

The Sabbath Recorder

Strangely enough the loftiest men of the pre-Christian period were always vaguely or dimly forecasting a diviner life than any ordinary type of man revealed. The human heart was always groping for an unveiling of God which would set the race to living on a new level. This longing rose among the Hebrews to a steady passion which burned brighter as the clouds in their national sky grew blacker. There was a Christ ideal centuries before Christ actually came in the flesh, though this ideal was always deeply tinged and colored by the age that gave it birth. But even so, it lighted the sky of the future and gave many a man heart and hope through long periods of dreary pessimism. When lo! . . . in the fulness of time God sent forth his Son. . . . 'The Word became flesh, and dwelt among us, and we beheld his glory.'

—Rufus M. Jones, A. M. Litt. D.

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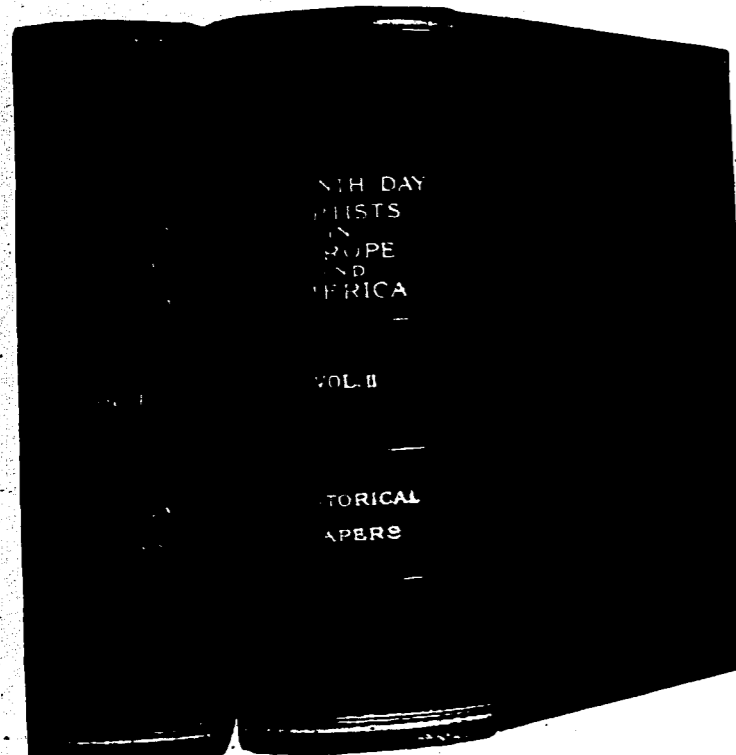
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EDITORIAL

The Trip to Conference—Reminiscences.

As the hour for the New London boat to leave its dock in New York drew near, on August 22, Seventh-day Baptist delegates began to arrive, en route for the Conference, to be held at Westerly, R. I. And when the crier went through the boat shouting, "All ashore that's going ashore!" there was a large company of us on board.

Only those who have enjoyed similar seasons in other years know how much such a gathering means. It seemed like a joyful home-coming. Friends from the North and South and from the far West, who had not met for years, grasped hands in joyful welcome and every moment until late bedtime was improved in visiting. It was indeed like a family gathering. No one could watch the delegates during such a time without seeing one of the reasons why Seventh-day Baptists, though a small people, are strong in the bonds of unity.

Pastor Hills headed a delegation of thirty-five from West Virginia. The delegations from the Northwest were not large, but there were a goodly number from the Miltons, from Nortonville, North Loup and Farina, while the churches from New York State were well represented.

The writer, watching the large company as the people enjoyed the hours from five to ten p. m., could not help thinking of another company that went up the Sound on the same mission, in 1873. That was my

first trip to Westerly. There were nearly three hundred on that occasion. It was one of the first of the large Conferences with which we have been so familiar in the years since. The change in the personnel of the Conference since 1873 has been so marked that I could not help recalling the names of many leaders of the first Conference I attended in New England.

There were not so many young people among them in 1873. There was no place for them then in our Conference programs. There was no Woman's Board, and no special work was then carried on by the women in denominational-wide efforts. The denominational gatherings were not so strong in young men and women at that time, but they were strong in old men and men in mid-life—men who have now done their work and gone to their reward.

I could not avoid a feeling of loneliness as my thoughts dwelt upon those who were with us thirty-eight years ago. They were sturdy men who did their work well. As Sabbath reformers they were strong advocates of the truth we hold so dear. A friend has just loaned me a copy of the minutes for 1873, and among the ministers who were present I find the names of Nathan V. Hull, Nathan Wardner, James R. Irish, James Summerbell, J. M. Todd, Joshua Clarke, J. Bennett Clarke, Darwin E. Maxson, Stephen Burdick, William C. Whitford, Jonathan Allen, Thomas R. Williams, Lucius Crandall, George B. Utter, Charles M. Lewis, James E. N. Backus, George E. Tomlinson, L. C. Rogers, A. H. Lewis, Wardner Titsworth, Walter B. Gillette, S. S. Griswold, Horace Stillman, Edmond Darrow, Henry Clarke and A. W. Coon. Every one of these twenty-six men has gone to his reward. A careful search of the minutes shows that only four who were then present among the ministers or those preparing for the ministry are in attendance at this Conference,—Lewis A. Platts, Lewis F. Randolph, Arthur E. Main and Theodore L. Gardiner.

This was the year the Memorial Board was chartered. Of the nine men then

named as members of this board, Rev. L. A. Platts is the only one living. The Memorial Board for that year reported only \$55,071.45 all told as the amount in trust with the board, and of this amount \$18,526.00 was in unredeemed pledges and notes.

The cash receipts of the board for that year were reported at \$3,408.32 with disbursements the same. This is very little compared with the receipts and disbursements shown in the board's report for 1911.

If any one thinks we are standing still or going back, let him compare our work and reports of thirty or forty years ago with those of today. In the place of the old men, God has given us a company of consecrated young men who are doing their work well. We do not need to be discouraged; the work is going forward.

General Conference—Notes.

The one hundred and ninth anniversary of the Seventh-day Baptist General Conference was held with the Pawcatuck Church, in Westerly, R. I., August 23-28, 1911. The meetings were held in the auditorium of the Bliven Opera House, which proved to be a most desirable place for the large gatherings. The Pawcatuck church near by was fitted up for a resting-place and for committee meetings, and a large room in a near-by mill on Main Street made a dining-room in which over six hundred persons could be accommodated at one sitting. The more than four hundred guests were received as they arrived in Westerly, and made to feel at home in the houses of the people, where ample provisions had been made for their comfort; and when the hour arrived for the first session to begin, the opera house was well filled with them.

An orchestra of eleven pieces and chorus of forty-five voices were waiting the signal, from President Samuel H. Davis, for them to open the service. This they did with a fine selection, closing with the Doxology, all the people rising. The Twenty-third Psalm was then repeated by the people in concert, prayer was offered by Theodore L. Gardiner, and the Conference was open for the pastor's welcome.

Pastor Clayton A. Burdick extended a most cordial welcome to the delegates, and Pastor Hills of Salem responded in behalf

of the people. Then followed the address of President Samuel H. Davis. We hope to give all these opening addresses. This is the fourth time that Pastor Burdick has enjoyed the privilege of welcoming the Conference to churches of which he has been pastor.

The first dinner hour revealed the faithfulness with which the Westerly people had done their preparation work. The mill with its white walls, and long tables, with its decorations, and its good circulation of air, made an ideal place for entertainment. It furnished a cool retreat from the burning sunshine of the street, and every one enjoyed it.

Meal tickets for the entire six days, for dinners and suppers, were sold for three dollars; single tickets for meals were twenty-five cents.

Those who desired places for resting found every provision necessary for their comfort in the church parlors, where couches, chairs and cooling lavatories awaited their use.

Good Words From Conference Prayer Meeting.

At 7.40 the Sabbath evening prayer meeting at Conference was opened by a praise service beginning with the hymn entitled "Neath the Banner."

"Neath the banner of the King of Glory,
We are marshaled in the King's own name;
For his service, we would ever be ready,
And his mighty love and pow'r proclaim;
Forward! forward! when the foe advances,
Let us look for strength above,
God will never, never fail us,
Trust his matchless, boundless love."

After one or two more songs, led by the orchestra and chorus, the great audience stood and all together sang:

"The Shepherd is calling; oh, list to his voice!
His comforting word your heart will rejoice;
He's seeking the wand'ers wherever they roam,
And graciously waiting to welcome them home.

* * * * *
"The Shepherd is calling; oh, gladly obey;
And keep at his side each step of the way;
Then safe in his caring, you'll find no alarm,
Defended and sheltered, upheld by his arm."

This song was followed by a season of consecrating prayer. The leader, Rev. E. D. Van Horn, expressed the conviction that this meeting was quite as important as any we should have during the Conference,

because here we hoped to commune with God, and form good purposes for doing the work that lies at our doors.

"Our Father, we thank thee for the Christian fellowship manifested in these meetings; for the Sabbath day already begun, so full of rich blessings for those who love it and truly keep it holy. We thank thee for the dear ones at home in their prayer meetings all over this land, whose hearts turn toward this place and who are praying for the success of this Conference. We thank thee for the tie that binds all our hearts together in Christian unity. We thank thee for the large company of young people who are present in these meetings. May their six days in this Conference leave an impress upon all their lives, and may they go from here with new visions of God, and stronger for the Master's work than ever before."

At the close of the prayer season the leader of the meeting read that matchless first chapter of John, and gave the people a few guiding thoughts for the hour, on the words of Jesus: "Follow me."

"How may we determine our own relation to Jesus who said: 'My meat is to do the will of my Father'? He was seeking constantly to be about his Father's business. Is that the controlling passion of life? Are you young people making God's will first in your purposes, plans, friendships and experiences?"

"We find Jesus going apart frequently for prayer, although constantly impelled to go out for service. He found it necessary to turn aside for long seasons of prayer. Do you? In this day, when there are so many things to distract, how necessary this is."

"We find Jesus spending his Sabbaths in the synagogue. Could we not read our own religious history in the way we spend our Sabbaths?"

"Jesus was constantly seeking to save the lost. No night so dark, no path so hard, no difficulty so great as to hinder him. Even on the cross he turned to help a seeking soul. Do we ever think of spending an hour in the day in winning souls? We are here tonight to prepare to follow Jesus."

"Blessed Surrender" was then sung, the

solo by William Browning and the chorus by the great congregation standing. This song was sung with enthusiasm, and no one could escape its blessed influence.

"Blessed surrender; life's little all,
Yielding to Jesus, hearing his call,
As once it sounded over the sea,
Calling the fishers, 'Come unto me.'

"Blessed surrender; pleasure and pain,
Left to his choosing, loss shall be gain;
Love everlasting, wisdom and pow'r
Guiding my footsteps, blessing each hour.

"Blessed surrender; though weak and frail;
Yet shall his mercies nevermore fail;
Wondrous salvation! grace that exceeds
All human asking, all mortal needs."

Many voluntary prayers, made strong by the Spirit's power, followed in quick succession.

"Our Father, we do long to make thee our guide. We long to be men of prayer."

"Give us the faith that enables us to rely upon thy promises. Lead to higher and diviner life."

"With a sense of our own helplessness and inefficiency we come to thee for help and strength."

"Help us to open our hearts to the Spirit. Give the childlike faith that enables us to follow the Master in every pathway where he leads. Grant that we may carry home the spirit of love and loyalty that shall enable us to do well our work."

"We thank thee that in Christ we have a leader who never falters and who will surely lead us to victory."

Here the congregation sang with enthusiasm, "I love to tell the story of unseen things above."

The testimonies that followed were characterized by more than usual fervency. Many hearts were burdened for the home fields from which they had come as delegates. There were assurances also that the foreign fields were objects of constant prayer in several of our churches.

Family Religion.

The article in Young People's department this week on Family Religion is of unusual interest, and so practical you can hardly afford to miss it. Do not pass it by because it is a little longer than you like to read, but take it all in; it will do you good.

EDITORIAL NEWS NOTES

What Congress Did.

The doings worth mentioning of the Congress just adjourned may be summarized as follows: the reciprocity treaty with Canada, made effective near the last of the session; the enlargement of the House of Representatives to 433 members, and provision made for redistricting the States; publicity of campaign contributions, requiring statements before and after elections and primaries, and limiting the amount congressional candidates may spend to secure their election; Arizona and New Mexico admitted to statehood.

There were several minor items of legislation, such as granting leave of absence to certain homesteaders, permitting the re-entry, free from duty, of American-made casks, bags and other containers of goods, several laws for the District of Columbia, for Indian reservations, one providing for the sale of an old West Virginia postoffice and for a sale of the ruins of one in Maine, and an appropriation for contingent expenses of the lower house.

The following bills were vetoed: the original statehood bill, bill reducing tariff on wool and woolens, the bill putting implements, tools and other commodities on the free list, and the bill reducing tariff on cotton, chemicals and steel.

There were several treaties ratified: the extradition treaty with Salvador, ratified May 22, 1911, the agreement with Great Britain for arbitration upon any pecuniary claims that might arise between the two nations, ratified July 19, 1911, and the treaty between Great Britain, Japan and Russia for protection of the seals and sea otters, ratified July 24, 1911.

Three other treaties were left without ratification.

To Call a Convention of Capitalists.

Under the authority of a Senate resolution there will be called a convention of the leading capitalists of the country, to meet with the Committee on Interstate and Foreign Commerce to discuss the question of trust control. Several economists will also be asked to sit in this convention, in the hope that from a thorough discussion of

the question with men of extended experience, a comprehensive scheme for control of the trusts may be evolved.

Last week Leonardo da Vinci's masterpiece, "Mona Lisa," was stolen from its place in the great art gallery of France, the Louvre, and the art world was thrown into intense excitement over the matter. The police closed the Louvre immediately upon learning the fact and no one was allowed to leave without being examined. This famous picture hung in the place of honor in one of the halls of the Louvre and was taken from its costly frame and spirited away in broad daylight. The frame was found on one of the stairways.

