

# The Sabbath Recorder

## IN THE HEART OF THE HAPPY HILLS.

There's a wonderful country lying  
Far off from the noisy town,  
Where the wild flower swings,  
And the veery sings,  
And the sparkling brooks come down;  
'Tis a land of light and laughter,  
Where peace all the woodland fills,  
'Tis the land that lies  
Neath the summer skies  
In the heart of the Happy Hills.

The road to that wonderful country  
Leads out from the gates of care;  
And tired feet  
In the dusty street  
Are longing to enter there;  
And a voice from that land is calling  
Mid the rush of a thousand rills,  
"Come away, away,  
There is joy today  
In the heart of the Happy Hills."

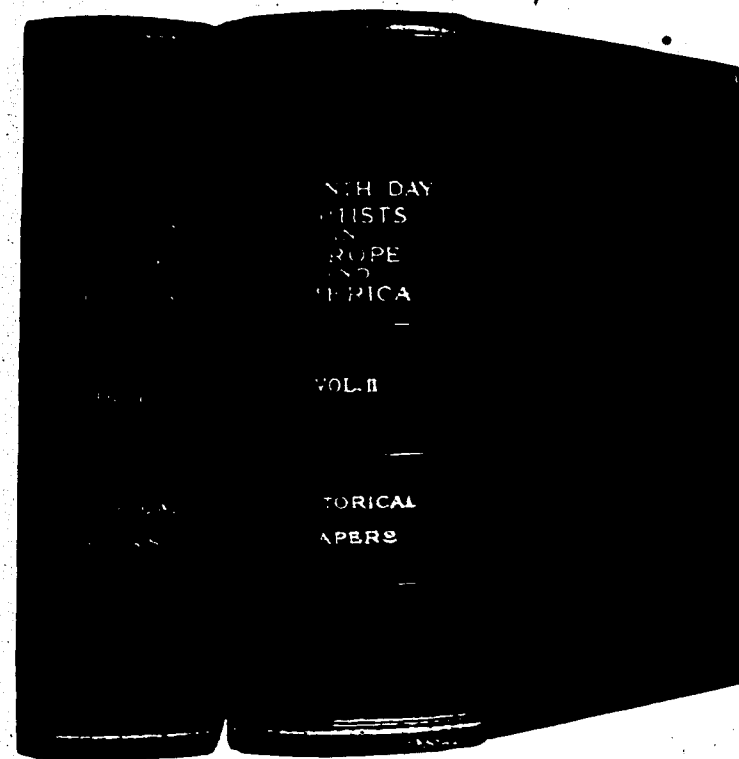
Far away in that wonderful country,  
Where the skies are always blue,  
In the shadows cool,  
By the crystal pool,  
We may put on strength anew;  
We may drink from the magic fountain  
Where the wine of life distils,  
And never a care  
Shall find us there,  
In the heart of the Happy Hills.

Far away in that wonderful country,  
In that land where cares surcease—  
By the waters clear,  
With never a fear,  
We'll rest in that land of peace;  
For tears shall be wiped away there,  
We there shall forget our ills;  
The Lamb is the light,  
There'll be no night  
In the heart of the Happy Hills.

—Author Unknown.

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WHOLE NO. 3,476.

THEO. L. GARDINER, D. D., Editor.

L. A. WORDEN, Business Manager.

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## EDITORIAL

### A Bit of History.

The SABBATH RECORDER came into being in June, 1844, just two months, lacking one day, after the present editor was born. Eleven men pledged \$50 each to see it through the first year, and when the year closed these men paid the deficits. The next four years it was practically self-supporting under the management of the eleven men with Rev. George B. Utter as editor and financial agent. I think the subscription price was then \$3.00 a year. In 1848, owing to a desire to make its proprietorship more denominational, steps were taken to secure an organization which in May, 1849, resulted in the establishment of the Seventh-day Baptist Publishing Society, under a constitution. This society took charge of the paper with Rev. George B. Utter, editor, and Rev. Thomas B. Brown, associate editor.

In 1857 Mr. Utter retired from the editorial work, with the paper in financial distress owing to delinquent subscribers. Then a committee was appointed by the board of the Publishing Society, which managed to keep the RECORDER alive until 1861, at which time "a committee of responsible brethren" took charge and finally sold the outfit to Brother Utter, who published it in connection with the *Narragansett Weekly* until June, 1872.

At that time the American Sabbath Tract Society, desiring to enter upon more

aggressive Sabbath-reform work, secured pledges from the people for money with which to buy the SABBATH RECORDER. It has now been published under the auspices of this society a little more than thirty-nine years. Long before it came under the management of the Tract Board it was found that, as a mere business enterprise, it could never pay its way with so few subscribers—not even when its price was \$3, to say nothing of the years when it was \$2.50.

While the publishing house as a mere business proposition has, with its job work, made good so far as the business side is concerned, the SABBATH RECORDER has not received sufficient patronage to pay its way. Neither has any one of our long list of tracts and books been self-supporting! This brings up the real object for which the publishing house is run. The denomination did not go into the publishing business simply to make money. It has been running printing-presses as a means of publishing the truth, largely for gratuitous distribution. And much of the time since the denomination has owned the plant, the SABBATH RECORDER itself has been used outside its small subscription list as gratuitous literature, the same as was the *Sabbath Outlook*, to publish abroad the Sabbath truth.

Hundreds and thousands of RECORDERS have gone in this way during the last thirty years. Every week now something like two hundred copies are sent free to mission fields, and to poor people who are being helped thereby. And nearly two thousand families among our own churches, or scattered abroad as lone Sabbath-keepers, are receiving it every week at about half what it costs to publish it, in order that it may help them to stand firm for God and his truth. This is genuine mission work, and he makes a mistake who judges such work by the hard business rules of profit and loss.

Probably no one line of work has been so valuable to the denomination during the last sixty years as that line which has given us the SABBATH RECORDER. What

would we be today if we had never known the denominational paper? It has been of priceless value to our churches, our schools, our missionary enterprises and our Sabbath-reform work. The money spent each year to give this people the RECORDER has brought as good returns as any we ever paid to missionaries or to pastors. Then let us all stand by the SABBATH RECORDER. Rally to the aid of those who are trying to enlarge its circulation and extend its influence.

Fifty years ago the RECORDER was in hard financial straits, and had to be sold, thus becoming the property of one man. Why not all take hold with Brother Cottrell and make this a jubilee year of rejoicing, in that the RECORDER for the first time in half a century becomes self-supporting? It was started with loyal men pledged to meet deficits. Throughout most of its history, when the price was reduced to bring it within reach of all, it has found loyal supporters to sustain it in its good work. Let all its friends rally now, and greatly increase the scope of its influence by adding hundreds to the subscription list, thus making it a missionary in the "regions beyond." What better could we do to help the cause we love so well?

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#### Waiting for a Chance.

There are several articles and sermons now in the editor's hands, waiting for a chance to appear in the SABBATH RECORDER. One sermon was placed in the copy the week before Conference, with the expectation that it would appear while Conference was in session; but when the "make-up" came, there was so much that needed to go in, it had to be left out. And since we have been trying to get the reports of the boards before the people, in instalments, as fast as possible, many articles have had to wait. One of the most difficult things we have to decide in these days is what to leave out. Sometimes the importance of the message settles the matter, and sometimes the length of an article settles the question as to when it can go in. The RECORDER has so many departments, each of which must begin at the top of a page, that it sometimes becomes exceedingly difficult to "fill in" with original matter, and often a

column or so has to be made up of selected matter of the required length.

We are glad indeed to have plenty of copy. It is so much better than it used to be when we had hard work to get enough. It also shows that a good many people are interested in the SABBATH RECORDER.

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#### Catholic Encyclopedia, Volume XI.

About three or four times a year there appears a new volume of the Catholic Encyclopedia. For some days Volume XI has been lying on our desk awaiting inspection. This number has many articles of general interest outside those that have special reference to the Catholic Church. Of course the work is especially devoted to the history and doctrines of the church in whose name it is published. But aside from its ecclesiastical merits, the work is rich in data regarding the world outside the church.

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#### Notes From the Southeastern Association.

The sister associations were represented at Lost Creek by delegates, the same as they would have been if the session had come in the spring as usual. It is probable that the Southeastern Association will never return to the old time for its annual session, no matter what the other associations may do.

The Northwestern Association was represented by Rev. George W. Lewis of Jackson Center, Ohio. To visit West Virginia was, to him, like coming home, and he spoke of his pleasant pastorate in one of her churches. His message from his association, held at Garwin, Iowa, contained cheering news from the Northwest. Rev. W. L. Davis of Hebron Center, Pa., represented the Western Association and also the Central. His own association was held in the church of which he is pastor,

and the Central Association at West Edmeston. Jesse Hutchins of Berlin, N. Y., appeared for the Eastern Association, which was also held in the delegate's home church. It will be seen that this year every association was held with small churches that needed the help and uplift of such meetings. This furnished a good object-lesson in favor of continuing the associations, and showed how they can be made most helpful.

One of the encouraging things at Lost Creek was the report of Rev. L. D. Seager, the associational missionary. The churches in the association unite in his support, and several of the lay members of these churches stand ready to aid him in missionary work, when called upon to do so. This missionary report showed additions to the churches at several points where meetings had been held, and still others now awaiting baptism. Several revivals had followed Brother Seager's efforts. He acknowledged the help of the pastors also, which had been given as they had opportunity. Aside from the support of their pastors, the churches had raised \$585.51 toward the support of the field missionary pastor.

In the Sabbath-school hour several good things were said. The question of better teachers for the Sabbath school was made prominent. One speaker made a plea for a higher and better grade of work. It was considered a serious question where one is confronted with the necessity of placing his child under teachers whose standing in efficiency would fall below thirty-five per cent in a fair examination. Many teachers now in the schools would scarcely come up to that low standard. Since the Sabbath school is the recruiting department of the church, it becomes us to make it as efficient as possible. Give us pastors up to date in Sabbath-school work, and teachers well equipped for Bible teaching and spiritual leadership, and the success of the church is assured.

The letters from the churches showed a good degree of interest in the Master's work. There had been revivals in some of them and the statistics show a small net gain during the year. The old way of reading the letters direct from the churches,

instead of having an abstract read by the corresponding secretary, was followed, and the letters were very good.

The association committee appointed to consider the appropriate time for holding the annual sessions reported regarding the joint committee from all associations which met in connection with Conference, to the effect that said joint committee favored the autumn, and suggested that the third week in September would be a good time to begin in the Northwest, and that the sessions follow in reversed order—Northwestern, Western, Central, Eastern and Southeastern. This was approved and will hold for next year in case it can be brought about in all the associations.

The next session of the Southeastern will be held with the church at Salemville, Pa. The time will be settled when the other associations have acted upon the recommendations of the committee that met at Conference.

\*\*\*

#### Conference Goes to North Loup.

Next year the General Conference will be held with the church at North Loup, Neb., Rev. George B. Shaw, pastor. Just before the close at Westerly, Brother Shaw extended a cordial invitation for all who can do so to go to North Loup. It will be the first Conference that church has ever had. Some of the oldest members there have never been permitted to attend a General Conference. Edwin H. Lewis, Ph. D., Dean of Lewis Institute, Chicago, was elected president.

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#### Committee on Distribution of Ministers.

The question of supply and demand for our ministers and our pulpits is attracting some attention in these days, and it is well. I was glad when a special committee was appointed at Conference to study the matter of supplies for vacant pulpits, and the distribution of ministers who have no churches. If we had some system or plan by which pastorless churches and churchless pastors could be brought together, it would be a good thing. This committee is to make it a study, and President C. B. Clark is appointed to prepare an address upon the subject for next year.

### EDITORIAL NEWS NOTES

#### Equal Salaries for Men and Women.

As a result of the long-continued agitation over the question of teachers' salaries in the schools of New York, the Legislature has passed a bill granting to women the same salaries received by men for the same grade of work. The bill was passed under an emergency message from the governor. Under this new law the boards of education have full power to fix all salaries for teachers, but the law specifies that no discrimination shall be made on account of sex. This is as it should be. We have always felt that when a woman does exactly the same work done by a man, and does it equally well, she should receive just as much pay.

#### Election in Mexico.

For the first time in many years Mexico has had a free election. Diaz became president over thirty years ago, and a real election of rulers has been unknown by the present generation, until now Francisco Madero has been elected president. There was very little opposition to him but the opposition was so great in the case of the Vice-President that his election is likely to go to the Chamber of Deputies.

#### The Turkish-Italian War.

It seems that during the first ten days of the war between Italy and Turkey everything went in favor of Italy. Tripoli is now under the flag of Italy and many Arabs are pledging allegiance to the Italian Government. The casualties have been light so far, and it really begins to look as though Turkey would not be able to put up much of a fight. The Italians have kept a close censorship over the press, so the real facts have been difficult to obtain and much that has been published has been conflicting.

The Turks are pleading with the powers to stop the war on a basis that will not compromise their honor and prestige regarding Tripoli. The Italians will not consent to any terms short of possession of that province, claiming that they tried by every fair means to secure possession by purchase before hostilities began.

On October 6 a great meeting was held in the Mosque of St. Sophia, at Constantinople, to protest against the fight Italy is making. A telegram was sent to all the powers of the world, and to peace societies, universities, socialistic organizations, and to The Hague peace tribunal, denouncing Italy as unworthy a place among the great powers, and asking whether Western Civilization has considered the effect upon the Eastern mind of Italy's brigandage.

A special message was also sent to the King of England, asking how a power ruling between eighty and ninety millions of Moslems can regard with complacency such a declaration of war against the Ottoman Empire, and the blockading of Tripoli. We notice that Bulgaria, after all her sufferings at the hands of Turkey, has promised the Sultan that she will remain neutral.

