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EDITORIAL

Transforming Power of the Living Christ.

What would be the effect upon an African from the wilds of the dark continent, if he were brought into the magnificent church of St. Peter's at Rome? There he would see the supreme expressions of art, architecture and religion, only to stand bewildered in dumb amazement. His untrained nature would experience no religious emotion. He would scarcely be moved out of the stolid stupor of his de-
based condition; he would perceive no poetry, and would be unmoved to higher, holier purposes. He would hardly feel like owning allegiance to the religion that had prompted men to erect that temple, and he would scarcely think of veneration for the God in whose name it was built.

But let this same man go back to his African jungle, and amid all the privations and hardships of the wilderness, live with such a man as David Livingston for a few weeks only, and all the currents of his inner life are changed. Though rough and untrained he soon perceives the beauty and power of this Bible, and experiences a depth of unwonted devotion and love which makes him a new man. In the case of Livingston, men thus transformed gave themselves to uniriting loyal service and fol-
lowed that missionary's dead body fifteen hundred miles to the coast, bearing heavy burdens all the way.

Everything that be-

longed to Livingston was precious to his servants, and in consecrated service they devoted themselves to the work of pro-
moting the principles of their Master.

This is a concrete case showing the won-
derful transforming power of the Christ-
life among the lowly and degraded mul-
titudes he came to save. There is nothing like it among men, and he makes a mistake who discounts the living Christ in the work of human betterment. Poetry, art, intel-
lectual culture, scientific knowledge lose much of their transforming, uplifting power if the Christ and his Gospel be ig-
nored in them; but fill all these with the spirit of him who spoke as never man spoke, and they too have a mission, and appeal to the souls of men.

This principle holds good in the Bible
itself. If you wish to rob the Book of books of its transforming power, take away its Christ of God. There are many beau-
tiful poems in the Bible; its gems of lit-
erate rank with the finest; its pictures of nature, abounding with descriptions of mountain and plain, of forest and stream, of sea and sky, of vineyard and garden, can not be improved upon by the most graphic pens; nevertheless, if the living presence of that One whom the prophets foretold, and who stands supreme in the beauty of his character and in his super-
human power as a Saviour of men, be taken out, the Bible is robbed of its great-
est charm.

The poetry and beauty of the Bible are
given a new power over human spirits when seen in the light of him who came into our estate, mingled with suffering men in earth's wilderness of sin, comforted the sorrowing; healed the sick, blessed the children, and pointed the way to the long lost Father's home. And the more we can think of him as the one who left his home in glory to walk with the needy ones of earth, to look upon us from the level of the world, rather than from an exalted throne in heaven, to love us with a human
heart, and see us through the eyes of a man, the greater will be the power of Christ, and the more illumined will be the pages of the book that tells of his coming.

*Most of Which Never Happened.*

Tacked upon the door of a certain business place are these words: "I am an old man, and there had many troubles, most of which never happened." They attracted my attention and I turned again to see if I had read them right. As, on my return home, I wrote the words down, I could scarcely help underscoring the last clause. "Look at it again: "most of which never happened." I wonder if the clause affects you as it did me. If so, you will not soon forget it, and you will be impressed with the thought that a large proportion of human troubles are, after all, imaginary; most of them never happen. What a load would be lifted from our hearts if we could thus regard them! In the forebodings and imaginings could be removed, and only the actual troubles be left. Very few are the trials that we can not bear when they really come upon us; and few are the evils we dread that ever prove to be as bad as imagination pictured. Seldom are we bowed down by them, and we feared we should be. When the troubles actually come, the Master reveals himself to us and makes a gracious provision for our necessity. Looking back on the real adversities of life, most of us are able to say: "We suffered more from fears than we needed to, and when the trouble did come we were wonderfully sustained." God comes nearer at such times and proves a present help in the hour of need.

But God does not promise to help bear troubles before they come. If we go on ahead and place ourselves under the burdens in advance, we must bear them ourselves until the real time of need is at hand.

How much better it would be if those troubles, "most of which never happened," could all be laid aside. This could be done if we were willing to take God at his word and trust him for the "present help" whenever needed. There is too much truth in the statement of the man whose words are tacked on that door. He had indeed seen many troubles, but most of them were borne troubles. I suppose the borrowed ones wore out his life, used up his energies, bowed his form and brought care-furrows on his cheek just the same as if they had been real. What a pity that life's burdens have to be so greatly magnified.

Would that every one who is tortured by fears of impending evil could lay aside the forebodings, the wailings and tremblings, and leaning back on the strength of the everlasting arms, say in all confidence: "My day is, my strength shall be; God will not lay any burden on me which he does not give strength to bear; he knows my frame; he remembers that I am dust; and he doeth all things well." If we could face all anticipated losses and all real troubles in this spirit, adversity would be shorn of most of its terrors, and there would be much less suffering.

The real troubles, if rightly borne, will not hurt us. They drive us nearer to God, and in the end will prove to be blessings. In times of prosperity we are in danger of forgetting God, but adversity has driven many a soul to shelter in the sustaining grace of Jehovah.

*Literalisms That Puzzle Some.*

Some of the literal expressions in the Bible, if insisted upon, will cause what seem to be contradictions, over which some honest Bible readers are greatly puzzled. For instance, when they read that God spoke face to face with Moses as a man speaketh unto his friend, or that the elders saw the God of Israel, or that God wrote on tablets of stone with his finger, and then in other Scriptures read that God is a Spirit, invisible, whom no man can see at any time, the tendency is great to feel that the different statements can not be reconciled.

We must not forget that the only way in which man can talk about God is in terms of human language, and that many expressions if taken literally instead of spiritually will give wrong impressions. When we read that Jehovah is a man of war, or that he stretched out his right hand, or that he piles up the waters with the breast of his nostrils, it is evident that these are simply strong expressions of spiritual ideas about God's help or his doings in nature.

Such expressions set forth in terms of human speech, often in highly poetical language, what God actually does by his spiritual power and presence. When we read that God talked with Moses face to face, we understand that Moses was in such intimate and close communion with God that God's thoughts were put into his heart. And the expression about writing on stone with God's finger must mean that Jehovah so completely put His commandments into Moses' heart as he communed with him upon the mountain, that they could well be said to have been written with the finger of God.

It was a great honor to be called up into the mountain apart to commune with God, and yet why should not a child of God and chosen leader of God's people be thus called? And why should it be considered strange or supernatural that spiritual beings should be permitted to hold communion with the spiritual Father in hearts where spiritual image they are created? Is not the spiritual man just as real as the physical man? Abraham, Moses and the prophets would all say there is no realm more real, more natural, than the spiritual realm; and the great men of God have found through the leadings and inspirations given when he has entered the holy of holies and communed with his God.

That which is accomplished by the marked power and presence of God may well be said, after the manner of human speech, to be done by the "arm" or "hand" of Jehovah, or by the "finger" of God. How else could it be said in language which man can understand? I love to think of all such examples of literal expression found in the Bible, especially those in early times, as truthful historic narratives of events that actually occurred, told in language to be spiritually understood, and showing the divine authority for every part of God's law. To me they seem more beautiful and expressive for being put in the poetic or figurative form so common in Old Testament writings, since I love to think of the mighty truths they express. In this way, looking at the form of expression, I am enabled to grasp the reality, and am not bothered about the literality. Thus many apparent contradictions are easily explained, and the inconsistencies disappear.
he called the long worn-out garment of orthodoxy, which aroused Rev. Dr. Heller, who said in part:

In justice to myself and possibly some other members of this council, I feel it my duty to express a few points of view from what the speaker conveyed. I can not say that I, though a reform rabbi, relish the continual em- phasis which has been laid upon "progressiveness, " and, as reform has a monopoly of progress. I feel there is a progress in orthodoxy, too, and it may be somewhat invasions and hostilities for the welfare of our neighbors to imply that "progressiveness" is a palladium for reform alone.

The editor of the Sabbath Recorder is to represent the Seventh-day Baptist Denomination and hopes, in the next issue, to give a more complete statement of the doings of the committee. This committee is composed of sixty delegates representing the council. It meets every year, while the council, composed of four hundred delegates, meets once in four years. On Wednesday, according to the program, President Taft receives the committee at the White House, and Bishop Hendrix of Kansas City presents the greetings of that body to the Chief Executive.

The American cruiser Tacoma has stopped and detained the Honduran gunboat of the insurgents on charge of violation of neutrality laws. Great excitement prevails at Celina.

It was announced at Washington that the United States Government had tendered its good offices to bring about a friendly settlement of the territorial dispute between Hayti and Santo Domingo.

A special senatorial investigating committee has found that the nomination and election to the United States Senate, by the Wisconsin Legislature, of Isaac Stephenson are null and void, owing to fraud and attempted bribery on the part of Mr. Stephenson and his campaign leaders; also on account of their violations of the Wisconsin State laws.

As such instances multiply, public sentiment is being made in favor of electing senators by the people rather than by the Legislatures.