The "Mona Lisa" is regarded as the most famous portrait of a woman in all the world. It is said that the enormous sum of \$5,000,000 had been offered for the portrait by one of the great nations, but that France refused the offer.

Several rumors have gained headway that suspicious persons had been seen with something that might be the famous panel upon which the portrait was painted, but at this writing no definite clue has been found.

Charleston, S. C., was swept one day last week by a terrific storm that killed five persons and destroyed a million dollars' worth of property. The wind blew at the rate of ninety-four miles an hour, and the city was cut off from the world for one day by washouts and broken wires. Many were driven from their homes by the tidal wave that accompanied the storm.

It is reported that the United States has obtained possession of the four islands in the Bay of Panama, known as Naos, Flamenca, Culebra and Perico, near the end of the Panama Canal. The islands were owned by the Pacific Mail and the Panama Railroad. The islands are to be used for connecting a series of embankments, or breakwaters, for protection of the Pacific end of the great ditch. The embankment from the mainland to Naos, begun three years ago, is now nearly completed.

The forty-fifth annual encampment of the Grand Army of the Republic, held last week in Rochester, N. Y., went on record in favor of observing five minutes at noon each Memorial day, wherein all labor shall

cease, bells shall be tolled and the people shall stand with uncovered heads. This plan was tried last Memorial day in Philadelphia, and proved so successful that the Pennsylvania department offered the resolution urging all departments and posts to observe the five minutes in the way indicated above, and to recommend the same through the press for all the people. The next annual session will be held in Los Angeles, Cal. The Sons of Veterans were made the official escorts to the veterans of the Civil War on all occasions. Judge Harvey M. Trimble of Illinois was unanimously chosen president.

On August 26 Captain Van Schaick, who was in command of the steamer *General Slocum* a few years ago when she burned near New York and one thousand people perished, was paroled from Sing Sing Prison by the United States Government. He was sentenced for ten years, and had served two years and six months. Captain Van Schaick has been a model and trusted convict. He was placed in charge of the prison's boat *Bristol* used for carrying supplies and convicts to Bear Mountain Prison, and after that site was abandoned he was given light work about the greenhouses and gardens. He is too old and feeble for regular prison work, even if his eyesight would permit, and an appeal was made for his liberation. It was not known what the officials at Washington would do with the petition until the parole papers reached the prison. The aged convict was nearly overcome when the warden brought him the news. He went straight to his wife and family in Manhattan. Everybody will rejoice with the aged captain over his release from prison.

The State of Minnesota is asking Mrs. Russell Sage to pay an inheritance tax upon her Minnesota lands, held under contracts of sale. It is believed that these taxes will amount to about \$600,000.

Reports from Maine show that the prohibition fight in that State is one of the most interesting and bitter ever known in New England. It is attracting the attention of the entire country from coast to coast. The eleventh of September will settle the question, as the vote is to be taken on that day. Both sides are flooding the

State with literature. All the liquor powers of the Nation are concentrating their efforts to force prohibition out of the constitution of the State of Maine. Hundreds of speakers for both sides are addressing great gatherings, and Maine is getting hot. Both sides are prophesying victory. Conservative people of the State admit that there is doubt as to the outcome.

Program of the Southeastern Association.

To be held at Lost Creek, W. Va.,
September 14-17, 1911.

FIFTH-DAY MORNING.

- 10.00 Song service.
- 10.10 Moderator's address—P. F. Randolph.
- 10.45 Report of Executive Committee.
- 11.00 Introductory sermon—Rev. M. G. Stillman.
- 12.00 Adjournment.

AFTERNOON.

- 1.45 Song service.
- 2.00 Report of delegates from sister associations.
- Report of delegate to sister associations.
- 3.00 Report of associational missionary, L. D. Seager.
- 3.15 Sermon—Rev. G. W. Lewis, delegate from Northwestern Association.

NIGHT.

- 7.30 Sermon—L. D. Seager.

SIXTH-DAY MORNING.

- 9.45 Song service.
- 10.00 Sabbath-school hour—Roy F. Randolph.
- 11.00 Sermon—Rev. W. L. Davis, delegate from Western and Central associations.
- 12.00 Adjournment.

AFTERNOON.

- 1.45 Song service.
- 2.00 Woman's Board hour—Mrs. M. G. Stillman.
- 3.00 Tract Society hour—Rev. T. L. Gardiner.

NIGHT.

- 7.30 Sermon—Rev. G. W. Hills.

SABBATH MORNING.

- 10.00 Sabbath school—conducted by L. A. Bond, Supt. Lost Creek Sabbath school.
- 11.00 Sermon—Rev. H. N. Jordan, delegate from Eastern Association.

AFTERNOON.

- 2.00 Young People's hour—Miss Mildred Lowther.
- 3.00 Missionary Society hour—Rev. E. B. Saunders, Missionary Secretary.

NIGHT.

- 7.30 Report of committees.
- 8.00 Sermon—Rev. T. L. Gardiner.

FIRST-DAY MORNING.

- 9.00 Unfinished business.
- 10.00 Education hour—President C. B. Clark.

AFTERNOON.

- 2.00 Unfinished business.
- 3.00 Sermon—Rev. E. B. Saunders.

SABBATH REFORM

Bible Truth.

The seventh day is the sabbath of the Lord thy God (Ex. xx, 10).

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made (Gen. ii, 2, 3).

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it (Ex. xx, 11).

The sabbath was made for man (Mark ii, 27).

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled (Matt. v, 17, 18).

Do we then make void the law through faith? God forbid: yea, we establish the law (Rom. iii, 31).

For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all (James ii, 10).

But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down (Acts xiii, 14). And the next sabbath day came almost the whole city together to hear the word of God (Acts xiii, 44). And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead (Acts xvii, 2, 3). And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and . . . spake unto the women which resorted thither (Acts xvi, 13). Neither against the law of the Jews, neither against the temple, not yet against Cæsar, have I offended any thing at all (Acts xxv, 8). And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks (Acts xviii, 4).

If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free (John viii, 31, 32).

The Sabbath in History.

We turn now to the Sabbath of history. The Sabbath of Jehovah has always been observed and kept by God's witnesses. The Jews have been witnesses that "the seventh day is the sabbath" up till now! For nearly 2,000 years in Scripture and in history it is always "the seventh day is the sabbath,"—never Sunday. *The Israelites of the New Covenant*, under various names in history, from the time of the Messiah until now, have been witnesses also that "the seventh day is the sabbath." There is not one instance in the so-called Fathers, Clement, Justin Martyr, or any other writer before the end of the second century, that Sunday was called the Lord's day, or that the Lord's day was called Sunday. Up to the fourth century Sunday is not called Sabbath. Mosheim and other ecclesiastical historians do not allow that Sabbath is Sunday. Up to the third century and in the "Apostolic Constitutions" the words run: "Keep the Sabbath." The apostle Paul wrote of "the mystery of iniquity" (2 Thess. ii, 7), and the "lawless one," the power that by unholy canon law established man's day—Sun-day, for Jehovah's day—the holy Sabbath day. The Lord's day was not appointed by divine authority to succeed the Sabbath, because it is Jehovah's Sabbath day; but it was wickedly changed by the papacy. Jesus died to deliver us from all lawlessness (Titus ii, 14). "This is the love of God, that we keep his commandments" (1 John v, 3). "He that saith, I know him, and keepeth not his commandments is a liar, and the truth is not in him" (1 John ii, 4). The Church is the sole authority for Sunday—not the Bible. The idolatrous Church has set up a Sabbath for the Son, in opposition to, or instead of, the Sabbath of the Father. (See 1 John ii, 22, 23.) Sir William Domville and other reliable authorities testify that "centuries of the Christian era passed away before Sunday was observed as a Sabbath." Constantine the Great, a sun-worshiper, and an unbaptized heathen emperor, by an imperial edict, dated March 7, A. D. 321, commanded "all judges, and

all city people, and all tradesmen to rest on the venerable day of the sun." Hatred to the Jews incited Constantine against the Sabbath. Pagans were bribed by Constantine to be baptized, and they came into "the Church" unconverted, with pagan customs and Sun-day worship. Constantine said: "Let us have nothing to do with that odious brood of Jews." The imperial decree of Constantine was ratified by Pope Sylvester, and later by the Council of Laodicea, A. D. 364, when it was further decreed: "Whosoever refuseth to labor upon the Sabbath should be accursed from Christ." Hence, "The land has been defiled under its inhabitants, because they have transgressed the laws, they have changed the statute, they have made void an age-enduring covenant!" (Isa. xxiv, 5). There is no scriptural authority to keep the first day. "The Church" commands it. In the Roman Catholic Catechism it is stated:

"Q. Who changed the day?"

"A. The Church."

The *Catholic Mirror*, the official organ of Cardinal Gibbons, says (September 27, 1893), "The Church commanded Sunday to be kept. Therefore Sunday-keeping Protestants obey the Pope,"—not God—not Messiah—not the Bible! We have seen that the edict for observing Sunday was heathen, under the sun-worshiper, Constantine, being subsequently confirmed by papal councils, when Sabbath-keeping was made penal. The apostle Peter, falsely assumed to be the first "pope," enquired (Acts iv, 19, 29): "Is it righteous in the sight of God to obey men rather than God?" "We ought to obey God before men." God's Holy Word is the basis of all true religion. The Emperor Constantine was president of the first ecumenical council, A. D. 325, at Nice, when certain dogmas, "The Trinity" and "Easter day" (Eostre's day, a heathen goddess) were fixed, contrary to Holy Scripture. "At this council (Nice, A. D. 325), *Passover day was changed*; and it was ordered—'Easter day to be the first Sunday after the full moon, happening after the twenty-first of March'; in consequence of the Asiatic churches keeping it on the same day as the Jews kept the first day of Passover" (Lindo's *Jewish Calendar*, 1838, p. 113). Was not Constantine "the man of sin"? Does not Christendom follow his lawlessness? At the Council of Laodicea, A. D. 364, Con-

stantine's edict, of A. D. 321, was reconfirmed, and the Church "commanded that Christians should not Judaize, and do no work on Sunday." Thus was the law of Jehovah changed by "the man of sin," and his successors in apostasy, the lawless popes, to Sun-day! The witnesses of God were persecuted, boycotted, and put to death for keeping holy Jehovah's Sabbath day. The modern authorities for stating that the Sabbath was changed without divine authority are the late Mr. W. E. Gladstone, Canon Eyton, Sir William Domville, Dr. R. W. Dale, the Presbyterian *Belfast Witness*, M. Bartholemy, Saint Hilaire, Dr. Isaac Williams, Canon Knox Little, the *Catholic Mirror*, and a host of ancient and other modern witnesses. "Is the Sabbath of Christendom the Sabbath of the Bible?" We answer emphatically, No!—*Wm. Thos. Wiseman*.

The Cure for Heartaches.

How many aching, breaking hearts there are in this world, so full of death and separation from those we most dearly love. How many a woman there is who a few years ago, or a few months, or a few weeks ago, had no care, no worry, for by her side was a Christian husband who was so wise and strong that the wife rested all responsibility upon him and she walked care-free through life, satisfied with his love and companionship. But one awful day he was taken from her. She was left alone, and all the cares and responsibilities rested upon her. How empty that heart has been ever since; how empty the whole world has been. She has just dragged through her life and her duties as best she could with an aching and almost breaking heart. But there is One, if she only knew it, wiser and more loving than the tenderest husband, One willing to bear all the care and responsibilities of life for her, One who is able, if she will only let him, to fill every nook and corner of her empty and aching heart.—*Rev. R. A. Torrey*.

Life touched by God cares not what serves or helps itself, but what will help mankind.—*A'Kempis*.

"Harsh words are like drops of vitriol; they burn all that they touch and leave everywhere little scars."

CONFERENCE AT WESTERLY

Address of Welcome.

REV. CLAYTON A. BURDICK.

For the fourth time in my ministry, I have now the pleasure of welcoming the delegates appointed to the General Conference to the church which, for the time being, is their entertainer. Time has been at work with us as with everything else in the world, and he has managed subtly and skilfully. One has dropped here and one there so quietly that, after the years have passed, only when we contrast what is, with what has been, do we see the changes that have come. I am glad that the world is so formed that when those who for their time have performed their work have gone on, others may come forth to labor where these laid down the burden, to help carry on for a while the plans of God; that when friends who were ours have sped their way, other friends may come to fill the places made vacant by their departure. The fact that this congregation has in it few faces that were in the one I welcomed at Brookfield years ago, does not make this duty of today any less pleasurable to me. The very memory of those who faithfully served their time gives but a deeper meaning to the welcome we tender you now.

I welcome you because we are heirs together of a goodly heritage. Those of whom I have spoken have left a great work in our hands. Nor is it any disgrace that we are few to do it. Many new sects have come forth, and many have died since the birth of this people. To some of these, thousands flocked for a while, and it looked as if they were to conquer the world. They have passed away, while we have been preserved. Notwithstanding the fact that the great world-currents are against us, and that we have had to meet what others do not have to meet, we still live. We have been tried as others are not tried, until there is left of us but those who have the grace and grit to meet the blandishments of the world; *yet we live*. It seems to me you have been fulfilling the command of the apostle Paul to the Ephesians where he says, "And having done all, to stand." Such you are from all over this land of

ours, east and west, north and south. You know what it is to strive against the push. I think I know this people fairly well. In the last few months I have looked upon your widely scattered communities, and I find the same thing in all places. Your men and women are respected. They are leaders in the building up of that which is best among men. Your young people stand at the head in school and college. Your business men are successful and honored. In it all we see a kind of position which is won by character only. We feel it an honor therefore to receive you, because of what you are. We know we have no need to be ashamed of you.

