr>
<tr>
<td>Tuition (ARES) School</td>
<td>$100</td>
</tr>
<tr>
<td>Board expenses</td>
<td>$100</td>
</tr>
<tr>
<td>Tract Society</td>
<td>$100</td>
</tr>
<tr>
<td>Missionary Society</td>
<td>$300</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$3000</strong></td>
</tr>
</tbody>
</table>

You will notice the large proportion of the amount pledged that goes to the Tract and Missionary societies. This is as it should be. However, all money given by personal contribution among our women, whether on the debt of the Missionary Society or for other specified objects, if sent through the Woman's Board, will help to raise our pledge.

Since "Common things may be glorified," we may all go to our work this year with new hope and courage, determined that whatsoever we do, we will do it heartily as unto the Lord.

Let us know how we may serve you.

In behalf of the Woman's Board,

**Rev. Mt. P. Barcock,**
Cor. Sec.

Oct. 12, 1910.

To the item in the circular letter concerning the canvass for Recorder subscriptions may be added the following instructions, given in the letter of 1908:

1. Should any society desire to aid such persons in their locality as wish the Recorder, but are really unable to take it, let the society make a regular subscription, communicating the fact to the person thus favored.

2. Send to the publishing house the names of those who are able to subscribe, but have not done so. The office will send special copies, letters, etc., to them.

3. Sample copies of the Recorder will be furnished the solicitor.

**Mtta P. Barcock,**
Cor. Sec.

Riverside, Cal.

The Dorcas Society of the Riverside Church has held its regular monthly meetings throughout the warm summer months. As we were assembled on the lawn of our pastor's home, we read the appeal from the Woman's Board. Much interest was shown in sending the two new missionaries to China, and after several earnest prayers for guidance we voted to double our regular yearly offering to the board, even though it meant for some of us to do some work outside our home work to earn this money.

We have used some of the missionary leaflets and been benefited by the study of our associations. If you have never lived on the Pacific Coast you cannot realize how much we need the inspiration to be gained from the sessions of the board at Conference and the associations. But though separated by deserts and mountains from our sisters, it is the same loving, merciful Father is here to inspire us to still greater efforts for the bringing in of the Kingdom.

**Correspondent.**

**Reminiscences.**

**Dear Brother Gardiner:**

I have received letters from several persons, who expressed an interest in my "Reminiscences" that appeared in the Recorder of July 25, 1910, and requested me to give some more of my Wisconsin experiences.

Soon after reaching Wisconsin, in June, 1855, I went to visit at the home of "Uncle Abel" Maxson, in the town of Alton. At this time the wife of President Allen and her little son were visiting at her father's, where they had come to spend the summer, and at the home of the father and mother of President Allen, at Milton. While at the latter place the little boy Willie was taken seriously ill, and Doctor Head of Albon was called in council. The Doctor found the case so serious that a message was sent to President Allen, who immediately came. But in spite of all that medical skill and good nursing could do, the child died. It was indeed a severe blow to all the friends, and it was with very sad hearts that President and Mrs. Allen returned to their home in Alron.

Doctor Head seemed to be one of the leading physicians in southern Wisconsin. He was a very busy man—so much so that it was said he did the most of his sleeping in the back seat of his car. Doctor Head did not take a route to visit his patients. One of his patients, I remember, was Miss Mary Odell of Utica, Wis., who was low with typhoid
Nile, N. Y.

Meeting of the Executive Board of the Education Society.
The Executive Board of the Seventh-Day Baptist Education Society met in Alfred, N. Y., Sun­day, November 1, 1910. The following members were present: Messrs. C. L. Clarke, B. C. Davis, G. E. Ellis, E. E. Hamilton, A. B. Kenyon, C. N. North­wood, P. E. Tisworth, W. C. Whitford, and W. D. Wilcox.
The meeting was called to order by the Presi­dent, Professor W. C. Whitford. Prayer was offered by Dean A. E. Main.
The retiring Treasurer, Professor A. B. Kenyon, presented his report for the quarter ending November 1, 1910, which follows.

Treasurer's Report.
First Quarter—56th Year—August to November 1, 1910.

<table>
<thead>
<tr>
<th>L.</th>
<th>REVENUE AND EXPENDITURES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dr.</td>
<td></td>
</tr>
<tr>
<td>Balance, August 1, 1910.</td>
<td>$764 17</td>
</tr>
<tr>
<td>Fund</td>
<td></td>
</tr>
<tr>
<td>General Fund</td>
<td>$224 61—$362 25</td>
</tr>
</tbody>
</table>

Interest on Bonds:
Alfred University | 200 00
Allotment | 87 66
Seabury, Benton & Southern Railway | 37 50—452 16
Interest on Mortgages:
W. E. Belcher Land Mortgage Co. | 50 00
G. C. Fuller | 20 00
Daniel Lewis | 81 80
M. L. Whitford | 21 26
George W. Rosebush | 16 12
Edith B. Whelton | 15 00—293 18

Profit on U. S. Association Stock | 73 69
Interest on Theological Endowment Notes | 70 00
Samuel P. Bate | 1 25
D. S. Burr | 1 25
Mr. and Mrs. George N. Burdick | 5 00
C. Crandall | 1 25
W. R. Crandall | 1 25
Bootho C. Davis | 5 00
F. A. Ellis | 1 25
S. F. Hemphill | 5 00
W. E. Hyde | 5 00
F. A. Main for D. C. and E. A. Main | 5 00
Henry M. Maxson | 29 50
Mrs. A. E. Main | 5 00
Hettie A. L. Maxson | 12 25
W. E. Mytinger | 1 25
Mrs. A. R. Shepard | 5 00
M. G. Stillman | 5 00
Henry M. Sturman | 1 25
W. E. Tisworth | 1 25
Mrs. A. T. Whelton | 1 25
Mrs. A. T. Whelton | 1 25
W. D. Wilson | 1 25
Elenore Williams | 1 25
A. F. Witten | 1 25
W. D. Wilcox | 1 25

III. Condition of Endowment.
(a) Productive
Bonds | $17,053 25
Matured | $13,125 75
Loan Association Stock | 1,084 00
W. C. Whitford | 1,550 00
Theological Endowment Notes | 2,005 00
Capital Stock | $17,053 25
Certificate of Deposit | 1,000 00
Total | $20,158 45
(b) Non-productive
Theological Endowment Notes | 550 00

Total | $20,158 45

IV. Life Members Added.
Rev. M. G. Stillman, Lost Creek, W. Va.
Mrs. Ellen Bowdoin, Lost Creek, W. Va.
Harold Stillman, Lost Creek, W. Va.

