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 The rising Tempest swells its weird refrain,
 And sings in mighty tones unto the sky;
 The fleecy Clouds float ever on the strain
 Of music sweet—Eolian, on high.
 Thus ever with the mighty tones of praise,
 That flow and swell in grandeur of their might,
 The lowly and the meek their voices raise,
 An offering, to their God, of sweet delight.

—Dr. J. Fare.

Los Angeles, California.

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L. A. WORDEN, Business Manager.

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EDITORIAL

"Truthful Singing."

These words, "Truthful Singing," head an article in one of our exchanges, in which the story is told of a young lady who refused to sing a certain hymn because it expressed language and heart conditions which were not true in her case. Never having been able to feel the assurance indicated by the words of the hymn, she said she dared not sing them in worship.

Being assured that all hymns were good, and that one should sing whatever came in the order of service, trying to feel what the words expressed, she declared that to sing some songs would be as deceitful as it would be to express great love for one she cared nothing for, or to profess a great longing to visit some one, while in her heart she would be sorry to be invited to do so. Such songs she could not join in singing. As an illustration, she quoted this stanza:

"I'm fettered and chained up in clay,
I struggle and pant to be free;
I long to be soaring away,
My God and my Saviour to see."

She felt that, while she was trusting her Saviour and trying to do his will, and while she thought she would be reconciled to go if God should call her home, still she could not truthfully say she longed to be taken away now. The feeling expressed in the stanza would not be true in her

case, and to sing it would be professing a heart condition which she did not possess.

The thought expressed by this conscientious girl are suggestive. Possibly she may seem over-scrupulous—to some she may appear almost painfully so—but if the followers of Christ were all as careful to say, or to sing, only those words that express their real yearnings of heart, their true convictions and experiences, there would be less want of harmony between the profession and the life.

If all Christians had as keen a sense of fitness in the use of songs as expressions of heart life, and in the use of words as testimonies of our religious condition, whether in prayer meetings or in church choirs, I am sure that some songs now found in our hymn-books would disappear and some prayer meeting testimonies would be greatly modified.

It seems to me that hardly any young person could truthfully sing,—

"This world's a wilderness of woe,
This world is not my home.
No tranquil joys on earth I know,
No peaceful, sheltering home."

As for myself I pity the poor soul whose real inner life would justify the use of these words in song.

There are other considerations, however, in regard to the matter of joining in songs we do not think applicable to our own hearts, which, I think, would justify a conscientious Christian in singing them. There may be those to whose burdened hearts the song we think inappropriate to ourselves is exactly suited. Some hymns are born in souls really homesick for heaven, some come from hearts over-burdened with trouble, while others are written by those whose lives are filled with joy and peace. These various hymns can not, of course, be appropriate to all persons as truthful expressions of feeling or experience, but in every congregation there may be some to whom they bring comfort and help. May we not sing them for their sakes? Do we not sing to help others

as well as ourselves? It may be that the song we refuse to sing because it does not express our own feelings is so appropriate to another's condition as to be a god-send to him. I think many Christians do sing songs which they would not choose for themselves simply because those songs are appropriate to others and therefore helpful to them. Can such service be untruthful singing?

Again, whenever we feel that a song given out in church contains unscriptural teachings which we can not sanction, we shall be perfectly justified in declining to join in its use. For instance, I do not see how a conscientious Sabbath-keeper could sing a hymn extolling Sunday as a sabbath; and I think he would be justified in not doing so. I have sometimes found hymns chosen by the leader of song in churches where I have been called to preach outside our own denomination, which I could not conscientiously announce and read. In such cases I have chosen others and asked that a change be made.

I have heard the opinion expressed that an unbeliever should not be allowed to sing songs of faith and loyalty in the choir. Such singing, I suppose, would hardly come under the head of truthful. But I would not feel justified in thinking that sinners should not assist in gospel songs on the ground that they do not accept the truths they sing.

I have known cases where the very act of singing gospel hymns has proved to be the power that opened the sinner's heart. I remember one young man, a leader among a crowd of wayward boys who had caused the church much trouble, whose heart was broken by the chorus of a certain song he was singing. He loved to sing, and as he joined in this song which was being sung by God's people with much feeling, ere he was aware of it the spirit of the song had taken such hold of his heart that he broke down and sobbed like a child. When the singing ceased, he was the first to stand up in contrition and give his heart to Christ. Unless the unbeliever sings in a spirit of ridicule, I believe it is a good thing for him to join in songs of devotion, for in that way the Spirit may find his heart.

Consecrate Your Gift of Song to Christ.

Some one has said, "The Bible has two great hearts—the praying heart and the singing heart." The one heart pleads before the mercy seat until, like the sweet incense of old, the spiritual aroma fills the place and assures the worshiper that God is near; the other pours forth praises for mercies realized, and exalts the wonderful works of God. The Bible is no less a book of song than a book of prayer. Indeed, no grander song-book than the Bible was ever written; and the best things in every hymn-book are Bible-inspired. The ancient church in its worship gave a large place to music. Hebrew, Egyptian, Greek and Roman alike loved music greatly and invented many instruments to supplement the human voice in expressions of praise. Joyous singers were put over the house of God in the days of Israel's glory, prophets sang of the coming Redeemer, and angel songs announced his birth. When he was first taken to the temple aged saints who had been waiting for the coming glory burst forth into songs of praise.

From that day to this the noblest sentiment of devout souls has found expression in songs. Whether Ferronet sings, "All hail the power of Jesus' name," or Toplady, "Rock of Ages, cleft for me," or Wesley, "Jesus, Lover of my soul," or Sankey, "The Ninety and Nine," it is always the same old story of God's moving the hearts of men to express their experiences in song; and through all the ages songs thus born of God have been blessed of him to lead the multitude to the foot of Calvary's cross. Indeed, a song that does not breathe out the helpful spirit of redeeming love and of divine help is hardly worth singing in any church. God has used such songs to bring men into his kingdom quite as much as the preaching of the Word. Some have thought that Newton led more souls to Christ by his hymns than by his sermons.

Let every one who has the gift of song consecrate it unto Christ. It is far better to win souls with this gift than to win for oneself a great name and the praises of multitudes. Indeed, I believe that if the undercurrent of human hearts today could make itself felt; if the deepest longings of sinful men, smothered oftentimes by conscious guilt and self-condemnation,

could find free expression, the yearning plea would be,—

"Sing them over again to me,
Wonderful words of life;
Let me more of their beauty see,
Wonderful words of life.
Words of life and beauty,
Teach me faith and duty;
Beautiful words, wonderful words,
Wonderful words of life."

It Seems Like a Great Mistake.

Thousands upon thousands of the best citizens in America are feeling in their hearts a deep sense of outrage over the attitude of high government officials toward the Brewers' Congress. Here is a congress, or convention, representing a business that for generations has fostered the worst hotbeds of crime; a business that requires the most rigid police surveillance, and the firmest iron hand of government to keep it within the bounds of decency; a business which becomes a menace to every other business, and to carry on which tens of thousands become outlaws, with their gambling dens, and brothels and saloons; a business which every civilized nation has to put under ban, one which must everywhere be required to give bonds for proper conduct before it can be allowed to open its doors, and one which can never be trusted to be law-abiding; and yet the Secretary of Agriculture of the United States has promised to act as its honorary president!

Wherever saloons override the laws, and get the advantage of the people in any community, there, as a rule, the brewers have planted their cold storage houses, and are standing back of the outlaw saloons with their money and influence. Wherever any local fight is on in the courts of prohibition territory, and efforts are made to prosecute the saloons that insist on overriding the laws, there, too, as a rule, the brewers' money goes to defend the criminals and to bribe officials. It is a notorious fact that one of the chief objects of the Brewers' Congress is to extend this criminal-making business into all the world. Not content with the ruin they bring to our own land, the brewers are constantly planning to send their liquors into every missionary land on the face of the earth. This is what Secretary Root declared

to be one of the "disgraces of civilization." And yet, in the face of all these facts, the United States Secretary of Agriculture persists in ignoring the protests of millions of citizens, and declares his intention to preside over the Brewers' International Congress! And we are told that our Secretary of State has written to foreign countries commending this convention and has recommended the sending of delegates from institutions and organizations interested in the matter!

To me this seems like a great mistake. I do not wonder that multitudes lift the voice of protest against high government officials cooperating with the brewers, whose chief work is to force their liquors, with all the ruin they bring, into every corner of the world.

Right on the heels of a great movement started in the missionary conference at Edinburgh, where almost a thousand missionaries signed a petition to this government, as well as to the governments of Europe, to unite in suppressing the sale of intoxicants to those living in mission fields, our own Secretary of State and Secretary of Agriculture are giving the brewers the greatest possible encouragement to push their destructive business wherever they can.

Changing the Time of the Associations.

It will be remembered that the question of changing the time of the annual meetings of the several associations was carefully considered in the last sessions of the Eastern, Central and Western associations, and the opinion prevailed that some change must be made, if the associations were to succeed. Three of them interfered with commencement week in the three colleges, and these desired a change on that account. The Eastern referred plans to the churches for an expression of preference as to whether the association should disband or make certain changes and go on. The Southeastern had already changed to September, and it is probable that it will never return to its old time in May. Finally, when the Northwestern Association convened, a more definite plan seems to have materialized, and this association appointed a committee to meet with a like committee from the other associations, at Westerly, R. I., in connection with Con-

ference, and if possible arrange a time and plan for the annual meetings that would be satisfactory to all sections. The Northwestern Association also requested the executive committees of all the other associations to appoint committees to represent them in this joint committee. This was done, and the committee thus appointed had several large meetings in the auditorium at Westerly. Invitations were given for delegates from the various associations to meet with the committee from time to time during Conference week. This enabled the committee to make a thorough investigation as to the arrangements that would be most likely to suit in all sections.

The members of the joint committee, present, were Rev. L. C. Randolph of the Northwestern, Rev. L. A. Wing and Grant W. Davis of the Central, Rev. George W. Hills of the Southeastern, and Jesse G. Burdick and Clarence W. Spicer of the Eastern associations. Rev. G. H. F. Randolph was invited to represent the Southwestern Association.

Among the voting delegate visitors present were Revs. George B. Shaw, John T. Davis, E. A. Witter, Herbert L. Cottrell, Walter L. Greene, Henry N. Jordan, Edwin Shaw, Clayton A. Burdick, and President C. B. Clark. These men with other friends made a most careful canvass of the needs and conditions to be met in every association, and arranged to send the records of all their meetings to the members of the committee who could not attend Conference. The summary of this joint committee's work and decisions will be found on another page. Read it carefully, each item, and note the matters upon which the churches are requested to vote. It is hoped that the questions will be referred to the churches in time for the changes to take effect next year, 1912.

The Southeastern Association has held its session since the General Conference and has already adopted this report without a dissenting voice. The matter will also be acted upon by the Southwestern in its session next month. Let the churches of the Eastern, Central and Western associations have a chance to vote upon the matter at an early date. By an accident the report was lost for a few days, or it would have appeared two weeks earlier.

EDITORIAL NEWS NOTES

Death of Justice John M. Harlan.

Again the Supreme Court of the United States loses one of its associate justices. This time it is Justice John M. Harlan, the oldest man on the bench, and the one who served as justice of the Supreme Court longer than any one now living. If Justice Harlan had been permitted to live until next June, his time of service would have exceeded that of any man who ever served on the Supreme Bench of this country. As it is, his service was longer than any excepting Chief Justice Marshall and Associate Justice Stephen J. Field. Field served thirty-four years, six months and ten days, and Marshall thirty-four years, five months and five days, while Justice Harlan served thirty-three years, ten months and twenty-five days.

Thus for more than a generation the people of the United States have been familiar with the name of John M. Harlan of Kentucky, in connection with the highest court in the land. His death on October 14 came as a great shock to the country. He was at his post in the court on Monday, the ninth of October, and on Tuesday, the tenth, he appeared for duty, but in the afternoon he had to summon a carriage to take him home, and passed away, with acute bronchial trouble, on the morning of the fourteenth. The country thus loses one of its most conservative justices—one who has dissented from the opinions of the majority on some of the most important questions ever considered by the Supreme Court. It was John Marshall Harlan who made the vigorous protest in the anti-trust cases, against reading the "rule of reason" into the Sherman Anti-trust Law.

Again the duty of appointing a justice for the Supreme Court comes to President Taft. Thus this one President will have appointed enough members to make a majority in the court, including the Chief Justice. This is a duty that has devolved on no other President since the days of Washington, when the court was first formed.

Justice Harlan was a man of faith. Of him Justice Brewer once said: "He retires at night with one hand on the Constitution and the other on the Bible, safe and happy in perfect faith in justice and righteousness." Had he lived till June, 1912, he would have been seventy-eight years old.

On the sixteenth all the courts of Washington paid tribute to his memory by adjourning. The Supreme Court convened for one minute, just long enough for Chief Justice White to say, with voice trembling with emotion, "Gentlemen of the Bar: It is my painful duty to announce the death of our brother, Mr. Justice Harlan. The court will stand adjourned until Wednesday morning next without the transaction of business of any kind."

