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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 metaphor or puzzle, or whether men can transcend time by consecrating it, and live in the eternal while yet in time."

The book is 6 x 8 9/16 inches in size, 13½ inches thick, pages xvi-224; printed on highest quality antique paper, bound in dark green cloth, gold top, back stamped in gold; photogravure frontispiece of the author.

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The Sabbath Recorder

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EDITORIAL

Faith Versus Unbelief as an Uplifting Power.

Those who have done most to lead humanity to truer and nobler living have always been men of faith. The heroes of the Old Testament by faith led the world up to the Christ of Bethlehem and to the higher faith-life of the New Testament. Through Jesus Christ the world was given a new conception of faith, a higher impulse to spiritual living, truer conceptions of man's relation to God, and of the relation of the present life to the life to come. The best things of earth have come to men through faith in this divine Son of God; and any taint of unbelief in him or his teachings has tended to rob men of the powers that make for good. It was faith in the risen Christ that endowed Peter with almost superhuman power as a soul-winner bringing men to repentance and to God. Again, it was faith in "Jesus Christ and him crucified" that made Paul a successful missionary, and gave to his writings a worldwide and age-long influence over the hearts and minds of men. This one element of character in the early disciples was that which enabled them to make the hearts of multitudes sympathetic and inspire them to nobler living. And only those among the sinful masses who themselves accepted this same faith in the crucified Saviour were transformed in their lives, and in turn became powers for good among their fellows. It was faith in Christ as the Son of God, crucified for them, and faith in his power to save to the uttermost, that sent the first missionaries into the region beyond in answer to Macedonian cries, to work for the relief of human needs and human distresses. And it has been this same faith in Christ that through all the ages has moved the world's best men to press forward into the wildernesses of earth, into the darkest regions of paganism, into the lowest slums of city life—indeed, into any place where depraved and sinful men can be found, in order to lift them from degradation and inspire them with hope.

By virtue of this faith-life, men and nations have been transformed, the heathen have become civilized, the lowly have been uplifted, the most debased tribes of earth have learned the angelic song of glory to God in the highest and of peace on earth. Beneath all the civilizations of our day, giving in due proportion what all in all ages has been the best glory of the nations—the movement that has beautified and renewed the heart-life of man—stands faith in the infinite Father, faith in Christ as a divine Saviour, faith in the Holy Spirit as the sanctifier, and faith in the life to come.

On the other hand, what good has ever come from unbelief? The least trace of infidelity in any man has lessened his own power for good, has helped to take the higher, holier purposes out of the hearts of others, has put a check to every movement that calls men to loyalty to God, and tended to undermine men's hope of heaven. When these are taken away, the strongest motives for noble living are gone.

The world's highest morals have come from a belief in God, and he who would win the world to Christ is in an historic Christ, in a divine revelation, is working against the one element in the human heart that can transform and renew the soul-life of the race. What progress would the missionaries of some "new religion" make toward winning the heathen world to Christianity? What good would
God wants his true men to bring forth fruit unto eternal life, and he classes unfruitfulness as wickedness. The man who consecrates himself and his fortune to the work of the church may become God's man in a higher and truer sense than it is ordinarily possible for him who devotes himself to some other line of work. When a man has thus consecrated himself to God's work, every other work he enters is made to contribute toward this best of all achievements. If true consecrated to the church, he becomes a bigger man in everything else. Loyalty to the church enlarges the measure of his manhood, and makes him a benefactor of the race in a near and true sense by the love and sympathy he stands pledged to give, not only to the brotherhood within the church, but also to the great brotherhood without.

The greatest need of many men is a thorough consecration to the church of the living God; and the great need of many churches is more consecrated business men of executive ability to help carry their burdens, and to make them more efficient in saving the lost.

***

Importance of Country Churches.

Much is being written about the value of the country church as a feeder for the city church. A pastor of an important church in the city writes that he has served as pastor in both city and country, and expresses the belief that if it were not for the country churches which so many shun, the metropolitan churches would die out. He tells of the joy it used to give him to receive five new members into a church of fifteen. When he came, later, to be pastor of a city church numbering hundreds of members, he found that many of the most faithful workers there had received their first lessons in church work in some small country church. Let us not despise the country churches. There we may find some of the Nation's best men in embryo.

***

Woodrow Wilson on Preaching.

The late president of Princeton University, now Governor of New Jersey, said not long ago that he had heard a great deal of preaching, most of which he had listened to with respect; but that much of it had been disappointing, because it had nothing to do with him. He found many preachers who were continually expounding the Gospels in the light of the difficulties of modern thought, but only now and then one whose preaching tempted him to make a personal examination of himself. He would have the sermons deal with concrete examples, from Scripture, of men situated somewhat as we are situated, and compel the hearer to examine himself in the light of the holy standards which the Bible required of them.

***

Earthly Joys Do Not Suffice.

He makes a sad mistake who lives for the pleasures of earth alone. Nothing can be more shortsighted than for a man to live amid the transient things of this life as if they were to last forever. The spiritual life is the real life. It shall endure when earth is no more; and he who leaves the spiritual, man undeveloped, who makes no provision for the higher life, neglects his real self and robs his eternity of all its peace and joy.

When everything goes smoothly here; when prosperity sets its seal on our undertakings; when birds are clear, and flowers bloom all about us; when we enjoy the health and vigor of youth, life for the moment may appear like an anthem of joy. At such a time this world may seem to suffice.

But no life can have all sunshine. When foreboding clouds overhang, and our skies grow dark; when our days begin to fade into night; when our songs are hushed and the perfume of life's flowers is gone; when earth's promised successes have become actual failures, then life seems more like a funeral dirge than an anthem of joy, and the heart instinctively longs for the heavenly Father's smile of love. With this storm of earth can darken our sky. God's smile shall fill all eternity with sunshine. And he who is prepared to enjoy it shall dwell in peace and safety. He shall know no sorrow or disappointment forever.

There is no mistake so fatal as that of him who seeks lasting happiness in the fleeting things of earth. A deposit of true riches in the bank of heaven is the only sure way to secure a happy home for eternity.

***

The Best Measure of a Man.

There are several standards by which the world takes the measure of a man. Some size him up by the money he possesses, some by the brightness of his intellect, some by the success he makes in business enterprises, and some by his ability to fill certain political or social positions. These may all give some measure of the value of a man to the world, but as a rule the most accurate measure of a true man is his attitude toward religion and his estimate of the Christian Church.

If a man would make his abilities count for most, if he would measure up to the higher standard, if he would be most useful to his fellows, let him identify himself with the church, place his powers and talents at her service, and get squarely under her burdens. The man who does this to the best of his ability is bound to be a greater man than he can be who shirks these burdens and seeks places of ease.
EDITORIAL NEWS NOTES

A Good Work.

The "Gideons," a well-known organization of Christian traveling men, have recently distributed in the lodging-rooms of the largest hotels in Chicago six thousand copies of the Bible, and their plan is to place six thousand more in the smaller hotels of the same city. It is proposed to continue this good work until the hotels of the entire country are thus supplied with Bibles, so that every traveling man who stops at an American hotel overnight may have the opportunity of reading the Bible before retiring. Two of Chicago's hotels refused to give the books a place in their rooms, but the managers of all the others gladly assisted in distributing them. The secretary of the "Gideons" says that 60,000 Bibles have already been placed in hotels and lodging-houses. In Chicago one thousand men were enlisted to aid in distributing these books.

A Mighty Gunboat.

The new battleship Arkansas, just launched at Camden, N. J., is a mighty engine of war. This floating fortress carries in its primary battery twelve twelve-inch guns, ten of which can be fired as a broadside at the same instant, all aimed at the same target. A vessel that can hurl such a storm of heavy projectiles upon any given point must be something appalling to the enemy having to receive it. Still two more ships are already provided for, which will carry ten fourteen-inch guns—a battery equal to any in the world. It is too bad for civil nations to be called upon to pay such a price for the sake of peace! What a travesty on our civilization!

PORTER'S TROUBLES.

Reports from Portugal are not very flattering to the prospects of the new republic. Many original supporters of the new government are said to have abandoned it, some have taken strong position against it, and the labor troubles keep things in a ferment. Renewed actions by the Royalists and Clericals are increasing, and the government seems to be too vacillating to maintain a steady hand. Just what may be the outcome no one can tell. Probably too much has been expected from a government so inexperienced, and the results are therefore disappointing.

The government feels its lack of popular support, and does not seem to know how to gain the confidence of the people. By resorting to severe arbitrary measures it has lost support, and brought on a real reign of terror. The fact is, a people who have never had any training in popular government, who have always been subjects of a king, or ruled by a corrupt ring, must have an inborn aversion to government restrictions; and now they have the evil lessons of centuries to work kindly their differences, and come to a perfectly satisfactory conclusion. Such a transaction is worse to the world as an object-lesson than the launching of a dozen great gunboats.

SECRETARY MAC VEAGH RECEIVES OFFER OF COMPROMISE.

Secretary MacVeagh has received offers of compromise aggregating $1,000,000 from men suspected of cheating the government by undervaluation of fine goods imported through the New York Custom House. One firm has offered to compromise by paying $500,000.

TRACT SOCIETY-MEETING OF BOARD OF DIRECTORS.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-Day Baptist church, Plainfield, N. J., on Sunday, January 8, 1911, at two o'clock p. m., President Stephen Babcock in the chair.


Visitor: Raymond C. Burdick.

A report was offered by Rev. Edwin Shaw. Minutes of last meeting were read.

The Supervisory Committee reported that they are still in search of a manager for the Publishing House, with several parties under consideration.

The Committee on Investment of Funds reported that $2,500 in bonds of the Plainfield Gas and Electric Light Company were paid January 1, 1911, and that one bond of $500 of the Citizens Electric Company was sold on the same date at par and accrued interest.

They have made a loan of $3,500 to Charles L. Force on bond and mortgage on two family houses on Westervelt Ave., near Brook Ave., North Plainfield.

Report adopted.

The Treasurer presented his report for the second quarter duly audited, which on motion was adopted. He also reported balance on hand to date.


Correspondence from Dr. L. A. Platts contained his report for the last quarter, and that from Secretary E. B. Saunders for the month of December, 1910.