In submitting this final report, I wish to express my thanks to Mrs. H. Hines who has been so kind as to look after many of our financial affairs. I also wish to express my thanks to Mr. C. C. Crandall for the kind way in which he has filled the position of Secretary.

A. B. Kenyon, Treasurer.

The above report was adopted by the Board.

Theological Seminary.
The Treasurer-elect, Professor Paul E. Tisworth, was instructed to pay the Treasurer-elect Twenty-Five Dollars, balance on salary.

The Treasurer-elect was instructed to pay over to the Treasurer of Alfred

Theological Seminary the sum of $325, and to the Treasurer of Alfred University the sums of $575 to the general fund and $90 for the Department of Natural History.

Professor Kenyon reported that a proposition had been made to him as treasurer, looking toward an exchange of certain securities between Alfred University and this Society. It was directed that matter be referred to the Committee on Investments.

The Board adopted a resolution that the Committee was hereby authorized to receive from Professor M. H. Van Horn, Fisc. Agent for Salem College, the report, and to the Committee on Investments to consider the incorporation in the annual budget of this Society of estimates of funds needed by the several schools of the denomination.

The minutes of the meeting were read and approved.

W. C. WHITFORD, President,
W. D. WILCOX, Secretary.

Yearly Meeting.

The yearly meeting of the New York City and New Jersey churches will be held this year at the New York City Church and will begin on Friday night, November 25, at 7:30 o'clock. There will be four sessions each night and Sabbath evening. Everything is being arranged by the Program and Entertainment committee to make these meetings both enjoyable and helpful to all who attend. It is hoped that all the churches will be represented by one or more delegates and that all who possibly can will come Friday evening and remain till the close, the evening after the Sabbath.

EDGAR D. VAN HORN.
YOUNG PEOPLE’S WORK

Rev. H. C. Van Horn, Contributing Editor.

Heroic Missionaries.

Prayer meeting topic for November 26, 1910.

Sunday—Heroic love (1 Sam. i, 19-28).
Monday—Heroic service (Rom. i, 8-17).
Tuesday—Heroic preaching (Gen. vi, 1-3; 2 Pet. ii, 5).
Wednesday—Heroic warfare (Judges vi, 11-15; vii, 19-23).
Thursday—Heroic faithfulness (2 Sam. xxii, 10).
Friday—Heroic sacrifice (Heb. xi, 17-19).

Sabbath day—Topic: My favorite missionary hero or heroine, and why (Heb. xi, 32-40).

**HEBREWS XI, 32-40.**

The subject of the eleventh chapter of Hebrews is faith, and the chapter begins with a definition, Perhaps the definition of faith given by the unknown author of the Epistle to the Hebrews has not been improved upon. But defining faith is a little like defining electricity: it is difficult to define, but it is quite easy to demonstrate its power. The best way to arrive at an understanding of the nature of faith is to consider what it has done in the lives of men. That is a wonderful galaxy of Old Testament worthies which meets us in this chapter—a chapter which has been called the Bible’s “hall of fame.” They are men who have changed the course of human history, and through whom the world has received much of its knowledge of God and of his relation to mankind. We can not estimate the value of these men to the world. They are the salt of the earth. And yet the author does not name them all. There are many others who have lived lives of faith, and who have struggled and suffered and worked because they saw the invisible and sought the unattainable. It always stirs my heart to read this chapter, but most when, having read of all that these heroes endured, I come to the thirty-eighth verse and read, observing the rules for reading the parenthesis: “If whom the world was not worthy.” It takes faith to make heroes. Our missionary heroes and heroines have been men and women who have had a vision of better things than this old world has, as yet, realized, and who have known something of the danger of the crucified Christ to move the world of men to higher planes of living. Forgetful of self, they gave their lives to promote an ideal. Whether their lives were soon required of them or whether they gave long years of service here, it mattered little. Their lives were in His hands; they wished only to be used.

**HEROIC ACTS OF SOME OF OUR MISSIONARIES.**

Our definition of a hero will depend much upon our point of view. There are people who look upon every missionary as something of a hero. They are those who appreciate somewhat the sacrifice which is necessary to be made, and the incentive which prompts one to consecrate himself to the work of a foreign missionary. There are others who can not understand such motives. They care nothing for the “heathen”, and know nothing of the joy of sacrifice and Christian service. A woman who was acquainted with Miss Susie Burdick in her school-days once said to me that she thought it was “too bad for Susie Burdick to bury herself in China when she might shine in society, with her accomplishments.” While she was expressing her pity for Miss Burdick, I had nothing but pity for her. She was making life a burden for herself and family to “shine” in “society”, and was responsible for the failure of it. She lacked the social assets which she recognized in Miss Burdick, hence was able to appreciate the latter’s lost opportunity. She had no ideals for her life in the home, or in the church where she might have had the joy of her life. Her life was empty, and I really pitied her.

The act of Dr. Rosa Palmbrong in leaving Shanghai, where there were other physicians and many other missionary workers, to care for the sick and labor for the lost, and going to live alone in the city of Lien-oo, to minister to those who had no one to help them, has always seemed to me to partake of the heroic.

