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The Sabbath Recorder

NOT AS I WILL

Blindfolded and alone I stand
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law unseen and still,
Unfathomed purpose to fulfil,
"Not as I will."

Blindfolded and alone I wait;
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak, and grief is strong,
And years and days so long, so long!
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless law are ordered still,
"Not as I will."

"Not as I will!" the sound grows sweet
Each time my lips the words repeat;
"Not as I will!" the darkness feels
More safe than light when this thought steals
Li'e whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will!" because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfil—
"Not as we will."

—Helen Hunt Jackson.

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L. A. WORDEN, Business Manager.

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EDITORIAL

The Most Perplexing Question of Conference.

Those who could attend the various committees during the hours of "Conference committees in session" were able to discover the problems which were causing the most thinking and which had been most perplexing to the boards during the year. By Friday morning the reports from the boards and their budgets had been considered sufficiently to allow some formulation of the decisions of Conference committees upon them.

The committees having in charge the reports of the work of the Missionary and Tract boards really had the most difficult problems to handle and so became centers of interest. This is especially true in regard to the question of the African Mission work under advisement of the Joint Committee. This question caused more discussion than any other during the entire Conference. Not that there was any spirit of bitterness, or real opposition to the work in Africa as such; but there was a difference of opinion as to the best way to proceed with work there, and in some cases, as to the wisdom of doing anything at all there until we are better informed as to the real conditions. Hence, the matter was quite thoroughly canvassed during the two or three days of committee work, and was reported to the Conference on the last evening.

None but those who stand near to the Joint Committee and to the two boards can tell the anxiety this work has caused

the men who have had to handle it. To turn it entirely down seemed almost criminal in view of all the facts presented; and just how best to proceed in order to conserve our interests in Africa as Sabbath-keepers, and not be guilty of gross neglect of the only field in all the world literally clamoring for Sabbath truth, has been the one perplexing problem of the year.

It is the purpose of the **SABBATH RECORDER** to give to the people whatever data may come to hand during the year that may enable them to know more of the merits or demerits of the African case. Meantime the committee and the two boards must be trusted to secure better data, and to plan as wisely, and as economically as can be, hoping that before the year closes the way will be made clear either to go forward in that field or to withdraw from it.

The spirit of the Master prevailed during all the discussion at Westerly. Indeed, this is the most hopeful sign that bespeaks great good for us as a people. Our leaders can come together in such a meeting, and discuss questions upon which they differ widely, and upon which they feel keenly, all without a word of bitterness, and, in the spirit of prayer, abide the decision of the majority. Let us hope and pray that before another year rolls around we shall all know better what to do regarding work in Africa. There is no one of us at the present time but has some misgivings regarding some phases of it. We all wish we had more light upon actual conditions in Africa. But we now have enough so we dare not take the responsibility of turning a deaf ear to the present clamorings for the Gospel, for Sabbath truth and education in some portions of that continent. In the most economical way available, and with the greatest precaution against any mistake being made or any improper advantage being taken that may involve us in trouble, the two boards can do no less than carefully aid the work, while they at the same time seek greater light. We are all seeking light in order to give light, and when next Conference comes we shall know better what to do.

The Education Society's Hour.

The Education Society, under the leadership of Rev. William C. Whitford, president, offered a full program from 10 o'clock to 12.15 on Friday. All the addresses were full of interest, and we hope in due time to give them to our readers. The annual report of the Education Society, by Dean Main, corresponding secretary, included statements from all the colleges, which were full of good cheer. On another page will be found extracts from this report, and others will follow until all our people have the main features of the society's work and the matters of interest regarding the colleges before them in the pages of the SABBATH RECORDER. The address of President C. B. Clark was especially noteworthy, and many who heard it with interest will enjoy reading it, in case he gives it to RECORDER readers. His subject was, "The Relation of Education to Religious Life and Growth."

The Education Society's budget asks the people for a contribution of \$1,600 for the Theological Seminary, in order to enable it to meet current expenses next year. The endowments are not sufficient for its support and the Seminary, as well as Salem College, is obliged to depend in part upon contributions year by year to meet deficits.

Recreation.

The afternoon of Friday had been set apart for recreation, and it was well improved. Upon the supposition that all visitors to Westerly would wish to make at least one visit to the seashore, the committee of arrangements thought it better to give up one afternoon for all to go, rather than to have the sessions every day broken in upon by haphazard excursions. This plan for all to stand by the sessions, and then all go together on excursions, was announced at the first session, and the plan worked well. Most of the delegates and their friends went to Watch Hill to take a dip in the ocean, some went to Weekapaug, some to Point Pleasant, some went sailing on the Sound, and others visited friends in Ashaway and elsewhere. Most of them were back to the dining-hall in time for supper, and ready for the excellent prayer meeting in the evening.

Several of the delegates had never bath-

ed in the ocean before, and to such this was an experience long to be remembered.

Sabbath Morning at Conference.

The Sabbath at Westerly was crowded with services. All days of Conference were full days, for with a sunrise prayer meeting each day for those who were willing to go to meeting an hour before breakfast, and with the various committees meeting between regular services, with hours for special Bible study under Dean Main, and with dinner and supper hours at the hall in the mill, every moment was made use of. From 10.30 to 12 o'clock on Sabbath the auditorium was crowded with people who joined in the introductory services, enjoyed the excellent music and listened to a sermon by President Daland of Milton. At some future time we hope to give our readers a brief synopsis of Brother Daland's sermon. His theme was, "The Wonderful Offer," from Isaiah xlv, 22: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."

At the very opening of this service a great volume of voices uttered the Lord's Prayer, and Miss Emma Langworthy sang the solo, "As the Hart Panteth After the Water Brooks." William Browning then sang the bass solo on the Twenty-fourth Psalm, "The Earth is the Lord's," Rev. T. J. Van Horn read the Scripture, and all the people joined in the well-known song, "How firm a foundation, ye saints of the Lord, is laid for your faith in his excellent word."

Then followed the prayer by Rev. Edwin Shaw, in which he besought the Lord for help, for the spirit of humility, and for blessing upon all the interests we love. He prayed for God's blessing upon the home churches we had left behind, for the spirit of worship to come upon all the people. "Bless our churches, our boards, our homes, and bless every individual member. Take our burdens, our cares, and all the troubles that perplex us. As we go home and take up again our work, make us strong to bear and to do. Take away every evil thought. Lift us higher and make us more broad-minded, and more definite in belief, and more ready to do thy will."

Then followed the offering for the Tract, Missionary and Education societies, which

amounted to \$213.26. In all the sessions the collections for these three societies amounted to \$370.35. There was also taken for the Woman's Board on Sabbath evening a collection amounting to \$35.39; and on Sabbath afternoon the offering for Sabbath-school work was \$29.78. Thus the entire offerings of Conference week taken in all services amounted to \$435.52.

The Sabbath School at Conference.

The Sabbath school on Sabbath afternoon was in charge of the field secretary, Rev. Walter L. Greene. The school met in three separate departments at the same hour. The senior department, composed of adults, filled the auditorium in the opera house to the number of three hundred and eighteen persons. The young people gathered in the church. There were one hundred and fifty of them presided over by A. E. Webster. The children assembled in the church parlors. There were ninety-nine of them in the care of Mrs. A. H. Langworthy. Thus there were five hundred and sixty-seven in attendance at the Sabbath school.

In the auditorium, after a song, the entire company repeated the Lord's Prayer and joined in singing, "I love to tell the story." Rev. George B. Shaw led in prayer, in which thanks were given for the Book of God, and for the Sabbath which is the holy day that binds man to God, upon the faithful observance of which depends the spiritual life of the church.

The lesson about the captivity of Israel was taught under four topics: (1) The cause of the captivity; (2) The effects of the captivity; (3) The lesson in the light of today; (4) The lesson to us, or the application.

Rev. L. A. Wing spoke of the cause of Israel's captivity. The main cause was Sabbath desecration. To be sure, idolatry was prevalent among them, and is regarded as the immediate cause, but had Israel remained absolutely true to the Sabbath of Jehovah, the one true God, as his memorial, the people would never have become idolatrous. Brother Wing made a strong point upon this. We hope to secure his address in full for the Sabbath Reform department.

The effects of the captivity were shown by Rev. John T. Davis of Garwin, Iowa.

He referred to the fair and faithful warnings by Jeremiah, and showed that in spite of these the people sowed the seeds of idolatry and had to reap the harvest. Zedekiah believed the skeptics and turned away from the prophets of God, and the captivity was the effect that had to follow from such a cause.

David E. Titsworth spoke of the lesson in the light of today. He wished he could paint a picture of Zedekiah and his surroundings with the weeping prophet pleading with him. Then he would for a second picture hold up a looking-glass before the Seventh-day Baptist Denomination, and let them see themselves as Judah with enemies besieging their gates. Indifference would be likely to work disaster as surely as did the indifference of Judah. Disregard for Sabbath and gospel truths means woe and destruction and exile today as certainly as in days of old. Thank God there is hope in exile for those who listen to the voice of God.

Hon. George H. Utter spoke of his experience in visiting the Arlington National Cemetery, where he saw thousands of soldiers' graves with headstones in two styles, for "known" and "unknown." Whether known or not the graves are recorded in the archives of the Nation. As he wandered among the monuments and thought of the army of the dead, he couldn't help thinking, "What an awful price to pay for sin!" North and South were both guilty and both had to pay the price for slavery. The heinousness of sin lies not in the fact that sins are found out, but in the fact that sin is essentially ill-deserving and always brings an evil harvest. Sometimes people suffer by an abuse of things in themselves good. We could never have developed this country without the corporations. Properly used they are good for the country; but when a few people abuse the good, the Nation is aroused against them all. The old maxim, "Like king, like people," has been proved true many times. One thing is sure: when the test comes, when the day of reckoning is at hand, the king does not suffer alone. Those who have said, "They all do it," and, "There is no difference," find in the end there is a difference after all, and king and people suffer together. Two thousand captives have to go to Babylon as the price of listening to false teachers and ignoring

God's truth. In America the agonies of Arlington were in all the homes of the dead. People can not suffer alone when sin triumphs. I pity the sufferers who have to suffer for other people's sins!

THE SABBATH-SCHOOL EXHIBITS.

In the executive room at the auditorium, where the Conference postoffice was established and where a typewriter was provided for use of Conference committee work, Secretary Walter L. Greene had his Sabbath-school exhibits. There was quite a display of books for teachers, helps for the home department, teacher-training-class books, manual work, primary work; books for officers and for pastors' training-classes, record-books, and publications of our own Sabbath School Board. Samples of supplies were there and works for home and religious instruction. There were many samples of diplomas and cards of merit, and pledges, buttons, badges, song-books and various kinds of Sabbath-school helps. Any one interested in finding helps for his classes in all lines of Bible teaching could find suggestions in this exhibit.

Outside Mission Work at Conference.

Several of the brethren improved the opportunity to do mission work in Westerly during Conference week. The downpour of rain two or three evenings prevented work out of doors. A quartet made up of Conference delegates sang on the street once or twice, but the main work outside of Conference was done in the mission hall.

Here the speakers found good audiences awaiting them. Brother Kelly spoke of his work among the prisoners in Kansas; Rev. L. C. Randolph assisted as he could find opportunity. Rev. E. A. Witter preached one evening. He had been a worker in the machine shop in Westerly years before, and had left the shop to prepare for the ministry; hence it was like coming home to him. Brethren George Shaw, A. J. C. Bond, Okey Davis and L. C. Randolph did the singing, and aided in the good work. The editor went to Mystic to preach at a union meeting in the town where he began his first pastorate in 1874, and where for five years he joined with all the churches in Y. M. C. A. work and temperance reform.

EDITORIAL NEWS NOTES

The President Starts September Fifteenth.

Last week it was announced that President Taft was planning an extended trip through the States. The plans have now been perfected for him to start on September 15, his fifty-fourth birthday. This trip will take him to the Pacific Coast and back to Washington, where he is scheduled to arrive on November 1. He is planning to make about two hundred speeches, upon five different subjects: reciprocity, tariff, currency, the peace treaties, and conservation. The entire trip will give the President about thirteen thousand miles of travel, over some twenty-five different railroads.

The largest molasses storage depot in the world burst in New Orleans on September 11, and flooded a portion of the city with crude syrup. More than 1,000,000 gallons escaped, and at one place the sticky fluid was fifteen feet deep. It was twelve inches deep on the street one quarter of a mile from the break, and stores, saloons, and some homes were flooded to a depth of from a few inches to several feet.

The clerk of the Senate has evidently come to the relief of the tension of mind with many regarding the publicity law, and declared his purpose to regard any reports of expenditures for election, filed in the Senate by candidates, as public property. Two senators from Virginia have already filed their expense reports according to the new law, and the clerk has promptly published them.

A schooner from Gloucester, Mass., was seized at Louisburg by the Canadian Government because she took on board a consignment of fish for her owners in Massachusetts. This act was a violation of the treaty of 1818, under which United States fishing vessels may put in at Canadian ports for supplies, water, or shelter, but may not receive shipments destined to the United States. Under the treaty law this vessel may be confiscated, cargo and all. It is the first seizure ever made under the provisions of that treaty.

