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The Sabbath Recorder

A WORKINGMAN'S PRAYER.

Lord, teach me to pray. I do not know
How I should speak to thee;
My best desires are unexpressed in words;
There comes to me the consciousness
That even now thou knowest the things
For which I crave.

Lord, keep me from sin. I would that men
Might think great things of thee,
Because thy power hath kept me to the end.
May I so live that none be made to fall
Through act of mine or foolish word; instead,
May thine own chivalry
Inspire to save.

Lord, hold thou my hand. The path in which
I walk is dim to see.
But others walk it with me in the mist
And I recall that thou hast walked it, too,
And so I ask that I may not complain;
Help me to be brave.

Lord, help me to live. Give me more power,
That I to men may be,
Forgetting self in thy great ministry,
A source of strength, as thou wast while on earth.
Give me the love that makes men suffer long,
E'en though, like thee, it lead
Me to the grave.

—Charles Stelzle.

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L. A. WORDEN, Business Manager.

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EDITORIAL

Missionary Day at Conference.

The editorial notes of Conference have been interrupted by the editor's attendance upon the Southeastern Association. This may be just as well, since the thoughts of Conference work and of Conference plans for the year should not be allowed to pass quickly by. We do hope all who were in attendance will join with the *SABBATH RECORDER* in an effort to interest those who were not there, in all important measures recommended by the societies and boards in their annual gatherings. Little good will come from Conference if we soon forget the enthusiasm of those meetings, and neglect to do our part in efforts to carry out the good plans there formed.

Missionary day was a great day, including three strong sessions under the auspices of the Missionary Board. The reports had reference to the work done by the cooperation of the Tract Board as well as to the distinctive work of the Missionary Board alone. The morning was dark and rainy; and when the hour arrived for the session to open, the rain came down in torrents. This necessarily reduced the number in attendance during the first part of the forenoon, but when the day was done the record showed audiences equal to those of any day of Conference.

RECORDER readers have already been favored with the address of President Wm.

L. Clarke, and next week will bring to them the last instalment of the annual report by Secretary Saunders. We have all noted with satisfaction the report of the treasurer, S. H. Davis, showing how well the people had responded to the call for money. The treasurer reported all bills paid and \$112.07 in the treasury.

BATTLE CREEK.

Rev. D. Burdett Coon gave an interesting talk about the church and our opportunities in Battle Creek, Mich. These opportunities had not been sought there, they had been thrust upon us by circumstances over which we had no control. They are world-wide opportunities because people go there from all over the world for rest and treatment in the largest sanitarium on the face of the earth. It is an independent Sabbath-keeping institution, and on account of services being held there each Sabbath the opportunities are especially good for advancing Sabbath truth where it will be carried to the uttermost parts of the earth. There are now hundreds of Sabbath-keepers in Battle Creek with practically no church home, looking for church affiliations and watching us to see if we really mean business.

Hundreds of missionaries go there for rest, many of whom give a warm welcome to the Seventh-day Baptists and love to talk over the questions that make us a separate people. It is our duty to touch them with Sabbath truth and so send it to other lands. No such opportunity has come to us for one hundred years, and if it is to amount to anything it must be improved. The Sanitarium is very good to us in giving room and opportunities for meetings. It also furnishes employment for our people where they can keep the Sabbath.

The church there needs a house of worship and a parsonage to give the cause stability and ensure success. This would make us more independent and greatly enlarge our ability to do good. Really, the work being done in Battle Creek is a service for the great outside world. It would be criminal for us to neglect it.

"I Am Debtor."

The sermon on Missionary day by Rev. Wm. L. Burdick was from the text, "I am debtor."

No man can say, "I owe no one anything." Every one is debtor to the state, to the family, to society—indeed, debtor to all from whom he has received. Paul said he was debtor both to the Greeks and Barbarians; both to the wise, and to the unwise, and then said: "So much as in me is, I am ready to preach the gospel to you that are of Rome also."

After speaking of our obligation to those who have gone before, and referring to our inheritance from the fathers who wrought so well here on this historic ground, Brother Burdick strongly emphasized our duty to pass along to others the blessings we have received. Freely ye have received, freely give, was the burden of his message. That we are debtors to many things, we can not ignore, and the only thing for us to do is to recognize the fact and pay our debts.

We are debtors to the church and to our schools. These have largely made us what we are, and it is our duty to support them well because from them we have received so much.

How can a man repay the debt he owes to his mother? He can establish a home of his own and do for his children what she did for him. We have all received from the home and from the church and therefore we are debtors. This principle applied to missions places us all in debt. Having received, we are debtors. We must pass along to others the blessings that have come to us through missions of other days. It is sin for us to settle down to live in luxury and do nothing for the world in darkness.

Dare we say we do not believe in missions? If we do, we repudiate the plain teachings of the Bible. All the blessings we enjoy over and above those enjoyed by ancient Angles and Saxons are due to missions. All these advantages of our better civilization, the greatest blessings that come to us in this entire country, are products of Christian missions. Our own churches, scattered all over the land, are here today because our fathers were true to the command, "Go . . . preach the

gospel to every creature." What if our own early missionaries had said, "We are not debtors", and then had settled down to live well on what they had earned, and to enjoy themselves?

Paul said, "I am ready." Are we willing and ready to pay our debt to the past? Shall we withhold from our work in China because the mission has grown larger and it costs more to support it than it used to cost? We might as well wish our child to remain forever in his cradle because it will be more expensive to support him when he shall grow larger!

Many fields are open, and we need more than money. We need consecrated hearts; and when the way is made clear for us to enter any field, whether at home or abroad, we should have men ready to go forth.

The Afternoon of Missionary Day.

The first address of the afternoon was by Doctor Platts of Los Angeles, on home missions. He expressed his protest against the distinction, "home missions," and "foreign missions," and called attention to the facts that all mission fields come together under the waters of the ocean, and all men are brethren. There are plenty of foreigners in California.

Doctor Platts spoke of his work some years ago in northern Wisconsin, in company with the Milton quartet, and referred to the great field there, now occupied by Brother Hurley, and urged the people to stand by Brother Hurley and sustain him well in his good work.

Then the great field extending along the Pacific Coast for two thousand five hundred miles, with only two churches as centers from which to work, was referred to as one of great importance. Riverside with less than one hundred members is doing a good work for scattered Sabbath-keepers along the coast. Los Angeles with twenty-three members stands in the center of a city of more than 100,000 inhabitants, but the members are scattered over the country for thirty miles around. The invitation to write to lone Sabbath-keepers does not, however, apply to those who, though widely scattered, attend church every Sabbath.

One sad feature of the California field is found in the fact that so many mem-

bers of our Eastern churches have gone there and forsaken the Sabbath. All who go to Los Angeles, or who are near there on the Sabbath, are requested to find the Seventh-day Baptist church at Forty-second Street and Moneta Avenue, and enjoy the services there.

Doctor Platts gave a helpful and an inspiring talk about the outlook in California. He spoke of the brave struggle the little church is making to secure a good house of worship, and of the providence that placed it within their reach. He also spoke of the need of funds with which to pay for the building. It is hoped that some good friends of the cause may soon be found to put this little mission church upon its feet financially with a house all paid for.

The address on the work in China by Dr. David H. Davis, who has spent more than thirty years on that field, was full of interest and abounded in good counsel regarding the work there. The cause in China is very dear to Brother and Sister Davis after the lifelong service they have put into it, and whatever they say regarding it carries the weight of experience. The great blessing that came to the cause through the gifts that made the new chapel possible was spoken of by both Mr. Davis on Missionary day and by Mrs. Davis in the woman's hour. Everybody will rejoice with them that they have at last the long-needed house of worship. We hope to have Brother Davis' paper for our readers in due time.

David E. Titsworth of the Tract Board spoke on the work of the Joint Committee, and related something of the committee's experience regarding the work in Africa, laying upon the hearts of the people some of the perplexing problems which confront the two boards.

After Brother Titsworth's address came three short addresses by Rev. J. L. Skaggs of Shiloh, N. J., Rev. A. E. Webster of Chicago, Ill., and Rev. R. G. Severance of Leonardsville, N. Y., all upon "Our Needs." The needs mentioned by these brethren were (1) We need *men*. Men are harder to get than money. (2) We need the viewpoint of Christ—to hear his voice on what to do. (3) We need the consecration which not only prays for missions, but says, "Take my money, or my child; all are on

the altar. (4) We need a broader and deeper understanding of the word missions. If we think our work limited to one land or one line of work, we shall not accomplish much. (5) We need to feel *called* to go, and should have a great spiritual impulse urging us on. Jeremiah's burden for God's work would help Seventh-day Baptists wonderfully. (6) We need to do some vital work for humanity outside the mere matter of preaching and teaching. Modern mission work involves all aspects of human activity for the good of others. A more rational view of what mission work really is would send men and women out into all lines of social betterment work for sick and suffering men. (7) We need zeal that enables us to see the little duties near our own doors as well as the greater things farther away. Don't retrench in China or in Africa, but do listen to the calls from the South and the West in the homeland.

Would that all our dear people could be filled with the spirit that prevailed on the afternoon of Missionary day at Conference.

A Missionary Consecrated to the China Work

The evening of Missionary day was given to the consecration service of Miss Anna M. West of Milton, Wis., who started on her long journey to China on Monday, the last day of Conference. The opera house was well filled. Rev. A. J. C. Bond, Miss West's pastor, read the Scriptures; President Daland of Milton College, where Miss West was graduated, offered prayer; President Clarke of the Missionary Board spoke of the missionary's call; President B. C. Davis of Alfred University, where the candidate had spent the school year, completing her education, preached the sermon, from Phil. ii. 5, "Let this mind be in you, which was also in Christ Jesus."

The statement of Miss West's experience and call to the mission field will be found in the SABBATH RECORDER of August 21, page 244.

Mrs. O. U. Whitford extended to Miss West the greeting of the Woman's Board, Rev. A. E. Main made the prayer of consecration, and after the dismissal several people went forward to say good-by to the missionary who was to start for her field of labor the next morning.

Last Day of Conference.

The last day of Conference is always full. This was no exception. Beginning with the six o'clock prayer meeting as the other days had done, and having the usual committee meetings from nine to ten o'clock, the time was filled until the regular hour for the work of the Sabbath School Board. This occupied the forenoon. After the annual report came "Field Notes and Observations," by Walter L. Greene. Then Herbert C. Van Horn spoke on the difficulties of the small school. His address is in the Young People's department of this issue. Geo. B. Shaw spoke on the pastor's relations to the school. William L. Burdick showed that the Sabbath school is the chief source of supply for church membership. His address has already appeared under "Conference at Westerly" in the RECORDER of September 25. A. J. C. Bond spoke of Jesus as an educator. If these good papers can not all be given our readers, we trust their authors will furnish at least the substance of them for this paper.

The first hour of the afternoon was given to the Association of Physicians and Dentists. Three physicians read papers, some of which have already appeared in the RECORDER. This session was unique; and so practical were the topics discussed, that great good should result from their treatment. It is well to have one such session in every Conference, in which instruction shall be given regarding the care of the body, and practical suggestions as to how to keep well. This session was filled with good things which every one should hear.

The topic for this meeting next year will be, "Our Members in China," and special attention will be given to the medical needs in Lieu-oo. The officers are: president, Dr. Xenia E. Bond of Salem, W. Va.; vice-presidents, Dr. William Hemphill, North Loup, Neb., and Dr. S. C. Maxson of Utica, N. Y.; secretary, Dr. Anne L. Waite of Westerly, R. I.

Every possible opportunity for business by way of reports of committees and miscellaneous business had to be carefully improved, in order to get the work out of the way in time for adjournment. This was done, however, in time for a closing prayer service of thirty minutes, before

the delegates had to say good-by and start for their homes.

The closing moments of Conference are always precious and solemn ones. The prayer service on this occasion was especially so. It came immediately after the earnest discussion regarding the work in Africa, growing out of the reports of the Missionary and the Tract Society's committees. The sweet spirit in which the men of the two sides met each other and discussed these reports, upon which in all good conscience they felt obliged to differ, was in itself impressive and reassuring. But when they all came, a few minutes later, to participate in the devotions of the last half-hour of Conference, the impression as to the Christian spirit and brotherly love making them one was doubly reassuring. Doctor Platts, the veteran pastor of the denomination, who for forty-three years has helped to solve the problems and bear the burdens of Conference, had been asked to lead. After brief Scripture reading, and a few words from Doctor Platts, many brethren followed in fervent prayer for one another and for the cause we love. Then Doctor Platts closed with prayer, and all sang, "God be with you till we meet again." Then came farewells, a hustle for the last train for New London and the boat, and the ninety-ninth session of the Seventh-day Baptist General Conference was a thing of the past.

Brother Cottrell's 1,500.

On another page will be found an article by Rev. Ira Lee Cottrell of Alfred Station, N. Y., regarding a proposed concerted effort to make the SABBATH RECORDER self-supporting, and so obviate the necessity of reporting an annual deficit of from \$2,500 to \$3,000 on the denominational paper. While at Conference at Westerly Brother Cottrell became deeply interested in this matter and the editor invited him to speak upon the subject at the Tract Society's hour. Then in talking with Brother Cottrell after that session, we urged him to write the matter up, and see what could be done. If the pastors can take hold all together, and secure the cooperation of their people, the SABBATH RECORDER can be put upon its feet financially for the first time since it came into the hands of the denomination.

