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# The Sabbath Recorder

**IF WE ONLY UNDERSTOOD.**

If we knew the cares and trials,  
Knew the efforts all in vain,  
And the bitter disappointment,  
Understood the loss and gain—  
Would the grim eternal roughness  
Seem—I wonder—just the same?  
Should we help where now we hinder?  
Should we pity where we blame?

Could we judge all deeds by motives  
That surround each other's lives,  
See the naked heart and spirit,  
Know what spur the action gives,  
Often we should find it better,  
Purer than we judge we should,  
We should love each other better  
If we only understood.

Ah! we judge each other harshly,  
Knowing not life's hidden force:  
Knowing not the fount of action  
Is less turbid at its source;  
Seeing not amid the evil  
All the golden grains of good;  
And we'd love each other better  
If we only understood.

Could we judge all deeds by motives,  
See the good and bad within,  
Often we should love the sinner  
All the while we loath the sin;  
Could we know the powers working  
To overthrow integrity,  
We should judge each other's errors  
With more patient charity.

—Rudyard Kipling.

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L. A. WORDEN, Business Manager.

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## EDITORIAL

### The Budgets Are Before You.

This year the boards had their budgets ready before Conference and for some weeks now they have been before the people. In the issue of September 4, on page 300, you will find the budget of the Tract Society's Board. Please get your RECORDER of that date and read Frank J. Hubbard's paper on "Money Matters." It contains the budget, item by item. Last year we were two months late with it. This year it is on time, and the churches should make sure that their boards are not distressed for funds and driven to the hiring of money as they were last year.

The budget of the Missionary Board was mentioned in the minutes of the board meeting, found in the RECORDER of July 31, and it was given by items in the board's message to Conference as follows:

### APPROPRIATIONS ESTIMATED FOR 1912.

Work on the China field .....	\$ 5,460
Work in Holland .....	300
In Denmark and Germany .....	300
To assist the Java Mission.....	150
Continuation of African work under Joint Committee .....	600
For work in Africa if two men are sent there .....	2,000
For the education of E. G. A. Ammoko...	200
Home Missions .....	6,000
	<hr/>
	\$15,010

We trust that all the pastors will bring the matter before their churches early in the year. The budgets call for more

money than was given last year, and we must lift a little harder if the work is to be done.

\*\*\*

### Lessons From Maine.

When I was a mere boy the eyes of the world were turned toward the prohibition fight in the State of Maine, and the phrases, "Maine law" and "state prohibition," became familiar as household words. My own feelings were deeply stirred during the winter of 1852, as I now remember it, by listening to the reading of a book entitled "Uncle Sam's Farm Fence," a temperance story based upon the great struggle in Maine. Night after night some member of our family read aloud and the others listened with intense interest to the story of the building of this fence, rail by rail, until the "stakes and riders" were all on and the prohibition fence was complete.

From that day to this in every temperance campaign, the State of Maine has been used to illustrate the benefits of prohibition, and people throughout the land had long regarded Maine as impregnable against the onslaughts of the liquor traffic. It has been, until now, considered the Gibraltar of the prohibition cause. During all these years the liquor men have done everything in their power to bring the cause in Maine into ill repute by persistently circulating stories about evasions of law and speak-easy sales, even going so far, time and again, as to say that more liquor was being sold there under prohibition laws than anywhere else.

Now after almost two generations have passed away, the great temperance-loving world is shocked to see the State of Maine, in a special election on prohibition, independent of politics, voting wet! Even if a recount should give the dries a small majority, it could hardly be regarded as a prohibition victory. And while many claim that the very small majority now counted for the wets is no victory for them, still every thoughtful person must feel that this is poor consolation indeed; and that even



if the small wet majority could be reversed, and stand so much for the dries, the result would still be regarded as a practical defeat for the old Maine law. After such a record for prohibition as Maine has had, for the liquor forces to practically tie the State on a square non-partisan vote, can be regarded as little short of a Waterloo for the temperance forces.

What are the lessons coming out of this fight, by which temperance people should profit? First, the fight in Maine shows that the present generation, many of whom have never seen a saloon, and know nothing by experience of the curse a saloon invariably brings upon any community, had grown indifferent and did not put up the fight their grandfathers did when the Maine law was passed. This is in keeping with the sad story of many a community outside the State of Maine, and not only in matters of temperance, or local option, but also in matters of religion, and of other moral reforms. When a community, a church, or a State settles down in apathy, and ceases to be active in the fight against evil, the enemy always has the advantage. The enemy of all good never goes to sleep. Christians do. Temperance people do. But the ever-vigilant, always aggressive rum-fiend works day and night, year in and year out, in order to carry his points. When his victory comes, the shock is so startling that the slumbering temperance army is aroused once more, but alas! it has to begin all over again and educate a new generation for the work. This is what Maine will now have to do. A new generation must be educated to realize the dangers and to understand the ravages of the saloon, before the good work of sixty years ago can again be done. Meantime the saloon will drag thousands upon thousands of the present generation down to the misery of the drunkard's life and to the hopelessness of the drunkard's death.

Again, the defeat in Maine shows the hopelessness of the prohibition fight of a single State against the Nation! With the liquor traffic nationally organized, nationally entrenched by a federal license system, and sustained by the federal courts, authorizing it to carry liquor into any prohibition State or town or county, and sell it there in spite of all state or local laws,

what chance is there for prohibition to win out? Even if it does win out, what chance is there for it to secure a fair trial?

With the liquor traffic dominating both great political parties, with a federal license system enthroned behind national laws, with the general government interested to secure all the revenue it can in each State whether the State be prohibition or not, and with a liquor league so organized as to know no State or section, only as a point upon which to focus all its powers, and upon which to spend millions of money whenever a license or prohibition fight is on, what else but defeat can be expected when prohibition is at stake? No wonder that several States have been swung from the prohibition ranks into the ranks of rum under such pressure. While the people who believe in prohibition for the State continue to vote with the brewers and distillers and saloon men who enthrone the liquor business in the Nation, it will be hard to sustain prohibition in any one State, town or county. When national prohibition prevails and the Nation at large forbids the manufacture of liquor and the existence of a saloon, then complete victory will come, but never before.

\*\*\*

#### The "Men and Religion Forward Movement."

It is the twenty-fourth of September, and as I take up my pen I remember that at this very hour in thousands of churches throughout the United States and Canada the people are gathering for special services in behalf of the "Men and Religion Forward Movement." For several months this subject has been coming to the front in the religious papers of America, and now we are to see the movement formally started in the churches throughout the land. I believe it will prove to be the greatest religious movement the world has known for hundreds of years. All the pastors of America are invited to bring the matter before their churches on Sunday, September 24. The pastor of the Plainfield Seventh-day Baptist Church responded to this call on Sabbath day, the twenty-third.

On May 18, 1910, a small group of men met in a hotel in New York City to consider the matter of bringing more men and boys into the churches for active Christian service. Of the 21,874,471 members of Protestant churches, nearly three-fifths are

women. The all-absorbing question was, How can the 3,000,000 men and boys necessary to make the male membership equal the female membership of the churches be enlisted in the Master's service; and how can the men already in the churches be aroused to greater activities for Christ and the church? In August, 1910, another group spent two days in a hotel at Niagara, considering the same question; and in October 262 picked Christian workers representing 72 cities and 33 States met for two days at Buffalo, N. Y. The movement gained momentum at every step, and a campaign was planned for a mighty forward movement to begin, as indicated, on September 24, in all Protestant churches.

The brotherhoods of ten denominations have eagerly enlisted in the enterprise; the Gideons, the Young Men's Christian Associations, the men of the Laymen's Missionary Movement and the ministers are all attracted by it. The campaign which begins today will last, according to present plans, until next May, eight months, and several "teams" of five men each are to conduct meetings in ninety cities. Each meeting is to continue eight days, and local pastors and all Christian workers in each vicinity will be enlisted in the work for men and boys. Back of this movement is a committee of ninety-seven expert workers, with headquarters in New York City, and representatives from most of the large cities in North America. Furthermore, in each of the ninety cities that have come into the plan, a local committee of one hundred has been appointed, to do preparatory work before the "teams" arrive for their work. These teams are composed of experts in five lines of Christian service, such as social service, mission work, evangelism, Bible study, and work for boys. It is expected that a half-million dollars will be expended in this campaign for reaching men and boys.

Meetings will be held in theaters, halls, churches and missions, noon meetings in machine shops and factories, on streets and in parks—anywhere that meetings can be arranged for with competent men to conduct them. The entire movement is to be in harmony with the churches, with the hope of strengthening and building them up.

The teams start in at Minneapolis, where

the first campaign runs through the first week in October. The next week the fire will be kindled in South Bend, and also in four cities of Illinois, Iowa and Nebraska. Then will follow a winter of Christian work until the ninety cities and their surrounding suburbs are thoroughly canvassed.

The mighty sweep of such a campaign for Christ and the church should appeal to every church and people, and all should join in the good work. It is hoped that the close of the eight months for which plans are now made will not see the end, but only the beginning of a work that shall be permanent, marking a new era in the life of the church. The program is indeed far-reaching, and we have great hopes for its complete success. May the prayers of all Christians go up for God's blessing upon the Men's Forward Movement.

\*\*\*

#### Resolutions of Approval.

During the business sessions of the Southeastern Association, at Lost Creek, W. Va., the people took occasion to place themselves on record as being in hearty sympathy with the various lines of denominational work. A deep interest in the work of the Missionary and Tract boards and the Joint Committee found expression in the following resolution, which was passed by a unanimous vote:

*Whereas*, We have noted with satisfaction the efforts of the Missionary and Tract boards to unite in work common to both on home and foreign fields, as shown by the appointment of one field agent for both, and the forming of a Joint Committee to advise regarding the work upon which the two boards should unite; therefore,

*Resolved*, That we express our hearty approval of these measures, and we hereby record our appreciation of the faithful work done by the Missionary and Tract boards; and we express our entire confidence in the wisdom and ability of the Joint Committee to satisfactorily solve the problems entrusted to it, assuring the members of this committee of our sympathy in their perplexing work.

We pledge to the two boards and their committee our coöperation and loyal support.

Education and the work of Salem College also had a large place in the program. Aside from the regular program for education hour, the committee on education presented the following resolutions which were remarked upon by several members and unanimously adopted by the association.



*Resolved* (1) That we place ourselves on record as being in full sympathy with the public school system; at the same time as believing that, unless the schools are of exceptional merit, our young people will be greatly advantaged by attending Salem College during at least a portion of their academic course.

(2) We call the attention of our young people to the exceptional opportunities offered by the college to fit them to become efficient teachers, and we desire to warn our young men and women against a superficial and meager preparation for this college.

(3) While the college is open for equal benefits to young men and women of all denominations, Salem College is the one institution of this association, from which all our churches derive a common benefit, and toward which they have a common obligation. The college has been, and is, conducted on the most economical basis, and yet its income is not sufficient to meet its annual expenses. In view of our confidence in the mission and common worth of the college, and as an aid in meeting the annual expenses, be it resolved that every man, woman and child, who is a member of the churches of this association, annually, for a term of five years, contribute voluntarily the sum of ten cents a year and upward toward the maintenance of the work of the college, as an evidence of our united interest in its mission.

(4) That while education or the lack of it is no test of religious sincerity, we believe that consecrated intelligence is an asset in the Master's cause, and therefore we do earnestly recommend to all parents and their children the advantage of a Christian education, and especially for those who anticipate the calling of Christian workers.

(5) The college faculty and students do sincerely appreciate the new and commodious building and its equipment, which has been placed at their service. We do thank the people of the association and all others who have contributed to the enlarged life and usefulness of the college. We are grateful for this encouragement, and pledge ourselves to renewed energy and faithfulness in this branch of the Master's service.

(6) From the homes of this association have gone young men and women, who, having carried their education to the highest degree of efficiency, now occupy positions of trust and leadership in the world of education, both public and private, in the gospel ministry and other positions of trust and leadership. In view of these conditions, in which we have a just pride, and in view of the increasing opportunities in these and similar offices, be it resolved that we earnestly recommend to the young men and women of the association and their parents, that many more of our young people do carry their educational preparation to such efficiency that they may qualify for such positions both within and beyond denominational limits.

On the last day of the session, after the education program was over, two brethren offered the following, which was heartily approved.

The work of Salem College for the past year has been highly gratifying. Its new building,

new equipment, and very strong faculty have easily put it in the front rank of the educational institutions of West Virginia. It is also very pleasing to note the great eagerness with which Salem College graduates are sought for instructors in the schools of the State; therefore,

*Resolved*, That we, the Southeastern Association in session, most heartily recommend Salem College to all our young people as a suitable place for securing an education and preparing for active life, and would earnestly urge them to avail themselves of the opportunities and advantages it affords.

\*\*\*

#### Not One Dry Session.

After the two days' downpour of rain, making it exceedingly difficult for some to reach the church on account of swollen streams, as the few who were present came to order for business, the president of the association turned to the editor and said: "You can tell the people that we have not had a single dry session."

Some proposed that when the association adjourned, it adjourn to meet at the call of the president, so that when another drouth begins to pinch the country he may call the association to convene, as a sure way to bring rain. Others thought Lost Creek had surely gone "wet."

\*\*\*

#### Some Encouraging Signs.

There seems to be a growing interest in the matter of enlarging the subscription list of the SABBATH RECORDER. Many readers who have noticed the items in the reports of the Tract Board and the publishing house, regarding the deficit in the RECORDER account, and the large amount due on subscriptions which ought to have been paid long ago, have become deeply interested in the question as to how to remedy these matters.

One pastor has expressed a determination to try to remedy the matter, not merely in his own church, but in other churches as well. Several have sought the list of subscribers now in their own churches, in order to find out what families do not have the paper; and these express a determination to push the canvass for subscriptions. The committee of the Tract Board is maturing plans which it is hoped may help matters; several young people's societies are trying to secure a subscription from each family in their churches. Why not all unite in one strong effort to boom the subscription list, and reduce the deficit?

