

The Sabbath Recorder

THE CREDULITY OF INCREDULITY.

There is the more reason for trying to help an honest doubter, because he is not at rest in the region of doubt. Skepticism is a restless sea, on which any one who sails is tossed up and down and driven to and fro in endless uncertainty. There is no solid ground on which to stand until something true is found and believed. They who pull down our faith should build up something better; for man is a "religious animal" and needs a religion. It is fair to ask for some better book if we are to give up the Bible, and for some better Saviour if we are to abandon Jesus Christ. The theistic theory may not satisfy some men, but they can not be content with a chaos of absurdities, a mere jumble of conflicting and contradictory notions, in its place. It is scarcely sane to scout one theory for supposed lack of proof, only to accept other unproved theories instead. Napoleon once said to skeptical officers who were about him: "You, gentlemen, seem to make amends for not believing in Christianity by making haste to believe everything else." If faith sometimes runs into credulity, what about the credulity of incredulity. The folly of believing too much is not so great as the folly of believing too little. Some doubters imitate the Eastern dervish, who, bidden to search in a river bed for the philosopher's stone, got into the habit of throwing away whatever he picked up, and so flung away the priceless treasure even when he had it in his hand.

—The Gordian Knot.

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EDITORIAL

Direct and Reflex Influence of Foreign Missions.

When Admiral Foote entertained the royal dignitaries of Siam on board his vessel, before the meal began the Admiral according to his custom asked a blessing upon the food. The pagan king in surprise said, "I thought only missionaries did that." "True," replied the Admiral, "but every Christian is a missionary."

The incident is suggestive. It shows what a great naval officer thought a true Christian must be. It would be well if every believer in Christ could fully recognize the truth expressed in Admiral Foote's words. He evidently had the right conception of the essence and spirit of Christianity. Is it not strange that so many object to foreign missions? What must be the conception of such a one as to the meaning of Christ's mission to earth, and his great command to preach the Gospel to all the world?

A few years ago a noted canon of the English church shocked the evangelical world with a protest against foreign missions and made lengthy arguments, by manipulating figures, to show that such missions were failures. Every now and then we hear objections to mission work abroad, on the ground that it is a waste of time and money that might better be used at home. The plea is made that so small a denomination as ours—a mere drop in the bucket compared with the great denominations—can not afford to send men and

means into foreign fields; and whenever a Macedonian cry comes from some new quarter, though it be a cry so pathetic that it takes hearts of iron to resist it, still we hear the same old cry, "We can't afford it," or "To what purpose is this waste?"

There have always been among us those who object to sending the Gospel to China or to Africa on the ground that more good can be done at home, that we can see better results from the expenditures if made in the homeland. It is not long since I saw the statement, by a loyal Seventh-day Baptist, that certain well-known missionaries who have spent years in foreign lands could do more good in some home fields "in five years, than they could in China or in Africa in a thousand"! Fears have been quite recently expressed that the policy of some of our leaders regarding certain foreign work, if pursued, would "wreck the denomination." Now and then a Seventh-day Baptist, sincere in his belief and filled with a missionary spirit, has become so anxious about some particular home field, that he has felt compelled to say, "We leave the home fields and reach out after fields where little is accomplished, when with the money that is sent to China and Africa we could do a great deal of good in the homeland." These are samples of the protests and objections that have reached our ears regarding both missionary and Sabbath Reform work in foreign lands.

In view of these honest opinions regarding foreign work, it may be well for us to look more carefully at the real meaning of Christ's great missionary command, as interpreted by his own life and by the lives of those who heard it. It may also be profitable to study the direct and reflex influences of foreign mission work upon the people to whom the Gospel is sent, upon the church at large, and upon our own denomination. Again, we may not always have correct conceptions of missionary success or failure; we may be too anxious to reap immediate harvests, and not willing enough to sow the seed wher-

ever God opens a field to us, and to abide his own time for the harvest. What we may call failure, God may count a great success. Sometimes we make the mistake of thinking that God requires of us an immediate harvest, and when it does not come we assume that we are not doing the Master's work as he would have us, or that we have chosen a wrong field. The fact is, God holds us responsible only for the seed-sowing—and that too in whatever field he opens to us and to the extent of our ability. It is ours to sow the good seed; that is all God requires. He alone is responsible for the harvest. God giveth the increase is good scripture teaching, and while we may rejoice if harvest comes, still our part is only to "plant" and "water" and await God's own time for results.

At the outset, however, let it be thoroughly understood that I am now, and always have been, a strong friend and supporter of home missions. I would not have our people abate one iota in their zeal for work among feeble churches and in "regions beyond" in our own land. We need to advance and take stronger hold of the work all along the line in America. Would that we might double it, and I believe we could if we had more of the Christ-spirit regarding world-wide missions.

What I do wish to show is the glorious results already attained in foreign lands, that those who pronounce such missions "failures" are mistaken, and that success in the home churches and home fields has always been greatest where most has been done for foreign lands. The church or denomination or individual that has no interest in world-wide missions is cherishing that which makes toward spiritual death. Strong interest in home missions may indeed counteract such influence, and keep the church alive, but it can not enjoy the breadth and depth of spiritual power it might possess by an enlargement of heart to take into its sympathies and efforts the whole world.

History shows that foreign missions have been successful, and that the mission spirit has been the life and power of the church. Seventh-day Baptists make no exception under this law. We need not be ashamed of the direct influences and results of our mission work abroad; and

had it not been for its reflex influences upon our home churches, I fear the denomination would have long ago become extinct.

Something like a hundred years ago a deeper, broader evangelistic spirit took possession of many hearts among the Baptists. Strong opposition was developed on the ground that good men were all needed at home; and one editor determined to crush out the rising missionary spirit, and openly declared his purpose. Could that objector to foreign missions have succeeded in carrying out his plans, he would not only have crushed the missionary spirit, but he would have sealed the doom of the Baptist Denomination. As it was, the non-missionary Baptists formed a sect by themselves, only to dwindle away, and in many instances to die, while exactly the opposite is strikingly true of the branch that remained loyal to the missionary spirit of Christ and his disciples.

Let Seventh-day Baptists adopt the rule that "charity begins at home," and settle down to live in accordance with that principle in the matter of missions, or of Sabbath Reform, and they too will hasten rapidly to their doom.

THE VERDICT OF HISTORY.

Jesus was nothing if not a missionary. He who alone is our pattern and whose orders we should obey journeyed night and day to carry the Gospel to the poor in Judea, Samaria, Galilee and the regions beyond Jordan. At the same time he trained his disciples exclusively for missionary work. After he was gone, his followers were nothing if not missionaries. They labored in season and out of season all their lives to preach the Gospel in every center of the then known world, thus showing their conception of the spirit and purpose of true Christianity and their interpretation of the Master's last command.

They did not understand him to mean "home missions" simply, when he said, "all the world." The true spirit of Christianity sent them forth to Antioch, to Corinth, to Ephesus, to Rome, to Africa, to Spain, with good news for the heathen. Were those missions failures? Let the glorious records of the church, and the superior civilization that has come from their work alone, answer the question. Let the reflex influences of their work as seen in the

early churches that sent them forth testify to the wisdom of sending the words of life to the heathen. All the helpful story of those evangelistic efforts would have been lost to the world for all time, and many of the pentecostal seasons that made the home churches strong in New Testament times would not have been known, if foreign missions had been neglected by the first churches.

Imagine Paul, and Barnabas, and Peter, saying, "There are heathen enough in Jerusalem, and many Jews are ignorant of the Saviour and his love. Why should we go to Antioch, Rome and Athens with the Gospel, when we are so few in numbers and can do so much more good at home? Why neglect these home fields to go abroad?" If the early Christians had reasoned as some do today where would be our civilization? Those early missionaries sowed the seeds which contained in embryo the churches and civilization of England and America, which should flourish two thousand years after their work was done.

The direct influences of their work are among us today as strong and helpful as ever. Had not the moving spirit of the new church been missionary, we should never have had a line of the life-giving message of Paul, and the records of his work in Corinth, Galatia and Thessalonica. All the helpfulness that comes to individuals from the pages of Paul; all the beautiful sanctities thrown around family relationships from the cradle to the grave; all the mighty incentives he set forth for the lifting up of community life; all the glowing hopes that stir our souls regarding the future, are ours today as the direct result of the expansive, aggressive, world-embracing missionary spirit of the early Christians. There would have been no Acts of the Apostles as a guide and help to men of our time had not the followers of Christ in the first century been missionaries. Judged from the standpoint of the worldly wise, foreign missions of the early church would have been counted flat failures; but who can regard them so when viewed from the standpoint of the church today?

NEARER OUR OWN TIME.

Looking at the history of foreign missions during the last hundred years we

shall find the same verdict. Time will allow only a hasty glance at the facts, but this will be enough for our purpose.

The best available statistics show that of all the money spent for evangelizing the world 98 per cent is used at home and two per cent abroad; or 98 per cent is spent in gospel work among one tenth of mankind, while only two per cent is expended on the nine tenths of mankind in heathen lands.

In the United States there is one minister for every five hundred people, while in heathen lands there is only one to every 500,000. In China the ratio is but one to one million. Probably Africa too would show a similar ratio. Knowing these figures, we would not naturally expect to see so great results in China or in Africa as we would in America.

A little study of the current missionary magazines will prove a real revelation to even those most friendly to foreign work. I confess to feelings of great surprise at the almost miraculous results following each other in quick succession as the years go by.

Adoniram Judson spent years of toil and privation and even imprisonment, during which many people thought his mission a failure. Finally, he was blessed with the conversion of one miserable slave who belonged to a degraded inland tribe. The light of God shone into his darkened soul and he went back to preach the Gospel among six hundred thousand children of the forest. What is the result? More than 35,000 Karen Christians worshipping the true God.

Hudson Taylor, after eight years in China, was asked if the prospect was not rather dark. He replied, "The prospects are as bright as the promises of God." His faith was rewarded by a revival that swept hundreds into the kingdom.

After ten years in Central Africa, Mary Moffat, seeing signs of new life among the natives, asked her friends to send a communion service for their use. When it arrived she had one hundred and twenty converts ready for their first Lord's Supper.

After fourteen years of toil almost alone in Africa, Alexander Mackay died at the age of forty, thinking he had accomplished but little. Twenty years after, if you could have visited his church at Uganda,

you would have found a congregation of four thousand Christians, the fruit of mission work by that devoted Scotch civil engineer.

In the Zambesi country, South Africa, the Christian religion is taking a mighty hold of the people. The French Protestant mission reports that Prince Litia of Baratseland, a savage until fourteen years of age, not long ago addressed five thousand native Christians.

We are amazed at the movements in the dark continent toward the Christian religion, and find in some cases that what we thought failure has proved to be after all a success.

When Doctor Verbeck went to Japan there was not a Christian in the kingdom, and edicts against Christianity were posted throughout the empire. Less than forty years ago he baptized the first two converts, and before his death he saw a Christian university in Japan, founded by a Japanese Christian, and churches containing forty thousand native converts.

In 1903 Bishop Thoburn told of 100,000 baptized converts in India, and another 100,000 awaiting baptism. At one great meeting he had the privilege of baptizing eight hundred and thirty-four persons.

When in China Mr. Mott met at one place four hundred native Christians, every one of whom had lost some member of his family or had himself suffered in the Boxer uprising. Conservative estimates place the number of Chinese martyrs who died for the Christian faith during that persecution at fifteen thousand. Six thousand two hundred in Peking alone held out true throughout the siege, when offers of immunity were freely held out to them if they would desert the missionaries. Many were killed and all were in peril and suffered loss, but none of them proved false. Reports show that there are one hundred thousand such native Christians now in China. Would that every one in our churches could read that marvelous book entitled "Pastor Hsi, Confucian Scholar and Christian," written by Mrs. Howard Taylor. It would give such a revelation of the value of consecrated mission work in China, and that, too, by native preachers brought to Jesus by missionaries sent out from England and America, that no one having read it could again regard foreign missions as failures.

The more we investigate conditions in China, the more we are impressed with the inestimable value of foreign missionaries to that great nation. The missionaries have always been examples of patriotism and loyalty to the government of their adoption. They have been wonderfully helpful as counselors in times of China's peril; they have interceded in her behalf, and prevailed, when injustice from other nations seemed inevitable; they have planted schools and medical missions that have carried untold blessings to multitudes outside their own believing followers; they have acted as interpreters and translators in important national affairs, until now Young China is talking and thinking about free government, and a friendliness toward foreign schools and the Christian religion is unmistakable. They are even establishing schools at home for foreign learning, to say nothing of sending hundreds of their brightest boys to America to be educated. Thousands of Chinese Christians are growing in spirituality and earnestness, all of whom are bound to become powers in the empire. High officials are being sent abroad to seek helps toward a better civilization. All these things may be largely attributed to the direct benefits of Christian missionaries, sent to them from other lands.

Thus, out of all proportion to their numbers, missionaries have had a world influence in the matter of civilization. It has not been confined to religious matters alone, but has been felt in social, industrial and political life as well.

If one hundred years ago America had proposed to promote world-wide commerce, education and civil justice, from a purely secular standpoint, it could have done no better than to equip and send out missionaries to work, just as they have been working, in China and elsewhere. American missionaries especially have promoted ideas of equality, liberty and popular government, and their teachings and counsels have tended to modify despotic forms.