It appears that the demonstrations against high prices for food products made recently in Paris and other places in France have had the desired effect. The French Cabinet has approved a scheme to facilitate the importation of cattle and of frozen meats, by installing refrigerating and storage plants. There is great lack of such plants in France. The Cabinet demands that railroads lower their rates for transportation of foods. It also proposes to suspend the tariff on fodders.

Seventy-three students from China arrived last week to enter American colleges. Among them were three Chinese women. The tuition and expenses of these students are paid out of the Boxer indemnity fund, which the United States returned to China after that government had paid it according to the demands of the arbitration court. The three women in this company won their places through a competitive examination in the Imperial College at Peking. Some of the men will enter agricultural schools.

According to news from Shanghai, the flood along the Yang-tse River is the most disastrous in many years. It is estimated that half the population of the Yang-tse valley will have to be supported the coming winter or starve to death. According to some authorities, it is the most appalling disaster in China's history.

We sincerely hope the Tuesday morning news, just at hand as we write, that the "wets" have won out in Maine, will not be sustained when all country districts are heard from. Probably no campaign in that State ever reached every nook and corner of the country as this one has. The liquor forces of the continent have concentrated their efforts in the Pine Tree State, knowing that much depends upon the issue there.

The Finances of Conference.

The apportionment upon the churches this year is much larger than usual. The expenses at Westerly were considerable. This was due to the full attendance and the high cost of living. The people at Westerly paid, themselves, some of the bills which might properly be chargeable to Conference.

The chief reason for the large appor-

tionment this year is the publication of *Seventh-day Baptists in Europe and America*. This work has been a great success in other ways, but not financially. The Finance Committee has thought best that we should recognize this fact, and not put off the payment of our debt to the distant future.

If the books that are on hand could be sold, there would be no deficit. Conference has therefore decided, on recommendation of the Finance Committee, that cash paid for books sold after August 28, 1911, may be counted in payment of the apportionment of the several churches up to one-half the amount of the apportionment; that is, church treasurers may send receipted bills for books bought, along with their remittances of cash, to the treasurer of Conference, or they may send full remittance at once, and then receive rebate in cash for receipted bills for books up to the amount of one-half the apportionment.

The treasurer of Conference is very anxious to receive remittances from the churches as soon as possible. The apportionment is 30 cents per resident member, as shown in the last published minutes of Conference.

WILLIAM C. WHITFORD.

Alfred, N. Y.,
Sept. 7, 1911.

The Seventh-day Baptist Education Society.

The next regular annual meeting of the Education Society will be held at Alfred, N. Y., Wednesday, September 27, 1911, at eight o'clock p. m., for the purpose of receiving the Board's annual report, electing officers, and transacting any other business that may lawfully come before the meeting.

By order of the President.

ARTHUR E. MAIN,
Corresponding Secretary.

"It is not enough that the Christian character remains uncorrupted by the epidemic of wickedness, the Christian must protest against that wickedness and war against it to the death."

Guard within yourself that treasure, kindness. Know how to give without hesitation, how to lose without regret, how to acquire without meanness.—George Sand.

CONFERENCE AT WESTERLY

Our Stewardship.

PRESIDENT SAMUEL H. DAVIS.

Some student of history has said: "Every day is a day of destiny, every hour is a crisis and every moment is the nick of time."

When the founders of our faith landed on these shores, the footprints of their fidelity to truth marked a day of destiny in the religious life of the Nation and of the world. Persecuted for that fidelity, their hour of supreme crisis came, when in the spirit of that religious zeal which characterized the patriots of '76 they rose to their high privilege, declared their independence of any established creed, and founded a church on what was to their minds the simple interpretation of divine truth.

To them the "nick of time" was the passing moment, and they so entered into the opportunities of the moment as to leave to future generations a legacy of religious teachings, the value of which can not be computed by human estimates, nor measured by standards of gold.

Into this rich heritage have we come, who sit here this day, not that we may draw the mantle of self-righteousness about us and thank the Lord that we are not like other men, but that having become partakers of these priceless gifts, we may publish to the world their source and their joy.

Elijah was the prophet of Jehovah, and his mantle fell on Elisha; not simply that Elisha might enjoy the blessing which it brought to him, but that he might bring blessing to the world in which he lived and inspiration to millions who should come after him.

Our fathers were stewards of the manifold grace of God, heralds of divine truth, and into their stewardship have we entered; not that we should revel in the riches of the manifold grace, nor rest in the security of the divine truth, but that through the power of that grace we should herald that truth to all the world.

The great commission was to go preach the Gospel to every creature, beginning at Jerusalem.

One reason why Seventh-day Baptists have not carried farther and faster the truth for which we stand, is that we have too often neglected our Jerusalems, our own homes; not merely the communities in which we live, but our own firesides.

We have recognized the fact for years that if for the past century we had held our own young people to the Sabbath our numbers would be multiplied many fold. For this then we should plan and endeavor in future years, not that our efforts should be lessened in the larger field, but rather that our hands may be strengthened thus for the larger service.

Other denominations hold their young people, why not we? "Once an Episcopalian, always an Episcopalian", "Once a Catholic, always a Catholic", are common expressions, and exceptions to the truth of them are rare. Why not "Once a Seventh-day Baptist, always a Seventh-day Baptist?" Mainly because we are so ambitious for our children to attain what the world calls success that we give them the impression that the things of the world are of more importance than the things of the spirit.

The boy and girl who hear from father or mother such remarks as, "Seventh-day Baptists have a hard row to hoe," or "Young people who keep the Sabbath are badly handicapped", or "It's difficult for a Sabbath-keeper to find desirable employment", or "There are only a few lines of business open to Seventh-day Baptists", soon come to feel that the denomination is too small for such talent as they possess, that father and mother expect them to succeed by the world's standard, and will not be seriously disappointed if they do not succeed in being loyal to the Sabbath.

The result is that they easily drift away, and are lost to us as a people.

Our children should be taught that any temporary sacrifice which they may be called upon to make as Sabbath-keepers, is far more than compensated for in the joy of faithful service; that any seeming handicaps or obstacles which they must overcome, for the sake of conscience, in the race of life, are sources of that discipline and strength which are necessary to make them worthy to win in life's race; that it

is not difficult for Sabbath-keepers who are *thoroughly equipped* to get desirable employment, and that with the exception of *railroading*, Seventh-day Baptists who are worthy of success can enter and succeed in any honorable business, profession or calling for which they may be qualified.

The trouble with too many of our young people, as well as the young people of other denominations, is that they want to succeed without paying the price of success. I do not exaggerate when I say that there are scores of young people in our denomination and in every other denomination who want a first-class position, where there is one thoroughly fitted to fill a first-class position.

The servant of Abraham who went to seek a wife for Abraham's son Isaac, said: "I being in the way, the Lord led me." If the servant of Abraham had not equipped himself for his journey and put himself in the way, the Lord would not have led him to success just because he was a servant of the "friend of God."

If our young people fail to equip themselves for life's journey, fail to put themselves in the way of success, the Lord will not lead them to success just because they are Seventh-day Baptists.

There are gold and laurel crowns to be won in the race of life, by those who are prepared for that race and are worthy to be crowned, but alas that so many should long for these crowns who are unwilling to make the sacrifice necessary for their alinement.

May we to whose stewardship has been entrusted the rich treasures of boyhood and girlhood, inspire in these young lives an ambition to succeed because they *merit* success, but never at the compromise of conscience or the sacrifice of their loyalty to the truth. Let us encourage them to win the world's applause fairly and honestly if they can, but tell them if they can't win fairly and honestly, to fail. Let us teach them to keep their ship's prow seaward and to sink her in mid-ocean rather than to make their port by flying the enemy's flag.

But should we not also see to it that on life's training-ground our children are so placed as not to be tempted beyond that which they are able to bear?

The Divine Teacher taught us to pray to our Father, "Lead us not into temptation."

Do not Seventh-day Baptist fathers and mothers unwittingly lead their boys, of splendid physique and athletic instincts, into temptation almost beyond human endurance, when they place them in preparatory schools or colleges where practically all athletic events occur on the Sabbath?

I rejoice that among us there are some splendid specimens of *moral* as well as *physical* athletes who have withstood this form of temptation; but there are multitudes of others who have been reared in Seventh-day Baptist homes and by yielding to the temptation of preparatory school and college sports on the Sabbath, have been wholly unfitted for usefulness in our denominational life. There may be rare exceptions, but generally speaking the Seventh-day Baptist boy who spends the Sabbaths of his preparatory school or college days on baseball or football fields is absolutely lost to us as a denomination, while in most cases he might be saved to the denomination if he had not been subjected to such temptation.

Seventh-day Baptists have been given the stewardship of three splendid colleges, that are now well equipped and rapidly forging to the front as institutions of higher learning.

These schools *need* our boys and girls! But what is of tenfold more importance is the fact that our boys and girls *need* these schools.

I shall never forget an illustration used by President Daland of Milton College, when he was pleading for the life and continued existence of our Theological Seminary. He said his children were frequently invited to dine with their playmates in the homes of his neighbors and they had such good times and such good things to eat there that he feared if it was left to them they would want to take all their meals at their neighbors'. However, in the interest of family life President Daland preferred that his children should be fed from his own table; and in the interest of denominational life he believed our ministry should be trained in our own Seminary.

What is true in the education of our ministers is even more true in the education of our laymen. When a young man has finished his college training and enters the professional school, his character is

largely molded and his purposes pretty well fixed. If our young people are loyal to the Sabbath up to that time, they usually remain loyal. If a boy eats at his father's table till he comes to mature years, the influence of the father's home is stamped upon his whole life. But if he leaves the parental roof-tree for another during the formative years of his character and purpose, the influence of that other home is stamped upon him.

The same is true in regard to church and school life. If, when our boys and girls go to preparatory schools and colleges, they still have the influence of church and Sabbath school thrown around them, as at Alfred, Milton and Salem, the weekly return of the Sabbath will be to them a delight, a channel of blessing, and the great majority of them will remain loyal and true to the faith of their fathers. But if during this still formative period they are separated from such influences, and left to choose between spending the Sabbath in next to solitary confinement and spending it in the enjoyment of their companions' sports, I fear the great majority of them will drift away, not to become active Christian workers in other denominations (for that Sabbath deserters seldom do), but to become derelicts in the sea of Christian activity.

If we are our brothers' keepers, in how much larger measure are we our children's keepers! And how can we teach them to pray that they be not led into temptation, if we ourselves deliberately choose for them places of temptation?

Having commenced at Jerusalem, having care for our own, we have just commenced to obey the divine injunction, "Go ye into all the world, and preach the gospel to every creature."

If the commandments which Jehovah gave on Sinai are worth keeping, if the Sermon on the Mount is worth living, if the truth for which we stand is worth standing for, and if we are our brother's keeper, we can not cease our efforts in behalf of missions and Sabbath reform until all the world shall observe the commandments of God and accept the teachings of Jesus.

We are sometimes foolish enough to discuss the relative value and importance of the work of our various denominational boards. But they are all one in purpose, differing only in the departments of the one

work in which they are all engaged; and they are coming more and more to recognize this fact.

Our workers at home and abroad must be trained for service both intellectually and spiritually, and to this task the Education Society, the Sabbath School Board and the Young People's Board are bending their energies.

We must be furnished and equipped with the best literature and material for the promulgation of the truth we hold, and to provide this equipment the American Sabbath Tract Society was called into being and is doing magnificent service.

Funds must be raised by systematic and faithful endeavor, and in this work the Woman's Board is proving itself more and more efficient from year to year.

The workers for the home and foreign field must be chosen and sent and the work superintended and directed, and to this special task the Missionary Society has been assigned.

Thus are our boards "members one of another", and all members of the same body, the instruments and servants of the churches in carrying forward the work which God has committed to us as a people.

With our denominational machinery so well planned and organized, with the average of our people prospering financially as the average members of but few if any denominations have ever before prospered, with the wealth of the world's gold being lavished upon us, with the wealth of the world's learning within our reach, with the wealth of the divine truth which has been committed to our hands, are we as Seventh-day Baptists rendering unto the Lord a good account of our stewardship?

In the matter of giving of that which has been given to us, it is true that the average of our people have done far better in recent years than in earlier years, and in some lines of work have given double the past year what was given the year before. But have we as yet anywhere near approached the true standard of giving as God has prospered us?

In a most admirable article in the SABBATH RECORDER of December 19, last, Mr. C. C. Chipman showed us that if we gave *one-twentieth* of our income to denominational work, our schools might receive much larger support, our boards might be

supplied with funds up to the amount of this year's budgets, and our pastors might have their salaries doubled in every church on the home field. Let us add to Mr. Chipman's estimate another five per cent and see what would happen.

If all our people contributed one tenth of their income each year, every pastor's salary could be doubled, our Sabbath reform work and home mission work could be doubled, our contributions to our schools could be doubled, and the work on the foreign field could be multiplied fourfold! Does not God call us to this larger service? Does he not *demand* it of us? Every pastor among us deserves to have his salary doubled, and when doubled these salaries would all be too small. Our schools need the larger support and should have it. Our own land is calling for more workers in scores of fields, that are already white for the harvest. The Macedonian cries from fields beyond the sea were never before so loud and so persistent. And aside from all these needs is the fact that we can not enter into the larger spiritual blessings which God has in store for us, until we enter into this larger service of giving which his Word so clearly suggests, and which our present needs for enlargement and expansion so urgently demand.