"Three hundred years ago at this hour the toilers under direction of James, England's Great Lawgiver, were making their great confession. They were making the great declaration that they would set aside the first day of the week and keep the Sabbath, which they have been keeping ever since. They have never, as a church, had a time of such great concern as now, and a feeling of Divine approval when they give up the world, even the world of men, and his revelation to man, and the Sacred Scriptures tell how it was established at the very beginning. From that time till now there has ever been the need of a clear ringing call to the children of men, "Remember the sabbath day to keep it holy.""

"Lest we forget." This is a busy world, and it seems to be getting busier every year, and I have no doubt that this year, 1911, will be the busiest year for all of us in all our ways. We are doing so many things to divert and distract our time and attention. And so, today, I appeal to you, as a church and congregation, "Lest we forget." "Remember the sabbath day to keep it holy." There is no question but that the Sabbath observance of Sunday which characterized the Protestant churches in America has within the past twenty-five to forty years undergone a decided, a marked change. The Sunday of our forefathers is fast passing away; in many places it has already altogether disappeared. I do not wish, nor need, to dwell upon this fact. It is apparent to all, and many zealous people are making heroic efforts to restore the Sunday of bygone years, to overcome what they call the desecration of Sunday by business and amusements and recreations, and to awaken the church from its own apathy and indifference. I myself lament this state of affairs, and it is my great concern. It gives me great concern not only for the universal church of Christian believers, but it also gives me great concern for those of us who hold to the seventh day of the week. Our forefathers observed the Sabbath in very much the same way that their brethren of the First-day churches observed Sunday. And unconsciously, we of these days are in extreme peril of treating the Sabbath in the same way that our friends treat Sunday, friends who have no consciousness of its nature as a Sabbath, but consider it a day for physical and mental rest and recreation; a mere breathing spell for the strenuous week of struggle before them, physical and mental struggle. I say, we ourselves, even while holding loyally and constantly the idea, are in extreme peril of regarding the day, even as Sunday is popularly regarded.

And so I appeal to Seventh-day Baptists for a holy keeping of the Sabbath day. What does this mean, "to keep it holy"? I hesitate to try to tell. I feel somehow, you yourselves know very well without any discussion what the Sabbath really is, in order for us so guide our conduct that our keeping of it may be holy. It is indeed a day for rest, a day to lay aside our toil and labor; but we surely make a mistake when we undertake to make out a set of rules by which we can draw a line, a dividing line between conduct that is common, that is, unholy, and conduct that is holy. People have tried to do that—good people, too, well-meaning people. That was the trouble with the Sabbath-keeping in the time of Jesus. It had come to be outward conformity to lists of rules and regulations, with exceptions, and exceptions to exceptions, until it required considerable study in order to know just what one could do, and what one could not do on the Sabbath. This, Jesus unsparsingly condemned, and to show that conformity to these rules on the part of man was not Sabbath-keeping, he set down that great fundamental law, "The sabbath was made for man, and not man for the sabbath," therefore it is well to do good on the Sabbath day.
Dr. A. H. Lewis, in his book called *Spiritual Sabbathism*, says: (I do not quote his exact words, but undertake to follow his thought) that in the books of Moses, in reference to the Sabbath, the weekly Sabbath, three motives for observing the Sabbath are given, which he calls the philanthropic motive, the national motive and the eternal motive. These first two motives pave the way to the third, and are taken into the deep spiritual meaning of the third."

In Ex. xxiii., we read: "Six days thou shalt do thy work, and on the seventh day thou shalt do no work, that thine ass may have rest, and the son of thy handmaid, and the sojourner, may be refreshed." Here the philanthropic motive seems to be uppermost, mercy for the beasts and thoughts for the servant. Here we have in a nutshell the ideal attitude of the employer toward the employed. And Doctor Lewis says: "Before we condemn Ex. xxiii., 12, as a primitive and transitory bit of Jewish legislation, let us consider. Let us confess that the ideal it suggests is centuries in advance of us. Let us acknowledge that conflicts between law and grace do not arise except when men refuse to accept God's saving suggestions. And as these motives are virtually the same motive to the eternal motive—what is more eternal than love for men? What is more divine than the anxiety to give others rest, opportunity, the spiritual life? If Ex. xxiii., 12, does not breathe the love of a righteous God for lost souls, what Scripture breathes it? To keep the Sabbath for men's sake, that they may keep it, is to keep it for God's sake. The Sabbath was made for man, and, to the eye of faith, God was made flesh for man. Is there not in these words of Doctor Lewis a helpful thought to guide us in our Sabbath-keeping? The keeping of the Sabbath ourselves in order that others may keep it, is keeping it for God, and therefore voluntary, and the effect is that we cannot in any way conduct, or word, on our part that will hinder any one else directly or indirectly from keeping the Sabbath can hardly be said to be keeping the Sabbath holy. If by our own selfishness, on our part, others cannot keep the Sabbath, or if by the influence of my conduct, however innocent in itself, others are led to disregard the Sabbath, can I conscientiously say that I am keeping the Sabbath holy? The philanthropic motive means the love to man motive, and to love-for-man motive often means "not doing our own pleasure on God's holy day."

In Deut. v, 15, we read (Revised Version): "And thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence by a mighty hand and by an outstretched arm: therefore the Lord thy God commanded thee to keep the Sabbath day."

I remember hearing my father say that when he was struggling with the question of keeping the Sabbath as opposed to Sunday, and was searching the Scripture verse by verse for some excuse or reasonable argument for putting aside the claims of the Sabbath, this was the verse that gave him the most assurance, for it seemed to point to a Jewish institution. And if this were the only reason given in the Bible for keeping the Sabbath, he would have been quite right. This is the motive that Doctor Lewis calls the national motive. But you will notice that the motive while national is also typically spiritual. It is united with the delimitation from bondage, the slavery of Egypt, to the freedom of a life through the wilderness to the promised land, to the liberty of Mount Sinai, and the law of God, and Doctor Lewis says: "Whence Israel had wrath been done. And how? By a free covenanting with God. It was no longer a matter of conforming to tradition—it was a free choice. There at Sinai the children of Israel deliberately accepted the Sabbath as preeminently the mark of their loyalty to Jehovah. As such it was understood by Isaiah, by Jeremiah, by Ezekiel. In some sense Israel was a convert at Sinai, and his future vigor was due to this fact. At Sinai Israel was spiritually both redeemed and created."

And so while this motive is a national motive added to the other motive for keeping the Sabbath, it stands, the Sabbath does, to Israel in remembrance of his redemption. And new currents of life and new currents of expression. Such it might very well stand to us as individuals. And thou shalt remember that thou wast a servant in the bondmage of sin, and the Lord thy God brought thee out thence through his love for the world expressed in his Son Jesus Christ; therefore the Lord thy God commanded thee to keep the Sabbath day."

But all these motives are included and culminate in what Doctor Lewis calls the "eternal motive." The Sabbath is the divine Eternal projected into time. Even as Jesus was the divine Personality projected into or incarnated in the human, so the Sabbath is the divine Eternal projected into time, or marked by the limits of time; *God in time is the Sabbath*. The Sabbath therefore means that if it is fitted for men, made for man, adapted to man's needs, just suited for his physical well-being, essential to his highest spiritual well-being. The Sabbath, week by week, is like windows in the "corridors of time," through which, as we travel along, we catch glimpses of the realities in spiritual realms; and if these windows become soiled or smoky, or are dimmed with fog or dust, then we fail to see these beauties in the eternal, and we lose the divine. Remember the Sabbath day to keep it clean and holy.

The worship of God through prayer and praise and thanksgiving, meditation upon his goodness and justice and love and mercy, bringing joy and gladness to the heart, as for the sabbaths, and acts of helpfulness to others; unselfish service; the coming into a gentle restful poise and blessed calm and peace of heart,—these are some of the ways by which we can keep the Sabbath holy. What we need most of all is to be resolved to try, conscientiously to endeavor, and if the resolution to try our best is fixed and steadfast, we shall not be very much troubled by the questions of what we may do, or what we may not do, as regards our outward Sabbath conduct, for as "out of the heart the mouth speaketh", even so out of the chosen policy of one's life daily and Sabbath conduct arise; and if the deliberate chosen policy of my life, if the deliberate chosen policy of your policy of life, is to keep the Sabbath holy, in keeping obedience to the commandment of God, our conduct, having its roots in that policy, and watered with the dews of heaven, and blessed with the sunshine of a Father's love, will grow and bear fruit acceptable in the sight of God. And so, "Lest we forget", "Remember the sabbath day to keep it holy."