We welcome you for the sake of the principle in which and for which we stand. We believe there is something in that principle which would benefit the world and make it richer. It seems to be a principle that the world is trying to forget. Our Nation is forgetting it. Many of her laws are queerly framed, and show a tendency to uphold that which is valueless, and condone that which is weakest in her citizens. She appears to exalt the unnecessary, and abase that which is of use. We know that you stand for something different from that. You are standing for a higher conception of sabbatic privilege and promise. I have seen in the last few weeks where a multitude of businesses were going on seven days in the week, both public and private; where religious ideals seemed to have little hold on the lives and characters of men. Little attention was paid to the enforcement of laws. You could expect little honor to be paid to laws which in their enforcement leave the cigar store and the bar open, and close up the bakery; that let ice-cream parlors and candy-kitchens flourish, and close the place where flour and meat are sold; that allow men to knock a ball all over the countryside, but will not allow a man to gather in his ripened grain; that will leave open every catch-penny device that can evade the law, and close every place where legitimate business is carried on. We stand against such, as lowering to our ideals of citizenship and exalting things that are worthless. We welcome you as comrades in such a crusade as will lift up the spiritual in life, and minify the sensual. We welcome you in the name of our mutual work. As we are not ashamed of you, neither are we ashamed of the work

in which we are interested. To us it seems to be a mighty one, and we believe that on it hangs much of good that is being lost to the world—that which always rests upon loving and implicit obedience. There is something in the holding of like faith and practice, a certain element of fellowship, which makes us glad to welcome you; a likeness of trial, of opposition, of discouragement, of hope, which makes us akin. We welcome you in the name of that fellowship that comprehends all these things of which I have spoken.

You are in a community made sacred by the prayers and labors of your ancestors. That section of country first known as Westerly comprised a much larger territory than what is known by that name today. Still you are on historic ground. Here our people settled and built their pioneer homes. From here they sent out their sons and daughters to States then far away, brought near now through modern invention. The names many of you bear are familiar ones among us. You have come back to old hearthstones, to ancestral fields, to a commonwealth in which real religious liberty was first recognized. So, in a sense, you are home-comers, and we are but here for our little day, chanced by the providence of God with the privilege of tendering you this greeting. We are glad you are here.

Rhode Island is a small State; but you must not think by that, that our hearts are small. Because we have so great hills of granite, you must not think that we are as cold as stone. Whatever the manners or conventionalities with which these older communities have surrounded themselves, let me tell you that there is no larger hearted people in all the world than dwell right here in old conservative New England. If you are acquainted with them as I am, and know them as I have come to know them, you realize how little this is to what I might have said. I bear you welcome in their name. We want you to be free to come and go among us, to rest or labor just as you will; to be perfectly at ease in our homes; to rejoice in what we may be able to do for you. And if we fail in any act of courtesy or kindness, charge it to our ignorance and not to intent. In the name of the people of this church and of this community as well, I give you welcome.

We are hoping your coming will bring a blessing, as blessing has come to other places in other years. There is great need of better work here and throughout the whole world. Men are trying to find some other book than the Bible, and some other Saviour than the Christ. Crime and misery are not on the wane in these days. The earth is yet largely pagan. Neither social, political nor business life is what it should be. Honesty and purity are none too common in our day and generation. There is evidence of a great need, a need of men and women who will show the Christ-spirit. Manliness, womanliness, these are the needs of the hour. We are hoping that in this Conference plans may be formulated, and workers sent forth to develop the good and to smother the wrong. We have been anxious for this gathering because we would like it to be the time when something would happen that would cause our people to awaken to the mighty opportunities that the day affords us, and therefore the mighty responsibilities that are ours. We know that opportunity and responsibility spell privilege and labor. If something befalls here by which we shall be enabled to take a larger view of life and of our work in it as a people; by which also we may come to a deeper consecration and greater willingness to sacrifice; if our love to man and God be increased, then we of Westerly will be very glad. The motto of our State is, Hope. It is because we harbor such a hope as I have spoken of, that we welcome you. In the blessed name of our heavenly Father, whom we serve, whose children we all are, and who makes us brethren together through Jesus our Saviour, I give you heartfelt greeting of welcome.

Response to Address of Welcome.

REV. GEORGE W. HILLS.

I esteem it a great privilege and a high honor to represent the Seventh-day Baptist General Conference in a response to the very cordial and whole-souled welcome we have just received from the pastor of this church in behalf of his people.

We are thankful for it; and may the brighter hopes and highest ambitions, so ably expressed, be fully realized during this Conference gathering. And, fellow workers, may all who attend be inspired anew

for more loyal service. We draw no small degree of inspiration from the words of Pastor Burdick, as well as from the many influences that cluster about this historic spot. In this little sea-laved State was the Seventh-day Baptist genesis written, not on parchment, but in human hearts and in the planting of churches and in church life and devotion. Rhode Island is assigned but a very small place on the map, but it is by far the greatest State in the Union to Seventh-day Baptists in the importance of its past influences upon us as a people. It is but a short way to Newport, where our banner was first raised on American soil to the breezes of conflict and criticism and struggle. The Ashaway and Pawcatuck churches were Newport's first children, now our largest churches in Rhode Island. Here in this little State, that is great with Seventh-day Baptist history, possibility and destiny, our foreparents lived and prayed and sacrificed, and worked in the cause so dear to them and to us, and today we enjoy the fruits of their loyalty of heart and faithfulness of service.

In an early day brave hearts started out from Rhode Island to establish new homes in the then far West. They settled at what is now Berlin, New York. From this new starting place their children pressed on toward the "land of the setting sun", always setting up the banner of truth as they went, and along their trail are now found the churches of First Alfred, Brookfield, and others, and in time they reached the State of Illinois. Another migration established churches in New Jersey, Pennsylvania, West Virginia, the Carolinas and Georgia. These two streams of people and influences met in the West and have spanned the continent and reached across the wide Pacific into China.

Representatives from all the broad fields of our Zion meet here today to accept your welcome and partake of your hospitality. We are your children, grandchildren and great-grandchildren. This is a Conference, we trust, to be freighted with more than ordinary interests; but it is more, vastly more, it is a home-coming—back to the old hearthstone of earlier generations. As we partake of your generous provisions, may we also be fed on the manna from on high by the hand of our divine Father.

For twelve months we have been planning, thinking, hoping for this meeting and

its results. Here we are in strong force, and may it be alone for mutual uplift and for the glory of God. Memories love to linger, but we can not live alone in the past and serve our God and our fellows. Let us now remind ourselves that interests center in this Conference that are momentous and far-reaching. Our calling is a high and holy calling. It is no less than to be "laborers together with God"—to help him in building a kingdom. The questions we must consider are world-moving and world-including; they are eternity-reaching; they have to do with the highest interests of souls for two worlds. We have before us the interests of God's work on other continents and the islands of the sea. Do you say, It is more than human work? Yes, it is vastly more. It is God's work, but you and I are his chosen instruments. May we receive at this Conference a new infilling of the 'spirit of consecrated service that we may carry back to our homes the spirit of self-forgetful devotion to God and his work.

We trust that the Holy Spirit may direct in all the work of this Conference, that we may be kept from mistakes. May influences go out from this meeting to touch the farthest nook and corner of earth's wide domain wherever God's needy children may be found. May the Holy Spirit so direct our vision that we may view all the questions that confront us at this Conference from the correct angle. May we realize that it is all our Father's work—and our commission as his stewards. Let us thank God for the opportunities before us, of helping him make the world brighter and better, and may we have oneness of spirit and purpose in it all.

The hundreds of car-loads of ground gold quartz in the yards of the giant smelter at Denver are of no practical value. They have great possibility. Their possibility is of value. They must be smelted and separated and refined. The metal must pass through process after process until at last it has been brought to a certain standard of fineness; then it is passed through a machine, from which it comes in long thin strips. It is then cut by a die into discs. It has not reached its condition of real value, even now. Those little discs are placed on a base, and with a mighty pressure the government design is stamped upon them. Then it is money.

Then it is valuable. What made it valuable? The stamps of the Nation that stands behind it to guarantee and protect it and its users; and woe to the one who counterfeits it. So may the work of this Conference be raised to the required spiritual standards, that it may be thought of God worthy to bear his stamp of approval and blessing. That stamp alone will mark its value and make it stand before the world and time and eternity for human good and God's glory.

Again we thank you for your kind words. When Conference goes, may heaven's richest smiles and the Spirit of the living God remain with you.

Money Matters—Report of the Treasurer and Budget Committee.

FRANK J. HUBBARD.

Tract Society's Hour at Conference.

Figures are such dry things that few have the wish to bother with them, yet they are necessarily the subject-matter of my talk and, frankly, I was at a loss for a way to make them attractive until I realized that if you are financially interested in a corporation the most absorbing part of the year's report is that submitted by the treasurer. You run it through with care to see the sources of income and how much has been expended for this and that, and when your eye catches the large item of profits you involuntarily rejoice. Then you form a mental picture of the best way to strengthen the business for the coming year, adding here and eliminating there until, with pencil and reams of figured paper, you see how the desired result will be achieved.

The report of the treasurer is printed in all its harrowing details and distributed in the seats;—you can figure out from that, and your own conscience, your exact share in this branch of the Master's work. But you must have a few figures; so if you will turn to the "Summary of Receipts" you will find that the sources of revenue are practically threefold,—contributions from the people, income from invested funds and receipts through the publishing house.

There was contributed by the people during the past year about THIRTY-NINE HUNDRED DOLLARS and the income from invested funds was about FORTY-SIX HUNDRED DOLLARS.

Now stop a moment and let that sink in.

Our fathers and mothers who have bequeathed money to the Tract Society are still doing more for the work than those of us who are left—SEVEN HUNDRED DOLLARS more this year.

Shouldn't that item of contributions that we are making be several THOUSAND dollars more than the income from invested funds, and *couldn't* it be just as well as not? without bothering our bank accounts?

The receipts from the publishing house were five thousand dollars, while the outgo there was eight thousand six hundred dollars.

That's where the *large* item of expense went: thirty-six hundred dollars more to publish the SABBATH RECORDER, *Sabbath Visitor* and tracts than the amount received on subscriptions.

Practically every cent, therefore, that you have contributed has come back to you and your children for Sabbath literature;—to make us all better Sabbath-keepers and better men and women. But *note*,—to make us better,—not our neighbor or our friend or our foreign brother. It seems to me that we could hardly, as Seventh-day Baptists, make any better use of our money than just this very thing of taking care of our own,—of holding fast that which we have,—but these things ought ye to have done and not left the other undone.

Oh, but you say! I made *my* contribution for the Java Mission, or the Pacific Coast field, or for Africa. Very good. If that is the case, then your father's, or your grandfather's, money as invested has been paying your current bills for the RECORDER and *Visitor* you have received regularly and for the tracts that you wanted to use. Now really there isn't any reason why we should not pay our own bills and give a lot to the Lord beside,—is there?

The next time you pay your RECORDER subscription of two dollars just remember that, as we are a very small people and the RECORDER list a very short one on that account, it costs somebody about three dollars and fifty cents for every yearly subscription.

Now that forty-six hundred dollars income from invested funds, what became of that?

Well, the *Boodschapper* got six hundred dollars,—and I venture to say that no "Messenger" ever used six hundred dollars to better purpose; the Canadian Branch

and the Pacific Coast work got about seven hundred and fifty dollars for the distribution of tracts and Sabbath Reform work; the Italian Mission in New York, the Java Mission and the African work took twelve hundred and twenty-five dollars; the Sabbath School Board had three hundred dollars for the *Junior Quarterly* and their work done at cost; the Sabbath Reform work carried on during the year and appropriated for this summer took over one thousand dollars; and our field representative, Brother E. B. Saunders, missionary secretary, had over six hundred dollars for salary and expenses. Please don't forget when you hear Saunders talk, and I know he will not, that the Tract Society is directly responsible for part of the excellent work he is doing.

Now I am sure that you will agree with us that there is nothing wildly extravagant in the above figures, the only difficulty being that they are not large enough and that we ought to do a great deal more,—but how?

Every little while I hear somebody talk about increasing the list of subscribers for the RECORDER so as to make it self-supporting; but figure that out for yourself. On a basis of ten thousand Seventh-day Baptists and one RECORDER for every family averaging five persons, we should have a subscription list of two thousand; at present it is eighteen hundred and fifty. Not quite up to what it should be, to be sure, but so near it that, for one, the treasurer has never seen any possibility of putting this publication on a basis where it would "break even", to say nothing of being financially profitable. If we had four or five thousand subscribers the RECORDER would take care of itself, but is it reasonable to suppose that every other person throughout the denomination is going to subscribe? Hardly! Let us make every effort to increase the subscription list to the fullest possible extent and at the same time we might as well look that problem squarely in the face and prepare to spend three thousand or four thousand dollars more than we receive on the RECORDER each year.

The income from invested funds remains more or less a fixed amount, therefore there is just one solution. Go deeper into our pockets.

The suggested budget of expenses for the Tract Society this year is as follows:

<i>Boodschapper</i>	\$606 00
Canadian field, Rev. George Seeley, salary and postage	360 00
Los Angeles (Cal.) Church	250 00
Italian Mission, New York	350 00
Hungarian Mission, Chicago, Eld. Joseph Kovats	240 00
Java Mission, Marie Jansz	150 00
E. H. Socwell, Sabbath Reform work in Minnesota	150 00
Two-fifths salary and one-half expenses Rev. E. B. Saunders, secretary Missionary Society	550 00
Work in Africa through Joseph Booth..	600 00
Sabbath Reform work in British Isles, through T. W. Richardson.....	300 00
Field work for Sabbath Reform in the United States	800 00
Traveling expenses for representatives of the society at associations, Conference, etc.	200 00
Postage, typewriting, legal expenses, etc.	50 00
Deficit on SABBATH RECORDER	2,800 00
Deficit on <i>Sabbath Visitor</i>	500 00
Deficit on tracts published	500 00
Appropriation for publishing tracts in the African language	200 00
Appropriation for Sabbath-school <i>Junior Quarterly</i>	400 00
Contingencies	500 00
For special work in Africa if two American men can be found to go there..	2,000 00
Total estimated expenditures.....	\$11,506 00

There are a number of items on this list that should be increased,—notably that of "Field work for Sabbath Reform" in the United States, which the treasurer would like to see eight *thousand* dollars instead of eight hundred. The African work would use almost any amount that could be sent over there. The different missions could use more money, and so all through the list;—but take it just as it is, and where do we come out?