We are sometimes told that our efforts on foreign fields are in vain, and that if we don't stop wasting our money in foreign mission enterprises, and spend it in building up our home churches, we "will soon be wiped off the map."

I yield to none in my desire for the prosperity of our home churches, and for a larger support of our work throughout our homeland. But is it not true that the foreign mission work in which we as a people have been permitted to engage during the last fifty years has been one of the greatest sources of inspiration and blessing to our work at home?

The extent of what we may have been able to do for China, only the ages can reveal, but what China has done for us is already apparent. And if we close our ears to the cry from benighted lands, where thousands, now struggling toward the light, are stretching out their hands to Seventh-day Baptists, literally pleading for the gospel message and the Sabbath truth, we richly *deserve* to be "wiped off the map."

If when a few churches had been established in, and about Jerusalem, Paul and his coworkers had decided that the Christians in Palestine were too small a people to undertake any missionary work beyond the borders of their own country, the history of the Christian world would have read very differently from what it does today, and much of the New Testament would never have been written.

It is urged that we need our ablest preachers and educators on the home field. Yet, I doubt if we have among us an abler man that was the apostle Paul, and he was not too good for the foreign field. Furthermore, I think you will agree that Paul's Letter to the Hebrews written from the foreign field, was worth more to the Christian Church than all the preaching he could have done in Jerusalem if he had remained there throughout his length of days.

And may it not be true that an epistle written from the heart of Africa to the Seventh-day Baptists of America, by one of our ablest preachers or educators, would bring to us greater inspiration and a richer blessing than his lifelong service in the homeland?

May we who have received the Gospel, rest not until that Gospel has been proclaimed to every creature, made in the image of God. May we who have entered into this rich heritage of Sabbath truth, through the faith and consecration of our fathers, withhold it not from those who would become partakers of the joy of obedience, through its observance.

May we to whose stewardship has been committed the training of our youth, so inspire them with respect and love for the Sabbath and with a devotion to truth and duty, that the work so well begun by our fathers may be carried forward to still larger and larger success by our children and our children's children.

May we who rejoice in the labors and sacrifices of the past, find delight in the labors and sacrifices of the present, that in these we may do honor to Him who gave his life as a sacrifice for the salvation of lost men.

You have heard the legend of the great general of antiquity who had a son that was accustomed to wear on his finger a beautiful and costly ring with his father's likeness engraved upon it. But this son was so indolent and worthless that the father

forbade him to wear the ring in public.

May we who have taken upon ourselves the image and likeness of Christ, see to it that we bring not shame upon the image and the likeness which we bear.

In the army of Napoleon Bonaparte there was an under-officer whose name also was Napoleon Bonaparte; and because of his name the great military genius took much interest in his conduct, and soon discovered to his disgust that when exposed in battle this under-officer played the part of a craven and a coward. Following such an exhibition Napoleon said to him, "Sir, I demand of you that you change your name or mend your ways."

May we who have taken upon ourselves the name of Seventh-day Baptists, a name made sacred by the memories of the past, see to it that in the conflicts of the cross no lack of courage on our part brings dishonor to that name; but with implicit faith in God and in the triumph of his truth let us so labor and so plan that this ninety-ninth session of our General Conference shall go down to history as the nick of time in which we recognized our opportunity and grasped it, as an hour of supreme crisis through which by faith we came off more than conquerors, as a day of destiny in which as a denomination we entered a new era of spiritual life and power.

Annual Message of the Education Society Through the Corresponding Secretary.

DEAN A. E. MAIN.

COLLEGE ITEMS.

Alfred University has a faculty, in all departments, of about thirty-five, and reports 399 students, and receipts and expenditures of about \$36,000.00. Additions to the endowment have been made of over \$4,200.00; and notices of bequests have been received amounting to \$7,500.00.

Milton College has a faculty of seventeen, and reports 132 students, and receipts of about \$16,000.00 and expenditures of about \$15,000.00.

Salem College reports a faculty of thirteen, 234 students, and receipts and expenditures of about \$6,000.00.

Alfred's immediate needs are paid-up subscriptions on the Betterment Fund; Milton's, subscriptions for the building fund, and increased endowment; Salem's,

help to finish paying for the new building, and added endowment.

A GENERAL STATEMENT FROM SALEM COLLEGE.

The year just closed has in many respects been one of marked progress and development in the history of the college. A year ago we reported the largest graduating class in our history. The number graduated last year was eighteen. This year we have exceeded last year, not only in increased attendance, but our graduating class numbered twenty-seven, an increase of fifty per cent. These results have been made possible by the increased facilities which have recently been placed at the disposal of the faculty and student-body. The year has been marked by a higher degree of intellectual earnestness and endeavor than has hitherto been apparent. This too is largely attributable to the better conditions under which our work has been conducted during the year. Both students and faculty appreciate the improvements which not only enable them to carry forward their work under better conditions, but with a much higher degree of efficiency than ever before. It is not exaggerating to say that but for the recent material improvements, the work of the college would of necessity be at a standstill, if indeed it were not abandoned. One of the greatest drawbacks to the patronage of the college has been overcome in the establishment of a coöperative boarding club among the students. This has been made possible by the interest and generosity of Mr. and Mrs. George H. Trainer to whom the college is much indebted for their thoughtfulness and support. During the year past good board has been furnished at two dollars per week.

RELIGIOUS INTERESTS AT SALEM.

Unless our institutions of education maintain a moral and religious standard higher than that found in the large majority of similar colleges and universities, it is hardly worth our while to support independent institutions. We believe our colleges should be thoroughly missionary in a large sense, but not given to petty sectarianism. We are living, too, in an age of religious transformation. Our faculty is devoting much thought and energy to the religious life of the students. Much interest

has been evidenced throughout the year in Bible study and personal religious experience. This work has been carried on through the activities of the Y. M. C. A. and the Y. W. C. A.

SALEM'S FACULTY.

Few institutions of learning are blessed with a more loyal, hard-working corps of teachers than composes Salem's faculty. Though none have complained while working to the limit of their physical strength, we must not continue indefinitely to tax to so high a degree their unstinted service. It is but a matter of time and continued growth when we must add two or three members to our teaching force.

FIRST YEAR IN SALEM'S NEW BUILDING.

We have now closed our first year in our new building. It was to be expected that problems would arise in getting adjusted to new conditions. We have, however, all lost sight of these little annoyances in our enjoyment of enlarged accommodations and facilities. We find our new building exceedingly well adapted to its intention and purpose. After using it a year we have found scarcely a feature that we think could have been planned to better advantage. Every particle of space is utilized and seems to fill a long felt want. The old building is occupied to good advantage also, and it is certain that with all our increased facilities we have none too many. The faculty and trustees are grateful to all who have helped to make our enlarged work and opportunities possible. We believe the results to our own denominational cause as well as to the community at large, will more than justify the effort and sacrifice necessary to sustain the life and mission of the college.

SALEM'S NORMAL DEPARTMENT.

The educational conditions which prevail throughout the State and the South in general, as well as the particular conditions environing the college, make our normal department the most fruitful phase of our work at present. We believe our normal work has been gaining in the confidence of the educators of the State until we now hold a place second to none in the State. This position is in a good measure due to the earnest, efficient labors of Miss Mabel

West, who has during the year past been in charge of our Model Training School for Teachers.

THE SUMMER SCHOOL AT SALEM.

For the first time in the history of the college, the faculty undertook the conduct of a Summer School. The object of course was to extend the strength and usefulness of the college to a class of patrons not hitherto reached. The project was undertaken on its own merits and without an extra cost of outside financial backing. This session has just closed and it has more than fulfilled our hopes and expectations. The attendance, including the pupils of the training school department, was over one hundred. About forty young people, mostly teachers, came in contact with the college and its life for the first time. Without exception these young men and women seem to have become fast friends of the college, and the majority of them will sooner or later take regular work in course. The work has been so successful this season that the Summer School will doubtless become a regular feature of our work.

THE FUTURE OF SALEM COLLEGE.

If one may judge by the opportunities of an institution to serve its community, the history of the college leaves no doubt as to the wisdom of its founding. It has rendered a large and much needed service to our denomination in particular, and not less to the community at large. Looking about us today, at present needs and conditions, it would seem that the work of the college is but fairly launched in its ever-widening and increasing life of usefulness. The Seventh-day Baptist Denomination has no more important mission-station on the globe and none in which more is at stake than the maintenance of this—its youngest college. The one question which most anxiously concerns the faculty and administration is that of financial support. Will the college be financially supported so as to avoid crippling its usefulness, if not endangering its life? The interests at stake are so vitally denominational, that this question is one of more than local interest. It concerns the entire denomination.

SALEM'S LIBRARY.

We desire to call the attention of the Education Society, and through it, the at-

tention of our denomination to the needs of the college library.

First, we want you to know that we have not one cent of permanent endowment for library purposes. We have, through the generosity of a few public-spirited individuals and also through the donation of certain volumes by a half-dozen publishers, procured some very much needed books. These, however, furnish but a beginning to the list of modern books greatly needed in all departments of the college. The college faculty will soon undertake plans by which it is hoped to materially increase the usefulness and efficiency of the library as an integral part of our equipment. The trustees respectfully solicit your generous support and coöperation.

SALEM'S FINANCIAL SITUATION.

We respectfully call your attention, together with that of the denomination, to the fact that Salem College is our youngest denominational college, that it has practically no endowment, that this is not because she has been unworthy of such recognition, but because her life history has been too short to embrace the benefactors of our other institutions. Salem was founded at a time when the material wealth within the South-eastern Association was comparatively limited. In more recent years several of our members within the association have become more prosperous, and the needs of the college have received generous attention and support at their hands. In the recent effort to secure a new building the local support has been warm and generous. Though with but little endowment, still by the practice of rigid economy and a generous support by the Memorial Board, the college has continued its work to the present time without indebtedness. There remains unpaid, however, about twelve thousand dollars of the original construction cost of the new building, which was a little more than thirty thousand dollars, including furnishings. Without indulging in meaningless rhetoric, Salem College appeals to the Education Society and through it to the denomination at large, to make it one of the first concerns of its people to help raise the balance of funds necessary to discharge this obligation, in order that the college may continue its work without embarrassment.

The Largeness of Our Littleness.

Annual Message of the Tract Board, through its Corresponding Secretary, Rev. Edwin Shaw.

(Concluded.)

Under supervision of the Distribution Committee is the Canadian Branch Office, now located at Moncton, New Brunswick. The Manager, Rev. George Seeley, sends the following report:

BELOVED BRETHERN:—I trust the grace and love of our Lord Jesus Christ will be with you in all its rich fulness throughout your board meetings and the General Conference, and all remaining time. The output of our literature during the year has been 250,000 pages, a little ahead of previous years, going in all directions throughout Canada, and also adjacent country. Seventh-day Baptists are called to engage in this glorious work of sowing the true Sabbath seed of the kingdom of God. May we with growing earnestness and burning zeal forward this special work of the Lord of the Sabbath wherever an open door occurs. There is a vast field, a wide-open door in Canada, a country in extent nearly as large as the United States of America, your beloved country, and the happy homeland of the Seventh-day Baptists, to whom the Lord of the heavens has given this vast heritage for Sabbath Reform work. And this Canada is another great empire given into your hands for the same heavenly business. And the reward will be greater than all the palaces, wealth, and crowns, and empires of the world, when our Lord Jesus will be crowned King of nations as he is King of saints. That will be the great coronation. Let us all have a part in it. Shall we?

I have been about ten years engaged in this work. I came to it in this way. After I made up my mind to return to Canada, on account of the continued illness of my dear wife, our late and much lamented Dr. A. H. Lewis suggested the idea of returning to carry on Sabbath Reform work in the line of tract distribution. So I closed up my work at Berlin, N. Y., where I had had a pleasant and profitable Christian work as pastor for four years and three months. During this time I have put into circulation millions of pages of Sabbath literature.

As might be expected, I have met with hindrances and discouragements, and lost thousands of friends in churches and ministry among whom I had spent forty years preaching the Gospel. Their backs were turned on me as soon as I embraced the Sabbath. But though oft cast down, yet not destroyed, nor discouraged, I am still trusting in the Lord Jehovah, my strength and exceeding great reward. It seems to me that some special things are required of us. More and stronger faith, burning zeal, more power in importunate believing prayer. More sacrifice for the Lord's work, more courage and endurance, and every other Christian grace, distinguishing the Seventh-day Baptist man and woman, young and old.

And now may God's wondrous blessing of salvation, life, and power come into all our hearts and lives for his name's sake, and his work.

Your brother,

GEORGE SEELEY.

*Sunny Brae, Moncton, N. B., Canada,
July, 1911.*

The board has continued its work of Sabbath Reform in Holland through the services of G. Velthuysen, who has nobly and efficiently taken the place of his father in the publication of the *Boodschapper*. The death of his little daughter, Gerarda Christine, a child of eight years, on July 13, after a lingering illness of almost two years, is a sorrow in which he and his wife have the sincerest sympathy not only of the board, but of all our people.