**THOUGHTS FROM THE FIELD**

**Brother Gardner:**

"Why can't we make a call to the people of the denomination to make Sabbath day, February 11, a day of fasting and prayer for the ministry of the denomination and for the consecration of boys and girls to the gospel ministry? It seems to me that the time is here when the people must feel this kind of a burden, if we are to see the Ezrars and the Nehemias and the Samuels coming forth to build up the fast crumbling walls of our Zion. The time is here when we need, as a people, to plead with almighty God to make bare his arm of salvation, and when we must not hesitate to pray lest the Lord shall call our way. The time is here when the people need to come to the condition of the people of Judah under the reign of Asa, as recorded in 2 Chron. xv, 12-15. God's ear is not heavy that he can not hear, nor is his arm shortened that he can not save; but he is as ready to hear the cry of His poor as ever, and I am feeling deeply that what we need, as a people, is to come with fasting and prayer. May the Lord direct to the glory of his name and to the strengthening of the stakes of our beloved Zion. It seems to me that, by a proper use of the calendar Edwin Shaw has prepared, the pastors will come together in a stronger service. May the Lord bless its use. Your friend and brother,

E. Adelbert Witter.
the ministry for that, as that should be added reason for staying in the ministry. Deacon Edmonds, worth $200,000, began life on $300. Why should a minister have an increase of salary? The minister must educate such deacons up to lives of consistency. He should have stayed in the ministry for that purpose! “William,” like others in the pastorate, was “tired of straining and tugging to get Christian people to live like Christians.” That, we all know, is a great burden, but no excuse for leaving the pastorate. “William” has the sincere sympathy of thousands of pastors and laymen. They do get almost discouraged and sick at heart. The “average Christian” never realizes how he crucifies his pastor, and thus his Lord, by all these neglects. But his pastor must labor on and not mention it. “William” told many facts. Such conditions are serious. But he knew all that when he entered the ministry. I suppose Dean Main and the theological students talk all such matters over expenses of a minister in “an average town, ” his laymen, his children, his wife, and himself. He has every right to expect more and better things. He is not to have the assurance that he is one of the most of the laymen know that he has many necessary expenses that they do not. It is not necessary that he dress much better than his lay brother. It is not necessary that he have better and more money than that as he is obliged to entertain more he needs a greater quantity. He does need to have more books and papers and attend more conventions which demand more money. All that is “spiritual money” in the laymen’s pocket. The more and better tools a minister has, the better his work and the better his people. But if he does not have all he should, ought he to leave the ministry? If he actually must sacrifice needed things for the best work, his conscience must take note with the result of what they provide and not criticize him. Is it not safe to say, that more pastors quit the ministry because of harsh criticism and wrong methods of dealing with them in calling and dismissing “them, than from salaries? There are capable ministers who would rejoice and praise God in serving churches and mission fields on starvation salaries, rather than to be shoved aside because of disgruntled members. But all this is as nothing in the ministry because he did not live on $1,200 a year slowly paid. If his congregation demanded a style of living he could not maintain, why not “move on” to the next pastorate?

Let the clergy and lay members now take their pencils and try to average the expenses of a minister in an average town, a minister with wife and three children. (three are enough for any minister). A good financier in one of our college towns, an ex-teacher, says the bare cost of provisions he buys averages twenty-five cents each day.

**Bar cost of provisions $25; clothing $40; telephone $10; books $25; association $15; entertainment course and others $50; horse, and repairs on conveyance $25; new household goods annually $125; insurance on goods $10; tithing $100; incidental $50**

There will be a variety of averages, but if you have kept your own accounts and know the actual necessities, not luxuries, you can form some accurate opinion of a minister’s expenses. Look over your Year Book. Let you pay your pastor and judge accordingly. This is business. If nothing else, this article will provoke some thought. Conclusion: “William” probably should have stayed in the ministry.

H. D. CLARKE.

**From “The People in Conference.”**

REV. W. D. BURDICK.

Outline of remarks of the leader of the “Adult Section,” Salem, W. Va., August 24-27, 1910.

**SECURING LOYALTY FROM OUR SONS AND DAUGHTERS.**

I. This loyalty is allegiance to God and the interests we are carrying on in his name.

II. The importance of the subject is seen when we consider how many leave the denomination, and that many who are nominally Seventh-day Baptists are not faithful to God, and the truths and the work of his Kingdom.

III. Parents and churches must realize that their work for the young does not consist simply in talk, in rigid guardianship, or spasmodic effort; but rather in a studied, sympathetic, loving, continuous effort to help them to possess God, and to count it a privilege to keep his commandments and do his work.

We should recognize the fact that great changes are taking place in the business, the social, the political, and the religious life of the country, which can not but have an influence upon young people when they begin seriously to consider the great questions that are agitating the minds of thinkers. Recognizing the fact that there are no easy answers to these questions, we must accept the fact as best we may to think and to examine and to consider the questions of the day in the light of the truths of God’s Word, and to do this with the spirit of the right man and the right motive.

IV. Work to secure this loyalty —

1. By giving them a helpful example of loyalty. Sons and daughters never get away from the influence of parental example. By helping them to make the truth the center of their interest, by teaching them to keep from such games and public entertainments as may injure their spiritual life and influence. They must live near the altar and give much time to prayer.

2. By giving them such an environment as encourages loyalty. That child must go to school, for the home must be the altar of the home and the church the church of the home. The parents must help them to do their best at school.

3. By helping them to realize the desirability of Christian character, sacrifice and service: (a) by parental oversight of their language, habits, actions; (b) by the teachers in the schools, and in the colleges to form accurate opinion of a minister’s expenses. Look over your Year Book. Let you pay your pastor and judge accordingly. This is business. If nothing else, this article will provoke some thought. Conclusion: “William” probably should have stayed in the ministry.

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H. D. CLARKE.
other literature that will train religiously.

3. Special schools—Parents should carefully consider the question of the religious advantages offered in different schools before they send their children to higher schools of learning. What will be the influence upon the child of the town, the student body, the instructors? A due regard to the complete education of our children will cause us to send them for a part of their education to one or more of our denominational schools.

THE NEEDS OF THE FIELD AND DENOMINATION.

I. The field. "The field is the world." 1. The world needs salvation. More than half the people of the earth are heathen.

2. The world needs a perfect standard of righteousness. This is offered in the Bible. What are Seventh-day Baptists doing to meet the world's need of salvation, and a perfect standard of righteousness? What are we doing among the Jews? the "Easterns"? the Mohammedans? the Roman Catholics? the Heathen? The world needs Seventh-day Baptists.

II. The needs of the denomination.

1. We need a knowledge of the needs of the world. Marion Lawrence says: "It is a candid judgment of twenty-five years of sane, systematic missionary instruction in our Bible schools will forever go away with the great debts carried by our missionary boards, multiply by millions the money poured into their treasuries, and increase tenfold the number of missionaries who are carrying the Gospel to those who need it in the homeland and foreign countries."

2. A knowledge of, and feeling for our responsibility to, the field.

3. We need men and women for the mission field.

4. We need means to support the work and the workers. Last year our church members gave on the average less than one cent a week through the Missionary Board.

5. Young people are offering to enter upon missionary work. We must send them.

How Americans Spend Their Money.

Annual expenditures in the United States.

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Foreign missions</td>
<td>7,500,000</td>
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<tr>
<td>Chewing gum</td>
<td>11,000,000</td>
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<tr>
<td>Millinery</td>
<td>900,000</td>
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<tr>
<td>Confectionery</td>
<td>178,000,000</td>
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<tr>
<td>Church work</td>
<td>350,000,000</td>
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<td>Jewelry and plate</td>
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<td>Tobacco</td>
<td>750,000,000</td>
</tr>
<tr>
<td>Liquor</td>
<td>1,243,000,000</td>
</tr>
</tbody>
</table>

How do we spend our money?

1. The Bible, a help to divine living.

2. Educators recognize that other literature lacks that which promotes right living.

3. Noted persons testify to the fact that the Bible is an important help to divine living:
   - Other religions offer insufficient help.
   - In the hands of the Lord, it carries with it the authority of the Word of God.

How does the Bible help?

1. It reveals sin. It condemns sin.
2. It reveals the Saviour.
3. It foretells all to believe and be saved.
4. It teaches us that divine living is attained by first getting right at heart.
5. It reveals the truth.
6. It offers divine help to live in harmony with truth.
7. It provides the triumph of truth.
8. It teaches the right attitude toward God and mankind.

Intelligence is not always the measure of worth. Sometimes this, which should be a paradox, is true: The more brains, the less soul.

MISSIONS

Report of E. B. Saunders, Corresponding Secretary of the Seventh-day Baptist Missionary Society.

For the quarter ending December 31, 1910.

The first ten days of October were occupied with work in the office. On the eleventh the centennial meeting of the American Board of Foreign Missions convened in Boston. Your secretary had accepted an invitation to be present, representing the Seventh-day Baptist Missionary Society. Two days were very profitably spent in this way. It was a great privilege to meet the secretaries and representatives of more than sixty missionary societies.

Over 1,500 missionaries, ministers and gospel workers were in attendance. The speakers were in many cases men of more than national reputation and a number of them were well known in search of God, and in Christianity we have God in search of men. The Bible reveals this search, and tells how to live the divine life (2 Tim. iii, 16, 17).