Years ago, in Siam, missionaries were time and again called to counsel with the king in important treaty matters, and through their influence that little nation remains free and independent to this day.

While we rejoice to hear of the glorious work in China with tens of thousands com-

ing to Christ, and of the transformations in India and Siam and the islands of the sea, some may wonder if work in Africa will ever pay as well. We have testimony from many reliable sources that thousands upon thousands in all parts of the dark continent are clamoring for the Gospel; and from sources outside ourselves we learn that hundreds are coming to the Sabbath truth and pleading for help to save their heathen fellow men. Rev. Edwin H. Richards tells us in the *Woman's Missionary Magazine* of Nashville, Tenn., that where a little time ago they were eating human beings, where Stanley entered in and translated the Gospel, and where the natives burned believers at the stake, "there sit today at the table of the Lord a round five thousand people of the same town, many with the sacrificial scars of heathen rage still on them, clad and in their right minds, making daily progress in civilization, and many other thousands throughout Uganda are fast coming to the Christian faith."

He says further: "In the lake region, where yesterday they were trying in heathen ecstasy to brain out all their brother kindred, where Livingstone founded Blantyre, today sits a second congregation, five thousand strong, before the altar of their Lord, in a temple as beautiful as many in the homeland, and every stroke of labor in it performed by their own willing hands; while a hundred thousand others scattered through the *veldts* believe in the Lord Jesus Christ."

"Seventy thousand children, who yesterday were content to learn how to slay and torture human kind, today are assembled in crude schools of the land, where they pay the entire cost of their teachers, in order to learn the truths continued in the Book of books." Mr. Richards also writes of "an ever-conquering army of redeemed souls, two hundred and fifty thousand strong," growing every day, who are now worshipping Jehovah.

These messages are corroborated by many witnesses, some of whom are Seventh-day Baptists who have suffered hardships and loss for the sake of the Master. And yet there are many who have no faith in African missions, and who pronounce them failures!

But time will not suffice to tell of the wonderful work in Turkey, where the mis-

sion college and schools have prepared the Young Turk for the great work of regenerating the empire. We can not speak of Korea, transformed after only twenty-five years of mission work, by the mightiest revival of modern times; of Java, where twenty Moslems have just been baptized, two of whom are to study for the ministry. We must not tarry to tell you of the remarkable testimony of statesmen like President Taft, Roosevelt, and Bryan, and of scientists like Darwin, regarding the transformations wrought in foreign lands by the labors of Christian missionaries. It would take volumes to tell one half of the wonderful things God has wrought through the consecrated missionary of the cross in pagan lands.

HOW HAS IT HELPED OUR HOME CHURCHES?

Seventh-day Baptists, though a small people, have had a fair share in the work of preaching the Gospel to all the world, and they have enjoyed much of the uplifting, strengthening, life-giving reflex influence of foreign mission work. From the time when, in 1818, the denomination in conference assembled at Berlin organized for the general work of missions and published in the name of the General Conference that soul-stirring address on missions by Elder Matthew Stillman, found in Bailey's history, this denomination began to take on new life. Students of our history have told us that the churches then and there entered upon a course of prosperity hitherto unknown, and that the real spirit of unity and denominational loyalty began to make itself felt with power. Up to this time a few individual churches had been moved to missionary efforts in their separate neighborhoods, but now for the first time they decided to approve a constitution under which the churches should unite in far-reaching missionary enterprises.

From the time when Amos R. Wells went forth into regions beyond as our first general missionary, every report from the fields, every issue of our publications—the *Missionary Magazine*, the *Seventh-day Baptist Memorial*, the *Protestant Sentinel*, and the *SABBATH RECORDER*—revealed something of the new life the spirit of missions had given our churches. The Sabbath Reform movement and educational matters soon began to take shape under the

stimulus of this new life. Churches began to travail and bring forth missionaries for both home and foreign lands, and schools sprang up to do their good preparation work upon those who were to be our leaders.

For some years great interest was taken in the home mission work; but a careful study of Seventh-day Baptist records will show that a steady decline had set in, which reached its lowest ebb in 1846, when next to nothing was done in general mission work. Then came the movement for foreign missions, culminating in the sending of four missionaries to China in 1847. Again signs of reviving life appear in the churches; a deeper interest is also manifested in work on the home fields. Year by year shows a growth in spiritual life and the general trend of interest and of gifts for missions is upward.

Finally, there came a time when owing to ill health our foreign missionaries had to leave the work and return to their homeland. Eleven years had elapsed since their going to China, and they left a church of eleven faithful native members to hold up the light. The Civil War came on soon after Mr. Carpenter's return to China after his vacation, and the work in China had to be partially abandoned and our missionary set about earning his own living as an interpreter at the United States Consulate. During that year seven converts were added to the church. In 1863 the field was again abandoned and for nine years little or nothing was done for China. Those who remember that decade will remember it as a period of little growth in church and field at home. Little was given for missions. With the giving up of work in China there came no added interest in the home work, but rather a decline. Then came the reenforcement of the foreign mission in 1879 by sending three consecrated workers to China.

Who that is familiar with the events of those days, and the years that followed, can forget the magic-like effect upon our people of that revival of interest in the work abroad? Almost without exception the churches East and West rallied around this one common standard—a standard that represented no sectional interest, and that invited Seventh-day Baptists to drop their differences and unite as one people in the Master's work. The sores from

serious church troubles were healed, the spirit of home missions revived, and in the next fifteen years we saw evangelists holding great revivals in our churches, the student evangelistic movement stirring the people, and the greatest progress in Sabbath Reform work outside our borders we have ever known.

If you look a little deeper you can not fail to see that the great Church of Christendom could not be what it is today but for the reflex influence of her foreign missions. Could Adoniram Judson, or Mills, or Hudson Taylor have helped the cause at home more if they had stayed on home fields? Could Solomon Carpenter, Nathan Wardner and David H. Davis have wrought greater things for our denomination by remaining in America than they have by going to China? Think of the enlargement of our mental and spiritual horizon, the spirit of self-sacrifice and consecration, the conceptions of God's power to save, and the inspirations from noble examples of those who give up all for Christ, that we could never have had if we had sent no one from among us to foreign fields! Think of the soul-winning, spirit-strengthening effects upon our churches and home missionaries, that, through the SABBATH RECORDER, have come to us for sixty years by the writings of our friends in China, Holland and Africa, all of which belong to the reflex influences of foreign missions! Who can estimate the losses we would have sustained without these upon which to feed our spiritual life for more than half a century! Who can imagine how much we should dwindle away as a people if all we have gained through these influences were taken from us! Who is able to figure out the real gain to home missions—the added converts, the Christlike graces, the inspiration to support them—that is due to these reflex influences from abroad!

Thus in more ways than we can enumerate does a deep interest in foreign missions promote interest in home work. The two should go hand in hand. There is indeed great need of work on the home fields; but the best way to secure it is to cultivate the world-wide spirit that sends men to the darkest regions of this benighted world.

EDITORIAL NEWS NOTES

Progress on the Maine Wreck.

Every day brings to light some interesting relics from the wreck of the *Maine*. This time they have found uniforms, dishes, sabers and bones. The uniform of Captain Sigsbee is one that attracts much attention. All dishes and bones found are covered with barnacles. It is impossible so far to tell even how many persons are represented by the crumbled bones discovered, since they are so bunched together and so completely encrusted with barnacles. At this writing more than fifteen feet of water have been pumped out of the cofferdam. Every foot taken out now reveals something of interest and shows what a terrific explosion it must have been.

The Greatest Steamship Afloat.

About three years ago the Cunard Line brought out its two greatest steamers and all the world admired them. Hitherto the White Star Line had been ahead with the *Celtic* and *Cedric* as the largest ships, but when the Cunard Line's *Mauritania* and *Lusitania* came to the front one hundred feet longer, the White Star vessels seemed small. Last week the White Star people brought to New York on her maiden voyage one of their two new ships, which is one hundred feet longer than any other steamship afloat—a little more than nine hundred feet. This is two hundred feet longer than the *Celtic*.

As this greatest ship came up the bay, every craft that had a whistle began to blow, and to dip its pennants in honor of the *Olympic*. So the White Star people are ahead again. The piers along the river front were thronged with people to see the *Olympic* come to dock. She is a fine looking vessel. Her greatest speed record for one day so far is 542 miles. It takes a crew of 856 persons to man her, and she has a carrying capacity of 3,700 passengers besides her crew. Her displacement is 60,000 tons. She has fifteen watertight bulkheads and a double bottom. The pier headline in New York had to be enlarged to give the giantess room.

The Coronation Over.

It would take every page of this number of the SABBATH RECORDER to describe the coronation exercises in London. On June 22, both the King and Queen were formally crowned in the old-fashioned way, which has been followed for hundreds of years. The pomp and splendor of the occasion is spoken of as indescribable. The throngs in London, outside the 8,000 people who witnessed the ceremony, were so large that greatest care had to be exercised to prevent a panic. Much is said in the papers about England's King and Queen. They have both found a warm place in the hearts of the people. The aged Archbishop of Canterbury placed the crowns upon their heads. As this was done the royalty in Westminster Abbey set up a prolonged cheer that fairly shook the edifice. Three great parades followed, and the long looked for coronation of King George V. was over.

Saved Her Life.

The wife of Senator Lea was supposed to be dying. Her physicians had given up hope unless she could have an infusion of blood from some well person. Her husband gave up a quart of his blood to save her, and endured the process until he fainted. Now they both are getting well together. He is rapidly regaining his strength and she is pronounced out of danger.

A life lived with God is a peaceful life. The old, old question, "Where can rest be found?" is answered in the presence of God. Peace, perfect peace, is the peculiar possession of those who have pardon and protection with the Lord. Just as all the pictures that have ever been painted, and all the poems composed, and all the written or spoken descriptions, can not make plain the beauty of a sunset, so no human words can reveal the sweet tranquillity which is the precious possession of those who walk with the Lord.—*The Continent*.

Any honest task is capable of being so largely conceived that he who enters into it may see stretching before him the promise of things to do and be that will stir his enthusiasm and satisfy his best desires.—*Phillips Brooks*.

SABBATH REFORM

Why I Keep the Sabbath.

Paul F. Mahosney, South Pasadena, Cal., who has embraced the Bible Sabbath, states briefly his reasons for observing the Seventh-day as follows: 1. God rested on the Seventh-day (Gen. ii, 2). 2. God blessed that day (Gen. ii, 3). 3. God sanctified that day and made it holy (Gen. ii, 3). 4. God has never given me that day for a day of labor. 5. Christ said that day (the Sabbath) was made for *me* (Mark ii, 27). 6. If I am a part of the Israel of God, he has commanded me to keep it holy (Ex. xx, 8). 7. God said he would bless me if I would not pollute that day (Isa. lvi, 2). 8. Christ, my Saviour, my pattern, my example, my Elder Brother, taught in the synagogues on that day (Mark vi, 2; Luke iv, 16), and he kept the Seventh-day all his life. 9. The apostles met to worship and teach on that day (Acts xiii, 42, 43, 44; xviii, 4). 10. I believe it is a type of the heavenly rest, for which we are striving and hoping (Heb. iv, 1-10). 11. It is a sign between God and me (Ex. xxxi, 13). 12. I keep the Sabbath because I expect to observe that day in the "new earth" (Isa. lxvi, 22, 23).

Sabbath-keepers in Africa.

REV. EDWIN SHAW.

I trust that readers of the SABBATH RECORDER will be interested in the following brief extracts from the letters of Joseph Booth who from Cape Town is superintending the interests of Sabbath-keepers in Nyassaland.

"I wish I could persuade the dear brethren concerned, first to expend their efforts upon the watchful maturing of what they have now in hand in the way of coworkers white and native in Africa, especially the latter.

"1. Give them translated and printed in their own tongues the treasures of Sabbath literature which God has supplied you with.

"2. Foster the independent and self-re-

liant efforts of the Free Sabbath-keepers to plant and sustain their own day and Sabbath-school system.

"3. Supply them adequately with the graded literature of the Sabbath School Board as shown on page 153 of the *Year Book* for 1909.

"4. Place sufficient funds for three months ahead at the disposal of the superintending pastor for ministering cautious and minimum subsidies to native pastors of districts.

"5. Insist upon regular monthly reports of each subsidized church, district or school.

"6. Hold periodical conferences at vantage geographical points with schooled and influential pastors, chiefs, or members.

"7. Occasionally, perhaps annually, visit the churches between the months of May and September.

"8. Give to very carefully selected pastors or students an adequate training, on simple African lines, for the ministry.

"9. Take more interest in 'Woman's Work' for the future African mothers of Sabbath-keeping homes.

"10. Uphold reasonably the workers you have, correspond encouragingly with them, and be not in haste to incur the expense and uncertainty of new messengers with divergencies of experience and limitations of many kinds.

"11. Later, when present calls are compassed and present resources are made the best of patiently and considerately, and when present workers feel the need of coworkers to bear the burden, then send them along.

"As one person in the count such is my humble opinion, but the Lord will overrule his way and that will be the best.

"My plea sent to Secretary Shaw for the July meeting of the Joint Committee is for an advance from the present \$100.00 a month to \$150.00 a month for Nyassaland and South Africa, for a subsidy from the Sabbath School Board of \$50.00 a month for the day and Sabbath schools.