Civil War in China.

A serious civil war has broken out in China. Rebels have proclaimed a republic, hoisted a new flag, and the fate of the Manchu dynasty seems hanging in the balance. Thus far the rebels have been victorious. Wu-Chang has been made their capital, and their flag also floats over Hankow and Han-Yang. The rebellion spreads rapidly and the authorities at Peking are greatly alarmed. Signs of sedition and revolution are apparent in the capital city, many leaders and soldiers have joined the rebels, and the government hardly knows whom to trust. Foreign traffic between Shanghai and Hankow is at a standstill. Several foreign warships are now at Hankow, and others are hastening thither to guard all foreign interests. Reports from that city show that the rebels have already disabled three Chinese gunboats, and news from Hang-Weng tells of 10,000 troops deserting the government and joining the rebel army, which is commanded by Li-Yuen-Hung.

The government has felt compelled to recall the former grand councilor and commander-in-chief of the army and navy, Yuan-Shi-Kai, who was dismissed from power and banished three years ago, and reinstate him as viceroy of two provinces. This of itself reveals something of the straits in which the government finds itself.

There is one reassuring feature in this uprising,—it is not directed against the for-

eigners. The leaders have announced that severe punishment awaits those who molest the foreign residents. The foreigners are assured of protection as long as they do nothing to assist the government and remain neutral. This phase of the matter is particularly reassuring to all who have friends in China. We hope there will be no tales of outrage against missionaries or other resident foreigners.

The Chinese National Association in America has petitioned the President that our government maintain an absolutely neutral attitude, and that it use its good offices to persuade other powers to remain neutral and allow the new government in China to become stable and succeed.

Italy's Army at Tripoli.

The last contingent of the Italian army of occupation arrived at Tripoli on the seventeenth of October. The governor of that city has prohibited the importation of grain and arms. An aviation corps has been landed with aeroplanes, and soon explorative operations against the Turks will begin.

The Turkish Government has issued a decree expelling all Italian professors and school-teachers from Turkey. This decree followed the permanent closing of Italian scholastic institutions and the expulsion of all Italian newspaper correspondents. The prospects for successful intervention to bring hostilities to an end are less favorable than they were. Public opinion in Italy makes it almost out of the question for the Italian Government to concede a Turkish suzerainty for Tripoli, and the Turk on the other hand is bitterly opposed to an unconditional surrender of that province. The eighteenth day of the war sees things all going Italy's way.

Since 1875 New York City has been giving pensions of \$50 a year to its worthy blind people. This year there were 695 applications for this pension, of which number 101 were refused for one reason or another. On October 16 about 150 blind people from Manhattan and the Bronx were lined up at the headquarters of the Department of Charities on Twenty-sixth Street, each one of whom received \$50.

The report of the Commissioner of Pensions shows that the list of pensioners has fallen off 28,985 in one year. The pension roll is reported at 892,985, the smallest total in twenty years.

Yale University's budget for necessary expenditures the coming year calls for \$1,458,929.22.

Iowa Yearly Meeting.

The thirty-sixth session of the annual meeting of the Seventh-day Baptist churches of Iowa convened with the Church of God at Marion, Iowa, September 1, 1911.

Following a short praise service led by Ernest Hurley, a short business session was held at 3 p. m., following which Rev. James Hurley, delegate from the Minnesota semi-annual meeting, preached the introductory meeting.

In the evening, after a praise service led by Wade Loofboro, the male quartet from Garwin sang and Elder Geo. W. Burdick of Welton preached. This was followed by an essay by Gertrude Ford of Garwin and an interesting conference meeting led by Frank Hurley.

Sabbath morning at 10.00 a. m., Supt. Will Carver of Marion conducted the Sabbath school in the usual manner. After the usual opening exercises at 11.00 a. m. Ethelyn Davis and Ernest Hurley sang a duet. Elder I. N. Kramer being unable to respond to his place on the program, Rev. J. H. Hurley preached.

At 2.30 p. m., after a praise service led by Loyal Hurley and solo by Wade Loofboro, the Endeavor hour was led by Ernest Hurley. This was followed by a sermon by Rev. J. T. Davis of Garwin and music by the ladies' quartet of Garwin.

In the evening at 7.30, after a praise service led by Mrs. Lucy Van Horne, an essay by Mrs. E. P. Michel of Marion and a solo by Alverda Van Horne, Loyal Hurley of Garwin preached. Music by the ladies' quartet closed this session.

Sunday at 10.00 a. m., after the praise service led by Paul Ford and a short business session, Frank Hurley of Garwin gave an essay and Rev. G. W. Burdick gave a sermon.

In the afternoon, after a praise service led by Miss Ethelyn Davis and music by

the ladies' quartet, Loyal Hurley gave a missionary talk and the ladies' quartet sang a Chinese lullaby.

Rev. Mr. Hurley then followed with a talk about Ebenezer Ammokoö and the following resolution was passed:

Whereas, Ebenezer Ammokoö is now ready for his senior year in Tuskegee Institute; and, *Whereas*, The finishing of his course will give him a standing among his native people as well as fit him for his life work; therefore,

Resolved, That we, the members of the Iowa Yearly Meeting and the Minnesota and Northern Wisconsin Semi-annual Meeting, represented by Rev. J. H. Hurley, delegate, at Marion, Iowa, now in session this third day of September, 1911, express to the Seventh-day Baptist board that it is our best judgment that the said Ebenezer Ammokoö should be returned to Tuskegee for the completion of his course.

A short talk was given concerning the Fouke school by Elder Davis in which he spoke of the request for a teacher and of the fact that one of our young ladies had expressed willingness to go if arrangements could be made. And believing that such sacrifice should not be made by one alone, on motion, it was ordered that we, as churches and young people's societies of Iowa Yearly Meeting and Minnesota and Northern Wisconsin Semi-annual Meeting shall take steps to support or aid in the support of the young lady of our number who is considering the question of going to Fouke and giving her service as teacher the ensuing year. An essay was then read by Carl Carver of Marion.

Sunday evening at 7.30 Ernest Hurley led the praise service, which was followed by an essay by Harold Carver of Marion and music by double quartet. Rev. Mr. Hurley then gave a sermon and conducted the closing conference meeting.

There were thirty delegates in attendance at this meeting.

MRS. ELLA C. MICHEL,
Clerk.

Marion, Iowa.

The sun does not shine for a few trees and flowers, but for the whole world's joy, and so God sits effulgent in heaven, not for a favored few, but for the universe of life, and there is no creature so low that it may not look up and say, "My Father! Thou art mine."—Henry Ward Beecher.

SABBATH REFORM

The Sabbath and Sphericity.

It is amusing as well as serious, to note how learned men will resort to absurd and frivolous theories to avoid plain truth. Now and then it is announced by staunch advocates of Sunday, or First-day sabbath, that it is impossible to know what day is the Seventh on account of the sphericity of the earth. I have read in a rather old number of a religious magazine a sermon delivered by a prominent, learned pastor of New York City, on the subject, "Should Cities Make Sunday Laws?" in which I find the following:

"There exists among us a venerable social institute known as a Weekly Rest. The Hebrew name for it was Sabbath, the generally accepted modern name is Sunday. The essence of the observance consists in the setting apart in the name of God of one seventh part of time, as time is reckoned by days, for absolute immunity from toil. Whether this protected portion of time shall be identified with the first or last day of the week is a subordinate question. The discovery of the sphericity of the earth has made all wrangling about that point absurd."

The understanding that this professed teacher of God's Word would like his hearers to have is, that this social institute that is the sabbath is a kind of garment that can be thrown on any day of the week and it will be the Sabbath. The coat may have been made for Tom, the seventh son; but if taken off Tom and put on the eldest son, John, John will become Tom. Tom's father is a king and Tom is the special favorite of the father. He was so pleased with Tom for certain reasons that he made him a special coat and put it on him to mark this special affection for his youngest son, whom he had named Tom. Some of the king's subjects hated Tom and took occasion to humiliate him. They stripped Tom's coat off him and put it on John, and straightway that coat made John's name to be Tom. Tom was henceforth always at the father's table and a member of his household, and known as his sev-

enth and youngest son; but John was Tom notwithstanding. When Tom's friends protested that the coat was Tom's, and sought to take it from John to restore it to Tom, John's friends contended that the world had turned round, and that John, though the oldest son, was also the youngest son, Tom, and that no one knew whether Tom was the oldest, second, third, fourth, fifth, sixth, or youngest. In fact, no one could tell which of the sons was the youngest. But there was no trouble at any time to tell which was John, for he had on Tom's coat. The king, however, it was claimed, had no particular affection for any of his sons, but loved Tom's coat dearly and was willing that any of the boys who should be found wearing Tom's coat should be called Tom. He was not particular that it was Tom's coat at all, so that it was made in imitation of the original Tom's coat, and such coat on Joe, Jim, or any of his sons, that son was Tom to the king, and became his special favorite for the coat's sake. So the king's subjects disagreed as to who was Tom. One made a coat resembling Tom's and put it on Joe, and called him Tom, and the king said the coat made Joe to be Tom. Another made a coat and put it on Jim, and the king said, "Of course Jim is Tom," and so each of the boys had a coat and was named Tom, except poor Tom, whose coat was on John. Tom's friends would not make a mock coat for him to have him called Tom, but contended that John was not Tom, and was only John, and had no right to Tom's coat, and that Tom was the only Tom and the coat belonged alone to him. John's friends said any man had a right, if he wished, to make a coat and put it on Tom, and then Tom would be Tom; but so long as Tom's coat was worn by John, John would be Tom, and would be both the king's oldest and youngest son, John and Tom. All the boys wearing the coats their friends put upon them were Tom; but John only was Tom, and Tom was no longer Tom because he had been robbed of his coat, and only his true coat worn could make him the real Tom, the seventh and youngest son. Query: Who was the youngest son, Tom or John? and to whom did the coat belong in truth, Tom or John?

In the extract above we note the following misstatements:

(1) That what the Hebrews called the Sabbath was the same as Sunday. The Hebrews have always taught that it required the observance of a specific seventh day to constitute the Sabbath. They deny that observing any other day constitutes the Bible Sabbath. Hence Sunday was never the Hebrew name for Sabbath, and vice versa, Sabbath was never the name for Sunday.

(2) "The essence of the observance consists in the setting apart in the name of God one-seventh part of time, as time is reckoned by days, for absolute immunity from toil." The essence of the observance is, that God set apart the Seventh-day, absolute and without any condition that man may choose whatever day he pleases to keep. The real essence is that it is man's duty to accept the day God set apart for the Sabbath day, and to obey his commandment to keep it holy. It is man's duty to learn which day God made holy for the Sabbath day, and to accept and respect it without any presumption of choice of what day it shall be. Anything else is presumption and rebellion.

(3) "It is for absolute immunity from toil." It is a mistake to suppose that the Sabbath is for mere immunity from toil—that is to say, for the sake of tired humanity. It is just as lawful and proper for man to rest on any day when fatigued with labor as on the Sabbath day, and it is not keeping the Sabbath. It is just as much the duty of the man who does no labor during the other six days of the week to refrain from labor on the Sabbath as though he had labored. It is keeping covenant with God that he will respect and worship him by yielding all opportunity and advantage of profit-making on that day in acknowledgment of God's supreme right to control in men's lives. The man that uses the Sabbath day for mere bodily or physical rest does not keep Sabbath at all, since Sabbath-keeping is purely spiritual.

(4) "Whether the protected portion of time shall be identified with the first or last day of the week is a subordinate question." If it is the prerogative of man to set apart the day when he shall keep Sabbath, it is truly subordinate. If God set apart the day as his own prerogative, it is

the duty of man to learn and know the day, when it comes, and obey God's commandment to keep it for the Sabbath day, and therefore is in no sense subordinate to man's caprice. If we accept that God did the sanctifying of the Sabbath, we must also accept that it followed the setting apart of the specific Seventh-day to be the Sabbath day—if the Bible is to be the record of what God did in the matter,—and we are left to make no choice of any other day. If we deny this proposition, there is no Seventh-day and no point from which to reckon, and consequently the days are not numbered and all days are alike.

The sphericity of the earth has never, in all the civilized world since Christ's day, so turned men from a uniform calendar but that the First as well as the Seventh-day is specifically marked out.

CONTRIBUTOR.

Report of Joint Committee Regarding Time of Holding Associations.

TO THE SEVENTH-DAY BAPTIST CHURCHES:

On the initiative of the Northwestern Association, the executive committees of the Northwestern, Western, Central, Eastern, and Southeastern associations each appointed a committee of two to meet in joint session with the other committees in connection with the Seventh-day Baptist General Conference of 1911, to consider plans suggested by the Northwestern Association at its recent session at Garwin. In the absence of any committee from the Southwestern Association, Rev. G. H. F. Randolph was requested by the joint committee to represent that association in the deliberations.