Italy's policy was to remain neutral in the Red Sea, but Turkey opened her guns upon an Italian vessel there, and now it is war to the knife in that section. Just where it will all end is a question that disturbs the powers in the Old World. We understand that President Taft has advised our representative in Constantinople to exercise his influence. Many of the Sultan's subjects are urging him to declare a holy war. It is to be hoped this will not be done. Indeed, it would be the worst move Turkey could make.

General Garibaldi, son of the Italian patriot and hero, defends his country's action and refutes the Turk's argument concerning piracy. He claims that Italy is not trying to imitate its powerful European neighbors by playing at colonial expansion, but that she is acting in good faith, based upon a tacit understanding between the Mediterranean powers as to Italy's rights in Tripoli.

While the Arabs in Tripoli own allegiance to Italy, it is yet a serious question what the great Arab tribes in the country, who despise Christian nations, will do. They are hard fighters and will make trouble for any nation against which they combine.

The Public Health and Marine Hospital Service in Washington expresses its approval of vaccination for typhoid fever, and claims that mortality from that disease is reduced one-half wherever it is used.

On October 7 southern Vermont and a part of Massachusetts were visited by a heavy snow-storm. Around Bennington, Vt., the snow was reported to be five inches deep and still falling. The apple crop has suffered severely in many sections, the storm even breaking down some of the trees.

Columbia University in New York City has now more than 8,000 students registered, and the registry is still incomplete. This makes Columbia the largest university in the world.

Ex-Senator of the United States, General Charles F. Manderson of Nebraska, dropped dead on board the White Star steamship *Cedric* while on her run to New York last week.

The wireless telegraph operators in San Francisco and Japan have exchanged greetings across the Pacific Ocean, a distance of over six thousand miles.

#### Mission of Rev. T. J. Van Horn.

I wish I had a good excuse for the long interim between the first instalment of this report and this. Since I think of none, please regard me as modestly waiting until the interesting things of Conference shall have been put, as to the major portion, before RECORDER readers. Then I will resume, and conclude the account of the work which the Tract Society asked me to do.

I believe those who were on the field this summer will share with me the conviction that we have lost much by devoting so little care to our frontier and isolated localities. Harvests are going to waste on these outfields.

From Dodge Center I hastened on to our New Auburn (Minn.) Church. This little flock, depleted by the emigration of a number of its membership to other localities, is still favored with the ministrations of one of the strongest preachers in the denomination. Elder Harry need not read this, but I am justified in this statement by what his own people told me while there. Here again I found comparatively easy work in getting the SABBATH RECORDER into almost every home where it was not already, and here I found the same cordial reception which had made pleasant my work in other places. Our publishing in-

terests were placed before the people, on Sabbath morning, and later in the homes. In addition I had the joy of preaching on three successive evenings at the church, on the last two of which good-sized audiences turned out. An interest that was good to see was shown in all these meetings. In the last meeting one wanderer turned his face homeward again. I left there with gladness in my own heart and, I trust, with a revived hope in the hearts of many others. Pray for New Auburn.

Passing through Minneapolis on my return journey, I found Mr. P. C. Maxson, a constant reader of the RECORDER and an old-time friend and relative of Seventh-day Baptists. He and his genial wife made it difficult for me to get away in time for my train that night, and he encouraged the work by giving me a cash subscription for *Spiritual Sabbathism*. Another pleasant experience by the way was an all-night rest at the home of Eld. E. H. Socwell, twelve miles out of Minneapolis. Here I was asked many questions about the work and the workers, and incidentally learned some things about poultry farming and truck gardening, as conducted by Brother Socwell and his wide-awake son in partnership with him. But still more interesting were the suggestions that came to me relative to the power and enlightening influence of a family making the Kingdom of God first in their material enterprises. If I mistake not, the people of that Sabbathless locality are having a valuable object-lesson as they see a whole family consistently observing the laws of the Kingdom, including the fourth commandment.

New Auburn (Wis.) was reached early Thursday morning, July 27, where Pastor Hurley met me in his usual genial way. It was a great pleasure also to be greeted at the depot by one of my loyal coworkers from Albion, Brother Fred Babcock, who had just arrived for a visit and possible gospel work. It was something of a disappointment to both of us to find Pastor Hurley quite absorbed in his instruction of our brother, Ebenezer Ammooko. Other hindrances to local preaching were rainy weather, the occupation of the usual meeting places, six miles out, one by the Mormons, another by a company of colored Congregational evangelists, and a series of

meetings just beginning in the town of New Auburn, conducted by the United Brethren.

There was, however, one unoccupied spot. It was a beautiful place under the open sky on the shore of Round Lake, some seven or eight miles from New Auburn, not far from a summer resort on this lake. A goodly number of our people, if not the larger portion, live nearer this place than the church in the town. Since the ordinance of baptism was to be administered, this place was chosen for the Sabbath morning service. A little imagination could find points of resemblance between this meeting on the northeast shore of Round Lake and the one held on the northeast shore of the Sea of Galilee a good many centuries ago. There were people who had traveled fourteen miles that morning to be present. About one hundred people listened with apparent interest to the presentation of the work of the Tract Society and to the sermon following, on "The Character of Those Who Bear Witness to the Story of Jesus." A picnic dinner was enjoyed here after the morning service which included the baptism of three willing candidates. Following this was the Christian Endeavor meeting conducted by Fred Babcock, in which Ebenezer Ammookoo bore a most helpful and inspiring part. Within five or six minutes about thirty people bore cheerful testimony at the close of this most helpful service.

The books sold and the RECORDER subscriptions taken on this field through the hearty cooperation of those who helped your representative over this wide parish is a better testimony than anything I can write to the interest they have in this branch of our work. One who visits this place can but be impressed with the wideness of the opportunity for our people here, and the effective use that Brother Hurley is making of this opening. Our Seventh-day Baptist brethren control a good many hundred acres of rough as well as cultivated land in this section, and there are rough lives to be reclaimed and there are cultivated lives to be utilized. God grant that lives and land may be worked all for the interests of the Kingdom of our glorious Lord.

An undercurrent of memory may account for the larger space in this report devoted

to this point in my itinerary, aside from its importance. About twenty years ago (how time flies!) the Christian Endeavor society of Milton sent me here from the Theological Seminary to hold a series of evangelistic meetings during a vacation season. It was in the days of Uncle David Cartwright and Uncle Perry Sweet, and the place was then "Cartwright." The children and grandchildren of the former still live there. My only opportunity for service on the trip where I held meetings twenty years ago was on a rainy Monday night, when only about a dozen people were in attendance. When in New Richland, Minn., just two weeks before this date, a young man about twenty-five years of age, whom I had no memory of ever having seen before, told me he remembered well things I said and did in the Cartwright meetings twenty years ago. The only justification for this part of the reminiscence is the warning to be careful what you say and do in gospel meetings before five-year-old children. I am wandering.

Another deviation from my itinerary to see my old friend Dr. Clark Post at Barron, Wis., was justified by results. I do not mean the magnificent ride he gave me in an automobile with his family fifty miles southwestward to Menominee, the seat of one of the finest manual training schools in the State. This was indeed an exhilarating experience, accentuated by my being unexpectedly confronted in a tour of the buildings by Mr. Harold Stillman, now of Greenville, Ohio, and Miss Eleanor Dunn of Milton, two of our excellent Seventh-day Baptist young people who were availing themselves of the fine course of instruction in manual training given in this institution. But the justification I referred to was in finding the heart of Doctor Post in the right place regarding our denominational work. This was proved by a ten dollar check he gave to place five RECORDERS for one year where they would do the most good, and by some other substantial tokens of good will toward our cause. The visit to the home of this man and his estimable wife will be remembered as one of the charming resting-places by the way.

A voice at my elbow is saying, If you want this read you will have to stop. So Rock House Prairie must wait for a future instalment.

## SABBATH REFORM

### Testimony of History.

MILMAN.—"The apparent identification of the state and the church by the adoption of Christianity as the religion of the empire [under Constantine] altogether confounded the limits of ecclesiastical and temporal jurisdiction. The dominant party, when it could obtain the support of the civil power for the execution of its intolerant edicts, was blind to the dangerous and unchristian principles which it tended to establish. . . . Christianity, which had so nobly asserted its independence of thought and faith in the face of heathen emperors, threw down that independence at the foot of the throne, in order that it might forcibly extirpate the remains of paganism, and compel an absolute uniformity of Christian faith."

DRAPER.—"To the reign of Constantine the Great may be referred the commencement of those dark and dismal times which oppressed Europe for a thousand years. . . . An ambitious man had attained an imperial power by personating the interests of a rapidly growing party. The unavoidable consequences were a union between church and state, a diverting of the dangerous classes from civil to ecclesiastical paths, and the decay and materialization of religion."

NEANDER.—"It was but a series of logical steps from the union of church and state under Constantine to the dark ages and the Inquisition, some of these steps being the settlement of theological controversies by the civil power, the preference of one sect over another, the prohibition of unauthorized forms of belief and practice, and the adoption of the unchristian principle that 'it was right to compel men to believe what the majority of society had now accepted as truth, and, if they refused, it was right to punish them.'"

Every step taken toward Sunday legislation is a step toward the conditions mentioned above. The alliance between religion and civil government is in no way beneficial to either, and nothing can be more unchristian, un-American or more

detrimental to the best interests of both church and state.

### Reply to "Why I Am a Seventh-day Baptist."

Mr. J. Hustler of Chappleau, Ontario, Canada, writes regarding the tract, "Why I Am a Seventh-day Baptist," that it contains "so much that is good" he feels "bound to say a word in reply." This tract was first published in the *New York Press* in 1891. Doctor MacArthur had given in that paper his reasons for being a Baptist, and Dr. A. H. Lewis followed by giving his reasons for being a *Seventh-day Baptist*. Doctor MacArthur said: "If I take the Bible only as my guide, I must be a Baptist; if I discard it and take the traditions of men, I could not consistently stop until I reached Rome. But I am not likely to start on that down grade. If I was not a Baptist, logically I should have to be a Roman Catholic."

After two pages of hearty sanction of Doctor MacArthur's position against pagan notions regarding baptism, and after adding something to strengthen the points about pagan traditions and pagan forms creeping in, Doctor Lewis said that the Bible, logic and consistency compelled him to be a *Seventh-day Baptist*. Then the remainder of the tract is given to the Sabbath question, showing that the Sunday was introduced through pagan and unscriptural influences, just as certainly as was any conception or form of baptism.

Mr. Hustler says he is "a Baptist in faith and practice" and thus claims special loyalty to the Bible. He accepts whole-heartedly every point made in the tract regarding baptism, but fails to see the greater force of the same arguments regarding the Sabbath. I suppose our friend would, like Doctor MacArthur, have to become a Roman Catholic if he should start "down" the "grade" enough to accept sprinkling or infant baptism; and still he can go the entire way on the "down grade" to the pagan Sunday, enthroned in place of the Bible Sabbath by the same Catholic Church! The Catholic Church claims that it had the authority to change the Sabbath of Jehovah to the "venerable day of the sun," and the leaders of that church today do not hesitate to say the early church did do it. The Bible teachings are squarely against every Bap-

tist theory regarding the so-called "Lord's day" sabbath, and make clear and strong the claims of Jehovah's Seventh-day Sabbath, which the tract in question well explains. And yet in face of all these things, our friend thinks the tract, after what it says on baptism, does nothing to advance the truth when it pleads for the Seventh-day! He admits freely the testimony against pagan forms and theories about baptismal regeneration, holy-water sprinkling and infant baptism; but when equally clear and conclusive evidence is produced concerning the replacing of the Sabbath with a day dedicated to pagan sun-worship and that, too, by the same Catholic Church whose unscriptural teachings he is so anxious to avoid, he meets it all with these words:

I am a Baptist by faith and practice, but I do not see that you do anything to advance any portion of truth by what is here given. The seventh day is next to the six that are given to labor. . . . If we take one day a week whereon we lay aside our worldly calling, and give our time to the things of God, that is our seventh day.

Such a seventh day may be "our" seventh day, but it certainly would not be God's sacred Seventh-day—the last day of God's week made sacred for all men, to keep Jehovah in remembrance for all time. Our friend fails to see the distinction between a seventh day, and the seventh day. Why can not men see that there is but one Seventh-day in God's week, as certainly as there is but one First-day? God's purpose in giving man the arbitrary seven-days division of time was to establish the last day of that division as his representative in time—his holy Sabbath forever. This is the day our friend's Bible from beginning to end calls God's holy day, his Sabbath; and as much as he approves Doctor MacArthur's determination to discard all traditions of men, and to take the Bible for his guide, he still strains every point of logic to find excuse for Sunday. Is it not strange that men professing such loyalty to the Bible and the Bible only, will, after strongly protesting against all pedobaptist forms of baptism and their theories of baptismal regeneration as being of pagan origin, still insist upon clinging to the pagan Sun's day in place of God's Sabbath? There must be some serious fallacy in such a man's logic. No true reasoning in harmony with his profession to make the Bible his guide could ever bring

a conclusion that Sunday is the Sabbath. Neither can one from a true Bible premise reach the conclusion that any day after six days of labor is the seventh day of the week.

After talking about his proposition given above as "being God's law for man and beast" for rest, our writer asks this question:

Have you ever thought that one-half the world is in darkness while the sun is shining on the opposite side, and that as the world turns around *time travels*? Time is always moving. Our time begins at birth, and baby for a week is said to be one, two or three days old until he has lived a week; then follow one, two, three weeks and so on. Men everywhere are keeping different days. By a wonderful providence time itself changes from shortest to longest days and back again. The Jew and the Gentile keep different days; and it is well that they should while "His blood" is upon them.