## EDITORIAL NEWS NOTES

#### High Heels and Hobble Skirts to Blame.

After a careful investigation of seventy-three cases where claims have been made against the Pennsylvania Railroad—an investigation covering three months—the claim department has come to the conclusion that high heels and hobble skirts are responsible for a large proportion of the injuries sustained by women while getting on and off trains and in going up and down stairs. It is decided that the railroads can do nothing to prevent such casualties, while women persist in styles of dress that are dangerous to life and limb.

#### Italy, Turkey, Tripoli.

Matters are coming to be serious between Italy and Turkey over the question as to what country shall control Tripoli, a province in northern Africa, now under control of the Turk. The King of Italy is pressing urgently for the protectorate over Tripoli, while Turkey stubbornly refuses to recognize any proposal looking toward such an end. Rumors of armies moving to the front and of a serious collision between the two countries are current at this writing.

#### Reciprocity Defeated in Canada.

The hard fight in Canada over the reciprocity agreement is over for the present, resulting in an overwhelming defeat for the Laurier government. The voting revealed a regular landslide which gave the Conservatives the heaviest majority any Canadian party ever secured.

It is believed that the annexation bugbear so persistently made the slogan of the campaign, by the enemies of the measure, had much to do with the defeat. Nothing can come now in the line of open door trade with the United States, since the fixed policy of the Conservative party is that of a closed door against this country.

The United States, believing that brotherly love should exist between human beings dwelling on the same continent, held out a friendly hand to the Canadians, which Mr. Laurier wanted them to accept in good faith. Canada was evidently suspicious of our good faith and refused to take the hand. She flatly said "No."

Benjamin Franklin Hamilton, the first merchant in this country to introduce saleswomen in a store, has just died at the age of ninety-two years. In 1855 Mr. Hamilton's dry-goods store was one of the largest in the East, and he created a great sensation that year by employing comely young women as clerks. The women of Saco, Maine, were so shocked over the matter that they inaugurated a boycott and refused to patronize that store. The plan could not be thwarted in that way, however, and in spite of the boycott it grew in favor, and Mr. Hamilton soon established similar stores in Portland and Biddeford, which proved to be very successful.

Rev. Dr. Robert Stuart Mac Arthur closed his labors as pastor of the Calvary Baptist Church, New York City, after serving that church forty-one years. So intense was the emotion in both the pulpit and the pew, that the retiring pastor had to retire until he could overcome his grief sufficiently to proceed. While he was doing this, the assistant pastor led in prayer that he might receive strength to conclude the services.

Dr. Mac Arthur has been elected president of the Baptist Alliance and soon begins a journey around the world in his new work.

On September 23 one hundred thousand men, women and children joined in immense religious demonstrations in eleven different parks in Philadelphia. The parades were under the auspices of the Sunday School Association. Many banners with religious mottoes inscribed upon them were carried, and services were held in the parks.

It is claimed by Alpine climbers that the unusual heat of the present season has caused several ancient glaciers to disappear entirely. Beds of boulders are found where the ice has been. Ice that is supposed to be centuries old has been brought to light, and marked changes have come to many ice-fields. The geographical summit of Mont Blanc is said to be lowered several yards.

The American Sugar Refining Company has just purchased 1,500,000 bags of sugar of the Louisiana planters at a cost of about \$20,000,000. This is said to be the largest sugar sale in the history of the Louisiana sugar industry.



## SABBATH REFORM

### High Character and Dignity of the Sabbath.

The fourth commandment is given a unique place [in the Decalogue], because embodied in a great moral code whose sacredness and authority Paul incidentally, and so all the more certainly, recognized in Ephesians vi, 2 (American Revision): "Honor thy father and mother (which is the first commandment with promise)." Evidently the author of the Decalogue did not think it was disfigured by the Sabbath law. Put in the place of the fourth commandment any one of the scores of ceremonial laws, and think how the unity and dignity would be marred! Its honorable position in the midst of such a wonderful summary of what men owe to God and to one another, weighs heavily in favor of its high character.

"In Exodus we have the motive for the observance of the Sabbath raised to the universal and eternal, by being brought into connection with the creative activity of God." But the Sabbath is not to be kept merely because our Maker worked and rested; but because he blessed and sanctified it for man's good. "He who breaks the Sabbath denies the creation," say some of the wisest of Jewish teachers. If this be thought too strong language, the Sabbath was, at any rate, a central point in the greatest of the world's ancient religions; a weekly reminder that Jehovah God creates, sustains, and rules the universe.

"Now," again says the Expositor's Bible, "the foundation upon which all the institutions of religion may be securely built, is the day of rest. Call it external, formal, unspiritual, if you will; say that it is a carnal ordinance, and that he who keeps it in spirit is free from the obligation of the letter. But then what about the eighth commandment? Are we absolved also from the precept, 'Thou shalt not steal,' because it too is concerned with external actions, because of 'this . . . thou shalt not steal . . . and if there be any other commandment, it is briefly comprehended in this one saying, Thou shalt love thy neighbor as thyself?' Do we say, The spirit has abolished the letter;

love is the rescinding of the law? Saint Paul said the very opposite: 'Love is the fulfilling of the law,' not its destruction; and thus he re-echoed the words of Jesus, 'I am not come to destroy the law, but to fulfil.'"

A friend has no more right to steal my money than an ordinary thief. Both are under exactly the same obligations. One is under a law-system, to be restrained and punished according to law; the other is under a grace-system, self-restrained by the power of love.

The world of sin, suffering, sorrow, poverty, and of a thousand bodily and spiritual needs, is not to be deserted on this the most beautiful and holy of days; but the day is to be made more beautiful and holy still by reverent meditation, devout worship, and humble service. The Sabbath was given for humanity's good; mankind is not given to it. The day is for our help and blessing; we are not in ritualistic bondage to it.

The "rest" of God is not the rest of inaction. The Sabbath rest that remaineth for the people of God will not be a rest of inaction. But we may be sure that it will be most *restful*.—*Rev. A. E. Main, in Bible Studies on the Sabbath Question.*

In the beginning God made the Sabbath for man. He blessed and sanctified it. He caused it to be kept throughout the times covered by Bible history. Its preservation ever since is proved by undisputed testimonies. If God has thus held so sacred in all time his holy day, what is our duty with regard to it? Shall we disown it? Shall we substitute another day in its place? Will God be pleased with us in so doing? Can we be pleased with ourselves in doing it? It is safe to trust in God, to love him, to keep all his commandments. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—*Rev. James Bailey.*

The man who never makes mistakes, never makes anything.—*Maltbie D. Babcock.*

He that ruleth his spirit is better than he that taketh a city.—*Solomon.*

## CONFERENCE AT WESTERLY

### The Children Who Are Handicapped.

DR. HENRY UTTER.

#### Association of Physicians and Dentists.

Children are handicapped from various causes, both hereditary and acquired. A vast number of them are affected by agencies acting in infancy and early childhood, the developmental age, and it is during this period that the most careful attention must be given the child, in order that we may avert the results which we see later on. It is a significant fact that about one tenth of all children born die in the first month, and that one third of all deaths occur in the first two years, showing the extreme delicacy of the child's constitution.

Of the causes of early death, accidents at birth, malformations, prematurity and general debility are the most common. It is in the factors of ordinary life, instrumental in producing the weakened, backward, undersized and defective children, that we are more particularly interested. Of these we have,—

1. Heredity. Whereas some diseases are transmitted from parent to child, every one appreciates how closely most children resemble their parents in many traits; and so it is an inherited poor constitution, readily susceptible to the entrance of disease, a result of constant nervous strain, sickness, immorality and the prevailing tendency to educate the mind at the expense of bodily development, on the part of parents, that is directly responsible for many sickly and undeveloped children.

2. Poor food. By this we mean poor milk and the exclusive use of patent foods in infancy and unsuitable or insufficient food in childhood. Of diseases due to poor milk, there are various stomach and intestinal conditions, which form a large percentage of infantile sickness and induce retarded development at a period when the child should be growing with the most rapidity. Rickets, a disease producing de-

formities of the legs, chest and back, and predisposing the child to other infections, is more or less directly responsible to poor milk and poor feeding. Infantile diarrhea is the most dreaded and fatal disease of early life, causing more deaths in early life than almost all other acute diseases combined. That this is produced by contaminated milk is proved by the fact that a remarkably small proportion of babies fed on mother's milk contract the disease.

3. Poor hygienic conditions. These including insufficient ventilation, overcrowding, ignorance and neglect. To these are often directly assignable scarlet fever and diphtheria with their consequences, tuberculosis with its manifestations in the lungs, bones and brain, and infantile paralysis. To the latter two diseases may be attributed the greater majority of the severely crippled and deformed children.

In later childhood there are still the acute diseases, minor defects, and diseases of the eyes, ears and teeth to combat, and the results of the stated influences are seen in the great army of backward, poorly nourished and mentally defective children.

What is being done to overcome these bad influences? States are passing laws regulating the provision of better milk, depots are being established in the cities for the dispensing of milk to poor infants, public playgrounds, recreation piers and open-air schoolrooms are being provided, and most all towns and cities have their system of district nursing to teach people how to care for and feed their children.

Individually, what can you do? Primarily, remember that there is no real substitute for breast milk and that the least a mother can do is to keep herself in such physical condition that she may nurse her own baby, by a little judicious care in arranging her daily routine of life.

A goodly amount of rational common sense is a prime requisite in the care of the child. Clothe him according to the season of the year as you would clothe yourself, provide the best food possible, keep him clean, and finally, the more fresh air and out-of-doors life you furnish him, the better you prepare him for his later education and his future tasks as a public and desirable citizen.



**Annual Message of the Education Society  
Through the Corresponding Secretary.**

DEAN A. E. MAIN.

IN MEMORIAM.

EDWARD MULFORD TOMLINSON.

Professor Edward Mulford Tomlinson, son of George Tomlinson, M. D., and Phoebe Mulford Tomlinson, was born at Roadstown, N. J., October 22, 1844. At Roadstown, and in Union Academy, Shiloh, N. J., he prepared for college; and in 1867 he graduated with honor from what is now Bucknell University, Lewisburg, Pa.

From 1867 to 1871 he was professor of Greek in Alfred University, teaching Latin also one year.

In 1872 he went to Europe, traveling some, but spending the greater part of two and one-half years at the universities of Berlin and Leipsic, thus adding to the breadth of his learning, and increasing his proficiency in philosophy and the German language.

In the earlier years of his professional life, strong testimony was given to his nobility of spirit, high Christian integrity, studiousness, scholarship, and teaching power, by such men as Professor William A. Rogers, then of Harvard College Observatory; Professor John C. Proctor of Dartmouth College, and Professor Elisha Jones of the University of Michigan, his fellow students at Leipsic; Professor George R. Bliss of Crozer Theological Seminary; Professor Albert Whitford of Milton College; President J. R. Loomis of Lewisburg University, now Bucknell.

After teaching two years in the academy at Germantown, Pa., he returned to Alfred as professor of the Greek language and literature. On account of failing health, but with ripened scholarship, he retired from this position in 1908, and was honored with a place on the Carnegie Foundation.

For many years he was librarian of the University. His efficient service in the selection of books and in the general care of this growing department, bear witness to his extended knowledge, broad culture and fine literary taste. His chapel prayers, given in English of great beauty and force, and his chapel talks of mingled wisdom and wit, are also among the good things to be recorded of him.

Carefulness of detail, faithfulness,

promptness, moderate conservatism, wisdom, conscientiousness, and a courteous regard for others, characterized all his work, as student and teacher; as secretary of the faculty; as president of the board of church trustees; as Sabbath-school superintendent and teacher; as president of the village of Alfred; as secretary of the University stockholders; as director of the Alumni Association, the Alfred Mutual Loan Association, and the University Bank; and as president of this society from 1895 to 1910.

Very naturally he was a member of the American Philological Association. And in 1904, in recognition of his worth as a man, a scholar, and an educator, Bucknell University conferred upon him the honorary degree of doctor of laws, and Alfred that of doctor of literature.

In early life he confessed faith in Christ and joined the Seventh-day Baptist Church of Shiloh, N. J., and August 27, 1910, from faithful membership in the First Seventh-day Baptist Church of Alfred, he passed on, we believe, to the church of the glorified saints of God. As a testimony to the genuineness of his Christian character one has said that if ever a man lived a Christlike life, it was he.

In 1884, March 12, Professor Tomlinson, and Miss Mary E. Brown, daughter of the late Rev. Thomas B. Brown, were united in holy marriage. And peace, happiness and the fruits of daily and intelligent piety, graced the home where the Bible, the altar of prayer and noble and joyous living went together.

Undue praise is never right, and our friend shrank even from the just judgment of his excellencies; but for our own sakes let us recognize in him the possession, in a marked degree, of such qualities of Christian manhood as these:

General interest and information; breadth of mind and largeness of heart; progressive conservatism; thorough scholarship; true culture and refinement; the spirit of service; loyalty to truth and duty as he saw truth and duty; good citizenship; gentleness that forbade the unkind word or deed; friendliness that made him patiently helpful; fidelity in every position; great modesty; inspiring teaching gifts; esthetic ideals that responded to beauty in nature and art; purity of life; and a humble spiritual-mindedness.

He believed that "no labor is hard, no time is long, wherein the glory of eternity is the mark we level at." And as the years came and went he seemed "to be getting sight of land, and at length after a long voyage to be just coming into harbor."

He would not have us pay him honor with our tears, or celebrate his departure with mourning; but kindred, friends, neighbors, students, teachers, and fellow workers, miss him whom they held in loving esteem.