Peter Velthuysen was a missionary hero. It is not the accident of his early death that makes him a hero, but the spirit which he manifested when facing the dangers of the field to which he was called. These words which he spoke before setting sail for Africa are the words of a hero: “If I die in Africa, let no one say that it was a mistake for me to go.” He did die, but who, in the face of that statement, can say that it was a mistake for him to go to Africa when he did? In the years of their waiting since his death, the brethren of the Gold Coast have had one constant reminder of the love of their white brethren: the grave of Peter Velthuysen. “Greater love hath no man than this, that a man lay down his life for his friends.”

The following passage is taken from a letter written to a brother in America by G. Velthuysen Jr. As I analyse the letter, it spells “missions”, and “heroism”, how ever you put them together. The interest which our brother shows in the Java work indicates the true missionary spirit. And the effort he is making to carry on the work of his father, together with his own work, while he is used to the motive which his father shows in the Java work prayer-meeting of the society. They should not feel that their work is done when they have appointed a leader. The leader should be appointed in time to make ample preparation, and he should be able to make suggestions to the leader. Its members should always be on hand with a message. Just as the prayer-meeting committee should be able to help the leader by making suggestions and directing to material on the topic, so should the leader be prepared to direct the thought and work of the members of the society. The leader should be familiar with his topic a week ahead of time, and should have some announcement to make. Try it as a “forward step”, prayer-meeting committees, and at the close of each meeting give opportunity for the leader of the next meeting to make any announcement he would like to make regarding the topic for the following week.

**ON THIS TOPIC.** Ask each Endeavorer to come to the meeting without having looked at the lesson, or at least without having brought a message on the topic. This makes a dull, uninteresting, and unprofitable meeting. The leader may be somewhat to blame, and even the prayer-meeting committee. The prayer-meeting committee should hold itself responsible for the prayer meetings of the society. They should not feel that their work is done when they have appointed a leader. The leader should be appointed in time to make ample preparation, and he should be able to make suggestions to the leader. Its members should always be on hand with a message. Just as the prayer-meeting committee should be able to help the leader by making suggestions and directing to material on the topic, so should the leader be prepared to direct the thought and work of the members of the society. The leader should be familiar with his topic a week ahead of time, and should have some announcement to make. Try it as a “forward step”, prayer-meeting committees, and at the close of each meeting give opportunity for the leader of the next meeting to make any announcement he would like to make regarding the topic for the following week.

**GOD’S CALL TO HIS CHURCH.**

It must have been a surprise to the church of Antioch when they were told to separate Barnabas and Saul for a foreign mission. They had five prophets and teachers in that city of 250,000 inhabitants. All Syria and Palestine, with hundreds of towns and villages, needed the Gospel, and they had only five preachers in Antioch. They were probably planning a grand home missionary campaign. Barnabas and Saul had gone down to Jerusalem to carry the famine fund raised in Antioch and had returned philosophy, a favorable time to work for Syria and Palestine. But the Holy Spirit took a wider and a broader view than any one church could take, and said, “Separate me your two best men, Barnabas and Saul.” There was no questioning that voice. So they fasted and prayed and laid their hands on these two men, and sent them away—two fifths of the whole corps of ministers. Europe and America are what they are today, because that young man Paul was obedient to the call of the Holy Spirit, and the Holy Spirit kept on speaking to the church ever since. “Separate me your sons and daughters—your choicest and best loved ones—Christ needs them—the world needs them.”—H. H. Jessup, D. D., Missionary Review.
THE SABBATH RECORDER.

632

THE SABBATH RECORDER.

633
crunature on the subject can be found. Older
members in the church can help you. Your
pastor would be glad to have you apply to
him for help. That's what he's for.
Milton Junction, Wis.

TopiC Cards, 1911.

Don't forget to order your topic booklets with
daily readings at the Recorder office.
To get your supply elsewhere means the
loss to your society of our special denomina
tional topics each month. Be sure to order
enough for every member and a few
sides. Does your society make a practice
of sending the booklet to each of its absent
members? Try it this year.

Young Men's Mission of Lieu-oo.

I. Aim.—It is the aim of this mission
to give the highest physical, mental, and
spiritual help to all who come within its
influence.

II. Equipment needed.—Building. Chinese
heater, organ, lamps, chairs, benches,
pictures, books, magazines, and gymnasium
apparatus.

III. Work planned.

1. Athletics. Classes in light calisthenics,
and outdoor sports.

2. Reading-room and library. All
kinds of Bibles and other good Christian
books for all to read will be available.
There will be other Christian books for sale,
and tracts to be given to interested ones.
We hope also to add some good books along
other lines.

3. Reception-room with games. This
room, under direction and uplifting influen
ces, is to provide for the social life of young
men.

4. Day English classes. Mrs. Davis
will continue to teach as now, but in the
English room of the mission.

5. There may be no demand for these,
but we offer evening English classes for the
benefit of those who work during the day.

6. Bible-study classes in which all will
be urged to cotribute.

7. Chapel services will be held each day,
and general services two or three times
during each week.

IV. Plan for support.

We are asking the students of Alfred,
Milton and Salem to provide for the rest
of the building, and the salary of the helper.
We trust that funds to purchase the equip
ment will come from friends interested in
the work, but desire that no contributions
for this work shall lessen the regular gifts
to the Missionary Society.

News Notes.

CARTWRIGHT, Wis.—Three new members were
added to the church in August.—Regular services
are being held at Pine Grove every two weeks.
At the northern Wisconsin and Minnesota
semi-annual meeting, which was held here Octo
ber 14-16, good interest was shown. There
were nine delegates from our church.

ALBION, Wis.—On October 1, one of the Christ
ian Endeavor members was baptized and joined
the church.—On next Sabbath our pastor will be
absent attending the quarterly meeting and a
Christian Endeavor member will have charge of
the Sabbath morning service.—A Christian En
deavor rally was held at our church, October 16,
at which the societies of Milton, Milton Junction
and Walworth were represented by seven de
dlegates. Addresses were given by: F. M.
Dudley, A. J. Bond and J. C. Barthold, and sug
gestions were made by Miss Flora Zinn, associa
tional secretary, which was fatalled by the
women's quartet of Albion and the male quartet of
Milton. It is hoped that much good may be
derived from these meetings.