If we send these "two men to Africa", we will require to raise by contributions from the people not *thirty-eight* hundred but *sixty-eight* hundred dollars, and then some; for let it be understood that two thousand dollars never will send "two men to Africa" and provide them with all they will need in a climate and under conditions so vastly different from ours.

But even eliminating this item, the budget still calls for a thousand dollars more than we raised last year; and if adopted, and the work carried out along these lines, it will mean largely increased contributions.

Now I submit, we are business people

with a particular view just now to advancing God's kingdom, but is it fair to come to Conference and, amid the enthusiasm of convincing eloquence, to vote for work and appropriations that we go home and forget about? To vote for expenditures that will require us to give two dollars where we have heretofore given one, and then cut that one dollar down to fifty cents?

Please, whatever we do, please do not let our hearts run away with our heads. We can easily do three, yes ten, times what we are doing if we would, but before you vote on this or that expenditure put the question squarely up to yourself: will you and your church not only do what they have been doing but also take care of the increase?

There is no disgrace in counting the cost soberly, thoughtfully and with due knowledge of our resources; then if we plan wisely and prayerfully and carry forward that which he has given us to do, God will abundantly bless us in our efforts in his name.

Semi-annual Meeting.

The semi-annual meeting of the Minnesota and northern Wisconsin churches convened at Dodge Center, Minn., June 30, 1911, at 2 o'clock p. m.

Friday afternoon.—Song service, led by Ray North. The preacher of the introductory sermon, and his alternate, both being absent, Pastor Sayre gave an interesting report of the Eastern Association, which he had just attended. At the close a short business session was held. The moderator appointed, as Program Committee, A. North, Mrs. A. N. Langworthy, and Mrs. F. J. Mack of New Auburn, Wis.

Friday evening.—Praise service, led by choir, after which Giles Ellis conducted an interesting and inspiring prayer and conference meeting, nearly every one present taking part.

Sabbath morning.—Song service, conducted by choir. Pastor Sayre preached from Judges vii, 21. This was followed by communion. The Sabbath school was conducted by the superintendent at the usual hour.

Sabbath afternoon.—Christian Endeavor hour. Song service, led by Pastor Sayre. Miss Cora Ellis had charge of this hour. Two excellent essays were presented, one by Mrs. Mack, and the other by Miss Luella Coon (read by Miss Vera Mack), all of New Auburn, Wis.

Sabbath evening.—Song service, led by choir. Rev. H. D. Clarke, in an earnest talk, brought out some very practical and helpful thoughts from these words, "What thou doest, do quickly." Mr. H. M. Ernst then read a much appreciated essay. A duet by Pastor and Mrs. Sayre closed this session.

Sunday morning.—Song service. Rev. H. D. Clarke preached from the text, "The Master is come and calleth for thee."

Sunday evening.—Business session, called to order by the moderator. Voted that Rev. J. H. Hurley be our delegate to the Iowa yearly meeting, Rev. C. S. Sayre alternate. Voted that Frank Hall of New Auburn, Minn., be moderator of the next meeting, and that George Truman of the same place be recording secretary. Voted that the essays be sent to the SABBATH RECORDER for publication. According to a resolution introduced at a previous semi-annual meeting, a motion was made to change our semi-annual meeting to an annual meeting, regardless of the time of year. The motion was lost. Voted to adjourn to meet with the New Auburn (Minn.) Church.

A sermon by Pastor Sayre, from Acts xvi, 30, 31, closed the meeting.

Although there were only four visiting delegates present, Mrs. Mack and two daughters from New Auburn, Wis., and Miss Laura Ayars from New Richland, Minn., the meetings were all well attended and we trust the good seed sown will bring forth a rich harvest.

The collection for the Missionary and Tract societies amounted to \$6.11.

MRS. D. T. ROUNSEVILLE,
Recording Secretary.

Tract Board.

The next regular meeting of the Board of Directors of the American Sabbath Tract Society will be held at the usual place on Sunday, September 17, 1911, it being the first First-day after the annual meeting, which occurs September 13, 1911.

ARTHUR L. TITSWORTH,
Recording Secretary.

Annual Corporate Meeting of the Sabbath School Board.

In compliance with Section 2 of Article III. of its constitution, notice is hereby given that the annual corporate meeting of the Sabbath School Board of the Seventh-day Baptist General Conference will be held in the office of Charles C. Chipman, in the St. Paul Building, at 220 Broadway, in the Borough of Manhattan, in the City, County, and State of New York, on the Fourth day of the week, September 13, 1911, at half past four o'clock in the afternoon.

CORLISS F. RANDOLPH,
Recording Secretary.

The life of every man is a diary in which he means to write one story, and writes another; and his humblest hour is when he compares the volume as it is with what he vowed to make it.—J. M. Barrie.

MISSIONS

Missionary Board's Message to Conference.

Sixty-ninth Annual Report of the Board of Managers.

For the rich blessing of God upon the work and workers for sparing the lives of all, except that of Rev. Horace Stillman, missionary pastor, and permitting us to again close the work of the year without debt on the board, we are devoutly thankful to our heavenly Father.

Praying that the presence and power of the Holy Spirit may be manifested in all sessions of the coming Conference and the work of this society during the coming year, the Board of Managers of the Seventh-day Baptist Missionary Society presents this, its Sixty-ninth Annual Report.

IN MEMORIAM.

Rev. Horace Stillman entered into his rest February 17, 1911. He was seventy-one years of age. For nearly four years he served in the Civil War, for many years was chaplain of his post in the Grand Army of the Republic. He served as missionary pastor among the small churches on the home field for some thirty-seven years. We shall miss him as a wise counselor and faithful member of the Board of Managers of the Seventh-day Baptist Missionary Society.

FOREIGN MISSIONS.

During the past year the work in China has been continued by Rev. D. H. Davis, D. D., and wife; Rev. J. W. Crofoot, B. A., and wife; Rev. and Mrs. H. Eugene Davis until last January, when his failing health compelled their return to the homeland, arriving February 11; by Rosa W. Palmberg, M. D., until last May, when she left the work at Lieu-oo for her vacation, spending three months in Europe, arriving home July 5; by Miss Susie M. Burdick; by Grace I. Crandall, M. D., since February 2, when she arrived on the China field.

China.

Annual Report of the Shanghai Missionary Association to the Seventh-day Baptist Missionary Society:

DEAR BRETHREN AND SISTERS:

We rejoice in the privilege of again send-

ing you our various reports, and we pray that the coming anniversary may be one of great power and blessing to all the churches, resulting in building up the spiritual life of every member and extending the interest in Christian work both at home and abroad.

Report of Rev. D. H. Davis:

This, the thirty-first year of my work in China, has like many preceding years been one full of much work accompanied with many joys and sorrows. We are truly grateful to the kind Providence that has enabled us to complete the record of another year.

At the time of making our last annual report, we had just completed the purchase of land and were perfecting plans for the erection of the new chapel. The work on this called for almost constant personal supervision. By the blessing of God we were able to carry it forward to a very satisfactory completion, and on November 19 it was dedicated to his service, in connection with the celebration of the sixtieth anniversary of the organization of the Seventh-day Baptist church at Shanghai. It was a most enjoyable occasion. An account of these services has already appeared in the SABBATH RECORDER, hence it seems only necessary that I should make mention of the matter in this report.

In addition to the \$158 previously reported, given by the Chinese for the chapel, I have since received,—from Mr. Dzau Zung-chung, brother of Dzau Sing-chung, \$5.00, Mr. Dau So-hung, \$1.00, Mr. Waung Yui-nah, \$1.00; these are teachers in the boys' boarding school. Mr. Koo, teacher in the day school, \$1.00, Mr. Li Yung-sung, \$1.00, Mrs. Tseu Kwe-iung, Li Erlow's daughter, \$100.00, Mrs. Ng Tsue-zi, a former pupil in the girls' boarding school, \$50.00, Mr. Tsa We-zi, former pupil in boys' boarding school, \$5.00, making \$164.00, or with what was given before, a total of \$322.00 that has been given by the Chinese Christians and friends. Mr. Toong Tsing-oen has presented the church with an eight-day clock costing \$5.00 as his donation. I have put taels 650.00 on fixed deposit in the bank as a nucleus for a missionary pastor's dwelling, which I hope with the consent of the board may some day be erected on the chapel lot. It would be most advantageous to the girls' boarding school if the grounds

on which it is located could be wholly given up to its use.

In the matter of building the chapel there has been a most gratifying interest shown by all the Chinese and it is quite apparent that they are coming more and more to feel it to be their religious home. The number in attendance at our regular services has considerably increased. We have had at times as high as 140 present.

During the year there have been 13 persons who have given in their names as probationers, thus indicating their desire to become Christians, and we pray that they may all become true followers of our Lord.

We have instituted an inquirer's class, for the purpose of giving religious instruction to those who have given in their names. This class meets Sabbath afternoon after the regular services. As many as 15 have been present, and a very good interest has been manifested. We pray that they may all become thoroughly instructed in the way of life.

Upon receiving the communication from the Missionary Board, regarding the employment of Mr. Toong, your Shanghai Missionary Association held a meeting, at which it was unanimously voted to continue his employment as an evangelist.

Since this action was taken he has moved his family from Ningpo to Shanghai where he will remain for the present. He seems very happy in the prospects before him. He is an earnest and practical preacher and I trust his efforts will be greatly blessed in leading many souls into the kingdom of our Lord. For some weeks past Mr. Toong has been preaching almost daily in our Street Chapel in the native city. The attendance has been remarkably good and the interest in hearing far better than it used to be in years gone by.

To suit the convenience of some of our members, since occupying the new chapel, we have held our prayer meeting on Wednesday evening instead of in the afternoon.

The collections of the Native Missionary Society and the church have been as follows: Sabbath-day collections \$52.00; for famine relief \$40.00; Native Missionary Society \$65.90, of which \$32.00 was given by your foreign missionaries and the balance by the Chinese; entertainment for famine relief \$105.81; collected in payment for Sabbath-school lessons \$1.80;—total re-

ceipts during the year \$265.51. Disbursements: famine relief \$145.81; Dzau Sing-chung for evangelistic work \$25.00; dedication expenses \$17.20; care of chapel \$6.50; electric lights \$4.77; notification of members' expense \$1.05; hymn-books \$1.62; brooms 20 cents; work on native cemetery \$6.50; assisting Lieu-oo school \$17.00; aiding the Zia-jau day school \$14.10;—total \$265.00.

I have made several trips to Lieu-oo during the year to assist in matters pertaining to the work there.

We deeply lament the fact, that the ill health of Rev. H. Eugene Davis made it necessary for him and wife to leave that field. We hope, however, that Doctor Palmberg will be permitted soon to resume work there, and we rejoice with her that she is to have the assistance of Doctor Crandall, who is now with us and working hard preparing herself for the work there.

By request of many of the Municipal Staff, who are studying Chinese under my direction, and by the approval of the Municipal Council, I have published, during the year, a book entitled, "Shanghai Dialect Exercises." Although the preparation and printing of this added much to my labor, still I do not regret having done it, for it is proving very acceptable to those who are using it.

The first edition of the "Davis and Silsby Pocket Dictionary in Chinese and English" has been exhausted and a new edition is now going through the press. During the year I have also read proof for a new edition of the New Testament published in the Shanghai dialect.

Having become much fatigued during the summer in superintending the work on the chapel and in assisting the Women's Union Mission in building school and dwelling, it seemed wise for me to take a little change, therefore Mrs. Davis and I made a trip to the north of China, leaving in October and spending about a month. We found this trip most enjoyable, and it afforded us an excellent opportunity to learn more about the magnitude of the missionary operations being carried on in that part of China. Mrs. Davis' letters published in the SABBATH RECORDER have given you a description of some things we saw.

The Missionary Board having taken action in favor of my continuing in the employment of the Municipal Council, I have

accordingly arranged to resume work for them on my return to China. The reason for my being willing to do this is, that I may thereby in a measure relieve the board in its financial embarrassment in carrying on missionary operations in China. I am anxious to see this work so thoroughly established that the Chinese themselves may ultimately, independent of foreign assistance, be able to carry on the work. We should never think of slackening our work until we have attained this most desirable end. I believe our work is now in the most hopeful condition it has ever been. While there is room for vast improvement along various lines, still we should be encouraged that advancement is being made. There is a much larger number being brought under the influence of the Gospel, and with the blessing of God on our efforts we may expect larger and better results than we have had in the past.

We repeat the hope expressed in our last annual report "that the celebration of the sixtieth anniversary of the organization of this church and the dedication of the new chapel may mark the beginning of a new era in our mission work in China." To this end let us both labor and pray.

Shanghai, June 13, 1911.

(To be continued.)

From the Alabama Field.

EDITOR SABBATH RECORDER:

I have been thinking of writing as to the progress of Sabbath truth in this field. We have been in several revival meetings at different places, and have two more to hold of my own. Some souls have been led to Christ. We held a nine days' meeting at Sunshine, closing last First-day, receiving two new members last Sabbath and one on First-day. Two were from the Missionary Baptists and one from the Free-will Baptists. Brother Swan was excluded from the Missionary Baptists for keeping the Sabbath and working on the first day of the week.

Our converts to Christ go to other denominations, except those of our faith and they are the children of our members. The Sabbath question has to be studied and decided on individually, and often with a great struggle, and in opposition to friends, relatives and others. Our greatest opposition comes from the preachers, who assume

control over members, prejudice them against us, and will not let them come to hear us if they can prevent it. They even start meetings in opposition to us to keep their members from hearing us. The printed page can reach them sometimes, when they are prevented from hearing us. When they read my "Open Letter to Preachers," all who have talked to me about it confess it is truth. Some have been led to the Sabbath by reading it.