EDITORIAL NEWS NOTES.**War at Last.**

After many months in which the war prophets have warned the world to look out for war, it has come at last; but not where the prophets have expected. There has been plenty of talk about prospective wars between Japan and the United States, between England and Germany, between Russia and China, between France and Germany, and between Turkey and Greece; but who had thought of actual-war between Italy and Turkey! Italy has jumped up with gunboats and armies all ready for battle, given her ultimatum to Turkey over the control of Tripoli, and actually declared war and begun operations, so suddenly that all Europe stands aghast! It begins to look as though Turkey might lose Tripoli.

Already the papers are commenting on the probable effects upon some countries if Italy does get possession of Tripoli. Among the things predicted are these: Tripoli will make an overflow country for Italy's crowded population, and so diminish the number of emigrants to America; and further, Tripoli in Italy's hands would close up the roadway for the slave-trade between Turkey and Africa.

The papers are full of war news; but reports are too conflicting for us to say much as yet.

Sick Already of the Pugilists' Law.

It seems that Governor Dix and his friends are already sick of the disgraceful boxing law passed by the last Legislature of New York State. The disgraceful scenes in Madison Square Garden have thoroughly aroused the better classes, and last week the governor urged the Legislature to repeal the new law at once. He feels that the administration can no longer stand the odium of being responsible for the partnership between New York State and the prize-fight promoters.

He may not succeed in getting the law repealed, for the legislators may pay no attention to his message, but evidently the shocking contempt for decency exhibited thus far in the "bouts" is at an end. The

governor has apparently discovered that he was mistaken when he said, a few weeks ago, "The people want boxing; there can be no doubt of it." He has learned that they do not want boxing, a thing he should have known very well before he signed such a bill.

This obnoxious bill will eventually be repealed; if not by the present Legislature, it will be by the next. There is no more trusting the prize-fighting, gambling fraternity with lenient laws than those who engage in the liquor traffic. There is too great a tendency to give them loose rein, and we hail with joy any movement looking toward the suppression of such degrading evils. It seems impossible to regulate natural-born outlaws. The only thing to do is to utterly prohibit their operations.

"Meaningless and Silly."

Governor Woodrow Wilson of New Jersey, while addressing six thousand people at a great Sunday-school convention in Trenton, said: "The hymn entitled 'Beautiful Isle of Somewhere' is both meaningless and silly." The next day one of the leading rectors in Philadelphia expressed the opinion that the bane of religious life is its unreality, and nowhere does this reveal itself more freely than in hymns. "Think," said the rector, "of a little child being taught to sing, 'Oh, to be nothing, nothing!'"

Others are speaking out in a similar fashion regarding the meaningless hymns that have crept into our hymn-books and have become popular by being set to charming music. The trend of thought, so far as it has been expressed, is to strengthen Governor Wilson's statement that "we need a reform in our hymnology."

The governor sharply criticised many present-day Bible-school methods of teaching. Many of the prepared lessons, he thinks, utterly fail to yield the meaning of the texts they try to interpret. He favors more direct teaching from the Bible. We say amen.

An Aged Turtle.

George L. Stillman of Westerly, R. I., discovered a big turtle sunning himself on the banks of a pond on the old farm of the family. On capturing it he found three old inscriptions on its shell. One showed the initials of his grandfather,

Adam Stillman, cut in 1865, another was the name of another Adam Stillman, his great-grandfather, engraved in 1808, and still an older one, of Paul Maxson, bearing date of 1793.

Not Interested.

While the postal savings banks established in Oakland, Cal., have met with wonderful success, in keeping with similar success in all parts of the land, it is strange that the United States has failed utterly to interest the students in Stanford University in the postal bank plan. Early in last month such a bank was established at the university and at the close of the month not a single deposit had been made.

Possibly the boys in a big university find it out of the question to save a cent for any bank.

The Shovel is Ready.

Great preparations are already under way for the Panama-Pacific International Exposition, to be held on the Pacific Coast in honor of the opening of the great canal. It is announced that the shovel is now ready for President Taft, with which he expects to break ground for this exposition. Its handle is made of polished redwood, four feet in length, and the blade is of sterling silver with a monogram of the initials of the exposition in gold. On the handle are the coats of arms of the city and of the county, in gold.

Death of Admiral Schley.

On October 2 Winfield Scott Schley, the naval commander who annihilated the Spanish fleet at Santiago, dropped dead in the street, in New York City. Apoplexy was the cause. Admiral Schley had a splendid record as a soldier. He served with credit in the Civil War, had charge of the successful Greely relief expedition to Cape Sabine, Greenland, receiving a gold medal from Congress for that rescue, and filled with credit several conspicuous administrative posts in the Navy Department. The Spanish War brought his name before the world, and the extreme partisan spirit of the friends of both Schley and Sampson brought unnecessary and undeserved heartaches to both men.

"The little graces of a great religion can best be displayed in the home."

Quarterly Meeting.

The quarterly meeting of the Seventh-day Baptist churches of southern Wisconsin and Chicago will hold its next session at Walworth, October 20-22. General theme: Christian Experience.

PROGRAM.

- Sixth-day Night.
- 7.15 Praise service, conducted by E. M. Holston.
- 7.30 Sermon—Rev. A. J. C. Bond.
Theme: Christ, the Believer's Life.
- Sabbath Morning.
- 11.00 Sermon—President W. C. Daland.
Theme: Christ, the Believer's Pattern.
- Afternoon.
- 3.30 Sermon—Rev. T. J. Van Horn.
Theme: Christ, the Object of the Believer's Faith.
- Evening.
- 7.30 Sermon—Rev. L. C. Randolph, D. D.
Theme: Christ, the Believer's Strength.
- Sunday Morning.
- 10.00 Prayer and conference meeting, conducted by William H. Crandall Jr.
- 11.00 Sermon—Rev. A. E. Webster.
Theme: Christ, the Believer's Desire.
- Afternoon.
- 3.30 Young People's Hour.
Theme: The History of Our Society.
- The following representatives will each give a historical sketch of his or her own society: Robert West, of Milton Junction; Carrie Nelson, of Milton; Bernice Ayers, of Walworth; Marjorie Bliven, of Albion.

A. P. ASHURST,
H. I. COON,
ELLSWORTH D. AYERS,
Program Committee.

Portugal's "Find."

Agents of the government, while taking an inventory of church property, have found in the underground vaults of the cathedral at Oporto a vast amount of treasure, as to the existence of which the authorities of the church were almost entirely ignorant. Chests that have been discovered are filled with gold ingots and plates and gold ornaments studded with enormous rubies. Altar furniture of pure gold has been found. The accumulations of wealth date from the centuries when Portugal was a rich colonial power. It is supposed that this treasure will revert to the state under the Separation Law, which separates church and state.—*The Continent.*

SABBATH REFORM

Counterfeit Coin.

REV. W. C. DALAND, D. D.

When we handle the coin of the realm, we are very careful not to receive that which is spurious. We demand pure gold, full weight, and insist that the coin bears the true stamp of the sovereign, and is no false imitation. Shall we not be as careful in other matters?

There is a counterfeit, long passing current, the false character of which is often unsuspected, namely, the Sunday Sabbath. Its observance may, perhaps, have been of a certain benefit to the people, just as counterfeit coin may for a time, till the fraud is detected, serve all the purposes of lawful money. Nevertheless, the Sunday Sabbath is a counterfeit, because its material is not genuine. "The seventh day is the sabbath of the Lord thy God." All through biblical history, and secular history since the time of our Lord, the Sabbath is the seventh day, the last day of the weekly cycle of seven days, following the six days of labor, to commemorate the divine rest after the creation of the world. Any other day would fail as a symbol. Sunday is the first day of the weekly cycle, and is observed by many believers in Christ to commemorate the first day of our Lord's risen life. But it is not the Sabbath, and has historically nothing to do with the Sabbath. It did not in the early church take the place of the Sabbath, which continued to be observed; and when Sunday was first kept it was not by abstinence from labor, as was the Sabbath. The Sunday laws of Constantine first made it a holiday, but not until the Reformation was it proclaimed as taking the place of the true Sabbath. The Sabbath law was never repealed by the authority that made it.

Besides not being of the true metal, the Sunday Sabbath does not bear the true inscription. The inscription on the Sabbath coin is unvarying. "God blessed the seventh day and sanctified it" (Creation). "The seventh day is the sabbath of the Lord thy God" (Law). "The sabbath . . . my holy day" (Proph-

ets). "Pray ye that your flight be not in the winter nor on the sabbath day" (Gospels). "There remaineth, therefore, the keeping of a sabbath to the people of God" (Epistle). "Here are they that keep the commandments of God and the faith of Jesus" (Revelation). It is the Sabbath, the seventh day, always well known and never misunderstood. But the inscription on the false Sunday coin is uncertain and blurred. According to some it is the Sabbath transferred from the seventh to the first day of the week. But there is no scriptural proof of such a transfer. It is not the Sabbath at all, says another, but the Lord's day—another institution altogether. Some hints are supposed to be found in the Bible for this, but when examined they do not bear out the assertion. Others tell us that it is an ecclesiastical institution adopted by the church under the guidance of the Holy Spirit, and so, they say, it makes no difference whether the change is warranted by Scripture or not. It is claimed that for a faithful son of the church her authority is sufficient. If you meet a Sabbath-keeper he gives you but one reason for his religious observance—"Thus saith the Lord." "The seventh day is the sabbath." If you meet a Sunday-keeper he may give you any one of a hundred reasons, or none at all. True coin has one clear, undoubted inscription. Counterfeits are manifold, and are usually detected by some variation.

Then, too, the authority of the Sunday Sabbath is fraudulent. A counterfeit coin pretends to be issued by the sovereign whose image and superscription it bears, but the ruler never coined it. Under many and various pretenses—from the old-fashioned falsehood that Christ himself commanded the change, down to the claim of the most exalted church authority that the Sunday Sabbath is the genuine offspring of the Holy Ghost with his spouse the church—the observance of Sunday is palmed off upon the thoughtless and the uninformed as having the authority of God. Examined, it is shown to be spurious. It is counterfeit coin.

What do you do with counterfeit coin? If you are a rogue or not very conscientious, you attempt to pass it. You let it go on its wicked way. You say, "What difference does it make as long as it is

readily accepted by everybody? It would be quite a loss to cast it away and put a true coin in its place." But if you are an *honest man* you destroy the spurious coin. You proclaim it everywhere as false, yourself using only the genuine. Which will you do with the counterfeit—Sunday? Will you act the part of the rogue or the honest man?

Dedication of New Pipe Organ at Milton.

A. CORA CLARKE.

A large congregation assembled in the Seventh-day Baptist church, Sabbath morning, September 16, to welcome back Pastor Randolph from his extended Conference trip and to assist in the dedication of the new pipe organ, a most generous gift from one of our esteemed members, the Hon. Paul M. Green, in memory of his wife, Mrs. Abbie McHenry Green.

Pres. W. C. Daland, presiding at the organ, played in his masterful way the opening voluntary, rich in melody and expression. The superior quality of the instrument was recognized by all. After the singing of the Doxology and the invocation by Pastor Randolph, the choir sang a Te Deum by Dudley Buck, solo parts being beautifully rendered by Mrs. Mina Bennett, Mr. Welcome Wells, and Prof. A. E. Whitford. Scripture reading by the pastor was followed with prayer by the Rev. F. D. Jackson, pastor of the Congregational church. Mrs. J. F. Whitford then sang in her usual charming way, "I Heard the Voice of Jesus." After the notices, and offertory played by President Daland, Pastor Randolph took for his theme "Music" and in choicest words told of the origin of musical instruments and their ancient use in the worship of God, which sermon you will find immediately following this article. At the close of his sermon, in which he paid a beautiful tribute to the life of Mrs. Green, he called upon Mr. Green, who went forward and made a formal presentation of the organ to the church as a memorial to his beloved wife, who was called to join the choir celestial nearly a year and a half ago. He felt that he could best please her by leaving such a monument, which, he stated, was three months in being built for that particular place. Mr. Green then presented the key of the

organ to the choir leader, Prof. A. E. Whitford, as custodian of same. In his response Professor Whitford expressed to the donor the appreciation and gratitude of the church and society for so splendid a gift, one which we had long dreamed of and even half hoped might sometime be obtained to help inspire us in our worship of God, for small pledges had already been made toward such an end.

The pastor then called upon Doctor Daland and Mrs. A. R. Crandall to lead in a consecrating prayer. The hymn, "Just as I Am", was sung by the congregation, and the benediction pronounced by the pastor.

Praise Him With Organs.

REV. L. C. RANDOLPH.

Sermon in the Milton Seventh-day Baptist church, Sabbath morning, September 16, 1911, at the dedication of the pipe organ given by Hon. Paul M. Green, in memory of his wife, Abbie McHenry Green.

Text, Psalm cl, 4: "Praise him with . . . organs."

It is clearly the plan of the infinite God to put great resources at the disposal of man, and let man develop these for himself. The soil is ready to groan with bounteous harvests, but man must plant and cultivate and gather. There are forces by means of which man may speed over the land, plow the sea, and fly through the air, but man must harness these forces. There are great stores of iron and coal, gold and silver, timber and marble, but man must dig and smelt and manufacture and carve.

The soul of man is filled with almost infinite capacities, but it is best for man to find and develop them for himself, to "work out" his "own salvation with fear and trembling."

Not the least of all the good gifts of God is music. The universe trembles with majestic harmonies. There is not an oak or a cedar—not a mine of copper or of iron—that has not imprisoned angels of song eager to leap forth and charm the listening ear, but man must find and liberate them. There were no Edison phonographs nor mechanical piano players in the

Garden of Eden. Beyond the sighing of the wind, the crooning of the dove, and the call of the thrush,—the voices of nature,—the only musical productions were the primitive love duets improvised by Adam and Eve. The world has always been athrill with the latent possibilities of sweet sound, and all through the long centuries man has been gradually discovering them and calling them forth.