INDEPENDENCE, N. Y.—The Ladies' Aid society
was held at W. D. Clarke's. Proceeds, $60.
The literary meeting of the Christian Endeavor
society was held here Saturday night. Pastor A. G.
Crofoot attended the semi-annual meeting at
Firstville. In the pastor's absence Rev. Mr.
Henick of Whitesville preached. At that time a
collection of $12 was taken for John Randolph
and family.

VERONA, N. Y.—Rev. R. G. Davis preached to a
good-sized audience on October 1. In the
afternoon he went to the Second Verona Church—

As usual our ladies are planning for the Thanksgiv
ing dinner and dance at the Verona Method
ist church. Several of our young people are at
tending school at Verona and Oneida this year.

Our Christian Endeavor meeting takes place
the place of the regular morning service since we have
been without a pastor. Mrs. H. W. Palmer
and Mrs. H. A. Franklin, the latter being sent as
a delegate from our society, attended the Chris

Leonardsville, N. Y.—At the quarterly meet
ing of the Woman's Benevolent Society held Octo
ber 5, they pledged $5 to the Tract and Mis
sionary boards.—The Junior Endeavor society
voted to pay $5 to the Missionary Board some
time during the year.

Brookfield, N. Y.—Pastor H. C. Van Horn
preached for the little church at Syracuse, by
invitation, October 22. This week he is visiting
the ballets keepers, as chairman of the Mission
ery Committee of the Central Association, at
Earleston, Preston, Norwich, Oxford, Otsego,
Cortland and Homer, spending the Sabbath
with the pastors by the way of Newark
and Binghamton. During his absence
Mrs. Van Horn is visiting friends at Clayville.
By invitation of the pastor a goodly number of
the men of our church met October 9 and or
organized a Barnabas club, the first regular meet
ings to be held.—The Christian En
deavor business meeting and social were held with
Ruth Brown, October 8.

More Visiting.

M. G. S.

Since Convocation I have decided not to
say much about the boys, but to visit the
colleges to see if I can tell what the boys are getting in these fast days.
Even though we are putting in considera
ble visiting among our members, it seems
proper to look beyond and observe what
'cray people are flying into the Atlantic air,
and, naturally, like Eve when we live
keep somewhere in sight of the people of
our time.
I fell in with an excursion to Elkins,
September 22, and by the law of the asso
ciation of ideas which are held in memory,
it was simply inevitable for me to think of that
Oday without thinking of our Nortonville
Conference of 1904, where two happy dele
gates from Chicago borrowed two silk hats
one noon time and posed for Parker and David.
I was, for historical reason, much
interested in hearing Henry G. Davis make a
speech, although I did not go clear over
to Elkins just for that purpose. I noticed
the trim of his face is some like that
I fell in with an excursion to Elkins,
September 22, and by the law of the asso

Do what these men lay out for a field of in
vestigation has a smaller acreage than the
mental philosopher took up a few years ago.
Our sensations, states of consciousness and
resulting activities are made a study almost
exclusively as expressions and impres
sions of our nervous system. The
nature of these mind states must be
to warn us for strong life and service,
while we are all the time considering the
relation of cause and effect in our personal
forces.

These men try hard to keep within their
own prescribed field of study, but they do
find their untruly thoughts breaking over the
line fence. For example, here is the late
William James saying, "This judge is
God, the Absolute Mind, the 'Great Com
panion.'" I like James the better because
he seems to me to thus have gone over his
line.

Like all the others he leaves the questions
of faith and revelation for another book,
contentions of self in relation to God and the
future life can come both before and after
these studies of thought and nerve, and it is
of supreme importance to every school
boy that the practical working of religious
faith shall come to the soul long before he becomes to the natural sciences
in college. It is also very important that
the scientific should be a truly wise man,
fully knowing the highest function of mind
study as related to God and the soul.

Not Five Cents to Make Five Millions.

Not long ago, in a big city in the central
zone of the United States, a valuable street
railroad franchise near its expiration
The president of the railway knew that by
spending $50,000 or less he could secure
the extension of his franchise for a quarter
of a century. He knew, too, that such ex
ension would add millions to the value of the
company's stocks. More than one of his
directors couldn't understand why this
president hesitated, and told him so.

"I am not hesitating," he informed them.
"I wouldn't spend five cents in bribes to
win five million dollars on stock values.
I'll resign the presidency if you wish, but
don't try to bribe me to secure the
endowment of the children's hospital.
Roger did it—but Roger, looking at him for a moment, began to ponder how he might explain to Roger Lee at the same time, he added, frowning darkly at Roger, who arose, considerably frightened, from his seat.

The three stepped outside the room for a minute. Johnny was then in high glee.

"Now I'll see Roger catch it," he thought, well knowing that Farmer Jones had a good cause or he would not have come. "Now he'll catch it. Serves him right. Maybe he will not be in such a hurry to call names hereafter. Wonder what he's done. Good enough for him, whatever it is. Hope he gets thrashed."

While Johnny was still predicting and hoping unpleasant things for Roger, the three returned to the schoolroom. Farmer Jones angry and determined, Roger frightened and protesting.

"Children," said the teacher, "Mr. Jones says he believes Roger killed one of his doves yesterday with a stone, though Roger denies it flatly. Do any of you know anything about it?"

Johnny started. Killed one of Mr. Jones' doves? "That was the charge, was it?" he said to himself. "Well, maybe he did, but I saw a hawk get one of his white doves yesterday. Maybe he thinks Roger killed it. He's always laying things on boys. But I guess I'll not say anything." The words arose in his memory:

Red head, gingerbread,
Five cents a cabbage-head.

"I'll get him at recess," said Johnny to himself again. "You see if I don't. He's a little bigger'n I am, but I thrashed him once and I'll do it again. I'll teach him to call me names."