"The last monthly report sheets from the six districts show as per the other side of the page. But future stability and increase seem to depend much upon the schools, for which there is a great outcry."

The reports to which Brother Booth re-

fers show a total for the six districts of baptized Seventh-day Sabbath-keepers to be 5,375, and a total reported attendance at the services of 7,655 persons. In these same six districts there are reported 75 out-schools, which together with the school at the center of each district and the school at Shiloh station make in all 82. This report was for the month of February, 1911.

And now, readers of the RECORDER, what shall the Joint Committee recommend to the boards at its meeting in Westerly on July 18? The present appropriation is \$50.00 a month for each board, in all \$100.00. Brother Booth asks for \$150.00 instead, and asks the Sabbath School Board for \$50.00. This board has no revenue and has referred the request to the Joint Committee. Shall we make it \$200.00 a month, that is, \$2,400.00 a year, \$1,200 from each board? What do you think about it? Is this not a wonderful field? Is not the policy as above outlined by Brother Booth a policy that appeals to your heart and to your judgment? There are, it is true, some perplexing problems which we are trying to handle with care and caution and wisdom. But the great fact stands out clear and distinct: Here is a great multitude of simple-hearted people who are ready to be gathered in. They are asking for light and for help. These figures have been gathered with the greatest possible care. They are the result of the adding together of the report blanks that have been filled out by the pastors of the several districts. Think of it; 5,375 baptized Sabbath-keepers, asking for direction, enlightenment and help; attached to no other religious body. What are we going to do about it? Will the people of the denomination stand behind the boards in increasing the appropriation, or must we say "no" to these requests? If you are in favor of the increase, or if you are against it, just sit down and write a post-card to that effect to the secretary of the committee, Edwin Shaw, Plainfield, N. J.

"Many a man makes his wife drudge for him all her life and then he shows his appreciation by putting a fine monument at her grave."

Corrections to Seventh Day Baptists in Europe and America.

On the bottom of page 1,280 of *Seventh Day Baptists in Europe and America*, William Augustus Rogers is mentioned by Bolles as a descendant of the Rogerenes. He was a descendant of Jonathan Rogers, who was not a Rogerene but a Seventh-day Baptist. My authority is, I am a descendant of Jonathan Rogers, my mother and my father's mother both being Rogers, cousins of Clark Rogers of Plainfield, N. J., whose picture is opposite page 108, *Seventh Day Baptists in Europe and America*. I have always been interested in, and acquainted with, the Rogers and their genealogy, and on page 418, *Rogers Genealogy*, I find Wm. Augustus Rogers 8, David P. 7, David 6, Zebulon 5, David 4, Jonathan 3, Jonathan 2, James 1. Perhaps this is not of sufficient importance to require correction, but I enjoy *Seventh Day Baptists in Europe and America* and your *Seventh Day Baptists in West Virginia* so much, that I like to think of them as being perfectly reliable. And on page 303, *Rogers Genealogy*, I find Lester T. Rogers 7, Isaac 6, Isaac 5, James 4, James 3, Joseph 2, James 1. He was a Seventh-day Baptist of Milton Junction, descended from a Rogerene. The Hull family are descendants of Jonathan Rogers, also Rev. A. H. Lewis and Hon. George H. Utter through the Maxsons. Caleb Maxson's mother and father's mother were both Rogers, descended from Jonathan Rogers. I am surprised that Mrs. Marie Williams, in her description of DeRuyter Institute, should have omitted the name of Prof. Henry L. Jones, who was principal in 1857.

(MRS.) ANVERNETTE A. CLARK.
Brookfield, N. Y.

Nothing differentiates the youths of today from those of an earlier generation more clearly than their attitude toward their elders. Respect for years is almost out of fashion. Contrast Samuel's behavior toward Eli. He was respectful, deferential, loyal. His attitude toward the elder man was akin to his attitude toward Jehovah. Respect for earthly authority usually goes hand in hand with respect for heavenly authority.—S. T. Ellis.

THOUGHTS FROM THE FIELD

In a private letter, a friend in California writes regarding two converts to the Sabbath, and gives a little of her own experience, all of which will interest our readers, so I take the liberty of giving her words a place in "Thoughts From the Field." Of the new Sabbath-keepers she says: "They have known but few Seventh-day Baptists, and never had the privilege of attending any of our annual meetings. Until Doctor Platts came, one of them had never seen any of our leaders excepting Brother Loofboro. I often wish they could attend our meetings in the East, and meet our people there."

Concerning her memory of these meetings she writes: "I look back upon those gatherings and find them my greatest inspiration yet. Think of us, going from sixteen to twenty miles to church, at a cost of fifty cents for each person, and you may know we prize the church services highly. I can not tell how much we appreciate the help we have in Doctor Platts. When T— and I both go to church, it costs with my weekly offering \$2.20. I am doing washing to pay this and what I want to give toward the new church, and am enjoying it; am blessed with such good health here that I feel younger than when I left the East."

The Church and Local Option.

FREDERICK L. HALL.

As the SABBATH RECORDER has recently published articles under the above heading, allow me to give some facts regarding the failure of the local option principle in Stonington for the last twenty-five years. I came to Westerly in 1886, Pawcatuck (Stonington) being then under license. Soon after, prohibition agitation began. The Westerly *Tribune*, a daily prohibition paper, sprang into life. For some weeks during August and September, 1888, Hon. Nathan Babcock held prohibition tent meetings in Pawcatuck; the people were finally aroused and the saloons voted out of Stonington in 1893.

Since that time the people have been satisfied to vote out the saloon in their own town year by year under the local option policy, feeling well satisfied with themselves and doing in recent years little aggressive work. Meanwhile, through the building of the trolleys, the neighboring license towns of New London and Norwich have become much easier of access and clubs organized both in Stonington and Westerly have dispensed liquor without molestation.

Last fall both Stonington and Westerly went for license, with public sentiment on the question at a low ebb. Through the policy of looking after our own town and leaving the cities under license with no way of escape, unaided the prohibition forces which placed Stonington in the no-license column have become disintegrated and we are today reaping the sure and bitter fruits of the license system. The curse we were willing should come upon others has fallen upon our own heads. Is it not evident that as a means of settling this question local option is a miserable failure? Can any good citizen be satisfied with the results of the last twenty-five years in thus dealing with the liquor traffic? What hope is there for the future boys and girls in the continuation of so vicious a policy?

With every city of Connecticut controlled by the saloon, with all the large cities of the Nation in the grip of the liquor traffic, with the consumption of liquor in our country at high-water mark, are not the Anti-Saloon, local option, church forces being outgeneraled, demoralized and beaten in both State and Nation?

When the Church of God gets in the right attitude toward this giant wrong, this modern idolatry to the money god, it will not be satisfied with piecemeal compromise legislation and local option voting, but will give no quarter to evil, insisting upon its total and final destruction through national prohibition. How can we escape the general law, "They enslave their children's children who make compromise with sin"?

Pawcatuck, Conn.,
June 18, 1911.

"All that we may become, as well as all that we are, we owe to Christ."

The King James Version in the Midst of English Translations of the Bible.

REV. WM. C. WHITFORD.

College Assembly, Alfred, May 3, 1911.

This year 1911 marks the three hundredth anniversary of the King James Version of the Bible, in some sense the most remarkable translation that has ever been made of the Sacred Scriptures. We are not able to tell just at what time in the year this version was published and so have to make a guess at the most appropriate time to celebrate the tercentenary of this unique work which has without doubt exercised the widest influence of any book upon our Anglo-Saxon civilization.

Three hundred years ago there were only about six million people speaking the English language, and of these only about one-half were able to read their native language. Today there are one hundred and twenty millions who speak the English language, and it has been estimated that four-fifths of them are able to read as well as speak this language.

The King James Version was not a new and independent translation, but was rather a revision, and represented a compromise among the various English versions of the preceding century. These versions were by no means unworthy efforts, but that the King James Version is a masterpiece is evidenced not only by the excellencies which any student may perceive as he reads, but also from the fact that it won chief place in use and has held it for nearly three hundred years.

The chief English versions that preceded that of 1611 are those of Wiclif, Tyndale, Coverdale, Matthew or Rogers, the Great Bible or Cranmer's, the Genevan Bible, the Bishops' Bible, the Rheims and Douay. Long before the time of Wiclif there were portions of the Bible translated into the vernacular of England. The Venerable Bede in 735 made a translation of the Gospel of John, and he had a number of successors in the work in the centuries that immediately followed, including the good King Alfred himself. The first complete translation however was made by John Wiclif and his friends Hereford and Purvey in 1380-88.

The Bible of Wiclif was no mere literary achievement, but marks a great step

in progress towards religious liberty and towards true piety, in contrast with the formalism of the Roman Catholic hierarchy. Wiclif and his friend Hereford met with bitter opposition and persecution, and narrowly escaped martyrdom. The circulation of their translation of the Bible was absolutely forbidden. In spite of the decrees of convocations and bishops manuscripts of Wiclif's Bible were extensively circulated as evidenced by the fact that one hundred and fifty of these manuscripts are in existence today. Many of the portions of this book are copied in the crude handwriting of those who, little used to the pen, had great eagerness to own some fragment of the Holy Book.

The art of printing was invented or discovered in the last half of the fifteenth century, but England had to wait more than fifty years for a printed Bible. Before the end of the fifteenth century there were Bibles printed in Spanish, Italian, French, Dutch, German, and Bohemian, but none in English.

The next great translator of the Bible into English after Wiclif was William Tyndale, who gave his life to this task. He began his work in England, but found little sympathy among the officers of the church or of the civil government. He left England in 1522 and became a voluntary exile on the Continent for the sake of his work. Tyndale's reply to a priest who belittled the value of the Bible in the vernacular has become famous. The priest said, "We had better be without God's laws than the Pope's." Tyndale replied, "I defy the Pope and all his laws; and if God spare my life, ere many years I will cause a boy that driveth the plough to know more of the Scriptures than you do."

Tyndale's Bible was an immense improvement upon that of Wiclif, not only because he translated direct from the original Hebrew and Greek, but also because he was a literary genius, combining fidelity to the original with a rendering in idiomatic English. The translation of Wiclif and his friends had been made from the Latin Vulgate, and some of the Latin idioms were so accurately rendered into English that certain passages are scarcely intelligible.

Tyndale's New Testament was printed in 1525-26 at Worms; but the Old Testament was still incomplete at the time of his death in 1536. The enemies of a Bible in English were aware of the progress of Tyndale's work, and used every effort to prevent its entrance into England. There were however many English merchants favorable to the enterprise—if for no other reason they were willing to help on account of the money that might be made in the business. New Testaments were smuggled into London by the hundred concealed in all sorts of packages. It was made a crime punishable with death to possess a copy of Tyndale's New Testament, but still its circulation increased. Many printers published unauthorized editions because of the profit arising from their sale. At one time a friend of Tyndale's disposed of several hundred copies to Tunstall, Bishop of London, to be burned; and used the money thus obtained to continue the business of publishing New Testaments.

Tyndale gained a martyr's crown at Vilvorde in 1536, leaving his work unfinished, but he had set the pace, and had a multitude of followers. It is not too much to say that most of the excellencies of the King James Version may be traced to Tyndale, and that the translators who followed him have imitated his simple style and choice of Anglo-Saxon words. Just before his death Tyndale offered this prayer, "Lord, open the King of England's eyes." His prayer had its answer. Within two years the Bible was published freely in England by license of the king.

After Tyndale there follows an era of English Bible translation. Even before Tyndale's death, Miles Coverdale had published in Zurich in 1535 the first complete printed Bible in English. This was reprinted in England in 1538 with the royal sanction. Coverdale translated from the Latin and the German versions, without going back to the original. While he was not the equal of Tyndale in scholarship, he was a man of rare ability in the use of English; and many of his felicities of expression may be found in the King James Version.

In 1537 Matthew's Bible appeared. This was practically a reproduction of Tyndale's

translation with what was lacking, supplied from Coverdale's. The name Thomas Matthew which the editor assumes is evidently a pseudonym for John Rogers, the martyr who was burned at Smithfield in 1555. This Bible was especially licensed for public use by King Henry VIII, and so was in a sense the first version authorized.

If however we are to speak strictly of authorization, the first and only version formally authorized by any English king was the Great Bible of 1539. Coverdale was employed to oversee the printing of this book. The publication was begun at Paris, because there it was possible to get better workmanship than in England. When the work was stopped at Paris by the Inquisitors of the Pope, Coverdale fled hastily to England, taking with him type and presses, and soon after persuaded the French printers to follow him. This Great Bible, so called because it was a massive folio, was a revision and compromise on the basis of the versions that had just preceded it. Tyndale's Bible was objectionable to those in authority; for he was careful not to use words with ecclesiastical connotation. For example he used *seniors* instead of *priests*, *congregation* instead of *church*, *repentance* instead of *penance*, *knowledging* instead of *confession*. On the other hand Coverdale's version was inaccurate. This Great Bible is familiar to a great many people today from the fact that the Psalter in the Book of Common Prayer is from this version.

But the publication of this official translation by the ministers of Henry VIII did not put an end to the fever for new English translations. In 1560 there was published by the English exiles at Geneva a more accurate translation than any that preceded it. This owing to its Calvinistic origin and its convenient form soon became by far the most popular edition, and was the Bible of the early Puritans. With this version was introduced into English the paragraph verse divisions which we notice in the King James Version.