It was a great discovery when some one found that different strips of metal gave forth different tones when struck and that these could be combined into a tune. The lad who fastened gourds of different length to strips of wood and produced music from them, was considered a genius; and his parents were lenient with him if he sometimes had a far-away look in his eyes and forgot other duties. The first musical instruments were evidently those that were pounded to bring forth the tones. Perhaps the second were the wind instruments, as the trumpet, afterward developed into the cornet. The "organ" mentioned a few times in the Bible was not such an instrument as we now know by that name, but one with a single reed, or possibly two reeds, a kind of primitive clarinet or oboe. It was another great discovery when some one found that strings of thread or wire or animal tissue gave forth musical tones when touched, and that the pitch varied with the length and tension of the string. The harp and psaltery and guitar developed as representatives of this class.

The human voice was doubtless earliest of all. It must have been as natural for man to sing as for the birds. When it was found that instruments could be played together and accompanying the voice, pleasure was added. Around the campfires at night when the day's work was done and the day's chase ended, the central figures were the story-teller and the singer. And when the two were combined in one, he would hold his audience entranced hour after hour. There is an historic basis to the retrospective fancy of our poet laureate when he sings:

"This is the forest primeval. The murmuring pines and the hemlocks,
Bearded with moss, and in garments green, indistinct in the twilight,
Stand like Druids of old, with voices sad and prophetic,
Stand like harpers hoar, with beards that rest on their bosoms."

Music has power to thrill the emotions. While it may be used for evil, the beneficent purpose of the great Giver was to refine, uplift, glorify human life. How much it means to us! Whistling used to shorten the distance from the pasture gate to the barn-yard when I was driving the cows home at night. It beguiled the long hours riding upon the cultivator or the mower seat. If I could only put in print the improvised melodies that sang themselves as I leaned my old felt hat against the cow's flank while the white streams played on accompaniment in the shining tin pail! O the duets we sang while the paint brushes kept time against the clapboards or the wagon rolled along the country road! The music of those beautiful golden years helps to make them dear to memory.

The most remarkable race the world has ever seen is the Jewish race, the children of Israel. The other night in New York City I visited Athens, Naples and Jerusalem. First I went through a section where all the signs were Greek. Then the names were Italian—the architecture, the balconies, the clothes hung out, the life of the streets. Then I swung into the Hebrew quarter, and for three hours I tramped in the rain with wet feet at the risk of health, almost oblivious of the passage of time. The most obvious phase of life among these sons of Jacob was of course the mercantile. Things were cheap—cheap. I bought three pears for a cent, such pears as some hucksters would charge five for, and I wondered how the old man could make a living at that. For a very small price one could buy a chop already cooked at one stall, vegetables ready to be eaten at another, cakes at another, fruit at another—a sort of progressive supper. A tailor-made suit could be bought on Rivington Street at much less than the prices charged on Broadway. But there was something deeper than this that held me in its charm. It was the hour when men and women and children were pouring out of the shops. The streets were full of eager groups on their way homeward. They were all Semitic. They loved their own ways, their own customs, their own homes and people. They were happy to be together. Yet something deeper still has held this race together for thousands

of years while other races have risen and passed away. Here was the same stream of life that was to be seen on the roads of Egypt in the time of the Pharaohs, on the streets of Babylon in the day of her power, on the pavements of Jerusalem from the time of David to that of David's greater Son, and even today. What was the deep meaning in the faces of the solemn old men with long beards who looked straight ahead without the flicker of an eye or the ghost of a smile. Coarse and worldly as Jews may seem to you to be, the mystic secret of this race is spiritual. The Hebrew has given to the world religion. And the Hebrew consecrated music to the service of God. Stop for a moment to think how much this means.

The Bible is the epic of human life set to celestial music. The Bible is brimming with song. One of its writers refers to the laying of the foundations of the earth "when the morning stars sang together, and all the sons of God shouted for joy." One of the greatest names in the early chapters of Genesis is Jubal, "the father of all such as handle the harp and organ." Music was loved by all classes and practiced at home and in the fields. Laban said to his son-in-law Jacob, "Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?" Occasions of joy were celebrated with music. "And from thence they went to Beer." (This was long before modern indignities were put upon the word. Then it meant a well of pure, clear, sparkling water.) "That is the well whereof the Lord spake unto Moses, Gather the people together, and I will give them water. Then Israel sang this song, Spring up, O well; sing ye unto it." After the passage of the Red Sea Moses and the men with him burst out, "I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is my strength and my song, and he is become my salvation." Then Miriam and her women took up the refrain, answering back in antiphonal form, dancing and gracefully striking the timbrels over their heads. The dance in which they praised God was as far from that of the modern dance hall as the east is from the

west. It was performed by women alone, —on rare occasions of religious ecstasy by men,—but never by the two sexes joined together. Each woman moved alone, but in unison with the others, giving beautiful rhythmic expression to the praise which was in her heart. The nearest modern resemblance to this ancient celebration would perhaps be found in the climax of a Salvation Army meeting when, in celebration of some victory over Satan, a member of the army moves joyously across the floor, shaking the tambourine over the head. Music was interwoven with the temple worship. At one time there were said to be four thousand players and two hundred eighty-eight leaders. The solemn offering of the sacrifices was often accompanied by music. Ezekiel dreamed of seeing chambers in the temple for musicians. When Hezekiah and Josiah restored the religion of Jehovah, they restored the instruments and songs of David. Nehemiah, when he dedicated the rebuilt wall of Jerusalem, brought the Levites in to help "with singing, and with cymbals, psalteries and harps." When Jesus was born, a heavenly choir celebrated the event, and at the last meeting of Jesus with his disciples before he went to the cross, the solemn hour closed with the singing of a hymn. Even down in the dungeon at midnight Paul and Silas sang hymns of praise. Paul urged Christians to teach and admonish one another in psalms and hymns and spiritual songs. In that glowing picture of the new heaven and the new earth given us by John the Revelator he tells us he heard the sound of harpers harping with their harps, the song of Moses and the Lamb, and the "new song" sung by the multitude of the redeemed—"Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us unto God out of every kindred, and tongue, and people, and nation."

It seems strange to us now that there should ever have been a prejudice among Christian people against the use of instruments in worship, as there was against the use of stoves for comfort in the house of God. We need have no inclination toward ridicule. These Christian soldiers were eager to undergo hardships in the service of their Master. They scorned soft things. They determined to rely upon no

artificial helps, but on God. We can be true to these two principles, and at the same time make use of every help in extending God's kingdom. But if we, in the midst of our more elaborate equipments, forget the thoughts which underlay their self-denial, we shall fall far short of the stature of our fathers.

All three varieties of musical instruments are named in this One Hundred and Fiftieth Psalm. All of them were to be dedicated to the praise of God. The volume and variety of that great orchestra are reproduced in a measure today in a magnificent pipe organ. It seems like a dream to us that the desire of our heart is at last realized. When President Daland started away on his Conference trip, the thought of having a pipe organ was so on my mind that I followed him to the depot to talk with him about it. I spoke of how much we needed it, and what a pity it seemed that when we had such a master of the instrument as he, there was none in the town upon which he could play. He said he would give \$100 toward an organ costing at least \$3,000, but not a cent toward a cheaper one. Unknown to us, the complete fulfilment of our desires was even then being prepared. When I arrived in Battle Creek last week, my wife had written to my son telling him of the great event. She said, "Perhaps you would better not tell your father, but let it be a surprise to him when he gets home." How could it be kept from me? Before night the story had come from many different lips, for good news travels fast, as well as bad.

There are seven hundred and forty-eight pipes in this organ. It was not picked up or thrown together. Every stick of timber was put into it in view of the place it should occupy in this church. It was three months in process of construction. It was built on honor. Like the woman in whose memory it is dedicated, and like the donor, it is substantial rather than showy, made for service, and we shall be years in finding out its good qualities.

If any further seal of the approval of God upon the use of instruments in his worship were needed, it might be found in the great campaigns of soul-winning where music is such a powerful ally. The mighty revivals are always revivals of

song. The Moody and Sankey wave of revival in the seventies was marked by a perfect outburst of gospel song sweeping over the country into every hamlet. At the Pacific Garden Mission on Van Buren Street, in Chicago, a cornet and organ are used to lead the spirited singing and to attract in the passers-by. One night a wreck of a man was headed for the lake to drown himself. He had become a total slave to alcohol. Again and again he had tried to break away. He had made all kinds of good resolutions. His friends had tried the gold cure; they gave him a hypodermic syringe and three bottles of medicine; and he sold the whole outfit in fifteen minutes for three drinks of whisky. Over the dead body of his baby he promised his wife he would never touch liquor again, and within two hours after the funeral he was drunk. He was down and out. He had lost all hope. Swinging, surging gloriously out through the open doors of the mission came that song,—"Throw out the life-line across the dark wave." A friendly voice said, "Come on in, Fatty; just the place for you." He went in. Men told there how they had been redeemed through the power of Jesus Christ, and when the invitation was given he stumbled his way to the front. Mr. Monroe gave him that grand verse, "Him that cometh to me I will in no wise cast out," and then there came back to the poor-outcast the story of the Cross, how Jesus went all the way to Calvary, and

"None of the ransomed ever knew
How deep were the waters cross'd."

Mel Trotter is now conducting one of the largest missions in the world at Grand Rapids, Mich. Thousands of people will have reason to bless the cornet and organ that drew him into the mission that night.

This occasion is one deeply touching to me. This organ is a memorial of Abbie McHenry Green, who passed from this life a year and a half ago. She was a member of this church. Her life was wrought into the life of the town and country round. For over fifty years she and her husband had lived together in a companionship most rare. Now that the companionship has been broken and he left in a loneliness that no one can realize who has not passed through the experience, in loving memory of

her he has placed this organ in the church which she loved.

What a power in money! How strange the uses to which it may be put! It may be used in dissipation, leading the way to swift moral rot and spiritual death. It may be piled up where moth and rust doth corrupt and where thieves break through and steal. It may be used for personal gratification in ways innocent in themselves, where its effect is ephemeral, passing away with the using. It may be laid up as treasure in heaven by being used to bring eternal blessing to humanity. Give money to spread the Gospel, and the influence goes on and on to all eternity. Give money to our college, and long after you are gone it continues to make men and women and equip them for service to the world. That cold, dead money gains the power to become immortal in its influence as soon as it touches the altar of consecration. God help us today to realize this wonderful truth and take it to heart. This money might have been used to erect a granite monument in the cemetery. Instead it places this grand organ here to serve, inspire and bless thousands of waiting hearts throughout the generations to come. It speaks for her. What a memorial!

We can see her face today in imagination, sweet, pure, bright and kindly. She was of the pioneer patriotic blood which has convictions and bears responsibility; which believes, loves and is loyal; which builds state-houses and roads, schools and churches, and blazes a way for civilization across the continent. Her grandfather fought in the Revolutionary War. He cut a road through the heavy timber for six miles up the New York valley which was named after him, and up that road I have driven to hold gospel meetings. Her father's home was a center of good influence, socially and morally. She was educated at our sister college, Alfred. She was baptized into the membership of the old Rock River Church, and for over forty years has been a part of this church, interested in all its life and work, loyally bearing her full share. She was always to be found in her place in the church service, in the covenant meeting, in the work of the Ladies' Benevolent society. Where sickness and trouble was she came, and sunshine was on her face. Returning from

visiting a sick man with Brother Green one afternoon, I heard something of the story of his life, its labor and economy, its problems and struggles and victories. In all that web of experience she was a part, as the warp and the woof mingle to make the complete fabric.

The influence of a noble woman—a wife or mother—is indeed like music. Tennyson sings,—

“Until at last she set herself to man,
Like perfect music unto noble words.”

And again,—

“Love took up the harp of Life, and smote on all
the chords with might;
Smote the chord of Self, that, trembling, pass'd
in music out of sight.”

When self passes out of sight in unselfish service, something stirs the soul like music. My mother could not sing, but across the years there come the sweetest strains from her cheerful, faithful, self-denying spirit. I think of Mrs. Green's life of service, and a song comes out of the past,—

“There are lonely hearts to cherish,
While the days are going by;
* * *

Oh, the world is full of sighs,
Full of sad and weeping eyes;
Help your fallen brother rise,
While the days are going by.”

As a student singing in the choir years ago, I used to see her fine face respond to the music. Through this organ her voice will join with ours when we sing, “For you I am praying”; and when some one shall come down this aisle in contrition of heart, seeking pardon and peace, the organ will join in the refrain:

“Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bidd'st me come to thee,
O Lamb of God, I come, I come.”

Colonel Theodore Roosevelt gives this reason for believing in the Boy Scout Movement: “I don't want to see the bad man monopolize the courage and the timid man monopolize the virtue. I want the decent citizen who will hold his own in the world.”—*Selected.*

“The best argument for Christianity is a Christian. That is a fact which men can not get over.”

CONFERENCE AT WESTERLY

Annual Message of the Education Society
Through the Corresponding Secretary.

DEAN A. E. MAIN.

ALFRED THEOLOGICAL SEMINARY.

Budget for 1911-1912.

The Seminary asks from churches and individuals, through this society, for a contribution of \$1,600.00 to supplement the income from its endowment. This sum is needed to help pay salaries, and for fuel, repairs on the building, books, etc.

THE SEMINARY CIRCULATING LIBRARY.