Correspondence from Rev. M. B. Kelly, A. M. B. Arthur, S. W. Smith and Isaac E. Wesley requesting literature, was referred to the Committee on Distribution of Literature, and that from Joseph Booth was referred to the same committee with power.

In response to the request of E. G. A. Ammokoo, it was voted to send him twenty copies of the Sabbath Recorder each week for one month.

Correspondence from C. A. Ackah was by vote referred to the Joint Committee.

Voted that the question of establishing other tract depositories be referred to the Committee on Distribution of Literature with power.

Voted that a committee be appointed to prepare a suitable memorial tribute to our late member, Mrs. Geo. H. Babcock.

By vote D. E. Titsworth was appointed corresponding secretary.

Voted that the proper officers be authorized to execute the necessary papers for the sale of such securities as may be disposed of on the recommendation of the Committee on Invest of Funds.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, Recording Secretary.
SABBATH REFORM

The Moral Law—Duties to God.

The following poem and extracts were sent to the SABBATH RECORDER by Theophilus A. Gill of Los Angeles, Calif. The extracts are taken from "A Study" titled "The Moral Law—Duties to God," conducted by Rev. James R. Kaye, Ph. D., LL. D., and published in the Home Herald, October 2, 1907. On the folder sent us, the names of five leading clergymen of four denominations are written, as the "Advisory Board." The Golden Text, "Open thou mine eyes that I may behold wondrous things out of thy law," is especially appropriate for this study; and if the author from whom the extracts are taken could see that the sincere prayer of his heart, it is no wonder he was led to say, even so good and true things about the law. His lesson is of coarse, men made praise the wicked; but such as these, therefore made the sincere prayer of his judicial code.

I. Institution of the Sabbath.

"There is nothing which they 'saw and heard up in the heights of Sinai! It was a fit expression for the greatness of the moral law. It was, therefore, a true principle that the written law is the form of the world and the commandments of God. No difficulty in explaining the passage in Deuteronomy xxxiv, which the deliverance from Egypt is especially mentioned as ground for observing the day. 'It is in keeping with the fact that in Deuteronomy the law is given in the form of a covenant between Jehovah and the tribes of Israel, and not so much as a code for all peoples.' But the point of the commandment is clear, and specific as to the institution of the Sabbath.

2. Perpetuity of the Sabbath.

"There is too nearly exhausted to discuss the subject, and we will pass to a few more imperatives:

1. The Name.

The words translated Ten Commandments in Ex. xxxiv, 28 literally mean Ten Words. The last clause of the verse which is added in the Septuagint places the Decalogue at Alexandria. In Ex. xxxiv, 28 they are called the words of the covenant, also the tables of the covenant (Deut. ix, 7, 11). The name which appears most commonly in the Old Testament is "the testimony," while in the New Testament they are spoken of as commandments.

2. Perpetuity of the Moral Law.

While the ceremonial law was passed away with Christ, the Decalogue was binding for all time. In the New Testament the apostles recognize the obligation of all respecting the moral law.

3. Unity of the Moral Law.

The essential unity of the Decalogue must appear at once. It is not so many isolated precepts, but one great principle that is nothing less than what Christ reduced the ten to two commandments:

The Root—Love to God.

The Fruit—Love to man.

"There is in this short summary the outline of all treatises on morality and all codes of justice. Not the least blemish of any vices found in morality stands in the presence of the Eternal and lead us to offer most earnestly the petition of the Golden Text. Approaching a subject of such import, and realizing it in the manner in which it was committed to me, the world, how sensible we should be of the holiness of these things, and seek the help of the Divine Spirit in keeping and respecting these truths! If it seems to us that a peculiar privilege was given to Moses to enter the mount and take the tables of God the tables of the law, we must not forget that in his Word we are handling the same law, receiving it not from Moses, but from the hand that first gave it to him. The term "law" is sometimes used in the Scripture to denote the ceremonial law, and again the judicial law. It is also used denoting all three. Hence care must be taken that it is understood in any use of the term. This threefold form of law was given the Jews in respect of the fact that they were the chosen people, the people bringing forth the Messiah and representing him in types and ceremonies, hence the ceremonial law: (3) that their government was a theocracy, distinguished in civil economy from all other nations, hence the judicial code.

Under the law, the people of God were peculiarly a holy people. What the moral law was for the Hebrews, the law of Moses, the Ten Commandments, was for the Gentiles the standard of "righteousness of the law," and the object of the Law was the "waxing old and vanished away." The law of the Sabbath, so far from being abolished by Christ, is by him maintained in his design that his church is the "body of the Law." From the Mosaic law to the Christian, the method of observance is therefore the same, the only difference being a sense of the new er in the New Testament concerning the first day.

5. Plain Talk for Protestants: "The observance of Sunday by the Protestants is an homage they pay in spite of themselves to the author of the [first book of the Old Testament]." The Watchman, Baptist: "The Scripture nowhere calls the first day of the week the Sabbath. It is a Scriptural authority for so doing, nor, of course, any Scriptural obligation."

Doctor Binney: "It is true, there is no positive commandment in the Bible that says, 'Remember the Sabbath day, to keep it holy.' There are no laws to that effect, there any for keeping holy the first day of the week."—M. E. Theological Compendium, p. 103.

The Christian Sabbath [Sunday] is not in the Scripture, and was not by the primitive church called the Sabbath. The Christian Sabbath is not a day of religious obligation. Buck's Theological Dictionary: "Sabbath in the Hebrew language signifies rest, and is the seventh day of the week....it and it must be consistent with the principles of the New Testament concerning the first day."

Rev. Geo. Hone: "The seventh day, the commandment of the first day of the Sabbath is not against the God. No kind of arithmetic, no kind of almanac, can make seven equal one, or the seventh day of the first week, or Sunday mean Sunday. The fact is that we are all Sabbath-breakers, every one of us.

The Protestant Discipline, Art. 6: "No Christian whatever is free from the obedience of the commandments which are called moral."

The Baptist Church Manual, Art. 12: "We believe the seventh day to be the divinely ordained and unchangeable rule of his moral government."

Chicago Inter-Ocean: "Sunday is not the Sabbath, the day commanded by the God of the Hebrews. It is not. There is not a passage of Scripture, not one, in which commandment is given for the change of the Sabbath from the seventh to the first day. We know of no divine

Consensus of Opinion on the Sabbath.

Dan. vii, 25: He [the Catholic Power] shall think to change times and law," etc.

The Catholic Mirror (Cardinal Gibbons' official organ): "The Catholic Church for over one thousand years refused to abandon the Sunday, by virtue of her divine mission, changed the day from Saturday to Sunday. The Church is therefore of the opinion that she has received the everlasting message of the Catholic Church as spouse of the Holy Ghost, without a word of remonstration from the Protestant world."—Sept. 29, 1893.


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command for the observance of Sunday; we make bold to say there is no direct divine command for its usage.—April 23, 1895.

The Bible says Rome would think to change the day. However, Rome did change it. Rome says, "I did change it."

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

EDWARD T. HISCOX, D. D. (Author of the "Baptist Manual"): "To me it seems unaccountable that Jesus during three years' intercourse with his disciples, giving them instruction as to his kingdom, constantly coming in contact with the Sabbath question, often discussing it in some of its aspects, freeing it from its false glosses, and teaching its true nature and purpose, never alluded to the transference of the day. Also that during the forty days of his resurrection life, no such thing was intimated. Of course I quite well know that Sunday-did come into early Christian history as a religious day, as we learn from the Christian fathers and other sources. But what a pity that it comes branded with the mark of paganism, and christened with the name of the Sun-god, when adopted and sanctified by the papal apostolate and bequeathed as a sacred leg-affe by the martyrs. There was and is a commandment to 'keep holy the sabbath day,' but that Sabbath was not Sunday. It will, however, readily seem, with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges, and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, Where can the record of such a transaction be found? Not in the New Testament—absolutely not. There is no Scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week. From an address before a Baptist ministers' meeting, New York City, reported in the Examiner, Nov. 16, 1893.

How can we be reconciled to the fact that, notwithstanding all these testimonies, so clear-cut regarding the Bible Sabbath, those who uttered them still continue to keep Sunday and to ignore the Sabbath? The world can not help seeing the inconsistency of it, and will not be slow to show it up when efforts are made to compel them to keep the first day of the week. If Christian teachers would accept the Sabbath and make their teachings harmonize with the book they claim as their guide, the appeal to sinners would have the recognized authority of God behind it; and when made, it would stir the conscience more deeply than is possible where there is such inconsistency between the life and the teachings of those who make the plea.
Our greatest need now, our one pressing need, is a suitable place for worship and church work. The hall which we are using is close, dark and noisy; and then it furnishes us only a place in which to hold our Sabbath service (one hour a week). We are now offered the little church, the picture of which I enclose, for $3,000.00, which every one acquainted with the location says is remarkably cheap. Our little church is united in the conviction that it is providentially put in our way at this time. I have asked the treasurer of the Memorial Fund if we can depend upon the Church Building Fund for one half of the amount named. If we get an affirmative answer, which I most devoutly hope, we think we can carry the rest of it, with the help of our good friends, when we can get the matter properly before them. The property in question, if we can secure it, will not only give us a place for our service on Sabbath afternoon, but will enable us to hold evening meetings, etc., whenever we choose, ladies' work-meetings, social gatherings, and furnish a really good point for everything that goes to build up a strong church. Besides all this the lot is quite sufficient for a house lot for the home of the pastor. Brother Loofboto, writing of this project, says, "I am delighted with the prospect of the Los Angeles Church being able to have such a snug little church. I can think of nothing else just now that would be such a help to the Seventh-day Baptist cause on this coast as your possession of this church." Brother Henry, to whom I have already referred in this report, said when I mentioned the possibility of this matter to him, "Good, I hope you will get it. Next to the baptism of the Holy Spirit which we all need, there is nothing which would be a greater help to your work." For myself, I feel that the importance of this project can hardly be overestimated. I hope, therefore, that you will not only approve the course I take in putting considerable time and labor into the effort, but accomplish the fact, but that, as individuals, if not as boards, you will be ready to give us some substantial aid when the time for it shall come. The church here are bravely bearing the heavy load of the regular work of the church, and will furnish their full quota for the work of the boards, and will put themselves under this movement to the full extent of their ability. One good sister, whose long years of faithful service entitled her to a release from such burden-bearing, is about to subscribe a liberal sum, and take in washing to earn the money to pay it. She means it, too, but I refused to take her subscription. We must have the church, but we must not get it by such blood money as that.