DENOMINATIONAL FILES COMMITTEE.

No work has been done by this committee during the year.

BUDGET COMMITTEE.

This committee has made out an itemized budget of estimated expenses for the proposed work for the coming year. This budget has been adopted by the board and it is herewith presented to the General Conference for its consideration, discussion, change, and approval. It is printed in full in the annual statement, and will be read and commented on by the treasurer in his remarks.

JOINT COMMITTEE.

The Joint Committee is the result of an attempt on the part of the Missionary Board and the Tract Board to work more

in touch with each other. A single example will make this clear. This summer the Tract Board sent a man to work on a certain field, not knowing that the Men's Brotherhood of Milton and vicinity had sent a man to that same field. The Tract Board sent another man to another field not knowing that the Sabbath School Board had sent a man to that same field. By mere accident it was kept from sending a man to the same field where the Young People's Board had sent a man. Now, had there been a Central Committee to which all these lines of effort had been referred, these mistakes would not have been made. The establishment of a denominational Central Committee to be a sort of clearing-house for all the various lines of our work as a people would very likely meet with vigorous opposition, but it is worth consideration.

This Joint Committee has not done much work during the year. It stands rather just now for a principle. It is sponsored, however, for the united work of the two boards in Java, in Los Angeles, the Hungarian Mission in Chicago, the Italian Mission in New York City, for the combination of corresponding secretary and field representative in Rev. E. B. Saunders, and for the work in Africa. The management of the various interests, after being established, has fallen into other hands, except the work in Africa. That has by both boards been referred to this committee.

Here it has met many perplexing problems. The remoteness of Nyassaland; the length of time required for mail to go back and forth; the indefiniteness and sometimes contradictory nature of the reports coming from Nyassaland; our lack of knowledge of conditions and geography; the lack of confidence on the part of many of our people in the sound judgment of some most concerned in the work,—these have been among the problems the committee has had to face. Out of it all there appears to be a large interest in the matter of the Sabbath among certain districts in Nyassaland. Their native leaders and preachers plead for a white missionary to come to them from us and be their religious and spiritual guide and ruler. They are eagerly seeking for civilization, for Christianity, and for the truth of the Bible Sabbath.

This committee, through the Committee

on the Distribution of Literature, has sent to Africa a large quantity of books and tracts and sample copies of the SABBATH RECORDER. It has sent since the first of the year \$100.00 a month, \$50.00 from each board, to Joseph Booth at Cape Town, South Africa. Half of this has been to sustain Brother Booth as he manages the work, and half he has doled out in small sums to various native preachers, and more to buy school supplies, books, paper, slates, pencils, etc. Just now the committee is making arrangements to send from Cape Town a trusted and competent native who will visit all the region where the Sabbath interests are located and make a full and detailed report. At the present time from reports sent for three months in succession we count thirty-five churches with a total membership of 5,620 baptized Sabbath-keepers. How well they keep the day we can not say, possibly as well as some of us now and then keep it. The largest district reports twenty-nine out-station schools with an enrolment of 17,604. The size of these numbers almost leads us to believe that there is some misunderstanding in the way the reports are made up. The reports are for a month, and possibly this is the sum of the daily attendance and not different individuals. We can not yet clearly know and so the committee would not submit any definite statistics for the African interests.

But there is no question but that there is a marvelous field, a wide-open door. There is no question but that these people are as they say in their letters "babes." There is no question but that they are sure to ally themselves with some religious cause having white people at the head of it; that is what they themselves want. There is no question but that if we do not enter this door soon, it will be forever closed to us. The committee stands for a forward, enlarged Sabbath evangelistic mission work in Africa.

CONCLUSION.

This is a mere outline of the work of the board for the year. It is presented to the General Conference with a keen sense of regret that more has not been accomplished. It is hoped that the addresses and sermons which the board has arranged for the Conference program will enkindle new enthusiasm and zeal for our own special

blessed truth, will enlighten our minds and direct our judgment and touch our hearts, and that out of the combined counsel and wisdom and experience and sacrifice and prayers of our assembled denominational working force at this Conference there may come forth ways and means for a happy and harmonious and successful extension of our Master's work as it has been committed to us.

To Know God.

One who sees nothing more in Jesus than pure humanity sees, in truth, only a reflected light. And yet, even so, it is a light purer and more perfect than that reflected by the imperfect souls of his brethren, whose darkness he came to lighten. "This is life eternal," he said, "that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." There can be no eternal life in looking solely upon the measure of divine light reflected in human souls. That is at best the reflection of the true light revealed in the person of Jesus himself. It is only Jesus who can say: "I am the light of the world; he that followeth me shall not walk in the darkness, but shall have the light of life."

When that true light has shone upon a human soul, the soul may in truth reflect something of the divine upon the world yet in darkness. So Jesus said: "Ye are the light of the world." So much of Jesus as may be seen in the humanity of his disciples is indeed the glimpse that the world may have of the Deity, who has chosen to reveal himself in humanity. But the world that would see God must look for him revealed in his own Son, whose life and light the truest disciple can only reflect.

The thought of the world's need of the true light must stir the disciples of Jesus to such a dwelling in his light, such a receiving and absorption of his revelation of God as may make them living witnesses of the whole truth set forth in their Master. So the half-truth of those who find their only reflection of Deity in human souls may lead them to see the true light and rejoicing in it, to have life.—*The Presbyterian.*

I believe that today is better than yesterday, and that tomorrow will be better than today.—*Geo. F. Hoar.*

MISSIONS

Missionary Board's Message to Conference.

Sixty-ninth Annual Report of the Board of Managers (continued).

Report of Rosa W. Palmborg for the year ending May 31, 1911:

The month of June, 1910, was spent in Europe. The first few days I was with our church in Haarlem, Holland, and spoke twice in that church, through an interpreter, on the Sabbath, and the next evening in the same manner at Rotterdam. On the Monday following, I attended the funeral of the Rev. G. Velthuysen, and spoke a few words in behalf of the Missionary Board and of the Seventh-day Baptist friends in America. I arrived in England June 7 and spoke in our church there the following Sabbath. In company with Lt.-Col. Richardson, on June 13, I went to Edinburgh, to attend the World's Missionary Conference, which was in session ten days. A report of that conference was sent to the RECORDER shortly after.

I sailed from Southampton on June 29, arriving in New York on July 5. That month was spent with my sister and friends. In August I visited friends in Alfred, Westerly and Watch Hill, and spoke in the churches of Westerly and Ashaway.

In September I visited friends in Quonocotaug and Westerly and spoke at the First Westerly Church.

In October, after remaining a few days in Westerly to assist in the program at the Chinese supper given in the church, I visited friends in Plainfield and spoke to the Plainfield and New Market churches, and spent two weeks visiting clinics and operations at the Ophthalmic Hospital in New York City.

In November I addressed the church in New York City on the first Sabbath, and then visited the churches in Shiloh and Marlboro. Immediately after, I attended the World's Christian Citizenship Conference in Philadelphia and then went to Alfred to spend a week with Dr. Grace Crandall before she left for China. After this I began a tour of visiting the churches of the Western and Central associations, which lasted nearly through December.

The churches in which missionary addresses were delivered are as follows: Hartsville, Alfred, Alfred Station, Independence, Petrolia Mission, Wellsville, Nile, Richburg, Little Genesee, Hornell, DeRuyter, Adams Center, Verona, Brookfield, Leonardsville, and West Edmeston.

The month of January and half of February was spent in Battle Creek Sanitarium. January 5-8 I attended the Medical Missionary Conference held there, which was very inspiring.

While there I addressed our church and spoke once to the Sabbath school. Later I visited the churches at Jackson Center and Farina, and on the first of March I arrived in West Hallock, where I spent that month, speaking several times to the church. The latter part of April found me in Milton and I spoke before the church there, and in May to the churches of Milton Junction and Albion.

As there were occasionally several addresses to one church, the actual number of public talks during the year was sixty-three. I wish to express my gratitude to God for renewed health and strength and much inspiration and encouragement received during this year.

Report of Miss Grace I. Crandall, M. D.:

I sailed from San Francisco January 9, 1911, arriving safely in Shanghai February 2, 1911. Since the first week my home has been with Miss Burdick.

The second Sabbath here I spent at Lieu-oo. Miss Burdick has been taking her turn with the others in keeping up fairly regular bi-weekly services there and it was in her company that I made this first visit. I was impressed with the splendid opportunities in that field and shall be glad when the time comes for me to begin work with Doctor Palmborg.

Soon after our return I began studying the Chinese language an hour or two a day with Mr. Dzau. I worked in this way until March 7, when my regular teacher came. He is a young man who speaks considerable English and is a very helpful instructor. Since then with few intermissions, I have spent four or five hours a day, six days in the week, studying with him. I teach him English one hour a day, five days in the week. The language is not proving an easy thing to master, but I hope that my progress has been fairly

good. I suppose I shall know better after I have had my first examination. The language study has been my chief occupation, but, of course, I have tried to help the others whenever there has been opportunity to do so. However, without the language one is very helpless.

For a few weeks I have been teaching a class of Mr. Crofoot's boys in Sabbath school. They are those who are farthest advanced in English study and so I teach them in English. They are an attentive class and it is a pleasure to teach them.

I have also had numerous opportunities for professional services among the students and others, although, I am thankful to say, there have been no serious illnesses.

I hope my next report will embody something more worthy of a report.

Annual Report of Rev. H. Eugene Davis:
To the Seventh-day Baptist Missionary Board.

DEAR BRETHREN:—July 14 we left Lieu-oo for the summer. Several weeks were spent in Shanghai. During this time, it was my privilege to attend the Y. M. C. A. Conference for Chinese students held at the Baptist College.

August 2 found us on our way to the hills, going for the first time by train a part of the way, and reaching our destination in twenty-four hours, a much shorter trip than we had before been able to make. A part of September was spent in rest and recuperation, with some hours devoted to correspondence looking toward the opening of a new work for the young men of Lieu-oo in the fall.

Upon our return to Shanghai in September, it was evident that the young man, Me Vung-pau, who was to be the helper in this work, was too ill to go with us to Lieu-oo. His family and household goods were accordingly moved to Shanghai, and we were again without either a teacher for the day school or a helper for the Young Men's Association.

After some delay and difficulty, a Chinese house was secured and fitted up for the use of this organization. This association, although not at all affiliated with the Young Men's Christian Association, was organized upon lines somewhat resembling it, in that it aimed to benefit, instruct and uplift young men in the threefold nature: physi-

cal, mental and spiritual. Such an organization seemed to fill a great need in Lieu-oo, as there is no respectable place for young or old men to gather other than in the homes, and many of these are often not worth the name, even from a Chinese point of view.

Upon the days of opening this work in October, several hundred of the Chinese, including officials, scholars and tradesmen, came to inspect the place, and many words of approval were expressed. Three officials issued proclamations which were for our benefit, and gave our work their sanction. On the opening day, Mr. Crofoot spoke both afternoon and evening to attentive audiences of from one to three hundred.

Twenty-eight young men, representing fourteen different cities and towns in six provinces, joined the association, and the work began with seemingly great possibilities.

On October 14, after several days of discomfort, I went to Shanghai to consult a physician who said I was suffering from chronic pleurisy. After several weeks of treatment, a consultation of doctors decided that there was a slight affection of the right lung, and strongly urged my immediate return to the homeland. Thereupon Mrs. Davis, with Dr. and Mrs. D. H. Davis, went to Lieu-oo, and closed up both the Mission buildings and the Association Building, where work had been temporarily suspended. This left no foreign worker at Lieu-oo. It is a matter of satisfaction that the workers at Shanghai in addition to their already burdened days, could find time to go to Lieu-oo frequently on the Sabbath to hold services, and thus keep the necessary hold upon those at Lieu-oo already interested in the doctrine of our Christian religion.

On January 17 we sailed on the P. M. S. Steamship *China* for San Francisco, arriving there after a delightful voyage, February 11. On February 16 we reached Riverside, Cal., where we were heartily welcomed into the comfortable home of Rev. and Mrs. E. F. Loofboro. We wish here to acknowledge the great kindness of many missionary friends and others in China, as well as the extremely cordial and helpful spirit which has been shown toward us ever since our arrival in Riverside. We are greatly in-

debted to many friends on both sides of the sea. We trust that we may pass this kindness on to others.

Since our arrival, I have spoken once at the morning service of the Riverside Church, once at a prayer meeting, once before the Junior Christian Endeavorers, once at the Senior Christian Endeavor meeting, and a part of the time have been teaching a class in the Sabbath school. It was my privilege to speak upon "Missions" at the Riverside County Christian Endeavor Convention, and at another time to speak informally and answer questions at a Brotherhood meeting in the United Presbyterian church in Riverside. July 8 I spoke upon the subject of the "China Missions" at the Los Angeles church, at a meeting of the Pacific Coast Association held in connection with the dedication of the Los Angeles church. (For the past two months, I have been leading a class in the study of the Sabbath question.) Mrs. Davis has also spoken three or four times in the interests of the China Mission.

