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The Sabbath Recorder, Plainfield, N. J.

# The Sabbath Recorder

## OPEN THE DOOR.

Open the door, let in the air;  
The winds are sweet, and the flowers are fair;  
Joy is abroad in the the world today;  
If our door is wide, it may come this way.  
Open the door!

Open the door, let in the sun;  
He hath a smile for every one;  
He hath made of the raindrops gold and gems,  
He may change our tears to diadems.  
Open the door!

Open the door of the soul; let in  
Strong, pure thoughts which shall banish sin.  
They shall grow and bloom with a grace divine,  
And their fruit shall be sweeter than that of the vine.  
Open the door!

Open the door of the heart; let in  
Sympathy sweet for stranger and kin.  
It will make the halls of the heart so fair  
That angels may enter unaware.  
Open the door!—British Weekly.

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# The Sabbath Recorder

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L. A. WORDEN, Business Manager.

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## EDITORIAL

### The Departure of Baptist Missionaries.

In the month of September thirty-five American Baptist foreign missionaries sailed for foreign lands. Their pictures are given in a large group on the first page of the *Watchman*, showing thirteen young men and twenty-two young women. It is a group of bright, good faces, every feature of which shows Christian character and consecration. Any people might be proud of such a company, willing to give their lives in service for the Master, in heathen lands.

Certainly there must be strong spiritual churches behind such a company of young missionaries, for such consecrated followers of Christ are seldom found in cold, formal churches. One of the surest signs of revival and of real spiritual power is found in the renewal of zeal in foreign missions. Whenever we see young people offering themselves for mission work at home or abroad, we are assured that for some time the hearts of God's people have been burdened with desires for the salvation of those in darkness, and fathers and mothers have been praying for missions. This is doubly true when a more than usual interest is manifested in foreign missions.

The recent union of the Baptist and the Free Baptist denominations will certainly increase the power of Baptists in mission works and other Christian activities. It was a great day for the missionary branch

of the Baptists when it clung to the spirit and principle of foreign missions, against the strong party of Baptists who opposed such missions. Nearly a hundred years ago the issue came. It divided the Baptist people into two bands—the Missionary Baptists and the non-Missionary Baptists. Dr. A. C. Thompson tells us that one party declared that good men were all needed at home. One editor said he felt it to be his "duty to crush this rising missionary spirit." To him the reply was made: "If it is your duty, I think you will die without performing it." And so he did. Not only that, but the branch of Baptists that pulled off and repudiated foreign missions have been dying ever since. According to Doctor Thompson they "have since been dwindling in numbers and in some sections have become nearly extinct." The opposite is markedly true of the great missionary wing of that denomination. History shows that disregard of the foreign fields surely brings blight at home. One sure way not to save our own country would be to withdraw from foreign fields in order to save it. The churches that send missionaries abroad are the very ones most likely to be active in mission work in the homeland. Adopt the maxim, "Charity begins at home," and you will find that it will end at home.

When the act was pending in the legislature that chartered the American Board one hundred years ago, objection was made on the ground that its purpose was to export religion, and that there was none to spare among themselves. The reply to this was most admirable: "Religion is a commodity of which the more we export the more we have remaining."

The church should hail with joy the signs of reviving interest in missions, both at home and abroad, for in it is the assurance of a stronger, better life and greater activities in building up God's kingdom. The spirit of sharp denunciation that impugns the motives of all who believe in foreign missions will never win men to Christ even in the homeland; and just so

far as this spirit becomes prevalent in the churches, by just so much is our power for good over our fellows weakened.

\*\*\*

#### The Good Work at Los Angeles.

We are all interested in the new church at Los Angeles, California, and rejoice that it has secured such a commodious house of worship, a picture of which appears on the cover of the SABBATH RECORDER for <sup>Aug.</sup> October 7. It was a great undertaking for this little flock to shoulder the responsibility of purchasing a house of worship, and we sincerely hope that some good friends of Doctor Platts and his newly organized charge, will soon come to the rescue and help pay the debt. God has greatly blessed the efforts of Doctor Platts in this new field, and we hope he may be given strength to carry forward the work, and build up a strong, prosperous church.