The Bible is a necessary help to divine living:

1. Other religions offer insufficient help.
2. Educators recognize that other literature lacks that which promotes right living.
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THE SABBATH RECORDER.

Dear Recorder Readers:

In addition to the quarterly report the following are items of interest taken from letters written by the missionaries on the field.

During the quarter Rev. A. L. Davis of Boulder, Colo., has visited Denver, Ft. Collins, Greeley, Sugar Loaf, Eaton and Kersey, visited eighteen Sabbath-keepers, and those who have once kept it, and secured three of them for membership in the Boulder Church. One of them has never been a member of any of our churches. A series of special meetings will be in progress before this comes before the readers. He says, "Pray for us."

Rev. L. D. Seager from the West Virginia field reports a series of meetings in progress at Berea. When he wrote they had been in progress for nearly six weeks—a number converted and good interest continually. Some of the sermons preachcd and the personal work done at the association here last summer proved to be seedlinggoodground. Its bringing forth fruit.

THE SABBATH RECORDER.

Dear Brother Saunders:

A letter of thanks is tardy, but we wish to acknowledge our gratitude to the board for sending Rev. Mr. Shaw to our needy field. We hope to be able in the future to more than recompense you financially for past help.

The spirit at our church meeting was expressed the other day like this: "We feel a greater bond between us and the board than ever before, a bond of fellowship as well as an indebtedness."

Several in Morton Co., Kansas, are studying the Sabbath question. Some are "almost persuaded," while others have turned and are keeping it. This is mostly owing to the efforts of Brothers Goff and E. D. Stillman, and literature scattered.

One family left us recently and four or five expect to go soon. After that we will be few in number, but we wish to hold the "banner of Christ and his Sabbath" up in this part, yet. We must "hope on, trust on" for his sake.

Hoping this word of thanks may be acceptable, I remain

Yours for Christ's service,

John T. Barcoo,
Church Clerk.

Jan. 18, 1911.

From Asaa, Denmark.

Dear Secretaries Saunders:

Peace and gladness be with you and all the beloved Zion this new year. I thank you for the good letter of October 21. I am always so glad to receive one from you. The old year has gone with its joys and sorrows. When we look back we have so many reasons for gratitude to God our Father for all his mercies. I am amazed at his goodness to me and mine. I see how little we have done in obeying and following our dear Master.

which is going on in the usual way. We continue our meeting a few people attend besides our own, who are very faithful, even though they come three to five or six miles and sometimes more. We are looking to God to bless our work that numbers will increase. A lady who lives near us has recently commenced to keep the Sabbath. We hope she will unite with us soon.

There is a family of Christian people who attend our meetings very regularly. I recently visited them during the sickness of the daughter, twelve years of age. This gave an opportunity to talk with them about the Sabbath. I trust God will move on their hearts to keep the Sabbath. Thus God opens the way for conversation as I go on my way daily.

We have been in usual health except on one Sabbath. People wonder how my good wife can travel on foot eight or ten miles a day, as she always does. We have had very little snow, ice or winter until now.

I have traveled on foot 128 miles, by train 50; have held 28 meetings, and made 45 visits and calls; written 107 letters and sent out many tracts.

Your brother in Christ, Jan. 1, 1911.

E. J. Kovats.

From J. J. Kovats.

Rev. E. B. Saunders,

My DEAR BROTHER in CHRIST:—I write to let you know about my work. I was in Milwaukee on December 26. I had opportunity to talk with the people there about the truth until 12 o'clock at night. There I secured our new subscribers for my paper. They are interested in the Sabbath and would like me to come again and hold a gospel meeting sometime. I tell you other news. The minister and pastor of the Hungarian Church of God, Rev. John Boehm, who publishes a missionary paper in Cleveland, Ohio, has together with seven of his church members just embraced the Sabbath. They wish to unite with our people. I think you will remember, I told you about letters so that he received one of my missionary papers and very much blamed me for keeping the Sabbath. Elder Boehm has other churches in the United States and in England. He believes all his church members will finally keep the Sabbath and join our people.

What do you think of your sending me money to go to Cleveland and receive these brethren into our Seventh-day Baptist Church? If you please, you may send this letter to the Sabbath Recorder. Answer me as soon as you possibly can. Happy New Year to you all.

J. J. Kovats.

[This matter has been before the Missionary Board and money sent to Brother Kovats to pay his traveling expenses to Cleveland, Ohio, in case he and Pastor Webster of Chicago think favorably of this trip.—E. B. S.]

From Holland.

Dear Brother Saunders:

Your welcome letter of December second was duly received. I found it me very busy with church work, etc., for the yearly conference of the National Committee for the Suppression of the White Slave Traffic that I was obliged to postpone my answer until now.
I am very thankful for this new proof of confidence from the Missionary Board. I trust I shall be enabled now to do more for the cause so dear to us. I had awaited this decision of the board before I made my arrangements for 1911. My intention is to discharge myself of still more work which may be done by others as well. As soon as these arrangements shall have been accomplished, I hope to write more for the Sabbath Recorder if desired, namely, concerning my father's life and work and on the history of the Midnight Mission and my other work in the Purity movement. Moreover I shall have more time left for studying the Adventist questions, etc. I hope also to be able to visit the lonely Sabbath-keepers, who up to now, after my father's death, have been visited occasionally. At present, however, it is impossible for me to leave my home for a few days because of the sickness of my little darling. In all our deep afflictions of this last year we have been comforted abundantly by our Lord and Saviour; our little girl is still with us; her dear kind face is so thin and her frame pining away so—from we may see every hour of it. She is suffering bitterly, still she is quietly trusting in the Lord and longing for the hour of her redemption; she is only seven years of age, but very clever for that age and the presence of the Holy Spirit in the heart of the child is evident. It is the opinion of Doctor Palmborg, suggesting that she might, because of existing conditions, return to America, and the judgment of the board is that she should do so. It was unanimously voted that it is the opinion of this Board that Doctor Palmborg should return to China until the end of her eighteen months' vacation, at least, and that in the meantime she should be not only received to visit the several churches, but also she should devote herself to obtaining all possible physical rest.

It was also voted that, in view of the absence of the wife of Doctor Palmborg and the sickness and enforced return to America of Rev. and Mrs. Eugene Davis and Susie Burdick, relating to the serious illness of Rev. H. Eugene Davis and to his return to this country under advice of his physician.

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THE SABBATH RECORDER.

WOMAN'S WORK

Mrs. George E. Crossley, Contributing Editor.

Love's Share.

The hearts of all are in thy hand;
Thou hast no need of me.
To hear the word of thy command
Far on from sea to sea.
Yet wilt thou use me, dear Lord,
Faithless no more nor dumb,
And grant them this of love's reward:
To help thy kingdom come.

A thousand thousand angels stand
By thine eternal throne.
Swift-winged to bear in every land
Thy succor to thine own.
Thou hast no need of these my feet,
Stumbling and weak and slow.
Yet wilt thou send them on the sweet
Errands of love below.

Thy glory thrills from star to star,
You never get to the end of Christ's words; there is something in them, always behind. They pass into proverbs, into laws, into doctrines, into duties, into consolations, into hopes; but they never pass away; and after all the use that is made of them they still are not exhausted.—Dean Stanley.

You're a queer-looking thing to want to fight with me," said the young bulldog, contemptuously.

"You're not in my class."

"Perhaps not," thus replied the porcupine, quietly, "but I think I can give you a few points."—Exchange.

If our hearts are full of worldliness, there will be no room for him who bought us.

It has been fifty years since the first Woman's Foreign Missionary Society received its charter from the State, and in all the large cities of our country there are being held jubilee meetings of all Woman's Missionary societies to celebrate this anniversary. In this department of the SABBATH RECORDER for December 19, 1910, there was an interesting article by Mrs. Marie S. Williams concerning the jubilee meetings in Cincinnati. All the reports have been wonderfully successful, both in arousing interest in missions and in raising money to carry on the work. Mrs. Montgomery gives as "the threefold purpose of the jubilee meetings: to gain a better conception of the opportunity confronting the Woman's Foreign Missionary Society, to deepen the prayer life, to enlarge the sense of obligation and the contributions of Christian women." Many speakers have emphasized the fact that woman's missionary work was born in prayer.

The last great jubilee meeting of the series will be held in New York in April. Here the jubilee gifts will be gathered up by States and denominations. Many nationalities will here be represented, and there will be reported with pride the results of the work. The denominational rallies have been a feature of each meeting. Why not have a Seventh-day Baptist rally in New York? We hope that some one of our readers will report this meeting for our department.

John R. Pepper, chairman of the Layman's Missionary movement in the M. E. Church, South, is authority for the statement that one woman out of every four women and only one out of every eight men of the average church have given any amount to foreign missions." Is your church, dear reader, the average church? Are you one of the four, or are you one of the three others?