While Johnny was still meditating vengeance on the grinning boy across the aisle and getting angrier and angrier, there was a rap at the door and Farmer Jones entered. In a moment the whole schoolroom began to buzz with excitement. Farmer Jones had never been known to come near the school except when he had a complaint to register against some of the pupils. He had been there two or three times that season, and each time his complaint had been proved, and he had demanded immediate punishment, which accordingly had been administered.

"I'd like to see you a minute privately, sir," he said to the recess. "Like to speak to Roger Lee at the same time," he added, frowning darkly at Roger, who arose, considerably frightened, from his seat.

Johnny Black, better known as "Red," clenched his teeth, as he came into the yard and started toward the door. But it was too late to catch Roger, for the bell had just rung and most of the pupils were already in their seats.

"I'll get him at recess," he muttered to himself as he dropped into his seat and pretended to look in his desk for something, in order to hide his flushed face from the teacher.

He stole a glance at Roger. Roger was looking at him with a teasing grin that made him more angry than ever. He began to ponder how he might "get even." It did not seem so bad when other boys teased him about his red head, but he and Roger had never been on good terms. The schoolmates ought to be, and he felt that Roger did it with the direct intention of making him feel bad. They never ran across each other that Roger did not sing out the hated

Red head, gingerbread,
Five cents a cabbage-head.

Johnny started. Killed one of Mr. Jones' doves? "That was the charge, was it?" he said to himself. "Well, maybe he did, but I saw a hawk get one of his white doves yesterday. Maybe he thinks Roger killed it. He's always laying things on boys. But I guess I'll not say anything." The words arose in his memory:

Red head, gingerbread,
Five cents a cabbage-head.

"Let him get thrashed," thought Johnny. "He needs it, whether he killed the dove or not. Good enough for him, I say."

While these thoughts were passing through Johnny's mind, the teacher was waiting.

"I hope," he said, finally, "if any of you do know anything, you will speak, but speak truly, and justly. Mr. Jones says he saw Roger throwing stones at some birds yesterday, and he is certain his dove was killed in that way."

"Justly!" Johnny had a keen sense of justice when he took the trouble to think about a thing. Red-headed persons often have. They have ample reason to have sometimes. Johnny saw at once what was right in this case. But Roger was his enemy. Then he remembered the word his father had read at breakfast that morning: "Do as others as you'd have others do to you," or something like that. Was he doing that?

In an instant he was on his feet, and was telling his story. When it was over, Farmer Jones apologized and left. At recess the bell rang. Roger rushed over to Johnny. "Johnny," he explained, "I'm sorry I hollered at you this morning. I'll not do it again, if you'll forget it this time."

"That's all right," laughed Johnny in an embarrassed manner, and not knowing what else to say. "Call me Red as much as you please."

So two boys had a new friend apiece, because of the fairness of one of them.—William T. McBrey, in Baptist Boys and Girls.

For the Boys and Girls.

A short sermon from the field.

Two kernels of corn were planted side by side. So far as the farmer could see, there was no particular difference between them. Both were taken from the same parent ear of corn.

After they had been carefully placed in the earth, the same warm sunshine kissed the earth where they lay, the same gentle rain moistened the soil. The bodies of both kernels softened and decayed, but from each there arose a tiny sprout. They both grew until they came forth fruit more than a hundred fold. The story, even natural history, is clearly seen. Too late then to obtain that life. They have passed away with the old body.

There is a time when through the Son of God that life may be implanted within us. If we reject it or neglect it here in life, our faculties for receiving it will, in the resurrection, be found wanting. Nothing but eternal death will await us. "Behold, now is the accepted time; behold, now is the day of salvation."

Well Defined.

"The automobile bids fair to change history, even natural history," said W. B. not a motorizing expert, at a dinner in New York.

"A school teacher the other day was examining a class about Colonel Roosevelt's African trip, especially about the specimens shot.

"The thinking of the rhinoceros, the teacher said to a dull, sleepy-looking boy: ""George, what did they find in Africa that is very large, that is very dangerous to approach, and that has a horn?"

HOME NEWS

BERLIN, N. Y.—It has been some time since Berlin was represented in this column; nevertheless, we are here and numerous events have taken place. We passed safely through Columbus day. The writer has reason to remember this because "Columbus discovered America. October twelfth; so did the writer." He, the writer, was keenly reminded of the fact when his wife called him home from choir practice saying that there was some one at the parsonage who wished to see him. He neglected to find out which one it was, he was so indolent at finding the whole congregation there assembled. In the course of the evening the pastor was presented by the members of the choir with a large armchair, dimensions equal to a father and three. Another thing the pastor is grateful for was the omission of the usual birthday threshing, but in place of this the mistress of the manse was given a "pounding." So if any denominational men are thinking of coming to us, now is the time. I can't imagine how Secretary Babcock learned of this so soon, but, at any rate, inside of three days he put in his appearance. We shall excuse him though, for he preached for three evenings and Sabbath morning. The evening after the Sabbath was given to a discussion of the work of the Missionary Board and the plans for the coming year. A committee has been appointed to make a canvass of the church in regard to the appropriations for the work ahead of us. At a church meeting held in October the church voted to give the pastor a month's leave of absence to be spent under the direction of the Missionary and Tract boards, should they wish his services. Already we are anticipating the association, and plans are being made.

PASTOR.

JACKSON CENTER, OHIO.—Rev. W. L. Davis, Rev. A. L. Davis and Rev. S. H. Babcock were with us a few Sabbaths ago. We greatly appreciated the sermons preached to us by W. L. Davis and A. L. Davis, also the beautiful and inspiring solos rendered by Mr. Babcock.

The members of the Seventh-day Baptist church have voted to pay $100 to the Missionary Board for the following year.

On Sabbath day, October 15, Rev. D. C. Lippincott presented his resignation as pastor of the church, which will take effect March 1, 1911. We are very sorrowful to lose our pastor, but wish him the best of success for the future.

A mission society has been organized for the purpose of studying missions. This society holds its meetings every two weeks and it is hoped that much good may result from this organization.

A Christian Endeavor Hallowe'en social was held at the home of Mrs. M. I. Stout on the evening of October 31.