**ALFRED'S SEVENTY-FIFTH COMMENCEMENT.**

This year completes three quarters of a century of history for Alfred. The select school, out of which Alfred University has grown, was organized by Bethuel C. Church, December 5, 1836. At the seventy-fifth Commencement this year the one surviving member of the first class of Bethuel Church, Mr. Ezekiel Rogers Crandall of Little Genesee, N. Y., 91 years of age, was present. Alfred Academy was chartered in 1843 and Alfred University was chartered in 1857. Interest in the seventy-fifth Commencement called out a large attendance, particularly of the older alumni of the University, and unusual interest attached to the program as a whole.

**ALFRED'S PROSPECTS FOR NEXT YEAR.**

During the past year, under the direction of Professor W. D. Wilcox, secretary of the faculty, a publicity campaign has been carried on in the interest of a large freshman class. The names of all high school graduates in the State and in many high schools in neighboring States, about 7,000 in all, have been obtained and circulars of the college and of the state schools have been sent to these, with a return postal card on which could be indicated any catalogues desired. By this means requests have been received for five or six hundred catalogues of the college and state schools from prospective students. A follow-up letter has also been sent to these, and as a result of this work we are anticipating a larger freshman class than in former years.

**ALFRED'S SCHOOL OF CERAMICS.**

The School of Ceramics continues to serve the State in an important and unique way, both as a school and as a clay-testing experiment station, and the State is making more liberal appropriation for the com-

ing year for maintenance; also, the Supply Bill includes an appropriation for constructing an addition to the building and erecting new kilns.

**SCHOOL OF AGRICULTURE.**

The second year of the State School of Agriculture has surpassed in attendance and success our highest anticipations. The completion of the Agricultural Hall, the Dairy Hall and the new barn gave us a good working plant. A greenhouse is in process of construction and will be ready for occupancy next fall. A total registration of 122 regular students, and 40 special students doing part work, making in all 162, was phenomenal. The teachers employed in the school numbered 5 doing full work, and 4 doing part work. The maintenance fund for this school is to be increased for the coming year and an appropriation of \$8,000.00 is made for further improvements to the buildings and grounds.

**ALFRED'S LIBRARY.**

The efficiency of the library has been greatly increased during the past year by the able and energetic administration of Professor Clawson, and a larger number of readers has been registered in the library than ever before, and a larger number of books has been drawn.

**CARNEGIE LIBRARY BUILDING.**

The architect, Mr. Edward L. Tilton, has prepared plans and specifications for the new Carnegie Library which Mr. Carnegie has offered to build as soon as the indebtedness is paid. This building can be constructed for \$40,000 and it is hoped that when his conditions are met, Mr. Carnegie will advance his subscription from \$25,000 to \$40,000. The trustees are very solicitous to collect enough of the outstanding pledges to clear off the indebtedness and begin the library the current year.

**ALFRED'S FINANCES.**

By June 1, 1910, pledges and subscriptions were made toward the Betterment Fund sufficient when paid to more than clear off the indebtedness of the University, which at that time amounted to \$61,319.40. All such indebtedness was charged against this fund and a budget for the year was adopted which was estimated to fall within the income of the University. The income has exceeded the expenditures during the



year and for the first time in many years we have no deficit in the current running expenses of the University. This policy the trustees purpose to continue and thus provide against a recurring indebtedness.

#### INCREASE IN SALARIES AT ALFRED.

Provision has been made in the budget for the coming year for the increase of the salaries of the professors \$50.00 each. This is an important advance and the funds of the University should be sufficiently enlarged so that still further increase in salary can be made in the near future.

#### American Sabbath Tract Society—Annual Meeting.

The sixty-eighth annual meeting of the American Sabbath Tract Society was held on Wednesday, September 13, 1911, at 2.30 p. m., in the office of Vice-President Charles C. Chipman, 220 Broadway, in the city, county and State of New York, President Stephen Babcock in the chair.

Members present: Prof. Stephen Babcock, Charles C. Chipman, Rev. Edwin Shaw, Mrs. Stephen Babcock, William C. Hubbard, Rev. Jesse E. Hutchins, Elisha S. Chipman, Rev. Edgar D. Van Horn, Arthur L. Titsworth. Present by proxy: Joseph A. Hubbard, Frank J. Hubbard, Joseph D. Spicer, David E. Titsworth, Mrs. David E. Titsworth, Asa F. Randolph, Rev. Theodore L. Gardiner, D.D.

Prayer was offered by Rev. Edwin Shaw.

The Recording Secretary stated that notices of the meeting had been published in the SABBATH RECORDER, as required by the constitution of the Society.

The annual reports of the Board of Directors, prepared by the Treasurer, the Corresponding Secretary, and the Cashier of the Publishing House, were presented and adopted.\*

The special annual report of the Treasurer to the Corporation was presented and adopted.\*

The report of the Conference Committee on Tract Society Work, as adopted by the General Conference, was presented.\*

On motion this report was received and referred to the Board of Directors.

Pursuant to the report of the Nominating Committee consisting of Charles C. Chipman, William C. Hubbard, and Orra S. Rogers, the following were elected officers of the Corporation and of the Board of Directors, and the Directors of the Board for the ensuing year:

*President*—Prof. Stephen Babcock, Yonkers, N. Y.

*Vice-Presidents*—Joseph A. Hubbard, Plainfield, N. J.; Corliss F. Randolph, L. H. D., Newark, N. J.; Charles C. Chipman, Yonkers, N. Y.

*Corresponding Secretary*—Rev. Edwin Shaw, Plainfield, N. J.

*Recording Secretary*—Arthur L. Titsworth, Plainfield, N. J.

*Assistant Recording Secretary*—William M. Stillman, Plainfield, N. J.

*Treasurer*—Frank J. Hubbard, Plainfield, N. J.

*Directors*—Prof. Stephen Babcock, Joseph A.

Hubbard, Corliss F. Randolph, L. H. D., Charles C. Chipman, Rev. Edwin Shaw, Arthur L. Titsworth, William M. Stillman, Frank J. Hubbard, J. Denison Spicer, Henry M. Maxson, Ped. D., David E. Titsworth, William C. Hubbard, Orra S. Rogers, Mrs. Henry M. Maxson, Esle F. Randolph, Ped. D., Rev. Henry N. Jordan, Asa F. Randolph, Marcus L. Clawson, M. D., Clarence W. Spicer, Rev. Edward B. Saunders, Prof. John B. Cottrell, Rev. Theodore L. Gardiner, D. D., George L. Babcock, Rev. Edgar D. Van Horn, Iseus F. Randolph, Jesse G. Burdick, Franklin A. Langworthy, Dr. Otis B. Whitford, Rev. Boothe C. Davis, D. D., Lynn A. Worden.

*Vice-Presidents*—Rev. Leander E. Livermore, Lebanon, Conn.; Rev. Ira Lee Cottrell, Alfred Station, N. Y.; Rev. Arthur E. Main, D. D., Alfred, N. Y.; Rev. William C. Daland, D. D., Milton, Wis.; George W. Post, M. D., Chicago, Ill.; Ira J. Ordway, Chicago, Ill.; Hon. George B. Carpenter, Ashaway, R. I.; Hon. George H. Utter, Westerly, R. I.; Rev. E. Adelbert Witter, Adams Center, N. Y.; Rev. Eli F. Loofboro, Riverside, Cal.; John P. Mosher, Rochester, N. Y.; Prof. Frank L. Greene, Alfred, N. Y.; N. Wardner Davis, Salem, W. Va.; William R. Potter, Hammond, La.; Rev. George B. Shaw, North Loup, Neb.; C. Laton Ford, Plainfield, N. J.; Alfred A. Titsworth, Sc. D., New Brunswick, N. J.; J. Alfred Wilson, Newark, N. J.; N. Wardner Williams, Denver, Colo.; Lt.-Col. Thomas W. Richardson, London, Eng.; Rev. David H. Davis, Shanghai, China; Rev. Frederick J. Bakker, Asaa, Denmark; Gerard Velthuysen, Haarlem, Holland; D. Sherman Burdick, Alfred, N. Y.; Nathan H. Randolph, Plainfield, N. J.

On motion, the following were elected the Committee on Nominations for the year 1912: Charles C. Chipman, William C. Hubbard, Orra S. Rogers.

Minutes read and approved.

Society adjourned.

STEPHEN BABCOCK,

*President.*

ARTHUR L. TITSWORTH,

*Recording Secretary.*

\* See forthcoming *Year Book* for these reports.

#### Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, September 17, 1911, at 2 o'clock p. m., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, C. C. Chipman, Edwin Shaw, W. M. Stillman, F. J. Hubbard, J. D. Spicer, D. E. Titsworth, W. C. Hubbard, Asa F. Randolph, M. L. Clawson, C. W. Spicer, J. B. Cottrell, E. D. Van Horn, Jesse G. Burdick, L. A. Worden, H. N. Jordan, O. S. Rogers, A. L. Titsworth.

Visitors: Elisha S. Chipman, W. H.

Crandall of Walworth, Wis., Dorothy Potter Hubbard.

Prayer was offered by Rev. E. D. Van Horn.

Minutes of the last regular meeting of the Board, and of the annual meeting of the Corporation, held in New York City, N. Y., on September 13, 1911, were read.

The report of the Conference Committee on Tract Society Work, referred to the Board of Directors at the annual meeting of the Society, was read as follows:

*To the Seventh-day Baptist General Conference:*

1. Your Committee on Tract Society Work would report that three meetings of this committee have been held, at which time matters pertaining to Tract Society work were discussed. As a result of these deliberations the committee recommends the adoption of all the appropriations proposed by the Tract Society in its budget with the exception of the appropriation of \$2,000 for special work in Africa.

Regarding this field the following resolution was adopted,—

*Resolved*, That it is the sense of this committee that the right solution of the African question can best be brought about by sending two American missionaries to that field to thoroughly canvass the field and the possibilities and requirements; in view of these facts we would recommend that the Tract and Missionary Boards, through their Joint Committee, make an earnest effort to secure two men to labor on the African field for a term of years, at as early a date as possible.

2. In connection with the recommendation to approve the appropriation of \$800 for field work for Sabbath Reform in the United States, your committee further recommends that the Tract Society be especially urged to provide every means and to exhaust every resource in its power to provide not only the \$800 suggested in its budget for Sabbath Reform work in the United States, but that in addition to this work, it put workers in the field with a special view to strengthening and encouraging our own young people in the better, definite and permanent observance of the Sabbath, to the end that we may conserve to our beloved denomination and His Truth, those who are born and bred in the Sabbath faith.

3. Your committee reports the adoption of the following resolutions,—

*Whereas*, There is reported a deficit on the SABBATH RECORDER for the past year of \$2,755.09, and,

*Whereas*, There are many Sabbath-keepers who do not take our denominational paper, and,

*Whereas*, Many believe the paper is essential to our denominational life and development, and an excellent way of propagating the truths of the Gospel, therefore,

*Resolved*, That we commence a denominational campaign to make the SABBATH RECORDER self-supporting, and,

*Resolved*, That we request the Supervisory Committee of the Tract Board to take charge of

a canvass of our churches and their respective vicinities with a view to securing, if possible, fifteen hundred or more new subscribers to the RECORDER.

Respectfully submitted,  
REV. L. E. LIVERMORE,  
*Chairman,*  
A. E. WEBSTER,  
*Secretary.*

The report of the committee was received and adopted after substituting the following amendment, offered by Mr. D. E. Titsworth, for the first resolution relating to work in Africa:

*Whereas*, Interesting reports have come to us through our brother Joseph Booth of the work he has done in Africa, under the direction of the Joint Committee, revealing an opportunity of apparently vast proportions, therefore,

*Resolved*, That we gratefully recognize the work already done in training native preachers and teachers by personal teaching and by correspondence, in translating and circulating Sabbath literature, in establishing schools for the education of the young, such schools being conducted as Sabbath-keeping schools where the essential truths we hold are taught.

*Resolved*, That we commend the wisdom of securing and training a trusted native messenger to visit the stations already established, to verify reports, and to encourage and instruct the resident native teachers and preachers, and to obtain so far as possible a true perspective to guide us in our future action.

*Resolved*, That while we appreciate the work already done, and commend the action taken thus far by the Missionary and Tract Boards, we also believe that the work should be supplemented at the earliest possible date consistent with intelligent action by sending at least two missionaries from this country to foster, encourage and extend the work there.

*Resolved*, That we urge the two societies to earnest effort to obtain and provide for such missionaries.

On motion the report was received and ordered placed on file.

Voted that the resolution relating to sending two missionaries to Africa be referred to the Joint Committee.

On motion the resolution relating to additional work among our young people was referred to the Advisory Committee.

Voted that the resolution referring to securing additional subscribers to the SABBATH RECORDER, be referred to the Supervisory Committee and the Business Manager.

Voted that the President or a Vice-President and the Treasurer be hereby authorized to make such notes during the year as may be necessary to obtain loans for providing current funds.



By vote the following were elected the standing committees for the year:

Advisory: W. M. Stillman, J. D. Spicer, J. A. Hubbard, C. C. Chipman, Jesse G. Burdick.

Supervisory: D. E. Titsworth, C. C. Chipman, W. M. Stillman.

Distribution of Literature: W. C. Hubbard, Edwin Shaw, C. C. Chipman, Corliss F. Randolph, Asa F. Randolph, J. B. Cottrell, F. A. Langworthy.

Denominational Files: Corliss F. Randolph, C. C. Chipman.

Auditing: D. E. Titsworth, Asa F. Randolph.

Investment of Funds: F. J. Hubbard, W. M. Stillman, H. M. Maxson.

Annual Budget: F. J. Hubbard, O. S. Rogers, D. E. Titsworth.

Joint: D. E. Titsworth, H. M. Maxson, C. C. Chipman, T. L. Gardiner, Edwin Shaw.