If you are one of the three others, hunt up the SABBATH RECORDER of January 16 and read the last part of Mrs. Whitford's report. If you are "the one out of four," you have read it several times.

The Missionary Review for December presents the following facts that may be new to some of our readers:

The most fully occupied province in China has one missionary to every 40,000 people, while five other provinces have only one missionary to every 100,000 and no less than four provinces have one missionary to every 250,000 people. That would mean twelve missionaries for the whole city of New York, twelve more for the State of New York, and twelve others three and four hundred for the United States. Out of 1,971 walled cities in China there are only 637 with a Christian church; 756 have one missionary to every 100,000 people. The mission of the United States is very large, with 27 countries and 25 million inhabitants.

Read the following interesting report of the Milton Junction (Wis.) Ladies' Aid Society. The editor hopes that more such reports will come to her desk.

THE SABBATH RECORDER.
Annual Report of the Ladies' Aid Society of the Seventh-day Baptist Church of Milton Junction, Wis.

At the beginning of the year 1910 the name of the society was changed from the Beneficent Society to the Ladies' Aid.

The society has held twenty-two regular meetings. The time was well spent in studying the leaflets prepared by the Womans' Education Society on the study of "Our China Mission" from the Sabbath Recorder, under the direction of the Program Committee, while the Work Committee kept us busy sewing for the apron and fancy-work sale held in October, or doing benevolent work for some one.

We have had two church suppers, two circle suppers, an alumni banquet, and a dinner for the Summer club, one all-day meeting where we carried our dinner. We also held one meeting with a shut-in sister, carrying our supper and having a very enjoyable time.

We have received and paid out the following sums of money:

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Received from dues</td>
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<td>Work</td>
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<tr>
<td>Suppers and entertainments</td>
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<tr>
<td>Social for Aged Ministers' Fund</td>
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<td>College</td>
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<td>Gifts</td>
<td>43.70</td>
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<td>Sale of carpet</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>$246.73</strong></td>
</tr>
</tbody>
</table>

Of Interest to Seventh-day Baptists.

Last year Dr. J. W. Thistle of London, England, wrote a monograph concerning one of the early Mill Yard pastors, Dr. Peter Chamberlain. This was published in the "Transactions of the Baptist Historical Society" (the organ of the London Baptist Historical Society) for May and October, 1910. A review has already appeared in the Sabbath Recorder from the able pen of Corliss F. Randolph.

Under date of January 3, 1911, Doctor Thistle writes me that, as a result of his monograph, news has just arrived of the discovery of the records of the chamberlain's church, of 1654, evidently the long-lost records of Mill Yard prior to 1673. These ancient Sabattarian records will be published in the "Transactions" for the current year.

Here is a first-rate chance for our people to secure at small cost an invaluable document. Can you afford to let the opportunity slip? The price of the "Transactions" is 5 shillings a year ($1.20 American money). Address J. W. Thistle, L.L.D., "Estonia," 23 Borthwick Road, Stratford, E. London, C. H. GREENE.

Our Duties and Responsibilities.

T. L. Gardiner, Editor.

Dear Sir:—In all efforts to reform and improve the condition of mankind, rational and consistent plans should be devised and adopted, combined with conscientious zeal and wisdom in carrying into operation such plans as will bring about the best results, so far as human foresight inspired by divine wisdom can foresee.

The command, "Go ye into all the world, and preach the gospel to every creature," does not imply that the disciples of Christ, to whom these words were especially addressed, were to accomplish all this great work during their day and generation, not by any means; for they had a "field of heaven" to work for, without money, empty-handed, with no organization behind them, like sheep among wolves, their lives in their hands. Wonderful results followed their labor, in spite of persecution, starvation and death.

The command to go forth is as imperative today and always as it ever was. The field is still all the world. The triumph of Christianity is far from being complete; the harvest is great and the laborers few. In our own land millions are yet to be converted to Christ, and in foreign lands untold millions are groping in heathen darkness.

The Seventh-day Baptist Denomination is small, with limited means at its command. It is not expected nor would it be reasonable to suppose that it can cover more than a small proportion of this vast field, any more than the early Christians could cover their larger field. The Missionary and Tract societies sometimes get discouraged because they have so little money with which to carry out their plans and answer all the calls made upon them. It can not be expected that they should do all they wish to do. The denomination is small and not rich. The high cost of living and the extravagant ideas of the people take away all the majorities of them can earn to make "huckle and strap" meet. Therefore, when demands are made upon them to make up deficiencies, they shrink back and say they are tired of being dunned for back debts. Many think that, instead of scattering our efforts in far-off lands, we should consecrate them nearer home, as the cost of missions is far, more under the circumstances, and not be discouraged; for as soon as we yield to discouragement, we are down and out.

Yours truly,

Geo. H. GREENMAN.

Mystic, Conn., Jan. 15, 1911.

Whims of Parrots.

"It is odd," said the bird-store keeper, "but it is true, how people come into a bird store and expect to open up a conversation with a parrot off-hand. They fail, and then make up their minds that the parrot is worthless. This will apply to a majority of seekers after a talking parrot. They do not give this bird credit for the sense it actually possesses. There are parrots valued at anywhere from $50 to $500 that will not be coaxed into conversation with a stranger, nor while he is present, although they are the very best of talkers. "Parrots often refuse to perform when there are purchasers looking on, but once the store is clear of them they will chatter away through their whole vocabulary as if their very lives depended on their being heard. This obstinacy often spoils good sales. Most parrots will talk to a girl or woman much quicker and freer than to a boy or man. "—Browning's Magazine.

"According to the indications of the unofficial footings of some parts of the recent census the population of the whole country is now 90,000,000. The center of population still remains in Indiana."
Great Lives: Joseph.

Prayer meeting topic for February 11, 1911.

Daily Readings:
- Sunday: The value of dreams (Gen. xxiv, 1-5).
- Monday: Consecrated purity (Gen. xxxix, 7-9).
- Tuesday: The world's hatred (Gen. xxxvii, 3, 4, 23-28).
- Wednesday: Patient in tribulation (Gen. xli, 1-9, 12).
- Thursday: Virtue exalted (Gen. xli, 14-16, 41).
- Friday: Forgiving love (Gen. xli, 4-15).
- Sabbath day: Topic: Lessons from great lives: Joseph (Gen. xli, 14-41).

This week we have the second of the series of lessons from great lives. It is not for me to discuss in this connection the historical accuracy of all the stories which have entered upon the life of Joseph. Whatever the nature of the material, the accounts represent the experiences of an individual human being, a man having passions and impulses the same as we feel throbbing within our own breasts. The various scenes from the life of our hero which we have painted for us in these chapters of Genesis are true to life as we know it, and therefore the incidents furnish us with valuable lessons for daily conduct. There are certain characteristics in the life of Joseph which every Christian Endeavorer should emulate.

First notice that even when a boy, Joseph had ideals of greatness: he dreamed of a time when he was to become prominent among his people. Not when all members of his family should be subject to him. Young friends, do not be afraid of dreams; no indeed, dreams are helpful. Not the kind which are the result of a cup of coffee and a piece of mince pie late at night, but the day-dreams, the building of castles; not to excess, for that is intemperance, but the normal exercise of a natural ambition to forge to the front in whatever occupation or profession you may choose. Be so imbued with the dreams of future greatness that you will let nothing come in the way of their fulfilment.

Marcus Dodd says: "It was because Joseph's dreams embodied his waking ambition that they were of importance. Dreams become significant when they are the concentrated essence of the main stream of the waking thoughts, and picturesquely exhibit the tendency of the character. . . . And it is a great art to discover what we are fit for, so that we may settle down to our work, or patiently wait for our own place, without enviously striving to rob every other man of his conscious possession of his own. . . . It is an art that saves us much fretting and disappointment and waste of time, to understand early in life what it is we can accomplish, and what precisely we mean to be at; to recognize in our personal gifts or station, in the circumstances and complications of our life, in our relations to others, or to the world—the will of God teaching us what we are, and for what we ought to live.

The truth contained in these words explains to my mind why it is that many young people with the ambition to become prominent do not attain to true greatness. Some there are who fail to distinguish between a selfish desire for personal preference at whatever cost, and the aspiration to make the highest possible attainment in the work to which one feels God has called him, and in the spirit which the Father may approve. The statement regarding the value of dreams, then, may need modifying. It depends very much upon the state of one's heart, his attitude toward God and his fellow men whether it is helpful or harmful. Recall what was said a few weeks ago about the essentials of true greatness. What was it that made Abraham great? Was not the starting-point in the feeling that he was called of God for a purpose? What was the starting-point in the case of Joseph? Was not the same thing? the dream that under God's direction there was something to be wrought by him?

The Aim and Methods of the Junior Department.

ZENA FITCH.

Read at the Sabbath-school installation services, Brookfield, N. Y.