Praying that the Lord will bless and guide you in all your difficult work, and crown all our labors with abundant success, I am, etc.,

L. A. PLATTS.

Long Beach, Cal.,
Dec. 29, 1910.

Expressions of Appreciation and Sympathy.

To the children and grandchildren of our departed sister, Catherine M. Warner:

To you is left the precious memory of a Christian mother and grandmother.

The Ladies' Aid society of the New Market Seventh-day Baptist Church, of which she was a member, wish to express their appreciation of her useful life, and extend their heartfelt sympathy to her family.

Of her it may be well said: "She hath done what she could."

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

"A form that has watched o'er your slumber,
A heart that has loved you through all,
Dear hands that performed, without number,
Kind acts you may often recall.
The one who was ready to listen
And share in your hopes and your fears,
Whose eyes with emotion would glinten,
And oft, for your sake, shone through tears—
The grave may have hidden the mortal
Of her who once loved you the best,
Yet watching at heaven's bright portal,
She beckons your soul to its rest."

JOSIE D. BURDICK,
ALICE J. A. BURDICK,
ELLA L. DUNN,
Committee.

"We're all in a mighty big hurry to read the future, when we can't understand the present."
for China on January 7, but did not start until the ninth. Respecting the delay she writes: "It doesn't matter so much, though, for I am very pleasantly passing the time in the home of a friend here in the city. All arrangements are made for my voyage, and I see no reason why I shouldn't have a most pleasant time.

On January 13 the following was received from Mrs. Mary R. Davis, Lieu-00, China, dated December 17, 1910: "Mr. Davis has been suffering for some weeks with an extremely severe attack of pleurisy. Although he is improving, the illness is leaving him in such condition that it will be entirely impossible for him to do any work for some time. The doctors say there is slight tuberculous from which he can not be free if he remains in China. They advise him to go to southern California and there receive proper sanitary care and treatment, with the prospect of restored health, without unnecessary delay.

The following was then approved this advice, and they have decided to leave upon the steamer China, sailing January 17.

Thus it happens, if God gives them all safe passage, that they shall not pass each other like ships at night. They all three need all the inspiration and help that our prayers, our hearts and our hands can give them. Let us gladly and sweetly respond to their needs. God is testing us to show whether our faith will rise for the occasion, or ignobly falter and fail. I invite all, young and old, to read carefully "Problems That as a People We Must Solve," by A. R. Crandall, Ph. D., in the Sabbath Recorder of January 9, pages 40-47, and heed its six hints and five lessons.

Westerly, Jan. 15, 1911.

Meeting of the Sabbath School Board.
The Trustees of the Sabbath School Board of the Seventh-day Baptist General Conference met in regular session on the first day of January, 1910, at ten o'clock, a.m., in the office of Charles C. Chipman, at 220 Broadway, New York City, with the President, E. B. Angell, in the chair.

The following members were present: E. B. Angell, Stephen Babcock, Edgar D. Van Horn, J. Alfred Wilson, Holly W. Maxson, Edward E. Whitford, Elisha S. Chipman, and Corliss F. Randolph, besides the Field Secretary, Rev. Walter L. Greene.

Visitor: Miss Bessie Van Patten.

Prayer was offered by Rev. Edgar D. Van Horn.

The minutes of the last regular meeting, and of a subsequent special meeting were read.

The Recording Secretary reported that he had mailed notice of the meeting to all the Trustees, and to the Field Secretary, Rev. Walter L. Greene, and to Rev. Edwin Shaw. He further reported that pursuant to the instructions of the Trustees he had forwarded a communication to Rev. Edwin Shaw, as Corresponding Secretary of the American Sabbath tract Society.

The Committee on Publications reported that arrangements had been completed for the publication of the new junior quarterly.

The Finance Committee reported a loan of one hundred dollars to meet current expenses, and that they had agreed, subject to the approval of the Trustees, to pay Mrs. Samuel F. Bates fifty dollars for the first text of the junior quarterly.

The report of the Field Secretary was presented and accepted as follows:

To the Trustees of the Sabbath School Board of the Seventh-day Baptist General Conference,

DEAR BRETHREN:
The Field Secretary has given his time for the most part during the last three months, as he was devoted to work of writing and correspondence with the workers on the field. As directed by your Board, the Sabbath school was canvassed as to their attitude toward a new elementary quarterly. The replies showed a substantial majority in favor of such a publication and several indicated their hope that a graded course would be projected at an early date. This, I believe, should receive out careful consideration of what other people are doing with graded courses has been made and some of the plans have been discussed. As far as it was devoted to work of writing and correspondence with the workers on the field.

As president of the Semi-Anual Convocation of the Western Association, the Field Secretary had some phases of Religious Education considered at the October meeting. Your Secretary was also present at the quarterly meeting of the Hebrew, Portville, and Shingle House churches in November and spoke in the interest of Bible study.

Respectfully submitted,

WALTER L. GREENE,
Field Secretary.

The Treasurer presented a report of receipts since his last report which was accepted as follows:

Collections taken at local lectures given by Field Secretary Walter L. Greene on his Southerwestern trip:

1910.

Sept. 20
Cumberland, N. C. $10

Atalla, Ala. 3.62

Logan, Ala. 46

Cumberland City, Ark. 43

Little Prairie, Ark. 6.50

Fouke, Ark. 1.95

27

Fortana, Ill. (S. S.) 2.44

29

Syracuse, N. Y. (S. S.) 1.08

Oct. 2

Riverdale, Cal. (church) 1.18

4

Plainfield, N. J. (church) 19.47

6

Baltimore, W. Va. (church) 4.07

9

Manchester, N. C. (Cumberland Church) 8.35

13

Newton, N. Y. (S. S.) 3.27

16

Niantic, R. I. (S. S.) 1.05

24

J. H. Hubbard, Plainfield, N. J. 10.00

25

Little Genesee, N. Y. (S. S.) 3.85

26

University Bank, Note 100.00

28

New Milton, W. Va. (Middle Church) 1.62

Nov. 6

Fearnan, Neb. (church) 1.76

10

Wilton, Iowa (church) 7.65

25

Hyde Park, N. Y. (S. S.) 5.00

26

Mr. and Mrs. A. W. Hill, Haverford, Iowa 10.00

28

New York, N. Y. (S. S.) 1.00

Dec. 5

New York City (S. S.) 8.35

Milton, Wisc. (church) 2.17

20

Alfred, N. Y. (church) 1.20

6

Independence, N. Y. (S. S.) 1.65

7

Albion, Wisc. (church) 2.02

23

Total 33 $19.29

The Treasurer also reported receipts amounting to one hundred dollars for the Hopper Sabbath School Memorial Fund.

The Committee on the Distribution of the Manual for Bible Study presented a report which was adopted as follows:

Your Committee on the Distribution of the Manual would submit the report of the number of copies of the Manual which have been sold. From various sources we learn that the Manual is being used this fall and winter where it has not been used previously.

Respectfully submitted,

WALTER L. GREENE, Committer.

After a protracted general discussion of the question of graded Sabbath-school lessons, it was

Voted, That the Trustees reaffirm the previous expression of their unqualified belief that a graded system of lessons should be prepared and teachers trained for the use of this Board as soon as practicable, and used by our Sabbath schools wherever the conditions warrant.

That owing to the fact that the graded lesson plan has not yet passed the stage of experiment, and that this Board does not have funds for such experiment, and that there is a bright promise of additional valuable literature for use in the preparation and working out of a graded course of study, the Trustees feel that it is yet practicable for the Sabbath School Board to prepare and publish such a course of study.

That in harmony with the action of the General Conference at its last session, which recommended "that the Optional Bible School Curriculum, which was included in the report of the Sabbath School Board in 1909, be revised and published for general distribution among pastors, superintendents and other workers in the denominations," the Field Secretary be instructed to make such revision as may be necessary or desirable for such publication and general distribution and report to the Trustees.

Adjourned.

CORLISS F. RANDOLPH,
Recording Secretary.
WOMAN'S WORK

Mrs. George E. Crossev
Contributing Editor.

Let Us Be Kind.

Let us be kind;
The way is long and lonely,
And human hearts are asking for this blessing only.
That we be kind.
We can not know the grief that men may borrow,
We can not see the souls storm-swept by sorrow,
But love can shine upon the way today—tomorrow.

Let us be kind.

Let us be kind;
This is a wealth that has no measure.
This is of heaven and earth the highest treasure—
Let us be kind.

A tender word, a smile of love in meeting,
A song of hope and victory to those retreating,
A glimpse of God and brotherhood whose life is sailing—
Let us be kind.

Selected.

From Milton, Wis.

[All readers of this department will be glad to see the following article from the pen of Mrs. O. U. Whitford of Milton, Wis. Mrs. Whitford is president of the Benevolent Society of Milton and has, therefore, a motherly interest in all the circles.—N. B. C.]

In January, 1910, all the ladies, both old and young, in the Seventh-day Baptist church and society in Milton, Wis., organized into circles. The membership fee was ten cents, and the dues ten cents a month. Each circle had between thirty and thirty-five names on its list. Not all these, however, have as yet become members, though it is hoped that in time they will do so.

Circle No. 1 is the Benevolent Society, which has made itself so famous for quilting that it has work sent to it from several States outside of Wisconsin. The price for quilting is from two dollars to ten dollars, according to the work upon the quilt. The ten-dollar quilts are really works of art, done in beautiful designs.

Circle No. 2 is composed of young ladies, most of whom are either in the high school or academy; and as their school duties demand nearly all their time, they have been able to do but little outside.

Circle No. 3 is made up in membership of young ladies of maturer years and the young married ladies.

Circles Nos. 4 and 5 take in all those left, mostly those of a little more advanced age.

The three latter circles do any work they can find to do—plain sewing, tying comfortables, mending; it is reported that in one case they did some ironing. They also do benevolent or charitable work whenever and wherever needed, as it comes to them to do. A few times they have had suppers.