The Circulating Library of Alfred Theological Seminary contains nearly two hundred and fifty volumes. The books are selected with special, though not exclusive, reference to helping Sabbath-school workers, pastors, and other Bible students. A few persons avail themselves of this offered privilege; and the circulation has been from seventy-five to one hundred volumes a year. That many more do not send for books is sometimes a matter of surprise and regret. So far as we know, other libraries of a similar kind charge fees for their use. In this case no fee is charged and books are sent out postpaid.

Interested friends stand ready to increase their financial support as more books shall be called for or needed.

In connection with this part of the Seminary work, there will be published from time to time, in pamphlet form, lectures that have been given by members of the faculty to their classes. A liberal contribution has been made toward the expense of printing and postage; and the pamphlets will be sent to all desiring to read or study them, at a minimum price, the Seminary caring only to meet the actual cost.

Financial Statement.

December 2, 1904 to July 1, 1911.

There has been contributed to the support of the Library by its friends, as follows:

Dr. and Mrs. A. S. Maxson.....	\$ 30 00
Dr. and Mrs. G. W. Post.....	83 00
Dr. G. W. Post and C. B. Hull...	10 00
C. B. Hull	2 00
Paul Lyon	1 00

Mrs. E. J. Potter	20 00
Plainfield Sabbath School	20 00
Lizzie Nelson Fryer	5 00
Mabel Rogers	3 50
Board of Trustees of S. D. B. Memorial Fund	25 00
Dr. H. L. Hulett	5 00
Mrs. H. L. Hulett	2 35
C. C. Chipman	5 00
Mrs. Frederick Schoonmaker	15 00
Books sold	3 31
Postage refunded and other sources	4 89

\$235 05

(Several valuable books have also been given to the Library.)

Since the Library was started, there has been paid out as follows:

Books	\$130 03
Postage	36 94
P. O. Scales	2 50
Express	6 83
Printing and Blank Books.....	11 00
Clerical Help	19 70
Envelopes	2 25
Mailing Cards	1 25
Book Labels and Corners	2 60
Catalogues and Circulars	10 50
Cash on hand July 1, 1911.....	11 45

\$235 05

THE TWENTIETH CENTURY ENDOWMENT FUND.

Our schools need, and are likely to always need, more money, that they may better meet growing demands and opportunities. From time to time buildings, books and other equipments, are necessary if best results are to be reasonably looked for. More teachers, and better paid teachers, are needed. We have young men equal to the attainment of a high grade of scholarship and proficiency in the teaching profession, but we can not justly expect this of them, if they are overworked and underpaid. Not long ago one of our college presidents wrote to a young man asking him if he would accept a certain position on a salary of \$900.00 for the first year. He replied that a contract was then on his desk, awaiting his signature, to teach at a salary of \$1,200.00, but added that he would be willing to teach for something less than that in order to be in one of our own schools. For the sake of our schools and of ourselves, if we desire an honorable place in the world of Christian learning, these things should be seriously considered. Although personal righteousness, spiritual warmth, and intelligent devotion, are the supreme things, still these same prin-

ciples apply to the ministry and the pastorate, and give rise to a present and large problem for our churches.

Each of our schools is making vigorous and independent efforts to raise money for endowment and equipment, by gifts from its immediate friends. This is necessary, right, and wise; and our society commends these efforts to your sympathetic and generous support; but there are many who have a real and general interest in the cause of education as represented by all of our schools together. To such the Twentieth Century Endowment Fund movement, approved by the Boulder Conference, offers an excellent way of giving substantial and permanent aid by gifts or in wills. Funds coming in this way may be placed in the hands of the Education Society, or of the trustees of the Memorial Fund, for investment. The income, by vote of Conference, is to be divided as follows:

Thirty per cent each for Alfred, Milton and Salem, and ten per cent for the Theological Seminary.

Provisions were made in two or three recent wills for the benefit of our various schools; and other persons have the matter under consideration.

The intellectual, moral and religious building-up of our schools, churches and homes is denominational self-upbuilding.

Abstract of Annual Report of the Treasurer of the Seventh-day Baptist Education Society.
56th Year—August 1 1910, to August 1, 1911.

I.—REVENUE AND EXPENDITURE.

Dr.

Balance, August 1, 1910:	
Seminary Fund	\$702 17
General Fund	224 61—\$ 926 78
Interest	2,433 50
Contributions for Theological Seminary	860 32
	<u>\$4,221 10</u>

Cr.

Theological Seminary	\$1,850 00
Alfred University	1,000 00
American Sabbath Tract Society.....	83 50
Twentieth Century Endowment Fund..	96 20
Interest Rebate	10 00
Sundry Expenses	36 30
Salary of Treasurer	100 00
Balance, August 1, 1911:	
Seminary Fund	\$637 25
General Fund	403 05
Twentieth Century Fund ..	4 80— 1,045 10
	<u>\$4,221 10</u>

II.—PRINCIPAL ACCOUNT.

Dr.

Balance, August 1, 1910.....	\$ 472 08
Payments on Bonds, Mortgages, Notes, etc.	10,932 34
Twentieth Century Endowment Fund	9 00
Loan from Revenue Account.....	103 00

Total \$11,516 42

Cr.

Reinvested in Bonds, Mortgages, etc. \$	9,916 42
Demand Note Paid	1,600 00

Total \$11,516 42

III.—ENDOWMENT.

Bonds and Mortgages	\$42,202 35
Other Securities	4,534 08

	<u>\$46,736 43</u>
Loan from Revenue Account	103 00

\$46,633 43

Don't Smoke in Winter—Nor in Summer.

Smoking has a worse effect on most people in winter than in summer, according to a London physician, who advises all smokers who find their health and mental faculties impaired in winter for no apparent reason to accept tobacco as the explanation and to cut down or cut out their smoking during the colder months. Tobacco, he says, is a powerful drug and can not be consumed in large quantities without producing a certain effect on the heart. First, it slows the action, then it quickens it, and it is this constant reaction which eventually produces smoker's heart. It must be remembered that during the winter the heart has a great deal more work to do than in the summer, for the cold causes the blood vessels to become small and pinched. It is thus far less able to bear the extra strain put upon it by smoking and the reaction produced by tobacco is felt to a much greater degree. And you can not continue overworking your heart without unpleasant results.

After all, it is merely a matter of degree, so why not cut it out entirely?—*Good Health.*

"As nature covers the battlefield with golden harvests, so does God seek to undo the results of feud and strife, and lay foundations of justice for the temple of peace."—*F. B. Meyer.*

MISSIONS

From Nyassaland.

Extracts from recent letters from Charles Domingo and Gilbert Chihayi.

Charles Domingo is a native pastor located at the Koyi School Emanyaleni, Chipata, via Mzimba. He is the pastor of a district having nine stations. His report for the month of June just at hand for five of these stations shows a total of 180 baptized faithful Sabbath-keepers. The average attendance at the Sabbath morning service of these five stations for the four Sabbaths of June was 115 each, or 574 a week for the five places. These congregations ranged from 50 Sabbath-keepers and 72 others, to 2 Sabbath-keepers and 102 others. How is that for a chance to do Sabbath restoration work by natives!

The Sabbath interest in Nyassaland has been divided by the native pastors into six districts. Charles Domingo, the writer of the following extracts, is at the head of one. The native pastors at the head of the other districts are Jacob H. Chigowo, Hanson Tandu, G. Amon Malinda, Andrew S. Amuhoni, and Gilbert Chihayi.

In the report of Charles Domingo for the five stations of his district (he had sent the report for the other four stations in another letter) he gives the total number of scholars in the day schools as 3,896. He also gives the number of 29 persons on probation for members of the Sabbath-keeping church. Here are 180 tried Sabbath-keepers and 29 probationers coming into teaching relations with 3,896 people. A little leaven, with proper warmth, leaveneth the whole lump.

"We appeal to the American Sabbath Tract Society for Bible education and increasing of knowledge. Should not prophecy in Daniel xii, 4 be fulfilled on us? And will God's promises to Abraham, Isaac, and Jacob come to naught without their fulfilment, when he promised to these patriarchs that in them *all* the nations of the earth should get blessings? To see the SABBATH RECORDER, we find as follows: Alfred University, Milton Col-

lege, Salem College, and the Fouke School. We wish there could be a station planted here in Nyassaland for training Sabbath scholars to the knowledge of the Bible and increasing of knowledge. We are not so full of ambition to have university and college, but merely a station, and there start to scholarize the Nyassalanders. Can not our American brothers and sisters help us?"

"Also I have no writing papers, no ink, no lead-pencils, for elders to make up their reports. The church in Angoniland is in a poor state. Hope you have been hearing how I had reported that all churches in Angoniland are giving flour and beans for collections. All this time I have been getting the SABBATH RECORDERS from the U. S. A."

"There is not much business here in Nyassaland, and few get employment. Therefore we hope our Master Jesus to touch our richer brothers and sisters in America and Cape Town. We do not put our trust on earthly things, but on heavenly things. But we know that earthly things are able to glorify God if used properly."

"Having received the invoice of a case of school materials I made up my mind to build a wooden house and supply one good room to keep in the material you've sent. But am very sorry I have nothing in hand to help me in setting up such a house. Therefore through "love" and "faith" I put my confidence in brothers and sisters there to help me in this work. We have no proper place in Angoniland to keep in the materials sent. And excuse me to let you know that I have asked eighteen men each receiving four shillings. The work can be finished in two months' time and we hope you will help us soon before the end of these two months. Help us in this, dear pastor; we trouble you just because we have no proper place to keep the school materials. [Four times 18 shillings, about 18 dollars.]

"All papers we had is now finished, all typed envelopes you sent nothing is left, postage stamps is finished, ink I have been using hardly is getting done, I have no table, and the one I have been using belongs to my brother-in-law, a member of the Presbyterian church."

"But he [a boy he speaks of] does not get training in writing because we have no slates and pencils. There are many besides the boy who come to me wishing to receive instruction, chiefly in Bible, but very sorry we have no school materials, no food to feed them as some of them are from far country. Also nothing to clothe them as schoolboys. It also requires a certain appointed place. As Tuskegee, though small at its commencement, it may grow and expand like a tree. Now in all these things and more I see it requires some money, but where can poor Nyassaland get such money unless he stands on the door of his rich brothers, Cape Colony, if there are loving ones, and America, chiefly United States. 'Tis good, yea much better if we could have a mission station. Will not our united brothers in America help us to have such a station? Will they not feel to aid us to all we need, and yea for all "thy kingdom come"? We hope these few lines to reach you."

The following extracts are from a letter from Gilbert Chihayi.

"Pastor Elliott [Russellite] wrote here against you and myself instructing the church that we who are your [Booth's] followers should be put away from the church. Then came Timon and Jordan [native Russellite pastors] and preach to the people that why shall you turn to the bondage again. There remains now few churches in Lake Shore, maybe fifteen which have been purposed to be under Pastor Hanson Tandu. The great work now is in Angoniland. Many have accepted Sabbath there as essential. I am also much wanted to be there."

"I got only one jacket,—no shirt as you know. Let me have any wearing. Please post them to Chiyonga, P. O. Mzimba, Nyassaland, B. C. Africa. Believe only that the work is going on. We are all now in Union, and we hope to have a meeting in Angoniland during the first week in August. We want paper wall-sheets and pictures of Christ."

Isn't \$50.00 a month, besides RECORDERS and Sabbath tracts, too small a sum for the Baptist Sabbath-keepers of America to send to Nyassaland?

EDWIN SHAW.

Missionary Board's Message to Conference.
Sixty-ninth Annual Report of the Board of Managers (continued).

GENERAL MISSIONARIES.

The Alabama Field.

Rev. R. S. Wilson, general missionary on the Alabama field, has continued the work as usual, preaching to our people both at the church in the city of Attalla, and at the Curtiston schoolhouse, some two miles away. His field is principally in Etowah and Cullman counties. He has preached at Held's Schoolhouse, nine miles south of Attalla, at Mt. Lebanon, Macedonia, Woodsbend, Victoria Hill, Whiton, Ragland, Sunshine, Palestine, New Port, Gains Chapel, Rickles Schoolhouse, Steels, Glassy and Pleasant Valley. He has made one missionary trip to our people at Logan, Ala. Number of sermons reported is ninety-one, to congregations ranging from twenty to two hundred people; pages of tracts distributed, one thousand seventy; prayer meetings, forty-five; calls, one hundred ten.

Rev. D. W. Leath has been employed as missionary on the Alabama field one half of the year. He has conducted a number of successful revival meetings with sometimes an attendance of three hundred people. He has been unable to respond to all the calls. During the winter he taught a public school, the proceeds of which were used in publishing Sabbath literature and procuring a horse and carriage to use in his evangelistic and Sabbath Reform work. He reports: sermons, two hundred and fifteen; pages of his own publications sold and given away, seventeen thousand four hundred and sixty-three; pages of Sabbath tracts, thirty-six hundred; SABBATH RECORDERS, fifty-eight; a large number of Bibles and Testaments given away; Bible schools organized, two; added to the church, six,—by letter, five, by baptism, one; Sabbath converts, nine.

The Pacific Coast Field.

Rev. Eli F. Loofboro has been general missionary on the Pacific Coast, and secretary of the Pacific Coast Association. The Riverside (Cal.) Church, of which he is pastor, has come to be self-supporting. The large field hitherto covered by the work of the association is now partially covered by the new church organized at

Los Angeles, Cal., and the growth of the one at Riverside. He has, however, made one or more trips into the north, visiting Sabbath-keepers, holding gospel meetings and distributing tracts. Our data is only for six months, and too meager for us to be able to separate this work from that of his pastorate, though reports show a number of sermons preached and one thousand fifty pages of tracts distributed.

The Wisconsin Field.