Did you ever hear such a strange theory advanced, to stave off the force of God's law in this Baptist brother's Bible, which defines the day, and commands him to keep the seventh? Has he really argued against his Bible until he believes that time exists only on the sunny side of earth? Does time cease when it becomes dark? Does the shadow of earth annihilate time for twelve or sixteen hours out of every twenty-four? Has he really fought against his Bible teachings until he thinks the "evening and the morning" do not still make one day of time? His Bible teaches him to celebrate his Sabbaths "from evening to evening," but instead of following his guide he evidently regards the night as no part of the day—not even a part of time—and his Sabbaths as being from sunrise to sunset only!

If it were the usual "day line" question that bothers our friend, we might show him the folly of applying absolute clock time on any given meridian to meridians on the other side of the globe, and explain to him that if he keeps close watch of God's great timepiece as he goes, he will have no difficulty in keeping track of the Sabbath on any part of the earth. If there were any real difficulty regarding the Sabbath, it would be equally great in respect to Sunday.

In any case, for a man to take the position that God's children can not observe one and the same Sabbath all the world around—and that, too, the very one Jehovah made for man—is to impeach the Holy Scriptures, and go back on God's Word as the rule of life.

## THOUGHTS FROM THE FIELD

### Sabbath Recorder Subscriptions.

"I saw your reference, in the paper of last week, to increasing the RECORDER subscriptions, and assure you that I am interested in the matter. I feel that it is one of the essential things to do. For us to run the denominational machine at an annual loss of nearly \$3,000, which has to be made up by gifts every year; for us to suffer a greater loss in the vitality and health of the denominational body from lack of the spiritual nourishment the SABBATH RECORDER could bring to hundreds who now have it not; and to allow other kinds of literature to take the place of our own paper until the poisonous germs contaminate the hearts of our children—in short, to have so many homes where the RECORDER is not known, where spiritual weakness, and ignorance of the truth, and lack of interest prevail from want of instruction in the truths of the Gospel, is simply suicidal and terrible. I will do what I can to remedy matters."

A lone Sabbath-keeper who, with her husband, lives in the State of Washington, writes of the SABBATH RECORDER, that it does not always reach them in time for Sabbath reading. The writer says: "We are entirely alone, but feel that we are blessed in many ways. We are at least left in quiet in our old days and feel that we have the truth and that the Lord is with us. My husband can not see to read, and is able to hear only a little reading at a time, yet he likes to know when the RECORDER comes, and likes to hear the poem on the outside, and other good things. He often says: 'I don't see where they find so much that is good.' He is eighty-five and I am eighty years old."

I know our readers will remember this aged couple of lone Sabbath-keepers in their far-away home. May the Lord grant unto them a golden sunset to life's day, and the full assurance of his presence in the swellings of the Jordan.

To get peace, make for yourself nests of pleasant thoughts.—John Ruskin.

### Bad Books—Bad Deeds.

Many parents who would be horrified to see their boys associate at all with persons of low character allow them to associate with such characters under the cover of books. Parents forget that from the perverted admiration of such heroes to the emulation of their deeds is but a step. Since so many parents neglect the supervision of their children in this respect, and the public is the sufferer in the end, it devolves upon society as a matter of self-protection to suppress the sale of such pernicious literature. It seems inconsistent to hang a body of men for preaching anarchy to adults who are supposed to know better, and, on the other hand, to allow the broadcast dissemination of similar ideas stupefying the moral perception of our youth. It is a noteworthy fact that most of the murders, highway robberies, and other atrocious crimes, the relating of which fills the newspapers, are committed by persons of youth and vigor.—*Chicago Daily News.*

In a great city like New York or Chicago, one great hardship to the unemployed is the weary tramp to distant points for the jobs which are advertised in the "want columns" of the morning newspapers. Great crowds gather at every place which advertises a chance of employment, and after the employers have selected all the men they need, it is too late for those dismissed to apply at any other address that day. It is therefore a very practical philanthropy which has undertaken in New York City to save men out of work from these long trips and repeated disappointments. Human-spirited rich men have contributed \$100,000 to establish an employment exchange where laborers desiring work are invited to assemble every morning, and where employers desiring men are asked to come for the help they need. It is hoped that a labor market can thus be established which will secure for the workless, more economically and more promptly than by the present methods, a chance to resume wage-earning.—*The Continent.*

"There is no sin so small that it does not pain the heart of divine love; no sin so great that divine love can not blot it out."

## CONFERENCE AT WESTERLY

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

DEAN A. E. MAIN.

SELF-INSTRUCTION, SELF-INSPIRATION,  
SELF-UPBUILDING.

The subject selected for this supplementary address means nothing at all in the way of sectarianism, narrowness of view, or exclusiveness. And it signifies no lack of interest in home and foreign missions, or in the work of spreading Sabbath truth.

It is, however, we believe, in harmony with the law of all finite being. One can make a heap of stones or a pile of lumber larger by piling on more stones or lumber, but an increase of the immaterial wealth of human growth and progress must depend upon inward mental and moral enrichment.

What are called "points of view" are rather tendencies or processes of thought. These do not readily yield to exact or final definition, but only to general definitions, sufficiently accurate, however, to be quite practical.

The modern point of view, or modern thought, is the tendency or method of present-day thinking; a progressive way, as is believed, of looking at things. In this method or tendency of modern thought there are many differences of detail; but the general direction and the great underlying principles need not be hard to discover. Modern thought is simply a way of thinking, that in the light of advancing knowledge, seems to many to be more true to reason, Scripture, history, and fact, than was the case generations ago.

The following are seven principal elements in the modern point of view, that are inviting and morally compelling many to readjust old forms of faith to new light,—light from the Bible, nature, and experience:—

#### I. Modern Science.

(1) As representing both a spirit and method. Our thoughtful and educated young people ask for the reason and relation of things. Truth, to be self-commending, must be the result of careful ob-

servation, and be well verified, organized and workable.

(2) Science as accumulated knowledge orderly arranged. Geology, astronomy, physics, chemistry, biology, psychology, geography, historical research, and the study of religions, have given us a bigger world and a vaster universe than the ancients knew; and all this bigness and vastness belongs to him whom we worship as our great and good God and Father.

#### II. Modern Philosophy.

We all ought to be philosophers; that is, we all ought to take our reason to the investigation and interpretation of history, knowledge, and experience. And as the result of sincerity, diligence, freedom, sifting and comparison; our pure and practical reasoning can not but become more and more sane and safe. The opening verses of the forty-first chapter of Isaiah are a sublime appeal to the nations to survey the course of the world's events, bring the facts to the tribunal of reason, think out a philosophy of history, and then decide who is God,—Jehovah or idols.

#### III. The Historical Method of Inquiry and Explanation.

In the growth of the kingdom of God there is first the seed, then the blade, then the ear, then the full grain in the ear,—seed, soil, blade, ear and full grain, all being vitally connected parts. As the fruit of investigation, stage by stage, goes backward towards a more and more remote past, there is reason to conclude, many believe, that by a method called evolution, and according to the power and wisdom of God who created, and who, his Son said, worketh until now, the world of physical, religious, moral and social order has been advancing, in the long run from lower to higher forms of beauty, truth, and goodness.

#### IV. Language and Literature.

Religious, ethical, intellectual, and social life and ideas have been expressed in language varying from age to age in form, style, meaning, and correctness. It is neither fair nor reasonable to interpret ancient languages according to modern usage of speech. Indeed, people from different sections of the same country, and even individuals of the same time and place, can not always understand one another with

minute exactness. It is the task of criticism, in the light of history, customs, and general laws of speech, to discover what any given speaker or writer probably meant to say.

#### V. Ethical Religion.

The value of any belief; the worth of inner attitudes toward God, our fellow men, and the world; and the ultimate usefulness of worship is their influence upon character and conduct. The real end of religion and of all religious activities is not certain comfortable and stirring emotions supposed to be spiritual; but fellowship with God in the life eternal, and a personal and ethical likeness to Jesus Christ in spirit, word and deed.

#### VI. Experience.

Biological principles and terms are not the sole property of those who study the origin, development, and functions of animals and plants. The Christian religion and the ethics of Jesus pertain to living souls; and parents, ministers, and teachers, ought to be biologists of the human soul. Observation, history, and experience, are tests of all that claims to possess present and eternal values. And every soul should learn to prove all things by highest standards of excellence; and to hold fast whatever is in harmony with its origin and possible destiny; whatever furthers its development as the image and likeness of its Maker; whatever tends to purify and strengthen its noblest functions.

#### VII. The Immanence or Nearness of God to Everything He Has Made.

It is probable that we think and talk about natural law and order in an altogether too abstract way. We ought to think and talk of an omnipresent Spirit, perfect in self-knowledge, intelligence, holiness, power, and freedom, from and in whom all things have their being. This point of view has no room for the immoral distinction between secular and sacred things, because all right things are sacred things; and no place for the unscriptural and irrational division of events into the natural and the supernatural. From heaven's standpoint every good thing is natural; from earth's point of view, God is in and over all. Miracle is not miracle in the sense of being un-natural; and conversion, the soul's birth from above, the forgive-

ness of sin, salvation, and eternal life, by grace through faith, are as normal as the ordinary unfolding life of plants, animals, and men.

It is upon such principles as these that modern thought places a new, and we believe, a more intelligent and intelligible emphasis than was once done.

For other illustrative instances of the result of this new emphasis, let us go to the field of biblical study.

Many of us can no longer accept as wholly literal the stories of Creation and the Fall; the statement that Jehovah, who according to our Christian faith is an omniscient Spirit, came down to see the city and tower of Babel, which the children of men builded; the accounts of Jehovah's eating the cakes, butter, milk, and veal, by Abraham's hospitable tent; of his saying that he would go down to see whether the wickedness of Sodom and Gomorrah was great according to the cry of it that had come to him; and of his going his way after communing with the interceding Abraham; or the declaration of Psalms cxxxvii, 8, 9, —

O daughter of Babylon, that art to be destroyed;  
Happy shall he be, that rewardeth thee  
As thou hast served us.

Happy shall he be, that taketh and dasheth thy  
little ones  
Against the rock,—

language so unlike the teaching of Jesus; and, not to multiply examples further, the Book of Job, the Song of Solomon, and the books of Daniel, Jonah, and Revelation. Primitive and figurative forms of language are no less fit vehicles for truth than literal discourse; and we believe these writings to be living parts of sacred and inspired Scripture, and rich in religious and moral value.

Again: The idea that the Hebrew Scriptures record, not a direct revelation of a great religion in a completed form, but a great and divinely guided development or evolution of doctrine and life, seems to many to be in accord with the analogy of all human progress.

The beginnings of the Hebrew religion, through the spiritually creative act of God entering into human history, were in its emergence from paganism and polytheism to become the purest of all ancient religions. And there came from God through Moses new, regenerating ideas of momentous con-

sequences, which were the foundation of a moral religion of the righteous Jehovah, the Sabbath itself and other customs taking on a new character, being stripped of superstitious and heathen associations, and consecrated to the building up of a pure and spiritual religion.

Concerning the Sinaitic legislation Cornill says:

"In Sinai—tradition locates the capital achievement of Moses, his religious reorganization of the people. It is one of the most remarkable moments in the history of mankind, the birth-hour of the religion of the spirit. In the thunderstorms of Sinai, the God of revelation himself comes down upon the earth; here we have the dawn of the day which was to break upon the whole human race, and among the greatest mortals who ever walked this earth, Moses will always remain one of the greatest."

We are not imagining that our young people, and many older people too, are passing through an intellectual, religious, and moral crisis; the crisis is here. Only a few months ago a thoughtful, conscientious, and educated young woman said that her Sabbath doctrine and practice must hinge upon her mental readjustment to these new problems.

We do not say either that one must reject, or retain, the older literalism in the interpretation of God's self-revelation. We do say, Let there be no "judging" of one another's standing before the God of truth and righteousness who calls us all to holiness and service.

If one must hold to very conservative points of view or lose one's Christian faith, let such a one by all means keep the faith; that is the supreme thing. But let others who can not but believe in the general principles and results of modern thought, as stated above, be assured that they can continue to believe thus, and also believe in God; in the Father, Son, and Holy Spirit; in the forgiveness of sin and salvation by grace through faith; in the kingdom of God and righteousness; in the Church, the Bible, and the Sabbath; and in eternal life through fellowship with Jesus Christ, the Saviour and Lord of men.

We are persuaded that our people greatly need self-instruction, self-inspiration, and self-upbuilding. How then shall we teach,

inspire, and edify ourselves. By the reading of books that are rationally conservative and moderately progressive; in the Christian home, a center and source of the best things of thought and life; from the pulpit and in the Bible school; by denominational publications; and in our colleges. Neither Salem, Milton, nor Alfred can teach theology or Seventh-day Baptist doctrine, without a complete reorganization; but they can teach an ethical religion, and Sabbath-keepers can live the Sabbath and such a religion, and thus witness mightily to the truth of our holy faith.

Do not the state schools at Alfred bring increased danger to our own young people? Yes, very likely. And so do the welcomed enlargements at Milton and Salem. The still larger world beyond our colleges will be full of dangers, too; life is a battle-field; some may fall; but the world's work needs doing.

In no two of the ten years since the reorganization of Alfred Theological Seminary has that school been such a center of interest in connection with general religious ideas, Bible study, and the Sabbath question, as in the last two years.

Not unmindful of temptations, dangers, and struggles, still with hope and courage, let us turn our faces toward opportunities, many and great, in our three college towns. Opportunity is beckoning Seventh-day Baptists anew to holy living, scholarly attainment, efficient endeavor, and social service.

It is easy to say, "Let God's grace into your life," but it is not so easy to do. God's grace will not live in the same house with sloth or pride or selfishness or disobedience. If you really want to be a gracious worker, you must yield yourself in glad compliance to what you know to be God's will for you; that is all there is to it, but that is much. And then, how you will sing at your tasks! How faces will light up at the sight of you! And how your power will grow, and your joy will grow, "from grace to grace," even to the perfect day!  
—Amos R. Wells.