We, the joint committee thus assembled, after thorough consideration of the problems involved, unanimously recommend:

I. That the time of holding the annual associational gatherings be changed and that the series begin by convening the Northwestern Association on the Thursday next preceding the last Sabbath in September, the other associations to be held the next succeeding weeks in the following order: Western, Central, Eastern, Southeastern, Southwestern.

II. Whereas it appears that the proposed changes in the time and order of holding the associations will make evangelistic and Sabbath Reform work a natural

continuation of the religious work begun in the General Conference and various associations, we recommend that each association inaugurate and press a definite, aggressive campaign of evangelistic and Sabbath Reform work within its own borders, having especially in mind the needs of the weaker churches; that the plan include the loaning of pastors by the churches and as large as possible a use of lay workers; and that, for the sake of unity of action, this associational work be carried on in consultation with the leaders of our larger denominational interests.

III. We recommend that each church vote on this question: Shall *our* annual associational gathering be omitted in the year in which the General Conference is held in our associational district? (The Northwestern Association has decided in the affirmative.)

The Executive Committee of each association, acting, if desired, through the committee of two which it has appointed, shall refer these questions to all the churches in its district, and report the result to the chairman of this joint committee.

The proposed changes in the time and order of holding the associations are to take effect in the year 1912, provided the responses of the churches are so generally favorable as to warrant the executive committees in such decision.

Three of the associations are already on record as preferring the autumn.

The chief considerations which led the committee to recommend the holding of the associations in the autumn are:

I. In the latter part of May and the fore part of June, our young people are quite generally absorbed in the heavy work incident to the closing of college and public school year, or they are too worn out after the close of school to take interest in and get the benefit from a series of meetings. In the autumn the school schedule is not so crowded with extra events and the students are more vigorous, fresh, and susceptible to religious impressions.

II. In the autumn the denominational plans matured at the General Conference will have been worked out by the boards and made ready for presentation in the various associations. The statistics of the

whole denomination for the year will be available.

III. In the autumn each associational gathering will be at the beginning of the year's campaign of religious work instead of at the end. This meeting will strike the key-note for the winter's work. The spiritual forces will at once be harnessed and the plans put into effect. There will be a better conservation of resources toward a forward movement all along the line.

The unanimity of decision among the members of this committee suggests a general trend of sentiment among the people. The Southwestern Association has already been held in the fall for years. The Southeastern Association is in session this September for the first time. The expression in favor of the autumn at the Northwestern Association this year was without a dissenting voice.

The reversal of the order of the associations is recommended in order to accommodate the farmers of the Western and Northwestern associations, in the belief that it will also prove very satisfactory to the farmers of the East and Southeast.

The foregoing report is a summary of unanimous action taken by the joint committee representing the executive committees of the various associations and is presented by order and in behalf of that committee, which is as follows: *Southeastern*—Rev. G. W. Hills, Rev. M. G. Stillman; *Central*—Rev. L. A. Wing, G. W. Davis; *Northwestern*—Rev. L. C. Randolph, Rev. T. J. Van Horn; *Eastern*—C. W. Spicer, Jesse G. Burdick; *Western*—Rev. Herbert L. Cottrell, Rev. W. D. Wilcox; *Southwestern*—Rev. G. H. F. Randolph.

Respectfully submitted,
LESTER C. RANDOLPH, *Chairman*,
Milton, Wis.
CLARENCE W. SPICER, *Secretary*,
Plainfield, N. J.

Sept. 15, 1911.

The problem of the empty pew vanishes into thin air when a consecrated pastor is surrounded by an efficient body of personal workers. To get men into the Kingdom the pull of the pupil must be seconded by the push of the pew.—*Biblical Record*.

CONFERENCE AT WESTERLY

Weak Points Strengthened.

DR. S. C. MAXSON.

*Address before the Medical Session of
Seventh-day Baptist General Confer-
ence, 1911.*

Some one has said that to become a good man or woman one must choose his grandparents. This is my excuse in calling your attention to the fact that there is a condition confronting this Nation known as race suicide. I am a full believer in woman having all the rights which she so richly deserves, and also in the full education of our girls. But out of this development has come a condition of affairs wholly unexpected. The young lady with her good education soon becomes independent with her own earnings, and enjoys the spending of them as she chooses, and will reluctantly enter upon the matrimonial state if the man can not indulge her as fully or even better. The man hesitates to ask a woman so independent to give this up and share his earnings, which may require a sacrifice of independence and a lessened supply of ready money. Then there is the society woman who has no ambition in life higher than to have the latest style of dress and to be in the perpetual hum of society. She is ready enough to enter upon the matrimonial state but has no time or disposition to become a mother. In fact, she will resort at times to criminal methods to avoid its duties. These causes tend to lessen the birth of children. I claim that there is no higher vocation for woman than that of the sacred mission of motherhood. To have in one's care an immortal soul, God-given, is a holy trust and should be looked upon as such.

When does the education of a child begin? Surely not at the time it is sent to school, but much earlier in life. In fact, it begins as soon as the child opens its eyes. Most of our knowledge of things comes from this early observation. Now the child having a long eye-ball which limits

its field of vision to a few feet, will be handicapped in his early chances to observe and know about things. Think of one who never saw the leaves on the trees, the stars in the heavens, or the landscape. It is a great plea, surely, to place before a child of this kind the proper glasses which for the first time permit him to see things as we see them, and a delight to observe the surprise and happy change of countenance.

Then there are those who can see well at a distance, but to whom vision in reading is difficult and laborious. This condition may lead to complete distaste for books and make the child appear dull and stupid in his lessons. These children do not have a fair chance in school, and to correct this condition with glasses may determine his or her station in life's great battle. I believe some children become vicious and hateful by reason of imperfect eyes. I have sometimes placed before my eyes glasses that would make me see as I know some do see things, and I believe I would be a worse man than I am if this was to be my permanent view of things.

Then there is the condition known as color-blindness. Here the child is born with defective eyes. Colors are seen by little organisms in the eye called cones. These children are deficient in these organisms. Such children can not determine or see colors. Everything is uniform white or black. Children of this type should never prepare for work in life requiring a knowledge of colors,—locomotive engineers or any part of transportation service.

Compulsory education laws led directly to the examination of school children by the State. But we should not wait for the State to do this. It is a peculiar thing how reluctant parents are to recognize defects in their own children. They see them quickly enough in other people's children. This is not wise. To know and intelligently meet the conditions of weakness is a great kindness to the child, and the earlier this is done the better. Thanks to the great men who have solved these problems and to the medical profession, which is busy applying this knowledge, some of these defects can be remedied, Christian Science, so-called, to the contrary notwithstanding.

The wise parent will give early attention

to these points, and in so doing, will help to place his child in a condition to meet life's strenuous demands.

Mission Work of the Wisconsin Quarterly Meeting.

DEAR BRETHREN:

It has been eight months since the men of our "Quarterly Meeting" decided to employ for the year in home mission work, Brethren O. S. Mills and J. C. Bartholf. The direction of the work was left with a committee located at Milton and Milton Junction. We have held several meetings and have tried to do the work we were appointed to do. We feel that we have been rather remiss in one thing which is very important if we are to work together intelligently: we have not kept the men of these churches sufficiently informed regarding the progress of the work. At a meeting held at Milton recently I was elected corresponding secretary of the committee, and instructed to write to the brethren of the various churches directly concerned. It will be remembered that Brother Bartholf proposed to donate his time, and that we were to pay his traveling expenses. Brother Bartholf's time has been broken into considerably by matters of personal business and interest; so much so that, although he has done quite a little religious and missionary work, he has donated not only his time but his expenses also. So that what he has done has been without expense to us.

Brother Mills has put in just about half time. Although when at home he does a good deal of writing in the interest of the work, he has counted only the time actually on the field. He spent the month of March at Rock House Prairie, where he received several new members last fall. I have before me two letters from two different families there which speak highly of his work there, and of the help Brother Mills has been to them. Later he visited Plymouth and Blanchardville, Wis., and Chicago and Rockford, Ill. In June and July he visited the church at Dodge Center and many Sabbath-keepers in southern Minnesota and northwestern Wisconsin. In August he spent one Sabbath and Sunday at Walworth, and in September he has visited our people in Berlin, Marquette, and Plymouth. He is now in southeastern South

Dakota, and will work back east through southern Minnesota. The following extract is from a letter written by Brother Swendsen of Viborg, S. D.

"DEAR BROTHER IN THE LORD:—God bless you to sound the gospel trumpet. Yours of September 17 received with thanks. As I see, you are thinking of us lone Sabbath-keepers; we are yet a few fragments left. We will be glad to have you to visit us in the different places here in South Dakota, and I will make you company around in visiting. To get a place for meeting would not be so hard as to get a gathering, but we can try and do our best, and we scattered ones will be encouraged."

In four and one-fourth months Brother Mills has preached 40 times, has made 280 calls, had several talks with ministers and others on the Sabbath question and scriptural baptism, has distributed several hundred pages of tracts, has secured a few subscriptions to the SABBATH RECORDER, and has collected some money on back subscriptions. The following shows our account with him:

| | |
|--|----------|
| Traveling expense | \$ 57 80 |
| Salary for four and one-half months at \$50 per month | 212 50 |
| Total | \$264 30 |
| Received on the field (no collections) ... | \$ 32 50 |
| Contributed by the men of these churches | 161 80 |
| Advanced by the treasurer | 70 00 |
| Total | \$264 30 |

You will see that, to date, we are behind \$70. The traveling expenses of the present trip will be not less than \$25 or \$30; time, six or eight weeks.

I believe this work appeals to the men of the churches sufficiently to insure its support.

Dr. A. S. Maxson, Milton Junction, Wis., is the treasurer.

A. J. C. BOND,
Corresponding Secretary.

*Milton Junction, Wis.,
Sept. 28, 1911.*

We ought to be as cheerful as we can, if only because to be happy ourselves is a most effectual contribution to the happiness of others.—*Lubbock.*

MISSIONS

From Africa.

DEAR BROTHER SHAW:

Your welcome letters of August 12 and 15, with enclosures for Brother Ntlonga and the Nyassaland churches, is to hand today. They are all very satisfactory. I enclose herewith copy of typed letter I am sending to the chief pastor of each district along with a supply of new report forms for schools and churches.

Brother Ntlonga is, in a modest way, cheerfully ready to start the journey, as a deck passenger, on October 2 and is due at Chinde, the Zambezi mouth, on October 14, and should, if not officially delayed, reach Shiloh Station by the end of October. He is not to stay there long, but will endeavor to reach Chintechi by the middle of November. I regret to say the rainy season is then due, but he will be made welcome in the native homes, on equal terms, and will travel only upon the occasional fine days.

Although none of the tract grant is yet available, I am straining every point to get the *needed* tracts amongst the churches by the time of Ntlonga's arrival. To this end I am using the advance maintenance grant sent from Plainfield, till part of the tract fund arrives. The following are going, this month: (now here) 10,000 leaflets, "How Sunday Came," by S. Muhango and J. Booth; (printing) 10,000 "Sabbath and Sunday in New Testament," 10,000 "How Did Sunday Come into the Churches?" by Doctor Lewis; also £10 further of school materials, and sundry necessary clothing for the preachers. There have already gone 10,000 "Day of the Sabbath," by C. D. Potter; 10,000 "A Sure Word of Prophecy," by J. A. Davidson and G. B. Shaw, and "The Sabbath," by J. Booth. Beyond these I badly want to send 10,000 of "No-Sabbathism," and No. 14 of Studies in Sabbath Reform. Then the whole ground in Chitonga will be fairly covered.

The harvest fruitage God will take care of, in his own time and way. We shall not have sown in vain in those languages. Please accept my thanks for copies of the

"Milton Brotherhood" correspondence and the leaflet. I feared there would be an internal battle of this kind. Now we see "as through a darkened glass" one another's best efforts; but "Wisdom is justified of all her children" although the brand-marks differ. In A. D. 1792, Doctor Rylands rebuked "the crank," William Carey, saying, "Sit down, young man; when God wants the heathen converted, he will not need your assistance."

It is hard for good men in a United States environment to understand that Central Africa of today is analagous, in condition and receptiveness, to the conditions prevalent in Europe, and particularly in Britain, in the first and second centuries, when the Sabbath-crowned Gospel spread rapidly without artificially sustained foreign representatives of rich (or comparatively rich) societies. Our part, perhaps, is to start the fire of God's truth till it burns freely and naturally, finding, ere very long, its own fuel, in each locality. To me, the chief value in Brother Ntlonga's mission is to get his influence, as a South African Sabbath-keeper (knowing, by experience, the pressure of a modern Sunday-insistent, law-sustained, Sabbath-evading environment) brought to bear upon Central Africans, to steadfastly bend their efforts, whilst yet there is opportunity, to the development of self-support, self-extension and self-control, combined with the essential, yet simple, Sabbatarian doctrinal basis and church liberty; studying to be content with such earthly things as they have, looking to foreign aid only for the things absolutely essential, which, as yet, they have not.