To counteract the popularity of this Genevan Bible the church party made a new version which was published in 1568, and called the Bishops' Bible.

The popular demand for the Bible in English forced the Roman Catholics also

to bring out for themselves a translation of the Scriptures. The New Testament was published at Rheims in 1582, and the Old Testament at Douay in 1609-10. These are certainly scholarly translations, and are as accurate in the rendering of the Latin as any versions that had preceded, but they cling close to the Latin idioms; and so afford rather peculiar English.

But whatever we may say of the English versions of the sixteenth century the greatest of all the versions of three hundred years ago is that which goes by the name of King James. This version is a happy combination of the virtues of all its predecessors. The translators were instructed to take as their guide the Bishops' Bible of 1568, but they were expressly allowed to make use of other versions when they might happen to come nearer the original, and they made use of this permission to depend largely upon the accuracy of the Genevan Bible, and the excellencies of Tyndale, and Coverdale and Wyclif.

The King James Version is not only a masterpiece as a translation of the Bible, but is also a masterpiece of English literature. Luther's German Bible is in idiomatic German, and comes near the hearts of the people, but it is not the equal of King James' Book. In fact in no other language is there such a translation. I say this on the authority of Prof. Philip Schaff of Union Theological Seminary, although I am not able to quote his exact words.

In regard to the English of the King James Version allow me to quote one paragraph from an article by Prof. John R. Slater of Rochester, in the April number of the *Biblical World*.

"It is fitting to point out in conclusion that the English style of the Bible is not, as is sometimes supposed, the prevailing prose style of Jacobean or of Elizabethan England, as any one may see who reads Bacon and Jonson and Sidney. Neither is it the prevailing style of the reign of Henry VIII, as any one may see who reads Sir Thomas More and the ecclesiastical writers of that period. In its simplicity it is in part an inevitable reflection of the original, but chiefly the inheritance from the New Testaments of Wycliffe and Tyn-

dale who, because they were lovers of the people, put the people's book into the people's speech. And in its dignity, especially in such works as the Psalms and the Prophets, it inherits through Coverdale the best qualities of the Latin and German versions which he employed. At no period before or since the sixteenth century has the English language been so well adapted to the perfect translation of sacred books. In that age when Saxon straightforwardness in narrative and Latin dignity in exalted discourse reached perfect balance, it was our happy destiny to have the Word of God 'treasured up on purpose to a life beyond life.'"

The King James Version is often spoken of as the Authorized Version; but it never was authorized by king, bishops, council, or parliament; and the words, "Appointed to be read in Churches," were added by the printers rather than by any other authority.

The King James Version is the great classic of the English language. In the course of half a century from the time of its publication it drove out all rivals from the field, even the Genevan Bible which was dear to many dissenters because it was made by those who were exiles for their faith. It triumphed over the Great Bible which had the sanction of royal authority.

It may seem that my speech has now reached its climax, and that it is a good time for me to stop; but I simply must go on.

No matter how good a translation of the Bible is, it can not last forever of the first quality. It is certainly no derogation of the King James Version if we speak of the necessity of a successor. Three primary considerations have been crying for a new version. The English language has changed; immense progress has been made in the study of textual criticism; and three centuries of study have developed a scholarly ability that has made prominent certain defects in the work of King James' translators.

We will notice briefly each of these three considerations. In the first place the English language which we use has not remained immovable for the space of three hundred years. Words and expressions

which were once perfectly grammatical and intelligible have become archaic, or ungrammatical, or unintelligible. Since our language has life it is to be expected that it will manifest that life by change. In order to keep pace with this change we must from time to time have a new rendering of every book that is to have vital contact with the common people. Such a book as the King James Bible has had to be sure a steadying effect upon the language, retarding change, but not able altogether to prevent it. If the differences between English of 1611 and 1911 were but few we might get along by adding foot-notes of explanation, but when they have become many a new translation is imperative. We cling to the old for its sacred association, but we can not refuse to accept the new when we see how much more clearly it sets forth the truth. A lantern is valuable not for itself, but for the light that it bears.

In this age of the world there are not many who would know what Paul was talking about if they read 2 Cor. viii, 1, "I do you to wit of the grace of God." Then in the many cases where the meaning is perfectly plain the archaic tone gives one the impression of remoteness and unreality. The possessive pronoun "its" was a rare word three hundred years ago. We read therefore in regard to the golden candlestick, "his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same" (Ex. xxv, 31). What were his knops any way? It is not necessary to multiply illustrations to show that the growth of the language is in itself a sufficient cause to demand a new version. The preeminence of the King James Version is however so well established that we may rest assured that the new version which is to take its place is to be a revision of that rather than an independent translation made from a new point of view. An excellent translation for those who would study the English Bible in the light of recent scholarship is the Student's Old Testament by Kent. Then there are the few volumes of the Polychrome Bible which are a thoroughly conscientious and scholarly translation. If a man wishes to bring the New Testament close to his every-day thinking let him turn to the Twentieth Century and the Modern Speech

New Testaments. A few years ago there was published a Baptist New Testament which speaks of John the Immerser. But none of these translations however much we may be pleased by their novelty or their accuracy will be rivals of the modern revised versions, which will win their place because they are *revised* versions of the Bible of King James.

The second great reason to which I call your attention as demanding a revised version is the fact that the translators of 1611 had for their use sources greatly inferior to those now available. I mean that many manuscripts have been discovered that were unknown three hundred years ago. Literally thousands of manuscripts of the New Testament are now available for those who wish to study them, and some of those which have been discovered belong to the class of the oldest and best. Not only were there few good manuscripts available in King James' time, but the translators seem not to have esteemed very highly those that they might have reached. The text that was easiest at hand was good enough for them. The science of textual criticism was in its infancy. The result was that our translators while correctly rendering the Greek words before their eyes, were often very far away from the genuine words of the apostles and others who wrote for us the New Testament.

The value of textual criticism is most clearly shown in the omissions that it occasions. The poorer manuscripts contain many additions of words or sentences which were not in the original. The most celebrated of these is that in regard to the three heavenly witnesses in 1 John v. Erasmus in his earlier editions of the Greek Testament had not included this passage. When urged to put it in he had agreed to do so if it could be found in a single manuscript. Some one found it in a very late manuscript, and Erasmus kept his word, although he knew that he was adding to the Bible what had no right there. The passage begins in the midst of a sentence and reads as follows: "in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth."

The object in getting this into the Bible was to serve as a proof-text for the doc-

trine of the Trinity. But I must not take time to cite further examples.

The third great reason why a new translation is needed is that the revisers under King James' direction did not really do as well as they might. They made many mistakes, and they laid too great emphasis on the principle of variety. It certainly would be a mistake to render the same Greek word in the same way in every connection. That would result in a slavish, not to say inaccurate translation; but there is such a thing as carrying variety to the extreme. In Matthew xxv, 46 we read, "And these shall go away into everlasting punishment: but the righteous into life eternal." There is very little difference to be sure between *everlasting* and *eternal*; but why should we be given the impression that there is some difference in the time mentioned in the two halves of the verse when the word is the same in both cases?

The Greek word *πάσχα* is uniformly translated *passover* except the last time, that it occurs in the Bible, namely in Acts xii, 4. The object of our translators in this caprice was to get the word *Easter* into the Bible, thus introducing a festival into the narrative of Acts that was unknown in the church until centuries later.

King James' translators were fairly reckless in their renderings of the tenses in the New Testament. In Luke i, 59, for example, they render an imperfect, "they called," while the context makes it plain that it was certainly incomplete action. They were about to name the child Zacharias, but they were prevented.

In the matter of proper names the King James Version by an adherence to the transliteration of the Greek has given us a new appellation for nearly every one who is mentioned in both Old and New Testaments. Compare for example, Elijah and Elias, Elisha and Eliseus, Hagar and Agar. Within the New Testament there are sometimes found two names for the same person, as Jeremy and Jeremiah, Noe and Noah, Marcus and Mark, Timothy and Timotheus. The version of 1611 has also erred in the opposite direction; I mean in the seeking of uniformity to the exclusion of clearness by the rendering of different Greek words by the same word in English; for example, *hades* and *tartarus* and

gehenna are indiscriminately translated "hell," in spite of the fact that there is no implication that *hades* is really a place of discomfort.

In the Old Testament King James' translators have not perhaps done so very much worse than their revisers. Curiously enough they have followed the Septuagint Version in rendering the divine name *Jahwe* as *Lord* in a majority of cases. We ought to have the privilege of knowing when this name by which God was especially known to his people occurs.

Something has been done in the matter of textual criticism of the Old Testament, but the Hebrew Scriptures are still several generations behind the Greek in this respect. There is nowhere near as much material for textual criticism in the Old Testament as there is in the New; but something can be done and will be done. Some day we will have another revision of the Old Testament which will present a greater advance from the present American Revised Version than that has shown over those which have preceded. We read for example in 1 Sam. x, 27 in regard to Saul at the time he was made king, "But certain worthless fellows said, How shall this man save us? And they despised him, and brought him no present. But he held his peace." The word translated, "But he held his peace," really belongs to the next chapter, and introducing the next narrative, finds an appropriate rendering, "And it came to pass about a month afterward."

It is unnecessary for me to go further in pointing out defects. I desire to leave you the impression that the King James Version is not so good as to leave no demand for new translation, and yet so excellent that it has been the peer of all other translations for over two hundred years.

Some men in every generation ought to spend much time in the study of the original languages of holy scripture; but for the most of us the English Bible is a practical substitute. No other book represents so much scholarship and labor in its production. It is one of the chief vehicles through which God has spoken to the world. Every student does well to give it a fair share of his time and attention.

WOMAN'S WORK

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

If I can live
To make some pale face brighter, and to give
A second luster to some tear-dimmed eye,
Or even impart
One throb of comfort to an aching heart,
Or cheer some wayworn soul in passing by;

If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,
My life, though bare,
Perhaps, of much that seemeth dear and fair
To us of earth, will not have been in vain.

The purest joy
Most near to heaven, far from earth's alloy,
Is bidding cloud give way to sun and shine.
And 'twill be well
If on that day of days the angels tell
Of me, "She did her best for one of Thine."

Paper Read at Woman's Hour of Eastern Association.

EMILY P. NEWTON.

To the sisters of the Eastern Association,
Greeting.

This paper is presented in response to a request from our associational secretary that I write an article telling all about ourselves, the work that is needed, and whether there is any special mission work that might be done.

First, allow me to say, that in former years, before becoming a Seventh-day Baptist, it was one of my greatest pleasures and privileges to be permitted to attend occasionally the large associational gatherings of the Missionary (or Regular) Baptists, with whom I had my church home; and my heart has often been filled with deep longings to attend at least one such meeting among Seventh-day Baptists, to feel the touch of kindred spirits and partake of the spiritual food which the Lord provides for those who most closely follow him in obedience to his Word. But such was not the Lord's will.

May the Holy Spirit meet with and abundantly bless all who are present at this gathering.

In regard to ourselves, we have preaching services once a month by the pastor, and on the other Sabbaths he presides over the religious services which are conducted in turn by the other male members of the church, each one of the young men taking part and leading in prayer when called on. The regular Bible lessons have been discontinued for some months, but it is hoped that they will again be resumed with the addition of a home department.

There are thirteen resident members of the church—seven males and six females. The attendance at the meetings averages not much over half that number. Several of the women are physically unable to attend very often and one has to walk five miles; but she comes to meetings occasionally.

The husbands of three of the women do not keep the Sabbath and are much opposed to it. Those who are more favored in having their households keep the Sabbath with them can hardly realize the cross those women have to bear; but though their hearts are often grieved, they rejoice to follow where their Lord has led the way. It is a great comfort to one of them that her oldest son began, the first day of last year, to keep the Sabbath with her.

The small number of young people in the Cumberland Church have a lonely time. Cut off, as they are, from congenial companionship on the Sabbath, and working on First-day, they have not much youthful association. No doubt it is hard for them to feel the same degree of interest in attending the services of the church that they would if there were more young people to meet with them. The church needs their best efforts in Christian work if it is to grow and prosper, and there is much room for the exercise of their spiritual gifts in the surrounding communities. Our house of worship has recently been undergoing needed repairs, in which some of the young people cheerfully assisted.

Several of the women have corresponded with a number of friends and relatives in regard to the Sabbath and distributed a few tracts, but with no visible results as yet. The pastor had just finished reading Doctor Main's late work on the Sabbath when one day a stranger called in out of a shower of rain. He said he was a Baptist, and

confessed that he had been somewhat stirred on the Sabbath question. From his conversation he appeared to be a man of intelligence and information. As he left, Doctor Main's work was handed to him, but he has not been heard from since.

The letters from our foreign missionaries and all items of news telling about them and their work are read with keen enjoyment by some of the readers of the SABBATH RECORDER, and a deep interest is felt in them and in their work. Some few sacrifices, though small, have been joyfully made for them because they are Christ's messengers, chosen of him, to carry his light into some of the dark places of the earth. We think of them as a noble, self-sacrificing band of workers, and heartily wish that every Seventh-day Baptist could be more fully alive to the duty and privilege of aiding them more efficiently in the work they are doing for Jesus.