The Advisory Committee presented reports from the workers on the field this summer, viz., Rev. H. N. Jordan, Corliss F. Randolph, Rev. Geo. B. Shaw, Rev. E. D. Van Horn, Rev. W. D. Burdick, Rev. T. J. Van Horn, Rev. D. B. Coon.

On motion the report was adopted as a report of progress.

Voted that through the Advisory Committee we express to these brethren the appreciation of the Board for their services, and also to the churches who released these pastors for the work.

The Supervisory Committee reported that they will soon present plans for increasing the subscriptions to the SABBATH RECORDER.

Voted that the Supervisory Committee be requested to make special effort to collect past due subscriptions to the SABBATH RECORDER.

The Committee on Distribution of Literature reported that they have had a new edition printed of the tract by Rev. Nathan Wardner, D. D., entitled "The Sabbath: A Seventh-day or the Seventh-day", and have also prepared a circular for mailing, calling attention to some of our special tracts and publications.

Voted that the question of sending a representative or representatives of the Board to southern Illinois be referred to the Advisory Committee with power.

Business Manager Worden presented a

statement of some of the opportunities and needs of the Publishing House.

Correspondence was read from Rev. Edward B. Saunders, Field Representative, submitting report for August and enclosing interesting extracts from letters from Rev. D. Burdett Coon and Missionary J. A. Davidson; from Mr. David E. Titsworth and from Hon. George H. Utter concerning the program for the recent General Conference; from Miss Gelsemina M. Brown concerning the Java Mission and enclosing a contribution for the work in that field; from A. S. Thayer concerning the work in Africa and enclosing a contribution for that work; from Charles A. Nelson and from Cassius C. Babcock and C. A. Osborne asking for Sabbath literature; from Rev. James H. Hurley concerning literature sent to E. G. A. Ammokoo; from E. G. A. Ammokoo concerning Sabbath literature; from Rev. George Seeley submitting his report for August; from F. A. Markin asking for information concerning the publications of the Tract Society; from Joseph Booth submitting detailed report of how the \$65.00 appropriation from the Board was used in printing and distributing Sabbath literature in the African language in Central and South Africa; also general report of his work and submitting suggestions for the future; from L. C. Randolph concerning the African question.

Correspondence from Secretary E. B. Saunders was referred to the Joint Committee.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,  
*Recording Secretary.*

That man has a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure the work that it is capable of; whose intellect is a clear logic engine, ready to spin the gossamer as well as forge the anchors of the mind; one who is full of life and fire but whose passions are trained to come to heel by a rigorous will, the servant of a tender conscience; who has learned to love beauty, to hate vileness, and to respect others as himself. Such a one is in harmony with nature; they will get on together rarely.—*Thomas Henry Huxley.*

## MISSIONS

With Christ or Against Him.

WILLIAM L. CLARKE.

*President's address before the Missionary Society at Conference.*

The commission of our risen Lord to his church for all time is in these words: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world."

Jesus chose and called twelve men from among the common people to be his followers and disciples, and taught them that his Father so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life; and that he sent not the Son to condemn the world, but that the world through him might be saved. He showed them that his mission was to reveal the Father's love in his own life and obedience to his Father's will so completely as to win all men from the ways of sin and death to those of righteousness and eternal life. He called them to be coworkers with him while he remained with them, and so inspired them by his teaching and example as to prepare them to be his successors and representatives in the redemption of the world, when he had finished the work that his Father had given him to do. After he had gained their confidence and love, he said unto them, "If ye love me, keep my commandments," and "Ye are my friends, if we do whatsoever I command you." It was a joy to them when they received this commendation: "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you." Thus was he lovingly teaching and guiding them when he asked them, "Whom do men say that I the Son of man am?" Having received their reply, he said, "But whom

say ye that I am?" Simon Peter answered, "Thou art the Christ, the Son of the living God." For this confession of faith the Master said, "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

From that time forth Jesus began to show them that he must go to Jerusalem and suffer many things of the elders, chief priests and scribes, and there be killed, and be raised again the third day. Thereupon Peter took him and rebuked him saying, "Be it far from thee, Lord: this shall never be unto thee", forgetting that he had so recently confessed that Jesus was the Christ, whom he was now opposing and reproving. But Jesus turned and replied to him, "Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men." This sharp reproof was a blessing in disguise that taught Peter a lesson that later helped him to rightly understand the words of his risen Lord, and to preach a missionary sermon, second only in rich fruitage to that of his Lord and Master on the Mount.

In harmony with this line of thought every professed Christian needs to ask, Am I minding the things of God or the things of men? An honest heart can readily answer this question.

Once, while the disciples were with Jesus on the way, they disputed among themselves as to who was the greatest. After their arrival at Capernaum Jesus called them unto him and inquired what they were disputing about as they were on the way. But they held their peace and gave no answer. John broke the silence by saying, "Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us." Their Master's quick response was, "Forbid him not; for there is no man which shall do a mighty work in my name, and be able quickly to speak evil of me." "For he that is not against us is for us." Thus did the fruitage of this man's service commend him to Jesus and win his approbation. Then Jesus placed a little child in the midst of his disciples saying, "Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore



shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me: but whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea."

On another occasion when priests, scribes and many others were his enemies, devising every possible scheme to break his influence and destroy his mission, he said, "He that is not for me is against me." This declaration was made concerning those who were "minding the things of men," while the former one, "For he that is not against us is for us," was concerning those who were minding the things of God, thus showing that by their fruit they were known and judged. It thus becomes evident that our answer to our personal questioning should be founded, partially at least, upon what we are doing for the redemption of the world from sin.

Christ grants to all of us the privilege of being coworkers with him by carrying his Gospel to all nations, and this work is under the watch-care and direction of our Missionary Society, which has responded liberally during this Conference year in placing funds in its treasury for advancing its work, insomuch that the Board of Managers can report for July first, no indebtedness, and a balance in hand. The board has endeavored to increase our service rather than to retrench it on either the home or foreign fields.

Our hope for future denominational prosperity is found not only in results already achieved, but more especially in the exalted faith in Jesus that inspires so many of our young people to follow their convictions of duty in both speech and action. But the trials and temptations of a strenuous life are such that even the wisest, strongest and best of persons are at times weary and discouraged. Thus does God test and strengthen his servants, helping each to establish a firm and Christlike character. Jesus invites all such to come unto him, patiently bearing their burdens and ever learning of him, for he is meek and lowly in heart, and they shall find peace and rest unto their souls. He is an efficient and ever-present help in time of

need. When we give our hearts to him he reveals his love to us, and adds thereto the knowledge that our love for our fellow men is thereby wonderfully increased.

All nations are now endeavoring as never before to find a common basis for adjusting by arbitration all grievances that hitherto have been settled by the force of arms. This sentiment is a fruitage of missionary endeavors, and needs to be perfected and guided by those minding the things of God, rather than by those minding only the things of men. The spirit of Christian fellowship must dominate in aggrieved nations before this scheme can bless the world with perpetual peace.

The door of opportunity is everywhere open for mission work, and we have many earnest calls from Europe, Asia and Africa, and the home field demands vigorous and extensive service. Every ideal Christian is a missionary and there is work for all, and the duties demanded are as varied as are the needs of humanity. Jesus went about doing good, and those following his example in revealing their love for God, and for all souls that dwell on earth, will have their worthy endeavors recognized by Jesus as having been bestowed upon him, while of those who neglect these good acts, he says, Inasmuch as ye did not these things to the least of these my brethren ye did them not to me.

It is written, "God is a Spirit: and they that worship him must worship him in spirit and in truth." Are we in spirit and in truth with Christ or against him? The way to decide this question wisely is to accept him and his life service as a perfect revelation of God's will, and to be governed thereby regardless of human criticism, speculations and traditions, and calmly await results.

Personal violence was once threatened by a mob against Fred Douglas while delivering an anti-slavery address, but his faith and courage did not falter. He shouted so that all must hear, "God is on my side and we are a majority, though all other men oppose us." This symbolizes my faith in Jesus as the Christ, the Son of the living God. He is our leader and our King, and each and all the wide world over are alike private soldiers in his army, and of those unto whom much has been given, is much required.

I rejoice at what Christianity has done and is doing for truth and righteousness, but believe its membership expends its millions for pleasure, self-aggrandizement and vanity, and only its thousands in obedience to the Great Commission. Selfish pleasure and financial greed so debase and destroy the holy aspirations of the soul, and so obscure its vision as to reveal the truth of the words of Alexander Pope: "Vice is a monster of so frightful mien, as to be hated, needs but to be seen; yet seen too oft, familiar with her face, we first endure, then pity, then embrace." Inasmuch as Jesus warned his disciples because of their dispute as to which was greatest by saying, "Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven," it assuredly behooves us to heed his last command, to make disciples of all the nations. Thus voiced, it becomes the crowning duty of the church. Let us consecrate our hearts and service to him, with the assurance that whosoever believeth in him shall never die.

#### Missionary Board's Message to Conference.

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

##### HOME MISSIONS.

#### Missionary Pastors and Pastorates.

##### The Southeastern Association:

There are five missionary pastorates in the Southeastern Association: Salemville, Pa.; Middle Island, Black Lick, Greenbrier and Ritchie in West Virginia.

Rev. J. S. Kagarise has been serving the Salemville Church very acceptably as pastor for several years. The church has now called him to ordination, held a council, inviting delegates from sister churches to assist, and Brother Kagarise has been ordained to the gospel ministry and become the settled pastor of this church.

He reports a good interest. The attendance at Sabbath service averages about fifty people. The church has had one addition during the year. There still remains a remnant of the little church at Conings. The remaining four churches of West Virginia have continued to enjoy the joint pastoral care of Brother L. D. Seager, our general missionary. Further

particulars will be given under "West Virginia Field."

##### The Eastern Association:

There are four missionary pastorates in the Eastern Association: Cumberland, N. C., First Westerly, Second Westerly (Niantic), R. I., and the Italian Church in New York City.

Rev. D. N. Newton has been pastor of the Cumberland Church, but has not accepted the small appropriation made for the same.

The First and Second Westerly churches were served by Brother Horace Stillman until January, when he was taken sick, which, after several months, proved fatal; since December Elder John Jerue has, with your corresponding secretary, supplied those churches much of the time, and that without expense to the board.

The loss of Rev. Horace Stillman has been a severe blow to the small churches of which he was pastor. He had served as missionary pastor on the home field for thirty-seven years. God put his seal on his ministry by giving him precious souls up to the closing year of his ministry.

The Italian Church of New York City will receive further mention under "City Missions."

The number of missionary churches in this association has been reduced to four by the Marlboro (N. J.) Church voluntarily assuming its own support, since last December.

##### The Central Association:

There are six missionary pastorates in the Central Association: Watson, Preston, Otselic, Lincklaen, Second Verona, and Scott, N. Y. The Watson, Preston and Otselic churches have held no regular services during the year. Rev. L. A. Wing of DeRuyter, N. Y., has served the Lincklaen Church as missionary pastor. The work has been interfered with during the winter on account of bad roads. The attendance and interest have been good during the spring. Brother Wing has kindly relinquished the appropriation since last December.

The Second Verona Church has been without a pastor during the entire year. The Scott Church has, through the kindness of Rev. E. D. Van Horn and that of his charge, the New York City Church, received one month of devoted service dur-



ing last summer; and again, under the direction of the Missionary Committee of the association of which Rev. H. C. Van Horn has been chairman, a series of ten days' meetings were held by Rev. E. A. Witter of Adams Center, N. Y., who is also a member of this committee. Brother Van Horn, the chairman, also visited this field: the Verona Church twice, the Syracuse Church three times, that of Preston and other fields.

Deacon C. J. York of DeRuyter made a visit to the Scott Church, and Rev. L. A. Wing of DeRuyter a visit to Syracuse under the direction of this committee, all without charge to the board.

Your secretary spent two days in June visiting the Scott Church, where he found some forty Sabbath-keepers. Brother A. Clyde Ehret has now been placed on this field during his summer vacation, under the direction of the Missionary Board.

The Western Association:

There are now five missionary pastorates in the Western Association: Shingle House, First Hebron, Pa., Hartsville and Richburg, N. Y. Rev. Geo. P. Kenyon, pastor of the Portville (N. Y.) Church has also served the Shingle House Church as missionary pastor until April 1, when he closed his labors with both churches and moved from Shingle House to his farm at Hebron. He reports ninety-six sermons during the nine months. Rev. W. L. Davis has continued to serve the Hebron churches as missionary pastor. He reports one hundred and one sermons; calls one hundred and fifty; much of the year he has conducted a Bible study class of some twenty-five members of the Coneville Station. The Hartsville Church has had the pastoral care of Brother G. F. Bakker, a student, until June 1, when he closed his labors and returned to his homeland, Holland. He reports fifty-eight sermons preached to average congregations of some thirty people.

The late Rev. O. D. Sherman continued the pastorate of the Richburg Church during July and August, after which time it has been served by Brother R. R. Thorngate until the end of the year, June 30, when he closed his labors and moved to his new field at Verona, N. Y. His reports show the usual Sabbath service with average congregations of some thirty peo-

ple, weekly prayer meetings and a good number of pastoral calls made.

Rev. G. P. Kenyon has accepted a call to the Richburg Church, commencing his labors in July. The missionary committee of the association of which H. L. Hulett, M. D., of Allentown, N. Y., was chairman, has continued the work at Petrolia, with no expense to the board. Hickernell, Pa., has been visited at least once during the year by Brother W. L. Davis of Hebron, Pa.

Northwestern Association:

There are thirteen missionary pastorates in the Northwestern Association: Berlin, Marquette, Rock House Prairie, New Auburn (Cartwright), Wis., New Auburn, Minn., Welton and Carlton, Iowa, Boulder, Colo., Los Angeles, Cal., Farnam, Neb., Stone Fort, Ill., Cosmos, Okla., and Battle Creek, Mich.