**A foes of the People.**


Viewed from my standpoint, the licensed saloon for the sale of intoxicating beverages is a league with hell, in which every one who votes for its existence becomes responsible for the results. I have been appointed to make a canvass of the members of the congregation there assembled. In the course of the evening the pastor was presented by the members of the choir with a large armchair, dimensions equal to a father and three. Another thing the pastor is grateful for was the omission of the usual birthday threshing, but in place of this the mistress of the manse was given a "pounding." So if any denominational men are thinking of coming to us, now is the time. I can't imagine how Secretary Babcock learned of this so soon, but, at any rate, inside of three days he put in his appearance. We shall excuse him though, for he preached for three evenings and Sabbath morning. The evening after the Sabbath was given to a discussion of the work of the Missionary Board and the plans for the coming year. A committee has been appointed to make a canvass of the church in regard to the appropriations for the work ahead of us. At a church meeting held in October the church voted to give the pastor a month's leave of absence to be spent under the direction of the Missionary and Tract boards, should they wish his services. Already we are anticipating the association, and plans are being made.

PASTOR.

JACKSON CENTER, OHIO.—Rev. W. L. Davis, Rev. A. L. Davis and Rev. S. H. Babcock were with us a few Sabbaths ago. We greatly appreciated the sermons preached to us by W. L. Davis and A. L. Davis, also the beautiful and inspiring solos rendered by Mr. Babcock.

The members of the Seventh-day Baptist church have voted to pay $100 to the Missionary Board for the following year.

On Sabbath day, October 15, Rev. D. C. Lippincott presented his resignation as pastor of the church, which will take effect March 1, 1911. We are very sorrowful to lose our pastor, but wish him the best of success for the future.

A mission society has been organized for the purpose of studying missions. This society holds its meetings every two weeks and it is hoped that much good may result from this organization.

A Christian Endeavor Hallowe'en social was held at the home of Mrs. M. I. Stout on the evening of October 31.

*Nov. 1, 1910.*

**"Given to Hospitality."**

REV. G. M. COTTRELL.

At the time of the approaching funeral service of Mrs. Eliza Satterlee, recently made, a resolution was adopted by which this resolution was made. I have read today in the Recorder. I said that if I were to be present and take part in the service, I should speak especially of Sister Satterlee's hospitality as taken from a leaf of my personal experience. It is impossible for me to say that Sister Satterlee's hospitality is not all. In the homes of the men and women of Westerly who have been friendly, the very kind and generous treatment she always accorded the young preacher whenever, in his visits, the household, he called at their large, substantial family home. A good dinner was spread for the pastor and his wife, if they happened along at dinner time. The large front yard abounded in flowers, and the garden in vegetables; and when the preacher departed, it was usually with a good exhibit from the products of the farm.

In that same West Hallock parish was Brother Lowell and family, living six or seven miles from the church, who always made so much of the visit when the preacher's family came, practically laying aside all work, to entertain their guests.

Later, both these families moved to Nor-tonville; and still later, when Brother Lowell moved farther west, to Salina, Sister Satterlee secured his promise to return, in case of her death, to attend her funeral. And it was upon his return to fulfill this promise, that the pastor took along the children of both the families, and we used all the space in the building for us with sausage by good Sister Satterlee.

The apostle Paul urges this grace of hospitality upon the saints; and so we say, Let it more and more abound until it shall be the rule rather than the exception among all our Christian people.

**Note.—**There was an error in the obituary notice, ascribing the sister's baptism in 1888 to me. My pastorate did not begin in West Hallock till 1883. I presume Pastor W. H. Ernst officiated on that occasion.


**Salvors Who Can Not Swim.**

Some people expressed surprise after the capsizing of the launch of the New Hampshire at New York that all of the crew were not able to swim. I have been speaking of this said that the public forgot that the navy was trained all over the country and that a great majority of the men were landmen when they enlisted and learned to swim later. Up to two years ago about forty men out of every hundred were unable to swim, but great efforts have been made to have the men learn the art, and at the present time that had been reduced 2.5 to the present time after fighting, and now that only forty sailors out of one hundred are able to swim well. On the summer cruise to the Caribbean Sea nets were swung over the sides so that the men could not sink or be attacked by sharks and most of them took their turn in the water. —The Christian Herald.

"Real education alternates mental exercise with manual work. It is better to give a child something to do and nothing to study than something to study and nothing to do. For action produces thought—while thought does not necessarily produce action."
DEATHS

MASON.—Mrs. Sally Ann Mason, widow of Joshua C. Mason, died on October 21, at her home in Waterford, Conn. She would have been 87 years old. Sister Mason was a daughter of Ezekiel Beebe and Mary Crandall, and was born in Waterford. One daughter, Mrs. Lizzie, is left behind. "Aunt Sally" was one of the old members of the Seventh-day Baptist Church in Waterford, and her life has been an honor to the church and a blessing in the community. We feel our loss very deeply, but the memory of her godly life will be an inspiration to the young. While the old are falling, we are praying their mantles may fall on the young.

SOURCES.—In Potter Hill, R. I., October 22, 1910, Mrs. Harvey N. Spicer, in the seventh-fourth year of her age.

Mrs. Spicer was the widow of Noyes Spicer, with whom she had enjoyed thirty-seven years of happy wedded life, and the mother of Harmon E. Davis. Last spring they moved from New York to Potter Hill and settled in a fine home which they had lately purchased and fitted to suit their tastes, hoping to enjoy many happy years here together. But it was not thus to be, and after only six months' residence in their new home the wife and mother, surrounded by loving friends, passed peacefully to the home of the soul. Mrs. Spicer's first marriage was to Walter B. Davis of Shiloh, N. J. They were pioneers in the establishment of a Seventh-day Baptist colony at Dow Creek, Lyon Co., Kansas. Owing to lack of missionary aid the colony weakened and Mr. Davis died in 1862, leaving a widow and a young daughter, Mary. Besides her husband and son Mrs. Spicer leaves a large circle of friends to mourn her death.