The contributions of the resident members for all purposes amounted last year to \$70.00, which is an increase above all previous yearly contributions, excepting one. About half of this was paid to the pastor. He receives no outside help. Being so feeble as a church, and trying to live the last two years without drawing on the Missionary Society for aid, the church has not felt able to respond to the budgets of the four societies—Tract, Missionary, Sabbath School, and Education—with the extra gifts asked for. A small contribution is usually made once a quarter to each of the societies successively.

The work that is most needed can best be done by a missionary pastor located in, or near, Fayetteville, who could minister to the church the word of life, and do evangelistic and Sabbath Reform work, both in the city and at outlying stations, wherever a sufficient number could be gathered for preaching services. One whose heart is filled with the love of Jesus and an earnest desire for the salvation of the unconverted can find plenty of "special mission" work to do among the neglected classes who rarely go to hear the Gospel preached. Who will come to stay, and try to make his own living and support his family, if he has one, with a little help from the church, and not draw on the Missionary Board? The needs of the little

weak churches seemed to lie with great weight on the fatherly heart of the late lamented Rev. O. U. Whitford. "What is to become of the little weak churches?" he would exclaim from time to time. Truly, he was as a "nursing father" to them, and this—if I may say it—seemed to me to be his peculiar gift as a home missionary. The church here greatly needs the strengthening and encouraging influences of a spiritual revival. Pray for us that we may obtain this blessing.

A retrospective glance at this point may be helpful and encouraging. Since the organization of the Cumberland Church, in November of 1887, with six members—three males and three females—there have been added to it twenty-two faithful Sabbath-keepers—eleven males and eleven females. There were also three others who continued to keep the Sabbath who never united with the church, making a total of thirty-one Sabbath-keepers from the time the Sabbath was first observed among us in 1885 until the present time, if so be those who are now keeping it remain faithful unto the end. Of the above number eight have been removed by death and four have made their home in Gentry, Ark., and have united with that church. Twelve others accepted the Sabbath for a time but did not persevere in keeping it, and there were still others who confessed the truth but made no attempt to obey it. The church has never been without a pastor nor without one or more deacons. (At one time there were four deacons, all from the Baptist church, and all remained faithful.) The writer, who was one of the constituent members, reviews with deep gratitude these tokens of God's love and mercy towards us as a people and that he has not left himself without witnesses who endeavor to keep holy the Sabbath day as he has commanded. May the Lord hasten the good time spoken of by the prophet Isaiah (Isa. ii, 2, 3).

It may be of interest to those who knew of the mission school that was maintained here by Mrs. Ada L. Burdick, Miss Amelia Potter and the late Mrs. Geo. H. Babcock, from 1894 to 1900—forty months of school in all—to learn that many of the young people who attended the school are doing well, and some of them have nice

homes of their own. Some of them are successful farmers and others are filling good positions in other occupations. School facilities are much better throughout the entire State than they were during the period of the mission school. One of the best students, who walked four miles to the school, is one of the most prosperous young farmers of this community. He owns six good farms with teams and implements to work them. Another is a practicing physician. A small number have been seeking a higher education. Letters received from some of those who attended the school attest their gratitude and appreciation of the opportunities they enjoyed in the mission school. Some are earnest Christians. O that all would come to Jesus and be saved.

Fayetteville, N. C.,
May 22, 1911.

Letter From Mrs. Martha H. Wardner.

DEAR EDITOR:

I enjoyed a rare treat yesterday, and the thought occurred to me that a word regarding it might be acceptable to you.

Miss Anna Fredrickson, a missionary from the First Baptist church of La Porte to the Burmese, is home on furlough. She reached this city last Wednesday and yesterday gave an informal talk on her work, to the church and congregation.

I have been told that Miss Fredrickson has a world-wide reputation. She is stationed at Rangoon and her work is chiefly evangelical. She certainly possesses a very striking personality. She is strong both mentally and spiritually and her physical powers of endurance are simply beyond my comprehension. During the Sunday morning hour of service she held the audience spellbound, and at the close of her address a perceptible wave of disappointment swept over the house because she had not spoken longer.

The climate in Burma is very trying. Sometimes the mercury is up to one hundred and twelve degrees and it never drops below fifty-seven degrees.

Miss Fredrickson has spent seventeen years in Burma, and from her appearance I should judge that she will be able to serve another term of equal duration. She at-

tended the prayer meeting the next evening after her arrival and I failed to detect any symptoms of weariness. She will not allow any one to speak of the sacrifice she has made, for she says it is a wonderful privilege the Lord has given her.

She says the Burmese have not accepted Christianity a community at a time as has been the case elsewhere, but the ones who have been gathered in are hand-picked fruit.

To the Burmese the doctrine of salvation from sin seems almost incredible. They tell her they are sinners and that they expect to go to hell. "Do you tell me," they say, "that there is a cure for a hot heart?" One woman said to her: "I have made every sacrifice that I knew how to make to get rid of my hot heart, I even cut off one of my fingers, and still my heart is as hot as ever; and now you tell me it can be healed?"

Never shall I forget the flash of the missionary's eyes as she said: "I tell you life is real over there. We are not spending any time discussing whether there were two Isaiahs or one; it's the question of sin and salvation."

She said she well remembered as a child how the fathers and mothers prayed for open doors. Those prayers had been answered and the crying need of the hour is money to send the workers. She and another missionary have a parish of a million souls.

In her evangelistic work she often goes out from Rangoon to other cities and villages. On one of these occasions, after talking to people all day, with nothing to eat from eight o'clock in the morning until five in the afternoon, she withdrew to a rest room. In a few minutes she heard some women inquiring of the man in charge for the white woman. They told him they could not come again, that they wanted to hear her message and it was now or not at all. Miss Fredrickson thrilled her listeners as she said: "Do you suppose I could stand that? I went out to them and was soon surrounded by a hundred people to whom I talked until midnight."

One time she was sent for to visit a woman sick with a raging fever and at times raving with delirium. The woman was a Christian who had been called to pass

through deep afflictions. Her husband had cruelly deserted her. As Miss Fredrickson took her hand and talked to her she grew quiet. She asked her to find her husband and tell him she had forgiven him.

When Miss Fredrickson went back the next day, she found the woman had died of the bubonic plague.

After relating this instance Miss Fredrickson said: "I have nursed people during the epidemics of cholera, and gone freely into the homes stricken with small-pox, but the promises that 'the sun shall not smite thee by day, nor the moon by night,' or 'any plague come nigh thy dwelling,' have been literally verified to me."

MARTHA H. WARDNER.

La Porte, Ind.,
June 19, 1911.

Meeting of the Trustees of the Sabbath School Board.

The regular meeting of the Trustees of the Sabbath School Board of the Seventh-day Baptist General Conference, which should have occurred on June 4, was postponed by order of the President to June 18, when they met at the office of C. C. Chipman, 220 Broadway, New York City, at ten o'clock a. m., with the President, Esle F. Randolph, presiding.

The members present were Stephen Babcock, Charles C. Chipman, Elisha S. Chipman, Esle F. Randolph, Rev. Edgar D. Van Horn, J. Alfred Wilson, Holly W. Maxson, with the Field Secretary, Rev. Walter L. Greene.

Visitor, Miss Bessie Van Patten.

Prayer was offered by the Rev. Walter L. Greene.

In the absence of the Secretary, E. E. Whitford acted as secretary pro tem.

The annual report of the Field Secretary was presented and adopted and ordered printed in the annual report of the Board to the General Conference.

The quarterly report of the Field Secretary was adopted as follows:

Your Field Secretary, during the past quarter, has revised the Optional Bible School Curriculum referred to him at the last meeting and has prepared and had printed the Teachers' Training Course adopted a few months ago. He has been in attendance upon the Eastern, Central and Western Associations and at these places presented the interests of the Sabbath School Board.

The usual amount of correspondence has been carried on from the office. Report cards have been mailed to all our Sabbath schools. Plans have been made for field work in the Central Association during the summer.

Respectfully submitted,

WALTER L. GREENE,
Field Secretary.

The quarterly report of receipts of the Treasurer was as follows:

Mch. 23	Westerly, R. I. (Pawcatuck) (ch.)	\$26 65
April 3	Syracuse, N. Y. (S. S.)	1 30
	Farina, Ill. (church)	3 00
	Riverside, Cal. (church)	52
	Battle Creek, Mich. (church)	67
" 16	Milton Junc., Wis. (church)	2 85
	Garwin, Iowa (S. S.)	4 22
	Plainfield, N. J. (S. S.)	26 71
	Milton, Wis. (S. S.) (one class)	3 75
" 17	Farina, Ill. (S. S.)	2 26
" 20	Jackson Center, Ohio (S. S.)	6 00
" 23	Independence, N. Y. (S. S.)	1 37
" 26	Rockville, R. I. (S. S.)	3 00
May 14	Milton, Wis. (church)	6 64
" 22	New York City (S. S.)	2 01
	New York City (church)	31 99
" 31	New Market, N. J. (S. S.)	2 50
	Plainfield, N. J. (S. S.)	10 00
	Walter L. Greene, sale of <i>Manual for Bible Study</i>	4 10

The annual report of the Treasurer was presented and referred to the Auditing Committee.

It was voted that the President be a Committee on Arrangement of Program for the Sabbath-school hour at General Conference.

The Field Secretary reported on Optional Bible School Curriculum. It was voted that this course be adopted and that it be incorporated in the report of the Board to the General Conference and also that it be printed in the fourth quarter of the *Helping Hand*.

The report of the Committee on Distribution of the *Manual for Bible Study* was accepted as follows:

Your Committee on Distribution of the *Manual for Bible Study* would report \$4.10 collected since last report. We now have on hand twenty-seven paper bound and fifty-two cloth bound copies.

Respectfully submitted,

WALTER L. GREENE,
Committee.

The committee appointed in December to consider the extension of our field work reported and a general discussion ensued. It was voted to recommend to the General Conference that the Rev. Walter L. Greene be employed for the coming year as Field

Secretary, with the understanding that he devote at least six months to field work, at a salary of five hundred dollars a year.

The meeting adjourned subject to call of the President.

E. E. WHITFORD,
Secretary pro tem.

The Wild Rose After-Dinner Speech.

MR. TOAST-MASTER AND BROTHERS:

A really good after-dinner speech is as "rare as a day in June." It is like a rose, a large beautiful full-blown rose, with its rich yet delicate tints, with its stimulating intoxicating perfume, and with the systematic confusion and orderly irregularity of its rollicking steadfast petals.

The ordinary after-dinner speech is also like a rose, the kind that grows in great profusion, the climbing rose, the rambler, the trailer, the creeper; you never know where the thing is going to, or where it will stop, or when it will blossom. And yet with all its wanderings and meanderings, we love it dearly and we heartily and sincerely extol its loveliness and excellence; it is a thing of beauty and a joy forever, the average after-dinner speech.

The poor after-dinner speech is also like a rose. They all belong to the same species, the same family. But the poor after-dinner speech is like a wild rose. Its beauty and attractiveness depend very largely upon its surroundings, upon its background, its setting, its environment. Many a time have I in boyhood days leaped from the back of a horse or scrambled down from the big wagon, attracted by the charming beauty of the wild roses by the roadside, in some fence corner, or in some neglected patch of brush or grass, or about some old stump or heap of stones. How eagerly have I plucked the flowers, only to find on remounting my horse or climbing back into the wagon that the blossoms I had picked were worm-eaten, part of the petals had fallen away, the leaves were rusty and browned by the scorching sun, and almost all the loveliness I had seen had vanished when I had removed the roses from their proper setting, the native place and background of their surroundings. My disappointment has been such that now I sel-

dom if ever disturb or pick a wild rose. In its place it is charming; let it remain there.

Most after-dinner speeches are of the wild rose variety. We applaud their beauty, and we really mean it. This is the only consideration that ever gives me courage to attempt to make an after-dinner speech. I know full well that it is of the wild rose order; but amid these surroundings of well-filled vests, in this environment of good-fellowship and brotherhood, with this background of happy good nature, with the calls of appetite well satisfied, even the wild rose with its ragged leaves and torn and faded petals easily imposes upon the indulgence of our patience and we smite our hands in rapture and cry, "Hear, hear."

And, brothers, let us aim in life to carry with us much of the wild rose attitude, in other things as well as the after-dinner speech, and we shall find that many things which seem very tame and even ugly and unlovely will have some charm and grace and attractiveness if viewed in the light of their proper surroundings. That spirit is fostered by such gatherings as this, and therein lies their greatest good. Let us cultivate the wild rose attitude of life.

EDWIN SHAW.

Quarterly Meeting.

The quarterly meeting of the southern Wisconsin and Chicago churches will convene with the church at Albion, Wis., July 7-9, 1911.

The general theme of the meeting will be, "The Bible in Its Application to Twentieth Century Problems."

1. Sabbath Eve—Rev. A. P. Ashurst.
"The Bible and the Problem of the Sabbath."
2. Sabbath Morning—"The Problem of the World and the Individual," Rev. W. C. Daland.
3. Sabbath school, conducted by the Superintendent of the Albion Sabbath School, D. L. Babcock.
4. Sabbath Afternoon—"The Problem of How to Keep the Sabbath and Make a Living," W. M. Davis.
5. Night after Sabbath—"The Bible and the Problem of Personal Evangelism," Rev. L. C. Randolph.
6. Sunday Morning—"The Bible and the Social Problem," J. C. Bartholf.
General Discussion.
7. Sunday Afternoon—Young People's Meeting.