It has been nearly six years since our class was organized as a part of this Sabbath school. There have been others belonging to the class. One has already gone to live with Jesus. Some have moved away. We are sorry they are not here to help us with this day's exercises.

We have eighteen resident members. Since we have attended Sabbath school we have learned the Golden Rule, the Ten Commandments, the words of some songs, the Beatitude, the Twenty-third Psalm, and what God says about giving—"It is more blessed to give than to receive." We have learned the books of the Bible and the divisions, both in the Old Testament and in the New Testament. We find there are five books of law, twelve of history, five of poetry, and seventeen of prophecy in the Old Testament. In the New Testament there are four Gospels, one historical book, fourteen of the epistles of Paul, seven general epistles and one of prophecy.

Although we have learned the names of the books of the Bible, we feel this is a small part of what we have yet to learn about God's Word.

These are some of the things our teachers have tried to help us learn besides our lessons taken from our quarters.


The Milton Junction Society of Christian Endeavorers has something which every young person in the denomination ought to read and which every person, young or old, will appreciate. It is the story, "A Matter of Conscience," by Fred Ainsworth of Monroe, Wis. Ainsworth has centered his story about the trials of a young man who believed in the Sabbath, but who was tempted by his business offers to go against his conscience. The story is full of little witty sermons. Read the following, for example, and note the real human sympathy and deep insight into human nature which the author shows:

"It is wonderful," remarked Joe, "how much trouble people will take to fool their own conscience.

"That's what a great share of the world is at. Believing a thing is right or wrong doesn't make it so, and yet I can't see how any one can violate his conscience and call himself a Christian. But I'll tell you honestly, boy, you'll find it uphill work to keep the Seventh-day and get a living in this community.

"I presume so, and yet I have heard men say that it was a great mistake to think that Seventh-day keeping was a handicap to success in business."
"Preachers, I s'pose, wasn't they?

"Most of them were, though several doctors have said the same thing.

"Huh! I say it's a sin for a doctor to say he don't know what ails me on Saturday or Sunday either, as on any other day. We can't all be preacher doctors, and I tell you if they had to come right down and grub for a living, they'd sing a different song. But while I don't advise anyone to believe your conscience, I do think you ought to hitch onto one of the churches around here. You can't go to your own church once in a dog's age, and there's nothing like having a church home to keep a man steady.

"I could hardly see my way clear to do that, and if I could I doubt if they'd have me.'

"Well, now, I joined the Presbyterian church here, though I don't believe in some of their doctrines more'n you do, being raised a Baptist. But, then, I don't believe all the Baptist doctrine either. I never could swallow all a church's beliefs whole, as you would one of those horse-doses of allopathic medicine, without taking the wrappers off, just because it was prescribed by my church. I guess I'm an eclectic when it comes to religion. I've got to render up an account for myself, and I've got to do what it seems to me the Bible teaches, regardless of what the church tells me, whether they are bishops or laymen."

This story is on sale by the Milton Junction Endeavorers, at 5 cents a single copy and 3 cents in quantities of fifty or more. Write Miss Mercy Garthaite, Milton Junction, Wis., regarding them. Read the book and be a stronger and happier Seventh-Day Baptist.

Little Talks on the Pledge.

IV.

HARRIET C. VAN HORN.

"And to support my own church in every way; especially by attending all her regular mid-week and Sabbath services, unless prevented by some reason which I can consciently give to my Saviour; and that, just so far as I know how, I will endeavor to lead a Christian life."

When I talked with you, last week, about reading the Bible and praying every day, some of you looked as if you thought I had placed the standard pretty low. Well, I did, and I did it on purpose, hoping you would think it out for yourselves, and determine that, you would do better than to "read a short Psalm," and hurry through a form of prayer, as the fulfilment of your pledge—or even to memorize a verse of Scripture during the intricacies of hair-dressing!

"Dear young people, resolve that 'whenever ye do,' ye will "do it heartily, as to the Lord."

And now you prance to "support your own church in every way."

Yes, that means regular attendance at Sabbath morning worship, at prayer meeting, at Sabbath school, at Christian Endeavor, and at the business meetings of the church. It means regular contributions for the expenses and benevolences of the church.

It means regular and sustained interest in her plans. It means loyalty. Stand up for the Albin Seventh-day Baptist Church. Be proud of her history and jealousy of her reputation. Never speak slightingly of the church, of the members, of the pastor and officers, nor allow any one to treat these subjects lightly when talking with or before you. Use all your influence to further her cause, remembering this, that the church, however faulty, is the only representative of Christ in the world, and he loves the church.

Can you not sing from your heart—

"I love thy kingdom, Lord,
The house of thine abode,
The church our blest Redeemer saved
With his own precious blood."

"Beyond my highest joy,
I prize her heavenly ways.
Her sweet communion, solemn vows,
Her hymns of love and praise."

No trifling thing can prevent our keeping this part of our pledge, when we remember that only a reason which we will be willing to give—not to the Lookout Committee—but to our Saviour, is to pass muster.

There is a rule which I would like to recommend to every young Christian, and it is this: Be charitable in your judgment of others, but very strict with yourself. The world reads it the other way, but the true follower of Jesus is lenient with others, while he demands the truest service of himself.

And now, in this last clause, the pledge gathers up the thoughts that precede, and puts the whole matter in a nutshell:

"Throughout my whole life, I will endeavor to lead a Christian life." If we do that, all the rest will be included.

Read over the covenant of the church, and you will find that there is nothing in the Christian Endeavor pledge, up to this point, which you have not already promised when you joined the church.

One other point, and I am done for to-night, I once had a pastor who, in a sermon which he preached one Sabbath day startled us by saying that nobody had any business not to know the will of God. He said that ignorance was no excuse in the eyes of the civil law, and that the Bible was simple enough, so the wayfaring man, though a fool, might not err therein.

So, if we read the Bible carefully, and pray earnestly, trust in Jesus for strength, and are faithful to our duties, we are in a fair way to do right.

Report of the Young People's Society of the First Seventh-Day Baptist Church of Hopkinson.

To the First Seventh-Day Baptist Church of Hopkinson, the Young People's Society of Christian Endeavor would present their report.

Every year brings its changes, and of our Young People's Society of Christian Endeavor this has been especially true. A large number of our members are away for the greater part of the year, while some whose names are on our membership list are very seldom present at the Sabbath afternoon meetings. Whether the year has been one of smiles or sadness we cannot tell. In some things we have been especially fortunate, and we are thankful for the many blessings that have come to us as a society. At the beginning of this new year, 1911, our membership stands as follows: active members 27; absent members 15; honorary members 3; total membership 45.

The average attendance at the Sabbath afternoon prayer meetings has been 18; largest attendance 28; smallest attendance 6; average number taking part 7.

The average collection taken weekly has been $0.96; largest $2.18; smallest collection $0.04.

The receipts and expenditures for the year have been as follows:

<table>
<thead>
<tr>
<th>Amount</th>
<th>Description</th>
</tr>
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<tbody>
<tr>
<td>$4.46</td>
<td>Balance on hand, January 1, 1910</td>
</tr>
<tr>
<td></td>
<td>Collections, January 1, 1910, to December 24, 1910</td>
</tr>
<tr>
<td></td>
<td>Received, from Swastika Club</td>
</tr>
<tr>
<td>$36.20</td>
<td>Total expenditure</td>
</tr>
</tbody>
</table>

Expenditures of delegate to convention ....... $2.00
Paid for attendance at meetings................. 3.00
Paid chairman Missionary Committee............ 8.53
Miscellaneous expenses.......................... 2.10

Total ........................................ $15.63
Balance on hand ................................ $30.66

One collection each month has been turned over to the chairman of the Missionary Committee for use in its work. In June, 1910, this committee sent $10.00 to the Young People's Board.

Miss Anna Crandall served the society as president during the first half of the year, and was followed by Lloyd R. Crandall, who has been reelected for the coming term of six months. The various committees cannot be mentioned. The members of the Music Committee have had charge of the music for the regular Christian Endeavor meetings and also for the Sabbath evening prayer meetings. The Finance Committee has decorated the church on special occasions, and has sent flowers to the sick. The Social Committee arranged for a book social which was held September 24, and an enjoyable evening was passed by all who were privileged to attend.

Miss Laura Wells was sent as a delegate to the state convention at Providence in February and brought back a very interesting report of that convention.

The county entertained the Local Union of Christian Endeavor Societies of Westerly and vicinity once during the year, and the Union banner was held by it for several months.

In response to a request made by the Christian Endeavor World our society has taken up the work of collecting canceled postage-stamps and sending them to Rev. Alan Pressley Wilson of Orbinsia, Pennsylvania, who, in turn, sends them to missionaries in China and Africa. For fear the work has not been understood by all, we would quote a few lines from the Christian Endeavor World of May 12, 1910, as follows:

"Throughout my whole life, I will endeavor to lead a Christian life." If we do that, all the rest will be included.
In dealing with this topic, the first question deserving our consideration is, What are our educational interests, or what are the things educational which concern us as Seventh-day Baptists? In answering this we think of our schools—Alfred, Milton and Salem—and, too, the work at Fowke, for it is well worth our thoughtful deliberation.