We close the year with one less missionary church than last year. The Riverside (Cal.) Church has been self-supporting since last December.

The first three churches have been visited occasionally by brethren from other Wisconsin churches and also by Rev. O. S. Mills, who has been employed by kind friends of the cause without expense to this board. His reports show several people added to the churches; baptized, two; Sabbath converts, three; one Bible school organized and some twenty people added to the home department. The New Auburn (Wis.) Church has enjoyed the pastoral care of our general missionary on the Wisconsin field, Rev. J. H. Hurley, as this is his home. During the early part of the year he has been in poor health, when the church has cared for its own appointments. He reports seventy sermons, and four people added to the church.

Rev. Madison Harry has continued in the pastorate of the New Auburn (Minn.) Church. He reports sixty-three sermons, a good number of calls; some papers and tracts distributed.

Rev. G. W. Burdick has continued the pastorate of the Welton Church. He reports fifty sermons preached; baptized three; added to the church, five; Sabbath converts, three.

Rev. J. T. Davis has continued the pastorate of the Carlton Church; just at the

close of the year failing health has compelled him to take a vacation for a time. He has also made monthly visits to the Sabbath-keepers at Marion. He reports fifty-four sermons; a large number of calls and prayer meetings; congregations about fifty; more than one thousand pages of tracts distributed and nine people added to the church by baptism.

Early in September the Boulder (Colo.) Church secured the services of Rev. A. L. Davis as missionary pastor. He has made one visit to the church at Cosmos, Okla.; the Sabbath-keepers at Denver, Loveland, Collins, Greeley, and Eaton, obtaining members for the home department, soliciting subscribers for the RECORDER, and distributing fifteen hundred pages of tracts, while twenty people have been added to the church.

Rev. L. A. Platts has served the church at Los Angeles as missionary pastor. Both the Tract and Missionary societies contribute to his support. He reports sixty-three sermons; five thousand three hundred fifty pages of tracts besides a number of papers and RECORDERS distributed. People uniting with the church, six,—by baptism, three, by letter, three; Sabbath converts, four. A beautiful and commodious brick chapel has been purchased and is nearly paid for; the church was dedicated July 8. God has wonderfully blessed his efforts. The Farnam Church has sustained its Sabbath school and Sabbath worship though it has been without a pastor during the year. A visit was made last summer by Rev. Edwin Shaw at the expense of the two boards and several people united with the church by baptism.

The church at Stone Fort has been self-supporting and under the pastoral care of Eld. F. F. Johnson and Elder Robert Lewis, resident ministers. Your secretary has visited and spent one Sabbath with this church. Though roads were very bad the several meetings held were of remarkable interest. The church at Cosmos has been without a pastor until Brother Ira S. Goff was called and commenced his labors April 1. He reports a good attendance and interest in all appointments of the church. One outpost Bible school organized and schoolhouse appointment.

Rev. D. B. Coon has served as missionary pastor the Battle Creek Church and will have separate mention.

Rev. E. F. Loofboro has continued to serve the Riverside Church, which became self-supporting last January, and has been omitted from the list of missionary churches. His report shows additions to the church, fifty-eight; by baptism, six; Sabbath converts, two. (See "Pacific Coast.")

The Southwestern Association:

In this association there are eight missionary pastorates: Delaware, Mo., Wynne, Little Prairie, Fouke, Gentry, Ark., Attalla, First Seventh-day Baptist Church of Cullman County, Ala., and Hammond, La. Rev. L. F. Skaggs has continued pastor of the Delaware Church at Boaz, Mo.; Rev. G. H. F. Randolph has served the church at Fouke, and occasionally visited Wynne and Little Prairie, until last January, when on account of failing health he came North and Prof. L. S. Davis took up the work in the school and also the pastorate of the Fouke Church. Mr. Randolph reports: sermons, forty; added to the church by baptism, six, and pages of tracts distributed, five hundred. Mr. Davis reports the weekly appointments of the church are well sustained; pages of tracts distributed, two hundred and fifty. A Sunday school is sustained in a neighboring schoolhouse.

Rev. Wilburt Davis is missionary pastor of the Gentry Church. He has visited the Cosmos Church, a number of lone Sabbath-keepers, and is by correspondence finding others. He reports sermons, one hundred and two. A weekly prayer meeting is sustained, one schoolhouse appointment a portion of the year; a number of tracts distributed; added to the churches, two.

Rev. R. S. Wilson, our general missionary on the Alabama field, serves as pastor of the Attalla Church. (See "Alabama Field.")

The church of Cullman County has had the pastoral care of Rev. D. W. Leath during only a portion of the year, yet it has grown from a membership of seven to that of nineteen.

Brother Leath's work receives further mention under "Alabama Field."

The Hammond Church has been left pastorless by the removal of Rev. A. P. Ashurst to the North on account of his health. A number of families have moved away and left a very small group of Sabbath-keepers at Hammond.



*Summary of the Missionary Pastorates.*

There are forty-one missionary pastorates. They are located in Pennsylvania, West Virginia, North Carolina, Rhode Island, New Jersey, New York, Ohio, Wisconsin, Iowa, Nebraska, Illinois, Colorado, Arkansas, Missouri, Louisiana, Alabama, California and Oklahoma. If we count the pastors who have gone out occasionally from other churches and the men from the Theological Seminary we have some forty-five workers and missionary pastors who have been employed a part or all of the time during the year.

(To be continued.)

**Nearing Honolulu.**

DEAR MR. SAUNDERS:

I received your letter on board, soon after starting, and will send you a line from this our first stop.

We are to reach Honolulu early in the morning. So far our trip has been quite pleasant and uneventful. The only excitement we have had has been the passing of two steamers. Yesterday we overtook and passed the transport *Logan* on her way to Manila. Today we met and passed the *Shinyu Maru*, sister ship to this, just completed in Japan and on her first voyage to America. She looked fine, as I suppose our ship looked to those on board her. There was great waving of handkerchiefs. The ship is full and we are crowded, three in a room, but as we are not seasick we spend most of our time on deck and are always ready for meals. Anna is writing a letter for the woman's page in the RECORDER. We received a lot of steamer letters, also some gifts which friends had sent us. I enjoyed my visit in Boulder and in Denver where we spent a day. We saw Reta Crouch and brother, who came to see us off. At Riverside we enjoyed seeing Eugene and May, Mrs. Loofboro and others. The Elder was away on a trip. The people were very kind, fixed up a "shower" for us on ship. Thursday night I met with the church at Los Angeles, who with all their calls for money took up a collection for my work.

I went to meet Anna when she arrived in San Francisco; then we did not meet again until we met on the steamer.

With kind regards to you all,

ROSA PALMBORG.

**Baptist Church Needs a Head.**

To the Editor of the Democrat and Chronicle:

SIR:—I was much interested in an editorial in your always bright and exceptionally accurate paper, on the question of a Baptist bishop. I have never heard the matter presented in exactly those terms, but the idea has for a long time been in the minds of those most interested in making that very large and very capable denomination more useful.

We are a wasteful denomination. We waste our strength. Our churches are pastorless through a series of months and sometimes years, not because we have not an abundance of strong men, but because no one is authorized to bring pastors and churches together. It is rare for a church to make progress unless a pastor is on the field.

The idea of a bishop is a good one, provided he is selected for a term of years, say seven, and never reelected. We are a democracy. Mexico is in trouble today because Diaz was too often reelected. Had he served one term only, there would today be plenty of men in Mexico fitted for the presidential chair. So Baptists should choose a head. Further, all voting should be done in the individual churches on the same day, the results recorded by the clerk and sent in to headquarters by churches and by associations.

This would preserve our ideals and increase our efficiency. We have become now the largest evangelical denomination in spite of our weakness. With more coherency we may be a still stronger force. I, as a Baptist minister of long experience, hope your valuable editorial will meet with universal approval.

F. W. KNEELAND.

Wolcott, N. Y., Sept. 20, 1911.

Geologists are claiming that the greatest underground river in the world flows from the Rocky Mountains underneath New Mexico and Texas, emptying itself in the Gulf of Mexico. This river is thought to be in places several miles wide, and it is believed that it feeds rivers that flow upon the surface. The artesian well belt of Texas is pointed to as the uplifting of the water from this river, often from 800 feet below.—*The Christian Herald.*

**WOMAN'S WORK**

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

**Old Friends.**

There are no friends like old friends,  
And none so good and true;  
We greet them when we meet them,  
As roses greet the dew.  
No other friends are dearer,  
Though born of kindred mold,  
And while we prize the new ones,  
We treasure more the old.

There are no friends like old friends,  
Where'er we dwell or roam,  
In lands beyond the ocean  
Or near the bounds of home.  
And when they smile to gladden,  
Or sometimes frown to guide,  
We fondly wish those old friends  
Were always by our side.

There are no friends like old friends,  
To help us with the load  
That all must bear who journey  
O'er life's uneven road.  
And when unconquered sorrows  
The weary hours invest,  
The kindly words of old friends  
Are always found the best.

There are no friends like old friends,  
To calm our frequent fears,  
When shadows fall and deepen  
Through life's declining years.  
And when our faltering footsteps  
Approach the great divide,  
We'll long to meet the old friends  
Who wait the other side.—*Selected.*

Personal letters from Miss Burdick and Doctor Crandall, who went from Shanghai to Mokansan, the summer home for our missionaries, bring the information that they did not entirely escape the heat as it has been very hot at Mokansan. They took with them three Chinese girls who have been assistants in the school and who needed the rest and change, and several Chinese children, among whom was E-ling and her little brother, making all together quite a large household.

Several of the members of the party have been sick, Miss Burdick and Doctor Crandall being among this number. Doctor Crandall was confined to her bed for two weeks, and although she was improved at the time of her writing, she was still very weak and not able to go about

much. She wrote that the others were well save one girl who was that day sitting up for the first time since her illness.

In addition to this trouble they had been visited by an "awful typhoon." The letter from Doctor Crandall, kindly furnished by Mrs. Calvin Crandall of Milton, has this to say of the storm: "About 8.30 in the evening the whole end of the garret wall fell out. The walls are made of mud and stones like a cement wall and I suppose the water got in some and the shaking of the house by the wind made it fall. Three of our small girls had gone to bed up there and the first we knew of trouble was their screeches. Some of the plaster had fallen and scared them, but we saw the wall was in danger and got them and their beds out just before the thing went. It was sort of awful to see that wall fall out and let in the storm.

"The wall was so badly cracked in our rooms below that we were in terror for fear that would go too. It would have done so, I think, if the storm hadn't stopped soon after. It was a rather uncomfortable position to be in. Several houses suffered in the same way. The church also lost most of one wall and several houses were partly unroofed. At one place they had a landslide that carried away their kitchen and all their outbuildings. I suppose we will have to go back to Shanghai next week for we can't stay in this house through another storm. However, I am thankful it has been no worse. It might have been very much worse."

The society at Boulder must have spent a busy year, and what a splendid letter telling us about their good times! I am sure there are other societies that will be glad to try some of these plans.

Letters from other societies telling of their work will be very gladly received. Why not make this department a "clearing-house" for bright ideas for work in the societies throughout the denomination?

**A Good Report From Boulder, Colo.**

L. R. W.

It was suggested some time ago that the corresponding secretary send to the SABBATH RECORDER a report from the Missionary society of the Boulder Church. A report should have been sent long before



this, but it has been postponed from time to time. Summers are strenuous times in Boulder. Each household has its share of friends and relatives to entertain. Picnics and sightseeing trips are the order of the day. It is all highly enjoyable but it takes time and strength, and many duties are apt to be neglected.

During the year ending July 5, 1911, twenty-one regular meetings have been held, and four names added to the roll of members. Early in the year it was voted to devote the first meeting of each month to sewing, while the second should be given over to a literary and musical program. The plan was followed as closely as possible and proved very satisfactory. Miss May Dixon has served as Program Committee for the greater part of the year and has done very faithful and efficient work in arranging programs for the meetings.

The leaflets sent out by the Woman's Board have been used and some excellent programs have been given. Chapters from the book, "Western Women in Eastern Lands," were read by different ones at the work meetings.

Two of the meetings were given up to cleaning the church, once in September and again in June.

Dr. and Mrs. F. O. Burdick having returned from a year's absence in Wisconsin, a housewarming was given them in September. A goodly number of friends responded to the invitation and a pleasant evening followed.

Our pastor, the Rev. Alva L. Davis, and his family, arrived about the first of October, and later in the month a reception under the auspices of the Missionary society was held in their honor. Their commodious home on Walnut Street was well filled with members of the church and society. Doctor Burdick, in behalf of the society, presented to Mr. and Mrs. Davis a large jardiniere and fern as an expression of esteem from those present.

A new plan for church socials was tried during the winter. The members were called upon, in alphabetical order, to arrange socials, all those with names beginning with the same letter working together. In this way some unique ideas were planned and carried out. The last social of the year was held in June and took the form of a "beefsteak fry" in Gregory Canon.

About sixty were present and had a most delightful smoky time.

In October the society adopted a new plan for raising money. It is called the "calendar method" and has been quite successful. The plan is this: The president of the society constitutes the "Year." She secures twelve members to act as "Months", while each Month finds four friends who are willing to serve as "Weeks." The Year, the twelve Months and the forty-eight Weeks are politely requested to contribute ten cents a month toward the good of the cause. In this way nearly seventy-five dollars can be raised during a year with very little trouble. However, it is not a plan that a society would want to follow up for any length of time.

During the year 1908, the Missionary societies of the city formed themselves into what is known as the "Missionary Federation of Boulder, Colo." Twice a year all-day meetings are held in the different churches. Our society has been represented on the programs and by reports at these meetings. In February last, the federation met at the Seventh-day Baptist church and a most interesting program was presented. The music was furnished by the ladies' quartet of the Seventh-day Baptist society.