YOUNG PEOPLE'S WORK

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

Our Debts.

REV. JESSE E. HUTCHINS.

Prayer meeting topic for July 15, 1911.

Daily Readings.

Sunday—Our debt to God (Matt. vi, 12).
Monday—Our debt to man (Rom. i, 13-16).
Tuesday—Our debt of service (John xiii, 14).
Wednesday—Our home debt (Eph. v, 28).
Thursday—Pay by love (Luke x, 25-30).
Friday—Love's currency (1 Cor. xiii, 4-7).
Sabbath day—Topic: Our debts: What are they? How to pay them (Rom. xiii, 7-10).

Whenever we think of "being in debt" there is generally a despondent feeling which accompanies it. This is because a debt is a hindrance to the one who carries it. Sometimes we speak of a person as being able to enjoy many of the comforts and luxuries of life, but are finally compelled to turn it off by saying, "Yes, but he is awfully in debt." His happiness is hindered because he is under an obligation which it is impossible for him to satisfy.

There are debts which it is all right for one to carry if proper arrangements have been made concerning them. Many of the world's greatest enterprises would never have become practicable had not some one risked going in debt. Many of our modern improvements would have died in theory had the inventors not been able to obtain the use of another's means. Many of our greatest thinkers and educators would never have appeared upon the stage of history if they had been unable to find some one to assist them. Yet, in general, it is a bad thing to be in debt. It is a bad reputation for one to have, especially a Christian. Sometimes church members get this habit. I once knew such a one, who owed a good many persons, but he was always ready to give for the work of the church; he paid his tithe regularly, but to get money from him for his honest debts was like getting blood from a turnip.

Sometimes we hear people say that we need in the church more of the business

men with their methods and the knowledge of personal contact which they have gained in their business associations. But I wonder if there are not more than a few of them who have formed their opinions of the church and have steeled themselves against it because they have to carry so many "bad debts" of the church members. Of course it is wrong for any one to condemn the church for the actions of a few; however, we can not get away from the truth that an evil influence is so often exerted in such cases. A person through misfortune may be compelled to run in debt, but that is always excusable when some suitable arrangements have been made to satisfy it at some future date.

As are these debts in the business world, so are our debts to God. There is one debt which we have all contracted through sin. All the illustrations which we are able to use from dealings with men and the need of keeping above are the more applicable to sin. To carry its load is to become despondent, and to lose hope. There is only one way in which it can be met and that is to carry the perpetual debt of love. "Owe no man anything, save to love one another." It is one which can never be paid off, because its requirement is that we love one another. We must never cease loving; so the debt of love can never be paid, but must ever be in the process of paying. The eighth verse of our lesson further says, "For he that loveth his neighbor hath fulfilled the law." When one contracts a debt, he places himself under obligation to the law which says that he shall pay for value received as he promises. When this is done he has fulfilled the law because he has met its requirements. In like manner, when we become Christians we contract the debt of rendering unto God the service of love. Love meets the requirements of the law of God and is the only way in which the debt can be satisfied. Each moment while we love our neighbor we are satisfying the demands of the debt, yet each moment brings a new obligation. It looks like a hopeless task, doesn't it? But did ever Christian find it so? Its hopelessness comes only when we ask sin to help us.

In the Greek there are two words for

love. Before the time of Christ only one of these was used. This one meant the mutual regard which, unabated, exists between persons and which comes without an effort. I have a sweet little baby girl. I can not help but love her. But Jesus comes with a new word for love which he uses when we are bidden to love our enemies. This is the word Paul uses. This love comes only with an effort when we are wont to do the things God would not have us do. This love seeks for others the things we would seek for ourselves. We can attain this only with an effort. So our greatest debt to God who has not kept anything of real good from us is to render unto him the service of loving hearts by loving those among whom we are placed. This is preceded by first giving ourselves to him. This is illustrated by an incident which J. Campbell Morgan gives:

"A collier came to me at the close of one of my services, and said: 'I would give anything to believe that God would forgive my sins, but I can not believe that he will forgive them if I just turn to him. It is too cheap.' I looked at him, and said, 'My dear friend, have you been working today?' 'Yes, I was down in the pit as usual.' 'How did you get out of the pit?' 'The way I usually do. I got into the cage, and was pulled to the top.' 'How much did you pay to come out of the pit?' 'Pay? of course I didn't pay anything.' 'Were you not afraid to trust yourself in that cage? Was it not too cheap?' 'Oh, no,' he said, 'it was cheap for me, but it cost the company a lot of money to sink that shaft.' And without another word the truth of that admission broke upon him, and he saw if he could have salvation without money and without price, it had cost the infinite God a great price to sink that shaft and rescue lost men." Yet for this great gift God only asks of us to "love one another" "for love is the fulfilment of the law."

Character.

The English historian, James A. Froude, once said, "You can not dream yourself into a character; you must hammer and forge yourself one." This is another way of saying there is a price you must pay for character. If we could "dream" charac-

ters, there would be many more beautiful ones than there are, possibly. But the worth-while things cost; the more worth-while, the greater the cost.

The Needs of the Young People's Society.

MRS. VAYNE CHASE.

Central Association.

In discussing the needs of the young people's society I shall refer to the objects of the society. As stated in the constitution they are, in order of value,—first, to make the members more useful in the service of God; second, to promote an earnest Christian life among the members; third, to increase acquaintance among the members.

How can the members become more useful in the service of God? This can be accomplished mainly by the truths taught in the meetings, and by the assumption of personal responsibility. This responsibility should be for seeking new members, visiting the sick, encouraging the faint-hearted, and by manifesting a spirit of helpfulness and sympathy. Persuade some to act as home missionaries, and if possible inspire at least one to give his life to mission work in foreign lands. Do willingly all that God requires.

How can we promote earnest Christian living? Here we need some means of securing fulfilment of the pledge. The Lookout Committee, in a way, is responsible for this. Members should be urged to faithfulness. Those who are remiss should be visited and the importance of their vows laid before them. This should be done in a loving and tender spirit, so that none will be offended and driven from the society entirely. Prayer and Bible reading, as pledged, are the greatest means of grace. These furnish inspiration for testimony. Taking part in the meeting increases courage and helps the diffident. Heart to heart talks on spiritual matters, especially with the pastor, will be a help. If we could only realize that the life of each member is influenced by the life of every other, what good would result! Seek first the kingdom of God and his righteousness.

How can we increase acquaintance

among members? This, as you know, is the work of the Social Committee, but let all take an interest in the matter. Some are much more ready to take up the social than the religious duties. There is usually a natural interest in socials. These should not always be for the purpose of raising money, although money is needed by every organization. Have a social at least once a month. See that each person has a good time. Literary programs are good but should not be a feature of every social. Neither should it be considered necessary to serve luncheon every time. There are books and papers that give suggestions for socials. It is difficult to find sufficient and varied forms of entertainment. Some plans have been tried until they have lost their interest. Find something new.

How shall we increase interest in the weekly meetings? If we have faithful members, there will be no lack of interest. We need good leaders, those who know their subject, are enthusiastic and filled with the Spirit. Occasionally invite some one from a neighboring society to take the lead. If a missionary be in town, he might be asked to tell about his work. A visiting clergyman adds interest. Vary the program. The habit of adhering to an old and well-tried scheme may be all right, but youthful minds weary of monotony. It requires a good deal of planning, foresight and invention to do this. I might suggest special music, memorizing Bible verses, and distribution of questions on the topic. Do not depend too much on the pastor. He is always a willing worker, but that does not excuse all other workers. Hold rally and evangelical meetings. It might be well to have a contest in attendance, in getting new members, or a contest between societies, as is done in the Bible school. Make use of the helps in the *Christian Endeavor World*, and other religious papers. Have a union meeting of the Junior and Senior societies.

How can the society help the church and Bible school? At least by attendance and keeping the covenant. In the Bible school well-learned lessons will be an encouragement to the teachers. In the Sabbath service close attention will help the pastor. After service tell him if the sermon

has helped you. Shake hands, especially with strangers. Tell them you are glad to see them, and ask them to come again.

How can the young people help the community? They can raise the moral standards. They can influence society for the better. They can take a stand against all evils in the town and proclaim Christ and righteousness. They can further Sabbath observance. Certainly a mighty work is theirs, if they are ready and willing to do it.

How can they help the denomination? By adherence to the articles of faith, by attending association and Conference, by helping financially the various denominational boards, by subscribing for the *SABBATH RECORDER*, contributing articles to Young People's Work, by spreading a knowledge of the Sabbath, and in doing all that the church requires.

The work of the young people is worldwide. There is no limit to the good results that they may cause by faith and trust in God and by conscientious service. Let us cheerfully take up the duties imposed by the Endeavor band.

Leonardsville, N. Y.

Extract From Associational Report.

Rev. H. C. Van Horn,

DEAR SIR:—The First Westerly or Dunn's Corners Church sent, as delegate to the Eastern Association held in Berlin, N. Y., May 25-29, one of the young people. Here is a short extract taken from her report at that church on June 3. We give it, trusting it may be of some interest to other young people.

"We hear complaints about the young people. They sometimes deserve it fully, but as a denomination I believe the young people are only waiting for *work*—work which will interest them and something they understand—to bring out the best there is in them.

"Let me tell what this experience has done for me. It has never been easy for me to find things to do; but when some one provides something, then with a few hints of instruction I am always glad to attempt it, although I confess I get rather poor results at times. Still I have the satisfaction of knowing I have tried, to the best

of my ability, to do something for someone and it makes me stronger and gives me a little more courage to try again and a determination to succeed if possible next time.

"Such is my feeling as I am here with you this morning. Although I realize that my efforts to bring to you something for good are feeble, and my report is not what I had dreamed of making it, still I have the satisfaction of feeling your belief in me in sending me, and I am conscious of a stronger desire to do something in the cause in which we have all enlisted."

Sincerely yours,
SUSIE SAUNDERS.

News Notes.

COSMOS, OKLA.—The Sabbath school at Prairie View has been reorganized with J. H. Babcock, superintendent.—The Junior Endeavorers have planted a missionary crop.

GENTRY, ARK.—Thanks to the promptness of sister societies in regard to the album quilt, we were able to forward fifteen dollars to the Young People's Board before July 1. Attalla (Ala.) sent one fine block and asked for another to be sent. This society is one of our smallest in numbers, but is large in willingness to help.

NORTONVILLE, KAN.—Twenty-five were added to the church recently; twenty by baptism, three by letter, and two by testimony.—Our Christian Endeavor society is trying a monthly joint social and business meeting.

CHICAGO, ILL.—Rev. L. C. Randolph gave his lecture, "That Delightful Fellow, the American Boy," under the auspices of the Brotherhood, June 14.—Dr. Rosa Palmberg spoke at church, June 10.—The Rev. O. S. Mills of Milton Junction spent ten days on this field in May.—Pastor Webster attended the Northwestern Association at Garwin, Iowa.—Miss Anna Belle Van Horn has returned to her duties at the University of Chicago Settlement after spending several months in California.

LOST CREEK, W. VA.—Three members were recently added to the church by letter. The Ladies' Aid has had one pay dinner since Thanksgiving, but there was small attendance from the fact that our roads have been very bad and people so scattered. Two candidates for deacons were recently called, J. Lewis Davis and Dorsey Kennedy; ordination will occur the third Sabbath in July.

Love always works miracles; is, indeed, the only power that works miracles, because it is the one supreme manifestation of the Infinite. It is also the only interpreter of man to man.—*The Outlook.*

In Memory of Thomas B. Bardeen.

Thomas B. Bardeen was born in the town of Prattsburg, N. Y., September 3, 1830, and died at the home of his daughter, Mrs. Charles Palmiter, in Elmira, Tuesday morning, March 14, 1911, in the eighty-first year of his age.

When a boy of sixteen he accepted Christ, and united with the Presbyterian church of Prattsburg. At the age of twenty-one he came to Hartsville where he embraced the Sabbath and united with the Seventh-day Baptist church, then under the leadership of Dr. D. E. Maxson.

March 5, 1853, he was united in marriage to Miss Sibyl L. Burdick by Rev. H. P. Burdick. He was ordained deacon of the church in 1857.

The writer has pleasant recollections of Deacon Bardeen and his family as he found them twenty years later in '77, when he became pastor of the Hartsville Church. We also remember our regret when the deacon and his family moved from Hartsville into the Pennsylvania oil field. Later he came back into New York and settled at Richburg, which had recently become an oil town. Here he united with the Seventh-day Baptist church of the place, with which he continued his membership until, coming to Alfred Station, he united with the Seventh-day Baptist church of this place, of which he continued a beloved member until death.

Eight years ago Brother and Sister Bardeen celebrated their fiftieth wedding anniversary, and Dr. H. P. Burdick, who had married them fifty years before, was present at this golden wedding. They spent their fifty-eighth anniversary and their last on earth together at their daughter's. Brother Bardeen is survived by his widow and three sons, one daughter, thirteen grandchildren, one great-grandchild and many other relatives.

A prayer service was held at his daughter's home in Elmira, and funeral services were held in his church at Alfred Station, at which the pastor spoke and the church quartet sang. Interment was made in Alfred Rural Cemetery, so near which our deacon had spent the last years of his long life.