It is the way in which a man decides little things, no less than great ones, that indicates what he is made of.—President Hadley.

## MISSIONS

### Good News From Java.

DEAR BROTHER SAUNDERS:

It is a long time since I wrote you, but I hope you will forgive me as I have so many, many things to do and to think over and to care for. By this time the Conference in America is drawing near, and we do pray with all our hearts that the Holy Spirit will draw near in all your meetings, and that he will pour out mighty blessings on you all. O for the power of the Holy Spirit! That is what we crave. Perhaps we feel the need of that power more here in this heathen (or better, Mahometan) land, where all is so dull and dry and dead.

For a month now we (those who are converted) come together every day for half an hour, to pray especially for a baptism of the Holy Spirit; and we mean to go on with these prayer meetings till his power shall break forth and be manifested in the conversion of thousands of souls like at the day of Pentecost, and also in the healing of the sick, as our Lord Jesus always connected those two things together. We feel it is our fault that the power has disappeared; and we will humbly come back to the same point where the disciples of old started—to wait for that power from on high.

We already get great blessings in these meetings. We feel much more to be one body, also with our Javanese brethren and sisters; in them we can see more faithfulness in their work, and a few hard-hearted ones have already been saved. Among them is a man for whom I have prayed for many, many years, and for whom his wife, who was converted long ago, has also prayed. He was always scolding his wife, and mocking her, and when I spoke to him about being converted, he would scarcely listen, and often he answered he did not want to get converted. He never would come to a prayer meeting, but now he is there every time, and he prays so earnestly to get saved that my heart is full of joy.

Then there is another one, a woman, and so naughty she was. She always stole

the chickens of her neighbors, and killed and ate them in secret, so that her husband got indignant. He is a Christian, but he always has had a great fight with his hot temper. Often he was cruel against his wife, as he got so disgusted with her. Often he came to me to ask if I would allow him to send away his wife and take another one. Every time I said to him that the Lord would not allow this; that he should come to Jesus with his burden and grief. He did so. We then prayed together, often with many tears. My heart felt broken when I saw his sadness. He used to say, "Oh, I want to follow Jesus, but this is too heavy." So at last he went away, and I took his wife and child with me. For a long time she was just the same. Once she stole one of my chickens and killed it at night; and when I got to know it, she ran away with her child. But she came back and confessed her sin, and said she felt the Lord working in her heart. I prayed all the time that her husband would come back, and she prayed, too; and wonderfully the Lord has answered our prayers. The man has come back, and he asked me himself if his wife might come back to him. Now for a few months they have lived in peace together. She has recently asked to be baptized. Please will you praise the Lord with us for his mighty help? And will you also pray that the devil will not come back and destroy this good work of our Saviour? Because I have often noticed, when I write about a victory we have won, then the devil comes and spoils all the good work again. And yet I should like you to know how our mighty Saviour answers our prayers, so that you can rejoice with us.

You will remember another case I wrote you about, a year ago, asking your advice, concerning one of our Christians, who also had a bad wife. She also stole, and besides she was always angry with her husband. She would not speak to him, and even stole his money. He left her for a long time, and in his old village his mother, who lived there, got him married to another wife. But he has never lived with her. As soon as the wedding ceremony was over, she left him and went back to her parents. The man did not feel at ease among his Mahometan relatives and came back to me. He wanted to come



and live with us again, only on one condition, that he could get separated from his wife and get another one, as she hated him and he in turn hated her. I then wrote to you about the matter and asked your prayers for the poor man. Of course I could not allow him to take another wife; and I feared very much he would go back to his mother, as he loved her so much. I have prayed and prayed because I felt that only God's own power could help us. The man stayed with me in Bethel, and his wife was in Pangoengsen. At last God answered my prayers; the man sent for his wife and little child. The little one had entirely forgotten her father and I could see how sad he was when she turned away and would not be with him. But by and by she took to him, and they have now lived together for nearly a year. At first the woman was the same obstinate, stubborn girl, and he often lost his patience and then would beat her. But lately she is quite changed; she comes every day into the prayer meeting and asks fervently for the Holy Spirit. They live in Bethel, next door to us, so we can see them nearly the whole day long. They live together happily, and both father and mother are quite proud of their bonny little girl. Oh, we believe the Lord will give us many more victories to glorify the name of our blessed Redeemer.

Sister Alt joins me in sending you all her hearty greetings, and again we want to thank you with all our heart for all you dear brethren and sisters do for us. Our Javanese brethren send their hearty greetings to you. Sister Alt is always very busy with the sick people and with the children. It is indeed marvelous how quickly she takes up the difficult Javanese language. She is a dear, sympathetic help to me, and I thank our God always for sending her to me. However, she is not strong, so I hope you will all pray for her very much.

I write from Pangoengsen, being here for a few days. I am always going to and fro between Bethel and Tajoe.

May our Father reward you richly and may he bless all of you with the choicest blessing of his grace and mercy through his Holy Spirit.

Yours in Jesus our Saviour,

M. JANSZ.

Aug. 19, 1911.

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

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

SUMMARY OF ALL THE WORK.

*The Foreign Field—China.*

Shanghai:

Shanghai Seventh-day Baptist Church organized 1850; added to the church by baptism, 4; probationers during the year, 13; the new chapel was dedicated November 19, the sixtieth anniversary of the mission; contributions of native missionary society, church and famine fund, \$265; Sabbath appointments, 2; Sabbath schools, 2; boys' boarding school with 51 pupils; receipts from the same, \$2,584.10; girls' boarding school with 31 pupils; receipts from the same, \$778; day schools, 2, with 76 pupils.

Lieu-oo:

Lieu-oo Seventh-day Baptist Church, organized November 14, 1908; membership, 6; preaching appointments, 1; Sabbath schools, 1; Bible classes, 2; day schools, 1; ordained minister and wife; a dispensary with two physicians and one native helper. The work is temporarily closed on account of sickness and furloughs of the missionaries, except that visits are made twice each month when Sabbath services are held.

*Summary of Work on the Home Field.*

Forty-five men have been employed on the field more or less of the year. They report: 22 years of labor on 90 different fields or localities; sermons and addresses, 2,135; prayer meetings held, 1,155; calls and visits, 6,796; pages of tracts distributed, 70,000; Bibles and papers distributed, 11,415; added to the churches, 165; by baptism, 52; converted to the Sabbath, 104; Bible schools organized, 6.

APPROPRIATIONS ESTIMATED FOR 1912.

Work on the China field .....	\$5,460 00
Work in Holland .....	300 00
In Denmark and Germany.....	300 00
To assist the Java Mission.....	150 00
Continuation of African work under Joint Committee .....	600 00
For work in Africa if two men are sent there .....	2,000 00
For the education of E. G. A. Ammokokoo	200 00
Home Missions .....	6,000 00

\$15,010 00

*Work of the Corresponding Secretary.*

At the opening of the Conference year your secretary was assisting Pastor G. B. Shaw at North Loup, Neb., in a series of meetings which were concluded July 3. On the return home one day was spent at Battle Creek, Mich., arriving home July 7. About this time Doctor Palmborg reached home from the China field. A visit was made to New York where an interview was held with her on Sunday, and the Tract Board meeting attended at Plainfield, N. J. Correspondence in the office had accumulated and the time came for preparing the work of the July board meeting, as well as for the annual report. The regular board meeting was held July 20, and on August 5 a special meeting, at which time the annual report was read, approved, and the matter of printing in pamphlet form referred to your secretary, with power. The report was printed and presented to the Conference at Salem, W. Va., opening August 24. The question of reenforcing the China Medical Mission, and that of a budget letter, had arisen at Conference, which called for a special board meeting at the time of holding the annual society meeting for the election of officers, September 14. At this meeting a committee was appointed to prepare the budget, which committee reported at a special meeting held September 27. On the twenty-eighth, eighty-five budget letters were sent to the several churches.

The replies began to be received by return mail. The first of October was occupied with work in the office. On the eleventh your secretary attended the Centennial Meeting of the American Board of Foreign Missions, which convened in Boston. More than 1,500 pastors and missionaries together with the secretaries of some sixty boards were in attendance at this meeting. The speakers were men of national reputation. A visit was then made to the church at Berlin, N. Y. The work of preparing for the annual meeting of the board, October 18, was then taken up. Since many of the distant churches had not yet replied to the budget, this meeting, at which the annual appropriations are usually made, was adjourned and the matter taken up at a special meeting, November 30, when about \$5,000 in pledges was received from the churches.

On the way to the Southwestern Association, to be held at Gentry, Ark., November 10, a stop for one week was made at Marlboro, N. J., to assist in a series of gospel meetings. The association was well attended and the revival spirit carried by the delegates to other fields. Your secretary visited Fouke. On the return trip a visit was made and one Sabbath spent with the church at Chicago, and one meeting held at West Pullman, assisting Brothers Webster and Kovats in a Sabbath evening service.

A consecration service for Dr. Grace I. Crandall was arranged and held, December 3, with her home church at Milton Junction, Wis. President W. C. Daland was asked to represent the board at this meeting.

A southern trip was commenced, December 20, visiting Jackson Center, Ohio, the Sabbath-keepers at Shepherdsville, Ky., Stone Fort, Farina, Peoria, West Hallock and Chicago, Ill.; attending at Battle Creek, Mich., a missionary conference of one hundred and fifty returned missionaries from various parts of the world.

At most of the places mentioned, missionary conferences were held.

Reaching home January 11, the work in the office was again taken up, and preparations made for the regular meeting of the board, held January 18. The previous day a meeting of the Joint Committee was attended in the city of New York. In response to a telegram from Brookfield, N. Y., your secretary assisted Pastor H. C. Van Horn one week in a series of gospel meetings. The following week was spent at Hebron Center, Pa., assisting Pastor W. L. Davis in special meetings.

A severe cold made it necessary to return home and remain for several weeks. This time was occupied with work in the office and preaching more or less to the First and Second Westerly churches, left pastorless by the death of Rev. Horace Stillman. The April board meeting was one requiring much office work. At this meeting the China Mission was reenforced by calling Miss Anna M. West, as teacher, and making to Joseph Booth of Africa an appropriation for himself and work in Nyassaland, East Africa, in addition to the plans already made for the year 1911.

It seemed best to attend the several as-

sociations, the first of which commenced at Berlin, N. Y., May 25. Between this and the following association held at West Edmeston, a visit was made to the little church at Scott, where your secretary called upon nearly all the Sabbath-keeping families. Between the Central Association and the Western, at Hebron Center, a visit was made to the Sabbath-keepers living at Norwich, N. Y. From here it seemed best to visit Ebenezer Ammookoo at Tuskegee Institute, Ala.; also one day was spent at Wilberforce University, Ohio. I reached Garwin, Iowa, where the Northwestern Association was held, commencing Friday, June 23, and arrived home Wednesday, the twenty-eighth. Preparations were immediately commenced for the July board meeting and the work on the annual report.

Whereas the arrangement entered into by both the Missionary and Tract boards, to share in the services, salary and traveling expenses of your corresponding secretary, has been continued, he has attended a number of meetings of the Board of Directors of the American Sabbath Tract Society and wishes to make grateful acknowledgment for the privilege of representing the work of the society on the field, and for the financial support thus received.

Your secretary has visited 24 churches and mission fields, usually speaking one or more times,—in all, 112 times; has written 1,360 and received 1,095 communications; has traveled 17,550 miles.

#### IN CONCLUSION.

Brethren, we are greatly encouraged. The prompt and generous response of the people has made it possible to close the year with a greatly increased volume of missionary work done and no debt resting upon the society. Thus we have entered upon the second century of modern missions; this epoch promised far greater things than the first. There are fewer people by far who feel that we have no religion to export than there were in 1811, when this reason was urged in the Massachusetts Legislature against incorporating the first foreign missionary society, the American Board. More Christian people are thinking and praying in terms of the whole world than at any previous time in history. More people have learned that the religion of Jesus Christ must be car-

ried to the whole world in terms of bread and raiment for both the soul and body.

Brethren, under the multiplied and world-wide missionary movements of today it is becoming apparent that a church or a people who "have no religion to export" will very soon be compelled to import.

"Lead on, O King Eternal,  
The day of march has come;  
Henceforth in fields of conquest  
Thy tent shall be our home.  
Through days of preparation  
Thy grace has made us strong,  
And now, O King Eternal,  
We lift our battle song."

In behalf of the board, and approved by  
it,  
E. B. SAUNDERS,  
Corresponding Secretary.

July 19, 1911.

#### Monthly Statement.

September 1, 1911 to October 1, 1911.

S. H. DAVIS, Treasurer.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in Treasury, Sept. 1, 1911	\$ 3 07
Income from Permanent Funds	109 50
Semi-annual meeting at Dodge Center	3 05
The Brown Family	25 00
Daisy Furrow	1 50
Mrs. E. S. Beebe	1 00
Milton Church	54 00
Plainfield Church	13 75
General Conference Collection	123 45
Dr. G. W. Post	25 00
S. E. Maxson	5 00
Friendship Church	52 10
North Loup Church	26 90
Col. S. E. Association	9 89
Carlton S. D. B. Church	24 02
	<hr/> \$477 23

Cr.

E. D. Van Horn, Italian Mission	\$100 00
American Sabbath T. S., annual reports	68 46
G. H. Utter, printing	5 60
Treasurer's Expenses	15 50
A. Clyde Ehret for August salary	25 00
E. B. Saunders, salary for August	83 33
J. J. Kovats, salary for August	20 00
D. B. Coon, salary for August	50 00
	<hr/> 367 89

Balance Oct. 1, 1911	109 34
Bills due and payable, Oct. 1, 1911	2,500 00
No notes outstanding Oct. 1, 1911.	

E. & O. E.

S. H. DAVIS,  
Treasurer.

#### The Brotherhood of the Milton Junction Church.

REV. A. J. C. BOND.