During the spring, money was raised by the federation with which to erect a building on the Chautauqua grounds. This building was completed by the first of July and dedicated during the opening week of Chautauqua. It is known as the "Mission Building" and is to be used as headquarters for the federation during part of the Chautauqua session. When it is entirely paid for, foreign missionaries of all denominations who may come to Colorado for rest and recuperation are to have the use of it, free. It contains ten or twelve bedrooms, a dining-room and kitchen and a large assembly-room. It is finished in "Mission" style and is most artistic in every way.

The Seventh-day Baptist society holds two shares in this building and feels a common pride with the other societies in its beauty and usefulness.

On June 7 an all-day picnic was held at the fruit ranch of Mr. and Mrs. Manford Potter. It being Mrs. Potter's birthday, the society took her a small token of re-

gard. The dinner table was spread under the trees and twenty-four sat down to a bountiful feast. Pastor Davis and Mr. Potter, the only men present, had no chance whatever to express their opinions, but they seemed to have good appetites just the same. Visiting, croquet and picture-taking took up the afternoon, and as the little company wended its way home that night it was agreed that such outings pay and that there can not be too many of them. During the day it was voted that the society present the president, Mrs. Mina Coon, with a ticket to the Bible School Conference, which was held in connection with the Chautauqua.

A surprise was given Mr. and Mrs. Earl Kelly in honor of their fifth wedding anniversary during the early summer; and in July a farewell reception was held at the home of Doctor Burdick in honor of Mrs. Charles Saunders and family and Miss Margaret Ayars, two members who are to make their homes elsewhere.

The annual meeting for the election of officers was held at the home of the Rev. and Mrs. S. R. Wheeler on July 5. A picnic dinner was partaken of out under the trees and was enjoyed by all, especially the elderly host and hostess. Such occasions mean much to them, for they are kept pretty closely at home.

The election of officers resulted as follows: president, Mrs. Lottie D. Clarke; vice-president, Mrs. Emma Terry; secretary, Mrs. Alice Davis; treasurer, Mrs. Alva Davis; corresponding secretary, Mrs. Lillian R. Wheeler; chorister, Mrs. Irene Wheeler.

In August the church and society enjoyed a visit from Dr. Rosa Palmberg and her sister, Miss Elin, a teacher of New York City. On the evening of August 20 a reception was held in their honor at the home of Pastor and Mrs. Davis. A short musical program was presented, after which the Doctor occupied an hour in showing pictures and answering questions about China and her work there.

Ice-cream and cake were served and the gathering broke up at rather a late hour. A pleasant feature of the occasion was the presence of a dozen or more North Loup friends.

Now that the summer is over, the society is making plans for the coming year. A

good degree of interest is manifested and it is to be hoped that much good will be accomplished.

#### Cloth of Gold.

As a French marquise put on her bravest clothes and her best complexion to ride in the tumbril to the foot of the scaffold and to step radiantly and smilingly to the blade; as Jezebel painted her face and put on her royal robes to face Jehu; as Cleopatra prepared herself for Octavius—thus the woods and fields attire themselves to wait the coming of the destroyer.

There is no timid hiding behind the grays and drabs of apprehension and grief. September, like a Manchu queen, calls for her cloth of gold and bids her tire-maidens bring her scarlet robes. When the Tartar conqueror comes he will find her resplendent and unafraid.

The tall, graceful helianthus outbraves even the great masses of late goldenrod in bedecking the court for its last revels. The wild aster, a modest beauty, is maid in waiting to the dowager queen whose reign is drawing to a close. The red sumac is the courtier bowing at the throne.

Frightened messengers from the north, passing on swift wings, have brought word of the mighty army of the Tartar with a million sharp spear points sparkling in the receding sun—far away as yet, but the chill shadow of its vedettes can be seen at sundown.

Let the timid flee, but the courageous dowager puts on her cloth of gold. The invader will destroy, but he must admire.—*Tribune.*

The color of lightning is almost entirely due to the nature of the substance in its track that is made incandescent. The blue, red, purple, or silver tints, which are ordinarily much more brilliantly marked in tropical countries than they ever are in this latitude, are due to the same circumstances as those which produce the color designedly communicated to the light of different kinds of fireworks.

Each different foreign ingredient that floats in the air has its own proper hue, which it can communicate to the lightning. The vapor of iron has one kind of shine and the vapor of sulphur another.—*Harper's Weekly.*



### Annual Corporate Meeting of the Sabbath School Board of the Seventh-day Baptist General Conference.

Pursuant to notice published in the SABBATH RECORDER for the three consecutive issues immediately preceding, as required by the constitution, the annual meeting of the members of the corporation of the Sabbath School Board of the Seventh-day Baptist General Conference was held in the office of Charles C. Chipman, at 220 Broadway, borough of Manhattan, in the city, county, and State of New York, on Wednesday, September 13, 1911, at four-thirty o'clock in the afternoon, with the President, Esle F. Randolph, presiding.

The following members were present: Esle F. Randolph, Charles C. Chipman, Edgar D. Van Horn, Elisha S. Chipman, J. Alfred Wilson, and Jesse E. Hutchins, of whom Charles C. Chipman, Edgar D. Van Horn, and Jesse E. Hutchins were entitled to vote in their own names, by virtue of having attended the annual session of the Seventh-day Baptist General Conference in August preceding.

Proxies duly executed of qualified voters were held as follows: Esle F. Randolph held the proxy of Boothe C. Davis; Charles C. Chipman held the proxies of A. E. Main and Frank A. Crumb; Edgar D. Van Horn held the proxy of C. R. Clawson; Elisha S. Chipman held the proxy of Walter L. Greene; J. Alfred Wilson held the proxy of Faith Lyon Wilcox; Jesse E. Hutchins held the proxies of Mrs. A. E. Main and F. E. Stillman, being a total of eight proxies besides the three qualified voters present.

The President thereupon declared a quorum was present and that the meeting was open for business.

In the absence of the Recording Secretary, J. Alfred Wilson was elected secretary *pro tempore* by a *vive voce* vote.

The annual report of the trustees of the corporation to the Seventh-day Baptist General Conference was presented by the President in behalf of the trustees, as the report of the trustees to the corporation, and upon motion duly made and seconded, it was adopted and ordered printed in the *Year Book* in connection with the proceedings of this meeting.

Upon motion duly made and seconded, Elisha S. Chipman and Edgar D. Van Horn were appointed a committee to nominate trustees and officers for the ensuing year.

The committee presented the following nominations:

*President*—Esle F. Randolph, Great Kills, N. Y.  
*Vice-Presidents*—Rev. Henry N. Jordan, Dunellen, N. J.; Rev. R. J. Severance, Leonardsville, N. Y.; O. Austin Bond, Salem, W. Va.; Rev. Willard D. Burdick, Farina, Ill.; Rev. George B. Shaw, North Loup, Neb.; Rev. Gideon Henry F. Randolph, Fouke, Ark.; N. O. Moore, Riverside, Cal.

*Recording Secretary*—Corliss F. Randolph, Newark, N. J.

*Treasurer*—Charles C. Chipman, Yonkers, N. Y.  
*Trustees of the Board*—Corliss F. Randolph, Newark, N. J.; Edward E. Whitford, New York City; Arthur E. Main, Alfred, N. Y.; Esle F. Randolph, Great Kills, N. Y.; Charles C. Chip-

man, Yonkers, N. Y.; Stephen Babcock, Yonkers, N. Y.; Alfred C. Prentice, New York City; Harry W. Prentice, Yonkers, N. Y.; Elisha S. Chipman, Yonkers, N. Y.; J. Alfred Wilson, Dunellen, N. J.; Clifford H. Coon, Brooklyn, N. Y.; Samuel F. Bates, New York City; Royal L. Cottrell, Brooklyn, N. Y.; Holly W. Maxson, West New York, N. J.; Edgar D. Van Horn, New York City.

Upon motion duly made and seconded, it was voted that the Recording Secretary *pro tempore* cast the ballot of the meeting for trustees and for officers of the trustees and of the corporation as nominated by the committee.

The Recording Secretary *pro tempore* reported that the ballot had been cast according to the instruction of the meeting, whereupon the President declared the trustees and officers elected as nominated.

Upon motion duly made and seconded, it was voted that it is the sense of this meeting that Rev. Willard D. Burdick be requested to represent this corporation as its vice-president in the Northwestern Association east of the Mississippi River, and that Rev. George B. Shaw be requested to represent it west of the Mississippi River, as last year.

The minutes of the meeting were read and approved.

Adjourned.

ESLE F. RANDOLPH,  
*President.*  
 J. ALFRED WILSON,  
*Recording Secretary, pro tempore.*

### Meeting of the Trustees of the Sabbath School Board.

The Trustees of the Sabbath School Board met in regular session on Sunday, September 17, 1911, at 10.00 a. m., at 220 Broadway, New York City, with the President, Esle F. Randolph, presiding.

The following members were present: Stephen Babcock, Charles C. Chipman, Elisha S. Chipman, Esle F. Randolph, Rev. E. D. Van Horn, Edward E. Whitford.

Prayer was offered by Rev. E. D. Van Horn.

E. E. Whitford was appointed secretary *pro tem*.

The Treasurer presented a report of receipts and disbursements since June 1, 1911.

Correspondence was reported from Mr. and Mrs. Luther S. Davis, Fouke, Ark.; Oliver Lewis, Stone Fort, Ill.; Rev. M. G. Stillman, Lost Creek, W. Va.; Rev. G. W. Hills, Salem, W. Va.

The following resignation was received from Corliss F. Randolph:

*To the Trustees of the Sabbath School Board of the Seventh-day Baptist General Conference:*

DEAR BROTHERS: Upon advice of physicians, I am seeking to make my labors as light as pos-

sible, for while I am pronounced in good health by them, I am advised that in justice to myself I should be relieved of every responsibility possible. To that end I hereby resign as trustee and recording secretary of the Sabbath School Board of the Seventh-day Baptist Conference, the resignation to take effect at once.

Fraternally yours,  
 CORLISS F. RANDOLPH.

76 South Tenth St., Newark, N. J.,  
 September 14, 1911.

It was voted to accept this resignation and that the Board record its appreciation of the faithful and efficient work which he has performed, and that the Board deeply regrets the necessity of this resignation.

Edward E. Whitford was elected recording secretary to fill vacancy.

Rev. Edwin Shaw was elected member of the Board of Trustees to fill vacancy.

It was voted that the plans for directing the movements of the Field Secretary be left to a special committee, President E. F. Randolph, Rev. E. D. Van Horn, E. E. Whitford.

It was voted that the President and Treasurer be authorized to borrow money as necessary to pay current bills throughout the year.

It was voted that the President appoint the standing committees for the year.

EDWARD E. WHITFORD,  
*Recording Secretary.*

523 West 151st St., New York,  
 Sept. 24, 1911.

### Will We Pay the Price?

In the first place, we are not able to say positively that the world can be evangelized in this generation, nor can we estimate the exact cost of such a conquest; but if we find that the goal is in sight, and that we have the means needed to reach it, are we willing to pay the price? That is the question that men and churches are asking all over the land, and with the affirmative answer to that question will come the solution of the missionary problem of the century. No problem of church or state is of such vast or vital importance as this. In the history of Christian propaganda, this is the crisis of the ages. It is a part of the faith of missionary experts, those who have been in the work and on the field with head and heart, and who are reducing

principles and policies to actual tests, that the world can be evangelized in the next thirty years, and the question of ability has changed to that of disposition—will we do it? Moreover, it is said that we have the men and the money for this achievement, and that all God and the boards need is the price of the conquest, Will we pay the price—*Religious Telescope*.

### Some Queer Fish.

Experiments recently made at Tortugas show that fishes have the faculty of remembering for at least twenty-four hours.

The fish studied at Tortugas are gray perch, whose favorite food is the little silver sardine. The experimenters painted some of the silver sardines light red; then they offered them to the gray perch mixed with the unpainted sardines. The perch snatched the silver sardines and ate them, then very deliberately and cautiously they nibbled at the painted sardines. Finding that the fish were the same, whether red or silver, they devoured the red fish.

Having given proof of their intelligence, they were permitted to rest twenty-four hours. The experimenters offered them silver sardines painted red, and sardines painted blue. The perch quickly devoured the silver fish, then, without an instant's hesitation, they devoured the red fish. Finally, gliding cautiously up to the blue fish, they took a bite and darted away. As the taste was favorable, they returned to the blue fish, nibbled again, and devoured them.

The experimenters then tied sea thistles to the blue sardines. The perch nibbled, then, disagreeably surprised, darted away. For twenty-four hours not a fish approached the painted blue fishes. They remembered the sea thistle. But their memory is short; the day following again they snatched the blue fish.—*Harper's Weekly*.

The greatest blessing heaven can bestow on mortal man is to let him find full satisfaction in his daily work.—*Carla Wenckebach*.

Men vitally active are living sunshine, having the roots of their souls set in sunlight, as the roots of a tree are in the earth.—*Fors Clavigera*.



## YOUNG PEOPLE'S WORK

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

### New Work Our Society Might Do.

REV. H. L. COTTRELL.

*Christian Endeavor topic for October 7, 1911.*

#### Daily Readings.

Sunday—Call of Abram (Gen. xii, 1-9; xiii, 14-18).

Monday—A promise (Gen. xxviii, 10-22).

Tuesday—The waiting land (Num. xiii, 17-33).

Wednesday—God's presence assured (Isa. xliii, 1-13).

Thursday—Work now (John ix, 4).

Friday—Work with patience (Jas. v, 7-11).

Sabbath day—Topic: Open fields (John iv, 31-38). (Consecration meeting.)