To the accomplishment of this desirable end two dangers have to be steadily combatted; one on the white brother's side, the other on the native's part, viz.: (1) The settlement in their midst of artificially sustained and costly white preachers who unwittingly set before them, in person, an unattainable ideal, usually resulting in a parasitic, imitative and comparatively powerless development of native effort; (2) The tendency, on the other hand, of the somewhat advanced native preacher to ignore, or undervalue, his indigenous resources, in the endeavor to exploit, unduly, the supposed ever-elastic resources of

those of like faith, in the little known outer world.

The indulgence of either of these somewhat popular, but largely erroneous methods, would, I hold, defeat the attainment of the result desired, and be fatal to the upbuilding of an African Sabbath-keeping church system of adequate magnitude and inherent vitality, such as the greatness of the work demands; and the people, with their large degree of primitive naturalness, and present-day eagerness to learn, combined with their large share of undeveloped earth-resources, are, with friendly encouragement, well able to rear and appreciate, to the glory of God and their own temporal and eternal gladness.

But I shall tire you, who have so many cares and calls. Pardon me.

Sincerely yours and His,
J. BOOTH.

*Sabbath Mission House,
Cape Town, S. Africa,
Sept. 14, 1911.*

(Copy of letter to Nyassaland preachers regarding Brother Ntlonga's mission.)

To Pastor _____,

Of Church of Christ, S. D. B.

DEAR BROTHER:—The Joint Committee appointed by the U. S. A. Free Churches of Sabbath-keepers have decided, before finally settling in what way they can best cooperate with you in the spread of Sabbath and Gospel truths, in Central and South Africa, to first send Pastor Zendile Ntlonga, in a quiet and simple way, to give a report upon each district, as to what he finds actually existing at the time of his visit, as contrasted with the church and school reports which have been sent during the months of March, April and May last.

He is due to follow this letter in three or four weeks' time. He is to examine each district upon its own present merits and prospects.

With the view of aiding him and us, will you be kind enough to fill in as far as you can, for this month of September and the following months, till Pastor Ntlonga's arrival in your district, one each of the church and the school report sheets, enclosed herewith? As each month's report is made up *please post the original one to me* and keep a copy of the same to hand to

Brother Ntlonga, that he may know what to expect and at what points. He comes as an independent witness of your own race, yet bearing important credentials from the U. S. A. brethren. He knew of Elliott Kamwana *when he was a Sabbath-keeping preacher* at King Williamstown in the year 1909. He knows of, and will probably carry with him the appeal "from 9126 Christians" sent from Sanga Chintechi on September 2, 1909, to the writer, *for teachers taught the same Bible truths wherein Elliott Kamwana had been fully instructed as essential to full salvation.*

May grace, mercy, peace, patience, faith, hope and love be multiplied to pastors and people,

Your fellow servant,
J. BOOTH.

*Sabbath Mission House,
Cape Town, S. Africa,
Sept. 12, 1911.*

Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, October 8, 1911, at 2 o'clock p. m., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, C. C. Chipman, Edwin Shaw, F. J. Hubbard, J. D. Spicer, H. M. Maxson, D. E. Titsworth, W. C. Hubbard, H. N. Jordan, Asa F' Randolph, C. W. Spicer, T. L. Gardiner, E. D. Van Horn, Jesse G. Burdick, F. A. Langworthy, Lynn A. Worden, W. M. Stillman.

Visitor: C. Laton Ford.

Prayer was offered by Rev. H. N. Jordan.

Minutes of last meeting were read.

The Advisory Committee reported that as a result of correspondence and enquiry, they did not deem it advisable to send helpers to the Southern Illinois field at this time, but would favor the work suggested by Rev. J. A. Davidson for next spring, viz.: tent work, either by joining with the Missionary Society or the Joint Committee.

The matter of presenting the budget to the denomination was also brought forward by the committee, and the recommendation was made that all the societies unite and present their budgets to the sev-

eral churches at the same time, in the form of a printed leaflet or circular, and if the different societies are willing to do this, that the Tract Society could publish the circular at its own expense.

Voted, that the Corresponding Secretary be authorized to communicate with the different societies, and to secure their consent if possible, and if secured, to go ahead and have the circular printed and distributed.

The Supervisory Committee reported that they were still at work trying to increase the subscriptions to the SABBATH RECORDER, and to decrease the indebtedness of the society. They also reported that the time had come when a new folder for the Publishing House must be secured; also that repairs are needed to the press. A folder can be bought for \$700.00, and the press can be repaired for \$350.00.

Voted that the matter be left to the committee with power.

The Committee on Distribution of Literature reported as follows:

1. We recommend the printing of 1,000 copies of a little pamphlet of about eight pages to be a guide for the study of certain tracts on the Sabbath question, as suggested and requested by the Young People's Board of the General Conference, and for the use of the Board in its endeavor to form classes among the young people's societies for the study of the Sabbath.

2. We recommend that \$100 of the \$200 appropriation for the printing of Sabbath literature in African languages, being translations of our own tracts, be sent by the Treasurer of the Tract Society to Joseph Booth for that purpose.

3. Information:—

(1) Dr. Main's book is just about to go to press.

(2) Literature has been sent where requested.

(3) The post-card and the tract authorized printed at the last meeting of the Board are in process of publication.

(4) Plans are maturing for presenting to the Board each month a concise statement showing what literature has been distributed, where and to whom and how much, and whether sold or given away.

Report adopted.

The Committee on Investment of Funds reported the investment of \$2,000.00 at 6% on bond and mortgage covering the property of Chas. E. Loizeaux, Netherwood, N. J.

Report adopted.

The Treasurer presented his report for

the first quarter, which on motion was adopted.

The Corresponding Secretary reported bill of \$1.30 for postage, which was ordered paid.

Correspondence was received from Rev. George Seeley, submitting report for September; Rev. John A. Pentz, containing invitation to attend the annual meeting of the German Seventh-day Baptists at Ephrata, Pa., October 7; Alexander Makwinja, concerning postage on the SABBATH RECORDER to Nyassaland, and concerning the Sabbath interests at the Shiloh Station; Rev. D. Burdett Coon, concerning Sabbath interests in Africa; Dr. Bailie Brown, concerning information about the Seventh-day Baptist Denomination and location of churches in New Jersey and New York; Rev. A. J. C. Bond, concerning certain tracts on the Sabbath to be used by the Young People's Board, also concerning the matter of the budgets of the various boards; Rev. W. D. Burdick, Rev. E. B. Saunders, and J. A. Davidson, concerning work and Sabbath interests in southern Illinois; Rev. Lewis F. Randolph, concerning work in Africa; Joseph Booth, concerning work in Nyassaland and other parts of Africa.

Minutes read and approved.

Board adjourned.

WM. M. STILLMAN,
Assistant Recording Secretary.

David Starr Jordan in his last book tells of the student in an Australian university asking the professor: "Why did not the old texts tell that the sins of the father were visited upon the children to the seventh and eighth generation as well as to the third and fourth?" "Because," replied the professor, "there will be no seventh or eighth generation. Sin extinguishes itself before it gets that far."—*Jenkin Lloyd Jones.*

Mankind are always happy for having been happy; so that, if you make them happy now, you make them happy twenty years hence by the memory of it.—*Sidney Smith.*

"Jonah may have been a myth; but his story, as a gospel of hope for a second chance to a man who has lost his first, is unequalled."

WOMAN'S WORK

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

The Waning Summer.

The summer wanes; the breeze
Blows sadly down the lanes;
Dead leaves drop from the trees,
The rain beats on the panes;
The herds wind o'er the leas
Reluctantly, as though
They bore a nameless woe
Because the summer wanes.

How poor the gardens look
That erst appeared sublime;
The former flowery nook
Is gray with dust and grime;
Wood fairies o'er the brook
Have stretched a bridge of gauze;
The summer wanes because
This is its waning time.—*S. E. Kiser.*

The Woman's Board is planning to publish biographies of our first women missionaries, Mrs. Lucy Carpenter and Mrs. Olive Wardner, and any one who can give information concerning their early lives, or who has letters or other matter of interest relating to these women, will confer a favor upon the board by writing to the corresponding secretary, Mrs. J. H. Babcock, Milton, Wis.

The editor of this department has received from Miss Susie Burdick a sample of sewing done by the girls in Miss Burdick's school. It is a baby's white silk kimono, beautifully embroidered in blue. Miss Burdick would be glad to sell some of these kimonos to friends in the homeland. The proceeds from those made by the girls will be applied to their building fund. She writes that they are also made by a young widow, who must do something for her own support. These kimonos would make exquisite Christmas gifts. The editor will be glad to answer inquiries concerning them and take orders.

Vacation Experiences in China.

DR. GRACE I. CRANDALL.

On the afternoon of July 19 our party started from Zia-jau, bound for the hills, Mokanshan. We were a varied company.

First, Tsoong-hyi, the man of the party, departed in company with five wheelbarrow loads of trunks, bedding, kitchen utensils, dishes, food, etc. Soon the rest of us followed by trolley and ricksha. In our party, besides Miss Burdick and myself, were three young girls who have no home outside of the school and Doctor Palmberg's little E-ling, Miss Wagn, the young lady who is Miss Burdick's assistant in the school, Tsoong-hyi's wife and the school omah. I have no doubt that to any of my readers we would have presented an interesting study.

The house-boat on which we were to make our journey was moored in Soochow Creek, a small stream which divides the English concession from the north part of the city, known by the name of Hongsew. At the boat we were met by Mr. Dzau's daughter, who has been teaching in a Bible-woman's training school in another city, and Miss Su, one of Lucy Dong's granddaughters, and the able teacher of the city day school. These two young ladies had not been well this spring and Miss Burdick had invited them to accompany us to the hills, hoping the higher altitude and abundance of fresh air would prove of lasting benefit to them.

Our many effects were soon stowed away in the four-room boat and the launch steamed up and took us in tow. We were one of four boats towed by the one launch, the others being Chinese freight and passenger boats.

There had been a heavy wind blowing for two or three days, but on land or in the Soochow Creek it was not so very noticeable. But the Soochow Creek empties into the Whangpoo River, which is of considerable depth and width. It is a tidal river, navigable for all but the largest ocean liners, and at times somewhat treacherous. As we passed under the Garden Bridge at the mouth of the Soochow and began to round the public garden in entering the Whangpoo, we felt the full force of wind and wave. Our tow ropes began to slip and for a few moments pandemonium was let loose. I have seldom heard such yelling and confusion. I wanted to know why Chinamen couldn't work without so much noise, whereupon Miss Burdick informed me that I asked a good many unanswerable and useless questions. I suppose we really

were in some danger for a while, for the wind and waves were very violent and house-boats have been known to turn bottom up right at that point. But we were saved anything worse than several miles of rather rough sailing and two or three seasick girls. The night was rainy but cool and fairly comfortable and the morning found us steaming smoothly along the Grand Canal.

Mokanshan is some twenty-five or thirty miles inland from Hongchow, therefore southwest of Shanghai, probably something like one hundred and twenty-five miles distant. Our way lay through a rich country where fields of rice and mulberry trees were abundant. This is a great silk-growing region. In China the silkworm is an object of great veneration and respect, and well it may be, for the production of silk is one of China's greatest industries.

The bridges which we saw along our way were very picturesque. They are almost invariably built of one or more symmetrical stone arches and their outlines are very graceful. Another thing which attracted our attention was the huge camphor trees which grow here and there along the canal banks. These trees are very beautiful, with wide-spreading branches and almost perfect symmetry.

Toward night we began to get among the hills. I have scarcely seen a hill since I came to China and the sight was refreshing.

Just at dusk our launch left us because our way lay along a branch canal. Then we were dependent upon oars and with so large a boat and only two oars our progress was very slow.

Mosquitoes, a very hot, close night, two or three hours of lying motionless in a steaming marsh while our men rested, were factors which contributed to the general discomfort of a most uncomfortable night. We were very glad when morning came and with it our arrival at our landing-place.

The change to the open sedan chairs in which we traveled the next ten miles was very restful. The road is only a narrow path and everything and everybody must be carried on the shoulders of men. It is wonderful to see these strong fellows swing along with their bamboo poles across their shoulders, at each end of which is

attached a heavy burden. Their endurance is truly marvelous.

Mokanshan is a beautiful place. The mountain rises abruptly from the plain, which is almost on sea-level, to the height of some two thousand four hundred feet or more. It is the highest of a range of mountains which apparently extends for many miles north and south. The mountain is thickly covered with bamboo. Any American boy would be delighted with the number of fish-poles available. However, most of the bamboos on the mountain are from three to six inches in diameter at the base and grow to the height of thirty or forty feet—rather large for fish-poles.

The climb up the mountain was very steep. Sometimes we had to walk, but most of the way the men carried us. The way the men made the chairs swing up and down on the pliable poles in going up the steeper places was rather amusing. E-ling's silvery laugh rang out behind me several times at these steep places. It was as good as a teeter-board and E-ling seemed to enjoy it as well. All about us were rushing mountain streams and rocky waterfalls, steep precipices and echoing ravines—everything to make one forget the heat of the plain and the noise of cities and prepare for a delightful outdoor vacation.