Last winter I visited a skeptical man who was on his death-bed, and introduced the subject of religion, telling him that I had come to talk to him on religion and to have prayer with him. He replied that he did his own praying, that a man was saved by his own faith. I said: "Not always. The paralytic who was borne to Christ was saved by the faith of those who bore him; for when Jesus saw their faith, he said to the sick of the palsy, 'Son, be of good cheer; thy sins be forgiven thee.'" He then said he did not like these loud-mouthed prayers and professors of religion; they were Pharisees. I said: "You are wrong again. God says, 'Cry out and shout, thou inhabitant of Zion, shout unto the Lord with the voice of triumph, make a joyful noise, make a loud noise unto the Lord.' On one occasion the whole multitude of the disciples began to rejoice and praise God with a loud voice, saying, 'Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest.' Some of the Pharisees among the crowd said, 'Master, rebuke thy disciples,' and he said, 'If these should hold their peace, the stones would immediately cry out.' You see what side you are on,—the side of the Pharisees, and not the side of Christ and the disciples." He partially covered his head and said no more.

There are many who set up false standards of religion, and hate the standard that God has established. By these the way of truth is evil spoken of. Others hold much truth which they can readily prove by the Bible, but they hold error also, which they try to prove by perverting the Scriptures by inferences, arguments and analogies. I tell them these prove nothing; that it takes facts for proof, and we have the facts. An argument can be answered with an argument, but a fact can not be answered with an argument.

It is a good thing to believe you are right,

but a better thing to know you are right. The devil is raging against us here, but I believe God will overrule even that for our good.

Brethren, pray for us.

Fraternally,

D. W. LEATH.

Hanceville, Ala.,

Aug. 24, 1911.

God as a Helper.

C. H. WETHERBE.

To the Christian there can scarcely be a more stimulating and satisfying thought than that God is his pledged helper. It is difficult for one to conceive all that is meant by that term and that truth. It covers broad ground. It relates to a great many things in one's life and experience.

All of us know what it means to have help from men. We have been often helped by the kindly ministrations of friends, and by others whom we did not regard as being our special friends. We would be grieved if we were to be deprived of such helping.

But vastly greater and more comprehensive is the help of God in our behalf. He helps us when we are trying to do our duty, whatever it may be. He helps us when the duty seems to us to be much greater than we can perform. The more difficult the duty, the more readily and largely does God help us to discharge it. When we come into great trials, and we feel too weak to endure them, God is at hand to help us through them.

It was when David was in the midst of very sore troubles, being pursued by the revengeful Saul, that he wrote the Fifty-fourth Psalm, in which he said: "Behold, God is my helper." It was this truth that gave courage and consolation to the distressed and harassed David. While evil-minded ones were trying to hurt him, he was being mercifully and mightily helped by the infinite God. Being sustained by such help, why should he be afraid of the attacks of men? God so helped him that the mightiest of men were powerless to do him any real harm.

And this God is still the helper of all believers. He wondrously helps them in the day of their darkest disappointment. When their own plans fail, God helps them

into the far better plans of his own making, and thus he cures their disappointment.

He also helps them when they are struggling against poverty. Thousands of Christians are in that condition now. They feel weak under the burden. Let them look to their Almighty Helper. He may not help them out of a state of poverty, but he will help to provide for their needs while they are suffering.

Moreover, God is our helper in the day of bereavement and sorrow. No one can soothe and sustain us at such times as our God can. He can put within us a cheering light. He can give us strength to bear us up amid it all.

Is it not too good to be true that we are the children of a loving Father who stretches out his hands to guide us to himself, who has spoken to us in a thousand ways from the beginning of the world by his wondrous works, by the unity of creation, by the voice of our fellow creatures, by that Voice most inspired of all, that life and death most beautiful and glorious of all, which "brought life and immortality to light," and chiefly by that which we feel to be immortal within us—love—the beginning and end of God's own nature, the supreme capability which he has breathed into our souls? No, it is not too good to be true.—*Lady John Russell.*

Annual Meeting.

The annual meeting of the Seventh-day Baptist Missionary Society, for the election of officers and the transaction of such other business as may properly come before it, will be held in the vestry of the Pawcatuck Seventh-day Baptist church in Westerly, R. I., on Wednesday, September 13, 1911, at 9.30 o'clock, a. m.

WM. L. CLARKE,
President.

A. S. BABCOCK,
Recording Secretary.

A good man is happy within himself, and independent upon fortune; kind to his friend, temperate to his enemy, religiously just, indefatigably laborious, and he discharges all duties with a constancy and congruity of actions.—*Seneca.*

WOMAN'S WORK

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

A Day at Tuskegee.

HENRIETTA LEWIS MAXSON.

It was, perhaps, fifteen years ago that I had the privilege of hearing Booker T. Washington tell of his work among the colored people of the South. The male quartet with him, sang the old plantation melodies as no one but a negro can sing them. It was a new work presented in a new way and by a man with a master mind. Mr. Washington's lecture left me with the feeling that I wanted to know more about Tuskegee and the work done there. When, late in the past winter, the opportunity presented itself to spend a few hours at that place, in the course of a trip South, my old interest was revived, and I felt that it was the very thing I had long wanted to do.

The day we left Plainfield, February 20, the weather had been cold and cheerless. There was about six inches of snow on the ground and the leaden skies promised more. The next morning we found the sun had driven away the clouds, and the earth had taken on a warmer tint. As we went farther South, the grass became quite green, the willows showed much color and the rosebushes were beginning to put forth their leaves, while in the distance the snow-capped peaks of the Blue Ridge glowed under the bright sun, like the soft fleecy clouds of summertime.

It was nearly noon of our second day from home that we reached Chehaw, the station on the Southern Railroad where we were to take a branch line of about five miles for Tuskegee. I found a little study of geography necessary here to get my bearings in this new country. Tuskegee is a little southeast of the central part of Alabama and about forty miles east of Montgomery.

It was indeed a new country. We had exchanged the corn fields of the North for the cotton fields of the South, our familiar oak trees for the live oaks, our roomy houses for the one-roomed cabins of the

negro. In many cases these one-roomed houses had no opening but the door; in others, wooden shutters covered an opening in the side of the house, but there was no glass. A picture, taken by a member of our party, showed one of these houses and the family it sheltered—a man, a woman, eight children, four dogs and a goat. They seemed happy and contented.

The new vegetation added much to our interest in the landscape. Palms of different kinds were growing luxuriantly in the edge of the woods as brakes and ferns grow in the North, and great clumps of yucca lilies had scattered themselves through the cotton fields. I smiled to myself when I remembered how we at home had struggled to grow even a small palm in the house or a yucca lily that would bloom in the garden.

We were met at Chehaw by a representative from Tuskegee; and from that time, till we reached our car again in the evening, to continue our journey South, everything was done to make our visit there pleasant and profitable.

On leaving the car at Tuskegee we walked a short distance up a broad, well-kept street to the Administration Building, where we were given a most courteous welcome. Here, as in many of the other buildings, the windows were filled with potted plants, most of them in blossom. The pots might have been tin cans, but all were neatly covered with paper and were attractive. In the main office of this building every one received a cordial hand-shake and a personal word of greeting from the founder of Tuskegee, Booker T. Washington. We all felt that we had met a remarkable man and one well fitted for the great work he was doing.

The Administration Building contained the regular offices of administration, the post-office and several other rooms, for it was a large building. The council room interested us particularly. Here at the long tables were accustomed to sit weekly, or as often as occasion demanded, the heads of the several departments, to discuss the best methods for carrying on their work and to talk over any problems that might arise.

One of our first impressions was that of system, neatness and order, and I may say that these conditions prevailed in every department we visited.

As we came out of the Administration Building, we heard the music of a band and saw a long procession coming down the street. It was the dinner hour and the procession was the boys marching to the dining-hall. This was a most pleasing sight, every boy neatly dressed in a dark-blue uniform and in step with the music of a good band. There would not have been half the attraction had each boy gone by himself, or had they been in groups. It was an army and each was in his place and a necessity to the success of the whole. What a training for future life and usefulness this one thing was giving them! Promptness, alertness, quickness to give and obey commands, and every man in step with his neighbor, taught lessons that would be of great help to these boys.

The boys halted, and down a street at right angles to the one on which we were standing came another line of blue. It was the girls going to dinner, and the boys were waiting to let them pass first into the dining-hall. The girls wore a very attractive uniform, blue dresses, of some material like sateen, white collars, cuffs and lawn neckties.

Before going any farther I want to tell you of our interview with Ebenezer Ammokoo. It was while we were watching the boys going to dinner that I asked our guide about him. He said he knew him, and turning a little, pointed to a man a few feet from us saying, "There he is." We called Ammokoo and he came and talked with us for a little while. He was on his way to dinner and we could not see him long nor was there an opportunity to see him afterwards. It was hard to make him understand that he was the one we wanted to see; but when the surprise had passed, he was very glad to see us, and when he found we were Seventh-day Baptists and knew him and the people he knew, he was rejoiced. He said he was well and happy and getting on well with his work. His English had a foreign accent, but was very good.

He was one of the Bible students, who are under somewhat different regulations from the other students. In many cases they are men of middle age, who are ministers to churches in the surrounding country and have small means to devote to the education they desire. They have the privilege of studying in the night Bible

school and so can devote the daytime to work that will bring in some money return.

When all the students had passed into the dining-hall, our party was taken into the same room. The students, twelve hundred boys and five hundred girls, were seated together at tables that would hold twelve or fourteen each. The tables were neatly laid, covered with white table cloths and each student had his own napkin and used it. From our car window we had been looking at the one-room cabins from which many of these boys and girls had come, and could appreciate what this comfortable room meant and would mean to them in the future. Many of them probably, until they came to Tuskegee, had never sat down to a table to eat a meal, had never known what it was to have knife, fork or spoon of their own or even seen a table napkin.

The food on the tables looked good, nourishing, abundant and was well served. As our party passed through the dining-hall, the students greeted us with clapping of hands and songs. The Tuskegee yell was not forgotten. I will not attempt to reproduce this even with my pen, but it had as many Ki-Yi's in it, was just as earnest and just as noisy as any college yell I ever heard. They sang for us their college song, the words of which were written for Tuskegee by the negro poet, Paul Laurence Dunbar, and the music was composed by one of the music teachers of the institute.

From the dining-room we visited the kitchen and bakery. Everything that could be polished was shining and everything, everywhere, was immaculately clean. The bread, rolls and corn bread just taken from the ovens looked and smelled so good that we were hungry at once.

From the kitchen we were conducted out to the campus and across a rolling lawn down near a running brook bordered by palms and live oaks, and here we found tables laid for our lunch. Not far away was a big, bright fire of pine knots, what they called a "lighter-up" but what we should call in the Adirondacks, a "friendship fire." The tables were decorated with the spring flowers that had blossomed out of doors. The lunch was very good and was served by the girl students of the domestic science department. We were made welcome by teachers and pupils, and even the mocking-birds singing in the near-

by trees while we were eating gave us a cordial greeting. This comfortable out of door lunch on the twenty-second of February contrasted strongly with the snow-covered streets we had left less than two days before.

After lunch we were taken over the grounds and to as many workshops as we had time for. It was a succession of wonders, a continual marvel that so much could be, and had been, accomplished in comparatively so short a time.

In Booker T. Washington's "Up From Slavery," I find the story of the beginning of Tuskegee, which is in substance as follows:

It was just thirty years ago, that the white people of Tuskegee, which had long been something of a literary center, sent to Hampton Institute for a man to come to them and open a school for colored people along the same lines that had been so successfully followed at Hampton. General Armstrong wrote them he had no white man for the place as they had expected, but told them about a man he could send. This message came back: "Booker T. Washington will suit us. Send him on." With all haste possible Mr. Washington went to Tuskegee and took up the work, that was, from the beginning, of great importance.

He had expected some buildings and equipments, but there was nothing, and the \$2,000 appropriation from the State could not be used for buildings. From the first the relations between the white people of the country around Tuskegee and the institute have been most cordial. The only building at all available then was an old negro church, but Mr. Washington was not to be dismayed by anything of this kind, and with the help of the people of Tuskegee and neighboring towns and much hard work on his own part, the building mentioned was made fit for use and the school was opened here July 4, 1881. One old building, thirty pupils and one teacher was the nucleus of the Tuskegee Normal and Industrial Institute.

The second year they were able to buy, on borrowed money, a plantation of one hundred acres, and the school was transferred to the place where it is now located. The only buildings on the plantation were a negro cabin and a hen-house. Plenty of soap, water and whitewash have always

been a strong part of Mr. Washington's faith and practice and these buildings were soon made ready for the use of the school, which was steadily increasing in numbers.

It is hard to realize today this small beginning, as you stand on one of the fine roads that runs through the campus. Three thousand acres of beautiful farm-land stretches out before you and all under cultivation. There are one hundred buildings, many of them of brick, and all belong to Tuskegee Institute. There are now seventeen hundred students and about two hundred teachers.

(To be continued.)

Home-coming at Milton Junction Church.

"M."

Last year the Milton Junction Seventh-day Baptist Church held a Home-coming which has been so good to remember that we decided to repeat the experience this year. It began with the Sabbath evening prayer meeting on August 4. After the usual song service our pastor read the sweet story of Naomi's return to her Judean home accompanied by her daughter-in-law Ruth. This was followed by many short prayers, and just before the close of the hour, letters were read from several of our absent members.

This second Home-coming had an especial significance for us all, since it was so soon to be followed by the *going* from us of one of our best loved members to her work in distant China. The great interest of the whole centered around the exercises of Sabbath day with its missionary sermon in the morning by Pastor Shaw of North Loup, and its consecration service in the afternoon for Anna West. Elder Shaw prefaced his sermon with an allusion to the two summers of his young manhood which he had spent as a member of the household of Leman West in Utica when the daughters Mabel and Anna were tiny girls. For his text he took the words of our Lord, "As my Father hath sent me, even so send I you," and his sermon was truly missionary. The sermon was followed by Sabbath school as usual.

