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The Sabbath Recorder

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—Rufus M. Jones, A. M., Litt. D.

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

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EDITORIAL

The Old Country, Ever New.

The trolley line from Olean, N. Y., through Weston, Ceres and Shingle House runs through places familiar to me in my boyhood days. This morning, June 8, the country has a special charm to me. The sun is breaking through the clouds after two or three days of rain, making everything look fresh and clean; the bracing air is exhilarating; the season is propitious for sightseeing in western New York and northern Pennsylvania; and most interesting of all, memory is busy with scenes of other days. Among the hills of Allegany on my left I first saw the light of day, and all my boyhood days were spent among the lumbermen farmers of this land when it was a "new country." Then these hills and valleys were covered with primeval forests of white pine, and the stream along which I ride was alive with lumbermen preparing their products for market. Sawmill after sawmill, the names of which were familiar as household words, dotted the valley for ten or twelve miles, each one always surrounded by great fields of piled-up sawlogs awaiting the saws. Every spring this creek was filled with rafts of lumber piled with shingles, ready to be started "down the river" for Cincinnati and Louisville. All winter long, each year, sturdy men were chopping the great pines, running the logs down the slides, and hauling them to the nearest mills. Then this

trolley road was a plank road from Portville to Olean, leading through marshy lands with small clearings covered with stumps; and wherever farming had begun, great stump-pullers were often seen, pulling these and arranging them, roots and all, into fences. Who that knew those days does not remember the unique and formidable stump fences all over this land?

Then the country was new, now it is old; and yet it is ever new! Everything, excepting the contour of the hills and valleys and streams, is changed. There is not a giant pine tree in all the land. Here and there hillsides covered with stumps show where the forests stood. The mills are gone; there are no fields of sawlogs as of old, and no signs of rafts. The sturdy men, too, are gone and another generation cultivates beautiful fields of grain, cares for fine meadows and grazes herds of cows where their fathers cleared away the forests. Thrifty cottage homes stand amid orchards and flowery lawns all along the way. The old plank toll-road has given place to the trolley, and there on my left, stretching away under the morning sun, two streaks of burnished steel on a well-ballasted road-bed show where the iron horse draws the trains for passengers and freight, and closely connects this country with the great outside world. Here at Shingle House, where I write this while waiting for a train, I find a busy town of over two thousand inhabitants, where as a boy I knew only a settlement in the woods with one sawmill.

I know there are those scattered all over the United States who will be interested in the places that lay so near their childhood homes. To them the story of this old country will ever be new.

Western Association—Notes.

The Western Association was held with the Hebron Center Church, June 8-11, 1911. Rev. George P. Kenyon preached a good sermon on the subject, "Forward Movements in Denominational Work."

His text was: "I press toward the mark for the prize of the high calling of God in Christ Jesus." There was a good attendance from the very first meeting.

Owing to poor railroad connections the editor could not reach Hebron Center in time for the morning session, but was in time for the two o'clock service.

The pleasant stone church stands in a picturesque little valley among the hills of Potter County, Pa. This church was organized in 1871. The immediate movement resulting in its organization was a great revival, conducted by students from Alfred, in the Hebron Church at Crandall Hill and in the Greenman community during the winter of 1870-1871. There had long been several families in the neighborhood of Hebron Center who desired a church organization. During the revival referred to, the interest in this section became so great that Rev. John L. Huffman decided to remain a few days after the revival at Crandall Hill closed and after the other students had returned to school, in order to hold meetings in Hebron Center. His labors were greatly blessed and a church was organized. It now has according to last *Year Book* twenty-five resident members, only three less than the old First Hebron Church.

PLEASANT MEMORIES.

This country about the old Hebron churches was the scene, forty-one years ago, of my first missionary work as a student from the Seminary. I shall never forget the day when all day long I rode in the old stage-coach which ran from Wellsville, N. Y., to Coudersport, Pa., and as the sun was sinking in the west, was left with my trunk by the roadside at the Lamont school-house, to find a home, and to preach the Gospel among strangers. It was in 1870. The Missionary Board of this association had taken me from the sawmill where I was working to earn money with which to go on in school, and sent me to be pastor of these churches during the summer vacation.

Only those who have been in similar circumstances can understand the feelings of a young man under such responsibilities for the first time. It was a new thing to be called "elder," and to be regarded as

the pastor. Soon after I reached the field Mrs. Hydorn, wife of one of the deacons, invited some of the families to meet the new minister; and during the supper, at a long table filled with guests, she said to me as I sat at the extreme other end of the table, "Elder, is your tea out?" I paid no attention, for it did not occur to me that I was the one addressed. A second time the question came, "Elder, is your tea out?" This time there came a little lull in the conversation, but still no response from the elder! Then, when a third time the same question was put, and I found every one at the table looking toward me, it suddenly dawned upon me that I was the "elder"!

That summer with its responsibilities and heart-yearnings was soon passed, and as I said good-by to Hebron I promised to return and bring student friends for revival work during the winter vacation. The plan was carried out, with Rev. John L. Huffman as a leader and with W. D. Williams and G. M. Cottrell for helpers. The older people still remember the great revival that followed, to which reference is made above.

Forty-one years have fled on rapid wings since those days, and most of the workers have gone from earth. Here, too, Rev. H. E. Babcock, Rev. Horace Stillman and Rev. L. M. Cottrell wrought for the Master and have passed away. The fathers and mothers whose hearts were made glad by these faithful workers are also gone; but thank God for new ones who are ready to hold up the light of life in Hebron.

The usual communications from other associations were followed by reports from the churches. These, so far as read, show that the churches are in good working order, but there have been only a few additions during the year. The six churches reporting the first day showed a net loss of nineteen members.

Secretary Saunders read Psalm cxxi, and expressed the hope that our people might become filled with the spirit suggested by its words.

"My help cometh from the Lord, which made heaven and earth; he will not suffer thy foot to be moved." Brother Saunders spoke of the problems that con-

front the Missionary Board. The anxiety over pastorless, feeble churches, the perplexity about the Macedonian cries from Africa, Java and other foreign fields, the needs of the home missions, and of the Italian and Hungarian missions in America—all these lie near the hearts of members of the board and call for earnest prayer and careful planning.

The feeble churches that have planned the work and pushed their meetings as best they could without pastors have become stronger, and thus realizing more than they dared hope for in the way of growth, have gained help to support a pastor. It does not pay for little bands to settle down discouraged because there is no under-shepherd, and so die out. Several small churches are powers for good today that would have died long ago had they not persistently labored to shepherd themselves.

"It is a beautiful thing to have the spirit to work with other Christians, but it is a better thing to have the heart to work with a will whether others work or not."

The work of the Italian and Hungarian missions is supported by the two boards, each paying half the expenses. The Tract Board furnished both missionaries with small printing equipments, with which they are putting some of our tracts into Italian and Hungarian for their own people. This joint work of the two boards gives promise of good results. Both these missionaries are spiritual men, consecrated to their work.

Secretary Saunders said: "I wish one of these little churches with the missionary spirit would choose some consecrated young man and his wife, lay them on the altar, and send them to Java to help Marie Jansz and Miss Alt. It would be hard to tell which would receive the richer blessing, Java or the home church."

"It is not a question of quantity but one of being right with God." Our people too often overlook this great truth, and mourn over our fewness of numbers. This is an element of weakness. The people of God would have been defeated ages ago if the victory had depended upon numbers. God

has always worked mightily through minorities who have been true, and willing to let him use them.

The sermon by Brother Wing of the Central Association, from Romans xv, 13, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Ghost," was a strong presentation of the Scripture teaching about hope, joy and peace. No one could listen attentively to this sermon without being helped.

The evening sermon, by Rev. Erlo Sutton, was from Luke vi, 38, on giving the best service we can for God. This sermon will appear in due time. The after-meeting was strong, and much was said about being the light of the world. "What would be the result if we would all let God use us as he desires to do in the work of his kingdom?" A great revival would come.

The Hebron Center people had the church basement room well fitted up with tables, where their guests were given dinners and suppers. They seemed to enjoy this privilege very much, although the burden must have been heavy. The one thing we regret in all the associations is that so many members of the churches where meetings are held have to stay away from the services to provide for the entertainment of their guests. Nevertheless, we know these all received great blessings.

THE SECOND DAY AT HEBRON.

The sermon by Rev. C. S. Sayre was a call to self-examination. His text was from 2 Cor. xiii, 5: "Examine yourselves, whether ye be in the faith; prove your own selves."

After speaking of the automobile and the necessity of special care and examination to keep it in running order, Brother Sayre made a clear application of his illustration to the case of the Christian. One would not expect his automobile to keep in running order and to do its best without careful attention to all its parts. One little thing out of order will spoil its usefulness. Christians need to examine themselves to see whether they be in the faith.

The locomotive needs greater care than the Pullman, and careful attention to this,

even at great expense and labor, pays well. In proportion to the value we place upon anything we possess, do we care for and protect it. No one can estimate the value of the soul, and yet we are all too careless in caring for it. If in Paul's day it was necessary for Christians to examine themselves to see whether they were in the faith, it must be none the less so in our day. The soul is of more value than rubies, diamonds, or worlds, and should receive more attention than it does. Each one should examine his *own self*.

OIL NEEDED.

Brother Sayre related the story of one of our ministers who was trying to preach in a hall where the door squeaked terribly every time some one passed in or out, greatly disturbing the hearers as well as the speaker. Finally, in came a man who noticed the squeak and could not endure it. He looked only a moment at the noisy door, then quickly taking out a pocket oil-can which he carried, he stepped quietly to the door, dropped a little oil into the joint of the hinge and all the noise instantly ceased. The audience was no longer disturbed, and the trouble was soon forgotten.

The application scarcely needs to be made. Every child of God should pour on oil whenever any friction disturbs the peace of the church.

MORE THAN OIL SOMETIMES NEEDED.

Sometimes we find those who say, "I can forgive, but I can not forget." This is not the true spirit. Such men are too much like cast iron in machinery that cuts and grinds, no matter how much common oil is used. In such cases a lubricant is needed with more body than simple oil, that will fill the interstices and stop the friction. So there are cases where nothing but the lubricant of God's love can overcome the sharp characteristics and secure peace. God wants all kinds of people to live in harmony, and that is what his church is designed to bring about.

Brother Sayre was once called to ascertain the trouble with a sewing-machine that would not do its work. The woman had drowned it with oil to no purpose; no amount of oil could help it. Indeed, the more oil, the worse for the loose screws and rattling bolts; it only made them the

looser. But when the screws and bolts were properly adjusted, all went well. So there is many a church that needs loose screws tightened more than it needs oil. Get every part properly adjusted, ready to do its work rightly, and all will be well. Many faults of tongue and hand and heart must be corrected; many stubborn and indifferent ones who refuse to witness for Christ, who will not pray and read their Bible, who will not help the church bear its burdens, need to be brought into place before the rattle and clatter of machinery can be stopped and things can be made to run smoothly.

Many a Christian receives no help from God because there are too many loose things in his life. It is too bad that even a good moral non-professor will sometimes put to shame an inconsistent church member. The hardest things we have to meet are the inconsistencies of some members of our churches.

SABBATH AT HEBRON CENTER.

About ten o'clock the people began to gather at the church. Teams from Hebron came driving in, well loaded with friends from the old first church, and by meeting time the largest audience of the association thus far had assembled. Old friends who had not met for years rejoiced in the renewal of friendships, and yokefellows who had frequently labored together for the kingdom of God in these small mission churches of northern Pennsylvania and southern New York rejoiced to greet each other once more in the Master's work. Delegates from afar, too, entered into the spirit of the hour, forming new acquaintances and learning something of the needs in this part of the denomination. Thus the hour before the service was a most enjoyable one to all the people.

Pastor W. L. Davis, an old West Virginia boy, had charge of the services, assisted by Rev. W. L. Burdick, an old Hebron boy; Rev. Henry N. Jordan, an old Nile boy, preached the sermon, while Rev. Herbert L. Cottrell, the present pastor at Nile, lead the service of song. Before the sermon the people brought the offering of their hands for the Lord's cause, which is always a good preparation for spiritual service. When a man has laid upon the altar an offering of his substance, he ought

to be able to draw near to God in lip service with a freedom and a clearness of conscience that ensures the blessing. Many a man robs himself of a rich experience by being stingy with God, for it is impossible to rob God without robbing one's self.

The sermon by Brother Jordan was an earnest plea for better Sabbath-keeping, and for higher ideals regarding true spiritual Sabbathism. Those strong, spiritual sayings of Isaiah, in the fifty-eighth chapter, were read, and made a good introduction for such a sermon. The texts were: "Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them" (Ezek. xx, 12), and "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil" (Isa. lvi, 2). In due time we hope to give the sermon to our readers.

Sabbath afternoon was literally crowded with work. The Sabbath school was in charge of J. W. Hemphill, superintendent of the local school. The audience was too large to arrange into classes, so the lesson was taught by topics to the congregation as one class. There were five short addresses. Then followed the children's half-hour, in which fully forty children took part in songs and recitations. Every one was impressed with the evidences on every hand of the excellent work being done in the Hebron churches by Rev. W. L. Davis, missionary pastor, and his wife. It is a great thing to be able to direct the steps and mold the characters of such a group of people, both old and young.

The young people's hour followed immediately after the children's hour, without recess, and lasted till nearly five o'clock. The hour by our young friends is always good and this one was no exception. Some excellent papers were read.