Rev. J. H. Hurley, our general missionary on the Wisconsin field, has continued the work, with his headquarters at New Auburn, Wis., acting as pastor of the Cartwright Church. He has not been able to answer all the calls which have come to him for holding special meetings in the surrounding country. Last fall his health became impaired and for several months he was compelled to give up work. He is now much improved and able to resume his work. Last summer the Milton College quartet spent some weeks on this field at the expense of the Wisconsin people. Much good was done and all who heard them are very anxious that they shall return. This field is white for the harvest. We should sustain a quartet in the field twelve months in the year.

Rev. O. S. Mills has also assisted somewhat on this field, and that without expense to the Missionary Society.

The West Virginia Field.

Rev. L. D. Seager has continued the work of general missionary on the large West Virginia field and is also joint pastor of our four churches. He has the wise counsel of the Missionary Committee of the association and the support of other churches, which continue to pay a certain portion of the expense in addition to supporting their own pastor. There are a number of laymen who frequently assist in this work and often fill appointments.

Brother Seager's wonderful grip on this people remains unbroken. His health is much improved over what it was last year, but the field is larger than two good men can well cover. Where is another man? Number of sermons, two hundred and nineteen; prayer meetings, forty; calls, one hundred; added to the church, one; baptisms, seven.

The Southern Illinois Field.

Elder J. A. Davidson has been general missionary on the southern Illinois field since two years ago last April. His headquarters have been at Delwood. He has given his time to the large and destitute field extending for miles around. He finds in the country not far from our people great destitution. During the year he has spoken at the following named places, some of which are regular appointments: Saddlers Schoolhouse, Dutton's Chapel, Horns Grove, Cedar Bluff, Harrisburg, Blanchard, South America, Winkelman, Rudiment and Bethel.

His report shows sermons preached, eighty-one; calls made, nine hundred fifty-eight; pages of tracts distributed, twenty-five thousand; papers, one hundred and fifty-two; books and Bibles distributed, one hundred and eighty; Bible schools organized, one; united with the church, one; embraced the Sabbath, twelve. At the close of the year Brother Davidson was suddenly called to his home at Campbellfort, Ontario, by the sickness and death of his father. He leaves a remarkable Sabbath interest at Dutton's Chapel, where he has organized a Bible school. On the fourth Sunday in June, Brother Davidson walked thirteen miles on Sunday morning and held an all-day session of Bible study on the Sabbath question. At the close of the session all agreed that the Catholic Church was responsible for the change of Sabbath. Two ministers were present. One of them said: "My wife is already keeping the Sabbath." The other man said: "Do you think it is right?" He said, "I do." "Well, are you going to keep it?" "I am."

Brethren, if we should spend a few thousand dollars a year in this kind of work on fields where men are dying for want of the knowledge of Christ and his Sabbath, God would pour us out a blessing such as we have never received.

CITY MISSIONS.

The City of New York.

The interest which was found and has been developed for two years among the Italians in New York City has continued to grow. It has been financed by the Missionary and Tract boards jointly. It is vigorously prosecuted by the Rev. An-

tonio Savarese, while the New York City Church and its pastor, Rev. E. D. Van Horn, continue to superintend the work. The headquarters are on the East Side, in the Italian district, where preaching services and Sabbath school are conducted on Sabbath afternoon in a First-day chapel. A Sabbath morning service is held at a suburban place called Williamsbridge. Street meetings are held when weather conditions are suitable. Persecution has compelled a change in the locality of holding the services one or more times during the year. At present the work is gradually growing. While few have been added to the church, others are ready for baptism. With his hand-press Mr. Savarese continues to print in his own language a large amount of evangelistical and Sabbath literature. Reports show sermons preached, one hundred and seventy-one; calls made, one thousand two hundred forty-seven; prayer meetings, ninety-four; pages of tracts distributed, forty-seven hundred; papers printed and distributed, twelve thousand seven hundred; added to the church, three; Sabbath converts, eight.

Chicago, Illinois.

Rev. J. J. Kovats has continued his missionary and Sabbath Reform work during the entire year. His headquarters are at West Pullman, where large numbers of his Hungarian people are quite thickly settled. He has the use of a very pleasant room, for a nominal rent, which will accommodate more than one hundred people. This work is financed by both the Missionary and Tract societies. Brother Kovats has a hand-press with which he prints a great quantity of Sabbath Reform literature. Pastor A. E. Webster, who has charge of our Chicago Church, assists in the work and in advising Brother Kovats. A group of a dozen or more Sabbath people have been gathering. Sabbath school and preaching appointments are sustained by Mr. Kovats, while Mr. Webster has, during the winter, held a Sabbath evening preaching appointment with a fair-sized congregation. Mr. Kovats, through his publications, brought to the Sabbath a minister and publisher located in Cleveland, Ohio. A visit there resulted in bringing to the Sabbath this man, Elder John Boehm, his wife and daughter, ten years of age, and one other man. A small group

of "Church of God" people, friends of Elder Boehm, living at Barberton, Ohio, have also accepted the Sabbath. Mr. Kovats' Sabbath literature found its way to St. Paul, Minn., where a group of people became interested, sent for him to visit them, and it has resulted in bringing six people to the Sabbath at St. Paul.

The number of sermons preached, one hundred eight; prayer meetings, five hundred eighteen; calls, one thousand three hundred and sixty; a great quantity of Sabbath literature has been distributed and Brother Kovats thinks he has gathered to the Sabbath truth about forty people this year.

Battle Creek, Michigan.

Rev. D. B. Coon has continued on the Battle Creek field, serving our church as pastor. There is no field where changes come more constantly. The Sabbath services have, through the kindness of the Sanitarium, been continued in the chapel of the main building. Our people are accorded a place in the Sabbath school of the Sanitarium as teachers and officers. The young men's Bible class has remained faithful, with Pastor Coon as teacher, at each Sabbath service. There are new faces of Sabbath-keepers and of those who are interested in the Sabbath question. Changes among our people are frequent, but some come to stay. Several families have this year purchased homes. This means a more settled condition in our church and society.

Brother Coon was called to assist Brother Geo. B. Shaw, at North Loup, Neb., in a series of special meetings which lasted through the month of February. Some fourteen people united with the church during that time. Brother Coon has filled various appointments and made numerous acquaintances. A small church of Sabbath-keepers some three miles from the city, with its pastor, is now without connection with any denomination. The pastor is an able man and very friendly with us. Our prospects were never brighter than now. The Sanitarium is crowded with patients beyond any previous season. We need more homes of our own, a parsonage, and a church building. No place on the home field is more important.

Brother Coon's report shows sermons preached, ninety-nine; prayer meetings,

seventy-nine; calls made, one thousand one hundred and seven; pages of tracts distributed, fifteen thousand four hundred and forty-eight; added to the church, twenty-two; by baptism, seven; Sabbath converts, one.

SUMMARY OF FIELD MISSIONARIES.

Twelve missionaries have been employed by the society on the home field during the year, laboring in Alabama, Arkansas, Texas, Missouri, Oklahoma, California, Idaho, Wisconsin, West Virginia, Michigan, and two city missionaries, one in New York City and one in Chicago, Ill., besides the work at Battle Creek, Michigan.

(To be concluded.)

Observations From Mokanshan.

REV. JAY W. CROFOOT.

It is not within my memory that I ever heard any one complain of the climate of Mokanshan as being too dry, but certainly, though it is always pretty wet, none of the foreigners who are here ever saw it so wet and stormy before as it has been this summer. Two weeks ago there was a serious typhoon that did considerable damage to the Union church and several of the dwelling-houses, including Doctor Davis', and now we are having another typhoon, today being the fourth day of almost continuous rain. One can not go out without getting wet and there's no getting of clothes dry.

Complaining about the weather, however, is not a commendable practice, so I will say that I can not remember when my family have been so healthy during a summer as during this one. I can not say so much for others, however, for Doctor Crandall and Miss Burdick and three of the Chinese girls they brought with them have been sick since coming up here. Nor has death been absent from the group of missionaries now on the mountain. Two little children of Rev. and Mrs. Frank W. Bible of the Presbyterian Mission have died, one last Wednesday and one this morning.

When the storm of two weeks ago occurred I myself was in Shanghai, where I had gone for a couple of days to look after things. Coming back, the water was so high at one place that I had to change boats, and I came the remainder of

the boat journey with Dr. Wu Ting Fang, former minister to the United States. I found him an interesting man. He talks like a diplomat.

The floods in the Yangtse valley, of which American newspapers have doubtless spoken, have worked great hardship to the Chinese farmers, and great distress is already present in many places. There are not wanting those who prophesy that the famine of next winter will be worse than that of last winter. At the water sports at the swimming pool, connected with the Sunday-school picnic last week, one missionary appeared dressed as a clown in a suit made in the Chinese fashion but of flour sacks saved from flour distributed as famine relief last winter. "Lobster Brand" was on his chest and "Angel Brand" upon his back. How nearly mirth and tears do come together in life!

People at the various summer resorts in China have had a privilege this season in having a visit from Dr. W. W. White, president of the Bible Teachers' Training School of New York, and his brother, J. Campbell White, of the Laymen's Missionary Movement in North America. Doctor White besides speaking at the different places is assisting in the organization of a school in Nanking similar to his institution in New York.

The addresses of J. Campbell White, urging us to take a wide view of the whole world field and to exploit our home constituencies, were very stimulating. He emphasized the fact that the people at home do not know what missions are doing, and what we really need. Let me quote some of his statements of mottoes used at home conventions, and some of the sentences he addressed more particularly to us.

"It is not a question of how much of my money I will give to God, but of how much of God's money I will keep to myself."

"The light that shines farthest is brightest nearer home."

"Give a comprehensive view of the whole situation. Put your work into its perspective. People do not want to know just what you are doing in your corner, nor what your church, your denomination, your province is doing. They want to know what Christ is doing among the heathen."

"It took a hundred years to win the first million converts in mission lands. That was up to 1896. The second million was won in twelve years, 1896-1908. And in the two years, 1908-1910, the rate was such as will get a million in six years."

"If missions were advertised half as well as Pear's soap, you would have more money than you would know what to do with."

"In the whole mission field conversions are being made at the rate of 3,000 per week. In Korea, since the first convert was made, conversions have taken place at an average rate of one an hour, night and day."

"Talk of 'Best Sellers.' The Bible or portions of the Bible are being sold at the rate of 50,000 per day. No hundred other books in the world come up to it."

"It is a dangerous plan to give pastors and people the idea that if they do so much next year, then they may rest."

*Minnehaha Cottage, Mokanshan,
Aug. 28, 1911.*

Annual Meeting of the Education Society.

The annual meeting of the Seventh-day Baptist Education Society was held in Alfred, N. Y., Wednesday evening, September 27, at 8 o'clock.

The meeting was called to order by the President, Professor W. C. Whitford.

Prayer was offered by Rev. W. L. Burdick.

It was voted that the annual report of the Executive Board, as presented at Conference and now submitted to the Education Society, be adopted.

The report of the Committee on Nominations of the General Conference, nominating the officers of the Education Society for the ensuing year, was received.

After amendment transferring the names of F. E. Stillman and Rev. E. E. Sutton from the list of nominations for directors to the list of nominations for vice-presidents and adding the names of Rev. J. E. Hutchins and Curtis F. Randolph to the nominations for vice-presidents, the report was adopted.

It was voted that the Secretary cast the unanimous ballot of the society for the election of these officers.

The ballot was so cast and the following officers were elected for the ensuing year.

President—Rev. W. C. Whitford, Alfred, N. Y.
Corresponding Secretary—Rev. Arthur E. Main, Alfred, N. Y.

Recording Secretary—Prof. Wayland D. Wilcox, Alfred, N. Y.

Treasurer—Prof. Paul E. Titsworth, Alfred, N. Y.

Vice-Presidents—Rev. L. A. Platts, Long Beach, Cal.; Rev. Leander E. Livermore, Kissimmee, Fla.; Rev. Theodore L. Gardiner, Plainfield, N. J.; Rev. Edgar D. Van Horn, New York City; Prof. Albert Whitford, Milton, Wis.; Pres. Wm. C. Daland, Milton, Wis.; Pres. Charles B. Clark, Salem, W. Va.; Pres. Boothe C. Davis, Alfred, N. Y.; Hon. George H. Utter, Westerly, R. I.; Vernon A. Baggs, Alfred, N. Y.; Prof. Henry M. Maxson, Plainfield, N. J.; Rev. Earl P. Saunders, Alfred, N. Y.; David E. Titsworth, Plainfield, N. J.; Prof. Cortez R. Clawson, Alfred, N. Y.; Prof. Walter L. Greene, Alfred, N. Y.; Prof. Fred S. Place, Alfred, N. Y.; Principal G. M. Ellis, Alfred, N. Y.; Rev. W. L. Burdick, Alfred, N. Y.; W. R. Potter, Hammond, La.; Rev. Jesse E. Hutchins, Berlin, N. Y.; F. E. Stillman, Alfred, N. Y.; Rev. E. E. Sutton, Andover, N. Y.; Curtis F. Randolph, Alfred, N. Y.

Directors—Elwood E. Hamilton, Alfred, N. Y.; Louis C. Livermore, Independence, N. Y.; Prof. A. B. Kenyon, Alfred, N. Y.; Hon. Jesse F. Randolph, Salem, W. Va.; Prof. J. Nelson Norwood, Alfred, N. Y.; Prof. S. Whitford Maxson, Nortonville, Kan.; Prof. Frank L. Greene, Alfred, N. Y.; Prof. Clarence L. Clarke, Alfred, N. Y.; Mrs. Amanda M. Burdick, Alfred, N. Y.; Mrs. W. C. Whitford, Alfred, N. Y.

The committee on Twentieth Century Endowment Fund submitted the following report.