Each circle votes out the money raised according to its own desire and its sense of the needs of denominational or church work. All together they had, on December 31, 1910, made and paid out or deposited in bank for certain purposes the sum of $38.14.

The Story of Mrs. Cu.

The following extracts from an article in Woman's Work in the Far East, a magazine published in Shanghai, China, and sent to Miss Haven by Miss Burdick, will prove interesting; read it.—N. B. C.

Another little group came in, and the three or four old ladies attracted my eye. Why? Because they were dressed differently from all others: their chocolate-colored coats and skirts showed at once that they were religious women, belonging to a number whom we call "Buddhist Chanters." They had given up their lives to the service of Buddha, and from day to day visited the different temples where with dreary monotony they told their rosaries, and in a songsong voice repeated the one word, "Buddha, Buddha."

One of the three women especially interested me. She was a tiny old lady, aged about seventy, very clean and tidy. After listening for a time she came up, and putting her hand on my arm, said: "There are too many people here; I can not understand. Did you say Jesus? May I wait till the people have gone, and then will you tell me who is this Jesus who can save?"
of the people of this church for their loyal support evidenced in so many ways, and for the many expressions of love and sympathy shown at the time of my mother’s death. I desire, also, to record my gratitude to the Father of us all for a good degree of health and strength, and for his evident leading in the work I have tried to do.

During the year the pastor has preached 77 sermons, including besides the sermons from this pulpit sermons preached in Minnesota, Iowa, Nebraska, West Virginia and Arkansas, and in various places in Wisconsin. He has represented the church at the association at North Loup, the General Conference at Salem, and at an ordination service at Albion. He represented the Northwestern Association at the Southwestern Association held at Gentry. By vote of the church he answered calls to go to Dodge Center, Minn., Welton, Iowa, Fonke and Little Prairie, Ark., and Plymouth Sabbath School and Rock House Prairie in this State for religious services. When he has been absent, the pulpit has been supplied by exchange with other ministers, or by others secured by the pastor. The Milton Colored Church has a lady preacher. About $70 was raised by weekly offerings. Perhaps the reports of the home department and of the cradle-roll are sufficiently interesting and not too long to appear in full.

THE SABBATH SCHOOL.

The Sabbath school presented a very interesting report through the secretary, the treasurer, and the superintendents of its various departments. The average attendance for the regular evangelistic measures was 60. About $70 was raised by weekly offerings. Perhaps the reports of the home department and of the cradle-roll are sufficiently interesting and not too long to appear in full.

HOME DEPARTMENT.

Report of the home department of the Seventh-day Baptist Sabbath school for the three months ending October 1, 1910.

As so many of our members live at such a distance from Milton Junction, there is at times a feeling that their duties have not yet been received, so it is impossible to make a full report for the year at this time.

Number of members at the beginning of the year, 41. Seven of these were resident and 34 non-resident members. Number of names dropped during the year, 10. Several of these have moved to places where they can attend Sabbath school, so have discontinued the home department work. Last year the average attendance was 10. Mrs. Martha Greg of Plymouth, Wis., has a large and devoted number of members, and she has been a great help in the work of the committee being to select books, and to provide for their purchase and care.

A committee previously appointed to canvass the church for the purpose of increasing our gifts to the Missionary Society, has reported that pledges had been secured for the year 1911 to the amount of $106 and that one condition of the subscription was that it should not lessen our regular offerings to the Missionary Society.

The其实就是 a week of prayer with a good and growing interest. For the present, two evening meetings a week are being held, consisting of a sermon and prayer and testimony meeting.

A. J. C. Bond, Pastor.
YOUNG PEOPLE'S WORK

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

Our European Interests.

PASTOR WILLARD D. BURDICK.

Prayer meeting topic for February 4, 1911.

Daily Readings.

Sunday—Work given (Matt. xxviii, 18-20).

Monday—Strength assured (Isa. xl, 26-31).

Tuesday—A perfect guide (Dent. xxxii, 1-12).

Wednesday—Growth (Isa. xlv, 1-10).

Thursday—Invitation (Isa. iv, 1-9).

Friday—Spreading of truth (Matt. xiii, 3-9).

Sabbath day—Topic: Our European interests (Isa. xl, 1-12).

We have six churches in Europe, besides the scattered Sabbath-keepers. The churches are Mill Yard and Natton in England, Haarlem and Rotterdam in Holland, Asaa in Denmark, and Harburg, Germany. The little church of Natton was organized in 1650 and reorganized in 1808. "Natton is a small hamlet about two or three miles from Tewkesbury" in the west of England, about ninety miles from London. The Mill Yard Church in London has a history reaching back nearly three hundred years. Lt.-Col. T. W. Richardson has been the pastor for over five years. Mr. Richardson occasionally visits the Natton Church; calls upon some Sabbath-keepers; works in the interests of Sabbath Reform; and edits and publishes the paper, Sabbath Observer. The Mill Yard Church assisted in this work by paying Mr. Richardson a salary of $225 and $25 for expenses. This year's budget calls for $300 for the London Mission.

THE STORY OF A PACKAGE OF TRACTS.

In the spring of 1877 the pastor of a Baptist church in Haarlem, Holland, received a package of seven Sabbath tracts sent out by Eld. Nathan Wardner, then engaged in Sabbath Reform work in Glasgow, Scotland. These tracts interested the pastor and many in his church in the study of the Sabbath, which they finally accepted. Thus led into the truth, Eld. G. Velthuysen entered on a service of thirty years that has been blessed of God to the good of many people in many lands. Thirty-one members of the church turned to the Sabbath with him. "They were in possession of the same meeting house still and were granted the royal recognition as a denomination." Eld. Velthuysen continued the publication of De Boedschapper, which with tracts distributed, sermons and addresses given at fairs and other places, and personal work, has brought many to the acceptance of truth. Among these are Eld. F. J. Bakker, brought to the Sabbath in 1885, and Peter Taekeema, who was brought to Christ and the Sabbath, and helped in his education by Eld. Velthuysen.

Our interests in all of Denmark and Germany can be traced back almost entirely to the package of tracts sent by Eld. Wardner to Eld. Velthuysen. But the work has not been confined to these countries. Many of the Sabbath-keepers have come to the United States; Peter Velthuysen died in Africa; Brother G. F. Bakker is pastor of the Hartsville Church; Brother Jacob Bakker has two sons sent by us to Africa; John Van der Steur went to Java, probably in 1892, and his sister, Maria, in 1893; a few years later Mr. Van der Steur baptized Marie Jansz—the daughter of a Memnonite missioned with the Haarlem Church; Sister Slagter, moved by the need of a helper for Marie Jansz among the Javanese, went to her assistance from the Haarlem Church; after a time she found service in a government insane asylum where she was the means of leading "Sister Alt" to Christ and the Sabbath.

Secretary Saunders, in a report to Conference, says: "While the Haarlem Church has looked upon Seventh-day Baptists, in America, as its parent, with deep sense of gratitude, it makes us blush with shame as we witness the marvelous history of this little church, its walk by faith, and its missionary spirit. Although most of the members are poor in this world's goods, they are rich in heavenly things. Sister Alt, who was missioned with the Haarlem Church shall continue to live in Holland or not, it will live in the East Indies, on the Island of Java, where it has sent two of its members, lady missionaries, Marie Jansz and Marie Slagter. Of the Haarlem Church it can be said, 'Their works do follow them.'"

In the church at Harburg, Germany, there are now but two members, Brother and Sister Hart.

In 1908 Elder Bakker was sent from the Rotterdam Church to be missionary pastor in Denmark. He is located at Asaa. The Sabbath-keepers in Denmark are scattered and Elder Bakker has four or five appointments, to which he usually walks. He makes many calls, distributes tracts and papers, carries on a large correspondence, and occasionally visits all the Seventh-day Baptist churches of continental Europe.

During the long sickness of Elder Velthuysen the work of the pastorate of the Haarlem and Rotterdam churches was carried on by Deacon Spaan, Peter Taekeema and Gerard Velthuysen Jr., and Mr. Velthuysen edited De Boedschapper. Elder Velthuysen died June 1, 1910. Permit me to quote from the message sent by the Tract Society to Mr. Gerard Velthuysen after the death of his father:

"We well remember his visits to this country, and what a delight it was to us all, just to see him and hear him. His child-like faith; his sincere humility; his implicit trust; his buoyant hopefulness; his joy and eagerness in serving the Master, were all a lesson to us all.

After the death of Elder Velthuysen, Peter Taekeema accepted provisionally the pastorate of the Rotterdam Church for twelve months, and Gerard Velthuysen that of Haarlem for six months; the latter has consented to continue editing De Boedschapper. Brother Taekeema is a student at Amsterdam University, and expects to complete his studies in one or two years. Brother Velthuysen continues to serve as secretary of the Midnight Mission, which he started more than twenty years ago, and to do editorial and other work connected with the Purity movement.

Members of the churches are canvassing for De Boedschapper in different parts of the kingdom. The chapel at Haarlem 'became the property of the Seventh-day Baptist Memorial Board" some years ago, and the church at Rotterdam, the past year, through the assistance of the Memorial Board, secured a church building. Elder Bakker stated of it: "The building is commodious and neat and located on a very pleasant street."

The proposed appropriation of the Tract Society for De Boedschapper the present year is $600; that of the Missionary Board to Brother Velthuysen is $300, and to Brother Bakker, $200.

Last February G. Velthuysen Jr. wrote: "As to the spirit of the churches and our hope for the future and for the triumph of truth, they are more lively than ever, for the Lord is wonderfully helping us in all our work. The churches here are in good spirits," and that in his work for the church he has been "marvelously strengthened," and he closes his letter of October 19, with these words: "Cheerfully and with a bright prospect for our work in Holland and in Java, I close, thankful for your help, and trusting in the Lord, our common power and hope."

SUGGESTIONS TO LEADERS.

Have some one point out on a map the places in which our churches are located. Have the article, "Our Holland Mission," by Miss Sarah Velthuysen, in Jubilee Papers.

Good subjects for short talks are the Midnight Mission, and Colportage Work in Holland.

Good letters are found in RECORDERS of March 14, 1910; August 22; October 31; and November 7.

The Special Topics.