There was much interest in the session devoted to the work of the Tract Society, in the evening after the Sabbath. Brethren Saunders and Jordan assisted the writer in laying upon the hearts of the people the work and problems of the Tract Board. We trust the people were brought

into closer touch with the board by the efforts of this hour. It was a good hour, and many, after the meeting, expressed great interest in the work, and told how glad they were to hear about it in the way they had.

Sunday morning, after the hour for business, Rev. W. L. Burdick, one of this country's own children, preached from John xvi, 8-11: "And when he is come, he will reprove (convict) the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged."

The text contained the outline of the sermon: sin, righteousness, judgment.

A man might as well go into a mine full of fire-damp with an open light as to go into the world ignoring the factor of sin. Sin is a reality that can not be ignored. A lack of conviction regarding it is a positive sign of the lack of the Holy Spirit in men's hearts and lives.

We need the old-fashioned conviction that will make men tremble as of old on account of their sins.

When the Holy Spirit comes he will convict of sin—our own sins, not those of others. When filled with the Spirit we shall cease to confess other people's sins, and become humbled in God's sight on account of our own.

According to the words of Christ, simply not to believe and accept him places us under condemnation. We have no choice but to accept Christ as our Saviour, or be counted as sinners in the sight of God. To reject the Saviour is to outrage God's infinite love. Christ said that the Spirit shall "convict of sin, because they believe not on me."

The fact that Christ died for preaching righteousness, and then burst the tomb and ascended to heaven, makes it sure that the world shall be convicted of righteousness. The standards of righteousness are low today because the people of God do not exalt the Christ of God. Pray that men may so come to the Saviour's truths that the whole world may be convicted of righteousness.

The expression, "Now is the judgment of this world," did not mean the general judgment, but that, in the great crisis that came on Calvary, it was forever fixed that Satan should be put down. The prince of this world was condemned in that crisis. The world's crisis was at hand then, and the question was settled then and there that Satan must fall.

There are crises in our lives in which destiny is fixed and our fate is sealed. Some choose Christ and go on to better things, while others reject him and go down to death. The fate is often settled long before the end comes.

Have you all settled this question? When the messenger at the Johnstown flood cried, "Flee to the mountains," people did not heed, and five thousand were swept to death. When they did arouse, the crisis had passed and it was too late. The crisis is approaching for every man or woman who has not heeded the gospel call. What we do next may settle the case for all eternity.

After the sermon the quartet sang, "Which path will you take?" It was an appropriate song after such a sermon, and the people were much affected. The deep silence that fell upon the audience, as the last notes of the song died away, was evidence that the Spirit was working in the hearts and consciences. Two or three fervent prayers were made, and Brother Burdick took an expression to see if any one present desired to seek the Saviour; as the people hesitated in solemn silence, as though conscious of a crisis, some one struck up the song, "Just as I am, without one plea," in which the congregation joined with much feeling. Then followed a conference meeting which brought forth many strong testimonies. It was plain that the meetings were proving a great blessing to the people of Hebron.

After several testimonies pleading with those who were evidently putting off the hour of decision, the boys started the song, "Almost Persuaded," and at its close the evidences of deep conviction in many hearts were unmistakable.

The first hour of the afternoon was given to woman's work, under the leadership of Mrs. Daniel Whitford. The excellent papers will appear in due time.

Then followed another hour occupied by Secretary Saunders in the interest of the Missionary Society. In the midst of this hour's work, the editor had to leave for his train; but he saw enough of the meeting to note the intense interest in the work undertaken by the Missionary and Tract boards.

The evening was to be devoted to evangelical work under the leadership of Brother Hills. The interest was so great that plans were being made for Brother Hills and the quartet boys to remain for revival work during the week between this and the Northwestern Association.

OFFICERS.

The moderator chosen for the year is Lincoln E. Burdick, Coudersport, Pa., R. F. D. 2; corresponding secretary, Rev. W. D. Wilcox, Alfred, N. Y.; assistant secretary, Mrs. Herbert L. Cottrell, Nile, N. Y.; treasurer, Mrs. E. E. Sutton, Andover, N. Y.

There was no request for the association next year, and the question as to where the next session shall meet was left with the Executive Committee.

Changing Time of Associations.

A proposition was referred to the churches of the Western Association regarding a change of time for the annual meetings. The sessions of the present day conflict so seriously with all high school commencements and examinations as practically to debar the teachers and young people from attending. The resolutions were ordered published in the SABBATH RECORDER. Look out for them when they appear and study them well. It is evident that something must be done. The present plans appear to be very unsatisfactory to at least three associations. Unless a satisfactory plan can be devised upon which all can agree, it is apparent that some of them will suffer immensely, and some may be disbanded. Two associations have been put to their wits' ends this year to know what is best to do.

Possibly if all associations could unite in appointing committees to meet at Conference in a common council over the matter, some better plan satisfactory to all might be found.

EDITORIAL NEWS NOTES

A Remarkable Tribute.

On June 7 fifteen thousand people assembled in the armory at Baltimore to honor Cardinal Gibbons, on the fiftieth anniversary of his ordination to the priesthood, and the twenty-fifth anniversary of his elevation to the office of cardinal.

Seated in a red plush chair in the center of a great temporary platform, the aged Cardinal listened to eulogies upon himself from several of the heads of government in state and nation. Senators, representatives and mayors, together with the President of the United States, were among the six hundred guests seated on the platform. It was a most remarkable gathering, the like of which has probably never been known in this country. The wheels of government almost came to a standstill while President, Vice-President and more than a score of secretaries, justices of the Supreme Court, and Congressmen went from the capital to pay their respects to this veteran of the Catholic Church.

The speakers were President Taft, Vice-President Sherman, ex-President Roosevelt, Ambassador Bryce of Great Britain, Speaker Clark, Senator Root of New York, Governor Crothers of Maryland, former speaker, Joe Cannon, and Mayor Preston of Baltimore. Chief Justice White was among the honored guests, but he did not speak.

There were two wonderful demonstrations during the assembling of the noted men on the platform. The first was when Theodore Roosevelt ascended the steps with Chief Justice White, and the other was when Cardinal Gibbons appeared accompanied by President Taft.

The Governor of Maryland presided. Many words of congratulation regarding the patriotism and Christian zeal of the Cardinal were spoken, and references were made to his practical work among the common people of his church. No man ever served in Congress or on the Supreme Bench, as long as Mr. Gibbons has served his church.

Such an assemblage would be impossible in lands less free than ours, and in ages less trained in Christian charity. Men of widely different beliefs today can recognize the good in those who differ from them, and can unite with men of whatever faith, in all the works of patriotism and in efforts to exalt the name of Jehovah.

Cardinal Gibbons was overcome by the encomiums placed upon him, and modestly expressed the hope that the ideal man they had portrayed in their addresses might become so attractive that he, the Cardinal, would grow to be more like it every day. He also said that it had been his aim since he entered the ministry to make those over whom he had influence not only more upright Christians but also more loyal citizens. Cardinal Gibbons is known in Baltimore as one who constantly seeks opportunities to help his fellow men.

Misuse of the Red Cross.

According to reports some American news-gatherers during the insurrection in Mexico crossed the Lower California line under the insignia of the Red Cross. It was a grave offense. The law of Congress makes it a crime for any one not a real agent of the Red Cross to use the flag or uniform of that society either in times of peace or of war. The penalty is \$500 fine and one year in prison. When a citizen of the United States violates this law in lands beyond our borders, this government can not punish him; but every precaution should be taken to prevent such from crossing the line. Probably, news-agents who wore fraudulent badges in order to cross the lines did not intend any injury to the Red Cross Society. But the injury must be very serious. Anything that destroys confidence in the Red Cross in time of war is a calamity. That society has special privileges in view of its humane purposes to care for the sick and wounded of both hostile armies, and is on this account permitted to cross borders in time of war as well as in time of peace. If any abuse of this privilege should beget distrust of the Red Cross people and prevent them from exercising their usual freedom at such times, great suffering and loss of life would be the result. If under the guise of the Red Cross uniform spies could work within the lines, or newspaper men

could inform the world of things inside the camp, no commander would allow a Red Cross worker freedom to go and come in time of war. No pains should be spared in efforts to preserve the confidence hitherto placed in the Red Cross Society as an absolutely neutral body on the battlefield.

Uncovering the Maine.

After lying thirteen years in the mud at the bottom of Havana Harbor, the battleship *Maine* is now in fair way to be uncovered. The first stage of pumping out the water from the great cofferdam built around the wreck has already exposed five feet of the hitherto submerged portion of the ship. The water will be pumped out by slow stages, in order to allow careful inspection as to the ability of the dam to stand the immense pressure from the world of waters outside of it. The wreck has lain in thirty-seven feet of water, and has settled into the soft mud eight to ten feet. Just now the engineers are waiting a few days in order to mark the effect upon the cofferdam after five feet of water have been pumped out.

The earthquake and volcanic eruptions that visited Mexico last week were more serious than was at first supposed. Late reports show that no less than 5,000 people perished. Most of these lost their lives by the eruptions of Mount Colima and Mount Bacalar, both of which had been regarded as practically extinct volcanoes. It now looks as if a tragedy second only to that of Vesuvius or Martinique had been enacted on the western coast of Mexico. The new Mexican Government is making almost superhuman efforts to relieve the suffering caused by the disaster. Mount Bacalar is in the extreme southeastern portion of Yucatan, and Mount Colima is on about the same parallel in the southwestern part of Mexico directly west from the city of Mexico. These mountains continue to send forth devastating streams of lava.

Rev. Dr. J. H. Jowett, who recently came from England to become pastor of the Fifth Avenue Presbyterian Church, having received special invitation to attend the coronation of King George sailed

for Europe on board the *Adriatic*. He will be absent from his church until October.

The bill providing for a change of the Constitution so as to have senators elected by popular vote passed the Senate by a vote of 64 to 24. This measure had already passed the House of Representatives.

The Church and Local Option.

REV. H. D. CLARKE.

Kindly let me boil down a few statements and then leave the matter, as far as I am concerned, to prayerful, thoughtful study by others. Horace Greeley in the *New York Tribune* said: "What the temperance men demand is not the regulation of the liquor traffic, but its destruction; not that its evils be circumscribed (idle fancy!) or veiled, but that they be utterly eradicated." That never spells local option. Local option is a teeter-board. Few towns stay dry, because the voters vote the *small* territory temporarily dry, but vote the power behind the throne wet. Your dry-local-option law goes into soak because as a rule it is put into the hands of wet parties.

Mr. Douglass made much of "the sacred right of squatter sovereignty." It was the local option of the slavery issue. Lincoln abominated it in his opposition to makeshifts, to compromises and to trades with opponents whereby "a part was surrendered to gain a part of the real principle at stake." Speaking of the failures of great men on questions of reform, Lincoln says: "They have constantly brought forward small cures for great sores—plasters too small to cover the wound." That's been the trouble the past century in dealing with the liquor traffic, and that is why our optionists' settlements prove so temporary and evanescent. Says Lincoln: "Let us be diverted by none of these sophisticated contrivances where-with we are so industriously plied and belabored—contrivances such as groping for some middle ground between the right and the wrong."

Major Merwin, the most intimate friend of Lincoln, who traveled with him, slept with him, said: "Mr. Lincoln, with his *clear* sight and *far* sight, knew that the *entire prohibition* of the liquor traffic for beverage purposes was the *only* remedy; and as he *riddled* and *annihilated* 'squatter sov-

ereignty' as a remedy for slavery, so 'squatter sovereignty', if we mean to *win*, if we mean to do anything more than *fight*, must be *annihilated*. 'Local option' for the beverage liquor traffic is nothing more, nothing better than Douglass' idea of 'squatter sovereignty' for slavery."

Seventh-day Baptists *know* that the Bible, the law and all experience say the liquor traffic is *wrong*. But local option says, "If *any* community wants a saloon, they have a *right* to have it." That is a fallacy. No community has a right to have a saloon. The Supreme Court denies that *right*; moral law denies the right; but the principle of local option *admits* a right. Lincoln says: "If you admit that there is a wrong in it, we can not logically say that anybody *has a right to do wrong*."

Thus we repeat, local option is a fallacy and a compromise with evil. While here and there territory has been made dry, the Nation has become more wet. Revenue reports for 1910 show an increase, over 1909 even, of 109,883,007 gallons of liquors in the United States.

Listen to God through Jeremiah: "They have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace. Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush." God was speaking to the CHURCH which was practicing a half-way remedy of evil. A divine authority said: "And now the ax is laid unto the root of the trees." Who will say that the church is following that teaching by the adoption of local option? The root of a tree is not a town in New York or Minnesota or Delaware, where are closed a few saloons, leaving distilleries and breweries to continue their damnable business. But grant that local option territory has increased. So has the per capita consumption of liquor throughout the Nation increased fearfully. The ax did not touch the root. It lopped off a few twigs.