Your Committee on the Twentieth Century Endowment Fund would report that they have endeavored to keep the movement before our churches and people by circular letters and through the RECORDER; and that some additions have been made to the Fund, the contributions being entrusted either to the Education Society or to the Trustees of the Memorial Fund.

A. E. MAIN, *Secretary.*

It was voted that this report be received as a report of progress and the committee continued.

It was voted that the President and the Treasurer of the Education Society be added to this committee, making the committee as follows: President W. C. Daland, President B. C. Davis, President C. B. Clark, Dean A. E. Main, Professor W. C. Whitford, and Professor P. E. Titsworth.

The minutes were read and approved.
Adjourned.

W. C. WHITFORD,
President.
W. D. WILCOX,
Recording Secretary.

WOMAN'S WORK

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

"What matter how the winds may blow
Or blow they east or blow they west?
What reck I how the tides may flow,
Since ebb or flood alike be best?
No summer calm, no winter gale,
Impedes or drives me from my way;
I steadfast toward the haven sail
That lies, perhaps, not far away.

"What matter how the winds may blow
Since fair or foul alike is best?
God holds them in his hand, I know,
And I may leave to him the rest;
Assured that neither calm nor gale
Can bring me danger or delay,
As I still toward the haven sail,
That lies, I know, not far away."
—Selected.

All will be glad to read the interesting letter from Miss West, glad to know that their journey so far has been pleasant. Learning the language seems to be a tedious task that many of us would not enjoy, but Miss West writes as if she enjoys the work.

The Verona society has a press committee and so we have this week a newsy letter written from that church. How many other societies have press committees? Isn't it time for your society to send a letter to this department?

If you have written once, write again. We shall be glad to hear again.

Letter From Miss West.

DEAR MRS. CROSLY:

Tomorrow morning we will be in Honolulu and Doctor Palmborg says. I must write a letter for the woman's page so that it may be mailed there.

Everything has combined to make this a pleasant trip so far. The weather has been auspicious, with no storms or heavy winds. Friends have showered us with letters and packages to make the time pass quickly. Let me tell you what the Riverside Christian Endeavor society did. They

sent by Doctor Palmborg a large box which was to be for us both. When we opened it, it was a veritable Christmas box containing packages and letters for each of us for every day of the trip. We had both found many other letters awaiting us, so one of the first duties of the day is to open our mail and see what surprises await us.

The ship is crowded. There are over three hundred first-class passengers and the purser said that second-class was as crowded. There are three of us in a tiny cabin—so tiny that the only time we three can be comfortable in it is when we are in our berths! Fortunately we prefer to be out on deck most of the time.

One thing I have especially enjoyed on board is watching the Japanese and Chinese. I have never before had an opportunity to see many of them together. The Chinese are very interesting with their long cues and native costumes. They certainly do not "all look alike."

There are some cunning little Japanese children down on the lower decks. One day we watched a number of the little boys playing leap-frog and yesterday four little girls were entertaining themselves and others by singing songs. Most of them must have been Japanese songs, but one I recognized as the tune of "Jesus Loves Me."

Doctor Palmborg has found a few missionaries on board whom she had previously known. Then we have met quite a few others. The young lady who shares our cabin is on her way to Japan for her second term. There are a number of "new" ones like myself. Two whom we met the second or third day out are to be at West Gate, just across the canal from us, Doctor Palmborg says. They belong to the Woman's Union Mission, and are to teach in the school. One of them is especially enthusiastic about studying the language and came prepared with a book on it, so we have organized a class with Doctor Palmborg as teacher. We are going to see if we can get the whole 214 radicals learned before we reach China. One of the girls has fifty almost learned now so I think she bids fair to succeed in the attempt. I am much slower and am afraid I shall not do as well.

The most real excitement of our journey has been when other ships have appear-

ed in sight. Yesterday we passed the transport *Logan* which left San Francisco about twenty-seven hours ahead of us. Then today we met our "sister" the *Shinyo Maru*, the newest boat of this line. We "saw ourselves as others see us" when we met her for she is much like this boat. As the two boats neared each other, each left her tracks a little and they came very close together. It indeed seems wonderful that so definite a route can be kept over the "trackless" ocean that two ships having the same course must change it a little when they meet.

There is a wireless station on board and tonight when we went down to dinner we found a printed slip at each plate giving the messages from China, Japan, and the States which had been received since we left San Francisco. Most of them were reports of uprising, fires and the like, and but one was good news—a message of greeting from the *Shinyo Maru*.

The ship is so large that on the upper deck there is room for all kinds of sports! There has been a ball game three afternoons, which from the deck below, where our steamer chairs are, sounded very exciting. Besides the usual shuffleboard there are places for table-tennis and quoits. Doctor Palmberg and I have not spent much time up there, however. We have taken our exercise in walking around on deck. We learned that eight times around made a mile, and that is our evening "stint."

Your friend,

ANNA WEST.

Sept. 11, 1911.

Verona, N. Y.

Our Sabbath services are well attended and a good degree of interest is manifested. Pastor Thorngate who with his family came among us in July is doing good work. Although they arrived in the busy season and found most of the farmers harvesting their hay and grain, we trust they were made to feel the welcome that was in our hearts. A few weeks later the parsonage was invaded and all enjoyed a pleasant evening with the pastor and his family. A slight shower of serviceable tokens was left as a reminder of the occasion.

On September 16 we had the pleasure of visiting the baptismal waters, when a young man acknowledged Christ and the

Sabbath truth and asked for church membership.

Our Young People's Social Club held a banquet in the church parlors on the evening of August 29, to which the parents and others were invited. We are proud of our young people and are glad of the literary training which this club affords. They meet once in four weeks at the homes of the members, some light refreshments being served each time. After the program a social time is enjoyed. Would it not be a good plan for other societies to try a similar way of interesting the younger members?

Some of our students are attending Oneida High School and others Verona Union School.

L.

Life's plan is one of pleasure and pain, but at first we do not see it so. A kind of mysterious charm blinds us to the strangely balanced struggle between sun and shade; laughter and tears; hearts bursting with happiness and breaking with grief. . . . These great elemental experiences sweep past us. We look on in sympathetic sorrow, still expecting only happiness to come our way. Then some day we are struck. The world is different. It is life's plan. We live as others have lived, because we must,—blessed if we have work to do, glad when we can smile again, but never the same.

We know the unscathed do not see life as it is, and we would not have them see it so. Their turn will come. We wish we might have been spared, we pray they may be. But we know sooner or later they must suffer. I remember, as a young girl, hearing a bright-hearted woman I had always greatly admired, say, "I pity the young." It haunted and puzzled me until—I learned what she meant. Deep down in every experienced heart, mingled with the joy in cooing babies, laughing children, and happy lovers, is the dread of the long road their feet must travel, of the pain they must endure. Yet we would not have them live empty lives. We want them to know the pleasure we have known. But as the rain falls on the just and the unjust, so pleasure and pain is meted out. It is life's plan.

Why ask if life is worth living. Must we not live? Better turn our thoughts

to what makes life worth living. It is not things,—not money, not houses, not society, not fashion,—not even automobiles; nor is it culture, nor art, nor travel. It is that instinctive feeling for the great elemental experiences that makes life worth while.

* * * *

The mother of a distinguished Congressman told me she had never liked San Francisco until the earthquake; now she loves it. She always sees the noble qualities of all the people brought out by that awful catastrophe, before which all trivial conventionalities, all social barriers disappeared and the "worth while" in human nature stood out strong and beautiful. Why need we have an earthquake to show us the melting-pot? * Stripped of all externals, the joys and sorrows we share in common are what make life worth while. How blessed those who are born with an appreciation of this, for it is the hardest of the six senses to acquire. Without it we do not fit into life's plan. With it, we are prepared to rise to the heights of joy, to suffer the depths of agony and to safely weather all life's storms through which we must pass from our entrance to our exit.—From "A Page of Life's Philosophy," in *La Follette's*.

The 1,500.

REV. I. L. COTTRELL.

Hurrah! boys and girls, men and women, fathers and mothers, for a denominational jubilee which shall celebrate the completion of fifty years since a certain event in our history took place, and record the accomplishment of another of vital interest to us.

There is one pressing demand resting on our "company of believers," which, if we meet it this year, will well make it a year of jubilee "in deed and in truth." Still it can be, so easily accomplished, in small offerings or daily service by the members, I blush to speak of it. Its daily expense per member can hardly be thought of in financial terms, for we coin no money small enough to represent it. It will cost the membership in this country an average of about one tenth of one cent a day, or one mill, or 37 cents in one year, to supply this great blessing to the entire brotherhood and

an especial blessing to from 1,500 to 3,000 of our beloved body, or friends. If only all will unite in helping—this enterprise along, all will receive the benefits, because it will work out good in many different ways.

As in the year of jubilee the Israelitish bondsmen were to be given their liberty, so many of our beloved will be liberated from the load of care and anxiety they have been carrying for years, and in its place there will be joy and rejoicing among all our people. There will be a recruiting and strengthening of our army at the front, in numbers, in strength, in faith, and in assurance of the final victory, as well as a filling up of the rank and file. It looks like the question whether we will "sink or swim, survive or perish"? "What is it"?

It is simply this: Will we raise 1,500 new subscribers to our SABBATH RECORDER? We have to raise this year \$2,755.09 to make up the deficit—nearly as much—and do it under a cloud that not only keeps us in the shadow, but is continually annoying and discouraging us, when a little united effort would bring us all out into our Father's beautiful sunshine and smiles.

The under-shepherd of our flock has suggested that our share of the 1,500 will be 47 new subscribers to the denominational organ. He has asked different organizations to decide what number each will undertake to obtain as its share of the 47.

The Baraca class has undertaken to raise ten new subscribers, and has already nearly supplied its quota. The Christian Endeavor society decided to undertake to raise ten more, and immediately a lately married couple of Christian Endeavorers volunteered to pay \$2.00 for fifty-two visits of the RECORDER to their new home.

The noble Junior Christian Endeavor society proposes to show its interest by securing two or three subscribers. If I had time I would like to tell you how one of the Junior boys, about nine years old, last year gave a dollar out of three or four he had earned, for missionary and tract work after he had heard the cause presented. We expect the Sabbath school will undertake to raise about twelve more, and the women's society, as usual, to bring forward the remainder, about ten, besides what has been raised by others. You remember how easily and quickly the Jews

under Nehemiah rebuilt the walls of Jerusalem when "the people had a mind to work."

It makes the work of more interest and so of more value when we all do something for it. In this we get a double blessing, too.

We think the members can do the work better than a paid agent, and without costing the Tract Board a dollar.

Did you ever stop to think what a privilege it is to have our dear Brother Gardner come to our homes every week, through his editorials, and give his loving and long-tested counsel to our families? For he has had many years of experience in our good Lord's service, since I knew him as a young man. Again he can tell us in a few words in the "News Notes" the important events of the week, that would cost us much time and expense to glean from the mass of rubbish in the daily papers. He can also keep us abreast with "Sabbath Reform."

Then we can receive similar visits from Brother E. B. Saunders, who will tell us of our missionary and tract work, and of the workers in foreign lands, where our brothers, and sisters too, are proclaiming to the people the very best news that was ever told, and of the work and the workers from Fouke and Gentry to the Golden Gate, to Canada, Nova Scotia, along the Atlantic Coast to Florida, along the Gulf to Louisiana, and then all through the interior of this great circle. Then come the young people's and women's messages, and the children's page. Besides we hear from many members of the family—from churches, societies, and houses. I can not begin to tell it all.

I started to tell what important event in the history of the RECORDER happened just fifty years ago—September, 1861—but you can find an account of that in *Jubilee Papers*, p. 105, and in *Seventh Day Baptists in Europe and America*, p. 1,330. But when we obtain "The 1,500," as we expect to do, it will be a fitting time for a jubilee. Let us do it.

I hope the churches will plan for a special time of rejoicing when they fill out their apportionment.

One pastor has invited the members of his flock and neighbors to an ice-cream social at the parsonage when the church furnishes its share of new subscribers.

Look in the RECORDER next week for a list of our churches in this country and their proportions respectively of "The 1500," if you are willing to help in this undertaking.

Salem College News.

The new year has opened with the largest enrolment of any fall term in the history of the institution. At this time, the end of the second week, 123 are enrolled besides 45 in the Model School and a large number in the Department of Music.

The Christian Associations held a reception for the new students in Old Chapel Hall on Tuesday evening of the second week of school. After a good social time and a dainty repast, short addresses were given by the presidents of the different organizations of the college and by President Clark.

Rev. Mr. Woofter of the Baptist church addressed the students at chapel on Wednesday morning.

Doctor Clark has been invited to deliver an address at the inauguration service (in October) of Doctor Hodges, the new president of the State University.

Mr. W. M. Davis of Chicago was a recent visitor at the college. He is a West Virginia boy who has gone out into the business world and "made good." He always manifests his interest in some good substantial manner and this time by supplying the funds for two much needed assistants in the Department of Science, besides helping very materially to lighten the financial burdens in some other ways. Salem College has no better friend than Mr. Davis.

Southwestern Association.

Delegates coming to the Seventh-day Baptist Southwestern Association to be held at Nady, Ark., November 2-5, will arrive at Gillett via Stuttgart at night. Teams will meet the delegates at Gillett to bring them to Little Prairie. Please write and tell us when you will be at Gillett, and say whether you prefer to stay overnight at the hotel or take a moonlight ride of from 17 to 20 miles. Write to M. M. Mitchel, O. P. Sweeny, or to J. L. Hull, Nady, Ark.

Sept. 28, 1911.