Scripture Lesson.—The Parable of the Talents. Matt. xxv, 13-30.

Perhaps one can find nowhere in literature stories which more beautifully and aptly teach and illustrate fundamental truths than the parables of Jesus. The parables are of such a nature that they can not fail to appeal to all classes of people. Some were able to enjoy the beauty of the story only, without grasping the hidden truth contained within; others, while appreciating the beauty and interest in the story itself, could not fail to be impressed by the truth which the story taught—truth which sometimes aroused their sense of shame and made them feel their utter worthlessness, sometimes goaded them on to open rebellion against God, or led them into beautiful submission, and sometimes revealed to them new possibilities for growth, new vistas of unselfish service. This Parable of the Talents is full of beauty, simplicity and truth.

"A man going into another country, called his own servants, and delivered unto them his goods." The goods belonged to the master. They were entrusted to his servants not only to keep safely, but also to use, and by using them to gain more goods. Such a master represents no other than our God and heavenly Father, and the servants of that master represent no other people than ourselves. But we may ask, "What has God given us?" God has

given us all things. All that we are and all that we hope to be is only made possible by the wonderful fact that we are created in his spiritual image with marvelous possibilities of thought, feeling and will. Whatever we may accomplish in life, whether it be the writing of books, the planning of great enterprises, the invention of farm machinery, or the wise cultivation of the soil, such things are possible to us only because of the fact that we are made in the likeness and image of God. We could never have bestowed upon ourselves such powers; we could, of ourselves, never have been more than the dust of the earth. Then in the highest sense we belong to God, and the ability and opportunities we possess are not ours but his. Are we doing more than simply keeping the talents which God has given us?

We can not keep the talents unless we use them. We often hear church members say in reference to their church, "We are just about holding our own." But the only way to "hold our own" is to keep everlastingly pressing forward. The moment in which we try simply to "hold our own," we fall back. Faithful stewards, then, do something more than simply keep their talents; with the use of their God-given capital they see to it that they make money.

The amount of goods delivered to each servant was determined by his ability. "And unto one he gave five talents, to another two, to another one; to each according to his several ability." The comforting thought in these words is that God never asks the impossible. But, as the song goes, "There's a work for me and a work for you, something for each of us now to do." What a strange world this would be if all men were doctors or lawyers or teachers or scientists or farmers. But this world can be a perfect and complete world only as the little niches in it are filled as well as the larger ones. With this view of the case the little corners of service are just as important as the greater ones. The story is told of a boy and an angel. The little boy toiled from morn until night in the shop praising God at his work. One day he expressed the desire that he might praise God in a more glorious way, as he thought, by being pope at Rome. His request was granted and he went to Rome to become pope. But his place could not

be left vacant; so an angel came down into the shop and performed the boy's humble tasks. But even an angel couldn't fill a boy's place, and so the angel went to Rome as pope and the boy came back to the shop and his lowly tasks; for without his humble praise heaven's melody was incomplete.

After the master has delivered his talents, he leaves each servant free to choose how he will use them. As one has beautifully said, "At the gateway of life, each soul finds, as it were, a block of the purest marble, time, a chisel and a mallet, ability and opportunity, placed at his disposal by an unseen messenger. It rests with him whether this rude block of marble shall be squared into a horse-block or carved into an Apollo, a Psyche or a Venus de Milo. He may chisel out an angel or a devil. He may rear a palace or a hovel. One shapes his marble into a statue that enchants the world, or sculptsures it into frozen music. Another chisels it into disgusting forms which will demoralize man in all time and poison every beholder." God, through his many divine agencies, strives to influence man to make the most of life but he does not dictate or compel obedience. While God is the Ruler of the universe and overrules all things to his ultimate and highest purpose, yet he respects man whom he has made in his own image and allows him to be a free moral agent. This serious question must be decided by yourself: "How will I use the talents entrusted to my care?"

We all know how the three servants in the parable used their talents and we also know that their rewards were determined by their faithfulness. Faithfulness and not brilliance is what fills our cups of happiness to their brims. Faithfulness in the right as God gives us to see the right and not merely exceptional ability is what makes this old world a little more like heaven and its people a little more like the Christ. "Be thou faithful unto death, and I will give thee a crown of life," applies with equal force to each one of us, no matter how great or small our talents may be. No person possesses talents too small to be used and respected; for like the smallest strings on a great piano, they are necessary to complete the divine symphony of service, the sweet melody of earth and heaven.

The question is, "In what new work shall

our faithfulness find expression?" The Christian Endeavor society should be, primarily, a training-school for growth and service. Here, the individual should be enriched in mind and heart by a larger and more comprehensive knowledge of the Bible, Christian service and missions. He should make every opportunity for leading the meeting an opportunity for self-development and self-expression. Each member would thus be prepared to be the pastor's assistant, to take charge of the Sabbath morning service or Sabbath evening prayer meeting in his absence, to conduct outpost meetings more efficiently and to lead and teach wisely in Bible school and mission study. When the Christian Endeavor society becomes the ideal training-school, there will be less need of pleading for funds; since the greater knowledge gained in such a training-school of the Bible, its ideals and demands, missions and their need of laborers and money, can not fail to move the individual to greater benevolence for all worthy objects.

Main Thought in the Lesson.—Faithfulness is the key that opens the door to the largest service and richest rewards.

#### SUGGESTIONS FOR LEADERS.

1. Ask several beforehand to be prepared to describe new lines of work the society could do.

2. Do not let the matter rest here, but make definite plans in the meeting or at a following business meeting as to how the work suggested can best be accomplished.

*Nile, N. Y.*

#### Points in Awarding

The Y. P. S. C. E. Banner for 1912.

(See Sabbath Recorder, Oct. 2, for explanation)

1. Response of members at the Consecration meeting.
2. Reading the Young People's Department in the Sabbath Recorder.
3. (a) Mission Study.  
(b) Sabbath Study.  
*Tracts arranged by the Young People's Board or "Bible Study on the Sabbath Question" by A. E. Main, D. D.*
- (c) Religious Education.  
*Under the direction of the Seminary, using the circulating library.*
4. Money Received.
5. Special Work.



**First Word From the New President.**

DEAR YOUNG PEOPLE:

I have been wanting to write you a word of greeting, but haven't found the time. The days have gone by and it is now too late to engage in formal greetings; and, too, there are really things to write about that are worth while, and these will take all the space in the SABBATH RECORDER that I ought to use in one week.

The first thing I am to speak to you about is the banner. This is not because the banner is the thing of chief significance; it is not. There is a legitimate place in our work for banner awarding, but it is secondary in importance. We desire to emphasize certain phases of our work for the coming year, and we make the banner our excuse for tabulating them and getting them before the societies early in the year. We shall be glad to award the banner to the society doing the best work along the lines indicated, and we would have them feel that it is a real achievement. But every society that starts out to accomplish something along these lines will be doing that which is worth while.

Each society will be furnished with an attractive card, 7 by 7 inches, a reduced facsimile of which appears on this page, ready for hanging in the meeting room or in some conspicuous place as a reminder to the members of the society. The purpose of this is not to be a constant reminder of the banner, but of the things worth emphasizing in our society activities. The period to be covered is nine months, from October 1, 1911, to June 30, 1912. The purpose of this article is to call attention to these points, and to explain them somewhat. If when you have studied this article carefully there still remain some doubts as to certain points, just write to the board.

1. The consecration meeting ought to be largely attended. Members should make special effort to attend and take part. Absent members should send a message. It will be an easy matter for the secretary to determine what per cent of the active members take part each month, and then the average per cent for the nine months.

2. There are a great many young people, no doubt, who read not only the Young People's department of the RECORDER, but who read many of the excellent things

found in other departments. On the other hand, there are many young people who do not read our own department as they should. We believe the character of the Young People's department under the present editorship makes it exceedingly worth while for our young people to read it; and, too, the board would like to use it to keep in touch with the young people. For these and other good reasons we have decided to make this a point in awarding the banner. At every consecration meeting let each member report the number of weeks he has read this department of the RECORDER entire. Non-resident members and others who can not be present should include this information in their message to the society. The secretary can easily keep a record and figure the percentage again.

3. Under this number there are three points, any one of which will count equally with the others. This will be figured upon the basis of the number of meetings, average attendance, and length of class period.

(a) Mission study classes will choose their own text-book.

(b) Sabbath study classes have choice of two courses. The Young People's Board is arranging a course in tract study according to a recommendation made at the Young People's Rally at Milton Junction two years ago. Watch this department for description and particulars regarding this course.

The second edition, revised, of Doctor Main's *Bible Studies on the Sabbath Question* is forthcoming soon. This is a most excellent text-book for Sabbath study classes.

(c) Under "Religious Education" the Seminary offers correspondence courses which our young people might well take advantage of. The circulating library furnishes many excellent books free to those who will read them and pay the postage one way. If you contemplate study in any such courses, write Dean A. E. Main, Alfred.

4. Never before perhaps in the history of the world has money had such a large and varied use in Christian work as it has today. Intelligent and generous giving of our money is a part of our giving of ourselves. This is figured on the amount

raised per member, in awarding the banner.

5. We would encourage every effort to make the society activities vital and practical, and suited to local conditions, hence the fifth point.

If your society does not receive in due time the attractive cardboard copy of these points, write the corresponding secretary of the board, Miss Linda Buten, Milton Junction, Wisconsin, and ask her about it.

Sincerely,

A. J. C. BOND.

Milton Junction, Wis.,  
Sept. 18, 1911.

**Meeting of the Young People's Board.**

An executive meeting of the Young People's Board was held at the home of the President, Rev. A. J. C. Bond, September 10, 1911, at 2 p. m.

The meeting was called to order by the President, and prayer was offered by the different members of the Board.

The following business was transacted:

Voted that stationery for the use of the Board be furnished. Robert West was appointed by the Chair to attend to the printing of such stationery.

Voted that the Corresponding Secretary correspond with the United Society of Christian Endeavor with reference to the use of the International topics in preparing topic cards for our young people. Also that she correspond with Rev. W. D. Burdick with regard to his preparing the denominational topics for the year.

The recommendations adopted at Conference by the Committee on Young People's Work were considered and approved.

Voted that a committee be appointed to prepare a list of questions to be used by the Associational Secretaries in obtaining information in regard to the work of the different societies in the Associations.

The President, the Corresponding Secretary and the Treasurer were appointed as such a committee.

Voted that the Recording Secretary secure, through the Associational Secretaries, the address of some lone Sabbath-keeper in each association who will be willing to place the Board in touch with the lone Sabbath-keeping young people in the Association, with a view toward organizing a Christian Endeavor society composed of lone young people who are not members elsewhere.

The Chair appointed a committee consisting of the President, Rev. Mr. Bond, and Fred Babcock, to arrange a set of tracts for use in the study of the Sabbath.

Voted that the Board award the banner on the following points:

1. Reading the Young People's department in the SABBATH RECORDER.

2. Response of members at consecration meeting.
3. Mission study.  
Study of the Sabbath (study of tracts or Doctor Main's book).  
Religious education.

It is left optional with each society which one of the studies under point three shall be taken up during the year.

4. Money raised per member.
5. Special work.

Voted that the Board meet regularly the first Sunday in each month at 7 p. m.  
Adjournment.

CARRIE NELSON,  
Recording Secretary.

**News Notes.**

DODGE CENTER, MINN.—Our Ladies' Aid Society recently raised \$9.50 for general purposes.—Pastor Sayre visited non-residents in company with the Rev. T. J. Van Horn who has been laboring in the interests of the Tract Society in Minnesota this summer.

WALWORTH, WIS.—The Sabbath school held a picnic at the home of H. A. Rogers, Sunday, September 10. A good time was enjoyed by all who attended.—Pastor Ashurst preached at East Delavan two Sundays in July. During that month, the Rev. O. S. Mills and the Rev. Geo. B. Shaw were with us, the latter in the interests of the Tract Society.—September 9 the Christian Endeavor meeting was conducted by the honorary members, several of whom gave us talks on "My Denomination." It was an interesting and instructive session.

CHICAGO, ILL.—Pastor Webster gave a helpful and interesting report of the Conference, September 2.—The Rev. J. J. Kovats recently returned from a missionary trip to St. Paul, Minn., and Stanley and Milwaukee, Wis. He baptized five converts to the Sabbath.—Dr. L. A. Platts preached a helpful sermon, August 19. Rev. M. B. Kelly was also present and gave a warm talk.

Here is one of the finest of many fine things which Dr. J. H. Jowett is saying in his new pulpit at Fifth Avenue Presbyterian Church in New York City: "You may proclaim the Lord as a great ethical Teacher, but the ethics may generate no more energy than the Ten Commandments painted upon the cold surface of the walls of a church. You may proclaim him as a young Reformer, but the program will no more lift men out of their deadly grooves than a party program will lift men out of their sins. Jesus, the young Prophet, may draw cheers; the uplifted Lord draws men. The young Reformer may gain men's signatures; the sacrificial Saviour wins their hearts."—*Exchanges.*



## CHILDREN'S PAGE

### The Naughty Little Thimble.

Once, in the days of long ago,  
A little Thimble refused to sew.  
It said, "I don't care what *you* want to do—  
I'm tired of shoving the needle through.

"I'm tired of helping the doll's clothes to fix,  
And getting myself just nothing but pricks,  
Sometimes on that side, sometimes on this!  
And then, if by chance the needle I miss,

"Though not my fault, I am thrown on the floor!  
So I really don't think I'll work any more—  
I'll drop softly down, and roll over there,  
And hide away under the big rocking-chair."  
—Margaret Erskine.

### Dish Washing Made Easy.

"Tomorrow's her birthday, you know."  
"Sh! Yes, we better get it ready to-day."

Frances took from a box in her lap a tiny envelope and a sheet of paper, and prepared to write, while Flora looked over her shoulder, ready to offer suggestions.