A private farewell service, attended by a large company of relatives and conducted by Rev. William Lathrop, and assisted by Rev. William L. Burdick, was held in her home on Tuesday afternoon, October 25, and interment took place in the First Hopkinton Cemetery.

W. M. L. B.

Increase of Crime.

The statistical statistics of this country do not indicate that ignorance is the soul source of crime or that public education is the sufficient remedy. Our educational enterprises have been steadily advancing and at the same time our percentage of crime has been increasing. According to Superintendent Masten of the New York State reformatory, the percentage of the increase of crime, from 1889, has been steadily advancing and at the same time our percentage of crime has been increasing. According to Superintendent Masten of the New York State reformatory, the percentage of the increase of crime, from 1889, has been steadily advancing and at the same time our percentage of crime has been increasing.

DEATHS

MASON.—Mrs. Sally Ann Mason, widow of Joshua C. Mason, died on October 21, at her home in Waterford, Conn. She would have been 87 years old. Sister Mason was a daughter of Ezekiel Beebe and Mary Crandall, and was born in Waterford. One daughter, Mrs. Lizzie, is left behind. "Aunt Sally" was one of the old members of the Seventh-day Baptist Church in Waterford, and her life has been an honor to the church and a blessing in the community. We feel our loss very deeply, but the memory of her godly life will be an inspiration to the young. While the old are falling, we are praying their mantles may fall on the young.

SOURCES.—In Potter Hill, R. I., October 22, 1910, Mrs. Harvey N. Spicer, in the seventh-fourth year of her age.

Mrs. Spicer was the wife of Noyes Spicer, with whom she had enjoyed thirty-seven years of happy wedded life, and the mother of Harmon E. Davis. Last spring they moved from New York to Potter Hill and settled in a fine home which they had lately purchased and fitted to suit their tastes, hoping to enjoy many happy years here together. But it was not thus to be, and after only six months' residence in their new home the wife and mother, surrounded by loving friends, passed peacefully to the home of the soul. Mrs. Spicer's first marriage was to Walter B. Davis of Shiloh, N. J. They were pioneers in the establishment of a Seventh-day Baptist colony at Dow Creek, Lyon Co., Kansas. Owing to lack of missionary aid the colony weakened and Mr. Davis died in 1862, leaving a widow and a young daughter, Mary. Besides her husband and son Mrs. Spicer leaves a large circle of friends to mourn her death.

A private farewell service, attended by a large company of relatives and conducted by Rev. William Lathrop, and assisted by Rev. William L. Burdick, was held in her home on Tuesday afternoon, October 25, and interment took place in the First Hopkinton Cemetery.

W. M. L. B.

Increase of Crime.

The statistical statistics of this country do not indicate that ignorance is the soul source of crime or that public education is the sufficient remedy. Our educational enterprises have been steadily advancing and at the same time our percentage of crime has been increasing. According to Superintendent Masten of the New York State reformatory, the percentage of the increase of crime, from 1889, has been steadily increasing. According to Superintendent Masten of the New York State reformatory, the percentage of the increase of crime, from 1889, has been steadily increasing. According to Superintendent Masten of the New York State reformatory, the percentage of the increase of crime, from 1889, has been steadily increasing.
SPECIAL NOTICES

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

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services, to which they add, 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 a.m. Regular preaching service at 11:30 a.m. A cordial welcome is extended to all. Rev. E. D. Van Horn, pastor, 518 W. 13th Street.

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

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, W. H. Bowd, at 118 South Mills Street.

The First Seventh-day Baptist Church of Los Angeles, Cal., holds regular services every Sabbath in the Music Hall of the Chronicle building, entrance at 222 South Hill Street. Sabbath school at 10:30 a.m., followed by preaching service at 11:30 a.m. Sabbath-keepers in the city are invited to attend. All strangers are cordially welcomed. L. A. Piater, pastor. The church is on State and Chester 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), at floor, every Friday evening at 8 o'clock. Visitors are also welcome. Rev. J. Burton Coon, pastor, 216 W. Van Buren St.

A REMINDER.

“The Doings of the Brambles” by Alice Annette Larkin will make an ideal Christmas gift for the little folks. Price One Dollar postpaid. A few more agents wanted. Address, Ashaway, Rhode Island. 11-14, 5 w.

WANTED.

A position by a German Seventh-day Baptist minister who has taught public school 20 years. He needs money and must earn money. Has edited a newspaper. Address Box 225, Ephrata, Pa.

J. STEVENS

The Factory of Precision Chippeo Falls, Mass.

A Hail-Storm of Lead

The Stevens Visible Loading Repeating Rifle

In Iowa and Wisconsin Parks are the oldest form of ammunition—to be sold at the following prices:

No. 70 short; $1.50 a flat.

Guaranteed to be the finest accurate, Caliber Repeaters in the world. Made in two styles. Each takes a flat short cartridge, and may be loaded from three cartridges—20 short, 20 short, 20 short, 20 short, 20 Long, and 20 long. Light and short, but reliable, is obtained by using its flat Long cartridges only.

If your dealer hasn’t it, we will send you a pre-paid receipt at 1st price, with:

Points for the Sharpshooter, Hunter and Trophyman.

Wirte us and tell us what kind of shooting you are most interested in and we will write a letter of advice with much information—Fredericksburg, Va., Ashaway, R. I., Quadruplet, and Sharpshooter. We will also give you a short 20 Short Report, which makes you a better shot than you already are. Send your name and address and we will send you your ammunition bills as well.

J. STEVENS

ARMS & TOOL CO.

11-14, 5 W. 8, 5 C.

THE SABBATH RECORDER.

WOMAN’S EXECUTIVE BOARD OF THE CHURCH CONFERENCE

President—Mrs. A. B. West, Milton Junction, Wis.

First Vice-President—Mrs. S. J. Clarke, Mrs. J. W. Morton, Mrs. C. W. Whiting, Mrs. A. H. Goodfellow, Milton, Mass.; Miss Phoebe S. Coon, Walworth, Wis.