Doctor Davis' cottage, which we occupied, has a fine view over the valley in one direction and the mountains in another. Under ordinary conditions it would be ideal, but experiences were in store for us. I was taken sick that very afternoon and it was nearly four weeks before I could go anywhere. In consequence poor Miss Burdick had to turn nurse, and a most faithful one she was.

In about two weeks three of our girls were taken very sick with chills and high fever. There was only the initial chill and but slight remission in the fever. Miss Dzau's fever was at 103° F. three days, then went up to 106° F. and there were other symptoms which seemed like typhus fever. There had been a case in the house the year before, so that we were very anxious. Another doctor in consultation agreed in the possible diagnosis and for a few days we were a self-quarantined, very anxious house. However, two or three days later malarial symptoms began to show and we were relieved. In the midst

of it all Miss Burdick had malaria, too, but hers was a distinct case and yielded promptly although, of course, it did not add any to the joy of the occasion.

At the end of our first month we were all able to be up so that that anxiety was relieved. But we had other experiences. This has been a summer of typhoons. They have been chasing one another about on the Pacific, especially in the region of Formosa and the Loochoos, until Miss Burdick and I wondered if those particular places were still on the map. We had two at Mokanshan and we were more than satisfied. The first one played havoc with a number of houses, ours among the number. We did not find it particularly soothing to our already overwrought nerves when one whole end of the garret fell out with the typhoon still raging. The wind had shaken the house until the wall had cracked loose from the roof and sides and it gradually leaned out until it fell. Many of the houses at Mokanshan are built of mud and stones mixed and molded much as cement walls are built at home. These are plastered outside and in with mud plaster and thickly whitewashed. Under ordinary circumstances they are very substantial, but this summer has tested them severely.

The second typhoon came before people were able to get the damage repaired which was done by the first. The consequence was very disastrous to many houses. Although we had a time of severe anxiety, no more of our wall fell. The Chinese kitchen partly collapsed, but that did not affect the main building. We felt that we were miraculously kept when we considered the exposed and already cracked condition of our wall, especially when we heard how others had suffered. Many walls fell which had before been considered perfectly sound and there were a number of narrow escapes from what seemed like great danger. One unoccupied building entirely collapsed, and one house built largely of stone lost all of one corner, roof, upper floor, and all.

We were constantly thankful for the wisdom which led Doctor Davis to build a substantial frame to his house.

In spite of the disasters we see many ways in which we were blessed, when we think of the dangers with which we came face to face and from which we were

saved. We had especial need to be thankful for our faithful helpers. Our good man of all work and his wife were so uncomplaining, thoughtful and sympathetic through it all. We could not have had more faithful service. Miss Wang, who went to be my teacher in the language, also showed a most commendable spirit. It devolved upon her to be Miss Dzau's nurse and it was not an easy task. She had much of the responsibility and all the care both day and night besides helping with the rest of us more or less. Many a girl would have felt herself imposed upon but we never saw a suggestion of unwillingness or complaint. Such a spirit among our Chinese was very comforting.

We returned to Shanghai September 4, coming in two small house-boats to Hangchow and thence by train. We made the journey very comfortably in about twenty-four hours, very good time in this country.

China has been troubled with too much water this summer. The Yangtse valley has been under water over six weeks with little prospect of relief for some time yet. Hundreds of lives have been lost and many villages destroyed. Of course, the crops are totally ruined. In some places the water is thirty to forty feet above the usual level. This means great suffering the coming winter from hunger, exposure, and unsanitary conditions.

Last year the famine was far to the north. This year it will be right at our very doors. Rice is already at famine price here in Shanghai, with danger of scarcity in the near future. Rice riots have begun in some quarters near by and the outlook is, indeed, anything but encouraging. One can not so much blame the people, though, when they see nothing for the winter's food in their fields and know the rice merchants are shipping the food they will soon need so cruelly, to other parts of the country.

The Schoolmaster's Prayer.

Lord, deliver the laddies before thee from lying, cheating, cowardice, and laziness, which are as the devil. Be pleased to put common sense in their hearts and give them grace to be honest men all the days of their life.—*Ian Maclaren.*

Mission of Rev. T. J. Van Horn.

The approach to Rock House Prairie was via Stevens Point on the "Soo" R. R., where after a wearisome night's ride I found myself at early dawn on the morning of August 4. Waiting here for a few hours gave me an opportunity to call, in a friendly way, on two of the pastors of the city. Incidentally, one of them, pastor of the large Methodist church of the city, whose father and brothers are friends of mine at home, wanted Doctor Lewis' *Spiritual Sabbathism*, press notices of which he had seen.

I found the "Rock House" people eagerly looking forward to my coming, and it was a joy to meet with this church once more. Several had been added to their numbers since my work here with Brother Boss, seventeen months before. Brother Mills baptized a number last spring, while others joined by testimony. Notwithstanding these accessions I found the church in a discouraged condition and needing help. Four sermons and a goodly number of calls upon the people, to which the work of our publishing house was explained and brought definitely to the attention of the Sabbath-keepers of the locality, constituted the bulk of my work here. If all our churches would respond as generously as did this little band of believers our publishing house would be in better condition for the work it has to do.

At a special meeting called while I was there it was decided to move the church from its present location, two miles north into the new town of Grand Marsh, a station on the railroad now nearing completion between Milwaukee and St. Paul. This will be the first church in the place and much interest is shown by all classes in this enterprise. The work ought to be sustained with a strong hand and appears to me to be full of promise.

Cash collections, pledges, sales of books, RECORDER subscriptions, etc., aggregated on this trip approximately \$175. It brought your agent into contact with a large number of nice people and some delightful experiences, which will be the source of many pleasant memories in the days to come. God grant that there may be results of a more substantial nature.

T. J. VAN HORN.

Albion, Wis.

Southwestern Association.

To be held at Little Prairie, Ark., November 2-5.

PROGRAM.**Thursday Morning.**

- 9.30 Address of Welcome—J. L. Hull.
- 10.00 Response—Prof. L. S. Davis.
- 10.30 President's address—Rev. W. Davis.
- 11.00 Church letters and business.

Afternoon.

- 2.30 Praise Service.
- 2.45 Missionary Hour—Rev. E. B. Saunders.
- 3.45 Business.

Evening.

- 7.45 Praise Service—Prof. L. S. Davis.
- 8.00 Sermon—Rev. E. A. Witter.
- 8.30 Conference meeting.

Friday Morning.

- 9.30 Song Service.
- 9.45 Papers.
- 10.00 Educational Hour—Prof. L. S. Davis.

Afternoon.

- 2.30 Song Service.
- 2.45 Papers.
- 3.00 Tract Hour—Rev. E. B. Saunders.

Evening.

- 7.30 Praise Service.
- 7.45 Sermon—Rev. J. H. Hurley.
- 8.15 Conference meeting.

Sabbath Morning.

- 10.30 Preaching Service—Rev. E. A. Witter.

Afternoon.

- 2.30 Sabbath school.
- 3.30 Sermon—Rev. J. H. Hurley.

Evening.

- 7.30 Song Service.
- 7.45 Papers.
- 8.00 Sermon—Rev. E. B. Saunders.
- 8.30 Conference meeting.

Sunday Morning.

- 9.30 Business (all finished).
- 9.45 Song Service.
- 10.00 Sermon—Rev. E. A. Witter.
- 10.30 Conference meeting.

Afternoon.

- 2.30 Song Service.
- 2.45 Prayer Service.
- 3.00 Lone Sabbath-keepers' hour—W. Davis.

Evening.

- 7.30 Praise Service—Prof. L. S. Davis.
- 7.45 Sermon—Rev. E. B. Saunders.
- 8.15 Conference meeting.

All delegates to the association will probably reach Little Prairie, going by way of Stuttgart and Gillett, Ark. Train arrives at Gillett at night near eight o'clock. The Little Prairie people request all delegates to send word when they will arrive at Gillett, to one of the following: M. M. Mitchel, O. P. Sweeny, J. L. Hull.

Gentry, Ark.

W. DAVIS,
President.

YOUNG PEOPLE'S WORK

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

Missions in Europe.

REV. H. L. COTTRELL.

Christian Endeavor topic for October 28, 1911.

Daily Readings.

Sunday—Thessalonica (Acts xvii, 1-10).
Monday—Noble hearers (Acts xvii, 10-12).
Tuesday—Among philosophers (Acts xvii, 22-34).
Wednesday—Impure Corinth (Acts xviii, 1-11).
Thursday—The call of Rome (Rom. i, 9-16).
Friday—The message (1 Cor. ii, 1-6).
Sabbath day—Topic: A missionary journey around the world. X. Missions in Europe (Acts xvi, 6-15).

This topic will afford a good opportunity for a review and further study of work which our missionary churches are doing in Europe. See the report of the work in Holland, Denmark and Germany as given by our missionary secretary, Brother E. B. Saunders, in the SABBATH RECORDERS for Sept. 25, 1911; July 31, 1911; May 15, 1911; Mar. 27, 1911; Feb. 13, 1911; Jan. 30, 1911.

As our interest in Christian missions is world-wide, every effort should be made, in the meeting for October 28, to obtain, not only among our own people but among all denominations, a more adequate idea of the missionary conditions, problems and successes in Europe. According to an estimate of Joseph McCabe, Roman Catholicism, during the last half of the last century, has lost no fewer than 80,000,000 members by withdrawal to other churches or by falling away into no religion at all. Great numbers in France are drifting away from the Roman Catholic church. Colporters find a ready sale of Bibles among this class of people, who, in their search for religious freedom and peace, are glad to listen to the preaching of the Gospel.

But the strongest opposition which the Christian Church is compelled to face, in evangelizing (non-Christian) Europe is Mohammedanism. In Europe, there are no fewer than 13,000,000 Mohammedans;

3,295,000 making up one-half of Turkey, 8,500,000 making up eight per cent of Russia, while the rest are scattered everywhere.

Christian women are doing a great work for Mohammedan women, as was set forth in an address by Mrs. Benjamin W. Labaree of Persia, at the Student Volunteer Convention at Rochester, N. Y., Dec. 29, 1909-Jan. 2, 1910. The conditions which she portrays as existing in Persia, also exist in Turkey and other Mohammedan lands. There is also evident that same yearning for a happier, better and freer life, that same search for a religion and a Saviour that satisfies the soul. In her address she said, "In the reign of Mohammed Ali Mirza, the lately deposed Shah of Persia, a little daughter of a Mohammedan nobleman was sent to Iran Bethel, a missionary boarding school for girls at Teheran. It seemed strange that the girl of this noble household should be sent to a Christian school to associate with Christian girls and teachers, to eat Christian food and imbibe Christian doctrines. But stranger still was the message from the father accompanying the child, 'I send my daughter to your school that her future husband may lead a more peaceful life than I have led!' Whole volumes are back of this one sentence—volumes that are commentaries on Mohammedan home life with its plural marriage and frequent divorce, uncontrolled passions and untutored idleness; volumes also that comment on the great changes taking place with ever-increasing momentum in Persia and Turkey and other Moslem lands, where even the women are eagerly seeking education and emancipation; volumes that show how those who are seeking the best for their newly-awakened lands turn instinctively to Christian missionaries and their institutions to obtain what they need." She rejoiced in the girls' schools in the various parts of Persia, where more and more Moslem girls are coming, drawn, as she said, "by the new desire for learning or by the much appreciated fancy-work classes, or by the joy of greater freedom than the harem affords." At the closing exercises of one school in which sixty-nine little Mohammedan girls took part, there were many admiring mothers, sisters and neighbors who were overheard to say, as they nodded appreciatively to each other, "We are like ani-

mals, but just think what our daughters are going to be."

In speaking of the importance of medical work, Mrs. Labaree says, "It is in connection with the medical work that one finds some of the greatest opportunities for reaching and helping Mohammedan women. One has also some of the most heart-breaking experiences as the veil is lifted and the bitter anguish of a Mohammedan woman's life is revealed. Things too sacredly awful to speak of in Christian America come daily to the ears of the woman who is a missionary physician; and if she carries with her Christ's words of comfort and healing, as well as her medicines and professional skill, she has opportunities that angels might envy."

She said that of all the agencies used to uplift Moslem women the Christian home had the greatest possibilities. Some may think that the missionary's wife is only one-half or one-quarter of a missionary, but such is a wrong view. "What she is, what she does, what her children are, what the atmosphere of her home means to all who enter it and to all who hear of it—all these speak louder and more forcibly than hundreds of sermons or innumerable class-room recitations."

The strong Christian influence which the missionary may exert upon the Moslem's family and social life is shown by the following incident: "Can not your husband divorce you any time he wants?" the Mohammedan woman would ask Mrs. Labaree, wonderingly. "No," she answered, "our religion does not allow it." "O, that must be a good religion," said they who a few minutes before were trying to impress her with the superiority of Islam to Christianity. As we hear from the lips of Christian missionaries, or read in books concerning the experiences they pass through, the problems they face, the difficulties they overcome and the spiritual victories they achieve in God's name, as we realize more and more the mighty responsibilities and opportunities for good that come to every missionary, do we not also realize more fully how important it is that each ideal missionary must be completely furnished in mind and heart, and girded about with the whole armor of God?