The benefit to us derived from our academies, our colleges and our university can scarcely be realized. I venture to say that our existence as a denomination today depends, in large measure, upon the work of our schools. In looking through the list of graduates from these schools we find that nearly all these men and women have been and are leaders in the communities where they have lived. Many of them have filled places of eminent distinction. They, by their lives, have given us higher and nobler ideas of true manhood and womanhood.

Our emphasis should have the earnest support of every true Seventh-day Baptist. It is the duty of our churches to see that our schools are endowed and equipped so that their students can receive a training equal in quality and quantity to that given in other institutions. The denomination that does not educate its young people surely cannot expect to live very long. Our schools indeed are small; but the value of an education does not depend upon the size of the institution in which one studies, any more than the value of a teacher depends upon his avoidumip. It depends immensely more on the thorough efforts of the student than on the size of the institution he attends; for a large school cannot, at great extent, have the one-to-one attention that does. Loyalty demands that we patronize and support our own schools the same as it does that we take and support our denominational paper. Nowhere can we find men and women more devoted—men and women who are making greater sacrifices than are those who are teaching in these schools. They are working for a very small salary, and each of them is doing more work than one should be expected to do. They are sacrificing wealth—for many of them could demand more than double the salary they are now receiving; and, more than this, they are doing it willingly, without murmur and without complaint. Because of their love for humanity they are willing to sacrifice all.

Now we come to the more important phase of the matter. Although much depends upon the buildings, the equipment and the teachers in any educational institution, there can be no school without the student body. And the one thing upon which I wish to place special emphasis is an interest in the students. What can we do to get them to become students in our colleges? So many of them do not take advantage of the opportunities before them; and I believe this is a condition for which the parents and older ones are largely responsible. This people are so busily engaged in making money, they keep their children out of the public schools to help them to lay up a little more of this world's goods. And even if the children are successful in the work of the high school they wish to attend some other school, parents complain that they are not able to send them. No doubt it is a serious matter with many of them. But the expense of a college training is not as big a bugbear as many people think. If a boy or girl is ambitious and is willing to work, he, with some help from home, can go through school very nicely. I know of one student who was in one of our schools a few years ago, who came through in his younger years with but few clothes to wear. This young man, without any outside help, worked his way through school; and when he was graduated he had good clothes, a little money, and was out of debt. This merely shows what one can do when he is determined. Yet I hope that others will not have to endure such hardships and privations as he had to endure. Perhaps it can not be done so easily now, as the cost of living is higher. But I believe the parents have to show what one can do when he is determined. We would have to do the same thing, and it is the foundation of a useful life.
It will fit them for a place of usefulness and for a life of service.

I realize that mere book-learning is not sufficient. The college should give more. Learning is not as important as heart-culture. If a knowledge of facts were all that is to be gained from a four years' course in college, I doubt very much whether it would be worth the effort. Something more lasting and vital should be gained. It is true that some come from our colleges and schools and turn out badly, as we say. Did young people ever lapse for the good any more than there is to visit other churches in a day? Enthusiasm was a college teacher's iniquity. We would like to call attention again to our album quire; every dime you send in for it will be sent to the boys.

MILTON JUNCTION, Wis.—Pastor Bond was absent sent two Sabbaths in November to attend the Southwestern Association at Gentry, Ark., and to visit other churches in the Southwest. On his first Sabbath at home he gave us a very interesting talk on the needs and conditions of our people here. A free recital was given in our church New Year's eve, by the young people of the town under the direction of Miss Edna Jewett. It was very much enjoyed by a large houseful. —Our society observed Rally day, November 10. It held its annual business meeting, December 25, at the home of the corresponding secretary. After the business part, candy and pop-corn were served and a good social time was enjoyed. —Two were received into church membership by letter, January 7, 1911.

Booker T. Washington tells a story of a Negro theologian who explained how it was the Egyptians were drowned in the Red Sea. "You see," he said, "it was the middle of winter and the children ob Israel crossed in the morning, when the ice was nice and hard. But the Egyptians crossed at twelve o'clock. Board, the ship had been shinin' and melted the ice, and they were drowned." "That can't be true," said a young Negro student, "for I've learnt from my geography that ice won't freeze so near the equator." "Just what I expected," said the preacher, "There's always some of these learned young men, to spoile our theology. But I'd he you to know that them times I'm talkin' about was before there was joggories and quoters."—Exchange.

Of a certain preacher it was said: "He talks so long we can't keep awake and he talks so loud we can't go to sleep."—James Buckham.

"The best humor is subtle. It steals its way into a soul, but never impoverishes. It is theft. Its touch gives joy."
The Sabbath Recorder.

DENOMINATIONAL NEWS

$4,000 to Denominational Interests.

The will of Mrs. George H. Babcock, which has just been offered for probate, contains an item full of interest to the denomination. The sum of $4,500 is to be placed in the hands of the Memorial Board, the interest of which is to be divided as follows: $7500 for the American Tract Society; $10,000 for Salem College, Salem, West Virginia; $10,000 for the Seventh-day Baptist Missionary Society; $5,000 for Miller College, Milton, Wis.; $1,000 for the Seventh-day Baptist Church, of Plainfield, and $5,000 for the Seventh-day Baptist Education Society.

Elder Horace Stillman of Ashaway, who has been in the Westerly hospital for some time, was out yesterday accompanied by his nurse.—Westerly Sun.

Brother Stillman does not improve as rapidly as his friends wish he might. He has had a long, serious illness.

Rev. Erlo Sutton and family of Rockville, R. I., came to Andover on Thursday of last week and have rented the Floyd Ham house, corner Elm and Barney streets. Mr. Sutton will serve the Seventh-day Baptist church as pastor and will attend studies at Alfred Seminary.—The Answerer (N. Y.) News.

Rev. R. B. St. Clair of Toronto, Canada, has been called to become pastor at Rockville, R. I. He is considering the matter, and it is hoped he will see his way clear to accept.

The Daily Herald, La Porte, Ind., in an account of the services in the churches of that city on a recent Sunday, mentions Mrs. Martha Wardner as addressing a large audience in the First Baptist church.

The Herald says: "Mrs. Wardner spoke in the morning on 'Soul Winning,' and handled the subject as only a woman could treat it. Language, full of sympathy and pathos, was employed to picture the speaker's ideas, which were copious with thought thoroughly imbued with spirituality. It proved, in consequence, a most impressive address, which stirred the listeners' feelings to a marked degree."

Never protest against conditions that surround you.

They are either a reflection of your own past action, or a solution of your own present need.

Study conditions lovingly, extract the good from them, work in line with them, and watch them change into blessings.—Baptist Commonwealth.

The question is not what will suit us, but for what are we suited.

God's guidance is good guidance. We can not understand it, nor always see its wisdom at the moment, but the fact that it is God who guides should be sufficient assurance. "I do not know the way I take, but well the Guide." That is enough. They who have faith in God see his goodness, not only after getting to heaven, but in the land of the living.—Baptist Commonwealth.

THE SABBATH RECORDER.

SYRACUSE, N. Y.—On January 7 we were pleased to have at our Sabbath services Deacon and Mrs. C. J. York of DeRuyter. Deacon York kindly led our prayer meeting. On the same day there was present at our service a man from Baldwinsville. He came to learn something about the Sabbath and the Seventh-day Baptists, having walked seven miles in order to take the electric car from Liverpool to Syracuse.

On Friday evening, January 20, the Rev. R. J. Severance of Leonardsville was with us and led a prayer meeting at the home of Mr. and Mrs. M. J. Parlow. On the following afternoon Mr. Severance kindly preached for us at the Foresters' Hall and administered the Lord's Supper.

Jan. 23, 1911.

E. S. M.

BERLIN, N. Y.—We are in the midst of a religious awakening, the influence of which is being widely felt. Union evangelistic services are being conducted under the leadership of Evangelist John H. Earl of Lestershire, assisted by Mr. Ralph Carr, singer. The services began Sunday evening, January 1, and have continued each night except Monday. More than a hundred names have been handed in of those who have accepted Jesus as their Saviour or who have been reclaimed. Although but a very few of these will come into our church, yet we rejoice for the glorious work which is being done for the community of which we are a part. Last Tuesday evening the order of services was varied by the presentation, by Mr. Earl assisted by the large chorus choir, of "The Pink Rose Service" in story and song. This is a beautiful and instructive service and could be profitably presented in any church for Sabbath evening worship.

It is expected that these special meetings will close Sunday night. We have been blessed by the labors of these spiritual-minded men. Although we shall not be able to see all accomplished that we should like, yet we have all had occasion to think deeply of things eternal, not only by the inspiring sermons and beautiful songs, but by the five funeral services that have been conducted in the place. Some of these have interfered with the afternoon services, yet they too have been fruitful in pointing men to the source of life eternal.