Recording Secretary—Mrs. J. C. Bond, Milton Junction, Wis.

Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.

Editor of Woman’s Work—Sabbath Recorder—Miss Ada Givens, N. Y.

Secretary, Eastern Association—Mrs. Anna Randolph, Milwaukee, Wis.

Secretary, Southern Association—Mrs. Willet F. Babcock, Milwaukee, Wis.

Secretary, General Association—Miss Agnes Babcock, Lawrenceville, N. J.

Secretary, Western Association—Mrs. Daniel Whitford, Milwaukee, Wis.

Secretary, Southern Western Association—Mrs. Horace D. Winter, Massage, N. C.

Secretary, Northwestern Association—Mrs. Nettie M. Smith, West Gate, Shanghai, China.

Secretary, Pacific Coast Association—Mrs. E. F. loafbor, San Francisco, Cal.

SABBATH SCHOOL BOARD.

President—Edward Babcock, Great Kills, N. Y.

Recording Secretary—Charles C. Chipman, 220 Broadway, New York, N. Y.


THE SEVENTH-DAY BAPTIST RECORDER PRESS


WILLIAM M. STILLMAN, COUNSELOR-AT-LAW.

Supreme Court Commissioner, etc.

Alfred, N. Y.

A L FRED THEOLOGICAL SEMINARY.

Rev. A. E. Main, Dean. Commencement, May 15.

Next year begins Sept. 25, 1910.

YOGURT—The enemy of all unfriendly germs. $1.00 per box.

J. G. BRUNCE, Agent.

RANBACH PIANO.

For sale by J. G. Brunce, Agent.

New York City.

HERBERT G. WHITTLE, COUNSELOR-AT-LAW.


C. CHIPMAN.


St. Paul Building.

ABBY W. PRENTICE, D. S. B.,

The North Carolina College.

76 West 30th Street.

ALFRED CARLPEY PRENTICE, M. D.,

626 West 28th St.

Hours: 1:30 and 5:30.

BRAA R. ROGERS, Insurance Counselor.

Telephones 4094. 45 Cort, Room 616, Hudson Terminal.

30 Church St., New York, N. Y.

Office, 225 Groove Street.

Uten, N. Y.

BENJAMIN F. LANGWORTHY, ATTORNEY AND COUNSELOR-AT-LAW.

Suite: 310 and 312, Tacoma Building.

131 La Salle St. Telephone Main 341. Chicago, III.

Plainfield, N. J.

RECODER PRESS.

Babcock Building.

Printing and Publishing of all kinds.
SABBATH RECORDER

AN AMERICAN HYMN OF THANKSGIVING.

Not alone for mighty empire,
Stretching far o'er land and sea;
Not alone for bounteous harvests
Lift we up our hearts to thee;
On this day of glad thanksgiving,
In thy light of truth serene,
We, the people of this Nation,
Praise thee most for things unseen.

Not for battle-ship and fortress,
Not for conquests of the sword,
But for conquests of the spirit
Give we thanks to thee, O Lord;
For the priceless gift of freedom,
For the home, the church, the school;
For the open door to manhood
In a land the people rule.

For the glory that illumines
Washington's and Lincoln's name
Glory of unselfish service.
Far beyond a conqueror's fame;
For our prophets and apostles,
Loyal to the living word;
For the heirs of the spirit;
Give we thanks to thee, O Lord.

God of justice, save the people
From the war of race and creed,
From the strife of class and faction;
Make our Nation free indeed.
Keep her faith in simple manhood;
Strong as when her life began,
Till it find its full fruition
In the brotherhood of man.

—William Pierson Merrill.

—CONTENTS—

EDITORIAL—Thoughts for Thanksgiving; Yes, There is Still a Place for Revivals; Declaration of Principles; A Mother's Confession; Truant Board Meeting; An Opportunity Improved

EDITORIAL NEWS NOTES—The Greatest Steamship on Earth: Talley Seeks Substitution; Sabbath Repose—Sunday Law Controversy in Los Angeles; Gerard Veldhuyzen Accepts the Work

THOUGHTS FROM THE FIELD—A Link That Cannot Be Broken

MISSIONS—From the Corresponding Secretary, Mission of Jacob Bakker; Sixth-eight Annual Report of the Board of Managers, to the Seventh-day Baptist Missionary Society

WOMAN'S WORK—The English Seventh-day Baptist Church—Its History and Heroes; From Wachter, R. L.; Minutes of the Woman's Board Meeting

BENEFICIARIES OF Sherman's Army


DECEASED—In Memory of H. E. american; North Louis' Pastor and Quartet in Trench Work; Letter from South Africa

CHILDREN'S PAGE—The Only Son; Letter from South Africa

HOMЕ NEWS

MARRIAGE AND EXHIBITION

DEATHS

SABBATH SCHOOLS

November 21, 1910

V. 69, No. 21.

SEVENTH-DAY BAPTISTS IN EUROPE AND AMERICA

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

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

COMMENTS BY SUBSCRIBERS.

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

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

"A work of which we may justly be proud. . . . The mechanical work is of the highest order."

"I thought I was going to give one dollar for a paper-bound volume of about 400 pages, and here I have two large, well bound, beautiful, valuable books, for $3.00."

"A work of inestimable importance."

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

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

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

"Really encyclopedic in its scope."

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

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

"Exceeds our expectations in every way."

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

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

Sample pages sent on application. Prices: bound in cloth, $3.00 per set; half morocco, $5.00; not prepaid. Send orders to THE READER PRESS, Plainfield, New Jersey.

SPIRITUAL SABBATHISM

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

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

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

The book is 6 x 8 1/2 inches in size, 1/2 inches thick, pages xvi-L-244; printed on highest quality antique paper, bound in dark green cloth, gold top, back stamped in gold;ogravure frontispiece of the author.

Price $1.50 postpaid. Send orders to AMERICAN SABBATH TRACT SOCIETY, Plainfield, New Jersey.