Thus we see how education in its fullest and broadest sense is being used as the

handmaiden of the church in purifying, uplifting, broadening and Christianizing pagan peoples. The education which the missionary has to give enlightens not only the mind but also the heart, emphasizes the importance of healthy conditions for the body as well as for the soul, and then teaches the people how the best hygienic conditions may be secured. The missionary reveals to the surprised pagan the wonderful fact that there are medicines which will purify the soul and strengthen and up-build the body, the temple of the soul. And then he inspires him with a desire for that divine cleansing and knowledge which will not only ensure a larger and happier life for himself, but which will also make him a means of divine blessing to others. Thus the value of education as a missionary agency in Turkey can not be overestimated. When missionaries went to Turkey more than fourscore years ago, there was no educational system in the Empire. There were no schools for girls and the few schools for boys were in connection with monasteries, and were intended for only those who had the priesthood in contemplation. Little more than reading and writing were taught.

When the missionaries addressed themselves to the problem of female education, it was not the question with the Moslems as to the desirability of educating girls. The question in their minds was this, "Can girls learn to read? Girls have not the ability of learning anything so difficult. And besides, what benefit would it be to them if they could? It would not make them any better helpers in the domestic sphere and it would certainly not make them more docile to their husbands."

But the schools were established and what are the results? "The mission schools stimulated a desire for education to such an extent that all the nationalities of a particularly cosmopolitan Empire were compelled, in self-defense, to open schools of their own, so that now there are thousands of schools scattered all over the country that owe their existence to the presence of the mission school."

What an influence these mission schools have politically! It would be strange if, after seventy-five years of education in civic righteousness and political freedom,

there should not arise in the hearts of the brightest and best young people of the Empire, a desire to find themselves aligned with the great forces that make for progress and free institutions.

The moral and spiritual influence emanating from Christian schools is nothing less than revolutionary in its nature. "The work of the missionaries has, by its persistent advocacy of purity in social relations and honesty in business relations, raised an ideal that first disturbed, then awakened the people from their moral lethargy and at last beckoned them to follow. Thousands of parents are risking the proselyting of their children, and are sending them to Christian schools on account of the high moral tone insisted upon. The native schools, on the confession of their own supporters, are often hotbeds of moral corruption, blasphemy, and infidelity." Thus the foundation is laid in these schools for a spirituality that is clean and intelligent. "Piety, however admirable, takes upon itself new force and beauty if joined to education and culture. 'Intelligent Christians and Christians of intelligence,' is now the watchword in every important mission."

SUGGESTION TO THE LEADER.

In reference to our work in Europe and Java also, different members might be asked to report the statistics given in the SABBATH RECORDERS mentioned.

Nile, N. Y.

A Letter From the Young People's Board.

DEAR YOUNG PEOPLE:

At the first meeting of the board there was a feeling that the first thing needed was a better acquaintance with the work and the workers in the various societies. A committee was appointed, therefore, to arrange a list of questions to be submitted to every society. At the meeting last week the report of the committee was presented and the questions approved. The corresponding secretary has mailed them to all the secretaries whose addresses she received from the former secretary. Where she has not the proper address, the president is trying to reach the society through the pastor or some member of the church.

Below is a copy of the letter. If you have not seen it before, read it carefully

and help us as there suggested. If you have received a copy and have failed to do as requested by the board, let this be a reminder to you, and neglect it no longer. If you have already considered these questions, or have made your plans to do so, here is our HEARTY THANKS.

Please answer the questions as definitely as possible, since this will furnish a basis for a comparative knowledge of the work done, but do not confine yourselves to these questions, if there are other things you wish to say.

If you do not hear from the secretary of the board, it may be because she has not the address of the secretary of your society. See that this difficulty is corrected.

Sincerely,

A. J. C. BOND,
President.

MY DEAR YOUNG PEOPLE:

The Young People's Board sends out this feeler in order to acquaint themselves with the conditions existing in every society in the denomination. One purpose is to be more helpful to you as we learn of your needs, and to be better able to help others as we become acquainted with the plans that have been successful with you. We hope you will answer fully and promptly the questions we ask, and that you will communicate freely with the board regarding anything of mutual interest to us.

Call a special meeting of your society, or at least of the Executive Committee, to review the work of your society and to determine present conditions, looking to a greater future. Discuss the relation which you and the board should sustain to each other, and then tell us about it.

Above all do not fail to study your own society in view of its relation to the local church and the denomination, and through them to your immediate community and the world. Prompt action and a prompt reply will help the board to get hold of the work. We hope to be of real service to you.

1. What is the real value of your society to its members? To the community?

2. What percentage of your young people are in the society? What percentage of the members are active workers?

3. Do you have the pledge? If not, what is the basis of membership?

4. How is your prayer meeting conducted? Do the young people take an active part? Does it meet their religious needs? Give a full account of your prayer meeting.

5. In what ways is your society informing its members? Sabbath study, mission study, etc.

6. What opportunities does your society afford its members for the expression of their religious life? Mission work, outpost work, benevolence, socials, etc.

7. Along what lines would you suggest change or improvement?

8. How can the board help?

For the board,

LINDA BUTEN,

Corresponding Secretary.

Milton Junction, Wis.,

Oct. 9, 1911.

Studies on the Sabbath.

GENERAL SUGGESTIONS.

1. It is calculated that there is material here for twenty lessons. While each tract is arranged as a single study, we recommend that at least two meetings be devoted to each lesson, and that lesson number nine be further divided, one meeting being devoted to the subject of baptism.

2. Where there is time the course may wisely be extended to include the "Exposé of Faith and Practice."

3. "A Matter of Conscience" may be secured from the Young People's Board, free; other tracts from the American Sabbath Tract Society.

4. We recommend for a supplementary course *The Sabbath and Seventh Day Baptists*; and for reference in this course *Seventh Day Baptists in Europe and America*.

5. If the members of the class should secure the eight tracts outlined and bind them together with the "Suggestions" and the "Exposé of Faith and Practice," all of which are of uniform size, they would have a text-book of value and an exceedingly useful book for ready and helpful reference upon a subject with which our young people ought to be familiar.

6. The small numbers found throughout

the study indicate the page or pages of the respective tracts upon which the suggestions or questions are based.

LESSON NUMBER I.

The Sabbath in the Old Testament.

(Number five in the series of twelve.)

QUESTIONS AND SUGGESTIONS.

1. What is the relation of the Old Testament to the New Testament?

"There is perhaps no truth in the New Testament which does not lie in germ in the Old; and, conversely, there is perhaps no truth in the Old Testament which has not been expanded and had new meaning put into it in the New." "The Old Testament is as good authority for the truth as the New; only we must not go beyond the degree which the truth has yet reached in the Old Testament."—A. B. Davidson.

Notice the central place in the Old Testament of the Decalogue and of the Sabbath. The unchanging nature of law. Does this include the Sabbath law? 1-3.

2. For the origin of the universe no one has been able to go back of the first of Genesis. What does this ultimate word say as to the day of the Sabbath? 5-6.

3. Notice (1) the existence of the week before the giving of the Ten Commandments; (2) the vital place of the Sabbath in the religious life of the people of God. 6-9.

4. Our Christian civilization is built upon the Ten Commandments. What would be the result, do you think, if the fourth should be restored to its divinely ordered place? 10.

5. Study the meaning of "covenant" and the place of the Sabbath in God's covenant with men. 10-13.

6. In connection with page 14 read Nehemiah, chapters x and xiii, and Isaiah, chapter lvi. Of the place of the Sabbath during the captivity Professor C. A. Briggs says: "They are also exhorted to be faithful to the Sabbath, the holy day of Jehovah. All other holy things have been destroyed. All the more is their fidelity to be shown by the sanctification of the holy day."

The disuse of many ceremonials and ordinances with the sanction of God through the voice of the prophet proved

their temporary character. The Sabbath was never placed in the category of things of passing usefulness.

Attention, Endeavorers!

FRED I. BABCOCK, *First Vice-President,*
Young People's Board.

We all need to realize that we, the young people of today, will be the ones upon whom, sooner or later, will fall the responsibility of the work of our denomination. Are we preparing ourselves in the best way possible to carry on this work? The great work of our denomination is the spread of Sabbath truth. Are we ready to meet the opponents of the true Sabbath in a convincing manner? Never before has a thorough biblical and historical knowledge of the Sabbath been as necessary as at the present time. Books have been issued upon one or the other of the above phases of the question, but a book dealing with both phases seems to be lacking.

The Young People's Board has arranged a series of Sabbath tracts for use in study classes. This series covers quite fully both the historical and biblical sides of the question. There is material in the set for at least twenty lessons and suggestions for each lesson. The tracts are mostly of uniform size and may be bound into a valuable booklet. I have gone over the study carefully and I am fully convinced that there is nothing, within our reach at the present time, that can be studied with more profit than this series.

Another advantage in taking up this course is that we are familiarizing ourselves with the contents of the tracts we study, and will thus be able to distribute them intelligently, instead of in a haphazard manner as is so often done.

Pastors, we urge upon you the importance of making use of this new plan of Bible study. The tracts will soon be ready for distribution. Make your plans early and if possible complete the course this winter.

Young people, support your pastors in this movement. Show a lively interest in the study. Attend every session of the class and always go with well prepared lessons. And may God bless you all in this work.

Milton College,

News Notes.

INDEPENDENCE, N. Y.—The Rev. W. L. Burdick of Alfred administered baptism to two candidates whom he received into the church with the right-hand of fellowship, together with our new pastor, L. O. Greene and wife.—The church gave Pastor and Mrs. Greene a pound party, and the young people, September 30, gave them a variety shower, it being Mrs. Greene's birthday.—The Ladies' Aid society held at D. E. and L. C. Livermore's netted about \$5.66.

ALFRED STATION, N. Y.—The Christian Endeavor society netted \$9.00 at their social, recently, and the Industrial society, \$7.00, which was applied on the "seating" fund. The new church seats are expected soon.—Enroute home from Conference, Rev. L. C. Randolph delivered two lectures here.—Rev. M. B. Kelly, a former pastor, is expected soon to help in conducting some extra meetings.—The church was decorated with some of the fruits of the harvest, the last Sabbath of September, and a harvest sermon was preached.

A Report of Conference.

GRANT W. DAVIS.

Read before the Adams Center Church, and published by request.

Westerly is a city of about 8,000 or 10,000 population. Our church there has a membership of about 360. Rev. Clayton A. Burdick, formerly at Brookfield, is pastor. Ashaway is 5 miles distant from Westerly and is a village of about the size of Adams Center. The two are connected by trolley. Our church at Ashaway has for its pastor H. C. Van Horn, recently the pastor at Brookfield. This church has a membership of 311. Rev. E. B. Saunders resides at Ashaway.

At Westerly is located the Cottrell press works; over 500 men are employed. The shop closes Friday noon and opens Sunday morning. The leading magazines, such as *Review of Reviews*, *World's Work*, *Ladies' Home Journal*, and many others, are printed on the presses manufactured by this company. Some of the presses sell for as high as \$30,000.

Over 400 names were sent to the entertainment committee. There was general satisfaction with the arrangements made by the Westerly people for entertaining Conference. The services were held in the opera house. The church was used for committee work and for resting. A wooden-mill was fitted up for a dining-hall. The menu was very simple, but it

was wholesome and there was plenty of it.

Our pastor has requested that I tell you about Conference from the view-point of a business man. Much that I have to say will be along the line of criticism. I do not like to criticize or find fault. It is not my intention to do so, but I do wish to, and shall, call your attention to points where I think improvements can be made.

There was general dissatisfaction with the way some parts of Conference were conducted and general disappointment at the results obtained. This dissatisfaction and disappointment were shared by the majority of both clergy and laymen that had ever attended previous Conferences. I will in the course of my remarks call your attention to some things that may have contributed to this.

As has been the custom for years, the first real business is the appointment by the president of Conference of the Committee on Nominations. The duties of this committee are to nominate the committees for the work of the Conference, also the officers and boards for the coming year.

At some Conferences this Nominating Committee has assigned each delegate in attendance to some committee. Some delegates would be assigned to the committee to consider the interests of the Tract Society, some to the committee to consider the interests of missions, others the interests of the women's work, the interests of the Sabbath schools, etc.

When this plan is adopted, every one has something to do. Each one is made to feel that he or she is a part of Conference, and becomes interested in the work.

The other method is for the Nominating Committee to select only the chairman or a very few members of these various committees, requesting the other members of Conference to assign themselves to such committees as they prefer. This would be all right if the members would do it, but they do not and will not.

Where the delegates are distributed by the Nominating Committee among the various committees, we have our best and most spiritual Conferences. Where the other method is adopted, failure is more apt to be the result.