The consecration service began at three o'clock, and after the singing of "From Greenland's Icy Mountains" Anna West told, in her quiet, earnest way, how she had come to offer herself as a missionary

for China. She was followed by Mrs. J. H. Babcock, of the Woman's Board, who told us something of "The Relation of Seventh-day Baptist Women to Our Mission Schools." Misses Edna Jewett and Margaret Mortensen sang "Hark, Hark, My Soul," and Pastor W. D. Burdick of Farina followed with "Some of the Results of Our Chinese Mission Schools." After a solo by E. M. Holston, Pastor Randolph of Milton spoke on "The Responsibility of the Seventh-day Baptist Churches to Our Chinese Schools." The consecrating prayer was offered by Pastor Bond. The impressive service closed with another hymn, and we left the church knowing it had been good for us to be there.

In the evening the Y. P. S. C. E. held a reception at the church for Miss West. Before the company dispersed, Pastor Bond made a happy little speech "under three heads, like a well-ordered sermon." "Firstly" was the awakening of China and the manner in which the Chinese were looking to the "West" for their instruction; so the "West," personified, was going to be their teacher. "Secondly" was the following little "Farewell" written by himself for the occasion:

"As a band of Christian workers
Pledged to service and to prayer,
All must hear the call of duty
And respond; no matter where.
One has heard, across the water,
Duty's voice ring loud and clear,
And in honor of her going
Christian friends have gathered here.

"Let no plaintive note be sounded
In our songs of cheer tonight;
Let no somber hue be mingled
In our decorations bright.
Joys be ours; not superficial,
Passing as the moments fly,
But a deeper joy and blessed,
Filling life as days go by.

"Glad, that from our own Endeavor,
Representing you and me,
Goeth she whom God hath chosen,
To the land beyond the sea.
Thankful that the place made vacant
Makes a wound time can not heal;
For our sacrifice is measured
By the loss we needs must feel.

"We would not our off'ring cheapen;
Every claim we now resign,
Save the right to love you always,
And to give our lives with thine.
Go, and know our prayers go with you:
Let us all join work and prayer,
Till we meet again; what matter
Whether here or over there?"

"Thirdly" was the presentation to Anna of a watch from the church and society.

Sunday, at noon, dinner was served at the church, by the ladies, and one hundred and sixty-five people ate and were satisfied. At half past two all gathered in the audience room and listened to the following program:

Music—Congregation.
Scripture Reading.
Prayer.
Music—Mixed Quartet.
Address of Welcome—Pastor Bond.
Response—F. J. Clarke.
Message from California—Deacon H. M. Burdick.
"A Revery"—Mrs. M. H. Wardner.
Music—Male Quartet.
Messages from Former Pastors—Rev. Geo. W. Hills, Rev. Geo. W. Burdick.
Letters from Absent Members.
Story—Fred Ainsworth.
"Blest Be the Tie that Binds"—Congregation.

And so ended our second Home-coming.

Home News.

DERUYTER, N. Y.—Several members of our church, including our pastor, are in attendance at the General Conference. We trust it will be a real spiritual uplift to all who have this privilege. We greatly enjoyed the recent visit of Brother D. B. Coon of Battle Creek, who gave us a soul-stirring message on Sabbath morning, and another, no less so, at Lincklaen Center in the afternoon.

Our Sabbath school joined the Sunday schools of the town, a few weeks since, in a union picnic held at Chittenango Falls, about twenty miles away, and had a delightful time.

Pastor Wing is doing earnest work in this church and we can but feel that we are greatly blest in his ministry. Our prayer meetings are a source of joy and comfort, and we wish that all our members could enter heartily into this part of our service.

E. M. A.

Fresh meat rubbed with equal parts of olive oil or melted butter and vinegar will keep in good condition several days. This treatment also adds flavor and increases tenderness.

"Our gifts whether material or spiritual are but trusts for God. Are we so using them?"

YOUNG PEOPLE'S WORK

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

Christ in the Home.

REV. JESSE E. HUTCHINS.

Prayer meeting topic for September 16,
1911.

Daily Readings.

Sunday—One effect (Mark ii, 29-31).
Monday—Purity (I Tim. iii, 1-7; ii, 8).
Tuesday—Patience (Col. iii, 17-24).
Wednesday—Service (I Tim. v, 4-8).
Thursday—Christ makes good neighbors (Mark xii, 31).
Friday—Invite Him (Rev. iii, 20-22).
Sabbath day—Topic: Living Christ in the home (Eph. iv, 1-18).

QUESTIONS FOR CLOSER STUDY OF THE MONTH'S READINGS.

The main themes for study in this month's readings are connected with the beginning of Jesus' public life.

1. *John the Baptist.* What had been his early home life? Where did he live during his young manhood, after his aged parents had died? What was his experience in the wilderness? What were the main themes of his preaching?

2. *Jesus' early life in Nazareth.* What were the influences to which a village boy in the home of Joseph and Mary was subject? When did Jesus' consciousness of Messiahship begin? Did it develop? What were its principal features at first? The data for answering these last questions are probably too meager to make their study profitable.

3. *Jesus' baptism, inaugural vision, and temptation.* Why did Jesus wish to be baptized? What was his inner experience at the time? Especially the temptation is a profitable subject for study. What is temptation in general? Is temptation sin? Was this experience of Jesus' real? Is it to be interpreted literally; that is, would a camera and a phonograph have recorded the devil's form and words? Just what were Jesus' temptations? When did he repeat them to his disciples? What help do men derive from this narrative of Jesus' temptations?

4. *Jesus' early public work, especially in*

the southern province. What was his relation to John the Baptist? How much did they consult together? Did Jesus request John to keep the knowledge of Jesus' Messiahship the secret of the inner circle of his disciples? Study the interview with Nicodemus and with the woman by the well. Exactly what did Jesus wish to accomplish in each case and how did he proceed to do it?

Family Religion.

Extracts from a sermon by Cleland B. McAfee, D. D.

Set this down first, that family religion is a *spirit* in the home, a certain atmosphere, rather than a fixed course of conduct. No one can determine how that spirit or atmosphere should be maintained in a given home. There are certain generally recognized methods which are always helpful, but the essential thing for parents and children is that they shall realize the constant right of religion in the home life. There is nothing mysterious about it, and no reason why religion should have a place peculiar to itself. It is a spirit which is intended to dominate the whole of the family life and thinking. We would miss entirely the meaning of family religion if, after family worship, there was yet the spirit of strife and bickering and faultfinding in the home. The absence of the family altar is sure to be hurtful to family religion, but even with the family altar the presence of strife is sure to be hurtful to it. Family religion is determined by the place which parents really feel religion ought to have in life. If they think that the relation of God is actually the chief relation, they will find ways of developing a healthy religious life. If, in spite of their profession, they really do not feel that it matters much, they will find ways of excusing the absence of religion in their home. One of these constantly ready excuses is the instance of the overdoing of religious pressure in home life. Over and over one hears the saying that in one's boyhood religion was a deadly thing, Sabbath was a day to be dreaded, the family prayers were always so long, the sermons were so killing in their influence. One seldom hears, however, as a pastor is apt to hear, of the more frequent instances

of underdoing it, wherein a child has gone out from a home with no adequate conception whatever of the rights of God in his life. The ancient Hebrew custom is worth the memorizing of parents. You find it first stated in Deuteronomy xi, 18: "Ye shall lay up these my words in your heart and in your soul; . . . ye shall teach them your children, talking of them, when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the doorposts of thy house, and upon thy gates." Now, one thing can be said, that the habitually religious life of parents, sanely, heartily lived, will never estrange children from the religious life. There may be other reasons why they drift away from it, but that will not be the reason. Years after, in seeking excuses, they may fall back upon that, but it will be only a cowardly way of evading responsibility. Children who are bright enough to be influenced by what goes on in their home are not apt to enter into the sentiment of parents who think religion is such a holy thing that they are left absolutely free in it, while they are free in nothing else. The intellectual life is a holy thing also, but children are not left to do exactly as they believe about that. I suppose there are a great many men today who hate books because they were kept at school against their will, but I happen not to know any parents who are ready to accept the disinclination of their children as reason for their not going to school. When they find children rebelling against the school life, they at once begin to inquire why it is. If the teacher in the school is at fault, they want the teacher changed; if the method is at fault, they want the method changed; if they can bring about none of these changes, they find another school, they will bring in a tutor, they will do anything to make the intellectual life possible and attractive to the children. They try to tide a child over the harder stages of the intellectual life, in hope that he will presently have clearer ideas about it.

Parents must not feel that they have completed their responsibility when they have let children know that they would like very much to have them become Christians. They are responsible for an atmosphere which shall make it normal and nat-

ural that children shall be not only Christians, but healthy and sane and active Christians. The chief responsibility lies with them. I will not say that it lies with mothers chiefly. I call my fellows in the divine office of fatherhood to the recognition that children are far more apt in later years to hold up their fathers as reason for their poor Christian lives than their mothers. One of my ministerial friends says that the saddest confession he ever heard was from the lips of a Christian father, when he said, "The greatest mistake I ever made was when I said to my minister, 'I will not urge my children to an early decision for Christ,' and now not one of the five has named Christ's name, and I sit at the communion table alone." In a certain revival meeting, a Christian worker came to a young man to urge his becoming a Christian. The young man turned him away, saying, "Go talk with my father. If you can get him to be a Christian I will, too. But there is no use in my trying to be one until he is different." I realize that mothers come into a closer and more constant contact with children than fathers, but I also realize that there are certain elements of the Christian example which children will see in fathers, or will not see at all. And for a father to allow his children to become Christian in spite of him, or at least without him, is a pitiful failure in the highest element of fatherhood.

Let me point out two or three of the most important means of maintaining this religious spirit, or atmosphere, which we call Family Religion. Put first the erection of the family altar, the habitual practice of family prayer—and by "family prayer" I mean the gathering of the family in some familiar place for the committal to God, day by day, of its members and its interests.

The other difficulty is that of the refusal, or the feeling of inability on the part of parents, to take part in such a service. Parents often say to me that they never pray in public. This is not a matter of praying in public. Any father or any mother who can not command voice or words enough to present to God in the presence of children a petition in behalf of the family surely needs to reconsider the relation that he holds to God. Those difficulties, and they really constitute all there are, both

disappear in the mind of any one to whom the matter is important enough.

If I should name the two great items of value in family prayer, I will name enough to overcome those difficulties to any one who considers them thoughtfully enough. First, the uniting of the family in the spirit of the highest things. The greatest effect of family worship is on the parents themselves, requiring a right relation, and requiring a right example before the children and before each other. There may be fathers who can rise from their knees and speak angrily to their children over trifling things, or speak bitterly to wives over supposed offences, but they are rare. And every man here knows that he has to choose between family prayers and a wrong spirit. Without a right spirit, family prayers will not continue. There will presently be found reasons for not having it. But it will go far toward maintaining the right spirit if it is honestly entered into. I put as its other value the permanent place it takes in the life of the young members.

The second great method of maintaining the spirit of family worship is, of course, connected with the church. Its Bible school ought to go far to help. It can never be the success it ought to be without full parental cooperation. If any of you feel that the Sabbath school of this church ought to be improved, if you feel that the scholars are not receiving what they need from the work, I lay it upon you first of all that the Sabbath school needs *you* as much as your children need anything out of it.

But I can not omit the subsidiary organizations of the church. There is an element of religious peril from permitting or allowing children or young people to count themselves out of the life which is planned for their fellows in the church. There is a weakening of the religious life of any child, or young person, who knows that the church expects his presence at the appropriate meetings, but who knows also that his parents do not expect him to be there, and expect to do nothing to hold him there. And again it should be added that if these organizations are not attractive, it is the obligation of parents to see that they are made so, or that others are formed which will give an opportunity for expression and development of the Christian life.

Crowning all and meaning most to a

great many parents, and I frankly say meaning most to my own earlier life, is not the Sabbath school, is not the young people's meeting, but the church service itself. The church service made upon me an indelible stamp. The very presence in the house of God, the habitual participation in those parts of the service which are available for any child, and especially the habitual presence in the church of the parents with their children, will go far toward making the service interesting, and farther still toward maintaining a true and uplifting religious life.

Young People's Hour at Conference.

On Wednesday afternoon, August 23, came the hour set apart for the work of the young people. It was an interesting hour, occupied by reports and addresses. There were quite a large number of young people at the session, who with the older ones gave close attention. Rev. A. J. C. Bond led in the devotional service, and the secretary's, treasurer's and Junior superintendent's reports were read. Two of these will be found in this issue; the other and one address will follow.

Owing to the removal of our president, Mr. Ehret, who goes into the Seminary, and the insistent wish of the other members of the board, it is necessary to change the location of that body. While the Nominating Committee has not yet reported to Conference, it is quite generally understood that the board will be located in southern Wisconsin. All reports and papers of Conference should be carefully read by the young people.

Keeping Watch.

LEM ROAN.

The shades of night had slowly gathered
Over hill and mead and vale;
The moon arose, the dim stars shining
Shed a mellow light and pale.
The widow sat within her cottage,
By her sat her four-year-old;
A blue-eyed girl with sweeping lashes,
Dimpled cheeks and curls of gold.

The lighted lamp had been extinguished;
Child and mother felt afraid;
The lonely feel their lot more keenly,
In the gloom of evening shade.
The childish form turned to the window
With a trusting faith and pure:
"And is the moon God's light, dear mama?"
Came from lips brave yet demure.

"Oh, yes, dear Ethel, those are God's lights
Shining from the sky so blue."
"And will he blow them out, dear mama,
And like us will God sleep, too?"
"Oh, no, my child," replied the mother,
"God's lights e'er are burning bright."
"Then I am not afraid, dear mama,
God will keep us through the night."