He was a loving husband, a kind and tender father, and a loyal friend. He

meditated on spiritual things and was much in prayer. A little time before the end came, he commenced to sing Charles Wesley's beautiful hymn, "Jesus, Lover of My Soul," which also the quartet sang at the church at the close of the services.

I. L. C.

Martha Green Stillman.

Martha Green Stillman was born at Independence, N. Y., April 13, 1829. She was the youngest of five children born to Isaiah Wilcox and Elizabeth Bassett Green. In 1839, at ten years of age, she publicly professed faith in Christ and was baptized by Elder Stillman Coon and united with the Seventh-day Baptist Church of Independence.

In 1841 her parents moved to Alfred where she availed herself of the advantages of Alfred Academy, from which she graduated in 1845. When Alfred University was chartered with degree-conferring power in 1857, she was given the degree of E. L., and was the oldest living alumnus with a degree.

On June 17, 1847, she was married to David R. Stillman of Alfred. Together they established their home in the Stillman homestead, the house of David R.'s father. This house, later the home of Charles Stillman, now the farmhouse of the State School of Agriculture, is one of the first residences built in the village of Alfred. Mrs. Stillman early transferred her membership from Independence to the First Seventh-day Baptist Church of Alfred, where she remained a faithful and loved member for the rest of her life. She was active and interested in all that pertained to the welfare of the church. She was a member of the Ladies' Aid Society, and of the Evangelical Society.

Mrs. Stillman was particularly devoted to Alfred University and to the welfare of the students who were away from home while attending school here. Her large and sympathetic heart made her hospitable home a favorite retreat for students, through many years.

The name of "Aunt Martha Stillman" has been loved and will continue to be loved as few names are loved, because of her affectionate interest in hundreds of young people who were away from home.

After the death of her husband, in 1899, she made her home for a few years with her daughter, Dr. Martha Rose Stillman of Plainfield, N. J., where she also made many friends. During the last prolonged illness of Doctor Stillman they removed from Plainfield and made their home with her daughter, Mrs. Lillis S. Rogers, wife of Dr. Thomas W. Rogers of New London, Conn. Here she remained until her death.

In New London, as in other places, she was esteemed and loved by all who knew her. She never lost her interest in the welfare of others, and when failing health would not permit her to do more active work, her hands were busy knitting, crocheting and embroidering, that with these labors she might make others happy. During these last years, as always, a visit with "Aunt Martha" was like a benediction. Always happy and bright and thoughtful for others, it has been given to few people to possess such a loving and sympathetic heart, and to leave behind such a train of loving memories as she has left. In the home, in the church, in the school and in the community her presence has ever been a blessing and a benediction.

In the sweet Christian faith which she had consciously enjoyed for more than seventy years, she answered the summons and passed to the heavenly home, June 9, 1911. Farewell services were held at the home of Doctor Rogers in New London, June 11, conducted by Rev. Andrew J. Potter, and again at Alfred on June 12, where in the Alfred Rural Cemetery, by the side of the graves of her loved husband and daughter, many old friends gathered with flowers and songs and loving words to lay away the body of our loved one whose beautiful spirit God had taken to himself.

BOOTHE C. DAVIS.

"A lamp in a dark lane will be as preventive of crime as a squadron of soldiers. Let us so behave that impurity and evil may be compelled to hold their peace when we are there. It is a terrible slur on our Christian testimony, when evil-speakers and evil-doers continue in our presence as they would were we not there."

CHILDREN'S PAGE

Counted In.

The three new acquaintances, each engulfed in a huge rocker, sat side by side on the veranda of the little hotel. Before them lay the lake, gray under the shadow of a passing cloud and the heavy fringe of pines along the shore.

Lawrence and Teddy had known each other for two days, but Annabel was an arrival of the morning.

"She's only a girl," Lawrence had said, "and her name's silly, but we'll try her, and if she can do things and knows lots, like boys, we'll count her in, and ask her to catch turtles with us, shall we, Teddy?"

There were no other children at the hotel, and the two boys were eager to find a worthy playmate.

Lawrence, by virtue of being the oldest, conducted the examination.

"Can you row?" he asked.

"M-hm," answered Annabel indifferently.

"Can you swim?"

"Yes." Annabel swayed her head gently to rock the chair.

"I've swam in Lake Superior," said Lawrence proudly.

"I've swum in Miller's Lake and in this lake," chimed in Teddy eagerly.

"Swam," corrected Lawrence.

"Yes, swam," assented Teddy. "Where have you swum, Annabel?"

"Lots of places," returned the little girl. "I used to in the Atlantic Ocean when I was littler, and once, a year ago, in Great Salt Lake."

"Oo-oo!" said Lawrence. "Is that lake salty, the way they say?"

Annabel nodded. Evidently Lawrence must make the advances.

"Couldn't you tell us about it?" he suggested.

"Why, certainly," said Annabel politely. "Mamma and papa and Frankie and I were at Salt Lake City for a day, and we took the cars and went to the lake. You have to ride over white ground, where the lake has—receded, mamma says."

"Why did it?" asked Teddy bluntly.

"It evaporated."

Lawrence and Teddy exchanged puzzled glances.

"That means the sun dried it up," explained Annabel.

"This one doesn't dry up," said Teddy skeptically. "I have been here lots of summers."

"Well, this has an outlet. The steamer passes it. You remember. I saw it when I came."

"Oh, yes!"

"Well, Great Salt Lake hasn't any outlet, and the sun dries the water up and leaves the salt, lots of it."

"Didn't it smart your eyes?"

"I didn't put my eyes in," said Annabel. "You see, it isn't deep at all. We waded out a long way, several blocks, I guess, and it didn't come up to our necks, and only just came above papa's knees. It was very warm, the water was, almost hot, and felt so good. You can float on it. It has so much salt in it you can't go down, and we sort of paddled along on our stomachs, with our heads sticking up. It's real sticky, and we had caps on our heads to keep our hair from getting sticky. Mamma had a big bath-towel wound around her head."

"We splattered each other and shut our eyes, and when the water dried off our faces there were white patches of salt. The sand under the water is gray, such a nice clean gray. I brought some home in a bottle. There's a long bath-house with lots of dressing rooms in it, hundreds, I guess, and there's a fresh-water spray in each one, so you can take a nice shower-bath when you come out, and get the sticky off."

Each boy hung over the arm of his chair nearest the middle chair, and listened in wonderment. Annabel leaned back idly and told her story like the finished little traveler that she was. "Have you studied percentage?" she asked.

Even Lawrence shook his head without a word.

"It's 16 per cent salt," she said, "and that's a great deal. Papa told me. They think that once it was lots bigger'n it is now, twenty times. They think, you know, that in time there won't be any left."

"Oo-oo!" said Lawrence.

"Oh, my!" said Teddy.

Annabel leaned forward, somewhat excited by the appreciation of her auditors. "It'll all be evaporated, you know, and if you boys want to go swimming in it, you'd better go quick!"

Lawrence looked at Teddy, and when he caught his eye he gave a significant little nod. Then he turned to Annabel politely. "Will you go and catch turtles with us?" he said.—*Child's Hour*.

William Thomas Wiseman.

[Mrs. Catherine Wiseman, widow of the late William Thomas Wiseman, editor of the *British Ecclesia*, London, England, writes the following brief obituary of her husband.—Ed.]

For many years my dear husband has been a reader of the SABBATH RECORDER, valuing it highly for its true and faithful testimony to Jehovah's holy Sabbath day. I must now sorrowfully record that he fell asleep in Jesus on May 7, 1911, after having borne great suffering with fortitude and patience, and submitting with many expressions of faith to the will of his heavenly Father. He succumbed to exhaustion after three operations for appendicitis, in the seventy-fourth year of his age.

He spoke and wrote vigorously in behalf of Bible truths, for he had ever been a very independent thinker. Unless the doctrines taught among the different sects could bear the tests of the Holy Scriptures they were rejected ruthlessly. To him the Bible was a literal book straight from God to man, and with its search-light he investigated its truths. It was the touchstone of all his belief. In his writings he dealt severely with the errorists of his day, and classified them under the great sin-power, Babylonianism, which has held sway over the earth since the fall of man.

As the Bible shows, the idolatry set up in the days of Nimrod, with its concomitant sins, was the cause of the captivity and punishment of both houses of Israel. That same sin-power, glossed over with a veneer of Christianity, has continued to beguile the ignorant during this era of grace.

The shepherds and rulers of the people in these days have been blind, and like the

priests and kings of old, have led into sin and error. My husband believed that all creeds and dogmas should harmonize with God's plan and purpose through Jesus Christ. Therefore, when in the Old Covenant God enshrined the great commandment, to keep holy the Sabbath day, and made the Seventh-day the Sabbath, and when in the New Covenant our beloved Lord and his disciples observed and honored this great memorial day of Creation, my husband was loyal to that Sabbath. It was enough for him to know that the Bible was perfectly clear in its teachings regarding the Sabbath of Jehovah, and he felt that it should be established without doubt or question in the heart and in the practice of every devout believer. In all his work he did not count the cost, either in labor or money or contumely.

"The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come" (Isa. lvii, 1). His voice is silent, his pen is still. He is at rest. Who will take his place and be indifferent to the praise of men, caring only for the approval of God?

"Joy-ride—two men dead—whiskey," says the *Chicago Record Herald*. "Man kills his wife and two children and commits suicide—whiskey." "Labor leaders meet in saloon, one dead with ten bullets in his body—whiskey." "Fourteen-year-old girl sent staggering, half-conscious, to the nearest policeman to ask medical aid—a brute—whiskey." "Child burned to death—mother in drunken stupor—whiskey." Thus we pay the tax.—*The American Advocate*.

This is our need today—power to do what we can not of ourselves do. How are we to do it? By the leading and companionship of Jesus Christ. He is here as really as when he walked in Galilee, as really as when he came into the midst of his own after his resurrection. We must believe in his presence, unseen and unfelt; we must go back to our tasks, saying from this hour: "He is with me; I may not see, I may not feel, but I believe."—*John Douglas Adam*.

HOME NEWS

NEW RICHLAND, MINN.—We were very happily surprised on Tuesday morning, June 13, to find that our mail-carrier had brought not only our mail but a visitor as well, namely, Rev. O. S. Mills from Milton Junction, whom so many of you know. We were very thankful for this opportunity of meeting him and becoming acquainted with him.

We visited as fast as we could until after dinner. I asked and gained permission for a horse so that we might drive Mr. Mills around the neighborhood to call on a number of Seventh-day Baptist families, the remnant of the old Trenton (Minn.) Church. So many have moved away that there are only a few of us left.

Before we started my mother and sister and I held a council and the decision was that if Mr. Mills were willing we would try to hold a gospel meeting at Matawan, a small village one and one-half miles from our place, that night. Mr. Mills was much pleased when we told him and said he would have spoekn of it but thought he could hardly expect the farmers to come out to a meeting at so busy a time and on so short a notice. But we felt sure they would be glad to. We drove to Matawan and gained permission to use the depot that evening, also the chairs, organ and song-books belonging to the Sunday school. At present there is no church at Matawan but there is one being built.

We then drove around the country making calls, telling all we met and some by 'phone about the meeting. We made twelve calls that afternoon and then had our meeting in the evening. There were twenty-three present. It was an inspiring sermon that Mr. Mills gave us and we were very glad of the opportunity of hearing it.

We decided that if there were quite a number out we would give out a meeting for the next evening and I would drive Mr. Mills to Alden the next day to call on Brother Sweet and two other Seventh-day Baptist families near there and then get

back for the meeting. So we did. It is fourteen miles to Alden and we started out about eight o'clock and had a very pleasant day for the trip. We stopped two and one-half miles this side at Brother Sweet's and staid until after dinner. He has a daughter living in Alden, and a brother with a family of six children who lives a mile away, on whom we called.

There is a schoolhouse near by and it would be a splendid place to hold a few meetings. We only regret that Mr. Mills could not have staid longer. But we live in hopes that you will send him back to us again soon; or, if he can not come, we would be glad to see some of our other ministers.

We arrived home about six o'clock and held the meeting at Matawan in the evening. There were thirty-five present. A team or two drove up by the window and the people remained outside. A good many of these were First-day people but they seemed much interested and paid the best of attention. If we could only have kept Mr. Mills longer we would have been so glad, for some one is needed here very much. But we are thankful that you, the brotherhood of the churches of southern Wisconsin and Chicago, have made it possible for us to have Mr. Mills with us even this long, and I wish to thank you in behalf of the community for sending him to us.

Thursday morning my brother Lewis took Mr. Mills to Wells, a drive of twelve miles, where he will make several calls. From there he will go to Mankato.

Mr. Mills is doing a splendid good work and I am sure he is appreciated wherever he goes. Yours in the work,

LAURA AYARS.

The inspired book seems to delight in touching with a tender glow of consecration the holy human relations. Samuel was not the less Hannah's son because he was Jehovah's minister. That little robe into which had been stitched the red of a mother's heart, which Hannah brought up to Shiloh yearly, is an incident in Samuel's biography which we can as ill afford to miss as the cruse of anointing oil which he bore in later years.—S. T. Ellis.