At the session just held, the Nominat-

ing Committee at its first report named only the chairmen of the various committees, stating that the committee could not distribute the delegates among the various committees, but for the delegates to do it themselves. For some reason that I do not know, the second day, the Nominating Committee assigned a very few delegates to each of the committees, and made the request that the others distribute themselves among the various committees.

I claim the Nominating Committee, instead of selecting out a few of each of the committees, should have assigned all the delegates among the committees. I can not be accused of having anything personal about this, for by the little assignment that was made by the committee, my wife and myself were assigned to committees.

Nominating committees may say it is a great work to assign several hundred to various committees. That is true; but it can be done, for it has been done. I have been a member of the committee when it was done. The results that will be obtained will pay many fold for all the work required.

If the Nominating Committee can not take the time to do this, let other or sub-committees be appointed for this purpose.

If necessary have two or more committees, one committee distributing those who are from certain churches or whose names commence with certain letters, another committee some of the others, and so on.

If a person is assigned to a committee in whose work he is interested, it is well; but if he is assigned to a committee in which he has not much interest, it may be the means of stimulating in that person an interest in that line of denominational work. Better make a bad assignment than no assignment at all.

If all are assigned by the committee, it might be well to allow each delegate the privilege of joining some other committee if the delegate prefers.

It is hoped that the method adopted at the recent session will pass away and that a full distribution will be made at future sessions.

I was assigned to the Committee on Young People's Work. This committee recommended to Conference, which recommendation was adopted, that the young

people who are non-residents of churches form an organization. I am not in sympathy with this move as I do not see the advisability of it or that it is practicable.

To my mind it would be better that these young people join the Christian Endeavor society of the church of which their parents are members.

The advisability of having some of the young people visit the various churches and endeavor to put new life in the Christian Endeavor societies or organize such societies where there are none, was discussed by this committee.

To my mind this also is not advisable. I believe that this work can and should be done by the pastors of the various churches. A pastor should look after the prayer meetings of his church, and this is really what a young people's society is and nothing else. There is no use attempting to organize or reorganize a Christian Endeavor society unless there is a spiritual foundation upon which to build. And if there be such a foundation, the pastor is the person to lead in the move and no one else.

The best thing for the societies is a revival in the church. If this be had, the young people of that church will need no one from away to come and organize a society.

This committee recommended to Conference, and the recommendation was adopted, that the Young People's Board, through its associational secretaries, by visiting or correspondence, endeavor to put new life into the societies.

I also attended some of the meetings of the committee to consider the interests of the Sabbath schools.

The Sabbath School Board among other things reported to Conference as follows:

"The field secretary was engaged for the year upon the basis reported to the General Conference a year ago; namely, that he give four months, or its equivalent in time, wholly to the work of this board, and attend to the correspondence incident to the duties of his office throughout the year at a salary of \$300 and his expenses. Arrangements have been made for the coming year, subject to the approval of the General Conference, whereby the field secretary will devote six months upon the field in the interest of this board, and attend

to the correspondence incident to the duties of his office throughout the year at a salary of \$400 for the year. We greatly regret that he can not devote his entire time to this work, but we are gratified that he is to spend more time upon the field than for some years past."

This action of the Sabbath School Board in engaging the field secretary, Walter Greene, was discussed by the committee considering the interests of the Sabbath school.

Aside from those who were members of the Sabbath School Board there were but one or two who favored this action of the Board.

The result was that the committee reported to Conference that it approved of the report of the Sabbath School Board with the exception of the employment of the field secretary.

A motion was made in Conference to amend the report of the committee so as to approve of this action of the Sabbath School Board, which was carried by a small majority.

We will consider this question a moment. The employment of a field secretary by the Sabbath School Board has been one of the contentions in the past and it appears that it will be in the future.

You will note from the report of the board that Mr. Greene was to give, last year, 4 months wholly to the work of the board, salary to be \$300. This year it is to be 6 months, salary \$400.

It is the intention of the board to hire him eventually for a full year. In addition to his salary he has been paid the past year for his expenses the following:

| | |
|---|----------|
| Traveling expenses, Southern trip and | |
| Southwestern Association | \$80 51 |
| Expenses to Conference at Salem, W. Va. | 23 99 |
| Expenses to board meetings | 22 10 |
| Expenses to Religious Education Association, Providence, R. I. | 21 75 |
| Expenses Eastern Association..... | 9 27 |
| | <hr/> |
| | \$157 62 |

There exists a strong feeling that the results obtained from the work of the field secretary do not warrant this expenditure of money and effort. I think that the majority of those who understand the matter are of the opinion that Mr. Greene had better take charge of one of our pastorless churches, of which there are a number;

that the money had better be spent for other objects. I believe that every pastor, except one, who attended this committee was opposed to the employment of the field secretary. I know every pastor in one of the associations is opposed to it. Pastors in the other associations have not hesitated to state their opposition.

The advocates of a field secretary have fine theories and plausible arguments, but they are not practical. The results do not sustain their position.)

The board has employed a field secretary more or less for the last six years. What are the fruits of his labors? Read his report to Conference this year and state, if you can, what has been accomplished. Read the report written by himself, of his work, in the Central Association in the SABBATH RECORDER of August 28, page 266, and state, if you can, what has been accomplished.

Most of our schools are members of a town or county Bible association. The instruction Mr. Greene is giving can be had at the convention of these associations, and is virtually the same.

The argument is made that our schools are in bad condition. We admit it. So are our churches, our young people's societies and our prayer meetings, and so are all those of other denominations. They are all on a level. They all lack that one essential—spirituality—the only thing that will revive them. Too much attention is paid to organization, and too little to the spiritual foundation.

If Mr. Greene would take charge of one of the pastorless churches which was unable to pay him a suitable salary, it would be a worthy object for the Sabbath School Board to make up the deficiency.

It would be a good work for the Sabbath School Board to support Mr. Greene, if he be adapted to that work, or some one else, as an evangelist, visiting such fields as may call him.

We think no one is opposed to the employment of Mr. Greene or the expenditure of this money; but many, if not the majority, are opposed to the use of this man and money in this direction.

It is unwise for a board to force measures upon a people they are not ready for. Boards are supposed to be for the pur-

pose of carrying out the wishes of the people.

Some one may say Conference adopted the action of the board in this matter. I will admit that it did in a certain sense. If there be not much discussion, and the right person makes the motion, Conference or almost any other body will adopt very nearly everything that comes before it. Then the only remedy left is to adopt Governor Hughes' methods, enlighten the people and bring public opinion to bear.

The Sabbath School Board has not of itself been able to finance its own undertakings. Is it advisable to go still deeper?

The Tract Society contributed \$52.75 towards the traveling expenses of the field secretary. The Tract Society also contributed \$300 to help the Sabbath School Board publish the *Junior Quarterly*. The expense of publishing this quarterly to July 1, 1911 (3 issues), has been \$418.94. Subscriptions received \$64.37, unpaid subscriptions \$9.55, while \$70.45 has been paid in advance, leaving a large deficit if it were not for the Tract Society. I am not able to give full reports of the actions of the other committees as I did not attend their sessions.

I believe that if less time had been taken for the reading of the reports of the various boards and more of a summary given, the interest would have been increased; that too much time was given to papers and addresses that did not contain living questions.

People wish to hear the practical discussed, not some dead question in theology. Conference is not the place for the exhibition of knowledge of theology, literature and higher criticism.

Too little time, probably the least in the history of any Conference, was given to transacting the business of Conference, and even that was not had at an opportune time.

It may be best to have a select few of our clergy fill the principal places on the programs and practically ignore the others, but to my mind this is not wise.

The address by C. B. Clark, president of Salem College, that of Rev. D. B. Coon concerning the work at Battle Creek, and that of Rev. E. B. Saunders were of much interest and the people wished to hear more from these men.

The sermons of Revs. D. B. Coon and L. C. Randolph, and of President Daland were of the kind that tend to higher living.

Many wished information concerning the work in Africa and Mr. Booth. Though time after time men stood in that Conference and asked for it, no information was imparted.

The reply was, There is so much to it that it would take too long. Does any one believe that a brief outline or summary of that field could not have been given in a few moments?

Are not our people to have full information concerning the situation of the missionary fields?

The situation of the property of our extinct churches in the State of New York is such that it is advisable to know whether Conference is to be incorporated or not. It is a serious mistake to have to wait another year for the report of the committee appointed one year ago to consider that subject.

I realize that I have pointedly called attention to some things. Perhaps I would be inclined to doubt my own judgment on these points were it not that I realize there is a large number, perhaps a majority, of both clergy and laymen who are of this same mind. If this report can in any way be the means of altering conditions for the better, it will not have been made in vain.

Sept. 19, 1911.

Semi-annual Meeting.

The semi-annual meeting of the Western Association will meet with the church at Independence, N. Y., October 27-29. General topic: Deeper Spirituality in Our Churches.

REV. H. L. COTTRELL,
Moderator.

PROGRAM.

Friday Evening.

- 7:30* Prayer and Praise Service, conducted by Rev. W. L. Davis.
8:00 Sermon, followed by a conference meeting—Rev. G. B. Kenyon.

Sabbath Morning.

- 10:30 Regular Sabbath Morning Service.
Sermon—Spirituality: Its Nature and Source—Dean A. E. Main.

*The musical director, Rev. W. L. Davis, will have general charge of the music throughout the whole session.

Offering for Missionary, Education and Tract societies.

Afternoon.

- 2:00 Junior Half-hour, conducted by Rev. W. L. Davis.
2:30 Sabbath-school Hour, conducted by Mr. L. C. Livermore, Superintendent of school.
3:30 Young People's Hour, conducted by Mrs. W. L. Greene.
4:30 Adjournment.

Evening.

- 7:30 Praise and Prayer Service.
8:00 Sermon, followed by a conference meeting—Rev. E. E. Sutton.

Sunday Morning.

- 9:30 Business.
10:00 Devotional Service.
10:15 Address, Evidences of a Need of Spirituality—Mr. Simpson.
10:30 Address, Hindrances to Spirituality—Mr. Clyde Ehret.
10:45 General Discussion of topics, led by Rev. G. H. F. Randolph.
11:15 Sermon—Rev. W. D. Wilcox.
Offering for Missionary, Education, and Tract societies.
12:00 Adjournment.

Afternoon.

- 2:00 Prayer and Praise Service.
2:15 Address, Aids to Spirituality—Mr. Leslie Greene.
2:35 Address, Benefits of Spirituality to the Community—Prof. Nelson Norwood.
2:55 Music.
3:00 Address, Spiritual Service: Its Nature and Scope—Prof. W. C. Whitford.
3:20 Address, What the Church Has Accomplished in Satisfying the World's Need of Spirituality—Rev. W. L. Greene.
3:40 Music.
3:45 General discussion of the topics, led by Dr. H. A. Place.
4:25 Music.
4:30 Adjournment.

Evening.

- 7:30 Prayer and Praise Service.
8:00 Sermon and closing conference meeting—Rev. W. L. Davis.

"Investigation may be the bane of business, as that word is now understood, but an hour will come when investigation will be the court that crowns honest business with laurel."

"The search after truth requires a keen eye. Its capture demands a swift foot. To make it a servant calls for a good life."

"The first sin may be trivial, but its children are sure to be a nefarious band, working havoc, if allowed to run their course."

CHILDREN'S PAGE

Old Ben and Hector.

MRS. ELLEN W. SOCWELL RAMSEY.

"Old Ben is drunk again," said papa as he sat down to supper.

"What a shame," answered mama. "It's too bad that such a brave man can't be brave enough to refuse to drink whiskey."

"A brave man!" gasped Ted, with his mouth almost too full of peach marmalade, while Ruth peeped around the tea urn to make sure she had heard aright.

"Yes, he was a very brave soldier," said papa.

"He didn't look like it today," replied Ted. "I saw him as I came home from school. And he was so drunk he had to lean against a post to keep from falling down in the mud."

"Poor Ben," said mama. "He went to war when he was a young man, and got to drinking while in the army. He is old and white-haired now, and I suppose he can't quit drinking. I shall never forget how bad he felt when he helped bury Hector."

"Who was Hector?" asked Ted.

"I'll tell you when we get settled for the evening," said mama.

Ted and Ruth nodded at each other and smiled knowingly. They thought mama could tell such delightful stories, and they could hardly wait until their evening work was done.

But all in good time they were settled in front of the cheery, old-fashioned fireplace in the sitting-room, papa and mama both in "Sleepy Hollow" chairs, while Ted and Ruth curled down in the woolly rug at mama's feet, in anxious anticipation.

"When the Rebellion broke out in 1861, Major Hector and Captain Brown enlisted in the same company of Illinois volunteers. Major Hector rode a four-year-old colt, which was a great pet of his. The Major was mortally wounded in one of the first battles of the war, and when he found that he had to die, he sent for Captain Brown to come to him.

They had always been great friends, and now that the Major was about to die, he

wanted to give his horse to the Captain. So the Captain took the horse and called him Hector after the Major."