My brother, are there fearful breakers
Just ahead where darkness reigns?
And is your faith in self extinguished?
Are you pierced with mental pains?
Then can you not, when shadows deepen,
And is gone each earthly light,
Look up to God who sleepeth never?
He will keep you through the night.

Report of the Secretary of the Young People's Board.

Full reports have been received from the Southeastern, the Southwestern and the Central associations. Only partial reports have been received from the other associations.

No new societies have been reported, but two in both the Central and the Northwestern have been discontinued. Reports received show an increase of one hundred eighty-nine members, while thirty-seven have been added to the church from the societies.

There has been an increase in mission study but a decrease in Bible study. The records of tracts distributed were so indefinite that no estimate could be made.

The board had the usual 1,000 copies of the Christian Endeavor cards printed with a denominational topic substituted each month. These substitutions with the very helpful comments upon them found in the SABBATH RECORDER were furnished by Rev. W. D. Burdick. The demand, however, was much greater than that number could supply.

The following financial plan was placed before the young people as a basis for this year's work:

Dr. Palmborg's salary	\$300 00
Board expenses	100 00
Missionary Society	100 00
Tract Society	100 00
Educational purposes	100 00
Home Mission and outpost work	300 00

We feel that a word of thanks and commendation is due the societies for their hearty cooperation. The amount contributed for all purposes this year shows a decided increase over that of last year.

We would recommend that the present

financial plan be made for next year's work, and would suggest that each society, with its next year's report, send in a pledge of the amount that the board can depend upon its raising for each of these purposes.

The board was unable to place a man permanently upon the Southwestern field, but Rev. A. J. C. Bond kindly consented to spend six weeks in this work. As a result much good has been accomplished.

A program for Rally day was suggested and a day appointed for its observance in all the churches. Nearly all the churches observed this and reported very encouraging results.

During the year the board has endeavored to keep in close touch with all the societies, and in most instances the responses have been very gratifying.

Respectfully submitted,
DRAXIE MEATHRELL,
Secretary.

Treasurer's Report.

July 1, 1910, to September 21, 1910.

A. CLYDE EHRET, Treasurer,
In account with the
SEVENTH-DAY BAPTIST YOUNG PEOPLE'S BOARD.

<i>Dr.</i>	
Balance, cash on hand July 1, 1910	\$259 21
Adams Center C. E.	20 00
Chicago C. E.	21 00
Fouke C. E.	4 00
Little Genesee C. E.	50 00
Milton Junction C. E.	60 00
New York City Church	2 35
Riverside C. E.	10 10
Salem C. E.	5 00
	<hr/>
	\$431 66
<i>Cr.</i>	
Milton quartet	\$176 46
RECORDER subscriptions	4 00
Balance to Orville B. Bond, Treas.	251 20
	<hr/>
	\$431 66

September 21, 1910, to July 16, 1911.

ORVILLE B. BOND, Treasurer,
In account with the
SEVENTH-DAY BAPTIST YOUNG PEOPLE'S BOARD.

<i>Dr.</i>	
Cash, A. Clyde Ehret, ex-Treasurer	\$251 20
Adams Center C. E.	45 00
Albion C. E.	30 00
Alfred Church (First)	9 50
Ashaway C. E.	10 00
Battle Creek C. E.	9 86
Brookfield C. E.	5 00
Crandall, Mr. and Mrs. C. M.	2 50
Dodge Center C. E.	15 00
Eastern Association	2 61
Fouke C. E.	11 80
Friendship C. E.	12 00
Gentry C. E.	15 00
Greenbrier C. E.	1 78
Independence C. E.	5 00
Little Genesee C. E.	35 00
Milton C. E.	147 50
Milton Junction C. E.	14 00
New York City Church	8 32
New Market C. E.	10 00
Nortonville C. E.	47 00
Plainfield C. E.	40 00

Richburg C. E.	4 21
Ritchie C. E.	5 00
Riverside C. E.	23 00
Roanoke Church	2 00
Salem C. E.	15 00
Shiloh C. E.	156 00
Sale of topic cards	12 18
Verona C. E.	6 00
Welton C. E.	15 00
West Edmeston C. E.	14 71
Total	\$981 17

Cr.	
Young People's Board expense	\$ 6 40
Dr. Palmberg's salary	225 00
Missionary Society	32 50
Salem College Library	5 00
Tract Society	15 00
Theological Seminary	6 00
Recorder Press	30 78
Recorder subscriptions	1 80
Secretary expenses	4 30
Express Publishing Company	3 60
Religious Education Association	3 00
A. J. C. Bond, Southern field	50 00
Ammokoo education	75 00
Balance on hand	522 79
Total	\$981 17

ORVILLE B. BOND,
Treasurer.

Salem, W. Va.

News Notes.

MILTON, WIS.—Pastor Randolph visited Battle Creek on his way to Conference, leaving his son Victor there for treatment for a time.—Rev. H. D. Clarke and Rev. W. D. Burdick have each preached on Sabbath morning recently, the former telling in the most interesting way of the work of the "Children's Aid Society."—The Endeavorers enjoyed a social evening the first of August at the home of N. P. Nelson.—Miss Alberta Crandall has charge of the Philathea during the absence of President Daland.

RITCHIE, W. VA.—Our Missionary Committee is keeping up weekly prayer meetings and a good interest is shown. There has been one baptism recently.

NEW AUBURN, WIS.—Three were baptized and joined the church, Sabbath, July 22.—Rev. T. J. Van Horn was with us July 20-25.—Pastor Hurley goes this week to attend the yearly meeting at Marion, Iowa.—Ebenezer Ammokoo is spending the summer with us at the home of Pastor Hurley.

Are There Myths and Legends in the Bible?

M. HARRY.

Skeptics have always asserted that there are many such in the Bible. Their contention has been vastly strengthened by some modern religious teachers who admit this charge and defend it. Whether this is so or not, we must first define the terms. The Greek word *muthos* (myth) occurring only five times in the New Testament, and always rendered by the word fable, is defined by Robert Young in his Analytical Concordance thus: *myth, talk,*

tale, legend. The Standard Dictionary defines myth: "A fictitious or conjectured narrative presented as historical but without any basis of fact." A legend is a story which has a nucleus of fact, expanded and enlarged into a work commonly called fictitious. The difference between the two is very slight. The one is wholly imaginary; the other may have some uncertain truth in it.

Now, whether or not the Bible has either or both, will be seen by the following passages where *muthos* is rendered *fable*: Paul charges Timothy, "Neither give heed to fables and endless genealogies" (1 Tim. i, 4). Again, "But refuse profane and old wives' fables" (iv, 7). In 2 Tim. iv, 4, he warns against false teachers who "will turn away their ears from the truth, and turn aside unto fables." He also charged Titus to reprove the Cretans "sharply, that they may be sound in the faith, not giving heed to Jewish fables, and commandments of men" (i, 13, 14). Peter also had no use for fables (myths), for he affirms: "For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ" (2 Pet. i, 16).

In every one of these passages myths are regarded as not only useless, but destructive of faith and to be avoided. Were they less mischievous in Old Testament times? What was the great difference between the religion of Israel and the heathen religions? Chiefly, that the religion of God's people consisted in the worship of the One God, who made heaven and earth and the sea and all that in them is; but the heathen religions consisted in the worship of idols in honor of mythical gods and heroes who never did nor could do the things ascribed to them. The theory that there are myths and legends in the Bible goes upon the assumption that facts and supernatural power are too weak and poor to furnish material for real history upon which to rest our faith. The many indubitable miracles recorded in the Bible are abundant proof that "Truth is stranger than fiction." But do not some scholars adduce instances of myths in the Book? Yes. Their most conspicuous instance is that of Jotham, Gideon's youngest son, who spoke what all, then and now, instantly recognize as a fable like Æsop's: that the trees sought

Read and Reflect.

W. D. TICKNER.

A careful comparison of the following statements will, I believe, be both interesting and profitable.

"Of the legendary character of the pre-Mosaic narratives, the time of which they treat is a sufficient proof. It was a time prior to all knowledge of writing, a time separated by an interval of more than four hundred years, of which there is absolutely no history, from the nearest period of which Israel had some dim historical recollection, a time when in civilized countries writing was only beginning to be used for the most important matters of state" (*Old Testament Theology*, Schultz, vol. I, pp. 25, 26).

"The discovery of the tablets of Tel-el-Amarna shows how extensive were the knowledge and use of writing throughout the East in the time of Moses. From the banks of the Euphrates to those of the Nile letters were constantly passing to and fro, sometimes upon matters of little importance. Canaan, the highroad between East and West, was the center of this literary intercourse, and the majority of the writers of the letters we possess were of Canaanite decent. Schools and libraries must have existed all over the land. Not only was the system of writing of foreign origin, the language of the correspondence was foreign also. Moreover, the system of writing was one of the most complicated possible, demanding a good memory and years of study, besides some acquaintance with the old non-Semitic language of primitive Chaldea, upon which it was based. What, then, becomes of all these critical objections to the credibility of the Pentateuch, which are founded on the assumption that the use of writing for literary purposes was practically unknown to the Israelites and the people of Canaan in the age of Moses? We now know that, so far from being an illiterate age, it was an age of the highest literary activity and it would be nothing short of a miracle if the Israelites alone in the midst of literary populations like the Canaanites, the Egyptians and the Babylonians, should have been in a state of intellectual slumber" (A. H. Sayce, D. D., LL. D., in *Recent Research in Bible Lands*, pp. 116, 117).

first an olive tree, then a fig tree, then a vine, to be their king, but being refused by each, then sought a bramble to reign over them (Judges ix, 8-15). This deceives no one. There is a sharp distinction between personifying dumb things, and manufacturing human history out of falsehood. Even children never would understand Jotham's story as history. This no more proves that the Bible contains myths, than the fact that it records the lies of Satan proves him to be inspired.

Another favorite passage they mention to prove myths in the Bible is Gen. iii, 8, where it says, Adam and Eve "heard the voice of God walking in the garden in the cool of the day." They say, God did not walk literally as men do; it is figurative language. This assumes that figurative language is mythical. If so, the Bible is literally full of myths. If so, then when Paul says, "Walk in the Spirit," this also would be a myth.

But in this account in Genesis of God coming the first time into the garden after the fall of the guilty pair, is it not literally true that God *came* into the garden? What is the difference if it says, God *walked*? No one is deceived. Certainly it has a spiritual signification. Nevertheless, the guilty pair did *literally* hear or realize that God was coming. There was no more myth about it than when Christ "stood in the midst," the doors "being shut."

Again, we have seen it written, that there are "mythical and legendary forms" in the Scriptures. This almost, if not wholly, is a distinction without a difference. It takes hair-splitting indeed to tell wherein myths and legends, and "mythical and legendary forms," differ. But still it may be said that some of the narratives of the Bible are related in the same manner or style as that in which the myths and legends of the heathen were told. If so, this assumes that God had to send inspired men to heathen writers to learn their style of relating false stories, to enable them to write real history! They certainly have a poor opinion of God's power through good men. How some like to read into the Bible what is not there. "We did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ."

July 27, 1911.

CHILDREN'S PAGE

Wild Beasts.

I often wonder if it's right
To frighten mother so at night,
For every time I call out "Boo!"
She jumps and says, "Oh, is it you?"
I thought 'twas something from the Zoo.
Now wait until I get my breath—
You've nearly frightened me to death."

And when she's combing out her hair,
I growl exactly like a bear.
She whispers then to Sister Sue:
"I heard a funny noise—did you?"
It sounded something like the Zoo.
You'd better run and lock the door,
It might have been a lion's roar!"

When she's as "scairt" as she can be,
I call out quick, "It's only me!"

—Irene Elliott Benson.

A Sweet Voice.

O father, I wish I could sing! It is so nice to give pleasure to people. Florence sang at the club today and we all enjoyed it so much. She sings every night to her father, too. I'd give anything if I could, but there's no use wishing. There isn't any music in me." "Is that so?" asked the father, taking her wistful face between his hands. "Well, perhaps you can't sing. But don't tell me your voice has no music in it. To me it is full of music."

"Why, father, how can you say so?"

"Almost every evening," answered the father, "when I come home the first thing I hear is a merry laugh, and it rests me no matter how tired I am. Yesterday, I heard that voice saying, 'Don't cry, Bud-die; sister'll mend it for you.' Sometimes I hear it reading to grandmother. Last week I heard it telling Mary, 'I'm sorry your head aches. I'll do the dishes tonight.' That is the kind of music I like best. Don't tell me my little daughter hasn't a sweet voice."—Unidentified.

"This Little Pig" in China.

The mother of a Chinese baby counts her little one's toes just as American mothers do. When the gay, embroidered shoes are taken off she pinches one tiny toe and then another as she sings:

This little cow eats grass, this little cow eats hay,
This little cow drinks water, this little cow runs away,

This little cow does nothing but just lie down all day.

We'll whip her!

—Unidentified.

Three Manly Boys.

Let me tell you about three splendid boys I knew once on a time. Their father died, and their dear mother was left to bring them up and to earn the money with which to do it. So the boys set in to help her. By taking a few boarders, doing the work herself, and practicing strict economy, this blessed woman kept out of debt and gave each of her sons a thorough collegiate education. But if they hadn't worked like beavers to help her, she never could have done it.

Her oldest boy, only fourteen, treated his mother as if she were the girl he loved best. He took the heavy jobs of housework off her hands, put on his big apron, and went to work with a will; washed the potatoes, pounded the clothes, waited on the table—did anything and everything that he could coax her to let him do; and the two younger ones followed his example right along.

Those boys never wasted their mother's money on tobacco, beer, or cards. They kept at work, and found any amount of pleasure in it. They were happy, jolly boys, too, full of fun, and everybody not only liked but respected and admired them. They all married true and noble women, and today one of these boys is president of a college, goes to Europe every year almost, and is in demand for every good word and work; another lives in one of the most elegant homes in Evanston, and is my own "beloved physician," while a third is a well-to-do wholesale grocer in Pueblo, Colo., and a member of the city council.—Frances Willard.