I am wondering how many of our society are using, in their meetings, the unusually good special topics and excellent material prepared by Pastor W. D. Burdick of Farina. I apprehend that for those who do use them, carefully studying and entering into the spirit of the same, this year will be marked for us to come as one of growth in spiritual matters and in efficiency in Christian work. Young people, a wonderful opportunity is now ours, not only for becoming better acquainted with our denominational work, but in getting into closer relationship with it in spirit and purpose. The material in this issue is interesting and important, and its treatment holds one spell-bound from beginning to end and leaves him wishing there were more. Let us make every effort to master the material and use it for the glory of the Master in the advancement of his Kingdom.
A Timely Message.

All the readers of this department were wonderfully helped two years ago by a series of letters written to the young people by Mrs. Wardner. Many were interested and greatly helped a year ago by her serial story, Martha Burnham. Inquiries have come to your editor about her and why she does not write more. Such inquiry may be answered by saying that in her delicate state of health she is not able to do so. Those who know her intimately realize that all she does is far in excess of her physical strength. In view of this we are the more glad to call attention to a letter appearing in this issue from her consecrated pen. You are not urged to read it; you will do that when you see her name undersigned. You are most earnestly urged, however, to think deeply about what she writes and with God's help to put into practice the teachings of her timely message.

A Letter.

Dear Young People:

I have just finished some work that has claimed my attention ever since New Year's day, and now my mind turns instinctively to you.

A number of subjects come rushing into my mind that I would like to write about; but as I can use only one, I am going to choose a subject that you seldom see in print—Loyalty to your Pastor.

In the first place I want to call your attention to the fact that it is God's plan to save men through men, and I have no doubt he chose that because it is the best possible plan.

I agree with you that your pastor sometimes makes mistakes, otherwise he would not belong to the human race. I agree with you also that he has faults, but you can afford to overlook them. Until you are perfect yourself you cannot demand perfection in any other human being. If you can not get along with your faults, how can you expect him to get along with the faults of all his parishioners?

The tie that binds the pastor to his people is very strong and very tender. He is a member of every family. If he is a true pastor (and we are considering no other in this letter), he is the companion of all, unless they reject that companionship. Their life is his life. Do any rejoice, and he rejoice not? or any sorrow, and he sorrow not?

Some of you feel at times that your trials are more than you can bear; but how about your pastor? In addition to his own individual trials he has to carry all your trials, and above all these is the sense of responsibility resting upon him as a minister of the Gospel to win souls for the kingdom of heaven and to develop the spiritual life in whom he already has planted. The sense of this responsibility rests upon him at times with almost overwhelming force. I have no doubt that often in the silent watches of the night, when all the world around him is sleeping and there is no eye to see but God's, he is awake, thinking, thinking, thinking what he can say or do to win such an one to Christ or to induce this careless boy or that thoughtless girl to consecrate his or her talents to the service of God. No one can share with him this intense feeling of responsibility that rests upon his heart as your pastor.

A dear friend or a bosom companion may go with him to the door of the tabernacle, but into the inner sanctuary of deep soul-yearning for your spiritual welfare, and he does not say or do anything to help him.

But there are many things that you can do to help him. One of these is to enter heartily into his plans of work. After he has spent days and nights in prayerful thought, and then finds that his carefully worked out plan is met with a rebuff or careless indifference, heavy indeed must the weight be that falls on his spirit.

The pastor of the Baptist church that I attend in this city has recently been called to another field of labor. When he arrived in the city to look the situation over, thirty men met him at the train. There were two hundred men present at a business meeting and their spokesman said to him: "We want you to tell us what to do. We are ready to work, but we need a leader." A pastor would be a poor excuse of a pastor who could not accomplish something with such a working force as that. He had already learned.

For two days he was in attendance upon the various appointments of the church in another way in which you can be of untold service to your pastor. You can also help to increase his influence with the public by speaking of his good qualities; and as you value his influence for good, never discuss his faults with outsiders. It will be better for your own good if you never discuss them at all.

I must mention one more way in which you can bring joy to his heart. When he has helped you by his sermons or in his prayer-getting talks, tell him of it. I am not advising you to say flattering words about his sermons; that is not what he needs. His mission in the world primarily is to help people in their strivings for a more godly life; and when through the grace of God he succeeds, his soul will receive new inspiration if the fact is made known to him. And after you have told him, don't waste any time worrying for fear it will spoil him; for this old world will have to pass through several revolutions and a few revolts before it reaches the state where pastors will not be criticized sufficiently to keep them from getting puffed up.

As I bring this letter to a close, there comes to me the inspiring thought that no matter how well you may have succeeded in the past, or how sadly you may have failed in reaching the mark, you are going to put forth a greater effort in the year nineteen hundred and eleven than ever before to be true and faithful in every relation of life and to follow wherever you see God's hand leading you.

Believing fully in your purpose to do this, I bid you a most hearty Godspeed.

Very sincerely yours,

Martha H. Wardner.

La Porte, Ind.,

Jan. 5, 1911.

Little Talks on the Pledge.

III.

Harriet C. Van Horn.

"That I will make it the rule of my life to pray and to read the Bible every day."

We have thought and talked about "trusting Jesus for strength," and the solemn promise which we make to him to do his will.

Tonight I want to talk about two of the definite and practical things in the life of a true Christian Endeavorer. We all have been taught to believe in prayer. From the childish litany of "Now I lay me down to sleep," we have felt that it was right to come to God in prayer for ourselves and others.

But do we really pray? Do we enjoy praying? Do you feel yourselves to be in the presence of God? Do our prayers consist principally of requesting God to give us things? Perhaps we sometimes remember to be polite enough to God to thank him for some of the blessings which we recall haphazard, or possibly we only lump them off with the general term, "We thank thee for the blessings with which thou art surrounding us daily." I once heard two eloquent and learned D. D.'s conversing about prayer, and one said to the other, "I never really prayed more than two or three times in my life." Yet I may have heard him offer beautiful and believe, sincere prayers. I think he meant the taking hold on God with tears and strong crying, which men do in the great crises of their lives.

As Christian Endeavorers we may learn, by practice, the sweet communion with God that is the privilege of every child of his. In temporal things we may turn instantly to him for deliverance. In times of fear we may cry to him for help and courage. In hours of loneliness, or when we feel that our friends are cold and faithless, we may come close to him, when he fails to comfort and give us sweet companionship. When we are perplexed as to the course we should follow, ask him to make the right path plain. When we are sorrowful, he will meet us with blessed sympathy. Ought we to go to him only when we need something? How ungrateful!

If we intend to do whatever he would like to have us do, how better can we find out what that is, than by frequent reading of his Word? So we come to the last part of this promise: to "read the Bible every day."

Some of you think this promise to "pray and read the Bible every day" is too exacting. You say you can not always do this. "Some nights I'm too tired," or "Some nights I'm so tired and sleepy that the words all run together; and when you reach the end of the chapter, you are
impatient about it, because you can hardly tell what you have been reading.

"Sometimes you are sick and can't read." And so you conclude you don't like this part of the pledge. "It is really too much to expect of you."

How would you like to alter it a little, and have it read like this: "I promise my dear Saviour that I will pray to him whenever I want something very much, but the rest of the pledge cannot be expected to think much about him—I'm so busy!"

"I promise my Redeemer, who died a shameful death for me, that when I haven't anything else, I have read all the monthly magazines and library books, I will sit down and read a chapter in the Bible, preferably one of the short Psalms. That ought to satisfy him!"

You think that does not sound very well? Well, I agree with you.

Better than that, I recommend a careful reading of the Sabbath-school lesson, every morning—not every morning, when your mind is fresh. It will probably strengthen you for the girls, while you are combing your hair, form the habit of learning at least one verse of Scripture. Can you spare that much time and thought to the Saviour? Can you afford not to?

I think you will find that, day by day, you will want a little more time with the conscious presence of the dear Jesus, and will come to love the Bible until you can truly say, "Thy word is a lamp unto my feet, and a light unto my path."

"Have we trials and temptations? Is there anything that we are afraid of? We should never be discouraged; Take it to the Lord in prayer. Do thy friends despise, forsake thee? Take it to the Lord in prayer. In his arms be't take and shield thee, Thus we will find a solace there."

Albion, Wis.


Our society has 43 active members, 37 affiliate members, and 1 associate member. We have an average attendance of 20 at our prayer meetings. We have held 43 regular prayer meetings during the year and have taken charge of the morning service twice during the absence of the pastor. A public reception was held for Mabel and Anna West. Our society helped to get the watch-chain for Dr. Grace Crandall. We sent our president and Junior superintendent to the convention at Milwaukee. We were well represented at the Young People's Rally held at Albion last fall. The society has tried to keep in touch with our absent members through the corresponding secretary.

The society has raised and paid out the following amounts of money:

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<th>Type of Donation</th>
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<td>Raised by collections and regular pledges</td>
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Paid for work in central Wisconsin... $75.00

Total amount paid out... $155.59
Balance on hand... 2.97

Respectfully submitted,

LETTY FRINK
Secretary.

Alfred University Notes.

Nearly half of the past month has been vacation and a rather lonesome time for the few students who remained in town. All are back again now, and hard at work preparing for the mid-year examinations which come within a month.

Prof. Walter L. Greene gave his stereopticon lecture, "A Ramble Among the Holy Hills," at the Y. M. C. A. meeting, Sunday evening, December 11, 1910. The agricultural school is making preparations for building a greenhouse. On January 4, Professor Norwood gave his medieval-history class a series of stereopticon views showing the life and customs of medieval times.

The Ophidian Lyceum attended the reception for Pastor Burdick in a body. The members of the Ophidian Lyceum were served and speeches were made by Pastor Burdick, President Davis, and other Oro's.

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Dear Brother Gardiner:

There are seven reasons why I feel impelled to write you a letter. One reason is that I am in receipt of a letter from a classmate whose home is beyond the Pacific in which he refers to my letters in the Sabbath Recorder quoting chapter and verse from the Book of Proverbs. When I noticed his citation, it reached for my Bible expecting to find "even a fool, when he holds up his peace, is counted wise" or something of the sort; for my friend is considerable of a wag himself. To my surprise I read of something that was said to "do good to him who hateth thee." The writer failed to say what kind of medicine, whether stimulant, opiate or emetic. I will not burden you with the six other reasons.