J. L. H.

YOUNG PEOPLE'S WORK

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

Why I Believe in the Bible.

REV. H. L. COTTRELL.

Christian Endeavor topic for October 14, 1911.

Daily Readings.

Sunday—Because it is true (Ps. xix, 7-14).

Monday—Its appeal to conscience (Heb. iv, 12, 13).

Tuesday—Its inspiring message (1 John i, 3-5).

Wednesday—Its help in need (Rom. xv, 4, 5).

Thursday—Its saving power (1 John iii, 1-5).

Friday—Its revelation of God (John iii, 16).

Sabbath day—Topic: Why I believe the Bible (Rom. x, 17; xv, 4). (A memory meeting.)

While in most of our lives there is a sweet consciousness of the validity of the Bible and its teachings, while we feel the appropriateness of this Book of books, in meeting the needs and satisfying the longings of every age and every people, yet we are sometimes unable to give adequate reasons to the unbeliever for our faith. In view of this fact let us consider some of the evidence which exists today in support of that blessed Book which has during the ages withstood the criticism of both friend and foe and still remains as the guiding star of Christian progress. Such an investigation as this, instead of weakening our faith in the Bible and its claims, will only serve to clarify our doubts, strengthen our Christian convictions and increase our love and service for our Redeemer and our fellow men.

Some of the most interesting as well as most convincing evidences of the validity of especially the Old and also the New Testaments are the silent witnesses which mother earth is giving up to the earnest and persistent investigator. Tablets, cylinders, monuments, buried libraries, palaces and ancient cities have come forth from their long graves and united their testimony in favor of the claims of the Hebrew Scriptures. Thus dates are fixed and events established and solutions found for a hundred mysteries. From inscriptions on tombs and the records of unrolled papyri, it is made evident that

the exaltation of Joseph and the migration of his kindred to Egypt was during the Hyksos supremacy. There is the record of a long-continued famine and the annual distribution of corn; the friendly relation of the shepherd kings toward their Hebrew neighbors; the downfall and expulsion of the Hyksos rulers, and the rise of a new and oppressive Power that "knew not Joseph;" the identification of Rameses II as the Pharaoh of the oppression, his aggressive and cruel character, and his great activity in the erection of public buildings; the significant discovery of bricks without straw; the finding of the very name "Israel" three times in the inscriptions pertaining to the reign of Merneptah, the degenerate son of Rameses; the probable identification of Merneptah with the Pharaoh of the Exodus; the loss of his son and heir, his first born, by a melancholy and sudden death which harmonizes perfectly with the Bible record. So one might go on indefinitely and mention many more witnesses of papyrus and stone which bear truest testimony to the validity of the Scriptures. The British Museum alone has issued 200 quarto pages and has more than 30,000 tablets which have not yet been translated. The cuneiform literature which has been unearthed is remarkable not only for its bulk but for the extent of time which it covers, stretching back five thousand years before Christ, or long before the beginning of recorded history, and down to the Christian era. Among individual tablets might be mentioned the Rosetta Stone with its tri-lingual inscription which partly unfolds the buried history of a people which antedated the earliest Hebrew records by more than 3,000 years, the Moabite Stone, containing a record of the wars of Mesha, King of Moab, with Omri, King of Israel, and his successors, Ahab, Jehoram and Jehoshaphat, the Creation and Flood tablets.

History also adds its testimony to the truth of the Scriptures. Christianity is a historical religion, and the record of its origin, growth and power is linked with the events of history. The testimony of Jewish, pagan and Christian historians to the facts in the Bible can not be doubted. It could not be expected that Josephus would give in detail the rise and growth of a religion against which he was so bit-

terly opposed, yet he has said enough, which can be taken as genuine, to make him an unwilling witness to Christ and the truth of the gospel record. The writings of heathen authors have been preserved, which speak more fully and unreservedly of the existence, the character, the sufferings, and the rapid increase of the early Christians. The passage from Tacitus, one of the most distinguished and careful historians, refers to the burning of Rome, the general belief that the conflagration was the work of the Emperor himself, the shocking methods which Neronian cruelty could devise for the persecution of the Christians. Pliny, Gibbon and many others bear testimony to the number, wide diffusion, worship, and conspicuous and conscientious purity and high moral character of Christians in an age of corruption and grossest immorality, their devout reverence for Christ as the Son of God, and their habitual observance of the Lord's Supper. In the writings of the church fathers also, we find many allusions, personal, historical, and geographical, which fix the dates of the books of the New Testament beyond a reasonable doubt, and in some instances the country also in which they were composed.

Now since we have considered the evidence from the monuments and the testimony of pagan, Jewish and Christian historians, it is only fair that we listen to internal evidence of the Bible itself. One thing worthy of notice is the significant unity of all the books of the Bible. Although these books were written within a period of 1,500 years by different authors under different conditions and at different times, yet through all their writings this one supreme purpose is evident, the growth and development of a godlike character in the lives of men. Through the lessons of history, the teachings of the prophets, and especially the lives and teachings of Christ and the apostles, is such a character to be nurtured and perfected. Such a character is to be gained only by the surrender of self and the acquaintance of God and truth as the rule of life. While these great truths are taught in the Old Testament by lawgiver, historian, psalmist and prophet with ever-increasing fulness, they find their clearest and most complete expression in Jesus Christ and the apostles.

Surely the divine character of these books is shown and the presence of an overruling Providence and ever-guiding hand is manifested when through these books, written within so great a period of time, one supreme holy purpose runs. It is in the Bible that we find the most lofty conception of God. While in pagan religions the gods are represented as corrupt, licentious, cruel and unjust, in the Bible our God Jehovah is shown to be omnipotent, omniscient and omnipresent, righteous, merciful, loving and just. These qualities are shown in an ever-increasing fulness. In the early portions of the Bible he is described in anthropomorphic terms; he walks, talks, eats a meal with Abraham, smells the sweet savor of sacrifices. The prophet Amos emphasizes his righteous and just character. Hosea brings out more strongly those divine qualities of love and mercy and portrays the long-suffering of God for his people "Israel." But in Jesus Christ, the Son of God, we find expressed the complete character of God. As we have portrayed for us in the Bible such a great and good God and such a wonderful Saviour, can we help but believe in this Book of books?

But though a man may understand all miracles, though he has knowledge sufficient to decipher monuments from Egypt, Babylonia and Assyria, though he may be convinced of the superiority of the Bible over all other religious books, though he may reflect with reverent awe upon the marvelous triumphs of Christianity in all lands, yet if he has not experienced in his own life the transforming and regenerating power of Christian truth he lacks the chief evidence for belief in the divine authority and power of the religion of Christ. President Ezekiel Robinson has said: "A religion to get itself established among men must satisfy some at least of the wants of the human soul. A religion which is to win for itself the confidence of men as of divine origin in a sense that no other is, and as having exclusive authority from God, must show itself equal to a supply of every existing, and of every developed, need of every human soul. The Christian finds that no want of his soul, however deep or subtle, or urgent, or progressively capacious, is unprovided for in Christianity. The more completely and the

longer he tests its provisions, the more profoundly he becomes convinced of its divine origin and authority." Some one has said: "A man knows that the Bible is divine because it kindles in his life divine affections and aspirations. He knows that it is from God because it lifts him up to God."

The last, yet by no means least important, evidence for belief in the Bible which I would mention is found in the marvelous triumphs of Christianity. As the little stone cut out of the mountain without hands filled the whole earth, so Christianity and its beneficent fruits are filling the whole world with gladness, hope and high ideals. If Christianity was an empty farce why was it possible for a few ignorant fishermen, under the guidance of the Holy Spirit, to spread the power and influence of Christianity among the Gentiles in the face of the most stubborn obstacles? Why was it possible for those early disciples to nobly and courageously face calumny, ridicule, imprisonment and death? Why was it possible for those Christians in Rome to go so hopefully and so bravely to the stake, to the arena, to imprisonment and to a cruel death, if the Christian religion and the Bible were not worthy of whole-hearted belief? But in the blood of the Christian martyrs was found the seed of the early church. In the face of the most bitter opposition Christianity made most wonderful progress both in influence and numbers. At the end of the first century of the Christian era, it is estimated by Professor Shem and other careful statisticians that there were 500,000 Christians. At the end of the fifth century the figures had advanced to 15,000,000. At the end of the fifteenth century, there were 100,000,000. From the fifteenth to the eighteenth century the number was doubled, making 200,000,000. But during the single century that has just closed, it is calculated that 300,000,000 more have been added to the number of Christians. But the progress of Christianity which bears witness to its divine origin and power is seen in the "general enlightenment of the people, in the higher moral tone in Christian communities and in the marvelous development of charity and active philanthropy." Thus as we become better acquainted with the internal evidence of the

Bible, with the testimony of history and Christian experience, we will become more fully convinced that in the pages of that Book of books there is found the expression of a "Mind above man's and a Will working for our welfare."

Nile, N. Y.

The Problems of the Small Sabbath School, and How to Meet Them.

REV. H. C. VAN HORN.

Sabbath-school Hour, Conference.

What is a small Sabbath school? The word small is a relative term and what in some places would seem small, in others would be called large. The Ashaway school, for instance, is a small school compared with that at Alfred or North Loup; compared with those of Roanoke, W. Va., Farnam, Neb., or Little Prairie, Ark., it seems very large. I suppose that the most of our larger schools compared with some schools of other denominations would appear small. The average enrolment of Bible schools in the United States is ninety. The majority of our own schools being under this figure may, then, be called small; at any rate their problems are common, for the most part, and our manner of dealing with them differs in method rather than principle.

Again, however, "No school is small, if by small, lacking in opportunity is meant." If in a school numbers are aimed at, merely or largely, any school may be small. Extensively a small school is possible; intensively a small school is an impossibility, and every Sabbath-school worker ought to take courage and rejoice at his splendid opportunity. I was born and raised in a Western State where a man with less than sixty acres of corn to "tend" in a season was not considered much of a farmer. His field would average, possibly, forty bushels an acre in an ordinary year. While in college I worked for one of the professors on his five-acre farm and husked for him corn that averaged one hundred and twenty bushels an acre. In these instances it was the small farm against the large; intensive cultivation against extensive. So, with intensive cultivation, there are possibilities in the small school at least equal, if not superior, to those of the large. For the encouragement of

the workers in the small school, allow me another illustration. A young mechanist, expert but out of health, moved onto a pretty well worn-out, rocky, sandy, brush-covered farm. He studied the soil; saw its possibilities; sent away specimens for analysis; and put the things onto the land which it needed. He set out apples, peaches, plums and some small fruit; raised melons, tomatoes, and some other garden truck; in a word, made good in the face of the chaff and good-humored ridicule of friends and neighbors. People have quit laughing, and a university president has been at him for a subscription for educational purposes—all evidences of prosperity and success. The lesson is so obvious I need scarcely point it out. Let us look at our own school, small or large, study its faults and failures, its needs and problems; discover its possibilities, seek for remedies, and above all, on our knees before God pray for strength to do our duty.

AIM OF THE SCHOOL.

The aim, primarily, is not to run a twelve-month or to furnish an opportunity for discussion or an occasional public entertainment—but, in a word, it is to win its pupils to an allegiance to Jesus Christ, which involves a knowledge of him, accepting him as a personal Saviour and friend, and an entering into his ideals by incorporating his principles into the life, and shaping the conduct thereby.

It seems to me that this aim involves all the problems which the small school has to face. How shall they be met? Here is the great text-book, the Bible; here are the little folks—the bashful boy, the giggling girl, the “smart Alecks,” the more serious-minded. How are the principles of this Book to be incorporated into the mind and practically worked out in the lives of this heterogeneous crowd? For it is all found, more or less, in every Sabbath school, however small. How is the school to be conducted in order to inspire reverence, the spirit of worship and devotion? It is the problem of “the teacher, the child and the book.” The child is not a mark and the teacher a marksman, nor is the book or lesson a “pile of chunks” to be thrown. They can not be brought together in any such way. Rather is the lesson a golden link of a chain that is to

be carefully welded by a hand, more or less expert, to links already in the child's possession. This is the problem of the

1. Teacher. Happy and blessed is the school with one or more consecrated, *real* teachers. I wish you would emphasize in your mind the word “real,” for while I shall say something in emphasis of training and “trained” teachers, a real teacher may or may not be what you would call “trained.”

May I here pause and tell you of a *real* teacher? He is an old man, and teaches the “infant” class, which includes boys and girls up to twelve or thirteen years of age. He has taught three generations of children in his little school, and with one or two exceptions all of them have been early led into fellowship with Jesus and membership of the church; some of them to perform there quietly and conscientiously their humble duties; others, as a pastor of a flourishing Western church, and the treasurer of the Young People's Board, just as conscientiously to perform their more public duties. That old man is what I call a *real* teacher. In many respects he is a trained teacher—that is, trained in a personal knowledge of the Book, and in sympathy with the child. Should you talk pedagogy or apperception and the like to him he would scarcely understand your meaning and would probably think he would better give up his class. But such people are really trained teachers—trained to lead the boys and girls to the feet of the Master and to make them feel at home there. At the same time many such teachers might be wonderfully helped and made more efficient by special training. Real teachers are birds of a rare species, and the school faces the problem of a teaching force that will meet its needs.