Again, rigidly enforce option if you can (?) and no resident of the no-license territory is prevented from keeping himself filled with liquor. He need not violate a single law. He can order his fire-water sent to him, and the law not only permits but demands of the common carriers

that they deliver it. It heals slightly the hurt, and a dry town is better than a wet, we all say. We will vote dry when COMPELLED to use the option law, but we will NOT give money and votes and speeches to enact option laws, BECAUSE they do NOT lay the ax at the ROOT. And if Lincoln was right, then option laws are wrong laws, wrong in principle and in results. Results as a whole are not in making dry a town here and there, while the traffic leaps and bounds in its increase and hellish work. Under option the liquor element constantly colonizes towns in thirty days and reverses the no-license victory. Option has always been a half-way measure. No, hardly a one-quarter-way measure. The ax at the trees goes for the distillery, brewery, commerce, smoke-stacks, car-tracks, the whole paraphernalia.

Christians will not compromise with wrong. They will not even do evil that good may come, a fatal policy that Paul once repudiated. Go at this business, brethren, on a right principle and fight it out if it takes forever. Stop your fooling with half-loaves as you used to say. Stop wasting your money, energy, time, on "squatter sovereignty" policies. Stand for John the Baptist principles. Stand by the Ten Commandments. Using the ax at the roots, and not option scissors, we shall not fail. With Lincoln we say of this: "We shall not fail—IF WE STAND FIRM we shall not fail. Wise councils may accelerate, or mistakes delay, but WE SHALL NOT FAIL."

I thank you for this final hearing.

Notice.

The semi-annual meeting of the Minnesota and northern Wisconsin churches will convene at Dodge Center, Minn., June 30, 1911, at 2 o'clock p. m. Rev. J. H. Hurley is to preach the introductory sermon; Rev. Madison Harry, alternate. It is hoped that a large delegation will attend and that God's richest blessings may follow.

MRS. ROSA WILLIAMS,
Corresponding Secretary.

New Auburn, Wis.

"Did you ever pause and think how many people there are in the world who probably never heard of you?"

SABBATH REFORM

Sabbath-keeping in the Home.

In Sabbath-keeping as in everything else there is the true and the false. Much that is called Sabbath-keeping is lacking in almost every essential element of that which God would have his people know.

All through the Bible the Sabbath is pointed out as a day of joy and activity. When Jesus was chided for his healing work, and accused of breaking the Sabbath law, he said, "My Father worketh hitherto, and I work." At another time he justified his course by alluding to the fact that the priests were busier on the Sabbath day than on any other day of the seven. They "profane the sabbath," he said, and yet "are blameless."

From this teaching of the Lord Jesus we may learn much that will be of value to us in our home experiences. Certainly there is need of the inspired statement, "I desired mercy, and not sacrifice." If it was important that the Jewish people should grasp the thought of God as that thought had been expressed through the prophet, how much more important it is that we upon whom the ends of the world have come should discover it, and accept it, and live it.

"I desired mercy, and not sacrifice." These words convey the thought that in the observance of the Sabbath we may put too much stress upon the idea of resting—of doing nothing. More than this, they show that it is possible, in our effort to keep the letter of the law, to leave out that element which is the real essence of all law-keeping, the element of mercy. The law of the Sabbath is but the law of well-doing, the law of bringing gladness and sunshine to every place and to every person that needs it. This was what Jesus did. To relieve the ox fallen into the pit, to satisfy the needs of the hungry, and to heal the wounds and bruises of mankind,—such acts won his divine approval.

The Saviour placed great emphasis upon the principle of *doing well* on the Sabbath day. And if we would introduce into our homes and families a real relish and rev-

erence for the Sabbath, we must give this truth a practical indorsement. It is time that our children have an opportunity to enjoy earthly Sabbaths; for only those who enjoy them here will know what it is to enjoy them "over there."

Children particularly love to be doing. It has been my observation that the inactivity of the Sabbath observance in many homes is the part which is especially distasteful to the little ones. To sit still and be quiet because it is the Sabbath, is an announcement which carries with it a spirit at antipodes with all that is pleasant and good as the child views it. He wants something *to do*, and this want is one which is only normal, right, and best. God has recognized this as right; and years ago he instructed parents so to plan for the Sabbath that the day might be filled with those activities that would conduce to symmetrical and substantial character-building.

Now it must not be supposed that our children, of themselves alone, will be able to plan wisely for the Sabbath day. If left to themselves, they will plan; but they will many times plan wrongly. The planning should be done by the parents with the children. Just as far as possible, train them to think, and thus bring into their lives the power to discern the difference between the wrong and the sacred, the holy and the common. How many times this would help us who are older; for, like Israel of old, we too often, in our haste and carelessness, "put no difference between the holy and profane."

Whatever our plans, they should include, in their fulfilment, both parents and children. Let the parents stay with their children as far as is possible. Go with them to the Sabbath school and to church. Go, not as detectives or spies, but as taking part with them in all that is good. The journey to and from Sabbath school has been the cause of the downfall of many a child, and all because a loving parent's helping hand was not there to lead and hold. O brethren and sisters! let us all take heed to this feature of the Sabbath day, and keep our children with us.

The idea that some one else can bear the parent's responsibility is fast obtaining nowadays, and is working much harm. The ticket of child life is non-transferable.

God has given the children to their parents, and of them he will require an account. All through the more tender years the parent stands in the place of God, and it is his duty to see that the child-gift is placed upon the altar and kept there for him.

The whole Sabbath day should be provided for in a wise way. This will embrace something more than going to Sabbath school and meeting. To spend the day in the ideal way, follow the methods of the Lord Jesus. His Sabbaths were spent in doing for others,—in visiting and laboring for the sick and sinful. This was the secret of his divine success. He spent no time idly, nor, what would be worse than idly, in entertaining himself. When children and youth have before them a definite purpose to help and comfort others, there is brought into the Sabbath hours that which takes away from them all tediousness and dulness and unloveliness. The day is filled with active duties from earliest morn till setting sun. Missions of mercy with angel wings waft over the hearts of all a divine influence, and all unconsciously the day has flown, leaving behind a trail of bright memories, and glad recollections.—*C. L. Taylor, in Review and Herald.*

Historic Records of the Marlboro Church.

Read at the celebration of its one hundredth anniversary, May, 1911, and published by vote of the church.

February 25, 1811.—We whose names are here underwritten do certify that we desire that a separation may be granted by the Seventh-day Baptist Church near Shiloh according to the request of James Ayars as recorded on the church minutes the 27th day of January last, that is in love and agreement and also agreeable to an act of the church passed the 24th of February. And the reason why we wish it is for the accommodation of our brethren and the glory of God if our hearts deceive us not. Also we wish to have a place erected for worship in the county of Salem, Upper Alloways Creek Township, and at said place to be no liberty for any order of preachers but the Seventh-day Baptist at the usual hours of worship when there are any of them to carry on the services, nor statedly at any time; and that this church

and the First Seventh-day Baptist Church near Shiloh be two churches, each having its own discipline and the members having liberty to assemble at either place for worship as may be most convenient or profitable to them.

The names of those making the request are as follows:

John Kelly	Abigail Campbell
James Ayars	Catherine Crosley
Jacob Ayars	Prudence Ayars
Thomas Bennett	Kezia Ayars
Daniel Campbell	Phebe Ayars
Moses Crosley	Patience Ayars
Aaron Ayars	Catherine Campbell
Joshua Ayars Jr.	Tamar Ayars
Alvin Ayars	Hannah Bacon
Jonathan Wood	Edith Ayars
Ephraim Bee	Amy Ayars
Elias Ayars	Abigail Davis
Abigail Ayars	Rebecca Ayars

To all whom it may concern: This is to certify that this request has been agreed to without objections by the First Seventh-day Baptist Church met in conference at the meeting-house near Shiloh in March and April last agreeable to the minutes thereof, and those members that have signed their names above dismissed from said church for the purpose above mentioned. Signed by the order and in behalf of said church by Jacob West, church clerk, May 5, 1811.

First conference, May 5, 1811.—The brethren and sisters who were dismissed from the First Seventh-day Baptist Church near Shiloh for the purpose of constituting a Seventh-day Baptist church in the county of Salem, West Jersey, being met together according to appointment, and after prayer by Brother Jacob Ayars, proceeded to business and chose Brother Jacob Ayars moderator, and Brother Ephraim Bee clerk for the day.

First thing [mentioned] was [to know] whether they, the persons present, were desirous to proceed according to the above dismission [or no]. It was carried in the affirmative unanimously.

Secondly, it was moved that some one among us should be appointed to draw up a confession of faith, and it was agreed that Brothers Jacob Ayars, Joshua Ayars and Ephraim Bee draw the same and have it

ready for examination on this day two weeks, being the nineteenth day of this present month.

Thirdly, it was proposed on what day and time of day and at what place to hold meeting for the worship of Almighty God, and it was agreed upon to be on the seventh day of the week which we believe is the Lord's Sabbath, at the hour of half an hour after ten o'clock in the forenoon at the home of Aaron Ayars for the present, and the service of said meeting to be carried on by Brother Jacob Ayars who has had liberty to improve in public from the First Seventh-day Baptist Church in Cohansey for better than four years.

The fourth thing proposed was whether or not we should receive members of our own order without a dismissal from the sister church to which they belong, and it is agreed not to receive them in full until they receive a regular dismissal or a letter of recommendation.

Fifth thing proposed was to appoint persons to raise the singing tunes in the above said meeting, and Daniel Campbell and Elias Ayars are unanimously chosen. This conference adjourned till first day of the week, which is the nineteenth day of this present month, to meet at 2 o'clock in the afternoon at the house of Brother Jacob Ayars.

Second conference, May 19, 1811 [records partly lost].—After prayer by Brother Joshua Ayars the connection shows that they called Brother Jacob Ayars as pastor and he accepted the call.

Third conference, June 2, 1811.—The brothers and sisters met according to adjournment, and after prayer by Brother James Ayars did proceed to business. Thomas Bennett was chosen moderator, and Ephraim Bee clerk. Ephraim Bee presented a confession of faith before agreed upon, with such alterations as the said Bee thought reasonable, and being left to the church they did, by a majority of votes, agree that the first confession of faith should be adopted. And Ephraim Bee was appointed to draw the said confession over again by reading the express words of the Scripture text therein contained. At the movement of Brother Jacob Ayars it was agreed upon by the church that a council

of three members should be chosen to settle disturbances that should arise in said church and said three men shall be left to settle all private disturbances and all public disturbances. They were to be elected for the term of one year.

A confession of faith is as follows:

We whose names are hereunto Affixed have thought well to join together To constitute a Seven Day Baptist Church in the County of Salem agreeable to our Dismission from the first Church near Shiloh town in Cohansey, and this will be the Second Seven Day Baptist Church in the Western Division of New Jersey, And In order for the same we Do Agree upon the following Articles of our faith—& first we Believe that unto us there is but one God; according to the first of Correntians 8C. 6v. which Saith, But to us there is but one God, the Father of Whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things and we by him; & the first of tim 2C. 5v. which saith, for there is one God, and one mediator Between God and man, the man Christ Jesus—2tim 3C. 16v. which saith all Scriptures is given by Inspiration of God; and is profitable for Doctrin, for Reproof, for Correction for Instruction in Riteous Ways: 2 Peter 1C. 21v. Reads thus) for the Prophecy Came not in old time by the will of man but Holy men of God Spake as they were moaved by the holy Ghost. John 14C. 26v.—Which Reads thus:) for the Comforter which is the holy Ghost whom the father will Send in my name, he Shall teach you all things, and Bring all things to your remembrance, whatsoever I have said unto you

2ly we Believe, that all Scriptures of the old and new testament given by Inspiration of the spirit of God is the Word of God according to 2 Peter 1C. 19&20v. which Reads thus—we have also a more Sure word of Prophecy whereunto ye Do well that ye take heed, as unto a Lite that Shineth in a Dark place, untell the Day dawn and the Day Star Arise in your Harts 20v. Knowing this first that no Prophecy of the Scriptures is of any Private Intarperation 2tim 3C. 16v. Which Saith as above—

3ly we Believe that the ten Commandments were Rote on two tables of Stone by the Fingure of God and Continues to be the Rule of Riteousness unto all men according to mat. 5C. 17:18:19vs. Which Saith think not that I am Come to Destroy the Law or the Profits; I am not Come to Destroy but fulfill Verse 18— for Verily I Say unto you till heaven and Earth Pass, one jot or one tittle shall In no wise pass from the Law, till all be fulfilled. Verse 19—Whosoever therefore shall Break one of these Least Commandments, and Shall teach men so, he Shall be Called the Least in the kingdom of Heaven: But Whosoever Shall do and teach them the Same Shall be Called Great in the kingdom of heaven—James 2C. 10v. & 1C. 25V. which Saith, for whosoever Shall keep the whole Law: and yet offend in one point he is Guilty of all) 1C. 25V. which Saith, But whosoever Looketh into the perfect Law of Liberty, and Continueth therein he Being not a forgitfull hearer, but a Doer of the Work this man Shall be Blessed in his Deed.

4ly we Believe the Six princibles Recorded Heb. 6C. 1:2v to be the rule of faith & practice which saith therefore Leaving the princibles of the Doctrin of Christ, Let us go on unto Perfection, not Laying again the foundation of Repentance from Dead works, and of faith towards God 2v. of the Doctrin of Baptisms and of Laying on of hands, and of Resurrection of the Dead, and of Eternal Judgment—

5ly We believe that the Lords Supper ought to be Administered and Received In all Christian Churches— according to Luke 22 C. 19 & 20vs. and he took Bread and gave thanks, and Brake it and Gave unto them, Saying this is my Body which is Given for you, this Do in Remembrance of me. 20v. Likewise also the Cup, after Supper—Saying this Cup is the New testament in my Blood which is Shed for you.