My health has improved, and I am at present doing some light work for the needed exercise, and to help meet necessary expenses. It is our great desire to become entirely well, and be able to return to the work we love.

We acknowledge especial divine care, guidance, and blessings during the months that are passed.

(To be continued.)

Some of the Results of Our Schools.

REV. W. D. BURDICK.

Address at Milton Junction, upon the setting apart of Miss Anna West for the China Mission.

In 1850 our Missionary Board took action to encourage our missionaries to establish schools. That year Mrs. Wardner taught a day school, and a little later Mrs. Carpenter taught several girls. This work was interrupted by trouble in the kingdom, and by the return of our missionaries to the homeland. But when Elder and Mrs. D. H. Davis and Miss Nelson went to Shanghai in 1880, it was expected that the school work would be pushed. The following year three day schools were started. The number of these day schools has varied, some years there being as many as

five, with an enrolment of about one hundred and forty. Native teachers under the supervision of our missionaries do much of the work in the day schools.

In 1885 the girls' boarding school was started under the care of Mrs. Davis. In February, 1891, Miss Susie Burdick took charge of this work.

The boys' boarding school was opened February 15, 1889, Elder Davis having the general oversight of the school the first year, Elder and Mrs. Randolph taking entire charge the second year. Much time has been spent in these schools in Bible study and committing Bible passages to memory. The following are some of the results of the work in these schools:

1. Many scholars have accepted Christ and united with our church. Last spring eight of the pupils in the boys' boarding school asked for baptism; six of them were from non-Christian homes.

2. Many of the teachers and other workers in the mission have received training in these schools, while others have gone out to teach in other schools. The importance of this is seen when we recognize the growing opinion that much of the Christian work in foreign lands must be done by native Christians.

3. Results of the work, as seen in the lives of those who have been under the influences and training of the schools. The speaker illustrated this point by telling of the life of little Sing Tsu, who died when eight and a half years old.

4. The seed-sowing in the hearts of the hundreds who have gone into heathen homes, the good results of which can not be known here.

We have the consciousness in these days when China is awaking, that our schools have had a part in bringing about this welcome time. Elder Davis once said, "As are the teachers, so largely will be the future China." Realizing this we can well afford to send to our schools in China the choicest and best trained of our Christian young men and women.

When men ask us what we believe, our answer should be, It is not what I believe, but it is in whom I believe.—*H. W. Webb-Peploe.*

"If you can't be rich, you can become better off by being contented."

Mission of Rev. W. D. Burdick.

A visit to the West Hallock and Chicago churches, under the auspices of the Tract Society.

My recent visits to the churches in Illinois in the interests of the Tract Society were later in the season than I at first expected, because of the absence of Brother Davidson from his field for a few weeks. On Sabbath morning, July 22, I met with our people at West Hallock in their beautiful church. My address on "The American Sabbath Tract Society and Its Work" was listened to with close attention, and many took Sabbath tracts at the close of the meeting. Perhaps you will be interested in an outline of my remarks.

I. The Tract Society, our agent.

A short historical account of the society was given to show how it came into existence to do denominational work.

II. Present work of the Tract Society.

1. Among other people.

- (a) Through books, papers, and tracts.
- (b) Through regular and special workers.
- (c) Jointly with the Missionary Society.

2. Among our own people.

- (a) Through representatives at denominational gatherings.
- (b) Through the publication of Sabbath-school helps.
- (c) Through books, tracts, and the SABBATH RECORDER.

III. The financial support of the Tract Society, our agent.

Under this point I referred to last year's budget and the responses of the people; this year's budget, larger because of increasing calls upon us; and asked for such support of the Tract Society as would enable it to do the work without having to beg.

I found that West Hallock farms are keeping up their excellent record. I never looked on better corn than I saw there, and oats were yielding about 60 bushels an acre. A fine rain fell while I was there, just at the time when it was greatly needed.

Much regret was expressed that Elder Peterson and family had left them. I was

glad to learn that Brother Peterson baptized five girls and young ladies before leaving last spring.

The splendid session of the Sabbath school was a promise to me that our people are determined to keep up the work of the church.

The following Sabbath afternoon I met with the Chicago Church, giving the address as above outlined. After the service and during the following week I talked with several of our people about our work and the problems that are demanding our careful consideration. Especially glad was I to talk with Mr. Ordway, who, although unable to attend meetings, is just as much interested in denominational work as ever. I was glad to refer in my address to the splendid service Brother Ordway rendered the Tract Society at the most critical time in its history, in the sixties, and read these closing words from his report as corresponding secretary of the Tract Society in 1869: "This leads us to reiterate the sentiment heretofore expressed, that our only hope as a people is in aggressive work. We can not reasonably expect men to yield until the battle smoke thickens," etc. He believes the same today. Pastor Webster had been called to the death-bed of his mother, and I missed his assistance in visiting the homes of Sabbath-keepers. I regret that I was unable to visit all of our people.

I hoped to spend the first Sabbath in August as a listener in one of our Wisconsin churches, but Pastor Randolph prevailed upon me to speak at Milton. As Brother G. B. Shaw was unable to speak at Milton as the Tract Society's representative, I repeated my address on, "The Tract Society and Its Work." Here again tracts were taken, and many expressions of great interest in the Tract Society were given me.

After having given the address on the Tract Society at Farina, and the three churches named in this letter, I am more fully convinced than ever that our people need to hear more concerning denominational work, problems, and needs from pastors and representatives of our societies. With increased knowledge there is greater interest and cheerful support of the work.

(To be continued.)

WOMAN'S WORK

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

The kindness you get from the world day by day
Neither keep nor return—just pass it along,
And give every one whom you meet on the way
A glad word of greeting or a sweet bit of song.

For the pilgrim who wearily travels life's road
Your song may the journey beguile for awhile,
And a kind word will often help lighten his load,
And his heart be refreshed by a bright, cheery smile.

On the Way to China.

DEAR READERS OF THE WOMAN'S PAGE:

I promised your editor that I would write you something and I will take this opportunity, though as I begin, my mind seems as barren as these deserts we are crossing. Still it might be worse, as to scenery, than it is, for one can see mountain ranges in the distance on both sides of the railroad.

When you read these words, very likely I shall be on the ocean, speeding towards China, and I have great pleasure in the anticipation of going back to my work; especially does it give me joy to look forward to the work in company with Doctor Crandall.

Then, too, there is the pleasure in store of meeting again the other workers, who have been in the thick of the struggle and doing what they could for my work as well as their own, while I have been recuperating in health and spirits; and I know my welcome will be even more enthusiastic because I am to bring with me another comrade and helper. Surely the Lord is good to those who wait upon him, and may he see his will being done in and through us, that his kingdom may come quickly upon the earth. There are many things we can not understand, trials and disappointments and hindrances to the work, but often the explanation is found in some foolishness on our own part, and sometimes the only cause we can ascertain is that God has something to teach us, or some other and better way to accomplish his purpose.

Looking back over the past year and more, my heart fills with gratitude for all

the good I have received. It has been very pleasant to meet again the dear old friends and to make the acquaintance of so many new ones, and hear the assurances of interest in our work. O that we might become in very truth a missionary people, and every Seventh-day Baptist be one in spirit and in truth!

If, instead of deploring the hardships that come in the way of keeping the Sabbath, as some do, or feeling rather apologetic about it to others, we should realize that it is an honor to be in the front ranks and bear hardships if necessary, for God, and "call the Sabbath a delight," and witness gladly for it and for God at home and abroad, then I am sure God's cause would prosper through us. Let us arise with strong hearts, and "seek first the kingdom of God and his righteousness," and believe that he will then care for us and bless us!

It has been my pleasure to meet with many of our churches since leaving China, sometimes several meetings in each place, and I hope these have been of some value in arousing greater interest in the mission work, as they have been to me in arousing greater interest in the churches. Though I may not remember individually all whom I have met, still there is a stronger feeling of acquaintance and fellowship than ever before and we can pray more intelligently for each other. On the way West I have visited the Nortonville, North Loup and Boulder churches, and had two weeks of quiet rest in the mountains near the latter place. There is still a week at Riverside and Los Angeles and then a few days in San Francisco, and then I am off for China. This time I am having the pleasure of my sister's company until I sail, which is an unusual privilege.

August 31.—I will add a few words to this letter, now, as we are again on the train, en route to Los Angeles, where we are to meet with the church this evening. We have had a busy six days in Riverside, visiting and meeting with the friends, old and new. They have surely done their best to make the time pass pleasantly, and also to learn all they could of conditions in China and our mission there. Mr. Loofboro was away on his mission work but we were very pleasantly entertained by Mrs. Loofboro and my fellow workers, Mr. and Mrs. Eugene Davis. It was good to see them in health, and to make the ac-

quaintance of the fine five-months'-old boy, Edgar, as well as of his little friend, Janette Loofboro, two months younger than he. Riverside is certainly a beautiful place, its rich orange groves and vineyards being a great contrast to the barren deserts we passed over to reach them.

And now as I near the Pacific Ocean I will say again the old familiar words, "Good-by" and God's blessing be with us all.

Yours in His service,
ROSA PALMBORG.

Another Note From Cincinnati.

REV. H. D. CLARKE.

The Baptist smiles have not worn off. That prayer meeting remark is remembered and as I meet men they say, "You are a Seventh-day Baptist, are you?" Unfortunately, I have to dine at restaurants and that means Sabbath days, for I have observed that all Sabbath-keepers eat on the Sabbath. Sitting down to a table I found I was beside a city missionary and a Toledo Baptist clergyman. Quoth the missionary who knows me, "This man does not work today." Said Basil, "He who sows courtesy reaps friendship, and he who plants kindness gathers love." In spreading the truth this principle well followed commands attention.

Went twice to the Hungarian Mission. Played the organ for them. Was asked to speak to the people in English the first time, as it was a mixed congregation. The missionary had been talking in Hungarian and German. The second visit, was invited to speak on the Sabbath question. I was surprised. Having no thought of it and no outline, I did the best I could, the missionary repeating it after me in Hungarian. I spoke of how Jesus had been unscripturally presented to people, especially Hebrews, having been represented as changing or abolishing the Sabbath and the law. Our Jesus did no such thing and no scriptural authority or hint for it. Jesus honored the law and the Sabbath as did all his early followers. And when Christians come to see this and keep the Sabbath of our Saviour, there will be revivals such as were never known and many Jews will become followers of the Jesus whom they now reject. And so of others than Jews. The results of this are with God.

Went to the Hebrew Temple on a Sabbath morning. A beautiful temple. Went through the service with them from Old Testament Scriptures except the reading of their prayers, and some of these were all right. "They testify of me", said Jesus. But to this congregation there was no Christ in the service. Was introduced to the "minister" after service by a Hebrew in this manner: "We are honored today with the presence of a Seventh-day Baptist." "Yes," I said, "I'm a Christian Sabbath-keeper, but the mass of Christians today are trampling God's Sabbath under their feet, and I observe that most all of the Hebrews are doing the same, in this commercial rush." "That's so," said he, "and it is not right." "Well, then you have a mighty mission in the world to bring them back to Jehovah's Sabbath."

Some assert that God gives every sower the privilege of deciding just what kind of a harvest he will have, but I fear there will be little harvest from all this. "O ye of little faith!"

I am on the lookout for a man and woman to take charge of the Farm School for boys. Some farming with needful help, supervision of boys who stay temporarily until I place them in family homes. They will need morning exercises of Scripture reading and prayer ("not sectarian," says our secretary) and supervision of their amusements, etc.

Any man and woman who feel *qualified* for that can write me. And could it be arranged that a Seventh-day Baptist could consistently do it? Who'll study the problem?

A United Brethren clergyman and family were baptized into the Baptist church, and he becomes the assistant pastor. I gave him "Pro and Con," and *The Sabbath and Seventh Day Baptists*, booklet, saying, "I was pleased at your baptism, but there is more precious light."

The next quarter million dollars I *earn* or have presented to me I will give the half to establish Seventh-day Baptist city missions. Why not? But there's little use of it without a building owned and a man to *stay* there; or money enough to rent places right along.

Says Lawrence, "When God says, 'come', he goes out to meet us; when he says 'go', he goes with us." That might help settle the African question. It seems to me that

it is not a question of a man already on or off the field. But if there are fifty if not more Africans pleading for missionaries from us, then has God said "come" or "go"? Is it Nyassaland or Gold Coast or both? Then have a man on each *spot* and don't think of carrying on such a mission by writing letters from Egypt or Plainfield. A man *there* to intelligently and patiently oversee it. But don't let's neglect the fields already occupied.

Well, what's that to do with Cincinnati? I don't know, therefore the editor can cut out that paragraph if he wishes. Guess it was another "freeing of the mind." God bless our Missionary and Tract boards. They'll stumble on to something satisfactory to all after awhile.

There was a tremendous parade of some kind on Sabbath evening, and our stenographer, an Italian woman, asked me if I was going to view it. "Oh, no, I am a Seventh-day Baptist and begin to keep the Sabbath at sundown tonight." And there was another smile. Now people better smile when they hear that than look some other way.