Too many teachers come to the class with their pile of “chunks” in pocket or bag and begin hurling indiscriminately at those before them—pausing, possibly, long enough to lament the fact that there are not more targets present. Even more unfortunately, many may come with no definite chunks of their own, using those prepared by another and written down in the quarterly, or it may be, seeking to break off fragments as they are needed. The effects on the class need not be imagined,—dodging to avoid being hit, or scrambling

for a shield of defence somewhere revealed in the “comments”, or possibly hurling some chunks in return; in any event, while it may not be totally disastrous, it is far from effective. This is not pictured for ridicule or in a spirit of harsh criticism; rather is it a recognition of the problem. This sort of teaching may be the best at hand, but certainly it can be improved. Is there not a “more excellent way”? I believe there is. (1) First, a Sabbath-school prayer meeting should occasionally be held. There should be earnest prayer, joined in by all, especially by teachers and officers, that our present teachers shall be willing to study to become more efficient, workmen that need not be ashamed, “approved unto God,” “rightly dividing the word of truth.” Pray that they may be filled with the spirit of the Master in their daily and Sabbath life, for then will they teach by their faces as well as with their mouths, for the Holy Spirit in the heart can not be hid. Also, let them pray that others may be willing to consecrate their lives to the Great Teacher and to enter the teaching force of the school. Again, pray for coöperation of all the school, scholars, teachers and officers, and on the part of the parents in the homes. A school in so doing will have gone far in solving this problem. (2) A training class should be provided. It may be impossible in the very small schools to maintain a training class with its recitation period during the regular session of the school. In schools of fifty or more there ought to be no trouble to make up a class of from four to a dozen young people who would be glad to join such a class. The best possible trained teacher should lead this class. It may be the pastor, or the principal of the village school, or some other teacher therein, or a college professor or a mother, or some one else, the important thing being qualification for the office. If such a class can not be maintained reciting during the Sabbath-school session, let it meet during the week. This will permit the regular teachers to join. It will take consecrated “grit and grace” as well as “gumption” to carry out this idea. Many schools have tried it half-heartedly and failed, but that does not prove it impracticable. The same sort of people and effort fail in business; we do not blame business, however.

There is abundant literature in this line of work, cheap and good. Many denominations have one or more such courses. The Sunday School Times Company puts out a useful and practical course. Our own Mr. Greene's *Manual for Bible Study* is an excellent book for training classes. (3) A teacher's meeting for the purpose of studying the current lesson. It is the testimony of all who have followed this sort of work that it pays large dividends. If the training class and teacher's meeting can not be sustained separately, for lack of time, they may well be combined. However, they should be kept perfectly distinct, a half-hour being given first to the study of the regular lesson and then a like time being given to the “training” study—and *quit on time*. Let prolonged discussions be indulged in after adjournment, remembering that many classes have been wrecked on profitless discussions and prolonged sessions.

2. The problem of the child. There is so much good and available material written on the subject of child study and child nature that I shall pass by this phase with a word. I used to know a great deal about children, but since the coming of my own I am learning more and mostly that I did not know as much as I thought I did. As I go here, permit me to take off my shoes and step softly, for I am on hallowed ground. While I would take off my hat in the presence of the real teacher, here I would stand with uncovered and bowed head; for a child of the kingdom is here, man-in-the-making, a soul to shape for eternity. It is a problem to get the Word into him,—first a problem to get him into the school, and keep him there. His interest must be awakened and maintained. There is much being said about the “leaks” in our schools and how to stop them. We should carefully overhaul our schools for holes and stop them up. In getting my own meals in my wife's recent absence, I found a pan, in which I had covered some cucumbers with water, to be dry; examination revealed a hole, further examination a poor quality of tin—indeed, only a thin washing of tin over a very thin piece of metal. I believe a great deal of the leakage in our schools is due to a poor tom in our dish—solid metal and anti-rust quality of “tin.” We need sounder bot-

* The boy soon finds there is little in the school of real interest or help—he recognizes the thin veneer—the needs of his soul are not being met, and while he may not thus philosophize he soon drifts out. The school must look well to its foundations. Mechanical devices, buttons, badges, contests, banquets, special days and programs, class organization may all be all right and good in their way, but there must not be lack of wise leadership, sound instruction, earnest prayer and sympathetic fellowship if the child-attendance problem is to be successfully met.

(To be continued.)

News Notes.

MILTON, WIS.—The Rev. and Mrs. L. A. Platts spent one Sabbath with us on their return trip from Conference, the Doctor preaching to a large congregation on Sabbath day, September 9. Their many friends were glad to greet them again, though their short stay permitted only a passing word and hand-shake.—The new pipe-organ, presented to the church by the Hon. Paul Green, is a delight to all who hear it. We are especially favored in having one so capable of showing its merits as is President Daland.—All appointments of the church are well attended. The prayer meetings are most helpful and interesting under the leadership of our able pastor.

MILTON JUNCTION.—At the regular church meeting July 2, Philip Coon was licensed to preach.—The Christian Endeavor society held its hilltop meeting, August 19, at the hillside home of Bernice and Winnie Crandall.—On September 2 Pastor Bond baptized two young people of Rockford, Ill. They will join the church at Milton, where their mother is already a member.—September 6 was a day of double interest to our church and society, being the thirty-fourth anniversary of the dedication of the church, and the date on which our beloved Anna West sailed for China. It was also the beginning of the fourth year of Pastor Bond's labors with us. Services were held at 6.30 a. m., 3 p. m. and 6.30 p. m. Of the seven who represented us at Conference only three came back. We were glad to hear the report as given by Pastor Bond and Robert West.—Four of the Young People's Board elected by Conference at Westerly are members of our Christian Endeavor society.

Do you know the way to God so well that you can show it to some one else and send him away rejoicing? Philip did. What else in life is so well worth while as showing a wanderer God's road?—*Maltbie D. Babcock.*

If we are intolerant, we become intolerable.—*G. H. Morrison.*

MARRIAGES

BOUTON-COON.—At the home of the bride's parents, Mr. and Mrs. H. C. Coon, June 15, 1911, Mr. Lloyd E. Bouton and Miss Faye B. Coon, both of Boulder, Colo. The ceremony was performed by Rev. A. L. Davis.

JOHNSON-VAN HORN.—At the home of the bride's father, Mr. Arthur, August 20, 1911, by Rev. A. L. Davis, Mr. Roy H. Johnson and Miss Mary Edna Van Horn, both of Boulder, Colo.

DEATHS

BUTEN.—Benjamin Clark Buten died at Little Genesee, N. Y., August 6, 1911, aged 76 years. The deceased was the son of Frederick and Mary Ann Edwards Buten. He married, October 3, 1868, Miss Amelia O. Crandall, who survives her husband. One daughter, Mrs. Clarence E. Lewis, is also left to mourn her father. Another daughter, Mrs. Bertha Champlin, died less than two years ago. Mr. Buten was baptized and united with the First Genesee Seventh-day Baptist Church about forty years ago. He enlisted in the Civil War, June 13, 1861, and was honorably discharged in July, 1864. G. H. F-R.

JAQUES.—At Little Genesee, N. Y., August 7, 1911, Mrs. Gertrude Ophelia Burdick, wife of Lincoln Jaques, aged 34 years.

Mrs. Jaques was the daughter of Marcellus O. and Lizzie Davis Burdick. She made a public profession of faith in Christ several years ago, but had never united with any church. She leaves two children—a son and a daughter. Her children and husband mourn a cheerful, loving and tender mother and companion. A large circle of relatives and friends also mourn her departure. G. H. F-R.

ESTEE.—Mrs. Mattie Davis Estee, wife of James Azor Estee, died in Gloversville, N. Y., August 25, 1911.

She was born near Shiloh, N. J., September 8, 1849, being the daughter of Horace B. and Caroline M. Titsworth Davis. She was graduated from Alfred University in 1874 and the same year was married to J. A. Estee, who is at the present time superintendent of schools in Gloversville, N. Y. During her life Mrs. Estee was actively engaged in educational and religious work. Her Sabbath-school class paid their last tribute of love by attending in a body the farewell services. During her last illness her sick-room was a bower of blooms, the gifts of loving friends, and the many floral tributes around her casket bore testimony to the esteem in which she was held.

She was a heroic sufferer, concealing from her loved ones, as long as possible, the nature of her malady, that she might spare them the suffering which the knowledge would bring.

DENOMINATIONAL NEWS

Besides her husband she leaves a son, Orville D. Estee of Denver, Colo., a brother, Edmund T. Davis of New York City, and a sister, Julia M. Davis of Shiloh, N. J.

PRENTICE.—At his home in North Loup, Neb., on September 21, 1911, William Allen Prentice, in the sixty-first year of his age.

Brother Prentice was the son of Allen and Eliza Babcock Prentice, and was born at Dakota, Waushara Co., Wis., on July 6, 1851. He was the youngest and last surviving member of a family of eight children, of whom the one best known to readers of the RECORDER was a brother, Rev. A. B. Prentice.

On January 18, 1872, he was married to Calphurnia Babcock. At the time of his marriage he removed to Berlin, Wis., but the year following he came with the early settlers to North Loup, Neb., where he took a claim in Mira Valley. In 1880 the family removed to the village, where the remainder of his life has been spent. Since leaving the farm he has been a carpenter and contractor. In 1870 he was baptized by Rev. C. M. Lewis and joined the church at Dakota, Wis., from which he removed his membership to the North Loup Church. Brother Prentice has always been a loyal, public-spirited citizen, a great reader and student, an enthusiastic worker in the Seventh-day Baptist Church, and a devout Christian man. He was always interested in education. As a young man he taught school and later was for some time a member of the school board. While acting as justice of the peace he read law and was, in December, 1891, admitted to the bar. While circumstances of location hindered him from the practice of law, yet he has always been recognized as a member of the bar of the State.

He leaves, besides the widow, two sons and two daughters—Mrs. Angeline Abbey, wife of John Abbey of North Loup; Asa L. of Elba, Neb.; Henry L. of North Loup, and Mrs. Elaine E. Boehler, wife of G. G. Boehler of North Loup.

Mr. Prentice has been in declining health for several months, but the end came suddenly and peacefully from apoplexy.

The following lines from "The Loved Not Lost" by Whittier, was a favorite selection of Brother Prentice's, and is therefore especially dear now to his widow, who has the sincere sympathy of a large circle of friends.

"How strange it seems with so much gone
Of life and love, to still live on!

* * *

No voice is heard, no sign is made,
No step is on the conscious floor!
Yet love will dream, and faith will trust
Since He who knows our need is just,
That somehow, somewhere, meet we must!
Alas! for him who never sees
The stars shine through the cypress trees!
Who, hopeless, lays his dead away,
Nor looks to see the break of day
Across the mournful marble play!
Who has not learned in hours of faith,
The truth to flesh and sense unknown,
That Life is ever Lord of Death,
And Love can never lose its own!" G. B. S.

Rev. and Mrs. D. H. Davis of Shanghai, China, drew a good-sized audience at the church at Dunn's Corners on Sunday evening. Mr. Davis spoke very earnestly of the people and conditions in that distant country, where he and his wife have spent thirty years of their life as missionaries. They have been at Weekapaug, R. I., for a few weeks but are now with friends at Ashaway.—*Westerly Sun.*

Rev. L. E. Livermore writes to have his *Sun* changed from Lebanon, Conn., to Kissingmee, Fla. Rev. and Mrs. Livermore spent last winter in Florida and are very much delighted with the country. They both returned north in the spring, but Mrs. Livermore was soon called back by the serious illness of her adopted daughter, Florence Ely, who is in very poor health.—*Alfred Sun.*

Jacob Bakker of Rotterdam, Holland, well known in Alfred, having been a resident here about fifteen years ago, has arrived in this country and will soon come to Alfred to visit his many friends.—*Alfred Sun.*

Pastor Randolph enjoyed a very pleasant evening with the Milton Junction Seventh-day Baptist Brotherhood Sunday night, discussing African Missions. This Brotherhood is doing fine work.—*Milton Journal.*

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SABBATH SCHOOL

LESSON III.—OCT. 14, 1911.

THE RETURN FROM THE CAPTIVITY.

Lesson Text.—Ezra i, 1-11; ii, 64-70.

Golden Text.—"He retaineth not his anger forever, because he delighteth in mercy." Micah vii, 18.

DAILY READINGS.

First-day, 2 Chron. xxxvi, 11-23.

Second-day, Jer. xxv, 1-14.

Third-day, Jer. xxix, 1-14.

Fourth-day, Isa. xlv, 9-28.

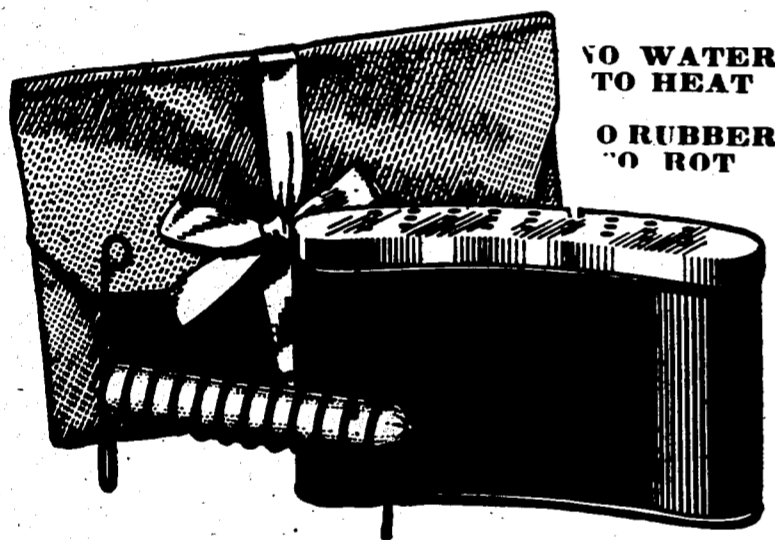
Fifth-day, Isa. xlv, 1-19.

Sixth-day, Ezra ii, 59-70.

Sabbath-day Ezra i, 1-11.

(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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