6ly We Believe that all Christian Churches ought to have Sum among them appointed to Serve the Church in their Differant Stations According to acts the 6C. 3v.—Which saith wherefore Brethren Look ye out among you Seven men of honest Report full of the holy Ghost and Wisdom, whom we may Appoint over this Business Eph. 4C. 11&12v—1tim 3C. 2 to 7v.—titus 1C 7 8 & 9vs—acts 20C. 28v—1 peter 5C. 1:2:3vs—1tim 5C. 17v.—to be expressed.

7ly We Believe that all Persons thus Believing After having made known their faith in Christ as being the Son of God ought to be Baptised in Water by Plunging or Diping under water according to mark 1C 4&5v— John did Baptise in the Wilderness, and Preach the Baptism of Repintance for the Remission of Sins—5v and there went out unto him all the Land of Judah, and they of Jerusalem, and where all Baptised of him in the River of Jordan Confessing their Sins. & acts 2C. 38v. then peter Said unto them Repent and be Baptised Every one of you In the name of Jesus Christ, for the Remission of Sins, and ye Shall Receive the Gift of the Holy Ghost. & acts 8C. 36&37vs and as they went on their way they Came unto a Certain water & the eunuch said See here is water What Doth hinder me to be Baptised. 37v. and Philip Said if thou Believest with all thine hart thou mayest; and he answered and Said I Believe that Jesus Christ is the Son of God & Rom 6C. 3&4 vs. know ye not that So many of us as where Baptised into Christ Jesus Where Baptised into his Death. & 4v. therefore we are Buryed with him by Baptism Unto Death, that Like as Christ was Raised up from the Dead by the Glory of the father; Even So we also shall live in newness of Life: & Collo 2C. 12v. Buried with him in Baptism wherein also ye are Risen with him through the faith of the operation of God, Who hath Raised him from the Dead

8ly We Believe that a Company of Sincer Persons thus joined together may truly be Said to be the Church of Christ. Acts 2C. 41&42 vs.—then they that Gladly Received his Word where Baptised, and the Same Day there were added unto them about three thousand Souls. 42v. and they Continued Stedfast in the Apostles Doctrin and Fellowship; and In Breaking of Bread, and in Prayer—Believing that God is no Respector of Persons According to acts 10C. 34&35 vs. which Saith thus) then Peter opened his mouth, and Said: of a truth I perceive that God is no Respector of Persons—v35 but in Every nation he that feareth him and Worketh Riteousness is Accepted with him

9ly We Give up our Selves first unto the Lord and oneanother to be Guided and Governed by oneanother according to the Word of God. mat 18 C15:16&17 vs. Which saith moreover if thy Brother Shall trespass against the go and tell him his fault between thee and him Alone: if he Shall hear thee, thou hast Gained thy Brother, V 16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses Every Word may be Established 17V. and if he Shall neglect to hear them: tell it Unto the Church: but if he neglect to hear the Church; Let him be unto thee as a heathen man and a Publican—2Corr. 8C. 5v. and this they did Not as we hoped; But first gave their own selves unto the Lord and unto Us by the will of God— & Coll. 2C. 19v. and not holding the head, from which all the Body by Joints and Bands, having Nurishment, ministered and knit together, Increseth with the Increas of God & Psalms 133C. 1&2 vs. Behold how Good and how Pleasant it is for Brethren to Dwell together in unity—2v. it is like the Precious ointment on the head that Run Down upon the Beard: Even Aaron's Beard that went Down to the Skirts of his Garments the 3 verse to be taken in—Which Saith, as the dew of hermon and as the dew that descended upon the mountains of zion for there the lord Comanded the blessing, even life for evermore

After a serious consideration these were approved of, and Ephraim Bee was appointed to record the same in our first church book with all the proceedings until this day.

Fourth conference met according to adjournment and after prayer being made did proceed to appoint Brothers James Ayars, Joshua Ayars and Ephraim Bee to choose and appoint two spots of ground to build a meeting-house on, and to have a graveyard; and they were requested to make report to the next conference. It was thought proper that somebody should be appointed to consult John Davis, an evan-

gelist preacher, and one of the deacons of the Shiloh Church, to know whether they would be free to assist in ordaining Jacob Ayars as an evangelist elder and minister of the Word, and Brothers Joshua Ayars and James Ayars were unanimously chosen, and to make report of the same to the next conference. This conference adjourned until the first of the week in August next to meet at the house of Brother Jacob Ayars at 2 o'clock in the afternoon on said day.

Fifth conference met on the fourth day of August. James Ayars, Joshua Ayars and Ephraim Bee made report that they had appointed two places for building a meeting-house. The one is in the southeast corner of Micajah Ayars' cornfield, the other in the woods joining the southwest corner of James Ayars' homestead plantation, both of which are on the north side of a public road leading from Logtown to Sportstown.

It was moved the house should be twenty feet wide, thirty feet long, and two stories high, fitted for a gallery. Brothers James Ayars and Joshua Ayars made a report that they had consulted John Davis, the above evangelist preacher, and one of the deacons of the church at Shiloh at their conference respecting the above ordination and Brothers James and Joshua Ayars were appointed as before to go and receive their answer. Conference adjourned till the eighteenth of the present month, to meet at the house of Brother Jacob Ayars at 2 o'clock p. m.

Sixth conference, August 18.—Met according to adjournment, and after prayer by Brother Jacob Ayars did choose Brother Jacob Ayars moderator and Ephraim Bee clerk, and proceeded to business. After consulting on some necessary points under consideration a loving letter from our sister church in Rhode Island was read which concerned us in our opinion that in early days under the Christian era one elder ordained another.

Seventh conference, September 1.—Met pursuant to adjournment and after prayer by Brother Thomas Bennett chose Brother Elias Ayars moderator and Daniel Campbell clerk. Brothers James and Joshua

Ayars reported that they according to appointment had received an answer from the church at Shiloh, and that the before mentioned evangelist and deacon were free to assist each other in the ordination of Brother Jacob Ayars as an evangelist elder, which is expected to be attended to the next Sabbath.

'Tis agreed that if Elder McLafferty or Brother Wooden from Piscataway should attend the yearly meeting at Shiloh, they should be invited to preach among us during the meetings. 'Tis agreed that next Sabbath be appointed as a day of fasting and prayer in consequence of the expected ordination. 'Tis moved and left for consideration that some be appointed among us as deacons, and Brothers Joshua, Charles and Aaron Ayars are nominated. 'Tis agreed that Daniel Campbell be appointed to write a letter to send to the General Conference at Hopkinton, R. I., and have it ready for inspection tomorrow evening. Adjourned to the first day in October, to meet at this place at 2 o'clock p. m.

Eighth conference.—Met on the day appointed, but contrary to our appointment we met at the house of Brother James Ayars and after prayer by Brother Jacob Ayars chose Brother Moses Crosley moderator and Daniel Campbell clerk and proceeded to business. The expected ordination not being attended to at the appointed time was therefore attended to at Shiloh at the annual meeting, September 29, 1811. 'Tis moved and agreed that James Campbell and Elias Ayars be appointed to draw a bill of the house and have it ready for inspection at the next conference.

January 19, 1812.—It was moved and unanimously agreed upon that we should choose a place to build a meeting-house upon by casting lots which we did, and the lot fell for the piece of ground in the southeast corner of Micajah Ayars' field and a general satisfaction took place and was manifested by all the attending brethren. [The meeting-house was built in the latter part of the year 1812.]

February 7, 1813.—'Tis agreed that communion be attended to the fourth Sabbath in this month at the new meeting-house at half past 10 o'clock a. m.

May 2.—Moved that some be chosen to

set the tone. After some conversation thereon, agreed to continue as it was.

May 30, 1813.—Moved for singing-school at this house for improvement, to be opened by reading and prayer and close in the same manner once in two weeks. Moved that three be chosen to attend said school to keep order. Chose Elder Jacob Ayars, Joshua Ayars and Samuel Davis, deacons, to attend these for that purpose, said school to begin at 4 o'clock in the afternoon and break up at 6 o'clock.

August 1.—Elder Jacob Ayars' brother, Mark Ayars, to have the rule of giving liberty to preachers not of our order in this meeting-house.

August 7, 1814.—Brother Jacob West and Phineas Ayars came as messengers from Shiloh Church presenting a writing entitled "A Summary View of the Principles of the Christian Religion," expounded by way of questions with answers in the words of the Sacred Scriptures for the instruction of youth, requesting our approbation for the encouragement of printing the same, which was granted.

December 3, 1815.—It was moved for a yearly meeting, to be attended to once in two years at our meeting-house in Salem County, West New Jersey, and after some conversation thereon it was agreed thereto by a majority of the members present.

June 2, 1822.—A table-cloth, two towels and a case for the use of the church at the communion, brought forward by Deacon Phineas Ayars as a present to the said church by Sisters Abigail and Phebe Ayars, price \$1.60, and the said articles to be marked thus—Salem Church.

June 12, 1825.—Appointed Sister Patience Ayars to sweep and cleanse the meeting-house until next June conference for \$2.00. Voted that each member of this church pay a tax for the purpose of defraying the expenses of the church: twelve and a half cents for each man and six and a quarter cents for each woman, to be paid on or before next June conference.

August 7, 1825.—Voted that the elders of this church have the privilege of inviting any preacher that is in good standing in their own church to preach in this meeting-house occasionally at the usual hour of worship.

June 1, 1828.—Sister Patience Ayars was

appointed to sweep and cleanse the meeting-house. For the year 1827 for neglect of washing the meeting-house one time it was left to the women to decide on how much deduction should be made for the same, and they agreed that the deduction be one dollar for every neglect so neglected both heretofore and hereafter.

September 21, 1828.—Voted that the seventy-one cents which our church was taxed with at last General Conference in 1827 be paid out of the church tax.

June 7, 1829.—Voted that the tax be doubled on each member, which is twenty-five cents for each man and twelve and a half cents for each woman for one year. Sisters Patience Ayars, Tamar Ayars and Eunice Moore agreed to sweep and sand the floor every two week for a year free gratis.

November 1, 1835.—Voted that Thomas Bennett employ Mr. Miller of Canton twice a month for a while.

July 3, 1836.—The business in regard to moving the meeting-house was moved by Brother Robbins Ayars to the church for consideration, and after some conversation thereon, laid it over until the first First-day in September next.

September 4, 1836.—The business in regard to moving the meeting-house which was laid over on our last conference was taken up and after some conversation thereon voted that we consult our mother church at Shiloh in regard to the same, and appointed the clerk to consult the aforesaid church in regard to the same.

November 6, 1836.—The messenger sent reported that the church at Shiloh is willing for us to move our meeting-house if we think proper. Voted to get an acre of ground of Samuel Davis' children at the crossroads near the county line.

March 5, 1837.—Robbins Ayars, who was appointed to see to getting of the aforesaid piece of ground, handed forwards to the church a few lines in regard to the aforesaid piece of ground with the names of the heirs signed thereto, showing that they were willing to give the said ground for that purpose.

April 2, 1837.—Voted that we agree to the removal of the meeting-house as proposed.

June 4, 1837.—Voted for public worship

to be attended to at the Horse Branch schoolhouse until the meeting-house is repaired so as to hold meetings in.

June 3, 1838.—Voted that the church were willing that a temperance meeting might be held in this meeting-house.

October 7, 1838.—Appointed Brother Alexander C. Heritage to get candles for the use of the meetings at the meeting-house and bring in his account for the same.

December 16, 1838.—A request handed forwards to the church in regard to making up a donation for the purpose of encouraging in sending a missionary amongst the Jews, and it was agreed to and appointed Dorris A. Davis treasurer to receive the donations and send them on for that purpose.

February 3, 1839.—Voted to consult our sister church at Shiloh, by letter, to know their minds, whether they were willing to have a joint communion with us, and appointed Dr. Jacob Morton to write the same and appointed Elder David Clawson and Brother Elias Ayars as a committee with the Doctor to lay it before the church at Shiloh at their next conference.

April 7, 1839.—Committee appointed to consult the Shiloh Church in regard to the joint communion reported that they accepted our request and agreed to adjourn their meeting on the account of the same, but leave their door open for those who wish to meet to carry on meetings by prayer or otherwise.

The first association of the New Jersey churches met with the Salem Church the Fifth-day before the fourth Sabbath in May, 1841.

May 12, 1844.—Resolved that this church hereafter be called the Marlboro Church.

February, 1849.—A meeting was called of the church and congregation to meet on the fourth of March next to take in consideration the building of a new meeting-house.

The present church building was erected in the year 1854. William Cook, a First-day man, gave the stone for the basement of the church. The stone was quarried and hauled by the members of the church. The basement was used to hold all meetings in until May, 1861. The room we are now assembled in was dedicated the sec-

ond Sixth-day in May, 1861. This was the tenth day of May. February 3, 1895, a legacy of about \$600.00 was left the church by Miss Anna Davis. This money was used in buying a piece of land and rebuilding a small house for a parsonage. In May, 1896, the church bought three-fourths of an acre of land with a small house on it for \$200. The same year a front was built on to the house. We now have an eight-room house, a convenient barn and other outbuildings. It was accomplished largely by the untiring effort and self-sacrifice of G. H. F. Randolph while he was pastor of the church.