It has been some time since it was suggested to me that I write some account of our brotherhood for the SABBATH RECORDER. I have been able, until now, to persuade myself that I was too busy to write. However, I have heard it said that we find time to do what we really want to do. I am doing as I was requested, think-

ing that it may be not only of interest to RECORDER readers, but, perhaps, helpful and suggestive.

A resolution was passed at the annual church meeting in January, authorizing the organization of the brotherhood as an auxiliary of the church. In due time an organization was perfected with the following officers: president, E. M. Holston; vice-president, E. D. Crandall; secretary, A. B. West; treasurer, W. H. Greenman. These officers together with the pastor constitute the governing board. This board appointed superintendents as follows: finance department, R. T. Burdick; social, Dr. George E. Coon; care of sick and distressed, O. G. Crandall; civic betterment and business opportunity, George W. Coon; prayer meeting and Bible study, Rev. O. S. Mills; missions and outpost work, Dr. A. S. Maxson.

The names of the departments suggest the character of the work expected of each. Perhaps these duties may be more clearly defined by giving a brief résumé of the work done by each department during the last eight months. The total membership is now 41, and each man is a member of one of the departments.

The finance department has secured pledges for outpost work under the direction of the men of the churches in this "quarterly meeting," have raised smaller amounts for various purposes, and reported one hundred dollars given by a brother toward the purchase of the new house of worship in Los Angeles. The social department has arranged with the ladies' society to furnish supper on several occasions. These are given in connection with a regular meeting, each one paying for his own supper. Programs have been provided for these occasions, usually by one of the departments. Sometimes the numbers are given by members; and we have had, on different occasions, the pastors of the Albion and Milton churches, as well as lay members of these churches. Brother A. P. Ashurst of Walworth, a boyhood friend of Joel Chandler Harris, gave a lecture under the direction of this department, his subject being, "Reminiscences of Joel Chandler Harris and Readings from Uncle Remus." The department for the care of the sick and distressed provided watchers for fifteen nights for a man who

was sick (not a member), raised half the price of a horse for a young brother who lost his only horse, and has done other work of a similar nature. The department of civic betterment and business opportunity led in the matter of oiling the streets of the village, and is investigating the subject of law enforcement. The prayer meeting and Bible study department rendered valuable service in the special meetings held in January and April, prepared a program which dealt with the responsibility of the men in the prayer meeting and the Sabbath school, and are just now engaged in a systematic effort to increase the interest in the Sabbath school. The department of missions and outpost work has confined its efforts almost entirely to the work done by Brethren Mills and Bartholf. They provided one program setting forth the needs and plans of the work, and they keep the brotherhood informed regarding the progress of the work on the field.

A new department has been added since its organization, known as the church messenger department. This includes the boys under fifteen years of age, and the superintendent is Robert W. West. When the pastor, or some one, needs the services of the department, the superintendent is notified. He issues orders to the chief messenger, who in turn sees that they are executed. This department has been of real service in more than one instance. During the summer the superintendent took the boys to Clear Lake for a swim each Friday afternoon.

This is not an exhaustive report of what the organization has done through its various departments. But it includes the chief service in each department, indicates the purpose of the brotherhood, and illustrates the way in which the men of the church are trying to help the church fulfil its mission in the community and in the world. Watered and given a vigorous start by the enthusiasm of some, and rooted by the conservatism of others, it has maintained a healthy growth, and our experience has convinced us that the organization is not superfluous. It has been a good thing for the men, socially and otherwise, and is a real factor in the life and work of the church.

Milton Junction.

## WOMAN'S WORK

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

Where are they going, those little white feet  
That pass our homes in the dead of night?  
They were set but late on the pearly street,  
They must glimmer yet with its holy light.

Where are they going? They fare straight on  
Where the current runs through the glaring town,  
The slimy current of vice and sin,  
Where the helpless sink and the weak go down.

Late once more they will pass at night,  
Slow and heavy, those little feet,  
Worn and weary, no longer white,  
Meet no more for the pearly street.

Oh, rise and call them before they reach  
The crowds that laugh by the tide of sin;  
For they wait till the little white feet draw near,  
And they draw them in, oh, they draw them in.

And the child of the rich and the child of the poor,  
Both draw near to perdition's door.  
—*Albion Fellows Bacon.*

Optimism is a great thing. It is a good plan to be an optimist. I try to practice it on a small scale, myself. But do you know, I think an optimist who sits complacently aware of her own clear conscience, in her own easy chair, in her own comfortable home, and is comfortably sorry for her unfortunate sisters—"poor things"—who have no easy chairs, nor comfortable houses and perhaps no consciences at all, or at the best only those that are far from clear, might almost as well be a pessimist.

I want this week to speak of some things in which optimistic women of my own State are interested. Of course all women at some time in their lives are interested in children. It is sad if this interest is manifested only during their own childhood.

Not long since it was my great pleasure to listen to an address by a woman who held the position of assistant state factory inspector, an educated, refined woman, who had heard the call of her unfortunate sis-

ters in the shop and mill to go over and help them. And so she had taken the appointment, the only inspector working in the interest of the women and children who work in the shops and factories of the State. She told of her long journeys all over the State, and the trials she had to meet in compelling employers to obey the laws in their treatment of employees. She told of the subterfuges many employers make to evade the law that compels them to have good light and ventilation and proper sanitary conveniences for their helpers. The law also states that chairs must be placed for the use of employees. Time and again she has found this law disregarded, and upon her demand for chairs, they would be brought only to be taken away as soon as she was gone; or chairs might be found in the rooms and the girls would all be standing about. At one time she said to a little girl, "Sit down," and she received this reply: "I dassent; you dassent sit down; if the boss sees you sitting down, you'll lose your job." She spoke of the very low wage in some of the factories and shops, so that the girls have to live as cheaply as possible. Many of them, she said, are obliged to "live cheaply as far as money is concerned, but live dear as far as character is concerned."

Not all employers were like this, however, and she found conditions improving as public sentiment became aroused. She said if women would make themselves familiar with the law, and patronize only those places where the law is obeyed, there would be more rapid advancement. She was able to tell us the names of the firms who were obeying the law.

Does your State have a factory inspector for women and children? Do you know about her work and what she is accomplishing? What are your child labor laws? How old must a child be before he is allowed to enter the shop or factory to work? A study of these questions might be of interest to the societies in our churches.

Do your laws need improvement? Letters and petitions to your lawmakers help. Public sentiment certainly helps all reforms, and women may have a large share in molding public sentiment. As one member of the assembly said in speaking of a former member, "He has seen a great

light." He had been made to feel the power of public sentiment against his position on the liquor question, and of course the women of his district were active in molding this sentiment.

Not long since I was in the office of the state dairy and food commissioner in the capital of my State. The commissioner is a man who for many years has been engaged in educational work, having been for several years state superintendent of schools. He and his able assistants have gone up and down the State enforcing the law in a vigorous manner, so that now I think it would be difficult to buy in this State canned food artificially colored with coal-tar preparations in such quantities that cloth might be colored in vivid hues by the contents of the can, as was the case a few years ago at the beginning of the crusade against adulterated food.

While we were in his office the commissioner brought out some of the spoils of his warfare, and what do you think? There were peck measures and other measures with raised bottoms and double bottoms, so that when the housewife paid for a peck of potatoes, for instance, she usually got less than a peck. Then there was the bent and battered quart measure for measuring beans, smaller than it should have been, thereby saving a few beans for the grocer. I was much interested in the scales with a hollow bar containing an ingenious contrivance which the grocer might manipulate so as to change the weight as he pleased and give short weight to the purchaser. And there were two filthy old papier-maché cups, chipped and broken down at the top. These last were taken from the basement of a large grocery and were used for measuring vinegar. Just fancy! When I saw all these things, I said it is strange, what things people will do for a *little* money.

The talk drifted to the recent enactment of more pure food laws, and the commissioner said that the bill as it was first presented was drafted by his department, but before it passed there had been a paragraph added that restricted its scope in a very material manner. I believe politicians would call that paragraph a joker, but not being a politician myself I fail to see the joke, you know. As we left the office he

said, "It is hard work, but we are making advancement. We are blazing the trail."

Does your State have a dairy and food commissioner, working in the interest of the people? What do you know about his work? Do you give him your moral support?

There was organized recently at Milton the Wisconsin branch of the International Order of King's Daughters and Sons. Mrs. Isabella Davis of New York, second vice-president of the order, came to assist in the organization, to which all the circles of the State had been invited.

Both Milton and Milton Junction have flourishing circles of this order. The Milton circle was organized by Miss Mary Bailey, so lovingly remembered by our women among the officers of this new state union. I find the following names well known among us: Mrs. A. L. Burdick, Janesville, Mrs. J. H. Babcock, Milton, and Mrs. S. C. Chambers, Milton Junction.

Mrs. Davis, who has helped organize branches in thirty-five States, is one of the original circle of ten members organized in New York twenty-five years ago by Mrs. Margaret Bottome. She is chairman of the Child Welfare Committee of the International Order, and is a speaker of pleasing personality.

She gave a talk on child welfare work, especially as it relates to little girls. She attended the Child Welfare Congress in Washington last year. She said that a police officer of Washington told her that in the United States every month four hundred girls disappear from their homes and are never heard from again. Just think of it! Four hundred girls, rich girls and poor girls, good girls and bad girls. Where do they go? Do we have any responsibility in this matter? She also said that for five things that are done to help little boys, one thing is being done for little girls, and Judge Lindsey tells us that not as many things are being done to help little boys as should be done.

She spoke of the good that may be done by the moving picture, and of the harm that often is done. She said women should know what pictures are shown and what kind of post-cards are sold in their towns, and she also spoke of many other ways in which women may help the children that are not in their homes; and in

helping other people's children it may be that their own will be helped.

After all, I think I'll still try to be an optimist.

### Our Mind in Christ.

H. L. CARVER.

The key-note of this present age is unity, the combining of workmen, capitalists, or even smaller organizations, for the purpose of self-protection and advancement. To an even greater extent than this, it is necessary that we, as followers of Christ, should be united to carry on his work. And our union must be perfect, not only in heart and spirit, but in mind and thought.

Paul, in his First Epistle to the Corinthians, i, 10, speaks of this: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the *same mind* and in the same judgment." Also in the second chapter of Philippians, second verse, "Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of *like mind*."

At first it may seem strange, even unreasonable, that we, having such different minds, thoughts, and feelings, could be perfectly joined, "in the same mind," and "of like mind." But anything asked of us by God not only must be possible, but a way by which we may attain will be provided. So let us turn to his Word for the solution of our problem. There is one line which will clear away all the difficulty if we have sufficient faith to grasp its full meaning: 1 Cor. ii, 16, "But we have the *mind of Christ*." How glorious a statement, that we, his followers, should participate in his mind.

To possess his mind we must lay aside our own earthly ones, for a double-minded man is unstable in all his ways.

And it is through our own reasonings and our own earthly thoughts that Satan is causing the strife and the doubtings that so easily disturb us and turn us from our course.

In order to subdue our earthly minds we must use the spiritual weapons provided for our use. These are shown in 2 Cor. x, 4, 5: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;

casting down reasonings and every high thing that exalteth itself against the knowledge of God, and bringing into captivity *every thought* to the obedience of Christ."

One of our times of greatest danger is when we use our own reasonings instead of accepting God's teaching in full confidence. Even if there are some things we can not explain, these must be taken by faith, and we know that "all things work together for good to them that love God."

God in his providence provides these weapons, and each and every one of us must take them *all* to be able to combat the enemy. Examine Eph. vi, 13-18. We are here offered the full armor of God. This includes the girdle of truth, the breastplate of righteousness, and the sandals of the gospel of peace; also the shield of faith, the helmet of salvation, and the sword of the Spirit, which last is the Word of God. We must take *all* these weapons to be able to withstand. Especially necessary is this sword of the Spirit, which is the only aggressive weapon, the others being weapons of defence.

Should we not wait on God until we know how to use these weapons? since it is promised that every thought, every intent of our hearts, shall be brought into obedience, not to ourselves, but to Christ himself.

A good description of this mind in Christ is found in 1 Peter iii, 8, 9: "Finally, be *all of one mind*, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing, but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." What this blessing is can be known by those only who have yielded their whole being, mind included, over to the blessed Saviour and have felt the perfect rest, peace, and joy of such an experience.

In these days, when the enemy of our souls is so very powerful, and so crafty as to deceive, if it were possible, the very elect, our best safety is to fall back on God's promise and so be preserved blameless in all our trials. There are many glorious promises in God's Word and few of us have more than touched upon them. Let us remember the words of Jesus, "According to your faith be it unto you," and trust him to enable us to go up and fully possess the land.

## YOUNG PEOPLE'S WORK

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

### Lessons I Have Learned From Things.

REV. HERBERT L. COTTRELL.

*Christian Endeavor topic for October 21, 1911.*

#### Daily Readings.

Sunday—Victory of Christ (Matt. xiii, 31, 32).

Monday—Humility (Rom. xi, 17, 18).

Tuesday—Barrenness (Mark xi, 12-14; John xv, 6).

Wednesday—Fruitfulness (John xv, 1-5).

Thursday—Citizenship (Matt. xxii, 16-21).

Friday—Redemption (1 Cor. xi, 23-26).

Sabbath day—Topic: Lessons I have learned from things (Jer. xiii, 1-10; Matt. xxii, 15-22). (An object meeting.)

Scripture Lesson: Jer. xiii, 1-10; Matt. xxii, 15-22.

This topic suggests to me those beautiful and significant lines of Shakespeare:

"And this our life, exempt from public haunt,  
Finds tongues in trees, books in the running  
brooks,  
Sermons in stones, and good in everything."