I heard a man the other day, worth a million dollars or more, who had been to Westerly and Watch Hill, say, "The Seventh-day Baptists there are among the staunch people of the State." Probably he had not seen any at the beach on the Sabbath! "Yes", I remarked, "they are the leading business men of the city." "Well", he replied, "I think as much of them as I do of Episcopalians and I'm a member of the Episcopalian Church. They are a peculiar people in that sense but O. K." It has taken two centuries to get the world to recognize that. Now let's get busy.

Thanking Brother Randolph for his kind references, I will try to be your missionary in more ways than with orphans.

A Prayer for a Country Community.

In the *American Magazine* the following letter is published: "I see that Professor Rauschenbusch says, in the preface to 'For God and the People,' that he will welcome suggestions from any one. As one who has been greatly helped by these prayers as published month by month, I would like, through you, to suggest a prayer for a country community. It might run something like this:

"Our Father, we invoke thy blessing on every member of this community. We thank thee for the opportunities for healthful work and simple living which life in the country affords us. Help us to take full advantage of them. Grant that we may appreciate the privilege we enjoy in living and working in the midst of the natural beauties with which thou hast filled the earth. May our sense of this beauty not be dulled by use, nor our work become a monotonous, soul-deadening round, but may our beautiful surroundings be to us new every morning and fresh every evening. Give to the farmers of this country a realizing sense of the blessing they enjoy in being masters of themselves in their daily labor. Give them, too, breadth of mind to realize the basic importance of the service they perform for thy great family of humanity and to seek ever new and better methods of work, that they may make their service of the greatest benefit. Save the women of the country from the physical strain of overwork, and from the nervous strain of loneliness and isolation. Put into the hearts of the men of their families a willingness to lighten their daily burden of toil by the supply of labor-saving conveniences and by thoughtful consideration. May their labor be sweetened by the spirit of love, and ennobled by the consciousness of the great service to the world they may perform in faithfully following their monotonous round of daily drudgery."—*The Continent*.

Semi-annual Meeting.

The semi-annual meeting of the Minnesota and northern Wisconsin churches will convene with the New Auburn (Minn.) Church, October 6, 1911, at 7.30 p. m. Rev. J. H. Hurley preaches the introductory sermon.

MRS. ROSA WILLIAMS,
Corresponding Secretary.

New Auburn, Wis.

Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and God's goodness.—*Hugh Miller*.

"It is your duty to yourself to make each day a success."

YOUNG PEOPLE'S WORK

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

Great Lives: Peter.

REV. JESSE E. HUTCHINS.

Prayer meeting topic for September 30, 1911.

Daily Readings.

Sunday—The great call (Matt. iv, 18-20).

Monday—The soul-winner (John i, 41-42).

Tuesday—His great confession (Matt. xvi, 13-19).

Wednesday—His denial (John xviii, 15-18, 25-27).

Thursday—Peter the brave (Acts ii, 14-21; iv, 19).

Friday—Peter the leader (Acts xi, 1-18).

Sabbath day—Topic: Lessons from great lives: X. Peter (John xxi, 1-19).

Did you ever know of a man who did things who didn't sometimes make mistakes? At the last session of Conference after a "warm" discussion one day, as I left the auditorium a man who sat near me said, "I don't always agree with what Mr. _____ says, but I do admire his zeal." Peter sometimes did things which brought condemnation upon him, yet we can not but admire his zeal and enthusiasm in his work for the Master.

Peter is one of the great men of the Bible whose names are very significant. When his brother Andrew first brings him to Jesus, "Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter)." Peter means *rock* or *stone*. From that time he follows Jesus and is taught of him the lessons which are to make him great in the future of the church. Later in the ministry of Christ we again find the name, Peter, in a special place of prominence. It is in Matthew, the sixteenth chapter, where Jesus first makes mention of the church. He has withdrawn to this distant northern city away from the scene of his ordinary labors. He has been questioning his disciples concerning what men have to say about him. After he has heard various answers, he suddenly asks them the personal question, "But who say ye that I

am?" "And Simon Peter answered and said, Thou art the Christ, the Son of the living God." Then he receives the blessing of the Saviour, for he recognizes that this has not been revealed to him through flesh and blood, but by the heavenly Father. Jesus says to him, "Thou art Peter and upon this rock will I build my church." In the Greek text we have a play of words which is lost in the translation. And in the Aramaic, which Jesus probably spoke, *Peter* and *rock* would be the same word. Now for the first time can it be said that Peter has fully become what his name imports. But I do not think that we should think that Jesus intended that one of his apostles should be above another in authority, but that Peter, with special characteristics of leadership which the others possibly did not have, was able to put himself forward above the others as a leader. The other apostles may have been just as thoroughly convinced that Jesus was the Messiah as was Peter, but did not have the self-confidence to speak out quickly as Peter did. In regard to this, Doctor Stevens of Yale says: "The circumstances and language used do not, therefore, favor the idea that Jesus meant here to found an office or confer upon Peter a special judicial authority, much less to establish a permanent individual primacy in the church with a perpetual line of succession. There is a strong presumption that Jesus meant Peter to become just what he did become, the foremost leader and guide in founding and fostering the brotherhood of those who confessed Jesus as Lord."

Somewhat later than the time of Peter's confession, in answer to a question raised by Peter Jesus said that the twelve apostles should "sit upon twelve thrones", thus assigning equal honor to all. In answer to the question, "Who is the greatest in the kingdom of God?" it is not a matter of supremacy that enters, but Jesus places a little child in the midst of the disciples. But Jesus did recognize in Peter ability to lead, and he wanted to use such in the promotion of his kingdom. So the possibilities with which God has endowed each of us are not to put us in a higher position of supremacy in the kingdom of God than are the possibilities which another may have, but in his great plan of redemption there is a place for each one whether he may have characteristics of Peter or John or Paul

or any other. Whatever these may be they are to be used, just as Peter after the ascension of Christ fulfilled the expectations of Jesus when he termed him the Rock, the foundation of the church. "He is represented throughout the Acts as the leader of the church. St. Paul refers to this in Gal. ii, 7, 9. The suggestion that a successor to Judas be elected is made by him (Acts i, 15ff). The explanation of the descent of tongues of flame at Pentecost is made by him (ii, 14f). He performs the first Christian miracle (iii, 6f). The defence of the new community when its leaders are arrested by the Sanhedrin falls on him (iv, 8f). He is the first to throw open the church to the Gentiles on the condition of faith only (ch. x)."

Peter's life was great in that he developed the possibilities that were within him. He was able to see the will of God in the salvation of the world as it was revealed to him not by flesh and blood but by the power of faith. But his faith had its development in the work which was intrusted to him. I am not surprised that he fell and denied his Saviour at the last hour, because the expectations of Israel for a political ruler were so great; and when the last earthly hopes were gone with the captivity of Jesus, I am not surprised; but after the reality of the resurrection and ascension and the knowledge of the spiritual kingdom of Christ all doubt is cleared away; and then the strong, impulsive, and firm character of Peter manifests itself in the face of all opposition and we are able to know Peter as one of the truly great men of the Bible.

Misunderstood.

LEM ROAN.

Reverses come to every one
Whate'er our place in life;
So oft we find our souls cast down,
And gloomy clouds are rife.
But there's one thing that causes pain
More bitter than the rest:
To have our acts misunderstood
By those we love the best.

Some one may scorn our lowly state;
Some sneer at what we say,
And even try to thwart our plans
In every evil way.
When we have tried to do the right,
We surely will be blessed.
But, oh, how hard—misunderstood
By those we love the best!

But when we meet with those who try
To wrong, by word or deed,
And when misunderstood by those
Whose sympathies we need,
There yet is one whose love is warm,
Will list to our request;
For Jesus knows the way is hard,
And Jesus loves us best.

The Cloud With the Silver Lining.

ALICE ANNETTE LARKIN.

CHAPTER X.

Showers of Blessing.

The promise of blessing is ours today,
If we faithfully do His will;
For the windows of heaven are open wide,
And the showers are falling still.

Ten years have passed. A stranger stopping at the postoffice to inquire for Deacon Ames wondered at the changes that he saw on every hand; for the Hazelton of today was very far from being the Hazelton of ten years ago. A line of electric cars connected the little village with Crawford, a few miles away. A large brick building occupying a prominent place in the center of the town bore the name, Hazelton Public Library.

If one chanced to go inside he would find one of the finest collections of books in the State; and not only that, but a splendidly equipped reading-room for the young men and boys as well, the gift of William B. Smith, as he would be informed by the librarian, who was the John Peterson of former days.

"But what is there doing in Hazelton today?" the stranger asked of the friendly postmaster. "Every one seems to be going in the direction of the little old church off there among the pines. Something special on foot, isn't there?"

"Well, yes, there is, my friend; it's the annual meeting of the Eastern Association that's taking place today, and lasts until next Sunday. "You'd better go over and stay awhile if you've got time. I think you'll be apt to find Deacon Ames there if you're a-looking out for him. Say, but I've been trying for the last five minutes to make out who you remind me of. Somehow you look rather familiar to me. Stranger in these parts?"

"Somewhat of one, Mister Lowden; but I used to live here when I was a

youngster. You don't remember Elbert Jones, do you?"

"Elbert Jones, yes, I should say I do! Well, well! Where did you come from? I hadn't heard anything about you since you went off to school. Studied to be a doctor, didn't you? That's what I recollect of hearing—no, not a doctor either, I believe; 'twas a minister, wasn't it?"

"Yes, I guess you are right. I graduated from the Theological Seminary this year. So you see I haven't been out of school very long."

"Where be you going to preach? Got settled anywhere yet, if I may be allowed to ask? I always was interested in you boys, and I ain't never forgot how some of you Juniors went to work and helped me out with my haying that time I was laid up with a broken leg. Where did you say you was going to preach? New York State?"

"No, I think not at present. I expect to sail for Africa in a few months. I have accepted the call of the Missionary Board to that field, and Wilbur Clawson goes with me. I am here in Hazelton because I couldn't go away without a farewell visit to my old home; and then they wanted me to attend all of the associations, so here I am."

"Well, I'm certainly glad to see you, and still gladder that you're going to Africa. We need many just such workers. Well, if you must go, good-by. I'll see you over to the meeting later on. Fact is, it's getting pretty near time for that service to begin."

So the Reverend Elbert Jones wandered along toward the church, glancing right and left, and wondering at the many changes to be seen on every side. It was several years since he had been in Hazelton, for his people had moved away that he might have better school advantages. But no change in the streets or residences affected him so much as did the change in the old church, that looked strange and yet familiar.

There were the same old pine trees, and the white building in the midst of them, but how much larger it looked. Yes, they surely must have enlarged it. Probably the increasing attendance had made this necessary, for he had read many times of the growing interest in the little old church. But how homey everything appeared.

The service had already commenced when he entered the vestibule. As he glanced in at the door, he could but wonder at the large audience, for the room was well filled. Hadn't he heard that there had been some talk in years back of giving up this association on account of the small attendance and lack of interest? Evidently there was little danger of this at present.

The organ was pealing out the thrilling notes of an anthem; and he was much surprised to see how large the choir was. Was there any one whom he knew? Yes, there was Miss Esther, as he still thought of her, sitting in her old place, and looking not much older than she did ten years ago. But who was the young man by her side, the one with the clear tenor voice? It couldn't be; but yes, it was Edward Dickenson, his friend of long ago. How he did sing; evidently he had had the best of training.

As he glanced around at the audience, he saw many familiar faces, but there were also many strangers present. There were Deacon and Mrs. Williams in the third seat from the front, and who were the two chubby little boys with them? They must be the Powers children, for he had heard that there were two bright little boys in the minister's family. Yes, they looked like their mother.

But he must not let his mind wander any longer. Elder Powers, from his place in the pulpit, had seen him, and was coming down the aisle to meet him, so he would probably have to sit up there with the ministers; but he would so much like to sit back in the audience, and think of the days that were gone.

The people, earnest and enthusiastic, were singing:

"Our Father in heaven, we come today,
Oh, listen and hear us while humbly we pray!
We thank thee for wisdom, and grace and love;
For the morning light and the setting sun,
For the blessings that come to us from above.
For the rest that comes when the day is done;
Oh, Father, forgive all our sin, we pray,
And send us the promised showers today.

"For showers of blessing we need,
Oh, send us the showers, we plead!
Wilt thou open the windows of heaven today?
Let thy blessing be on us, we pray."

After a brief prayer by one of the visiting delegates Elder Powers arose. He had not changed much in the ten years that

were past; perhaps he looked a little older, and there might have been a few threads of silver in his dark hair, but, to all appearances, he was the same earnest young pastor, who ten years before had cast his lot with the little old church among the pines.

During these years he had received many calls to larger fields; but to one and all he had replied that, as yet, his duty was here. And here he had stayed, and his work had been richly blessed. He and Esther had made their cozy home in the little parsonage that had been fitted up for them—a welcome place for their friends, old and young. Today, had he wished to leave this field for another, his people would have been filled with great sorrow; but there was no such thought in his mind, as he announced his texts: "Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." "And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in its season; there shall be showers of blessing."

Words would fail to do justice to the sermon that followed, but, with a heart full of gratitude, he told of some of the great blessings that had come to the little church and community in the years that were past.