Here mama paused while papa stirred the logs in the fireplace, making a great commotion among the flames, which flared and flashed in fantastic shapes, while the smoke roared up the wide-mouthed chimney in great clouds.

Ted turned the row of rosy-cheeked apples which were roasting on the hearth before the great bed of red-hot coals. Then he asked, "Did you know 'em, mama?"

"I was only two years old when the war broke out, and I never knew Major Hector," replied mama, "but I afterwards knew Captain Brown very well indeed."

Ted looked at mama with new respect, while Ruth sighed plaintively, "I wish I knew a soldier."

"There's old Ben," suggested papa.

Ruth's pug nose went up a little higher than common with a scornful little sniff.

"Look out, my little girl," said mama quickly, "Ben enlisted in this company at the very first opportunity, and was one of the very bravest of soldiers."

"Did he really fight?"

"Yes, Ted, he fought through all four years of the war, and has marched many and many a mile after Hector, and followed him into many a hard-fought battle."

"But he wasn't killed," said Ruth.

This remark raised a shout of laughter at Ruth's expense, and mama hastened to say, "No, not killed. But he was badly wounded with a poisoned bullet. It made a sore just below his knee which has never healed, and this is why he limps."

"Did it make him stutter, too?"

"O no, no, child, he always did that."

"Did Captain Brown get killed?" questioned Ted.

"No, he was made a major in his friend's place, and led his men all through the war. He rode the horse which had been given him, and his men grew to love the pretty little beast almost as well as they did Major Brown. His color was a bright, deep bay, and he was a very wise, obedient little fellow. I have seen him many a time as I was growing up, at the reunions of the old soldiers and on Decoration days.

"His hair always shone like satin, and he always looked so proud with the little

flags in his bridle, and the tarnished gold lace and fringed saddle trappings of war times. He would prance along at the head of the remnant of soldiers, with the Major on his back, sitting so straight in his soldier clothes, his sword in his hand.

"Behind him would come the men following the lead of their four-footed friend, and that of the color-bearer.

"I always cried when I looked at these men in the wake of that torn and battle-stained flag.

"Old Ben never got drunk on such days until after the exercises were over, as he would have felt disgraced forever if he had ever failed to be sober enough to march behind the beloved Major and Hector."

Mama's tears came again as she thought of these things, and as she paused to swallow a troublesome lump in her throat, she felt Ruth's little hand slip into hers with a sympathetic little squeeze.

"Hector never forgot the orders as long as he lived, and was more prompt than some of the men in obeying the 'Forward! March!' and 'Halt!' The Major was always marshal of the day on all public occasions of any kind, and the old soldiers in the crowd would always cheer him as he galloped up or down the procession. He always raised his hat to every cheer, and Hector would bow his neck and champ his bits as he galloped. The little rascal knew very well that he was handsome and that the men all loved him.

"The Major was a doctor, too, and used to drive Hector on his rounds. At length he was called to see his father who had been taken ill very suddenly, four miles away. He mounted Hector and rode at top speed. Hector took cold in spite of rubbing down and blankets, and was very sick. After this he was no good as a doctor's horse, as a little too much exertion would make him sick. So he was turned in a pasture most of the time, except when the Major rode at the head of his men, as I told you a while ago."

"Did you ever get near enough to touch him?" asked Ted, with considerable awe.

"O yes," answered mama, smiling. "I lived in the Major's family all one winter after I was grown up, and they had Hector in the barn part of the time. I used to go into his stall and stroke him. He

would rub his velvety nose in my face to coax for an apple, and put his head in the crook of my arm to take a nap."

"Oh, my!" exclaimed Ruth. "I wish I knew a war horse, too."

"Where is he now?" asked Ted.

"He died of old age a good many years ago. And when the old soldiers of the Major's command heard that he was dead, they got together and buried him with the honors of an officer. They draped their tattered flag over his grave, fired their salute, sounded 'taps' and marched away, every man with tears in his eyes and a sob in his throat. Old Ben was there, too, limping along, stuttering out his grief, the tears dropping off his chin. Two or three years later they met again and laid Major Brown away. Old Ben is almost the last one left, and in a few years he too will be gone."

Mama ended her story with a queer little choke in her voice, while papa winked suspiciously as he gave the logs an extra hard poke, and Ruth hid her face in mama's apron.

The apples spluttered on the hearth, unnoticed for a few moments. Then Ted blew his nose unusually loud and said, "I'm glad you told us about old Ben. I like to hear about soldiers, and I'd like to have a horse like Hector."

Little Things.

A good-by kiss is a little thing,
With your hand on the door to go,
But it takes the venom out of the sting
Of a thoughtless word or a cruel fling
That they made an hour ago.

A kiss of greeting is sweet and rare,
After the toil of the day,
But it smooths the furrows out of the care
And lines on the forehead you once called fair,
In the years that have flown away.

'Tis a little thing to say, "You are kind—
I love you, my dear," each night;
But it sends a thrill through the heart, I find,
For love is tender, as love is blind,
As we climb life's rugged height.

We starve each other for love's caress;
We take but do not give;
It seems so easy some soul to bless,
But we dole love grudgingly, less and less,
Till 'tis bitter and hard to live.

—Sel. by Lizzie Lutz.

"The question is not what will suit us,
but for what are we suited."

HOME NEWS

BERLIN, N. Y.—This field was recently visited by the field secretary of the Sabbath School Board. He remained two Sabbaths, then in company with Pastor Hutchins went to Rutland to visit a man who recently embraced the Sabbath.

We were pleased to see at service on last Sabbath Mrs. Wm. P. Langworthy (formerly Lucy Greene of this place), with friends from Watch Hill, who after a tour through the Berkshires, alighted in town among the friends of former days. Fall election is again making its approach felt, and again we must fight the rum fiend. Yes, local option, pro and con, is rife in the air. We are looking forward to the coming of Brother George W. Hills of Salem, W. Va., to hold a series of meetings, commencing the latter part of October. We hope these meetings will bring many needed blessings to the homes and churches of Old Berlin. Pray for us.

Some of our number will soon be leaving to pass the winter in warmer climes, and one young man is enrolled as a student in the agricultural college at Alfred, thus the home ranks will seem thin. May God bless the efforts here of Brother Hills.

E. L. GREENE.

The Christian Life.

MRS. E. P. MICHEL.

Iowa Yearly Meeting, September 1, 1911.

First let us ask what constitutes a Christian life. The term Christian is applied to one who has acknowledged and accepted Christ's power to save and who shows by his or her daily life (not one day in the week, but all of the seven) that they are striving to follow the example and teaching of Christ. In Bible times they were called brethren, disciples, believers and saints. The disciples were first called Christians, we are told, at Antioch (Acts xi, 26). Here the first church was planted among the heathen. There are but three places in the New Testament where the word Christian is used, and it was applied to them

more in contempt by the outside world than in the way we apply it today. The inhabitants of Antioch were celebrated for their wit and propensity for conferring nicknames. We often hear people say, I am just as good as this or that one, referring to some proffered Christian. Of course they are not to be our guide, for the Bible teaches that God's Word, and that alone, is the example we should try to pattern after. Although we may learn many good things from those around us, we should not try to mold our lives by any other than the life of Christ, who is given us as an example for us to follow. We should, therefore, be careful of our daily walk that we do not walk in a way to bring reproach on the name we profess, for in so doing, we bring reproach on the Saviour we profess to love and obey. The Christian life might justly be called a warfare, for we all realize fully that temptations and evil are ever around us on every hand, ready to lead us astray from Christ and his teachings. But then, too, we read in 1 Cor. x, 13, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that we may be able to bear it." How precious these words ought to be to every child of God. Although all earthly friends forsake us, we know there is One that sticketh closer than a brother, to whom we can go, and who has promised never to leave or forsake us.

Marion, Iowa.

The Plodder's Petition.

Lord, let me not be too content
With life in trifling service spent—
Make me aspire!
When days with petty cares are filled,
Let me with fleeting thoughts be thrilled
Of something higher.

Help me to long for mental grace
To struggle with the commonplace
I daily find,
May little deeds not bring to fruit
A crop of little thoughts to suit
A shriveled mind.

—Helen Gilbert.

I can do all things through Christ which strengtheneth me.—Paul.

SABBATH SCHOOL

The Field Secretary at Berlin.

Ten days have been spent with the Berlin church and Sabbath school. Berlin is the mother of Seventh-day Baptist churches, and in the past, has sent her sons and daughters to other communities farther west to carry the blessed truth and to establish new church homes in the frontier settlements of a century or more ago. The mother church has been weakened in numbers by these frequent emigrations. The interests of the church and Sabbath school, however, are well sustained.

In the Sabbath school, the average attendance approximates the average church attendance. Pastor Hutchins is alive to the importance of Sabbath-school work and as the present superintendent, is doing effective work. The home department, formed during a previous visit of the field secretary, in the winter of 1905-06, is well maintained under the efficient care of Miss Jennie Greene. A study of the field brought out facts such as are common to most of our churches, that all the people are not alive to the privileges of the Sabbath school, and that there is an opportunity for more intensive and extensive efforts. It is surprising to find how many people there are about every church, some members, and more who are not members but whose affiliation is with a Seventh-day Baptist church if any, who are strangers to the church life. I wonder if our churches feel their responsibility for these "marginal" people. Ought not our Sabbath schools, for instance, to be larger than our church membership? If they are not, why not?

The weather conditions while at Berlin were against largely attended public meetings. Berlin went "wet" about every time a public session was scheduled. It is to be hoped that the weather was not typical of the license campaign which is engaging the earnest attention of the Berlin people until the November election. The weather notwithstanding, good congregations greeted the field secretary at a majority of the meetings. He spoke nine times; six in the interests of better Bible-school work and

Bible study and three on general gospel themes. An institute session was held the evening after the Sabbath, at which the question of our needs was considered. Miss Matie Green spoke in a helpful way from the point of view of the local school. The field secretary spoke on the same general theme. In the conference following many more points were brought out, among which were mentioned longer class periods, teachers' meetings, missionary instruction, increased campaign for a larger enrolment, better average attendance and some new equipment.

Tuesday evening a representative teacher-training class was held, using the introductory lesson of the text-book suggested by the Sabbath School Board for teacher-training classes. The class will be continued with weekly sessions this coming year. Several were enrolled with the field secretary before leaving Berlin.

The Sabbath-school session on Sabbath day was given over to the field secretary, for institute purposes. Deacon F. J. Greene spoke upon, "What More Can We Do?" and good points were brought out. The field secretary took up, "The Standard of Excellence for Individual Sabbath Schools." In considering the eleven points of organization desirable in every school for a complete educational program, several were commended as applicable to the Berlin school, among them missionary instruction, an organized class among the young women and a cradle roll department. Miss Julia Satterlee was elected as cradle roll superintendent. Other points of the standard will be introduced as the opportunity affords. There is considerable power in Berlin that can yet be harnessed for service. We shall expect to see every point of the standard observed this year.

WALTER L. GREENE.

Sabbath School Lessons.

LESSON V.—OCT. 28, 1911.

A PSALM OF DELIVERANCE.

Lesson Text.—Psa. lxxxv, 1-13.

Golden Text.—"The Lord hath done great things for us; whereof we are glad." Ps. cxxxvi, 3.

DAILY READINGS.

First-day, Psalm ii.

Second-day, Psalm xxxiv.

Third-day, Psalm lxxxiv.

Fourth-day, Psalms cxlvi, cl.

Fifth-day, Psalms cxxi, cxxii.

Sixth-day, Psalms cxxvi, cxxviii.

Sabbath-day, Psalm lxxxv.

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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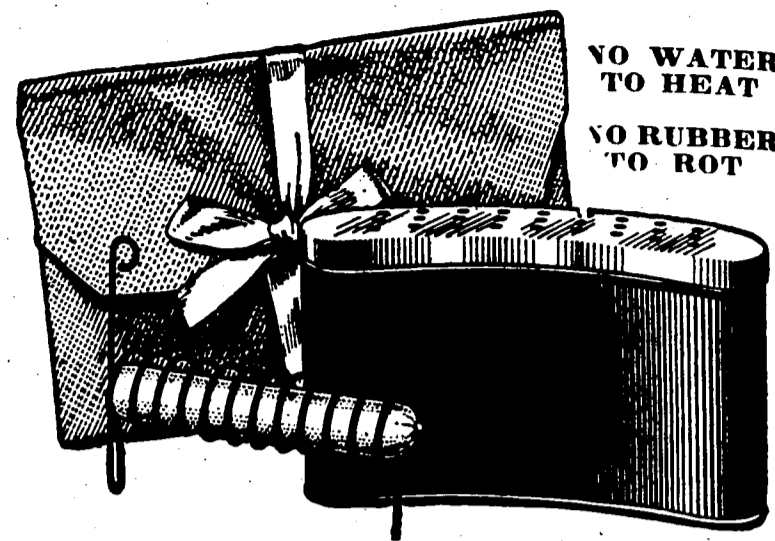
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