During the year the church has made a net gain of thirty. There have been two losses by death and two by dismissal. These have been added by baptism. One of those baptized was a convert to the Sabbath.

Fifteen have been added by letter from Hammond, Gentry, Cosmos and Boulder. Six have joined on profession of faith. Of this number one was formerly a member of the Milton Junction, one of Blystone and one of Calamas.

Since the day that you packed your goods, Doctor Gardiner, I suppose there have fifty people moved away from this society; but more than that number have located here in the same time, not to mention a birth every month for the three years. Even in the number of farmers I think we are more than holding our own. There are more than forty farmers here now; and if the pastor should call on all these at a time it would require a little drive of about four hundred and seventy miles.

In February I went to Farina where I had the pleasure of preaching twenty-three sermons; and of witnessing the baptism of quite a group of happy converts. Our churches are so widely separated out here that it was for an expense for the church visited, but it was well worth while. It was a good thing for me and for the church that I serve, and it was a good thing for Farina and her pastor. This may not be an ideal plan for churches to follow, but it is his business, isn't it? Why do we not do more of it?

In June our village high school closed an unusually successful year. Of the twelve graduates six were our young people and we were justly proud of every one. The young man who won the scholarship at Milon College had attained an average standing of ninety-nine for the entire course and had not been absent or tardy during that time. Two of our young people were to have won in almost any other company. Such young men and women will be heard from for good unless they are spoiled by having their friends brag of them.

Then came the meeting of the Northwestern Association with us. The attendance was from the town. The collection was a little less; but it was the largest this church has ever known. We were greatly blessed by this meeting.

I have been asked about our family vacation in the Sand Hills. It would take a whole letter to say anything more than wandering in four counties; of the hospital homes of Jonathan Coon, Frank..."
Saunders, Albert Maxon and Bert Lanphear; of the long covered wagon loaded with camp baggage; of the wild joy of Hannah and Helen and Catherine and Miriam, of the restored vigor of their tired mother; of the patient plodding of Max and Flax through the hot sand; of the glee with which Snyder chased the meadow larks, of the battle with mosquitoes in Hartford's Grove, of bathing in the Calamus and of wandering in Grace, of meeting in the schoolhouse, of sun and rain, of flowers and sand-burs, of the expanse by day and the stars by night, and so on to the end of the fourteenth chapter. Try it yourself sometime. It was not exactly like Watch Hill, Wildwood, Ashbury Park, Long Lake or Langworthy Pond but it answered our purpose very well and the neighbors did not charge us anything for feeding the chickens while we were away.

On my way home from Conference I had the pleasure of a visit with my parents at Milton and the experience of being introduced to an audience there by Pastor Randolph.

North Loup is represented in Mt. Zion College by about our normal number of students. We still lay claim to Mr. and Mrs. Leslie Greene, Guy Eaglesfield, and Burchard Looibourrow; while Alicea Doran Johnson and George Thorngate have no sort of excuse to deny that they hail from Nebraska. Leslie and Alice are in the graduating class this year.

Speaking of Leslie reminds me that I have just framed and hung in the church a picture showing the faces of H. C. Van Horn, H. E. Davis, J. E. Hutchins, R. R. Thorngate and Grace C. Crandall; and I have left some vacant spaces that we confidently expect will be filled before so very long.

You have already had something of an account of the temperance work done during the past year. The pastor had the sympathy of the entire church in this work. He was ably assisted in the matter of singing and in moral support in pulpit meetings by C. A. Nelson, C. L. Hill, C. D. Green and W. T. Hutchins. When it became necessary to spend money for halls or for transportation we did not hesitate, this matter being attended to outside the regular church channels by R. G. Thorngate, who originated the movement and whose enthusiasm and labor were largely instrumental in carrying it through.

During the year I have preached one hundred and ten sermons in West Virginia, Illinois, Wisconsin and Nebraska, to twenty-four different congregations from nine to five hundred and seventy-five in number, aggregating possibly fourteen thousand, in halls, schoolhouses, lawns, college halls and in churches of different denominations of Christians. Thirty-seven of these were in our own church on Sabbath morning.

In the last year I have officiated at four weddings and six funerals. We have lost three of our old people—Mrs. Adeline Webb, Mrs. Lorenda Thorngate and Mrs. Celina Bee. We have left now but two homes where the golden wedding has been celebrated, that of Brother and Sister Henry Chase, and Brother and Sister Alonzo Hutchins who lack but little of sixty years of married happiness.

We find the addition to our church building of very great service to the congregation. The Junior society has held a number of very successful socials. Not long ago there was a question here when about thirty of our young men ate together. The new room is our regular prayer-meeting room. At the time of our annual dinner there were one hundred and seventy at the first table. There were tables on the main floor and in the basement. There were two hundred and seventy-five at dinner. All the auxiliary societies have been doing good work. The average attendance at Sabbath school has been 174.

The Joint Missionary Committee has a regular Sunday-night appointment at the Union Ridge schoolhouse. Brother and Sister C. W. Thorngate have conducted a Bible school throughout the season in school district number sixty-four under the direction of the committee. Our church has raised during the year about twenty-nine hundred dollars of which about twenty-five hundred was for the completion of our building and other local work. The church and its auxiliary organizations have raised for religious purposes about thirty-five hundred dollars in the past year. But our condition is very far from ideal, and there are many problems that seem all but insurmountable. Just now the Junior Christian Endeavor is passing through a crisis. For a while there has been a decline in Junior numbers, Walter Rood, has been our Junior superintendent. He has placed the North Loup society at the head of the societies of the State of Nebraska and of our denomination. His resourcefulness and enthusiasm seem boundless. Few men whether pastor or teacher ever occupy a position of this kind for so many years.

But he has seen best to give up the work and another must stand in the place that he has occupied so long. Very likely we may have to "cut and try" quite a while before we find any one to fill this important place.

At the last church meeting the church voted, on motion of the pastor, to elect Rev. Oscar Babcock, for an indefinite time, an official elder of the church, to have, under the direction of the pastor, the spiritual oversight and direction of the church. You understand, Doctor Gardiner, that this will not change in the least the relation now existing between Elder Babcock, the pastor and the church except that Elder Babcock is now a recognized official of the church.

It was also the privilege of the pastor to move that Charles Thorngate and Claude Hill be invited to exercise their gifts in preaching the Gospel. Our Father only knows what the future has in store for these brethren, and many other, faithful soldiers of Jesus Christ in this church.

This is a very great field but there are as yet many spiritual deserts that should be reached by the irrigation of divine grace. There are mountains to be removed and crooked ways to be made straight. Sometimes the burden seems very great. We are in need now of a revival.

I wish that I was a better man and several of them. We were all sorry not to have seen Mrs. Gardiner last summer. You will both come out when we have Conference.

Fraternally yours,
Geo. B. Shaw.

North Loup, Neb.
Jan. 13, 1911.

P. S.—I see that this is written on "Friday the Thirteenth" so I will add the impress of the left hind foot of a jack-rabbit.
HOME NEWS

WEST EDMESTON, N. Y.—Another new year has come to us all once more, bringing as it must ever do, a new list of joys, sorrows, duties and privileges, all of which likewise come from the hand of our loving Heavenly Father. With the hope and prayer that all through our denomination there may be renewed hope, zeal and courage in the work of spreading the blessed Gospel of Jesus, the West Edmeston Church sends this letter expressing love and cordial greeting to all her sister churches.

While we think we have been fairly holding our own through the year, there are evidences of a growing earnestness of desire that there shall be a deeper work of grace in our own hearts, and there comes the often expressed wish to hear sinners inquiring the way of life, and to hear many new voices speaking forth their Saviour’s praise.

This winter the prayer meetings are held from house to house. The Sabbath school gave a pleasant Christmas entertainment which was largely attended. The Ladies’ Aid society is actively and successfully working its members being in harmony, and its meetings well attended.

Our church expects to entertain the association in the spring. We have been looking forward to that time with pleasant anticipations. We still hope to carry out our part reasonably well, though we feel as something of a hindrance the fact that on the last Sabbath in December Pastor R. G. Davis gave notice that he and his wife intend to leave here at the close of the year agreed upon between him and the church, which will be May 1, 1911. This will leave us without a pastor for about a month before the time of the association, unless we are otherwise provided for.

We deeply regret that Mr. Davis feels that he must go elsewhere. As a slight token of our regard for him and his wife, they received at Christmas time a willow rocker, a rug, and other gifts.

On the third of January occurred the twenty-eighth anniversary of the marriage of Pastor and Mrs. Davis. Quite a number of our people went as a surprise party to their home, and passed the evening with them. Music and conversation spent the hours away all too quickly. Light refreshments were served, and with many good wishes to Mr. and Mrs. Davis we returned to our homes.

It is often said, “God helps those who help themselves.” There will be an earnest effort made by us as a people to obtain a new pastor before the association. We are willing our pastor should have some chance to add to his yearly income above what salary we are able to pay him.

We have a pretty little country village here, pleasantly located in the Unadilla Valley. Yet when any one here needs a doctor, we must send six miles to obtain one. We think this a desirable location for a physician.

Have we not come among our Seventh-day people who is fitted to become the pastor of a church, and practice medicine beside? What better aim in life than to practice the healing art for the benefit of both souls and bodies? If there is such an one in our denomination, may we not soon hear from that one?

Anyway, we want a pastor for our church and that before spring. May the Lord direct all parties in the matter, and whatever is done, may it be in accordance with his will and for his honor.

MRS. GRANT BURDICK (by request.)
Jan. 10, 1911.

MADISON, Wis.—Though we are a little people here in Madison, we’d like to be counted for what we are worth. Our Sabbath school now numbers seven, Mr. and Mrs. Luther Sutton and little Marion, Mr. and Mrs. H. W. Rood, Lloyd Simpson and Edwin Morse. Lloyd is from Jackson Center, Ohio, and Edwin from Chicago. Both are attending the short course of the agricultural college in connection with the university. The short-course students are known as “short horns.” This term’s school was a “yearling.” Both are bright young men, and are enjoying their work here very much.