The names of the pastors who have served the church:

Jacob Ayars,	.....	1811-1838,	27	years.
David Clawson,	.....	1839-1857,	19	"
Phineas S. Crandall,	.....	1857-1858,	1	"
Geo. R. Wheeler,	.....	1858-1862,	4	"
Walter B. Gillette,	.....	1863-1867,	4	"
Jos. W. Morton,	.....	1869-1871,	2	"
Lewis F. Randolph,	.....	1873-1876,	3	"
O. D. Williams,	.....	1882-1884,	1 1/2	"
Jos. C. Bowen,	.....	1887-1895,	8	"
G. H. F. Randolph,	.....	1895-1899,	3 1/2	"
L. D. Burdick,	.....	1899-1902,	3	"
N. M. Mills,	.....	1902-1904,	1 3/4	"
Samuel P. Wheeler,	.....	1904-1909,	4 1/2	"
Mrs. Minnie G. Churchward,	1909-			

There have been short intervals between pastors at different times, which have been filled by Shiloh pastors and neighboring ministers and also by the deacons, Joseph C. Bowen and John G. Hummel.

Deacons of the church:

Samuel Davis,	received by letter from Shiloh Church, May 2, 1813.
Joshua Ayars,	ordained May 30, 1818.
Alvin Ayars,	" August 24, 1822.
Phineas Ayars,	" May 26, 1821.
Lara Ayars,	" February 26, 1825.
Mark Moore,	" February 26, 1825.
John Robbins,	" November 22, 1828.
Alexander C. Heritage,	" December 4, 1842.
E. A. Crosley,	" August 6, 1848.
I. D. Titsworth,	" August 6, 1848.
Jos. C. Bowen,	" November 7, 1857.
John G. Hummel,	" November 7, 1857.
R. P. Jones,	" September 18, 1886.
H. L. Davis,	" July 21, 1888.

Deacon Samuel Davis was ordained as an evangelist elder, October 22, 1817.

Joseph C. Bowen was ordained a Christian minister, February 16, 1887.

Wilbur Davis, whose boyhood and youth were spent here and who attended school in Alfred, was ordained as a minister of the Gospel in 1907.

The early records show that many were given liberty to improve or speak in public under the direction of the church.

The early records also show that from time to time rules were adopted for government and discipline of the church, and in the majority of cases where persons had disobeyed the rules they came before the church, made acknowledgment and were reinstated.

Attention! Clerks!

Not every letter bearing a United States one cent stamp upon the upper right hand corner is of sufficient importance to demand much attention. But when a letter bears *two* stamps one of which is,

"S. D. B. General Conference,
Westerly, R. I.,"

upon the upper *left* hand corner of envelope, it should be opened and carefully studied. In all probability it is a letter containing the report blank which the corresponding secretary of the General Conference is sending out at this time.

Please turn to page 30 of the 1909 *Year Book*, and to page 32 of the *Year Book* for 1910, for important suggestions in making out your report. Let me thank you in advance for your hearty coöperation in getting out a faithful report this year, as I have been under great obligations in former years for your valuable aid.

T. J. VAN HORN,
Corresponding Secretary.

Albion, Wis.,
June 7, 1911.

Correction.

An article last week under Missions and credited to Secretary Saunders should have been credited to John H. Austin. By accident the name of the writer was omitted from the manuscript sent the SABBATH RECORDER.

Augustine says, "The confession of evil works is the first beginning of good works." It is certain proof of a great victory over the self-life. A generous acknowledgment, unreserved, and unattended by any attempt to explain, is a heroic thing and marks the individual as "every inch a man."—*Presbyterian of the South.*

WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.
CONTRIBUTING EDITOR.

Then gently scan your fellow man,
Still gentler, sister woman;
Tho' they may gang a kennin' wrang,
To step aside is human. —Burns.

Our mouths were never patterned
With the corners drooping down,
No more were we created
To just be hanging 'round;
Then let's be up and doing,
Keep a hustling all the while
And cheer our fellow travelers,
With now and then a smile.

—Rube Wight.

Mrs. Van Horn's paper, prepared for the woman's hour of the Eastern Association, is published this week. You will remember that Doctor Gardiner wrote of this most admirable paper in his "Notes From Eastern Association," and we have been watching for it. After you have read it, call the attention of your neighbor to it.

The treasurer of the Woman's Board has been gratified at receiving several letters with gifts for Miss West's salary. One of these letters from an isolated member of our circle she wishes to share with the readers of this department. Isn't it a good letter? Read it and then tell us what you are doing.

Our Italian Mission in New York.

HARRIET B. VAN HORN.

Our secretary has asked me to write concerning "the Italian Mission connected with your church, its formation, and everything about it, and what your ladies find to do for it." Mrs. Secretary, I fear you made one mistake in the wording of your request. This mission is connected not with the New York City Church alone, but is a mission given into the hands of the Seventh-day Baptist Denomination, and what is more, it is an important work and I believe it will be a fruitful work.

The Italians directly connected with this mission live in the crowded East Side tenements of New York, where other Christian peoples have missions, but where there is opportunity for many times the amount of work which is being undertaken at present. These people find it difficult to obtain work where they can keep the Sabbath, and some of you know what that problem is for educated Americans; so just think what it means to ignorant, unskilled foreigners, who have no "pull" with any employer. Yet they have children to be fed and clothed, and money they must have. Yes, they are Italians, but they are God's children, if their garments are sometimes soiled. They are energetic. Sometimes, to be sure, their energy incites them to a too frequent use of the stiletto, but the spirit, or the mind, of Christ in them would make them clean and kind.

Mr. Antonio Savarese, the leader in this Italian movement and pastor of the First Italian Seventh-day Baptist Church of New York City, is a man just past middle age, who is quite well educated in his own language, but who still has very little command of English, especially for written words. He was, in his own country, a teacher in a gymnasium, not in the sense in which we use the word, but as nearly as I can understand him, he instructed boys in a preparatory way for academic or college work; he was also a printer by trade. Mr. Savarese was converted in the homeland by Methodist Christians, but having learned from his Bible that baptism meant immersion, he went to a Baptist mission and applied for baptism. This request was declined, I suppose for the reason that he was unwilling to identify himself with the Baptist people. He went to another town and requested the same ceremony but was denied. Then he came to America, about eight or nine years ago. He must have joined the Baptists when he arrived in New York City, though I did not ask him from whom he received baptism; but at all events he was working among the Italians on the East Side under the direction of the Baptists, when one day as he came down the stairs from an elevated train he was attracted by a sign of mission headquarters in an old store at the foot of the stairs. He stepped in and there listen-

ed for the first time to the truth in regard to the Sabbath. He went home and after a month of careful Bible study he and his wife were convinced that they had not been keeping the true Sabbath and they resolved to change their course. So he went back to the Seventh-day Adventist mission and applied for work as an evangelist among them; this was granted him and he continued in the work for some time. He also wrote some short articles for the Adventist paper—not, as he explained to me, in an ambitious way, but simply because they asked him to do so. Soon the Adventist editors began changing (“correcting” they called it) the articles Mr. Savarese wrote. This displeased the Italians. Mr. Savarese’s views concerning the giving of tenths—or rather the demanding of them—and some other points of creed did not coincide with those of the Adventists, so he began to search for other Sabbath-keeping Christians with whom he could affiliate. Through Dean Main and Mr. C. C. Chipman—to each of whom he wrote—he came into touch with our people, our Missionary Board, and later with the Tract Board. These boards are now paying him a salary of fifty dollars a month (quite too small a salary for his needs) and the immediate oversight of the work is placed in the hands of a committee from the New York City Church; the committee consists of the pastor of the church, Mr. C. C. Chipman and Mr. Esle F. Randolph.

Now, a number of the Italians with whom Mr. Savarese had been working clung to him in his acceptance of the Sabbath and the more liberal views of the Seventh-day Baptists; thus the mission was formed with the Savarese family—consisting of the father, mother and three sons—and a few other families as a nucleus. Not all of these had been baptized; and after Mr. Van Horn had baptized eight candidates on Christmas day, nineteen nine, a church was organized consisting of twenty-one members. At first the church services were held in an old store fitted up with chairs and an organ—for Mr. Savarese is something of a musician and teaches the children to sing. But this proved to be unsuccessful because of intruders in the form of the small boys, some of whom I am sorry to say were “set on”

by those from First-day missions near by. After a change into another store it was found advisable to hunt some church building where stronger doors and civil authority would better protect the worshipers. This they have found in the Dutch Evangelical church on East 112th Street.

Mr. Savarese is a busy man, holding services at two places on Sabbath: in the morning at Williamsburg Bridge and in the afternoon at the Dutch church. On Sunday also he has one service, and a prayer meeting on Wednesday evening. He owns and operates a small hand printing-press; he has translated and printed several hundred copies of some of our most forceful Sabbath tracts; he also published about one thousand copies each month, of an Italian paper setting forth arguments in favor of the Sabbath with translations from the SABBATH RECORDER. These translations he distributes in a house to house work, and we hope that they may bear fruit in Sabbath converts. He reported two converts last month. Of course the work is slow—most missionary work is slow—but the door for real effort is thrown wide open on New York’s East Side. There is great need for physical, mental and spiritual development, and it is ours to enter the open door and clothe the ragged, teach the ignorant, and carry Christ’s love to the sad and oppressed.

Now, you ask what our ladies have been doing to help these people. A year ago last Christmas time the New York Church appropriated sixteen dollars for a gift to the Italians. Mr. Van Horn accompanied Mr. Savarese and together they visited the second-hand clothing stores and found a suitable garment—either new or old—for each child in the Italian Sabbath school. Also a few toys and sweetmeats were added to complete the children’s happiness. Last year we thought to begin in time to prepare among ourselves some clothes of real value for a Christmas box. So our Ladies’ Auxiliary society changed the time of its meeting to eleven o’clock in the morning on the first Thursday of each month. Each woman comes bearing a little contribution to a plain luncheon; the hostess serves one warm dish and coffee, and we have the most delightful little picnic lunches with all the fun and harmless gos-

sip worthy of a larger society. (You see it would scarcely be appropriate, in a woman’s hour, even on so serious a subject as Home Missions, to say no word about a luncheon or a tea.) The point is that while two women can prepare and serve this lunch and wash the dishes, all the others can be busy cutting and sewing little garments, and it is really surprising how much a few hands can do in the course of a year.

One bundle was prepared to be given to a woman who had the promise of needing the little garments so daintily bound together with a pink ribbon. Everything was there for a new-born baby, from the tiny woolen shirts and booties to the little slips and baby kimono. Two weeks after Christmas this “comfy” outfit found its little owner when a new little grandchild came into Mr. Savarese’s family. I suppose we can hardly estimate what it meant to that young mother, to find that other hands than her own busy ones had prepared the garments that she had no money to buy. There was another outfit of a baby’s first short clothes, and another for a child of four years. Besides there were many others for children of different ages, and some slightly worn garments for adults. The Christmas box was worth about \$75.00. I asked Mr. Savarese last week if the gift was really practical and altogether useful, and he said: “I can not write the words, but will you not tell the ladies that words can not express how much good the clothing has done our people.” Our ladies are sewing again this year, though another needy one has received some of the fruit from our needles; but we still keep in minds our needy Italian brothers and sisters.

Perhaps, Mrs. Secretary, you asked about our work to learn if there is something that other ladies’ societies can do also. I hope so, and with this in view I asked Mr. Savarese last week, “What is there besides sewing work that our people can do to help you in your work?” He thought a moment, then he said: “Won’t you please ask your people if they can do some of the ‘fresh air’ work for the children—a few of them—in our Italian families?” He told me of one mother in particular who has six children and will soon

have another little life to care for. She has worried because the little eight-year-old boy needs sunshine, fresh air, good food, and country life in general; she begged Mr. Savarese to find a place for the thin-faced little fellow—just for fifteen days only. “These are good children, not dirty ones,” said Mr. Savarese. Think! they are children of parents who are trying to keep the Sabbath, and they ought to find an especially warm place in the hearts of those in rural communities who have often done charity work in this way before. Of course the making of small garments is not restricted to our society, although it may be more economically done where we can take advantage of sales, remnants, etc. One other gift from the country would bring cheer to tired mothers and sparkles to bright eyes—I mean flowers. I was reminded of this one day last winter when a thinly clad child came running to me as I was returning from church with a bunch of flowers some one had given me. “Oh, give me a flower—just one flower, lady!” she cried. Of course she had the flower but it was probably torn into pieces by the score of children about her who wanted a carnation as much as she did.

These efforts which I have mentioned are little gifts; but if made in Christ’s name and through our devoted love to him and with faith in him, they can not but brighten some lives which might otherwise be left in the darkness of want, error and lovelessness.

One of One Hundred.

DEAR MRS. WHITFORD:

How I should have enjoyed being with you when the Woman’s Board met in May, and hearing what Doctor Palmberg had to say.

Do you remember what was said about raising money for Miss West’s salary? As I can not well be “one of six to give one hundred dollars, I will be one of one hundred to give six.” I wish others would feel the same way. If we all would save our “Lincoln pennies” for mission work or, as I am doing, for “The Indigent Ministers’ Fund,” we would “make it count up.” God bless you in your work.

EMMA COON WITTER.

Wausau, Wis.

Meeting of the Woman's Board.