"Resolved, That—we—will" read Frances slowly, as she wrote.

"We, the undersigned," interrupted Flora, "that's the way papa began the New Year's resolutions we all signed."

"Oh, yes! Well, I guess I can fix that without showing much. Re—solved—that we—the—undersigned—will—wash—the—dishes—every—time—"

"Every *single* time," corrected Flora.

"But I can't put that in now without spoiling the paper, and this is the last sheet."

The two little girls studied the problem for a moment, and then Frances went on with her writing. When she had finished, this was what the paper said:

"Resolved that we will wash the dishes every time till September 24 every SINGEL time.

"Frances Reed Shepard,  
"Flora Louise Shepard."

The two plotters surveyed their work with great satisfaction; then Frances carefully folded the sheet of paper and put it into the envelope.

"Now what shall we say on the outside?" she asked.

"Say, 'To the Nicest Mother in Rhode Island,'" suggested Flora.

"Oh, no, Rhode Island's such a *little* place!"

"Well, then, America."

"But that might seem's if there were nicer mothers in England or—somewhere else."

"We might say, 'To the Nicest Mother in the World,' but that's so common. Let's see, what is that name Cousin Helen studies about? It means a whole lot of worlds together—sol—sol—"

"Oh, yes, solar system! Just the thing!"

So Frances wrote: "To the Nicest Mother in the Solersistum."

Next morning mother found the little envelope on her plate at the breakfast table.

"Why, what's this?" she said, puzzling awhile over the funny word at the end.

But when she had opened it and read the inside, she said, "Why, my little girlies, this is only the first of July! I couldn't think of letting you wash dishes for six people all through your long vacation, and when you dislike dish washing more than anything else, too."

"But, mother," said Frances, "we really *want* to. We hadn't any money to buy you a birthday present, and we thought if we picked out something real hard to do for you, it would show we loved you a lot. Please let us."

So mother accepted the precious gift, on condition that in case the girls should have company, or should want to go away, or there should be any other special reason for her help, she was to be permitted to do their work for them.

That very morning they began their labor of love, while mother, greatly relieved, but still with a little feeling of guilt at accepting what seemed to her so great a sacrifice, sat down to her sewing.

It was not so hard as they had thought it would be. They had often turned their little tasks into play, and now they began to make up games to fit their work.

Sometimes Flora, who wiped, would try to see how many "waits" she could get, while Frances made the dishcloth fly in the effort to keep ahead. Sometimes, at the beginning, each would guess the number of a certain kind of dish in the pile to see which could guess nearest.

Another game they tried was "jack-straws," when the washer would drop a

handful of the silver at once, and the wiper would try to remove them one at a time without touching the others. A similar play was when the wiper would try to take the dish that had been washed longest without moving any of the others.

A special favorite was the game of "Town," in which the wiper arranged the dishes after wiping in rows upon the table, the largest ones being public buildings, churches, and so on.

Still another was for both to try to think of all the articles in sight beginning with the same letter as the article that was being wiped; and if they wished to take their minds farther from their task they played, "I'm thinking of something in this room," while they worked and questioned and guessed all at once.

On the twenty-fourth day of September, mother said:

"What a splendid vacation I've had. Now I must set my little workers free. How much they must have loved me to do a hard thing such a long time for me!"

"But, mother," protested Frances, "it isn't quite fair to call it a hard thing any more, for I like to do it now, and I mean to keep right on."

"Me, too," said Flora.—*Lillian M. Allen, in the Congregationalist.*

### Deacon F. W. Hamilton.

Deacon Freeborn William Hamilton, the son of Freeborn and Tacy (Green) Hamilton, was born on the farm in Alfred which has been his only earthly home, and from this, after a residence of nearly eighty-four years, he went to his home beyond, September 5, 1911.

His father, Freeborn Hamilton, came here ninety-six or ninety-seven years ago, cleared a small plot of ground and built a house. A little later he brought his family, consisting of his wife and four children, from Brookfield, N. Y., to his new home. The subject of this sketch was the tenth child in the family of twelve children, eleven of whom lived to grow up, and reared families of their own.

Freeborn W. Hamilton and Miss Amanda Potter were married by the late Elder Jared Kenyon, May 11, 1857—fifty-four years ago. There came to gladden their home four children: Flora E., who died when nearly six years of age; Elwood E.

of Alfred; Eola L. Whipple of Yonkers, N. Y.; and Ezra Potter of the home place. There are also three grandchildren. Brother Hamilton was baptized by the late Elder Stillman Coon, in the spring of 1839, before he was twelve years of age, and joined the First Seventh-day Baptist Church of Alfred. This was before the death of his mother in 1840. Eight years later, sixty-four years ago, he united with the Second Seventh-day Baptist Church of Alfred, of which he remained a beloved and honored member until death, having been a confessed follower of Christ more than seventy-two years. This, in connection with his life, is a beautiful testimony to the power of the Gospel, and is a worthy example for the young. In 1853 he was elected assistant clerk of the church, while Deacon Charles D. Langworthy was clerk; and in 1856 he was chosen clerk, and served in this position until January, 1906, fifty years, besides three years as assistant. He also had an assistant the last seven years of this period, in Leonard Claire.

In 1866 Brother Hamilton and John T. Green were ordained deacons of the church, in which office he has served lovingly and very acceptably these fifty-five years. To serve his Saviour and his brethren in these capacities seemed to be more desirable to him than political or municipal honors, some of which he accepted while others he declined.

Deacon Hamilton was a loyal and patient husband and father, usually hopeful and not accustomed to worry. He aimed to do what was right and then left the results with him who overrules all things. His neighbors and people who had business relations with him regarded him as an exemplary business man. As an officer and leader in the church, he was a wise counselor, a kind and benevolent friend and brother in times of need. He felt that what he had was given him to be used for the Lord and he has been a liberal giver. He was very charitable in his opinions of others and respected the command to "speak not evil one of another," but he had a high standard for himself, and was uncompromising in his judgment of his failures. This acute sense of his own imperfections developed into beautiful Christian humility, and "his strength was the strength of gentleness" said one, and she



never remembered his speaking a harsh or unkind word. Such was his treatment of those who have been in his employ that they came to honor him and respect the faith that was molding his life. His own mother died when he was a boy, and his step-mother, who lived in the home while he was coming to manhood, and after he was married, in the same house, said of him, when in her last sickness, "He never gave me an unkind word." As far as remembered the last time he attempted to sit at the breakfast table with his family, he desired the Bible should be read, as usual, and he offered prayer, but was so exhausted he was helped to the couch and it seemed then and there his life might go out; but his great strength of vitality tided him over, as it has many times since, and he has lived weeks beyond what it seemed possible at times.

Since returning from Yonkers last spring, where he and Mrs. Hamilton spent some months with their daughter, Mrs. Whipple, and her family, he has gradually declined in health and strength, in spite of the loving care and medical skill generously bestowed upon him, until he was so low he could scarcely frame a sentence or utter clearly a single word. In this condition a few days ago, these words were recognized, "Give rest," "Give rest." Finally he succeeded in saying, "Give sweet rest, Jesus." Again, "Give dear love, give dear love, Saviour."

Seldom in the ordinary business walks of life do we meet one to whom the following words would more fittingly apply—"Of such is the kingdom of heaven." He was meek and humble, kind and loving, generous and charitable, gentle and forbearing, yet "strong in his gentleness" and purposeful in life and its attainments.

His work is finished. His spoken words have ceased, yet it may be truly said of him, "He being dead yet speaketh." "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season."

Farewell services at the beautiful and spacious farm home were conducted by Pastor I. L. Cottrell, assisted by Pres. B. C. Davis, and interment made in the family plot in Alfred Rural Cemetery, Thursday afternoon, September 7.

I. L. C.

## DENOMINATIONAL NEWS

Rev. J. E. Hutchins, of Berlin, N. Y., was a visitor in the village yesterday, being entertained by Rev. and Mrs. Henry N. Jordan. Mr. Hutchins came here while en route to his pastorate in New York from a vacation visit to Lost Creek, W. Va.—*Dunellen Call*.

Dr. and Mrs. L. A. Platts of Los Angeles, Cal., arrived here last Thursday on their way home from Conference. They went to Chicago Sunday. A large number of friends were glad to greet them but general regret was felt because of their short visit. Doctor Platts occupied the Seventh-day Baptist pulpit Seventh-day morning.—*Milton Journal*.

Professor A. B. Kenyon, dean of the college at Alfred University, Alfred, N. Y., and his wife and two daughters, Mrs. Geo. C. R. Degen of Philadelphia and Miss Agnes Kenyon of Alfred, were in Westerly yesterday as the guests of Myron A. Kenyon of 19 Moss Street. Professor Kenyon and wife returned last Thursday from a two months' trip in Europe.—*Westerly Sun*.

Sept. 11, 1911.

Hon. Paul M. Green, president of the bank at Milton, has given to the Seventh-day Baptist Church here a magnificent pipe organ costing nearly \$4,000 as a memorial to his wife, Abbie McHenry Green, who died in 1909. The organ has 748 pipes and is a two manual and pedal one. It is seventeen feet high and twelve feet wide. Special dedicatory services will occur next Sabbath and Pres. W. C. Daland will preside at the organ.—*Milton Journal*.

### Quaker Whiskey Cure.

William Penn was once urging a man he knew to stop drinking to excess, when the man suddenly asked:

"Can you tell me of an easy way to do it?"

"Yes," replied Penn, readily, "it is just as easy as to open thy hand, friend."

"Convince me of that," the man exclaimed, "and I will promise upon my honor to do as you tell me."

"Well, my friend," Penn answered, "whenever thee finds a glass of liquor in thy hand, open that hand before the glass touches thy lips, and thee will never drink to excess again."

The man was so struck by the simplicity of the great Quaker's advice that he followed it and reformed.—*Minneapolis Journal*.

## HOME NEWS

SYRACUSE, N. Y.—The Sabbath school at Syracuse having decided upon August 31 as the date for the annual picnic, nearly the entire school, together with a few friends, spent the greater part of the day at Fiddler's Green. Those who went from the city made the trip by way of the Suburban Electric Car Line, while others living in the outskirts found it a pleasant drive to the grounds.

Although the weather conditions were unfavorable, no less than thirty persons, including children, were in attendance. It seemed good to be away for a little while from the rush and noise of the city for rest and recreation. The children all seemed delighted, and they certainly improved the opportunity to visit and have a good time.

When the hour for service arrived, it was thought best to seek shelter, as there were strong indications of rain. Some ladies in charge kindly offered us a building which stands upon the grounds, and also furnished a piano for the occasion.

With Dr. E. S. Maxson in charge, a good program was given. Several of the children and young people took part and it was gratifying to see the interest with which they all helped to make the undertaking a success. Misses Dorothea and Edith Cross furnished music and gave their hearers some very nice selections.

The paper read by Dr. E. S. Maxson was exceptionally good, and held the attention of all who were present. The prizes awarded were distributed by Mrs. Edna M. Stillman, who for some time has been teacher of the children's class. R. G. D.

PRAIRIE VIEW, KAN.—I have planned to write and talked of writing for a long time, but because I am a poor hand to express myself I have put it off.

Elder Goff has mentioned our little Sabbath school, but we will try to speak for ourselves. There are only two families of us, but God blesses our weekly meetings. We are very deeply interested in Sabbath-reform work. Brother Hicks and family are of Brother Goff's converts. They are

strong in the Sabbath work, but are being opposed bitterly on all sides.

The articles that appear in the RECORDER under "Missions" have been read each week and then passed to a neighbor for whom we are praying. I oftentimes think how I would like to send a word of sympathy and interest to our different boards, but I always stop there and say, What good are my words without the financial support of which they stand in such need? Words are sometimes such poor things with which to express the feelings and convictions of our hearts. So often do we speak when silence were golden, or keep silent when a word would brighten a gloomy day.

I have a "plan" which, when I feel positive it is right, I wish to lay before the brethren—a plan for the raising of some at least of our needed cash for the cause in general. I believe I can truly say that I have the blessed cause at heart.

JOHN T. BABCOCK.

### Marriages.

COOK-HOOKER.—At Alfred Station, N. Y., September 9, 1911, by Pastor I. L. Cottrell, Mr. Harry Cook and Mrs. Calla E. Hooker, all of Alfred.

ROGER-WELLS.—At the home of the bride's parents, Mr. and Mrs. Wallace R. Wells, Ashaway, R. I., September 12, 1911, by Rev. Clayton A. Burdick, William Connell Roger of Westerly, R. I., and Miss Grace Lillian Wells.

BARDEEN-ROGERS.—At the residence of the bride's parents, Alfred, N. Y., August 31, 1911, by Rev. L. C. Randolph, D. D., Mr. Hugh Alan Bardeen of Los Angeles, Cal., and Miss Edna Rogers of Alfred, N. Y.

We are sorry that want of space compels us to leave out for this week the death notices of Mrs. Mattie Davis Estee of Gloversville, N. Y., and William Allen Prentice of North Loup, Neb., both of which will appear next week.

### Get a Nurse's Training.

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## SABBATH SCHOOL

LESSON II.—OCT. 7, 1911.

THE LIFE-GIVING STREAM.

Lesson Text.—Ezek. xlvii, 1-12.

*Golden Text.*—"Whosoever will, let him take the water of life freely." Rev. xxii, 17.

DAILY READINGS.

First-day, Rev. xxii, 9—xxiii, 5.

Second-day, Psa. xlvii, 1-11.

Third-day, Ezek. xvii 11-24.

Fourth-day, Ezek. xxxiv, 11-31.

Fifth-day, Ezek. xxxvii, 1-14.

Sixth-day, Ezek. xlvi, 1-24.

Sabbath-day, Ezek. xlvii, 1-12.

(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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