The enlarged church, with its doors opening each Sabbath to people who were eager to enter, spoke for itself.

And many of those present thought, as they listened, of the time when they had been almost ready to give up all their interest in the little church to the Pleasant Valley people, who were anxious to secure it for their own use on the first day of the week. Today some of those same Pleasant Valley people were among the strongest Sabbath-keepers in the church, for they had accepted the knowledge of the true Sabbath, and were now trying to let their lights shine.

As her husband went on with his discourse, Esther Powers could but think of the time when she had felt that life had but little in store for her; but what of today? By her side was the young man whom she had been able to help with his

music until now he was known far and near as the talented young singer. And he was the nine-years-old boy who had sat on a stone post many years before, and begged his boy friends to attend a Junior Christian Endeavor business meeting. In a few days he was to start on an evangelistic tour throughout the denomination; for he had decided to use his voice in winning souls for the Master.

But what of the other boys with whom she had worked? What of Dick Robinson, who until he became interested in something more worth while, had always been hunting for lost treasure?

Only a few days before Richard had received a letter from him, telling of his work in Java, where he had been for the last three years. Two of Dick's friends were home missionaries in the far West, while a third was now the pastor of the Seventh-day Baptist church at Easterly. Elsie Davis, the former president of the little Junior society, was an earnest worker in the mission in China.

And so Esther thought of first one and then another who had gone out from the little church to wide fields of endeavor. But what of herself, and the career that she had planned and never attained to?

Even here there was no dark cloud, for long ago she had come to see the beautiful silver lining. And she cast a loving glance at the two chubby little boys in the third seat from the front. Had not he, who holds in his hands the destinies of men and nations, been directing her way through all these years?

But the service was nearing its close, and, as had been her custom for many years, she rose and sang softly and without accompaniment:

"Once in the hush of evening,
I sat alone and dreamed
Of the days that had passed in the long ago,
Very real to me they seemed:
And the Master I loved was saying,
In accents so soft and low,
'My fields are white for the harvest,
But who, oh, who will go?"

"The time is fast passing away,
Oh, whom shall I send today?
The harvest is ready, but workers are few;
Oh, may I not count on you?"

"It was there in the hush of evening,
When the Master spoke soft and low,
That I heard all his tender pleading,
And answered 'Yes, Lord, I'll go.'

Today he is earnestly calling,
There is work that some one must do;
For the harvest is ready to garner,
May the Master not count on you?

"The time is fast passing away,
Oh, whom shall he send today?
The harvest is ready, but workers are few,
Oh, may he not count on you?"

THE END.

News Notes.

COSMOS, OKLA.—Brother Stillman has been preaching some lately at Prairie View, Kan., and at James, Okla., both in schoolhouses and private homes.—Pastor Goff's work is being greatly appreciated.

WALWORTH, WIS.—The Junior Christian Endeavor society gave an ice-cream social on the O. L. Smith lawn, July 29, at which they cleared \$7.00.—The Ladies' Aid served a dinner, August 2, at which \$48.38 was taken in.—On August 12 the Rev. George B. Shaw of North Loup, Neb., preached for us.

WEST EDMESTON, N. Y.—Rev. R. G. Severance of Leonardsville has kindly consented to preach for us at 2.30 p. m. Sabbath days for a time. He has supplied us since May first, except occasionally when other speakers have been present.—Rev. D. B. Coon of Battle Creek delivered a strong sermon on a recent Sabbath, and in the evening gave a talk on the interests of his field of work.—The Rev. Mr. Hammond of the First-day Baptist church spoke to us, Sabbath, August 26.—Union prayer meetings with the other church of this place are held in our parsonage, usually conducted by the First-day pastor.

Five Simple Rules for the Life Joyous.

1. Stop worrying. Take warning from the old woman who said her "life had been full of troubles, most of which never came." Worry is unphilosophical and unchristian. We are told upon whom to cast all our care. Let us do it.

2. Be joyful. We are bidden many times to rejoice, to be glad—never to be sad—in the Lord and to joy in the God of our salvation. It would make every moment of 1911 worth living if we could heartily obey this command.

3. Take time to find pleasure in nature and in art. The Beecher children asked their Aunt Esther, who had "told them nineteen rat stories in a string," how she came to know so much about nature. She replied, "The works of the Lord are great, sought out of all of them that have pleasure therein." I happened to have pleasure in them and so sought them out."

Except we take time to observe we can not take pleasure in nature or art, nor gain the knowledge that enriches life.

4. "Be useful where thou livest," said George Herbert, "that they may both want and wish thy pleasing presence still. . . . All other joyes go lesse to the one joy of doing kindnesses."

5. If you have a happy thought of service or of work that needs doing, thank the divine Spirit that suggested it, and do it yourself, unless you know some one who can and will do it better, but get it done.

Live by these rules, and life will be a joy.—*Susan Hayes Ward, in The Congregationalist.*

Aliens and Strangers.

M. E. H. EVERETT.

They said, "We are only a pilgrim band
In the land where earth's children abide,
And aliens and strangers we seek for our home
Far over the desert wide!"

So they pitched their tents by the bracken pools
With never a thought of fear,
Though the grey wolves howled in the timbers long

And the coyotes cried anear.

The children of earth oft greeted them, "Come,
Join now in our revels and song!"
But they answered them, "Nay, for our day is
so brief

And the journey before us so long."
So they toiled up the mountain with wearisome
steps

And they faltered oftentimes in the glen,
But they listened to one whom the earth heareth
not,

And their brave souls grew eager again.

Then a messenger came from the country unseen
And they silently followed his feet;
While many wept loud at the door as they passed
And left but a memory sweet.

They wander not now on the desolate mount,
They weep no more by Babylon's rill,
They are dwelling today in the City of God,
That is built on his holy hill.

Wherefore we are not ashamed to own
We are their children true,
And aliens and strangers we pitch our tents
In the land of the stranger, too.

We follow the pathway their brave feet trod
In the hope they kept so bright,
Till we pass o'er the river that flows unseen
And enter the gates of light.

Coudersport, Pa.

It is a sin when low things, however
good in themselves, stand in the way of
high things.—*Rufus Ellis.*

CHILDREN'S PAGE

Possibilities.

MRS. ANGELINE ABBEY.

A little brown seed in a seedsman's till
Lay idle until one day
I carried it home with a hundred more
To store in the earth away.
The life within it expanded and grew
Into a beautiful vine,
With wonderful blossoms of rare perfume
And colors superfine.

Oh, little brown maid, though your face is plain,
And you think you're of no account,
Let the Lord develop your mind and soul,
And you, too, upward shall mount
Into a vine all laden with gifts
To gladden the passer-by;
Not the least the fragrance of peace you exhale,
And the joy that shines from your eye.

Faithful Solomon.

MRS. ELLEN W. SOCWELL RAMSEY.

"Mamma says dogs can talk. Do you
think they can?" asked Rob excitedly.

"Do you think they can?" echoed Bess.
Grandmama stopped knitting and looked at
the two earnest, little faces.

"Yes, I do, my dears. Bring your stools
and I'll tell you why your mama thinks so."

The twins were soon seated very close
to grandmama, and four very bright, brown
eyes were eagerly looking into her face.

"Dolly and Solomon—" began grand-
mama.

"Mama's name is Dolly," interrupted
Rob.

"You mustn't int-rupt," chided Bess
severely.

"Dolly and Solomon were looking
through the fence into the dusty road.
Solomon was such a wise, faithful collie
that papa had given him this quite unusual
name, and it was his chief duty to stay
with four-year-old Dolly and keep her out
of mischief as much as possible. She
usually kept poor Solomon very busy as
she was such a restless little body.

"Papa had gone that morning away over
to Uncle Tom's to help him stack his hay.
Dolly wanted to go to, but papa said, 'No,
no, Dolly, not this time,' and as he rattled
out of the yard with the big hay wagon, he
called out,—

"Solomon, you must take good care of
Dolly."

"So, true to his bidding, he had trotted
after the busy little girl all day long. She
was like a butterfly, first here and then
there. And the faithful dog had hardly
had time to take even a very small nap.

"But now the sun had sunk low in the
west and Dolly went out to the fence to
watch for papa.

"I fink papa will tum pitty soon. Don't
you, Sol'mon?"

"Solomon looked wise and panted very
fast as if to say,

"I hope so, I hope so."

"Dolly leaned against the fence and
swung one bare foot back and forth, kick-
ing up quite a dust from out the dry grass,
which made Solomon sneeze loudly. Then
he sat down and laid his silky ears close
back on his head, and spread out his tail
behind him like a great yellow rug, keep-
ing one eye on Dolly so as to be ready to
follow her next move. Dolly leaned
through the fence and peeped up and down
the road, wishfully.

"I fink it takes papa a drefle time to
tum home. Don't you, Sol'mon?"

"Solomon raised one eyebrow very high
indeed and slowly wagged his tail as if he
agreed to all she said.

"If I tood dess see over 'ese old
weeds I b'ave I tood see him tummin'.
Don't you, Sol'mon?"

"He had no chance to reply, for Dolly
leaned too far. Her feet slipped and she
fell clear through the fence into the for-
bidden road. She scrambled up and look-
ed rather startled, but made no offer to
get back into the yard.

"To Solomon's great dismay she went
farther away from the fence.

"I b'ave I hear papa. Don't you,
Sol'mon?"

"Now Solomon didn't think he did. So
he whined uneasily and stood up, for he
didn't want Dolly to be out in the road.
He knew she would be punished if mama
discovered her. So he whined coaxingly
but Dolly stood still. Then he caught the
tip of his tail in his mouth and whirled
around and around as a special invitation
for her to come and play with him.

"Dolly watched him but did not move.
Her mouth was shut tight and a naughty
gleam was in her eyes.

"I want to meet papa. Don't you, Sol'mon?"

"No, indeed, he didn't. But when Dolly started down the hot, dusty road, he knew he had to go, as he had been told to take care of her. He gave a despairing look at the house, but no one was in sight. So he crawled under the fence and trotted after her with his head down, and ears and tail drooping.

"Dolly hurried along and presently spied some gay wild flowers growing along the fence. She stopped to gather some of them, and soon her attention was attracted by others farther on. She became so interested in them that she went on and on, almost forgetting about papa. Solomon walked close beside her whining and begging her to go back. But the flowers were too pretty to be left.

"At last they came to a fork in the road and Dolly did not know which way to go. But she finally thought she would take the one where were the most flowers. Solomon whined louder than ever and pulled her dress, trying to hold her back. But stubborn Dolly trudged ahead, with both little hands quite full of red, yellow and blue flowers.

"I fink papa had a nice woad to Uncle Tom's. Don't you, Sol'mon?"

"Boo-oo-o-o-o," wailed Solomon.

"Is you hungwy?" asked Dolly.

"Bow-ow-ow," answered Solomon, sitting up very straight, and holding up his front paws, while his honest brown eyes seemed to say,—

"Please go back, Dolly. This road goes out on the big prairie, and we'll be lost, and the wolves will eat us."

"But Dolly did not understand, and after a rest of a few minutes on she went, farther and farther from home, and on past the last fence, until at length the road disappeared in the wild prairie grass which was much taller than Dolly's head.

"By this time the sun had gone down and it was getting dark. A cool wind had sprung up which made Dolly shiver.

The prairie grass rustled and waved back and forth, and the tall rosin weeds looked like giants bowing at each other in the dusk.

"Dolly grew frightened and clung to Solomon's neck, crying with all her might,—

"Ise scared, Sol'mon. I want my papa, so I do."

"Solomon licked her tears away with his soft, red tongue and lay down beside her. Dolly cried and cried and told Solomon she wanted to go home. But it was so dark, and she was so tired that he could not coax her along. So he gave up and curled down beside the forlorn little figure, with his nose on his paws and his eyes very wide open.

"Every rustle in the grass was greeted with a low 'Gr-r-r-r,' which gave warning that a wakeful guard was there.

"Dolly's flowers were scattered and her little, red sunbonnet had fallen from her head. Her sobs finally ceased, her eyes closed, and the little head drooped until her brown curls were mingled with the yellow ones of faithful Solomon. The stars came out one by one and twinkled and winked at the sleeping child and watchful dog. The moon rose and spread her silver blanket over them, while the crickets and grasshoppers chirped a lively lullaby.

"After a time Solomon lifted his head, then slowly rose to his feet, his nose twitching as he smelled in all directions, his bristles standing erect all along his back.

"The breeze had brought to his ears from far across the prairie the noisy, quarrelsome chatter of a pack of prairie wolves.

"Solomon's lips drew back, disclosing two rows of gleaming white teeth, a snarling growl coming and going from between them. But Dolly slept on, and the chatter at length died away. The watchful Solomon again crouched close to Dolly, whining softly to himself. But presently he sat up, raised his long, pointed nose high in the air, and out across the prairie floated a melancholy cry. After a moment a second mournful cry followed the first, and then Solomon listened. Back across the sea of waving grass quavered an answering call from far in the distance. Solomon gave a sharp yelp of delight. His signal of distress had been heard and help would come. His whole body quivered with expectancy as back and forth through the night rang the answering calls.

"Presently a long, yellow and white nose was thrust through the grass and there stood Carlo, a brother of Solomon.