The Woman's Board met with Mrs. J. F. Whitford on Monday, June 5, 1911, at 2.30 p. m.

The members present were Mrs. A. B. West, Mrs. S. J. Clarke, Mrs. O. U. Whitford, Mrs. J. H. Babcock, Mrs. A. R. Crandall, Mrs. J. B. Morton, Mrs. G. E. Crosley, Mrs. J. F. Whitford and Mrs. A. J. C. Bond.

The President read a part of the Forty-fourth Psalm and offered prayer.

The Treasurer's report was read and adopted.

The Corresponding Secretary read letters from Miss Phoebe Coon, Walworth, Mrs. M. B. Kelly, Nortonville, Sec. E. B. Saunders, Mrs. Lettie C. Ferrill, Farina, and Mrs. Esther Clark, Milton Junction.

The Mission Circle Leaflet for July was read and adopted.

Voted to secure cuts of Dr. Grace Crandall and Miss Anna M. West, to be used with the Mission Circle Leaflet for August, the program to take up items of interest in the lives of Doctor Crandall and Miss West.

Voted that Mrs. O. U. Whitford, Mrs. A. B. West and Mrs. A. R. Crandall be a committee to arrange the program for the woman's hour of Conference.

Adjourned to meet with Mrs. A. B. West the first Monday in July.

MRS. A. J. C. BOND,
Recording Secretary.

Letters to the Smiths—The Meaning of Our Flag.

To all my nephews and nieces.

MY DEAR YOUNG'NS:

I have just been reading a story of our flag as told by a soldier's daughter in the SABBATH RECORDER of May 29. I suppose she wrote that story because it would be interesting in connection with Memorial day. Now, as I am myself interested in our flag, I will write to you something about what the flag means to me, and I am writing it now for you to read on Flag day¹, June 14. On that day Old Glory will have his one hundred thirty-fourth

¹ As will be seen, this letter did not reach us in time for the issue of June 12, for which it was intended, but it will, I am sure, be just as interesting and will mean just as much to the "nephews and nieces" as if it had come to them on Flag day.—Ed.

birthday. By the way, should it be his or her?

The soldier's daughter says the thirteen stripes in our flag stand for the thirteen original States. Now, as a matter of fact, the stripes were put upon the flag before there were any States at all. They were on the Great Union Flag hoisted by Washington at Cambridge, over against Boston, January 2, 1776, six months before the adoption of the Declaration of Independence; and there surely were no States until then.

I would like to have you, however, when you count the stripes, think not so much of the mere number of the colonies as of the character of the colonists. When you look at those stripes think of the spirit of heroism, the love of religious liberty, the sturdiness of character, of those brave men and women who, in the fear of God, came to the then inhospitable shores of America to found here a nation upon the principles of liberty to worship him according to the dictates of conscience,—“a nation conceived in liberty, and dedicated to the proposition that all men are created equal.”

Oh, no, I do not suppose those heroic souls then had in mind the establishment of so great a government as ours is today. They could not see so far away as that. They builded a great deal better than they knew. They lived and labored for righteousness in their own day and generation, and then died in the faith, leaving results with God; and he, through what they had so bravely done, brought great things to pass. Had it not been for such souls, our present great and free Nation would now be impossible. Think of how they not only upheld the principles of liberty, but under great dangers and hardships cleared away the forest, made homes, built schools and churches, trained up their children in the fear of God, and so in time got strength enough to become a free people,—the United States of America.

Oh, yes, think of those sturdy people when you count the thirteen stripes their heroism gave to us. And do you try to be something like them. You do not know that your standing today for all that is good will amount to very much after you are gone, yet God may, because of your present courage, bring more to pass than you

can hope for. Be a pilgrim, my dear; be brave, patient, hopeful, and keep on doing every duty faithfully.

To me those forty-six bright stars upon their field of blue stand for progress. First, thirteen colonies became States,—weak, almost tired-out States, when the Revolution came to a victorious end in 1783. Yet, when they looked up and saw the Stars and Stripes floating over them, they thanked God and took courage. That starry banner meant freedom to expand,—with no one to say them nay; and so, waving his new flag on high, Young America began to march to the westward. Over the Alleghany Mountains he bounded, and there he added to the number of his thirteen States. Then he came up to the great Father of Waters. Did he stop for that? Oh, no. He felt his growing strength and leaped the mile-wide river at a bound, and then marched across the broad prairies of the great West, adding star after star to his banner, till he came square up against the snow-capped peaks of the Rockies. Stop there? No, indeed. He climbed the snowy heights, waved his banner, above him, passed the divide and came down into the Great Basin, still adding stars and new glory to his emblem of freedom. Then he comes to another range of mountains whose peaks are snow-clad. Does he give it up and stop? Surely that would be an un-American thing to do, and he again scales the heights and comes gliding down the western slope, adding still more stars to his flag. Here he finds himself facing an ocean ten thousand miles wide. What does he do now? He hoists his flag still higher, sets his sail and over the waters he goes, planting his emblem of liberty in the islands of the sea. I hardly dare guess where he will not go next or what he will not do, yet I am sure he will never be idle. His influence, the principles his flag represents, are conquering all the lands beyond the sea. I do not mean that he is undertaking to govern them politically, yet he is sending teachers there, preachers, business men, capital, inventions, arts, sciences. In fact, he is telling them about all he knows, which is indeed no small matter; and they are glad to learn from him.

But more than this, those countries over there—not long ago in heathen darkness—

are now sending their brightest young men—some of their young women, too,—by the thousand to enter our colleges and universities and to get the best we have to give them that they may take it over home with them for the betterment of their people.

Young people, when you look at our starry banner do not, I beg of you, be content to count the forty-six stars and then stop thinking. Just rejoice and be glad because of the wonderful significance of that ever-increasing number of stars. Be thankful for the progress we have, under God, been making since good Betty Ross put thirteen stars on our flag. Not for our expansion of territory alone, and the increasing number of States, but in enlightenment, Christian culture, progress toward higher ideals of government, the high position our government now occupies among the nations of the world,—for everything we have come to enjoy that is good for us; also for the helping hand we can reach out to those who need it. Count the stars, I say, and then think on all these things. Do this and our flag will have a deeper meaning to you.

When I began this letter I meant to tell you something of the meaning of the colors of our flag, but my letter is already long enough. I will write again and give you my notion concerning the significance of the red, the white and the blue.

Yours for Old Glory,
UNCLE OLIVER.

To the Christian the liability to sin becomes less as years of faithfulness are added one to another. Virtues grow up in the heart until they become mighty in their stalwartness. Influences under which they would have bent and broken, come upon them now with scarcely an appreciable effect. The longer a man continues true, the easier it is to be true, and it is beautiful to feel that the positive virtues are growing within us as vigorous, healthy trees grow without.—*Selected.*

“Will alcohol dissolve sugar?”

“It will,” replied the drunkard; “it will dissolve gold, brick houses and horses and happiness and love and everything else worth having.”—*Norton Champion.*

YOUNG PEOPLE'S WORK

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

Denominational Organization: Associations.

Daily Readings.

Sunday—Jewish feasts (Ex. xxiii, 14-17).

Monday—Attending meetings (Heb. x, 18-31).

Tuesday—An important meeting (Acts ix, 23-30).

Wednesday—Encouraging the churches (Acts xiv, 21-28).

Thursday—A sad meeting (Acts xx, 17-27, 36-38).

Friday—Gladness in worship (Ps. cxxii).

Sabbath day—Topic: Denominational organization: associations (Luke xxiv, 49; Acts ii, 1-4, 41, 42). (Consecration meeting.)

The Atlantic City Convention—and You.

Surely you have read about it, heard about it, maybe dreamed about it, and long to go. There are to be rich treats every day and at every turn. Why don't you go? Cost too much? Well, I admit that that will put it beyond the reach of many; but there are many others not so far away who would better deny themselves the frequent ice-cream, sodas and other indulgences for the summer, and spend a few dollars on such a trip. What about *you*? Here are a few "Special Convention Features":

Headquarters.—The headquarters of the United Society of Christian Endeavor will be in the Temple on the Million-Dollar Pier.

All the state and provincial headquarters will be in Machinery Hall on the pier, to which mail for delegates can be addressed.

The Junior headquarters and floating society headquarters will also be in Machinery Hall on the pier.

Literature exhibit.—The United Society of Christian Endeavor will have a complete exhibit of Christian Endeavor literature in Machinery Hall for the information and help of delegates.

Christian Endeavor Institute.—This school of methods will be held each morning except Sunday from 9.00 to 10.15 and will be in charge of our expert leaders. You can't afford to miss a session.

The quiet hours.—To meet way out on the pier in the quiet and beauty of the early morning under the leadership of Doctor Chapman and Rev. F. B. Meyer will be a never-to-be-forgotten experience. We venture the prediction that these will be among the most popular sessions of the convention.

The evangelistic services under the direction of Mr. William Phillips Hall, with Mr. Fred B.

Smith, Commander Eva Booth and others as speakers, will be great occasions.

The Junior Rally will sustain the reputation of previous conventions, and the only trouble we anticipate will be to accommodate the crowd.

The music.—The singing will be led by choruses from the great cities, which will be combined into one great chorus for the choral service Sabbath night, under the leadership of Prof. Percy S. Foster.

There will also be special music by the Hawaiian delegates, Mr. Enos Bacon, "The Yorkshire Nightingale," the marvelous double-voiced singer, and by Mr. W. C. Weeden.

Jubilant Praise, the latest hymn-book issued by the United Society of Christian Endeavor, will be used. Sample copies can be secured at 25 cents, postpaid, or in quantities by express collect at 20 cents each.

Mr. Van Horn's Paper.

The address of Rev. Edgar D. Van Horn of New York City, delivered at the Eastern Association, appears in these columns this week and should be read by every one, studied by every Christian Endeavor worker. It might be very profitably used in connection with the regular prayer meeting, thereby extending its influence among many who fail to read the SABBATH RECORDER. Your editor wishes to commend it to your careful attention, and further begs to reemphasize some of the thoughts which Mr. Van Horn suggests and which have been suggested in this department before.

ADAPTATION.

Let the individual society be adapted to the conditions and needs of its own community. The model constitution calls for at least six committees. Here is a society of ten or a dozen members, a good live one, too, it may be; but every committee must be manned with three or more people, with the result that every one is on from two to five committees, to say nothing of the different offices held, and usually nothing is done. It is a case of too much machinery and reminds one of the story of the steamboat down on the Ohio, as told by Mr. Lincoln: it had a ten-horse power engine and a twelve-horse power whistle—boat stopped every time the whistle blew. Why not cut down the number of committees to two or three, well manned, energetic and progressive? For example, combine the Prayer Meeting and Lookout committees into one with the responsibility and field of both.

Possibly one of the needs of your society is literary opportunity; don't be afraid to adapt your society to its own and the community's needs.

MEANS NOT END.

Read again the part of Mr. Van Horn's paper bearing on this. The society is auxiliary to the church. It's a training school. Let it be the best of its kind and not confuse its present work with its future mission. Every up-to-date educational center, today, has its industrial department where practical things relating to the future work of the individual are taught in principle and practice. The Christian Endeavor society bears a somewhat analogous relation to the church, and real and practical work is done in this training course.

FORUM.

I like his suggestion of a forum in this department which shall be a sort of "clearing-house" for the plans and discussions of the problem of financing the local society and the board, as well as other problems. Indeed, these columns are always open to the work of the young people, and it would delight the editor beyond measure to have them take a deeper interest in bringing their problems and plans to these pages. It would make his task seem much more worth while.

PAST AND FUTURE.

None of us can read of our past and not feel a thrill of gladness and honor in our heritage. But there must be more to it than feeling. Some one has said that if we are not better than our fathers, we are not so good. That places a premium on character and effort. We ought to build where they left off. We ought to get our vision from their shoulders, the views they dreamed of. Balboa from a mountain in the New World saw the Pacific Ocean and a possible route to India which Columbus dreamed of but never saw. Young people, let us make possible the dreams of those gone before us, and go on from the heights to which they lifted us.

The Work and Problems of the Young People's Board.

REV. E. D. VAN HORN.

I have changed somewhat the wording of the subject assigned me because I de-

sire to speak first of the progress of the work our young people have undertaken and after that the problems which confront us in the prosecution of this work.

Before beginning the preparation of this address I wrote to the president of the Young People's Board and asked him for a definite statement of the "problems" of the board as he saw them, and for any suggestion which he might desire to make. I also went over the history of the young people's movement from its beginning in 1881 as given in the *Conference Minutes*, the *Historical Volume* and other denominational literature, noting more or less carefully the varying stages of its growth and progress. And I was impressed in this review with the splendid showing, on the whole, which our young people have made in their line of work. I was also impressed with the thought, if our young people would become more familiar with their own history, if they would compare the small beginnings of that first year with what they were enabled, under the blessing of God, to accomplish last year, it would be the means of awakening in them a deeper consciousness of their own power and possibilities for service. We need self-instruction. We need the inspiration that comes from the sense of achievement. Now and then we need to leave the narrow circle of our own activities with its humdrum toil and discouragements and go up to the mountain top where we can fill our lungs with spiritual ozone and bask our souls in the sunshine of a brighter world; where in the light of past progress we may get a vision of the great possibilities of the future. This is the view-point, this is the experience which I wish you to get with me this morning.