MARRIAGES

MARTIN-PECKHAM.—At the parsonage in Berlin, N. Y., June 14, 1911, by Pastor J. E. Hutchins, Mr. Herman J. Martin and Miss Armina Peckham, both of Grafton, N. Y.

SIMPSON-RITTENHOUSE.—At the close of the Sabbath morning church service, Milton, Wis., June 17, 1911, by the Rev. L. C. Randolph, D. D., assisted by the Rev. W. C. Daland, D. D., William M. Simpson and Amelia Rittenhouse, all of Milton.

DEATHS

GREENE.—Charles Franklin Greene was born in the town of Berlin, November 13, 1827, and died May 19, 1911, on the same farm where his birth occurred.

His father was the son of Amos, whose father was Esq. John Greene, a pioneer of Revolutionary days who on horseback came from Rhode Island and settled in the hollow which received its name, "Greene Hollow," from him and his eight sons who at one time owned most of the farms from Berlin to the head of the valley. At an early date Charles Franklin united with the Berlin Seventh-day Baptist Church where he has always been a faithful attendant and supporter. He conditionally left to the church quite a large sum of money. He was married to Ann E. Randolph of Shiloh, N. J., whose death preceded his by twenty years. To them an only daughter, Esther Ann, was born. Later in life he was married to Mrs. Harriet Neher who with the daughter still survives him. Mr. Greene had often wished that the end of his life might come suddenly. On the morning of his death he started out to repair a broken fence. His delayed absence caused his family to seek him. The end had come as he wished. He was taken while at work.

The funeral services were held at the home in the presence of a large number of relatives and friends. The body was laid to rest in the Seventh-day Baptist Cemetery. J. E. H.

KENYON.—In Alfred, N. Y., May 28, 1911, Willie Bert Kenyon, aged 48 years, 9 months and 6 days.

Mr. Kenyon was the son of Dennis Bert and Delma Amanda Browning Kenyon, and was born in Clifford, Pa. Here he spent his childhood and early youth, and here at the age of twelve years he was baptized and joined the Seventh-day Baptist Church. Upon coming to Alfred, thirty years ago, he became a member of the First Seventh-day Baptist Church of Alfred and has since been a member of its communion. He has won many friends by his clean, upright life.

He attended the schools of Clifford, then for

a short time those of Plainfield, N. J., and when he was eighteen, he came to Alfred with his parents and entered the University. He made many friends in whose circle he will be sorely missed.

Last year the disease developed which cut short his life, and in the early winter he came to know full well that the end was not many months distant. The months which followed were those of great and weary suffering, which he patiently bore. It was his desire to recover for the sake of his family, but if it was God's will that he should die, he was resigned and ready.

March 24, 1887, he was married to Miss Edith Nema Clarke, who together with five children, his father and mother of New Market, N. J., two sisters, Mrs. Belle Ellis of Creg Place, Texas, and Mrs. W. A. Barber of Cleveland, Ohio, and a large circle of relatives and friends mourn his departure.

Funeral services were held at his home, June 1, and interment took place in Alfred Rural Cemetery. WM. L. B.

GREENE.—Erbut R. Greene was born December 26, 1850, in the town of Berlin, N. Y., and died May 29, 1911.

He was the son of David K. and Lurancy Crandall Greene. When about eighteen years old he was led to Christ through the work of Elder James Summerbell, and united with the Berlin Seventh-day Baptist Church where he has always retained his faithful membership. He was of a very quiet nature and bore uncomplainingly whatever lot fell to him. This was clearly shown in his last days during which he suffered a great deal, but was always patient. September 12, 1889, he was married to Mary A. Larkin, who with the father, mother, one sister and one adopted daughter is left to mourn the loss.

Funeral services were held at the home. Burial took place in the Seventh-day Baptist Cemetery. J. E. H.

CULVER.—Celestia Sardinia Reynolds, daughter of Foster and Fannie Potter Reynolds, was born at Hebron, Pa., April 10, 1845.

She was the youngest of five children: Stephen P., William C., Henry T., and Mrs. Sarah E. R. Babcock. All except Mrs. Babcock, who lives at Nortonville, Kan., preceded her to the spirit land. When about ten years of age she was baptized by Elder Clawson, and united with the Hebron Seventh-day Baptist Church. She was married to Elnor E. Burdick, December 4, 1866, and resided in Hebron till 1877, when they moved to Nortonville, Kan., where they united with the Nortonville Seventh-day Baptist Church, and where she retained her membership until her death. Here Mr. Burdick died August 16, 1880, and on January 24, 1883, she was married to J. W. Culver, who departed this life December 6, 1906.

She was naturally very retiring, especially among strangers, but held the friends she had won. She was loyal to her church, was a devoted wife, daughter and sister, and a kind and loving mother to Mr. Culver's sons, George and Will Culver, who survive her. George was with her in Colorado at the time of her death, and by his tender, constant attention manifested a devotion that was beautiful. Ever forgetful

of self, from childhood her life has been spent largely in the sick-room, lovingly and efficiently caring for an invalid mother, husband, sister, or other friends. She was also very generous and sympathetic to those in need.

She departed this life from the Boulder (Colo.) Sanitarium, May 31, 1911. In this beautiful sanitarium everything that love and skill could provide was at her service. But the loving Father wanted her; hence he called her home.

Funeral services were held from the Seventh-day Baptist church of Nortonville, Sabbath morning, June 3, 1911, conducted by her pastor, M. B. Kelly, assisted by Rev. Mr. Adell, and "Uncle Isaac" Maris.

M. B. K.

CRUMB.—At Alfred, N. Y., June 1, 1911, Lydia Jane Crandall Crumb, in the eighty-fifth year of her age.

A brief service was held on June 1 at the home of her son, Frank A. Crumb, in Alfred, conducted by Prof. W. C. Whitford, assisted by Pastor W. L. Burdick. The burial was in the cemetery at Brookfield on Sunday afternoon, June 4, the service being in charge of Rev. R. J. Severance, pastor of the First Brookfield Church.

Lydia Jane Crandall was born in the town of DeRuyter, N. Y., the only daughter and youngest child of William and Lydia Greenman Crandall, June 27, 1826. When quite young Mrs. Crumb united with the DeRuyter Seventh-day Baptist Church, which membership she retained till her death. At the age of twenty she was married to Dwight Crumb. They lived in Lincklaen and Smyrna, N. Y., for a few years, and then removed to Brookfield in the early fifties, where they spent about forty years of their married life. To Mr. and Mrs. Crumb were born four children, of whom two are surviving, the eldest, Mary Abbie, who married Welcome Stillman and resides at South Lancaster, Mass., and the youngest, Frank A. Crumb of Alfred. Two other sons, Joseph and Fred, died in early life. For the past seventeen years, Mrs. Crumb has lived with the family of her son in Alfred with the exception of one year spent with her daughter in Massachusetts, and nearly a year spent with friends in Brookfield. Her husband died fourteen years ago.

Some people achieve greatness by brilliant deeds and conspicuous service to fellow men. It is left for others to live well their lives little known by their fellow men. In Brookfield Mrs. Crumb is still remembered as a capable woman, a kind and generous neighbor. In Alfred we think of the one whose memory we honor at this hour as one who has served through suffering. By her example in the patient endurance of pain she has done for her day and generation more than many who have always been well and strong. For some invalids the chief interest of life centers in themselves and their own pains and privations. Mrs. Crumb had an intelligent interest in the affairs of this community, and knew about people who knew little or nothing of her. We need to be reminded by such lives that real happiness does not depend upon outward circumstances, and that the one who puts his trust in our God has found a consolation that is not to be lost by any earthly misfortune.

The departed will be especially missed by those whose loving hands have so tenderly ministered to her during the many years of her suffering. With them remains that joy which comes through him who came not to be ministered unto, but to minister, and to them we extend our loving sympathy.

W. C. W.

TOMLINSON.—Mrs. Rachel Barret, daughter of Asa B. and Ruth Titsworth Barret, was born in Cumberland Co., N. J., January 10, 1837. She died at Marlboro, Cumberland Co., N. J., June 4, 1911.

Sister Tomlinson was received into the fellowship of the Marlboro Seventh-day Baptist Church at the age of thirteen years, April 12, 1850. She transferred her membership to the Shiloh Seventh-day Baptist Church, February 16, 1878. In her going from us we have lost one of our most faithful members. We are reconciled in the confidence that our loss is her eternal gain.

Our departed sister was married in 1856 to Francis H. Tomlinson. The divine blessing has been upon them in their home life of fifty-five years. To them were born nine children—six sons and three daughters. One daughter died some years ago. Eight children, each of whom is married and has his own home and children, were present at the mother's funeral service. They all bear testimony in their Christian manhood and womanhood to the beautiful character of the home in which they spent their youthful days. Just four weeks before the mother's funeral they were called together to witness the burial of their father, Francis H. Tomlinson. (His obituary notice appeared in the SABBATH RECORDER, June 5, 1911.)

Mrs. Tomlinson will be remembered as a woman of beautiful Christian character. Her gentleness, patience and lovable disposition have endeared her in the church and community in which she lived so many years.

The funeral service was conducted at the home of her son, Leslie, by Pastor James L. Skaggs, assisted by Mrs. Minnie G. Churchward, pastor of the Marlboro Church. The body was laid to rest in the family lot in the Shiloh Cemetery, June 6, 1911.

J. L. S.

BOND.—Stillman G. Bond was born near Clarksburg, W. Va., August 13, 1835, and died at Milton Junction, Wis., June 7, 1911, being well along in his seventy-sixth year.

His parents were Deacon Levi H. and Anna Moore Bond. With them he came to Wisconsin in 1849. He was a student in Milton College at the opening of the Civil War and on October 15, 1861, he enlisted in the army for a term of three years. He was soon transferred to the hospital service, in which service he continued till the close of the war. After the war he returned to Milton and resumed farming. In 1901 he removed to Milton Junction, where he lived until the time of his death. He had been confined to the house for seven months with heart-disease, and went very suddenly when the end came.

Mr. Bond was a member of the Milton Seventh-day Baptist Church. He was a man of strong convictions. His religious principles,

therefore, were a part of his life, and gave purpose to all that he did. He was faithful to all the appointments of the church until failing health made it impossible for him to attend. Few men were more regular at prayer meeting than he, and he always took an active and helpful part. He was a member of a class in Sabbath school, and enjoyed the study of the Bible.

In June, 1863, he married Miss Della S. Doty of Milton. To them was born an only son, Lewis H. The wife has lost a kind and loving husband, the church an active and consistent member, and the community a useful citizen.

Funeral services were conducted from the late home by Rev. A. J. C. Bond, pastor of the Milton Junction Church. Burial was made at Milton.

A. J. C. B.

A Southern lawyer tells of a case that came to him at the outset of his career, wherein his principal witness was a darky named Jackson, supposed to have knowledge of certain transactions not at all to the credit of his employer, the defendant.

"Now, Jackson," said the lawyer, "I want you to understand the importance of telling the truth when you are put on the stand. You know what will happen, don't you, if you don't tell the truth?"

"Yassir," was Jackson's reply; "in dat case I expects our side will win de case."

—Exchange.

"Where are you going, my pretty maid?"

"I'm going to sneeze, kind sir," she said.

"Tell me what at, my pretty maid."

"Atchoo! Atchoo!" was all she said.

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

MRS. L. A. PLATTS,

Corresponding Secretary.

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SABBATH SCHOOL

LESSON II.—JULY 8, 1911.

THE SUFFERING SERVANT OF
JEHOVAH.

Isa. lii, 13—liii, 12.

Golden Text.—"The Lord hath laid on him
the iniquity of us all." Isa. liiii, 6.

DAILY READINGS.

First-day, Isa. xlii, 1-9.

Second-day, Isa. xlix, 1-13.

Third-day, Isa. I, 4-11.

Fourth-day, Isa. lxi, 1-11.

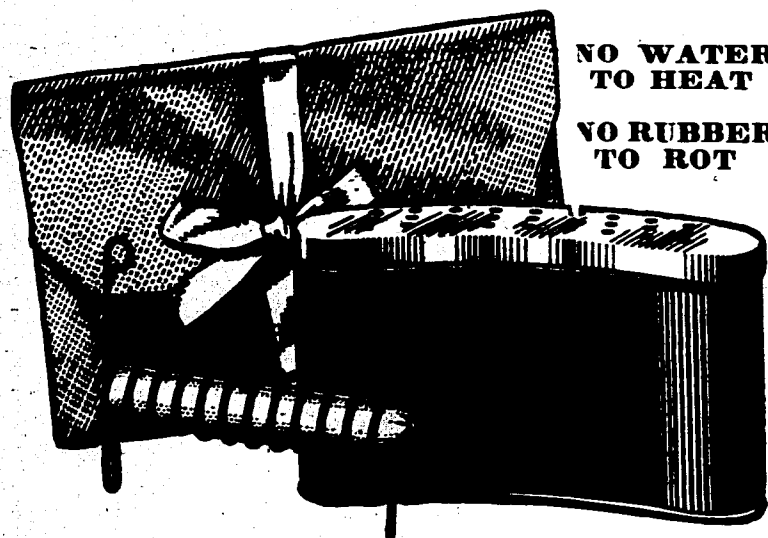
Fifth-day, Isa. xli, 1-20.

Sixth-day, Zech. xi, 1-17.

Sabbath-day, Isa. lii, 13—liii, 12.

(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, 19 Howland St.

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