"First they looked at each other, then smelled noses, constantly whining and making all kinds of curious sounds. They car-

DENOMINATIONAL NEWS

Miss Anna West, in company with Dr. Rosa Palmberg, sailed from San Francisco today for the mission field at Shanghai, China.—Rev. T. J. Van Horn of Albion, Wis., was a guest over the week of Mr. and Mrs. Curtis Randolph. He gave a very interesting sermon at the church Friday night and assisted in the services Sabbath morning.—Alfred people were delighted to hear Dr. L. C. Randolph last Sabbath, when he gave a fine sermon at the morning service, and in the evening, when he gave his lecture on "The Bright Side of Life on Four Continents." We all have a warm place in our hearts for Doctor Randolph.—*Milton Journal*.

Rev. George B. Shaw, who had been working in the interests of the Seventh-day Baptist people in Wisconsin, Illinois and Michigan and attending the General Conference at Westerly, R. I., returned home Thursday of last week. At the hour of service Seventh-day morning he told of his work and of the Conference in his interesting and characteristic manner. He said that by unanimous vote North Loup was chosen as the place of holding the 1912 Conference. This was, of course, welcome news to his congregation.—*North Loup (Neb.) Loyalist*.

Wanted—A Man's Church.

The latest census of religious bodies gives the percentage of women in the Protestant churches as 60.7 and of men 39.3. The birth-rate of the two sexes is about even throughout the world; but immigration gives our country a preponderance of men. If Christ made no distinction in favor of women when he formulated the gospel message for the world, there ought to be more men than women in the churches of the United States.

Why aren't there? Is it really because, as we have long heard, women are better than men and naturally nearer to heaven and to God? That is a severe arraignment of God's justice. Did he create the sexes in equal numbers and then prepare a salvation less powerful for one sex's redemption than for the other's? Did Christ

ried on this funny conversation for quite a while. Then Carlo sniffed at the sleeping Dolly, and with a parting whimper to Solomon, he caught up the little red sunbonnet in his teeth and disappeared in the grass. Then Solomon again lay down beside his little charge, and waited.

"His quick ears at length caught the sound of an excited barking and of men's voices. He sprang up and barked joyfully. Into the little circle of trampled grass dashed Carlo with papa and some more men at his heels. He had gone straight home with the bonnet and found great excitement over the lost baby. When he raced frantically into their presence with Dolly's bonnet in his teeth, they knew he would lead them to her.

"And here they were—papa with Dolly on his knee and one arm around the faithful collie who had cared for her.

"Then came the long tramp home, with Dolly high on papa's shoulder, while Solomon and Carlo raced ahead in wild glee. Dolly told how she fell through the fence and then ran away.

"Sol'mon talked to me to tum home. But I didn't tum," she confessed.

"Then after a moment she added, 'I fink papa better put nuzzer board on him's fence. Don't you, Sol'mon?'

"And Solomon wagged his tail 'yes.'" Grandmama stopped and smiled.

"Do you wonder now that mama says dogs can talk?"

"Hm-m. No, ma'am," shouted the twins.

Little Dot was drawing a picture with pen and ink on her paper. It turned out to be a cat without a tail.

"Where is the tail?" asked the mother. She looked puzzled for a moment and then replied, "Why, it is in the ink bottle yet."—*Exchange*.

Get a Nurse's Training.

The Battle Creek Sanitarium offers the very best inducements to those who wish to qualify for nursing. Both men and women nurses are in increasing demand. Splendid opportunities for doing good, and at the same time earning a liberal salary. Specially favorable opening for Sabbathkeepers. For full information address the Battle Creek Sanitarium, Battle Creek, Mich.

preach the kind of gospel which makes its strongest appeal to those who need it least?

Is it not more just to God to hold that the trouble is not with his salvation but with the guise in which it is offered? It is true that criticism is easy and frequently cheap; yet one must admit that a remedy is needed before one can even begin the search for it.

Most Christians become so in earlier life; and a purely subjective religion makes scant appeal to a young man. Religion, to attract him, must demand the best of all his powers, the things he has to give, the service God has fitted him to render. He lives in a world of action. Sacrifice, daring, strength, endurance of hardness, difficult achievement, succor of those who need a champion or defender—these things appeal to the manhood of him. The instinct to worship is strong in youth; but in masculine youth it dies out unless wedded to action, to personal imitation of the hero worshiped. A religion all worship and submission here and all enjoyment hereafter, a religion whose main connection with action is giving money that somebody else may act, can not draw men in large numbers. They want to *do*. The heavenly vision, to retain compelling power in a young man's life, must be a vision of action, of achievement in the name of God.

Has the church a plan of action for the men it would enlist—work worth a man's doing and a man's strength in his own daily living, in his own town, seven days in the week? Or does it tacitly sanction the restriction of his personal service of religion to churchgoing and a contribution in the plate? Does the church set before him the wrongs that wait his righting, the relation of his week-day living to the service of the kingdom of God?

Christ called men to follow him, and he proclaimed his mission as one of personal service to human needs. He did not in word or deed separate between a ministry to the bodies and a ministry to the souls of men; he ministered to men as a whole. He justified his Messiahship to John's messengers on the one ground of this complete service. When he sent the twelve to carry his Gospel for him, he charged them equally with proclaiming the kingdom and with

ministering to the human needs of the communities they were to enter. They were to follow him.

The first object of his followers was to be the setting up of the kingdom of God on earth. They were to pray for that before they asked bread to sustain their own lives. Christ worked with individuals and through individuals, but always to a social end—the setting up of the kingdom on earth.

If God's will is to be done on earth, praying and money-giving are not enough, and a man has merely begun his Christian career when he is personally saved. He is called to personal service of the kingdom in his workaday life. Men must learn the relation to the kingdom of their business, their laws, their neighbors' pain and pleasure and work, of their whole community life; and they must give themselves to the task of bringing these things into harmony with the kingdom's interests.

It is not necessary for the church to preach politics. It would be disastrous for half-informed men to formulate various social propaganda as recipes for bringing in the kingdom. But it is well that the churches which embrace 17,000,000 of the 20,000,000 Protestants of the United States have set themselves to study out the relations between the laws of the kingdom and the daily lives of the people, and to bring their respective members into concerted personal action in the kingdom's service.

It is significant that the churches longest active in this movement are showing larger percentages of growth. Where there is something to be done worth doing, something which involves personal sacrifice and service, men will respond to the call. A call like that appeals especially to a young man. What is needed is to open his eyes to God's need of *him* in this rushing, swirling, modern life.

And the man who gives personal service to make his town part of the kingdom of God will never stop at that. He will have opened his heart to love; he will know the need of those who wander in a world which knows no Father and hopes for no kingdom. It is in personal service to humanity at home that the church will learn to follow Christ in truth and wherever he leads, even to the ends of the earth.—*The Missionary Voice*.

MARRIAGES

STUKEY-BURDICK.—At the home of the bride's parents, Mr. and Mrs. George Burdick, August 14, 1911, by Pastor Herbert L. Cottrell, Mr. Arthur Stuke of Livonia, N. Y., and Miss Elpha Burdick of Wirt, N. Y.

GILBERT-OSBORN.—At the parsonage at Nile, N. Y., August 17, 1911, by Pastor Herbert L. Cottrell, Mr. John M. Gilbert and Miss Bertha A. Osborn, both of Wellsville, N. Y.

DEATHS

BECKWITH.—In Alfred, N. Y., August 21, 1911, Charles W. Beckwith, aged 23 years, 10 months and 5 days.

Charles was the son of Elmer E. and Minnie E. Thomas Beckwith. He was born in Alfred, N. Y., and with the exception of a short time in early life spent in Farmers Valley, Pa., Alfred has been his home. He attended the public schools of Alfred and won many friends, as he did wherever he was. In January, 1902, he was baptized and joined the First Seventh-day Baptist Church of Alfred, and was a member of this church till called home.

He was genial and bright, with a smile and cheery word for every one, and till four years since was strong and robust. His fight with the white plague was a brave one, and though the disease conquered the body, it never conquered the real self, the spirit. When, in his last talk with his pastor, reference was made to the great beyond, he with a sweet smile gave assent to the statement that all was well. He was patient and cheerful through all the weary months, always expressing gratitude for any little service.

Life with all its bright hopes was before him, and while it seems so very sad to his wide circle of friends, and unbearable to his parents, who are now left childless, yet we may rest assured that he has departed to that land where activity and development are unlimited and unhindered.

Funeral services, conducted by the pastor and assisted by Rev. B. F. Rogers, were held Wednesday afternoon, August 23, and interment took place in Alfred Rural Cemetery. WM. L. B.

HUTCHINS.—At North Loup, Neb., on August 31, 1911, Mrs. Rosetta Weed Hutchins, in the seventy-ninth year of her age.

Rosetta was the daughter of James and Susan Rogers Weed and was born at Scio, Allegany Co., N. Y., on April 6, 1833. James Weed was born at Ballston, Saratoga Co., N. Y., and was the son of Nathaniel Weed, whose father came from England. James Weed's mother was Lois Spencer of Welsh descent.

Susan Rogers was the daughter of Jesse Rogers and Hannah Bliven.

Rosetta had one brother, Jesse Weed, and two sisters—Nancy, wife of Delowel H. Hilton, and Harriett Alzine, who died at the age of twenty-two years.

Rosetta Weed was married to Alonzo B. Hutchins at the home of her parents at Albion, Dane Co., Wis., on August 10, 1851, by Solomon Head, Esq. Not long after their marriage Brother and Sister Hutchins removed to Iowa and from there to Freeborn, Minn. (Trenton Church). Afterwards they returned to Iowa and later removed to North Loup, Neb., where they celebrated the sixtieth anniversary of their wedding on August 10.

Mrs. Hutchins was baptized when nine years of age and joined the church at Scio, N. Y., then called the Amity Church, and for seventy years she has lived a faithful Christian life, always loyal to the faith of her father and mother. The memory of this good woman who has gone to her reward remains a benediction upon children, grandchildren and great-grandchildren.

Mr. and Mrs. Hutchins had eight children, six of whom are still living. The youngest child is the Rev. Jesse E. Hutchins, pastor of the church at Berlin, N. Y.

In the absence of her pastor, Rev. Geo. B. Shaw of the Seventh-day Baptist church, the funeral service was conducted by Brother E. A. Wells, pastor of the Friends church. G. B. S.

HURLEY.—Sadie C. Clarke, daughter of Richard and Isabel Clarke, was born in Milton, Rock Co., Wis., May 7, 1850, and passed away in Ashland, Ore., September 3, 1911.

She was converted and baptized in early life and united with the Milton Seventh-day Baptist Church. She was educated in the public schools of Milton and in Milton College. She taught in the public schools until December 4, 1872, when she was united with William H. Hurley in marriage. They moved to Humboldt, Neb., where they established their first home. After this they lived at different places where there were churches of their faith, till on account of the failing health of Mr. Hurley they moved West, where they have been for about twenty-five years. The last twenty years they have lived in Talent, Ore.

Over a year ago Sister Hurley began failing in health. Consulting physicians discovered a very rare disease in her case, only a few like it being on record; this the only one this side the Rocky Mountains. Its only name is that of its germ, *aspergillus fumigatus*.

At the time Mrs. Hurley passed away she was a member of the Seventh-day Baptist church of Riverside. She has been a trustful follower of Christ since childhood, and wherever she has gone her noble life has been a forceful recommendation of her Master to all who know her. She has been a thoughtful neighbor, a tender and loving mother, a devoted and helpful wife and companion. She will be missed so much! Truly she will be remembered lovingly by what she has done. Our prayers go to our heavenly Father in behalf of those who are left to mourn.

The funeral services of Mrs. Hurley were held in the Adventist church at Ashland, and at the cemetery at Talent, and were conducted by her pastor, E. F. Loofboro. E. F. L.

SABBATH SCHOOL

LESSON XIII.—SEPTEMBER 23, 1911.
DANIEL IN THE LIONS' DEN.

Dan. vi, 1-28.

Golden Text.—"The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. xxxiv, 7.

DAILY READINGS.

First-day, Acts xii, 1-19.

Second-day, Dan. iv, 1-18.

Third-day, Dan. iv, 19-37.

Fourth-day, Dan. v, 1-16.

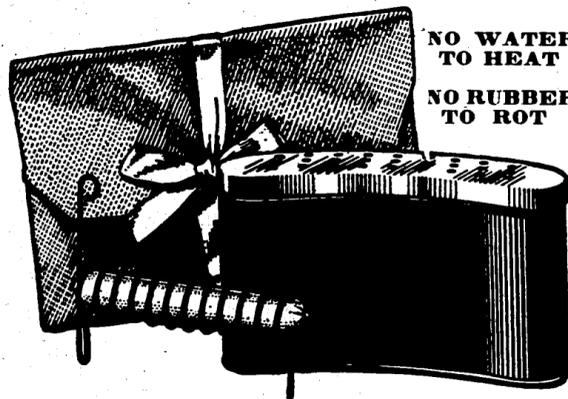
Fifth-day, Dan. v, 17-31.

Sixth-day, Dan. vi, 1-15.

Sabbath-day, Dan. vi, 16-28.

(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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