Looking back to those years of small beginnings from 1881 to 1884 we see the undeveloped and hidden resources of the young people seeking expression in lines of practical service for the church. And those were wise men who recognized the mighty potentialities in our young people at that time and sought through an organized movement to develop the potential powers into realities. The Excel Band marked the first steps in this development, though in many of our churches the young people's prayer meeting marked its beginning; and

it seems to me a matter of great significance that a movement that has grown to such proportions as that of our own young people at the present should have had its beginning in this humble and devout attitude towards God and men. And I hope this feature will never be allowed to fall into neglect.

These first three years were epoch-making years in our history. In them the denomination recognized a vast storehouse of possibility in its young people, and immediately set about conserving these powers and energies. In 1884 such were the signs of promise, such was the demand for something to do by the young people, that certain of our leaders introduced the plan of the Young People's Society of Christian Endeavor; so that at the close of 1885 we had five organized societies with a membership of 219 members. So rapid was the spread and growth of the movement, however, that at the close of 1894, less than a decade, there were organized societies in all the associations to the number of fifty-five, with a total membership of 2,619. Corresponding with the growth in numbers was the amount of work accomplished. This can be fairly judged by the financial statements from year to year. Beginning with \$148.64 the first year, we find that in 1897 the societies were raising and expending over \$1,737.

It must be admitted, however, that about this time the Christian Endeavor society as such reached the zenith of its prosperity. Statistics show that from this time forward the number of societies grows less and the actual membership decreases. But were we to base our conclusions upon the figures that have appeared from year to year, we would have to acknowledge that it is only a question of time before this great movement shall have become a matter of mere record. The number of societies has fallen from 55 to 31 and the total membership from 2,619 to 1,302—a total loss of more than one-half the number.

But let us not conclude that these figures are an indication of actual loss of interest on the part of our young people. That would be a great injustice to ourselves. The fact is, time brings changes. Certain conditions today demand that we

shall use certain methods and machinery to meet the exigencies of the hour; but tomorrow conditions may be so changed that entirely different methods will have to be adopted. And while I do not think we have entirely outgrown the Christian Endeavor as such, while in many if not all of our churches it still has an important mission, it is a fact that many of our young people are expressing their love and loyalty to our cause in other and different ways. For a time, when the Christian Endeavor movement was at its zenith, it controlled many of the avenues of Christian love and charity to the world, while now new viewpoints, new opportunities for expressing one's self, new lines of Christian service are so many and are demanding so much of our time and attention that some of the older channels are not needed. A stream may in time change its course, but its waters flow on just the same.

Now do not understand me to say that I think the Christian Endeavor society as such has outgrown its usefulness. I do not think so. Its past accomplishment of good has more than justified the demands made for its loyal support today, with whatever modifications are needed to meet the particular needs of each church and community. But I do believe that its apparent decline in recent years should not be attributed to a falling off in interest of young people but rather, as I have said, to the opening of new fields of Christian service. If, however, the Christian Endeavor society still remains in your church and community the best instrument for promoting the work of Christ's kingdom, use it. But don't, I beg of you, burden yourselves with an organization that is cumbersome and unwieldy. Remember the important thing is the end and not the means. Let the organization be adjusted to suit the needs of the community. If the organization calls for more officers and committees than you have use for, or young people to fill, then lop off until you have just enough officers and committees to accomplish the work you have in hand. I dare say some societies have spent so much energy in dragging along a cumbersome organization that they have had none left for real effectual service. Study first your needs and decide just what you want to

accomplish in the community; then make your organization sufficient to reach these ends.

Our Christian Endeavor societies have done a splendid service throughout the denomination, notwithstanding our frequent blunders, and failure to adjust, oftentimes, our organization to meet peculiar conditions. The spirit of prayer has been encouraged, young people have organized in commendable and important lines of work, Bible-study and mission-study classes have been carried on, souls have been recruited for the kingdom; and nothing is more inspiring in looking over the record of the past than this item in the annual reports,—fifty, sixty, seventy-five, one hundred, and as high as one hundred and fifty uniting with the church in a single year. Then, besides all this, we have been able to raise as high as from \$1,000.00 to \$1,700.00 a year for missions, home and foreign, besides employing groups of workers on the home field for evangelistic lines of service. In the light of all this, how much might we accomplish with all our resources and strength today, and with what zeal should we continue in the Master's service.

But we have problems to face and we should face them as becomes a young people of our character and mission. The problems of the board are our problems, and our problems are the problems of the denomination a day hence. What our denomination will be tomorrow depends upon what we do and are today.

Beginning with the immediate problems that press upon us for solution, perhaps I can do no better than quote from the letter which I received from Mr. Ehret, president of the board. He says it is a problem to get more young people interested and enlisted in the local Endeavor societies, to secure a deeper interest in home and foreign missions, in our schools and education, to secure needed workers for open fields, and to raise the necessary funds to carry on the work of the board.

Now it seems to me that these questions might be easily taken care of. I don't know as I am expected to do more than to state the problems of the board; but if it is not out of place, I should like to make some suggestions looking towards their solution.

Following the order suggested by the president I would like to say a word first regarding the local society, especially where it is the only means in the church or community of conserving the interests of the young people. In the first place I believe the society should enlarge its scope of interest and responsibility. If the society is regarding a lively and interesting prayer meeting as the main object of its efforts, it is making a mistake and needs to get a larger conception of its duty. Not that we can overestimate its importance—rather are we in danger of *underestimating* it—but that, again, the prayer meeting is a means and not an end. It is the generating plant where our lives may be charged with light and power to be carried into every avenue of activity, whether in pleasure or business. It is the place where effectual plans must be laid, not for the promotion of selfish ambition but for the good of the whole community. If there are sick and needy without aid, let the society take care of them. If the young people are without wholesome amusements, let the society plan for such and provide anything wholesome and good. If there are social vices, let the society make war upon them. In short, wherever the young people are in need of anything intended to promote their general good and welfare, let the society recognize in them a heaven-sent opportunity to do something for the Master, and then get busy.

In the second place let me suggest that the Christian Endeavor society is a very poor place for the lazy and indolent ones. Our board has urged and urged the young people to join the mission and Bible-study classes which are designed to be, and have become, a great means of self-instruction and inspiration. We are interested in those things of which we know most. We need to know more of missions, of our own history, of the Bible. We need to lift up our eyes and look on the fields. We need to think less of our own selfish interests, of what we shall eat and wherewithal shall we be clothed, and see and enter the open doors of service in a larger world.

And in the third place we need to get busy and raise the small sum which the board has asked for, to prosecute our work. Less than one dollar each has been asked

for from our young people and this we have failed to raise. Now instead of this we should raise not less than \$3.00 per capita. It is not because we are not able, but because we perhaps do not know just how to go at it. I have sometimes thought it might be well to get busy and see how many plans we could devise to raise funds for the Lord's work. We might have a forum in the SABBATH RECORDER in which such plans could be published and compared. I can think of a number of plans, and you can, whereby young people, boys and girls, who now have no source of gift-money could raise considerable sums and do it comfortably.

But these problems of local work, of education in the history of the Christian religion and missions, the problems of raising the necessary funds to carry on our immediate lines of work, in the final analysis resolve themselves into a deeper and more fundamental problem which lies beneath these surface problems. It is the problem of love, loyalty and obedience to our past, present and future holy calling. I have often thought of Moses, that mighty man of God, who stands a giant in the early history of the Hebrew nation, born under the shadow of death, cradled in a faithful mother's arms, taught the overshadowing presence of a holy, loving, heavenly Father, the divine law of life, the glorious traditions of his own people, and trained in all the wisdom and learning of the Egyptian civilization. This education was divided into two periods: the first under his mother, by far the shorter, probably not more than six or seven years; and the second all those years spent in the Egyptian courts and palace from the time he left his mother's care until he was a man grown. The choices of his subsequent life are what are so full of lessons for our young people, and incidentally for fathers and mothers. Our young people spend a few short years in their parental homes, some of them enter our high institutions of learning and graduate, others go out into the world and choose a life's calling with less education. "By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season." I

wish all young men and women living today who have been reared in Seventh-day Baptist homes could have that verse struck into the very granite of their beings so they would never forget it, and then have to compare with their own course that taken by Moses.

I would like to ask every one, "Does true learning educate one away from God and his love; does it make one conceited and desire softness and ease; should it unfit one to enter into the common experiences, hardships, and struggles of one's own people; should it make us ashamed of our own history, the traditions of our own glorious past? Rather should it make us feel ill at ease until, like Moses, we have consecrated ourselves to God and to the freeing of our fellow sufferers from the grinding toil of bondage, ignorance and sin. It should make us feel that the true life is *not* merging ourselves and sinking our own personalities in other denominations, but accepting willingly and cheerfully the heritage of the past, especially since that heritage is a life of obedience and love to the eternal principles of God. Far better will it be for us to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. And I repeat in closing what I said at the beginning, our problem is the problem of the denomination,—so to train ourselves, so to ground ourselves in the eternal principles of truth and righteousness, love and obedience to God that our whole conduct in life shall be shaped thereby and we are led to achieve great things for God and humanity.

News Notes.

INDEPENDENCE, N. Y.—Four of our members were baptized and joined the church before our late pastor, Mr. Crofoot, closed his work with us.—Mr. Greene of Milton, Wis., has accepted the call to our pastorate and will begin his services the last of August.—The Rev. Ira Lee Cottrell preached for us May 27.—The Ladies' Aid society held its meeting recently with Mrs. Amelia Cottrell, realizing \$7.80.

ALFRED, N. Y.—The Ladies' Aid served lunch and supper at the parish house, Monday, May 22, for the benefit of those attending the inter-scholastic meet.—Pastor Burdick gave a very interesting talk before the Christian Endeavor society, Sabbath afternoon, May 20, reporting the Sagamore Beach Conference.—Services are held

in the Vandermark schoolhouse nearly every week; Mr. Thorngate conducted the service there, May 20, and Pastor Burdick, May 27.

LEONARDSVILLE, N. Y.—The Ladies' Aid society recently served a fifteen-cent supper in the church dining-rooms; proceeds about \$12.—Through the kind efforts of the Ladies' Aid society the parsonage has just been equipped with a telephone.

On the Origin of Salem College.

M. G. S.

The college blossoming season is on again. Bachelors, masters and doctors are shelling out by the thousand. Very well. Let the good work go on. It seems quite possible that not many people know the origin of Salem College, and more probable that this college would not be if Uncle Broomfield Bond had not been a man of great moral force and wisdom. He was tactful and wise in the matter of managing his son Booth at the match-making age. Not only was he keenly interested, as a father must be, in the kind of feminine company the son kept, but he found a way to help that son, even in so delicate a matter.

He said to Levi Bond, our senior deacon, who has seen ninety-four summers on this beautiful earth, "I am fearful that the boy is not on the right road. I wish you would find occasion to advise the young man about the right company, that the journey of life may be both flowery and most successfully made." Deacon Levi tells me that this was asking a large task, and he knew not that he should find time or place for such an undertaking. The opportunity did come when he got into conversation with the boy and said very plainly and carefully the thing that made Salem College possible.

There is no stenographic account at hand, but the talk was about as follows: This is one of the great events in life that call for the highest consideration and can not safely be taken lightly. Your weal or woe for life now and evermore depends upon a right choice of a wife. When you really get ready for putting your house in order, with no trifling about it, there is Rebecca, the daughter of Moses Van Horn. Behold, I have told you. There is the one. Your fortune is made if you take her. Your prospect will be excellent with her.

Sure as you live, the young man took the advice and thus proved himself as having inherited his father's wisdom. Uncle Broomfield had fear that the son would not like to be advised on that subject, but they both soon found reason to thank heaven and earth for the taking of that advice. What was the result? A noble family of nine children, and *Salem College*. Now you may strain your imagination as you like, and think that John L. Huffman and a few others could have founded a college, but it would not have been this one, and probably not any if the above history had not been made possible by that bit of advice.

Let it be distinctly remembered that *our* college came from Lost Creek by way of Hacker's Creek by the combined Bond-Van Horn *nerve*. There was no other road for it to travel after the young man saw with a true suitor's eye that most gifted daughter of Uncle Moses Van Horn. Behold the grand results of a bit of wise counsel. We are proud to behold the good and great results of Salem College. We are very thankful for such a power among us. President Clark and the others of the faculty will take no exception to the above words, because they know me, and because they know better than to take any; for the above is not given as fiction.

Resolutions.

Adopted by the First Seventh-day Baptist Church of Syracuse, June 10, 1911.

Whereas, Death has again entered our church and has removed our beloved member, Celestia M. Davis; be it therefore

Resolved, That we sadly realize the vacancy caused by the departure of one who has gained many friends by her beautiful and noble Christian character and that we extend our heartfelt sympathy to her family in their affliction.

Resolved, That these resolutions be written in the church record book, that they be sent to the members of her family and that, also, a copy be sent for publication in the SABBATH RECORDER.

Signed:

EDNA STILLMAN,
LYDIA L. BUSH,
E. S. MAXSON.

CHILDREN'S PAGE

When Father Was a Boy.

ALICE ANNETTE LARKIN.

Did you ever hear your father tell
Of how, when he was small,
He always was so very good,
An' never bad at all?
He never ran away from school
Nor slammed the outside door;
He never let his dirty boots
Leave mud-tracks on the floor.