I have often been deeply impressed by the wonderful fact that nature and the universe teach us many significant lessons about our God and spiritual things. Our heavenly Father is the Creator of the whole universe; he is the God of the trees, the flowers, the inanimate and animate world as well as the God of man. In the physical, moral and intellectual realms many of the laws of development are similar and thus the life in one realm may be used to illustrate and teach the fundamental principles of life and action in another. How often did Jesus Christ use with such telling effect the things of the physical world to illustrate and enforce supreme moral, spiritual and intellectual truths. Can we watch the growing corn without calling to mind these words, "The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear," words used by Jesus to illustrate the growing Kingdom of Heaven? Surely there are "tongues in trees."

While we may learn many lessons from them by observation and study, what deeper

secrets about growth and development, fruitage and decay might be revealed could the "tongues" of the trees but speak of those mysteries yet hidden from the scientist and lover of nature. As we plant the little acorn in the ground and later see the mighty oak, the king of the forest trees, and think of the mighty powers and possibilities that must have been pent up in that little seed, we are helped to a fuller realization of the divine powers and possibilities of a human soul when placed in the environment of God and spiritual service. Sometimes surrounding barriers and adverse influences hinder the tree from developing normally and beautifully. I have seen trees that have become ugly, ill-shapen and fruitless because of buildings placed in such close proximity to them as to check the normal growth of their limbs; because of soil in which there was no moisture or nourishment; because of a location that was unfavorable. How similar is such a tree to an ill-shapen, dwarfed and lonely life deprived of the environment of Christians, the bread of heaven and the opportunity for normal growth and service. The lesson is so clear that it hardly needs to be stated,—the importance of proper spiritual environment, food and exercise to every growing life. Each Christian Endeavorer may think of many lessons from trees. "Tongues in trees?" To be sure. There is truth here as well as poetry.

"Books in the runnings brooks." How many of us, being tired and in need of a vacation, have gone off to the woods and have sat down in God's beautiful temple of nature by the side of the running brook? What lessons do we learn in the pleasant retreat as we listen to the gurgling song of the brook and watch the flow of its waters? Is not its song the song of cheerfulness and contentment? Are we not made happier and better by real fellowship with the woods and the brook? And as we look into the brook's clear, pure and cool waters we know that somewhere back on the hills there must be a pure spring of water as the brook's source of supply. We also know that the brook does not gather sediment and refuse in its journey that would tend to make it impure and sluggish. In these common facts are books of implied truth. So we commune with the brook and see illustrated the solemn

fact that the character of our thoughts, words and deeds is dependent upon the source from which they come. Truly, "Out of the abundance of the heart, the mouth speaketh." But sometimes the stream that is pure and clear near the fountainhead becomes impure and muddy because of sediment and refuse collected in its journey. Here is taught an old lesson which is ever true. Our hearts and minds, our powers and possibilities, our very characters and destinies are shaped and molded by heredity and environment. Yes, "Books in the runnings brooks."

"Sermons in stones." The geologist and the loving observer of nature will find volumes of interesting knowledge and helpful lessons from the stones, the different strata of soil and rock with their interesting fossils. The geologist picks up a piece of rock and in it, as in an open book, he reads a long and interesting story. It may speak to him of some remote past when it received its own formation from the sediments which, when carried down to the sea and spread abroad in the water, formed stratified deposits and later solidified into the rock of which this piece of rock was a part. Or the geologist may look at another rock and discern the fact that it owes its formation to the chemical action of heat and other elements and consists of volcanic ashes, lava or other masses of matter which were intruded in a melted state from below among the strata. When we can look upon the rocks and see the imprint of animals and plants which lived upon the earth in remote ages, when we can glean from their silent testimony a complete history of the earth and its life during the millions of years that are gone, how can we help but exclaim in humility and reverence, "How wonderful is this so great universe, but how much more wonderful and infinite is our God Jehovah, who is the great Cause of the universal life and development?"

But it is unwise to limit the number of things from which we may learn lessons; for, as Shakespeare said, there is "good in everything" if we choose to find it. The falling leaf, the fading flower, the old torn-down and deserted house, each little insect with its peculiar habits, all have significant moral and spiritual lessons for him who is willing to read them. I can not watch the

ant as it patiently carries loads larger than itself without thinking of that helpful proverb, "Go to the ant, thou sluggard; consider her ways, and be wise; which having no chief, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest."

In the second reference in our lesson (Matt. xxii, 15-22) we read how Pharisees and Herodians try to ensnare Jesus in his talk by asking him the question, "Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why make ye trial of me, ye hypocrites? Show me the tribute money. And they brought unto him a denarius. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's." We may draw a lesson from the American dollar. The amount of silver in a silver dollar is worth only about fifty cents. But when the government places its stamp upon that dollar, it is worth one hundred cents in trade. How often do we pause to consider whose image we bear and to whom we belong? Of ourselves, we are very weak and full of imperfections. We are conscious of the narrow limitations of our human powers of mind and heart. But when we continually remember that we bear in our lives the moral and spiritual image of our heavenly Father and that, as his children, we may claim his promises of continual fellowship, guidance and blessing, will not our worth to ourselves, to society and to the Kingdom of God be doubled? Will not our privilege of kinship with the Divine be more and more appreciated as the years go by?

#### SUGGESTIONS TO LEADERS.

Make the meeting an object meeting.

Speak to several members beforehand to be specially prepared to tell of lessons they have learned from objects.

Suggest objects to different ones and have them tell the lessons to be learned from them.

Write on the blackboard during the meeting the different objects suggested and opposite each one write the lesson which is taught.

#### Our New Board.

Our young people must all be glad to see how our newly elected Young People's Board is taking hold of the work in their department. Two meetings have been held and committees appointed. These are busy and some definite things have already been accomplished. This augurs well for a useful administration. Now for a good, long pull together. Vacation is over, Conference a thing of the past, and opportunity upon us. Responsibility also is here. Let us enthusiastically follow the lead of the board in the work it is mapping out for us.

#### Tract Study.

Below may be seen the Introduction to suggestions for the study of a series of tracts on the Sabbath. Read it carefully as well as the suggestions that will follow later. These suggestions will soon be published in a size uniform with the tracts to be studied. Organize your classes early and begin work at once.

#### Suggestions for Sabbath Tract Study Circles.

*Prepared for use in young people's societies by the Young People's Board of the Seventh-day Baptist General Conference.*

#### INTRODUCTION.

This series of suggestions has been arranged in harmony with the general recommendations made to the Young People's Board by the General Conference held at Westerly, Rhode Island, August 23-28, 1911, and to carry out the specific recommendations of the Young People's Rally held at Milton Junction, Wisconsin, August 31 and September 1, 1909. The latter recommendations follow, and they explain sufficiently the purpose of the study.

"5. That each local society form a Tract Study Circle for the purpose of tract study, that we may become better acquainted with the foundation principles of our distinctive beliefs, and also become better prepared to meet opposition.

"6. That our Young People's Board secure the systematic arrangement of our tracts for the use of the Tract Study circles referred to above." (From the report of the Committee on Recommendations.)

#### Letter From the President.

##### II.

DEAR YOUNG PEOPLE:

In the minutes of the Young People's Rally held at Milton Junction in 1909, there appears this recommendation among others presented by a committee of nine members, and adopted by that representative body of young people:

"We recommend that the Young People's societies, through the Young People's Board, assist the Fouke School in such ways as the board in consultation with Rev. G. H. F. Randolph may determine."

In conversation with Brother Randolph at Conference it seemed to me the first need of Fouke was teachers. Later I wrote a letter which brought the following response. I quote the letter here because I want all our young people to have an interest in this Endeavorer who is to spend the year in the Fouke School.

"I received your letter which helped me to decide a question I had been considering. I have felt all the fall as if the Lord needed me somewhere else, and I really believe Fouke must be the place. My life belongs to the Lord and I am ready to go if he is willing.

"Pastor Davis has informed Elder Randolph and I think arrangements are being made for me to spend the year there. I believe the Lord will bless me in the work, and I pray that I may be a blessing.

"Yours in the Master's service,  
"GERTRUDE FORD."

In reply to a letter written to Brother Randolph asking him what the Young People's Board can do for the school he writes as follows:

"MY DEAR BROTHER:

"I have just received your letter concerning school matters. Through Brother J. T. Davis' influence we had secured Miss Gertrude Ford's services. Not seeing any other hope, John and his family have arranged to go South and he will go into the school with Professor Davis and Miss Fucia Randolph. These will make up the required number of teachers for the present. . . .

"Concerning expense: Miss Randolph's traveling expenses will be \$80.00, Miss Ford's, \$50.00; John's family one way \$100.00, Professor Davis' one way \$125.00, and my own one way \$40.00. Other expenses of teachers will be board for 3 teachers at the rate of \$1.50 to \$2.00 a week, amounting to \$162.00 to \$216.00 for the year.

"Any assistance you can render toward meeting the essentially necessary expenses of the school as indicated above, or any personal encouragement you can give the teachers that in your judgment would promote the spirit of the institution, will be appreciated very much indeed. Will gladly answer any questions any time or give any information.

"Fraternally,

"G. H. FITZ RANDOLPH."

You will see by these letters that the first need, that of teachers, has been supplied. And they are all Endeavorers. It was John Randolph who carried the banner from Fouke to the Salem Conference last year. Miss Randolph is a *working* member of the Alfred society, and Miss Ford is an earnest member at Garwin. Our societies have done well in furnishing teachers. There seem to be two things yet that the young people can do. They can help to pay the expenses of these teachers, and can encourage the teachers in their new field of endeavor. I am glad that Brother Randolph included that last item.

Now don't flood the Young People's treasury with money marked "Fouke" and neglect other work which you have undertaken and which is just as worthy, perhaps. But consider this matter seriously and conscientiously, and see whether we can not do something worth while toward the support of this important work. It is a work which ought to appeal to Christian Endeavorers, both because of the character and importance of the work, and because of the place which Endeavorers have in it.

Again, let us think of these young people as our representatives, and remember them in our prayers, and write to them telling them of our interest in them and in their work.

A. J. C. BOND.

Milton Junction, Wis.

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

(Concluded.)

REV. H. C. VAN HORN.

#### Sabbath-school Hour, Conference.

3. The *Book* is the third problem. Not that the Bible itself is the problem, but the manner and method of dividing the material, bringing the portions easily and practically to be eaten, digested and assimilated. It is, if you please, the problem of a curriculum or course of graded study.

All too often the notion of the Sabbath school as a *school* never enters the mind. "The idea that the enterprise is a school and is at work upon the character and spiritual equipment of each pupil is seldom formulated in the Sabbath-school's conscious thinking."

The need of a graded course is being recognized throughout the Bible-school world, and persistent efforts are being made to meet it. Thus far, much of the material prepared is faulty, and some schools trying it have failed in the use of such a course. On the other hand many schools have adopted graded courses, in part at least, and have made honest efforts to grade their teachers as well as pupils and material; and thousands are to be found who are being helped, more than ever before, to a thorough, accurate and systematic study of the Bible. The school of the past has done a noble work, a mighty work. Our predecessors, many of them, made the best possible use of methods and material at their hand; and we shall miss our opportunity, be recreant to duty, and shirk the responsibility laid upon us if we do less. Not to do more and better work with our facilities than our fathers did with theirs is not to do so well. But I am not arguing for a graded course. The last word has not been said, and new courses are being developed every day; but the problem confronts us. How shall we meet it? What course can we adopt? An answer must be general and in principle only. A course must be pedagogically sound or its "introduction would be but a barren triumph." It must also be a practical, working plan, with a view to the small school's "customs, attainments and ideals, its ordinary tools, and methods of using them, its prevailing structure and

teaching force." That is to say, each school must adapt rather than adopt a course for itself. The International committee is hard at work upon a workable curriculum. Our own Sabbath School Board is considering the problem and is at work on its solution. Should any of our schools take a course the coming year, let them not do so thinking their problems will be solved. A school taking such a step is dealing with one element only of the larger Sabbath-school problem. Much want of success and discouragement have resulted from such a feeling. No plan worth anything will work itself; it must ever have the human element in and back of it to succeed. One more word relative to the curriculum. That graded course that relegates the Bible to a back seat in favor of biography, history, geography or science, however important they may be in their proper places, is making a fatal pedagogical error,—and be not deceived thereby, for the Bible is the Book to be taught in the Sabbath school. Get that grounded into the nature of the boy and girl, and it will work out in character and conduct that shall witness to a correct solution of the problem.

4. The problem of inspiration. This is not inspiration in quotation marks, the inspiration of the Bible, but how shall the school minister to the inspirational life of those who attend. I quote the Rev. Dr. Carleton P. Mills of Boston in a recent issue of *Religious Education*: "The inspirational life of the school is certainly not a direct result of any single activity or method nor confined to any department. It is rather a spirit that runs through all departments and through all activities. It is a result of doing certain things well, each of which has something else as its direct purpose. The main purpose of instruction, for example, is to impart knowledge, but the best instruction is also inspiring. One can point to all the other elements of the school with definiteness. This you can not put your finger upon. If we enter the school and try to discover all its appointments, methods and agents, we can easily point them all out except this, its inspirational life. You can not open a door and say, 'Come now into the Inspirational Department!' The school must be inspiring through and through or else as a school it is not inspiring at all. Without inspira-

tion all else falls short, and yet it in turn is not the result of direct aim, but rather the indirect result of all the cooperating agents performing satisfactorily their respective functions." In other words the inspirational life is a by-product, yet like many by-products is of as great and real value as any direct product of the plant. I would suggest a few things: (1) "The opening exercises" of the school, so-called, that which should be called, and really be, the worship of the school—the "chapel devotionals." But "opening exercises"—what a belittling name! No wonder they are often belittled by scholar, teacher and officer! No wonder they are hurried over or disregarded, considered of minor importance! While the class study is highly important and should have all possible time allowed for it, such time should not be taken from the service of worship. Let this worship be dignified, not severe; quiet, reverent, joyous, each one taking part in it. The prayer should be thoughtful, earnest, reverent,—let me say also *audible*, for how shall one enter into it, be edified or say "amen" to that which he can not hear? There should be a well-defined order of service in which devotional hymns and grand Bible passages have a place, and so indicated that old and young shall know what it is and in the worship take part. The service of song is important. There is much cheap, trashy music paraded as Sabbath-school hymns. This should be avoided. There is also a better class of music, but over the heads of many of the pupils. This is equally to be avoided. Either eliminate it or, better, by special drill train the school up to it, so that all shall be able to join in the songs of praise. Words and phrases ought frequently to be explained and the meaning made clear, that the little ones may sing with the mind and heart as well as with the lips; otherwise grave and grotesque errors creep into the minds of the little ones, as "the consecrated cross-eyed bear" in one mind, or as in a Bible text learned by a little daughter of an old classmate of mine, who surprised her mother by saying, "I cried unto the Lord in my best dress and he heard me." Time taken in little things of this kind will be well spent and will pay many fold in added earnestness of spirit and devotional conduct.