We hold our meetings at three o’clock every Sabbath afternoon, at 118 South Mills Street, where both families live. We have a sermon read from the Psalm, and then a short talk before the close of the day. While we older ones hold our service our cradle-roll is asleep in the big clothes basket. Our secretary not only keeps our record of attendance and our collections, but the number of verses we each read from the Psalm each week: We think this a good plan, for because of it we all under take to do more Bible reading than we would otherwise. We shall by and by send our small contribution to some denominational fund.

Though we are small in number, we think it well worth while to have our little meetings. We try to make them serious and profitable, and to have a place where all Sabbath-keepers in the city may come and be at home. We invite all who may be here on the Sabbath to meet with us.

H. W. R.

Madison, Wis., Jan. 8, 1911.

Deacon Loander Allen.

Loander Allen was the son of Abram and Dorcas Burdick Allen, who came from Rhode Island to western New York in an early day, and the record of some of his ancestors could be traced back to the Highlands of Scotland. There were six children in his father’s family: all lived to maturity, was chosen deacon, and served well their day. The eldest was Jonathan Allen, for many years president of Alfred University. The subject of this sketch was the second child. There were twin boys, Ormanzo and Ormanzo, who were fine girls, Emily and Emeline. Ormanzo became a lawyer and judge, and Orlueno was a physician, located for some time in Wisconsin. Deacon Allen was the last survivor.

The Allen family came to Wisconsin in an early day, in 1842, when Loander was seventeen years of age. He has ever since lived in Rock County, and has been identified always with whatever would promote the best interests of the community.

It is to be supposed Mrs. Allen married Miss Alma Babcock, and they began housekeeping in a log house a little west of Milton. However, he soon bought a farm east of Milton in the town of Lima, where they lived for several years until they removed to Milton Junction about thirty years ago. The years since then have been spent in Milton Junction, except when he has taken his home on the old homestead, or spent the winters with his daughter in Florida.

His wife died in 1865. In 1869 he married Miss Amanda Huffman, who died eight years later.

To Deacon Allen was born, by the wife of his youth, three children, all of whom survive him: Mrs. Melodia Ayars of Florida, Asher D. Allen of Milton Junction; and Mrs. Dora Birmingham of Michigan.

Brother Allen was not baptized until after he was married, although he had tried to live a Christian life from his boyhood. He regretted through life that he had not made a public profession by baptism earlier. He was a deacon of the Seventh-day Baptist Church for more than forty years, having been ordained by the Milton Church. When the Milton Junction Church was organized, he became a constituent member, and he has throughout its history been a consistent elder and a loyal supporter. Possession of his sound judgment and his unimpeachable character his counsel and advice were sought, not only by his brethren, but by his neighbors and fellow citizens.

He was supervisor of the town of Lima for several terms, was a member of the School Board, town clerk, road commissioner, and president of the Board of Health.

Deacon Allen had started for Florida to spend the winter, accompanied, this time, by his brother. They reached Panama City in the evening, too late to make the twelve-mile trip across the bay to his daughter’s home. The latter was there to meet them, ready to take them home with her in the launch the next morning. When morning came he was not able to go, and he grew gradually weaker until the end came twenty-four hours later.

The body was brought home for burial. Services were held in his memory at the home and in the Milton Junction church, conducted by his pastor, Rev. A. J. C. Bond.

He “walked with God: and he was not; for God took him.”

Deacon Allen had walked far on the road of life, being nearly eighty-six years of age.
when the journey ended; and he was inclined to walk on the sunny side. He had a sympathetic spirit which drew others to him, and thus through him others learned to appreciate life's sunshine. He was a devout believer in the Father's love and care, which faith relieved life of many of its burdens and annoyances, and made the world a happier place to live.

When we bade him good-by we thought it was to go to Florida, and that he would come back with the springtime, when we should greet him again. But even in Florida the sun does not always shine, and sometimes the wind is chill. There was something better for him. So while the daughter waited to ferry him across the bay to her home, an unseen messenger called for him to go to that happier home, and he was ready.

At the annual business meeting of the Milton Junction Church, held January 8, 1911, the following resolution was presented by O. G. Crandall and unanimously adopted:

Whereas, Our brother in Christ, Deacon Loderand Allen, whom so suddenly from us by death, and sorrow and disappointment have come to us by this dispensation of God; therefore, be it

Resolved, That we acknowledge the will of our heavenly Father in this our bereavement, that we as a church acknowledge his beneficence for the exemplary life that Deacon Allen lived among us, for his genial disposition and his wise counsel as an officer of this body, and for his faithfulness and liberality toward us and the church since the inception of this branch of God's Kingdom. Be it further

Resolved, That this tribute of respect to his life and service be entered on the records of our church, and a copy be sent to the Sabbath Recorder for publication.

A. J. C. Bond.

Rev. Charles Alexander Burdick.

Rev. Charles Alexander Burdick, son of Willett S. and Clarissa Campbell Burdick, was born at Lincllaen, N. Y., December 5, 1829, and died in his home in Farina, Ill., January 4, 1911.

Brother Burdick was the oldest of the family, who are: his mother and one sister, Charles A. Weeden, Ada Jane, Orson C. Leander S., and Frank O. Burdick. Of the family only Leander S. Burdick of Indianapolis and Rev. F. O. Burdick, M. D., of Boulder, Colo., are now living.

In early life Elder Burdick accepted Christ and united with the church. In 1847 he was a student in DeRuyter Institute and he was ordained as a deacon of the church. In 1853 he became pastor of the Church of Christ at Albia, Wis., his father's family following him the next year. He spent the winter of 1850-51 in teaching in Christiana, and the next winter in Clinton. April 14, 1852, he began the study of medicine in the office of Dr. C. R. Snow, Farina, Ia. April 1, 1853, he began teaching school in the town of Milton. The summer of 1853 was spent by him in Doctor Head's office. The following quotation from his journal shows the serious turn of his mind in his early manhood: "The question arises again in my mind, Can I rise above the ordinary level of plodding, grovelling mortals? Can I attain a position among mankind that shall be remembered after I am buried beneath the clods of the valley? Can I deserve the gratitude and blessings of humanity? As I must respond to my own question, I answer emphatically, Yes! Therefore I now resolve this twenty-first day of April, A. D. 1854, that by the aid of brothers and sisters, and health be granted me, I will be a man!"

The fall after this entry in his journal he entered Oberlin College, and there, in the spring of 1854, he decided to enter the ministry. Under date of July 8, 1854, he wrote in his journal: "Oh, what self-abasement, what purifying of heart will be necessary to prepare me for such a calling!"

In August, 1854, he went to Springboro, Ohio, where he taught till the next spring. In April, 1855, he began attending Albion Academy, and August 12, 1855, he preached his first sermon, at the brick schoolhouse, "west of the marsh."

August 26, 1856, he was married to Miss Alice Adele Luse, a teacher and preceptress in Albion Academy. She also taught with her husband at Hazel Green, Wis. Early in September, 1859, Mrs. Burdick died. In December of that year Brother Burdick was invited to work in the Third Genesee Church in New York State. Learning of this invitation the Albion Church called a council to meet December 18, at which Brother Burdick was examined and ordained to the gospel ministry.

On May 30, 1861, Elder Burdick was married to Miss Margaret Amanda Lewis, at the home of her parents near Alfred, N. Y. To them five children were born, the oldest, dying in infancy. The names of those living are: Mrs. Adelle Howard, Clara, and Arthur L. Burdick of Farina, and Alfred C. Burdick of New London, Conn.

Mrs. Burdick died December 30, 1907. Elder Burdick graduated at Alfred University in 1867. At commencement in 1868 the trustees "voted to confer upon him the degree of doctor of divinity." Brother Burdick took some theological studies in Alfred University, and later attended Union Theological Seminary in New York City. His pastorates subsequent to his work with the Third Genesee Church were at Welton, Iowa, nearly three years; at Berlin, Wis., where he also taught school; at Rockville, R. I., and at Greenmanville, Conn. He was general missionary in West Virginia; pastor of the Lost Creek Church; missionary pastor at Rapids, Alden, etc., N. Y.; general missionary for the Portville, Eveland, Fairbank, Seful, and Herbon Center churches; pastor of the church at Nile, N. Y., and pastor and pastoral supply at Farina, Ill., for a period of about eleven years.

Following his pastorate at Lost Creek, Brother and Sister Burdick taught at Salem and at Rockford, on Lost Creek, W. Va. Elder Burdick served for a time as recording secretary of the Missionary Society. He has been a trustee of Alfred University: was elected one of the vice-presidents of the Sabbath School Board at its organization; was moderator of the Southeastern Association, and was its first moderator, in 1872; was also moderator at the sessions in 1873 and 1876, and was moderator of the Western Association in 1881 and 1884.

Among the valuable literary productions of Elder Burdick is the Autobiography of Rev. Alexander Campbell, edited by Rev. Charles A. Burdick; a paper read at the semi-centennial of the Western Association, which was "biographical sketch of nearly every deceased pastor of the association;" and a series of papers about Seventh-day Baptists in West Virginia.

Nearly forty years ago Elder Burdick was carrying on normal class work in the Sabbath schools, and was teaching the plan of systematic benevolence. Probably his most and farthest reaching service was in West Virginia. The "Charles A. Burdick Room" in the new college building at Salem will continually call to our minds his splendid service for Christian education.

Farewell services were held at the Farina church, January 5, conducted by his pastor, and also at Elder Benson's church. Pastor Burdick read from 2 Sam. iii, 38, "Know ye not that there is a prince and a great man fallen this day in Israel?" and spoke of the long and blessed service of the deceased. The following Sabbath was the quarterly covenant meeting of the Farina Church. It proved to be a memorial service for Elder and Mrs. Burdick, many testifying to the power of their lives and words upon them, and the love and respect they bore them. One of our loved and respected members, who accepted the Sabbath and was baptized by Elder Burdick on August 26, 1905, told us that Elder Burdick had influenced his life for good more than had any other person.

During my intimate relationship with Brother Burdick, he has always found him a loyal supporter of the church and its pastor: always eager to learn about the work of his loved denomination; and optimistic as to the progress of truth.

W. D. Burdick.

Ruskina was right when he declared that true greatness of style consists chiefest of all in the choice of noble subjects; that is "of subjects which involve wide interests and profound passions, as opposed to those which involve narrow interests and slight passions." This is a true and worthy to be given a prominent place in the mind of the minister of the Gospel.—Presbyterian of the South.