Preachers Who Plagiarize.

The Rev. Dr. W. E. Barton has been making an investigation of this matter and presents his findings in the *Advance* (Chicago). The evidence is furnished by the preachers themselves. One minister on the Pacific Coast sends to Doctor Barton "a sermon printed by a minister of another denomination, which he has annotated with references to sermons of Beecher and Tal-

mage, giving volume and page for each quotation." The letter which Doctor Barton received accompanying his sermon is as follows:

"There does not seem to be any unanimous agreement as to what constitutes criminality in this matter. Condemned in one locality we might be acquitted in another, or the Supreme Court, if appealed to, might declare us all innocent. What is the court of last resort on this question? Evidently we preachers of the rural communities do not steal any more than you of the great cities. There is perhaps more conscience on all moral questions in the country than in the town. The frontier of American society is much nearer Wall Street than the Rocky Mountains.

"Two years ago when earthquake and fire made San Francisco a ruin, the *Brooklyn Eagle* published two pages of sermons which had been preached about the great calamity. Several of these sermons showed their leading ideas and even phrasing to have been taken from sermons preached by Beecher and Talmage on the Chicago fire of 1871. But, strangest of all, this paper had a special from Oakland, Cal., reporting a sermon by a leading Methodist preacher of that place, which was an eloquent description of the earthquake and fire and the lessons to be drawn from them. Now, this sermon, telegraphed across the continent, was pieced together almost bodily from sermons of Beecher and Talmage, especially from Beecher's sermon, down even to the last final appeal for help for the sufferers! These sermons and the plagiarized ones are open before me as I write and I have just compared them. I prepared a sermon on this same calamity, and was drawing on Beecher and Talmage when the *Eagle* arrived containing the sermons of the metropolitan divines. What was my surprise to find that they had been stealing from the same sources I was using! I then added their productions to those of Beecher and Talmage and stole from all of them, but hardly as much from all as one of them had stolen from Beecher alone! If such things are done by the city preachers what may be done by the beginners in the remote rural districts?

"But one thing is certain, whether borrowed, stolen or evolved altogether out of the inner consciousness, no sermon will be vital or accomplish much in the hearers, which has not first been vital in, and flames out of, the deepest experience of the preacher."

Another preacher writes Doctor Barton that he borrows from all sources, even from himself, and explains the latter by saying that his wife detected him in repeating a sermon that he had first preached not a long time previous. "But we kept quiet," he says, "and the people thought it was a new sermon." Another gives this incident:

"A classmate was out candidating and preached one of Talmage's sermons. A young man on the field who was looking forward to the ministry had read this sermon to the audience a short time before and made a study of it for them. The people recognized the sermon and turned him down? No, indeed! They called him and lived happily with him as long as he wanted to stay."—*The Literary Digest*.

In the Days of Moses.

In a Berlin museum is exhibited an inkstand supposed to have been used by a schoolboy in Thebes, between three and four thousand years ago. Another inkstand of the same period is made of wood, and has two compartments, one with two holes, for red and black ink, and one for holding reed pens. Some of the dried ink of both sorts still remains.—*The Classmate*.

Annual Meeting.

The annual meeting of the members of the American Sabbath Tract Society for the election of officers and directors, and the transaction of such business as may properly come before them, will be held at the office of Charles C. Chipman, 220 Broadway, New York City, N. Y., on Wednesday, September 13, 1911, at 2.30 p. m.

STEPHEN BARCOCK,
President.

ARTHUR L. TITSWORTH,
Recording Secretary.

The Lord is the strength of my life; of whom shall I be afraid?—*David*.

MARRIAGES

POLAN-JONES.—At the home of the bride's parents, Mr. and Mrs. J. D. Jones, August 16, 1911, by the pastor, Prof. W. G. Polan and Miss Norma Ethlo Jones, all of Jackson Center, Ohio.

DEATHS

EMERSON.—Ramond Eugene, son of Mark Henry and Lottie Belle Emerson, was born in Alfred, N. Y., August 3, 1902, and died August 5, 1911, aged 9 years and 2 days.

Ramond's kind, unselfish and cheerful disposition endeared him to all who knew him. During his sickness of twenty days, from peritonitis, he talked of the Sabbath school and the Junior Christian Endeavor of which he had been a member, and expressed his interest in them. Only two or three hours before the end came he tried to put his arm around his father's neck and love him, but he was too weak.

We may miss for a time this pure love of our children whom God transplants to his more lovely garden, where they will not be chilled and blasted, by the frosts and storms of this sin-touched world, but where their spiritual beauty will be perfected. "God did send me before you to preserve life" (Gen. xlv, 5). I. L. C.

DAVIS.—Kermit Russell Davis was born October 10, 1910, and died August 5, 1911, aged 9 months and 26 days. The stricken parents, Brother and Sister W. E. Davis of the Greenbrier Church, have the sympathy of all in this sad loss. L. D. S.

MUNCY.—Kenyon A. Muncy, son of Adonijah and Katherine Burdick Muncy, was born in Lincklaen, N. Y., May 20, 1839, and died August 7, 1911.

He was the fifth of eight children, four sons and four daughters, of whom three sisters and one brother survive him. On March 24, 1866, he was married to Allie Cardner, who survives him. This union was blessed with six children, three sons and three daughters, all of whom are living.

While young the family of the deceased moved to DeRuyter, N. Y., where, when about twenty years of age, he made a public profession of religion, and became a member of the DeRuyter Seventh-day Baptist Church, where he held his membership till 1881, when with his family he moved to Nortonville, Kan., and by letter became a member of this church; and although five years ago he moved to Cosmos, Okla., he retained his membership in this church, and has always striven to live a true Christian life, honored by all who knew him.

He had been in poor health for several years,

but was able to be around till three weeks ago when he was taken seriously ill from heart trouble and other complications, which terminated his earthly life. M. B. K.

SCOTT.—Rosa Maria (Williams) Scott was born September 16, 1829, in the town of Wirt, and died in Richburg, N. Y., August 8, 1911.

Her girlhood was passed in Richburg, N. Y. She was married to Alanson Scott in 1851. Six children were born to them: Ida J. Olmstead, Richburg, N. Y., Mary Irene Lewis, Bolivar, N. Y., Chas. Fremont, Richburg, N. Y., Wilmont DeFrance, who died in 1876, Cora Adele Chapel, St. Petersburg, Fla., and Will Scott, Pontiac, Mich. Three brothers and one sister survive her: Henry F. Williams, Milton Junction, Wis., Chas. W. Williams, Bolivar, N. Y., James Leander, North Loup, Neb., and Mary E. Chase, Alfred Station, N. Y.

Her sister and children were privileged to minister to her in her last sickness, and this she seemed to appreciate so much. She was a good mother, a kind neighbor and friend. She had the strongest regard for the Sabbath of Jehovah. She lived an honest upright life and will be greatly missed in the neighborhood where she has lived for so many years.

The funeral services were held at her residence in Richburg, N. Y., and conducted by Pastor H. L. Cottrell of Nile, N. Y. Interment was made at Richburg. H. L. C.

SKINNER.—The little three-weeks old babe of Mr. and Mrs. W. E. Skinner died Monday, August 7, 1911. The funeral services were conducted at the house by Pastor H. L. Cottrell. Interment was made at Richburg, N. Y. H. L. C.

FREEBORN.—Amy Ann Burdick was born in Alfred, N. Y., July 21, 1826, and died in the town of Lima, Wis., August 10, 1911. She had passed her eighty-fifth milestone just twenty days before her death.

Her parents were among the first settlers in this country, coming from the East seventy years ago when the subject of this sketch was fifteen years of age. The Burdick family was a strong and influential one. Mrs. Freeborn was the last to go, but there are many members of the next generation, men and women who are good citizens and helpful members of society.

She was married October 6, 1853, to Daniel P. Freeborn. They made their new home at Utica, but in 1855 they removed to Lima, where they lived happily for fifty years until the husband's death in 1905, and where Mrs. Freeborn lived until her death.

She was baptized in 1868 and joined the Milton Seventh-day Baptist Church. When the Milton Junction Church was organized, she became a constituent member and lived in the fellowship of that church to the end of life. She was a quiet woman, a woman of few words, but a strong and constant character, one who was appreciated most by those who knew her best. She died in her old home where she had spent so many peaceful years, tenderly cared for in the closing days of her life by her son Oscar, and his family. The other children are Irving L.

of New Auburn, Wis., and Mrs. Sarah E. Griggs of Spencer, Ia.

Funeral services were held at the old home and at the Milton Junction church, conducted by her pastor. Text, Eccles. xi, 1; xii, 1, 6, 7. Interment was made in the Milton Junction Cemetery. A. J. C. B.

SPURGEON.—George Henry Spurgeon was born in Doddridge County, W. Va., November 1, 1871, and died at his father's home on August 19, 1911, aged 39 years, 9 months and 19 days.

His parents were Jabez and Christine Spurgeon. When twelve years old he was baptized by Eld. S. D. Davis and united with the Conings Seventh-day Baptist Church. He was united in marriage with Flora A. Elliott of Ritchie County, November 24, 1895, who is now left a widow with their only son.

HOLLIDAY.—Melissa Davis was born in Doddridge County, W. Va., October 3, 1846, and died at the old home on Rock Run, August 21, 1911, aged 64 years, 10 months and 18 days.

She was the daughter of Elias and Irene Williams. December 3, 1863, she was married to S. P. Davis. There were born to this union seven children, four of whom—two sons and two daughters—are left to mourn her loss. Mr. Davis passed away December 13, 1896. In 1902 she was married to T. E. Holliday, who died in 1909. On her marriage to Brother Davis she embraced the Sabbath and they became members of the Middle Island Church. September 28, 1888, they went into the organization of the Rock Run Church near their home. June 4, 1905, she again became a member at Middle Island. L. D. S.

Doctor Grenfell's Watchword to Boy Scouts.

Dr. W. T. Grenfell, of Labrador, wrote this letter to the Boy Scouts:

"I was reading today a letter from a man called Tertullian. It was written to his school, and the letter is nearly 1,800 years old.

"I expect you will hardly believe it, but the school was really and truly to prepare the scholars to meet martyrdom bravely, and not to flinch at the suffering.

"Here is a thing he says: 'An overfed body may be good for the beasts, but it is no use to God.'

"A wink is, or should be, as good as a word to a Scout, so you know what I mean.

"If you are to be plucky and brave, and 'worth while' when trouble comes, you must keep yourself hard and fit.

"Some silly fellows think that religion is all can't, but before we laugh, let us show that we can do better than those poor, brave Christians in Nero's time, who went to the schools for the martyrs.

"In Labrador we have got no penny blood-curdling novels and five editions of a newspaper a day. Lots of our boys can't read and write. But they can endure hardness, like good soldiers.

"Last winter one boy of fifteen was left with two teams of huge Eskimo wolfish dogs, while the doctor and his men traveled off to kill some deer.

"He was warned not to move, or they would possibly be lost. As it happened, the men got parted by heavy snow-storms, and only found a house fifty miles away on the third day after. They at once sent a gang of men to look for the boy. Do you think he had run away all that long time, and during those dark, cold nights? Not a bit of it! He was just where they left him. That's the kind of Scout the world wants and God wants, too—not a man to talk a lot, but one who is loyal and can be counted on.

"If you want a good hymn to stir the blood and pluck of the youngest Scouts, I would suggest one that begins, 'Only an armor bearer,' and the refrain is:

'Surely my Captain may depend on me,
Though but an armor bearer I may be.'

"He may not be big, but a Scout must be faithful, and he's as good as ten men.

"I've had to look old Father Death in the face once or twice, and there is nothing in the world that helps you to keep cool and give him the slip like not having the skeleton of an impure life to weaken you and trouble you. The best thing in the world isn't gold and silver or food and clothing—no, not by a very long way.

"If I left a watchword with you, brother Scouts, it would be, 'Learn to keep your eyes open and to see chances where you can be useful.' You'll have a life then and a career behind you that kings will envy in vain."—*The Christian Advocate.*

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SABBATH SCHOOL

LESSON XI.—SEPTEMBER 9, 1911.
DANIEL AND HIS COMPANIONS.

Dan. i, 8-20.

Golden Text.—"It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth." Rom. xiv, 21.

DAILY READINGS.

First-day, Lev. x, 1-11.

Second-day, Amos vi, 1-8.

Third-day, Isa. v, 11-24.

Fourth-day, Isa. xxviii, 1-13.

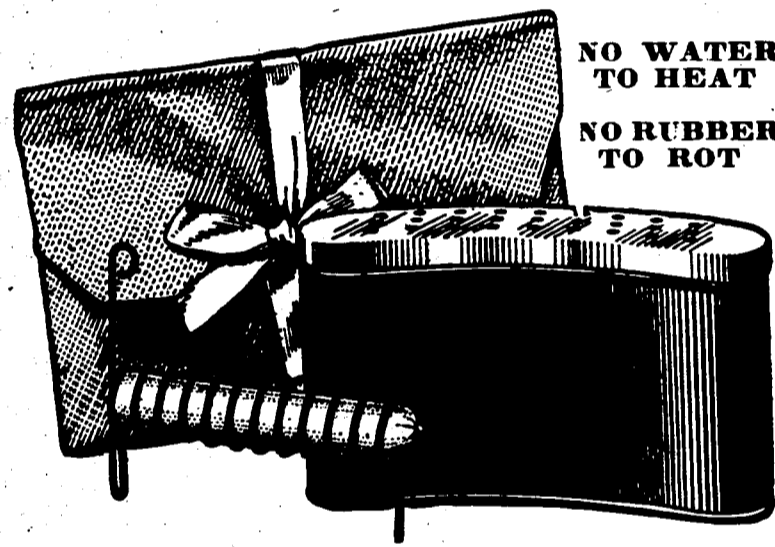
Fifth-day, Matt. xiv, 1-12.

Sixth-day, 1 Cor. viii, 1-13.

Sabbath-day, Dan. i, 8-20.

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

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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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