As yet we have little realized what possibilities lie in worship as an aid to the religious development of the child. I sometimes think children upward of twelve years of age would better attend the church service than the Sabbath school, if but one of the sessions can be attended. However that may be, the Sabbath school owes it to the child to foster in every way possible his inspirational life. To this end let teachers and officers be less fussy in their places while the opening worship is being conducted. Let there be no moving about, no confusion of any sort; let the doors be closed and late-comers detained until they may properly enter. The attitude of the leaders will impress the scholars.

Some one has said that feelings that are not soon put into action will directly evaporate. So "inspirational tone may be given to a school through the reflex action upon it of certain forms of activity." We are helped by helping others. The author quoted above says, "That school which is building up this life, not alone through making its instruction sound and thorough, and by setting before the pupils the inspiration of exemplary Christian living, but is, in addition, giving careful direction on definite Christian work, is likely to reap the largest result in deep and vital inspirational life of its own." This activity may be varied. It may shape itself in a "giving" Christmas, or a missionary enterprise, or relief for neighborhood distress. But enough. The small school has its problems and no man can, alone, solve them. The school must work out its own solution—that performed by another is of no more worth to a school than a problem solved by his teacher would be to a boy. We can help, that is all. To recognize the problem, to analyze it, to be willing to work for its solution is the only salvation of the small school. Under God it will rise to the situation and in its generation meet the needs of the age.

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

A meeting of the Young People's Board was held at the home of the President, October 1, 1911, at 7 o'clock p. m.

Members present: Rev. A. J. C. Bond, Fred Babcock, Philip Coon, Robert West, Linda Butten and Carrie Nelson.

The meeting was called to order by the President, and prayer was offered.

Minutes of the last meeting were read and approved.

The Corresponding Secretary reported that permission to use the International topics in preparing the topic cards had been given by the United Society of Christian Endeavor.

Correspondence was read from Miss Gertrude Ford, Rev. G. H. F. Randolph, Rev. Edwin Shaw, Rev. W. D. Burdick and A. Clyde Ehret.

The committee to arrange a list of questions for use by the associational societies reported that a meeting was held and questions prepared for press.

The committee also reported that cards bearing the points for which the banner is awarded for 1912, were printed for distribution among the societies.

The committee to arrange a set of tracts for the study of the Sabbath reported that a series of suggestions had been prepared for nine studies on the subject.

It was voted that the report be accepted and that the President arrange for the printing of same; also that a bill incurred amounting to sixty cents be allowed.

Voted that the Treasurer be instructed to make an appeal to the Young People's societies for a special offering for the Fouke School.

Reading of minutes.

Adjourned.

CARRIE E. NELSON,  
Recording Secretary.

#### With all His Strength.

A little boy declared that he loved his mother "with all his strength." He was asked to explain what he meant by "with all his strength." He said: "Well, I'll tell you. You see, we live on the fourth floor of this tenement, and there's no elevator, and the coal is kept down in the basement. Mother is dreadfully busy all the time, and she isn't very strong, so I see to it that the coal hod is never empty. I lug the coal up four flights of stairs all by myself, and it's a pretty big hod. It takes all my strength to get it up there. Now isn't that loving my mother with all my strength?"  
*Biblical Recorder.*

There are ways in which even silent people can belong to God and be a blessing in the world. A star doesn't talk, but its calm, steady beam shines down continually out of the sky, and is a benediction to many. Be like a star in your peaceful shining, and many will thank God for your life.—*J. R. Miller, D. D.*

"There are men who are always absolutely on time; they are the men the world trusts and believes in."

## CHILDREN'S PAGE

### "As Good as Gold."

The day that I was five years old  
I thought I'd be as good as gold.  
I promised mother, as I stood there,  
All dressed up, on a parlor chair,  
That I would do my very best  
To act as well as I was dressed.

She told me when my party came  
To think of others in the game,  
To let my visitors go first,  
To take the smallest piece and worst,  
And see that others had enough,  
And not be greedy, cross or rough.

But I forgot it once or twice,  
And then my manners were not nice.  
So when they'd gone she shook her head;  
"As good as silver," mother said.  
But—when I grow to six years old,  
I know I'll be "as good as gold."

—*St. Nicholas.*

### "I Don't Care."

"I shall go this way," said a young black colt who was out on the moor. And he looked down the road.

"No, no," said a horse who was close by. "You must stop on the moor."

"Why? Why must I stop?" asked the colt.

"I can not tell," said the horse. "I have been told by an old horse to stay, and so I shall."

"I don't care," said the colt; and off he went.

By and by he met an old mare at an inn door. "What are you here for?" she asked.

"I have come out for a bit of fun," said the colt.

"But you should not," said the mare. "You are not fit to go out in the world. You have no shoes on."

"I don't care," said the colt; and he kicked his heels up to show that he did not mind what the old mare said. But the mare was a mare of few words, and she said no more.

Then he went on down the road. He met a mule with a pack on his back. The mule shook his head at the colt.

"You shouldn't be here," he said. "The town is close by."

"I don't care," said the colt; and he tore on.

Right on through the town he went. He had not been in a town in all his life, and the noise and the sight of all the men made him feel quite mad. He tore here and he tore there, while men and boys ran to catch him and threw stones, and cried out at him, all up and down the streets.

At last, in a great sheet of glass, he saw what he thought was a young colt, and he ran up to ask it what he should do, and how he could get back to the moor. Of course it was not a colt, but his own self, that he saw in the glass.

The glass cut him when he dashed at it, and he fell down. And then he was caught.

"Why, that is my young colt off the moor," said a man who just came up. "These are his tricks, are they? He must have a great clog of wood tied to his feet, then."

So he was led back, with his head cut and his feet sore; and he had to stomp back from spot to spot with a clog tied to his feet. He did not say, "I don't care," then.—*The Nursery.*

#### Tract Society—Treasurer's Report.

For the quarter ending September 30, 1911.

F. J. HUBBARD, Treasurer,	
In account with	
THE AMERICAN SABBATH TRACT SOCIETY.	
Dr.	
Balance on hand, July 1, 1911.....	\$ 154 16
Transferred from Sabbath Reform Work account .....	500 00
Funds received since as follows:	
Contributions as published:	
July .....	\$460 40
August .....	157 51
September .....	194 29—
	812 20
Collections:	
July .....	\$ 6 36
September .....	136 40—
	142 76
Income:	
July .....	\$2,002 51
September .....	125 00—
	2,127 51
Publishing House Receipts:	
RECORDER .....	\$487 79
Visitor .....	64 67
Helping Hand .....	92 02
Tracts .....	44.85
"Sabbathism" .....	9 00
Lewis' Biography .....	3 00—
	702 23
Edgar D. Van Horn, Sabbath Reform expenses returned .....	6 50
City National Bank, interest on bank balance .....	9 51
Total .....	\$4,454 87

Cr.

By cash paid out as follows:	
G. Velthuysen, appropriation.....	\$151 50
L. A. Platts, salary .....	62 50
George Seeley, salary .....	\$75 00
George Seeley, postage .....	15 00
	90 00
S. H. Davis, Treasurer Missionary Society for E. B. Saunders, 2-5 salary .....	\$100 00
E. B. Saunders, 1-2 expenses....	3 47

103 47

Marie Jansz, salary	37 50
Joseph J. Kovats, salary	60 00
E. H. Socwell, salary on account Sabbath Reform	37 50
Joseph Booth, appropriation African work	\$150 00
Joseph Booth, expenses M. Z. Mtlonga, Cape Town to Ny-assalund	50 00
T. W. Richardson, salary	200 00
Edgar D. Van Horn, account Italian Mission	75 00
	100 00
<b>Sabbath Reform Field Work:</b>	<b>\$917 47</b>
Corliss F. Randolph, German Seventh-day Baptists	\$81 89
Edgar D. Van Horn, Rhode Island churches	25 00
George B. Shaw, Northwestern Association	85 00
T. J. Van Horn, Minnesota	85 00
D. Burdett Coon, Central Association	92 31
Henry N. Jordan, Western Association	54 73
W. D. Burdick, Illinois	59 50
<b>Theodore L. Gardiner:</b>	<b>483 43</b>
Balance expense to associations	\$ 6 35
Expense to Westerly, Joint Committee	6 64
Expense to Conference	9 00
Expense to Southeastern Association, Lost Creek	25 00
Edwin Shaw, expenses Westerly Joint Committee	46 99
D. E. Titsworth, expenses of L. A. Worden to Plainfield in re, employment as manager	6 64
Helen J. Sorrup, typewriting Treasurer's Annual Report	13 00
A. M. Greene, typewriting for Corresponding Secretary	3 25
Frances Haskard, typewriting Treasurer's Annual Statement	3 00
Publishing House Expenses:	75
RECORDER	\$1,423 30
RECORDER placards for Conference	1 08
Visitor	\$1,424 38
Helping Hand, and postage on same	227 81
Tracts, and express, postage, freight on same	166 31
Tract Society:	48 16
Treasurer's vouchers	\$ 2 96
Report to Conference and express	28 47
Stamped envelopes for Corresponding Secretary	11 29
	42 72
<b>Total</b>	<b>1,909 38</b>
Balance on hand, September 30, 1911	\$3,383 91
	1,070 96
	\$4,454 87
E. & O. E.	F. J. HUBBARD, Treasurer.
Plainfield, N. J., October 5, 1911.	
Examined, compared with books and vouchers, and found correct.	D. E. TITSWORTH, ASA F. RANDOLPH, Auditors.

**Tract Society—Treasurer's Receipts for July.**

CONTRIBUTIONS.

Mrs. T. H. Greene, Alfred, N. Y.	\$ 2 50
Christian Swendsen, Viborg, S. D.	15 00
Mary S. Maxson, Dunlap, Kan.	5 00
Young People's Board	13 00
G. M. Cottrell, Topeka, Kan.	25 10
K. R. Wells, Dodge Center, Minn.	5 00
Lewis Ayars, New Richland, Minn.	1 00
John Wilson, New Richland, Minn.	25

Henry Bailey, New Auburn, Minn.	1 50
G. G. Coon, New Auburn, Minn.	5 00
<b>Churches:</b>	
Riverside, Cal.	9 62
First Genesee (Little Genesee), N. Y.	18 04
Rockville, R. I.	1 00
Plainfield, N. J.	15 71
Plainfield, N. J., Junior Y. P. S. C. E.	5 00
Dodge Center, Minn.	4 00
Salem, W. Va.	5 50
Milton, Wis.	15 32
Farina, Ill. (S. S.) school	8 37
Fouke, Ark.	7 00
New York City	73 16
Nortonville, Kan.	43 95
North Loup, Neb.	36 02
Milton Junction, Wis.	18 76
Scio, N. Y.	6 83
Cumberland (Manchester), N. C.	3 00
Hornell, N. Y. (S. S.)	1 15
Walworth, Wis.	24 91
Bradford, N. Y. (S. S.)	6 00
First Verona, N. Y. (Verona, N. Y.)	20 00
Independence, N. Y.	20 00
Chicago, Ill.	20 00
Shiloh, N. J., Female Mite Society	13 06
New Auburn, Minn.	5 65
Rev. L. F. Skaggs, Boaz, Mo. (Work in Africa)	5 00
	\$ 460 40

**COLLECTIONS.**

One-third Collection Northwestern Association

6 36

**INCOME.**

Interest S. D. B. Memorial Fund.

American Sabbath Tract Society Fund	\$ 15 26
D. C. Burdick Bequest	410 01
D. C. Burdick Farm	14 71
George H. Babcock Bequest	1,107 68
S. R. Potter Bequest	26 71
H. W. Stillman Bequest	72 49
Orlando Holcomb Bequest	2 62
George Greenman Bequest	2 62
Joshua Clarke Bequest	78
Russell W. Green Bequest	40
Miss S. E. Saunders, gift in memory Miss A. R. Saunders	40
Eugenia L. Babcock, annuity	125 00
I. D. Titsworth Bequest	15 00
Rosannah Green Bequest	75
Lois Babcock Bequest	2 13
Deborah Randall Bequest	48 11
Sarah E. V. Stillman Bequest	15 00
John G. Spicer Bequest	3 33
Berlin, Wis., Parsonage Fund	6 75
George S. Greenman Bequest (\$67.50 and \$7)	104 44
Susan E. Burdick Bequest	18 78
Eliza M. Crandall Bequest	4 51
Nancy M. Frank Bequest	08
Sarah Elizabeth Brand Bequest	95
Richard C. Bond Bequest	2 00
Elizabeth L. North Bequest	2 00
	2,002 51

**PUBLISHING HOUSE RECEIPTS.**

RECORDER	121 10
Visitor	54 79
Helping Hand	32 13
Tracts	2 95
"Sabbathism"	1 50
	212 47
<b>Total</b>	<b>\$2,681 74</b>

**Receipts for August, 1911.**

CONTRIBUTIONS.