J. E. H.

Jan. 19, 1911.

LEONARDSVILLE, N. Y.—As I scan the pages of the Sabbath Recorder from week to week for items from the various churches throughout the denomination, it has occurred to me that perhaps there might be some who would be interested in our doings.

The ordination of two deacons and the pastor has been reported, as has also the Benevolent Society's annual sale. The annual visit of St. Nicholas, to the pastor's family at least, was of sufficient importance to deserve notice. On Christmas eve a good-sized and appreciative audience gathered at the church to listen to a program of songs, recitations and exercises by the members of the principal department of the Sabbath school. The principal feature of the entertainment, however, was the Christmas drama presented by ten of the older boys and girls of the department. At the close of this the jingle of bells announced the arrival of Santa Claus, who proceeded with the help of the young people to distribute the fruit from a well-laden tree of which there was more than "twelve manner." Every child present was generously remembered, even to the pastor and his wife who received, among other things, an envelope containing some money and a note asking them to accept the contents, together with a package which would be left at the parsonage, as a token of appreciation on the part of the members of the church and society. The package proved to be a beautifully decorated set of dishes, which now adorns the dining-table "when company comes." The Benevolent Society also has the thanks of the pastor. Some were for a well-filled basket of luscious fruit.

The two churches in town, the M. E. and S. D. B., united in observing the Week of Prayer. The meetings grew in interest and were continued for another week. As a result the spiritual life was revived in many hearts. Some extra meetings are yet

THE SABBATH RECORDER.

HOME NEWS
being held, although not every night. Souls are under conviction, and we trust the end is not yet.

The annual roll-call of the church is to occur in coming October and attendance at church, and in the evening about fifty of the S. B. B.'s showed their "grit" and "so-ciability," two Christian graces, by driving out four miles to the commodious home of Brother and Sister Fay Green to attend the free social of the Woman's Benevolent Society. A dozen or more of the First-day people from the neighborhood were also present and a most-enjoyable evening was spent by all. These social features of the Benevolent Society are proving a great success.

R. J. S.

Letter From Texas.

EDITOR SABBATH RECORDER:

Leaving our home at North Loup, Neb., on the morning of January 3, 1911, with the thermometer registering 30 below, we started for the South to spend a few weeks in a warmer climate. We reached San Antonio, Texas, on the evening of January 5, and found the cold wave had reached us from the North. We were told the thermometer registered 16 above, the coldest yet; but while the freeze was said to be the worst known here for many years, still many of the trees in the parks and along the streams are in their robes of green, and winter vegetables seem to be growing along the streams in their robes of green, and winter vegetables seem to be growing.

While we are in the State we would be pleased to call on as many of our Seventh-day Baptist friends as we can, and wish we could know where they live. Our address at present is 907 E. Commerce St., San Antonio, Texas.

J. B. WILLIAMS.

Busy All the Time.

Little Howard came in the other day, crying and rubbing several bums caused by a series of "butts" administered by a pet sheep.

"Well, Howard," said his sympathetic auntie, "what did you do when the sheep knocked you down?"

"I didn't do anything. I was getting up all the time."—The Delineator.

"God has a place for every one. It is a man's work to find the place and fit himself for it."

DEATHS

BEE.—On January 1, 1911, at North Loup, Neb., Mrs. Celina Bee, wife of Nehemiah Bee, in the seventy-second year of her age.

She was the daughter of Jesus M. and Lucilla Hall Lowther, and was born on November 22, 1839, on the South Fork of Hughes River, in what is now Randolph, Rand, and was the first and foremost in a large group of young people who confessed Christ and became members of the Pine Grove Church.

On the evening following December 13, 1860, she was married to Nehemiah Bee. Soon after their marriage, Brother and Sister Bee removed to Freeborn Co., Minn., transferring their church membership to the Carlson Church. Coming with many others from Minnesota to Nebraska, they were among the early settlers of the North Loup Valley. Throughout the entire life of our village she has been associated with its religious, social and business interests. Eighteen days before her death we celebrated the golden wedding with congratulations and good wishes. But the time of her departure was at hand, and with faith undaunted she set her house in order. She had fought a good fight, had finished the course, had kept the faith.

She leaves besides her sorrowing husband and the families of a son, Raymond N. Bee, and daughter, Mrs. Jennie Clement, in North Loup, a son, a daughter, seven grandchildren and a few hours later he passed away.

BACOCK—Mrs. Carrie A. (Saunders) Babcock, daughter of Edward Saunders and Margaret (Williams) Saunders, was born in Darien, N. Y., and died at her home in Alden, N. Y., January 1, 1911.

Mrs. Babcock will be quickly recognized by the congregation of Seventh-day Baptists as the mother of Prof. Edward S. Babcock, formerly of Alfred University, now of Riverside, Cal. She is the youngest of a remarkable family, prominent in the Darien Seventh-day Baptist Church fifty or more years ago. When the Darien Church, because of removals, was disbanded, she removed her membership to the First Seventh-day Baptist Church, where later her husband and her three children and three grandchildren were all baptized and united in membership. Since her marriage in 1865 to James Lathrop Babcock of Alden, N. Y., the family has resided there. Mr. Babcock died in 1900. One sister, Miss Sarah Saunders of Alden, survives her, also her three children: Prof. Edward Babcock, Riverside, Cal., Mrs. Elsie (Babcock) Bass of Alden, and Professor LeRoy Babcock of Sandusky, Ohio—and seven grandchildren.

Mrs. Babcock, though during all her married life an isolated Seventh-day Baptist, kept nearly one hundred miles from her church home, was a faithful Christian, and we knew her as the result of her life upon her family shows. She was quiet, but strong and loving and convincing.

Her funeral and interment were conducted by the writer at Alden, January 11, 1911.

R. C. B.

GREENE—William D. Greene was born in the town of Berlin, N. Y., January 16, 1833, and died at the hospital in the city of Troy, January 12, 1911.

Mr. Greene was the son of Ray Greene and Lucy Ann Maxson. He was the fourth child of a family of seven boys and four girls who reached mature life. Of this large family only four brothers are left: Edgar R. who is spending the winter at Daytona, Fla; Denio and John T. of Berlin, and Halsey and Plainfield, N. J. He was married October 18, 1863, to Rhoda Whitcomb, who with these four brothers is left to mourn the loss. January 1, 1879, he was baptised by the Rev. Geo. W. Goodrich, at the Berlin Seventh-day Baptist Church, where he has always retained his membership in earnest and faithful services.

Mr. Greene was a quiet unpretentious man, yet firm and true to his convictions. His home was one where the name and Word of God was honored and loved, and where to do a service to those about him was his supreme delight. He was a kind, painstaking husband, a warm friend and an earnest preacher. He had been in poor health for some time, but a few weeks before his death he failed rapidly until it seemed best that he go to his home in the after world. To this he submitted with a ray of hope, but the shock was too great and a few hours later he passed quietly and peacefully away. He realized the seriousness of his condition, but death had no terrors for him. His home was in the Saviour in whose faith he had lived so well. He has gone to his father's home and is "buried in a good age."

The funeral services were held at the church, January 12th, and interment took place at the Seventh-day Baptist Cemetery.

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LESSON VII—FEBRUARY 11, 1911.
ELIJAH'S VICTORY OVER THE PROPHETS OF BAAL.

Golden Text—"Choose this day whom ye will serve." Josh. xxiv. 15.

DAILY READINGS.
First-day, Josh. xxi. 1-16.
Second-day, Josh. xxiv. 1-28.
Third-day, Acts v. 17-42.
Fourth-day, Num. xvi. 1-24.
Fifth-day, Num. xvi. 25-30.
Sixth-day, 1 Kings xvii. 1-16.

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SPECIAL NOTICES

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

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon service at 2:30 o'clock in the hall on the second floor of the Lynch Block, No. 120 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 9 a.m. Preaching service at 11 a.m. The regular S.S. work is extended to all visitors. Rev. E. D. Van Horn, pastor, 1425 Southern Boulevard.

The Seventh-day Baptist Church of Chicago, holds regular Sabbath services in rooms 305-307, Manhattan Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p.m. Visitors are most cordially invited. Rev. L. A. Plage, pastor. The pastor's address is State and Clinton Streets.

The Seventh-day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2:45 p.m. The church is open in the city over the Sabbath and is earnestly invited to attend. All strangers are most cordially welcome. Rev. L. A. Plage, pastor.

The Seventh-day Baptist Church of the Los Angeles, Cal., holds regular services every Sabbath in the Mute Hall of the Blanchard Building, entrance at 234 South Hill Street. Sabbath school at 2:30 p.m., followed by preaching service at 4 p.m. Visitors are cordially invited to attend. All strangers are most cordially welcome. Rev. L. A. Plage, pastor. The pastor's address is State and Clinton Streets.

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