He never tore his bran' new suit
By swingin' on the gate;
He always got to breakfast first,
An' went to bed at eight.
He never had an Injun fight
Nor played at Buff'lo Bill;
He never wore his stockin's out
By slidin' down the hill.

Say—was your father jus' like that?
An' does he of'en tell
How good he always used to be?
My father does. But well!—
One day my gran'ma came to town,
An' then I asked her why
If father was as good as that,
I always had to try—

An' try so very hard
To be one-half as good;
An' then my gran'ma she jus' laughed,
An' laughed, as hard's she could.
An' said, "My little man,
Don't let it worry you,
For boys are very much alike
I find, the whole world through."

So I don't worry any more,
When father says to me,
"I was, when I was just your age,
As good as I could be."
Why, yesterday, I took the boys
To ride on our horse Jim;
O' course I knew I hadn't ought,
But I'm not good like him.
So when your gran'ma visits town,
You'd better ask her too
If, when your father was a boy,
He was as good as you.
For somehow gran'mas always know
About a fellow's joys:
And that it's true the whole world through
That boys will just be boys.
Ashaway, R. I.

The Wood-Goblins.

MARY A. STILLMAN.

(After the story by Louise E. Chollet.)
One day last summer, Margaret and I
went berrying. It was a beautiful day;

the wind was cool from the mountain and the wood-thrushes were filling the air with their flute-like songs. Nearby a cuckoo was calling the cows, while the locusts and crickets kept up a merry din. We found a clearing in the woods where the hillside was blue with berries, and settled down to the task of filling our pails.

"Oh, don't sit on that stump!" cried Margaret, "or you may fall into the wood-goblins' kitchen!"

"The wood-goblins," I asked, "who are they?"

"Don't you know those little wood people with one arm who live under stumps and who only come out to do mischief?"

"No," I answered. "I know that Peter Pan's lost children live in a place like that, but I never heard of the wood-goblins. Why do they have only one arm?"

"Oh, their great-great-grandfather lost his right arm in a fight, and all the wood-goblins since then have had only one arm apiece; but that is lucky, for they can do mischief enough with one hand. The house-goblins have two hands; but they are helpful little creatures and not mischievous. Didn't you ever hear the story of Blunder and the wood-goblins? There is one of their holes now! Look out for it!"

"Tell me the story," said I; so this is the story that Margaret told me while we filled our pails with the luscious blue-berries.

BLUNDER AND THE WOOD-GOBLINS.

Blunder was a boy who wanted a pony and a pony coach. He had a fairy godmother who told him she would grant him three wishes if he should find the Wishing Gate. Now the Wishing Gate is not a tall marble gate with the name in gold letters over it, but just an ordinary stile like any other stile; so how could Blunder find it?

"I will tell you the way," said his fairy godmother. "Ask the brown owl to show you where a fat toad lives under a stone; the toad will show you a black crow, the crow will lead you to Jack-o'-lantern, and Jack-o'-lantern will show you the Wishing Gate. So Blunder started off; he missed the owl, the toad and the crow, but at last he found Jack-o'-lantern who led him a merry chase. In trying to catch Jack,

DENOMINATIONAL NEWS

Conference Committee.

At a meeting of the Executive Committee on Conference of the Seventh-day Baptist Denomination held at the home of Walter S. Price Sunday evening, the following committees were appointed for the annual Conference that is to be held this year at Westerly, beginning August 23 and continuing for six days.

Entertainment Committee: J. Irving Maxson, chairman, Mrs. J. I. Maxson, Mrs. Charles H. Stanton, Mrs. Everett Whipple, Louise Ayers, Mr. and Mrs. William Browning, Dr. and Mrs. Edwin Whitford and Mr. and Mrs. La Verne Langworthy.

Commissary Committee: A. N. Crandall, chairman, Mrs. A. N. Crandall, Mr. and Mrs. A. H. Langworthy, Mr. and Mrs. C. C. Maxson.

Committee on Comfort of Delegates: Dr. Anne L. Waite, chairman, L. G. Waite, Mr. and Mrs. Selden Young and Mr. and Mrs. Loughhead.

Committee on Decoration: Abert Whitford, chairman; authority to appoint assistants.

Music Committee: John H. Tanner.
It was also decided to hold the sessions in Bliven Opera House.—*Westerly Sun.*

Rev. Clayton A. Burdick, State Sunday-school Delegate.

Rev. Clayton A. Burdick of the Seventh-day Baptist church of this town, who goes as a state delegate to the National Sunday-school Convention at San Francisco this month, left Westerly this morning for Boston where he joined a party that started today for the Pacific Coast.

The party will go to Chicago and then take the Sante Fe route, stopping at Albuquerque, Grand Canvon, where they will stop over night, and then continue to Riverside and Los Angeles, spending three days at these last two places. On the way up the coast the eastern delegates will visit Palo Alto and Vera Cruz before reaching their destination at the Golden Gate. The National Convention will open on the twentieth of this month and continue for eight days.

Blunder stumbled into a mud-hole and fell to the bottom.

"Ho, ho!" laughed Jack-o'-lantern. "I can tell you one thing; that is not the way to the Wishing Gate," and off he flew.

Blunder picked himself up and thought he would sit down upon a stump while he dried his clothes; but the next thing he knew he was in a wood-goblin's kitchen, for the stump was the chimney of an underground house. The wood-goblin was asleep upstairs at the time, and the cook was making soup for dinner. She was a kind old soul and felt sorry for Blunder when she saw his muddy clothes. "Don't let the goblin see you!" she cried. "Put on the coat that hangs there in the corner, and that will make you invisible."

Blunder heard the goblin getting out of bed and he ran around the kitchen in fear, but he could not find the coat. They heard the goblin coming downstairs, and just as his hand was upon the door-knob Blunder stumbled into a pair of magic slippers that whisked him up the chimney and set him upon a stile outside. Blunder began to cry, when along came old Mr. West-wind and put him into his pocket. Mr. West-wind walked a few steps and then commenced to chuckle.

"What are you laughing at?" asked Blunder.

"At two funny sights I have seen lately," said Mr. West-wind. "One was a hen sitting on a measure full of grain starving to death, and the other was a boy sitting on the Wishing Gate, crying because he could not find it." For the very stile that Blunder had been sitting on was the Wishing Gate! But Mr. West-wind would not turn back, so Blunder never had his pony and pony coach.

"Now you know why I want you to look out for stumps," added Margaret.

"All right, I will be very careful," I said, as we started home with our berries.—*Primary Education.*

"A negro church some time ago refused to pay its minister's salary. Having been called on to appease the strife, Booker Washington inquired why they refused. The reply came from an aged colored brother who, rising slowly to his feet, said: 'We paid for them sermons last year.'"

On the return Mr. Burdick will visit Salt Lake City, coming by the way of the Denver and Rio Grande Railroad, stopping also at Colorado Springs, Denver, Omaha and Chicago. It is expected that the Westerly clergyman will visit other places of interest besides visiting his relatives at Boulder, Colo., and in Wisconsin before returning to his home in Little Rhody.

The trip will extend over a period of six weeks and will doubtless prove a most delightful one for those who have been privileged to take this coast to coast journey.—*Westerly Sun*.

Talk With the Boys.

"Remember, my son," says Robert J. Burdette, "you have to work. Whether you handle a pick or a pen, a wheelbarrow or a set of books, digging ditches or editing a paper, ringing an auction bell or writing funny things, you must work. If you look around you, you will see the men who are most able to live the rest of their lives without work, are the men who work the hardest. Don't be afraid of killing yourself with overwork. It is beyond your power to do that, on the sunny side of thirty. They die sometimes, but it is because they quit work at 6 p. m., and don't get home till 2 a. m. It is the interval that kills, my son. The work gives you an appetite for your meals, it lends solidity to your slumbers; it gives you a perfect and grateful appreciation of a holiday.

"There are young men who do not work, but the world is not proud of them. It does not even know their names; it simply speaks of them as 'old so-and-so's boys.' Nobody likes them. The great, busy world does not know that they are there. So find out what you want to be and do, and take off your coat and do it. The busier you are, the less harm you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied will all the world be with you."

And we may add, the greater honor will you be to your God who made, redeemed and sanctified you, if you will apply the above advice not only to your earthly calling, but also to the work of the church.

Be something for God!—*Exchange*.

MARRIAGES

WILLIAMS-MOREHOUSE.—In Alfred, N. Y., June 8, 1911, at the residence of the bride's mother, Mrs. Minnie K. Morehouse, by Rev. A. E. Main, Allen J. Williams, son of the late Rev. O. D. Williams, and Miss Ethel Pauline Morehouse, both of Alfred.

DEATHS

CLAWSON.—Mrs. Amanda Langworthy Clawson, wife of Deacon Lewis T. Clawson of the Pawcatuck Seventh-day Baptist Church of Westerly, R. I., passed to her rest from the home of her niece, Mrs. Asa F. Randolph of Plainfield, N. J., on the morning of May 23, 1911.

Mrs. Clawson was born in Little Genesee, N. Y., on October 31, 1843, being the daughter of Albert A. and Emma L. Langworthy. She was graduated from Alfred University in 1865 and married to L. T. Clawson, July 8, 1866. While her home for many years was in Westerly, R. I., she had, during recent years, spent her winters at Weirsdale, Fla., and her summers at Bethlehem, N. H., where she and her husband conducted winter and summer hotels.

During Mrs. Clawson's residence in Westerly she was especially active in the work of the Pawcatuck Church, of which she remained an esteemed member till her death. While interested in all church work, her special interest was in training the little ones for Christian service, and thus employed she rendered long and efficient service as superintendent of the primary department of the Sabbath school.

The many floral tributes from her friends at Westerly and Plainfield bore eloquent testimony to the esteem in which she was held. Funeral services of a simple character were conducted by the writer, her former pastor, at the home of her niece in Plainfield, "Nearer, My God, to Thee" and "Holy City" being beautifully rendered by a quartet and soloist from the Plainfield Church choir.

Besides her husband, she leaves one daughter, Mrs. L. W. Burton, of Brooklyn, N. Y., and to both of these go the sincere sympathy of their many relatives and friends. S. H. D.

GREENE.—In the town of Adams, N. Y., May 31, 1911, William DeFrance Greene, in the seventieth year of his age.

Mr. Greene was the son of Paul and Hannah Jones Greene, and was born in the town of Adams, July 2, 1841. He was one of a family of twelve children, two of whom are now left. He was baptized and united with the Adams Center Seventh-day Baptist Church, February 16, 1856. He was married to Dora A. Maxson,

June 1, 1864. She passed on July 11, 1884, leaving two children—a son and daughter—both of whom were present at the close of their father's life and at the funeral. Mr. Greene was married to Emma Hull, June 29, 1886. She has shared his lot and has been to him a faithful assistant and loving nurse through the months of his decline and growing weakness.

Mr. Greene was an active member of the church during the years of his life, filling many places of trust. He was a county official for nearly twenty years, and will be greatly missed in his various relations. Burial services were held from the late home, conducted by the pastor, who spoke from Phil. i, 21. E. A. W.

VAN HORN.—In Milton, Wis., June 2, 1911, Anna Van Horn, in the fourteenth year of her age.

She was the oldest child of Alvah M. and Mabel Curtis Van Horn, born in Welton, Iowa, July 7, 1897. She was baptized and joined the Milton Seventh-day Baptist Church in March, 1909, along with a large number of her young friends and classmates. For a number of years she had been bravely and cheerfully making the losing fight against the dread disease diabetes. But neither the skill of the physician nor all that the love of father and mother could suggest, could stay the advance of the malady.

Farewell services were held from the home on Sunday afternoon, a large number of her young friends and relatives, and sympathizing neighbors of the family being present. The home was beautifully decorated with flowers and the casket covered with wreaths of flowers. In the absence of Pastor Randolph, Rev. T. J. Van Horn, assisted by Pres. W. C. Daland, conducted the services. T. J. V.

Notice.

The Pacific Coast Seventh-day Baptist Association desires to put itself in mutually helpful relations to such persons or families as may be thinking of coming this way. To this end it has appointed its corresponding secretary a committee to receive inquiries concerning different localities along the coast, their business, schools, church and social privileges, etc., to answer these inquiries or to refer them to others, who from longer acquaintance are better able to do so. This is not to hold out flattering inducements to come to California, but to give to those who may find it necessary or desirable to make a change of location, reliable information. We are learning the value of having our families settle together, of working out together their Sabbath problems under new conditions. If you are thinking of doing any-

thing of the kind, consult this association through its secretary.

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SABBATH SCHOOL

LESSON XIII.—JUNE 24, 1911.

REVIEW.

Golden Text.—"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah vi, 8.

DAILY READINGS.

First-day, 2 Kings v, 1-27; vi, 8-23.
Second-day, 2 Kings xi, 1-xii, 16.
Third-day, 2 Chron. xxvi, 1-23; xxx, 1-27.
Fourth-day, Hosea xiv, 1-9; Micah iv, 1-8.
Fifth-day, Isa. v, 1-12; vi, 1-13.
Sixth-day, 2 Kings xvii, 1-18.
Sabbath-day, Jonah iii, 1-iv, 11.

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

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The First Seventh-day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2.30 o'clock in Snow's Hall, No. 214 South Warren Street. All are cordially invited. Rev. R. G. Davis, pastor, 112 Ashworth Place.

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

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

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

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

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

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—Charles Stoddard Lane.

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