Lafayette Edwards, Canochet, R. I.	\$ 5 00
George H. Rogers, Oxford, N. Y.	8 50
Christian Swendsen, Viborg, S. D., African Work	8 00
Mr. and Mrs. A. S. Thayer, Cosmos, Okla., African Work	1 00
<b>Churches:</b>	
Dodge Center, Minn.	10 00
Second Alfred, Alfred Station, N. Y.	41 35
Dodge Center, Minn. (S. S.)	10 00
Plainfield, N. J.	32 51
Rock House Prairie, Wis.	4 00

Welton, Iowa	25 00
Chicago, Ill.	10 00
Berlin, N. Y. (S. S.) for Italian Mission	2 15
	\$157 51
<b>PUBLISHING HOUSE RECEIPTS.</b>	
RECORDER	175 53
Visitor	41 45
Helping Hand	18 07
Tracts	10
	235 15
Edgar Van Horn Sabbath Reform expenses returned	6 50
City National Bank, interest bank balance	9 51
<b>Total</b>	<b>\$408 67</b>

**Receipts for September, 1911.**

CONTRIBUTIONS.

Mrs. Thomas H. Greene, Alfred, N. Y.	\$ 2 50
George H. Rogers, Oxford, N. Y.	10 00
A. L. Crandall, Farina, Ill.	1 00
Mr. and Mrs. W. S. Burdick, West Hallock, Ill.	1 25
J. C. Anderson, Milton, Wis.	5 00
Mrs. Nanna Bramlet, Wasson, Ill.	1 00
S. C. Maxson, M. D., Utica, N. Y.	5 00
Mrs. E. M. Millard, West Edmeston, N. Y.	75
Lucius Sanborn, Davison, Mich.	10 00
The Brown Family, Riverside, Cal., Java Mission	25 00
Daisy Furrow, Riverside, Cal., Java Mission	1 50
Mrs. E. S. Beebe, Riverside, Cal., Java Mission	1 00
Mrs. Mary Burdick, Hartsville, N. Y., African Work	1 00
<b>Churches:</b>	
Milton, Wis.	44 00
Plainfield, N. J.	12 95
Friendship (Nile, N. Y.)	44 84
DeRuyter, N. Y.	6 85
Second Brookfield (Brookfield, N. Y.)	5 00
North Loup, Neb.	15 65
	194 29

**COLLECTIONS.**

Collection, Semi-annual Meeting, Dodge Center, Minn.	3 66
One-third Conference Collection (Westerly, R. I.)	123 45
One-half Southeastern Association, Lost Creek, West. Va.	9 89
	136 40

**INCOME.**

George S. Greenman Bequest	125 00
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**PUBLISHING HOUSE RECEIPTS.**

RECORDER	191 16
Visitor	6 88
Helping Hand	42 72
Tracts	3 35
"Sabbathism"	7 50
Lewis' Biography	3 00
	254 61
<b>Total</b>	<b>\$710 30</b>

E. & O. E. Plainfield, N. J., Oct. 4, 1911.

F. J. HUBBARD, Treasurer.

**Education a Generation Ago.**

HON. JESSE F. RANDOLPH.

*Education Hour, Southeastern Association.*

I am asked to talk a few minutes on education as it was a generation ago. Well, as that is a back date, it is only natural that the committee should call on a back number. Education a generation ago was secured under conditions and difficulties to which I presume this generation, with a very limited exception, have not given much thought. Education of today, it

seems to me, is regarded, by some at least, as a mere matter of fact, a natural consequence, a thing to come of course; but the masses, I am proud to believe, view it from a higher standpoint.

This thought the next speaker may possibly discuss. Educational privileges and opportunities a generation ago were very meager. Graded or high schools, as they were classed, academies and colleges also, were very scarce, far between, and to attend these were luxuries, regarded by some to be enjoyed by the rich only. The poorer people, the common classes, the masses if you please, were very poorly provided with educational advantages, assuming that a generation ago was when I was a boy. I can only speak from memory, which however may on some matters be in error.

We were then a part of the State of Virginia. I presume that the people of this generation are largely aware of that fact. If not, I assume to make the prediction that this generation, and the next at least, will be reminded of that fact. The laws of Virginia of that date did not provide for public or free schools, as we have of this day. Education was not looked on by the parents of that day as so important, so essential, to the development of the man or the woman either, as it is of this day. It is embarrassing to me to speak of education a generation ago, for fear that I may use a wrong word or use some word to convey a wrong idea. I do not want to be understood in any sense as speaking disparagingly of the parents of that date. In my heart I feel to praise God for their noble lives. They did their work well, as they saw it, with the opportunities at their command. As I remember it, they did not have boards of education then as we have now, to provide suitable buildings, furniture, books, and competent teachers. The parents of that day who had the education of their children at heart would get together in the fall or early winter and agree on some one to teach a term of school, thirteen weeks, and employ the teacher, generally at a salary of about \$20 a month. This fund was largely provided by the patrons of the school at a rate of about \$1 a month per pupil, \$3 a term. There was a small sum of \$15 to \$25 for each term—taught provided for by the State and placed in the hands of



a school commissioner as a fund to be used for poor children whose parents were not able to pay. I do not remember the legal name for that fund, but it was understood as a poor fund. Some parents were too proud or high-minded to let their children attend school thus branded; and being too poor themselves to pay the tuition, such children would thus be kept out of school, there being no compulsory school law then. The schools as a rule would be taught in old houses, often in houses abandoned as dwelling-houses and fixed up after a fashion to meet the seeming necessities.

I will refer to one case that came under my personal observation, which may serve as a fair index to the then prevailing idea of schoolhouses. The heads of the families of the village and adjacent surroundings got together, repaired an old log house abandoned as a dwelling-house in the suburban part of the village, by cutting out one log along the side of the building and placing therein a sash, with glass about 6 by 8 inches, to light the building, bored holes in the log directly under this window, put in pins and placed a long plank thereon for a writing desk, and made seats out of small logs split in two, with pins for legs, no backs. They stopped the cracks in the walls of the building with splits of timber, and plaster made of dirt and straw. The fireplace was in one end of the building. The fuel was wood hauled in from the hills and cut by the schoolboys at the noon hour. Fires were built of mornings, sometimes by the teacher, sometimes by the larger boys, taking it by turns. The school-books furnished then were very limited in number, often two or more children studying from the same book. I refrain from following this thought any farther, but suffice it to say that it is alarming how low an estimate was placed on education of that date, viewing from the standpoint now entertained. I can not speak of the great advantage derived from education as many can. I can only speak of, or rather realize, the great disadvantage of not having an education. It is embarrassing from every point of view. And now, in conclusion, I would like to appeal to the parents, to the citizens of this grand commonwealth of ours, to stop in the great rush for financial gain, and think of the demands of

the present age, and the responsibility that rests upon us, in behalf of the rising generation, with public school buildings dotting all this fair land of ours, with state institutions of learning as we have them, all provided by taxation, and the college at Philippi, the seminary at Buckhannon, and the college at Salem, these last established by personal contribution. Should we not make more effort, give more encouragement, in some way create in the mind of the children more interest in attaining an education, and then make it possible for them to obtain it? In the Creation God made man in his own image and after his own likeness, and I do not believe we should lie dormant, inactive, illiterate, if you please; but that we should, not only for ourselves, but for the rising and oncoming generation, strive to make it possible that all may attain to the high intellectual beings that Providence has made it possible for us to be.

#### What is Now Ill Bred.

It is no longer well bred to talk about ill health. It is true that we are still hindered with relics of the days when one's health and ills were the most interesting topic of conversation. We will perfunctorily ask: "How do you do?" But we have only pity or disgust for the person who really answers that question if she is not well. The woman who habitually pours out upon the unwilling ears of her friends the disagreeable tale of her headaches, her backaches, her worries or other ills; the woman whose greatest satisfaction seems to be to tell, in gruesome detail, every step of an operation either upon herself or some one else—these women are slowly but surely being isolated by the bar of social exclusion, and either ignored or avoided. We know for a certainty now that the psychic contagion which one person can spread by suggestions with reference to disease is as real as the contagion from measles, or mumps, or scarlet fever. Modern society has recognized this psychic contagion, and is demanding that our conversation shall be clean and wholesome on subjects of health. To talk otherwise has become a sign of ill breeding. This is an epoch-making change in the character of human conversation, and it has occurred within the memory of many of us.—*Selected.*

## SABBATH SCHOOL

Many of our Sabbath schools will be thinking at this time of year about introducing teacher training. Will not our Sabbath-school workers consider the plan of study as suggested by the Sabbath School Board and enrol a class or a reading circle with the field secretary? Read the following and bring it to the attention of your teachers.

W. L. G.

### Teachers' Training Course.

#### 1. The General Need.

Upon the Sabbath school practically rests at the present time the responsibility for the religious education of young and old. If the Bible, the Book which shows the way of eternal life, and the teachings related thereto, are not taught by the Sabbath school, this will probably not be accomplished through any other institution. But this can not be done effectively unless the teacher himself is equipped and trained. He needs and must obtain a knowledge of the Bible, of the principles and methods of teaching, and of the pupil whom he teaches. This need is universal. It is felt in all kinds of Sabbath schools and in connection with all kinds of lessons. It is to meet this need that the following course of study and reading has been prepared.

#### 2. The Course of Study.

The text-book: *Training the Teacher*, Schauffler and others, The Sunday School Times Co., price 50 cents. This contains fifty lessons on Bible History, Child Study, Principles of Teaching, and Sabbath School Organization.

In addition to the study of the text-book each person pursuing the course will be expected to read one of the following books in the department in which he is working:

Primary Teachers, *The Unfolding Life*, by Lamoreaux, 75 cents.

Junior Teachers, *After the Primary, What?* McKinney, 75 cents.

Intermediate Teacher, *The Boy Problem*, Forbush, \$1.00; or *The Girl in Her Teens*, Slattery, 50 cents.

Adult Teachers, *Teaching and Teachers*, Trumbull, \$1.00; *The How Book*, Hudson, 50 cents.

Superintendents and officers, *The Modern Sunday School on Principle and Practice*, Cope, \$1.00.

#### 3. Explanations and Suggestions.

Classes may be formed to meet at the regular Sabbath-school hour, or at a convenient time during the week, or individual students and teachers may pursue the course of study at home.

Names of individual students and students in classes should be enrolled with the field secretary of the Sabbath School Board, Rev. Walter L. Greene, Alfred, N. Y.

Examination questions will be submitted by the field secretary, when notified of the time when the questions will be required. The written answer paper must be returned to him for correction.

Certificates will be given to all completing the required course of study and reading and who present a satisfactory examination paper.

The names of those completing the required course of study will be published in the annual report of the Sabbath School Board to the General Conference.

The books of the course may be purchased from the field secretary at the indicated prices.

### Sabbath School Lesson.

LESSON IV.—OCT. 21, 1911.

THE FOUNDATION OF THE SECOND TEMPLE LAID.

Lesson Text.—Ezra iii, 1—iv, 5.

Golden Text.—"Enter into his gates with thanksgiving, and into his courts with praise." Ps. c, 4.

#### DAILY READINGS.

First-day, Ezra iv, 24—v, 17.

Second-day, Ezra vi 1-22.

Third-day, Haggai i, 1-15.

Fourth-day, Haggai ii, 1-23.

Fifth-day, Zech. i, 1-21.

Sixth-day, Zech. ii, 1-13.

Sabbath-day, Ezra iii, 1—iv, 5.

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

Make friends with your trials, as though you were always to live together, and you will find that when you cease to take thought for your own deliverance, God will take thought for you.—*Francis de Sales.*

## SPECIAL NOTICES

The address of all Seventh-day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh-day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2.30 o'clock in Snow's Hall, No. 214 South Warren Street. All are cordially invited. Rev. R. G. Davis, pastor, 112 Ashworth Place.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 1043 Southern Boulevard.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rood, at 118 South Mills Street.

The church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue, every Sabbath afternoon. Sabbath school at 2 o'clock, preaching at 3. Everybody welcome. L. A. Platts, pastor. The pastor's address is State and Chestnut Streets, Long Beach, Cal.

The Seventh-day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer-meeting in the College Building (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Rev. D. Burdett Coon, pastor, 19 Howland St.

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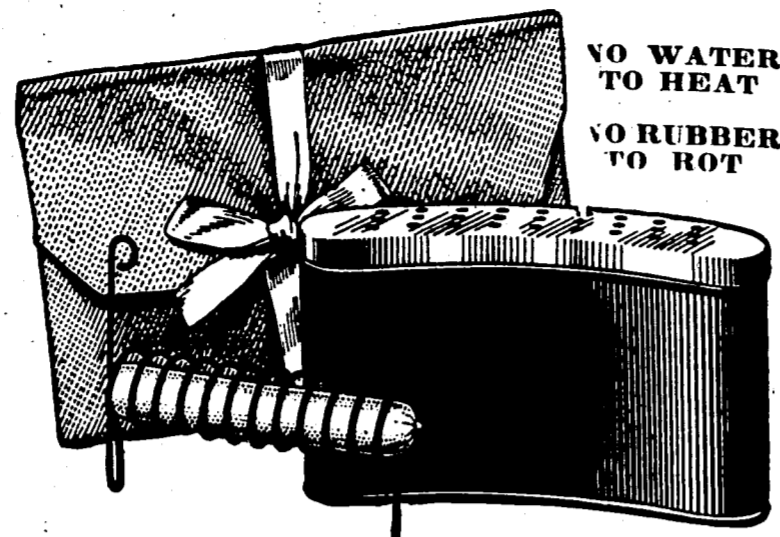
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The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

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