God is attracted by our need more than by our beauty. Every shepherd will tell you that it is the weak and weary, the lame and halt sheep that he cares for. Every mother will tell you that there is a fascination to her in the wee child, which is sicklier and more exacting because less healthy than the others of her brood. So it is with God.—Presbyterian of the South.
MARRIAGES

MILLARD-AMERMAN.—At the home of the bride’s parents, Mr. and Mrs. John C. Amerman, in Somersville, N. Y., December 24, 1910, Raymond D. Millard to Miss Jennie M. Amerman; Rev. Henry N. Jordan officiating.

VAN HORN-WHITE.—At the residence of the bride’s parents, Mr. and Mrs. Charles E. White, in Mira Valley, near North Loyalton, Neb., on December 27, 1910, by Rev. Geo. B. Shaw, Merrill D. Van Horn and Mary Alice White, all of North Loyalton.

WHITFORD-YORK.—At the home of the bride’s parents, Mr. and Mrs. C. M. York, Brookfield, N. Y., December 28, 1910, by Rev. A. O. Austin of Oxford, N. Y., uncle of the bride, William S. Whitford, and Mary Elizabeth York, both of Brookfield.


DEATHS

BURDICK.—Edon P. Burdick, son of Daniel and Elizabeth Stillman Burdick, was born at Lincleota, Shenango County, New York, Dec. 13, 1877, died in Richburg, N. Y., December 5, 1910, thus lacking only one week of being ninety-two years of age.

He was the third eldest of a family of nine children, of whom six are still living. All have passed on except one sister. Mrs. Abigail Saunders of Milton Junction, Wis. When he was only nine years old, his father was accidentally killed, and when only about twelve years of age he came to Almond, Allegany County, N. Y., with his mother, where they remained for only a short time, going to Little Genesee, N. Y., a little later on. Here he practically spent the remainder of his life and useful life.

He was married to Holsah E. Craball, October 20, 1872. She died in 1893. This union was born nine children, three of whom died in childhood. There are now six living children: Everett E. of Salt Risin, N. Y.; Marcellus O. of Richburg, N. Y.; Mrs. Orphelia A. Prindle of Norwich, N. Y.; Mrs. Thomas B. and Walter H. of Little Genesee, N. Y. On September 19, 1895, he was married to Mrs. resort of South Hill, N. Y. She passed on, March 12, 1897. In 1898 he united with the First Genesee Seventh-day Baptist Church, and in 1899, with Bro. S. B. Cook, he was called by it to be ordained by the Rev. L. C. Rogers. Although his youngest child was only two years old when his first wife died, by hard work and patient faithfulness, which marked his whole Christian life, he was able to build up a home and live to see them all make homes for themselves. For the last five years and a half of his life he made his home with his son, Dea. M. O. Burdick of Richburg, N. Y. Here, after a short illness of about two weeks, he passed peacefully away, on Monday afternoon, December 5, 1910.

He was a beautiful Christian life, and as one looked upon the calm and peaceful face, after the spirit had returned to the God who gave the words of the apostle Paul instinctively came to mind: “O death, where is thy sting? O grave, where is thy victory? Death is swallowed up in victory.” It would be useless for the writer to attempt to portray this noble Christian character, but those who knew of his going in and out among them for so many years, with one accord testify to his Christlike life. He loved God and His Word, and he loved his fellow men. The Bible was his constant companion—in the morning, at noon, at night. It was bread and meat for him. In his last days, when he was ill at Shilo, he would look upon the Lord and in it he did meditate day and night. Nothing short of severe illness kept him from attending divine services while he sat in the house of God that his last sickness came upon him. Only a few days before he passed over, he explained to his daughter that she could soon be able to occupy his accustomed place. “Thou shalt,” indeed, “be missed, because thy father has not taught thee that in the sight he left with his Word, but he loved the cause of Christ, and his people. At present we are frequently heard to lament the loss of those whose life and work have been so useful and so blessed to the Church. But to those who knew the Lord, it was a measure of the power of God. Looking toward the Kingdom coming with power into the hearts and lives of men, he said to his family, “Those who have desired to see the spread of the Gospel in the world, and who have had the personal desire to see the spread of the Gospel, are now with God, and they are with the Church as together with Christians.”

When sixteen years of age she accepted the Sabbath day, and united with the Berlin (N. Y.) Seventh-day Baptist Church, in which she always took deep interest and was an active worker to the last. She kept his family and has been a teacher in the Sabbath school for many years, endeavoring herself to class of young women who have come into the Church, relatives at the funeral and were truly mourners. Possessing a rare gift in prayer, the memory of her earnest petitions for the unsaved will remain while this generation shall live. There were two children, Mary, E. M., born, and Ida M. Laverne, born. She was of a family of ten children, only two of whom—Amos Crandall of Milton Junction, Wis., and Mrs. Mary E. Stone, now in the far West—survive her. She was Alfred C., aged 81 years, died in New York, Wisconsin. She was united in marriage to Francis C. Vincent, November 20, 1857. To this union five children were born, three of whom reached maturity,—Mrs. Ida E. Heaton of Havana, Mrs. Elvira M. Burnham, and Frank M. Vincent who died a few years ago. Her father died September 13, 1907. Mrs. Vincent was called by her pastor to the home of the bride’s parents, and remained a member of the church till her death.

Funeral services were conducted by her pastor at the home of her stand in Fairbanks, Sabbath afternoon, December 24.

SAUNDERS.—H. Wilson Saunders, son of the late Dr. H. P. and Mary A. Saunders of Alfred, N. Y., was born in Alfred, N. Y., five years of age, on June 1, 1841, at the residence of the parents, in Harrison County, New York, where he resided till he was fourteen, when he went to his father, who was at that time engaged in the teaching of the Baptist Church in the town of Salisbury, N. Y., and was married by the Baptist pastor. His parents moved from New York to Wisconsin, where he remained and settled on a farm near Lublin, where he resided until he was twenty-eight years of age, when he went to the University of Wisconsin, where he was graduated in 1868. He was married February 28, 1877, to I. H. Crandall, of the town of Wilson, New York, and was the father of four children, all of whom are alive and well. She was married December 26, 1852, to E. R. Saunders, of the town of Wilson, New York, and was the father of four children, all of whom are alive and well.

When nine years old she moved with her parents to Iowa Territory, where they lived over eleven years. They then went to Cumberland Co., N. J., and she spent the greater part of four years there, where she was united with the Farming Church. She was baptized on profession of faith in the Seventh-day Baptist Church, September 27, 1880, by Rev. Lucas Cranford, of the Shiloh Baptist Church. She lived in New York till 1881, when she went to her father, who lived in Pennsylvania, remaining with him till his death. She then went to Alfred, united with the church there.

She was married February 28, 1877, to I. H. York of Farming, N. Y., and united with the Farming Church. Mr. York died fourteen years ago. Mrs. York's paralytic affection from a great deal of work and overwork. She never recovered from this and her failing sight she has had to depend upon others to read to her and for care. She was a member of the church as long as she was able to attend, but had found much satisfaction in having others read the Bible to her and sing with her at the church. She was especially handy during her last illness, writing the report, and was always on guard with those who sang with her. Her oft expressed desire for her Master to call her home has been realized. Funeral services were held at the home of Mr. and Mrs. Cranford, on January 11, conducted by her pastor. W. D. Burdick, who spoke from the words to Mrs. York long ago for this service: “I shall be satisfied, when I awake, when I live with thy likeness.”

DAYS.—Eleanor Davis was born March 11, 1843, and died December 26, 1910.

She was of a family of ten children, only two of whom—Amos Crandall of Milton Junction, Wis., and Mrs. Mary E. Stone, now in the far West—survive her. She was Alfred C., aged 81 years, died in New York, Wisconsin. She was united in marriage to Francis C. Vincent, November 20, 1857. To this union five children were born, three of whom reached maturity,—Mrs. Ida E. Heaton of Havana, Mrs. Elvira M. Burnham, and Frank M. Vincent who died a few years ago. Her father died September 13, 1907. Mrs. Vincent was called by her pastor to the home of the bride’s parents, and remained a member of the church till her death.

Funeral services were conducted by her pastor at the home of her stand in Fairbanks, Sabbath afternoon, December 24.

VINCNET.—Lorinda Any, daughter of Henry B. and Sarah L. Vincent, was born in Allegany County, New York, April 12, 1843, and died at the home of her son in Farina, December 23, 1910.

She was of a family of ten children, only two of whom—Amos Crandall of Milton Junction, Wis., and Mrs. Mary E. Stone, now in the far West—survive her. She was Alfred C., aged 81 years, died in New York, Wisconsin. She was united in marriage to Francis C. Vincent, November 20, 1857. To this union five children were born, three of whom reached maturity,—Mrs. Ida E. Heaton of Havana, Mrs. Elvira M. Burnham, and Frank M. Vincent who died a few years ago. Her father died September 13, 1907. Mrs. Vincent was called by her pastor to the home of the bride’s parents, and remained a member of the church till her death.

Funeral services were conducted by her pastor at the home of her stand in Fairbanks, Sabbath afternoon, December 24.
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Seventh-Day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2:30 o'clock. At the back of the school, second floor of the Letchworth building, No. 120 South Salina Street. All are cordially invited.

Tuesday, Rathbone, Long Creek, W. Va.

The Seventh-Day Baptist Church of 111 South First Street holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Rand Streets, at 3 o'clock. Visitors are most cordially welcomed.

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

The First Seventh-Day Baptist Church of Los Angeles, Calif., holds regular Sabbath services every Sabbath in the Music Hall of the Blanchard Building, entrance at 232 South Hill Street. Sabbath school at 2:35 p. m.; followed by preaching service at 3 o'clock. Sabbath-keepers in the city over the Sabbath are cordially invited to attend. All strangers are cordially welcomed. L. A. Platt, pastor. The nearest Western City is State and Chestnut Streets, Long Beach, Calif.

The Seventh-Day Baptist Church of Battle Creek, Mich., holds regular preaching services. Sabbath services held at the Sanitarium Chapel at 2:45 p.m. Christian Endeavor Society prayer meeting in the College room (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome.

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