The church was organized in February, 1910, with fourteen members, and ten have been added since the organization. Some of these members came from other Seventh-day Baptist churches, some were baptized Sabbath-keeping Christians, and one was baptized by Doctor Platts—twenty-four members in all. In April, 1911, the senior deacon, J. K. P. McCarley, was removed by death, leaving the present membership twenty-three. Brother Platts is anxious to get into communication with any lone Sabbath-keepers, or any who are thinking seriously about the Sabbath question, who may live within reach of Los Angeles. If any RECORDER readers know of such persons who have gone out from our churches, and are living where Brother Platts can reach them, he will consider it a great favor if they will furnish him with their addresses. Write Doctor Platts at Long Beach, California, until further notice.

\*\*\*

#### Still Blossoming in the Cold.

Two little monthly rosebushes have spent the summer in our back yard. With the long protracted drouth and the insect pests of summer, and with the partial neglect of the gardener, they have had a hard season. The blossoms came few and far between while the bugs gnawed every bud, and the drouth pinched every root, and it did seem as though the poor rosebushes would amount to but little. And so the

season wore away with them, until the autumn storms came on, and we had almost ceased to expect more roses from our little bushes.

The other day, after October frosts and storms had chilled the nights and darkened the days until the "sear and yellow leaf" had decked the mountains, and the paths were strewn with the dead foliage of summer, I began to plan for wintering our roses. I feared a killing frost, and as I turned to see the bushes what was my surprise to find them looking fresh and thrifty with more than twenty buds preparing to blossom! Yesterday, in the midst of a cold dismal rain that had lasted for five days, I went down and clipped some of the roses, and this morning they were giving out their fragrance in a bouquet on the breakfast table.

These little rosebushes, filled with fragrance and smiling with beauty in the chills of autumn, remind one of some Christians, who, having passed through the trials and pinching drouths of life's summer, enduring the attacks of the enemy of all good, stand in life's autumn filled with fragrance. Blossoms of the "Rose of Sharon" make them beautiful. They are all the stronger for the hardships and trials through which they have passed.

Happy is the Christian who can hold to his spiritual life through adverse criticisms, through times of spiritual drouth, through bitter misrepresentations—outlive all his troubles, and bear the sweet flowers of grace and love in old age. The fragrance of such a life is like the perfume of roses in bleak autumn days. It seems all the more precious because it is found amid the dying adornments of the world about it. Thank God for the all-sufficient grace that can enable his children to rise above every obstacle and bless the world with a beautiful old age.

\*\*\*

#### Forgiveness Does Cost Something.

A miner who had listened to one of J. Campbell Morgan's sermons came to the preacher after service saying, "I would give anything to believe that God would forgive my sins, but I can not believe he will do so if I just turn to him. It is too cheap." Mr. Campbell looked at the man, and said,

### EDITORIAL NEWS NOTES

America's "Grace Darling" is Dying.

Ida Lewis Wilson, who many years ago won the name of "America's Grace Darling," is dying at Newport, R. I. For more than half a century she has been the faithful keeper of the Lime Rock Light, near Newport, having taken charge of it when her father was smitten with paralysis. On October 21 "Miss" Lewis was found unconscious at her post of duty, suffering from a shock of apoplexy. She is now over seventy years old. Although in 1870 she was married to William H. Wilson of Connecticut, she has remained in charge of the lighthouse, and has always been known by her maiden name.

When a young girl, Ida Lewis became an expert rower and swimmer, and soon won fame by daring deeds in life-saving on the seas about her lighthouse home. This she did through efforts that many times put her in great peril. She thus saved eighteen lives, for which heroic service she received medals from the United States Government and from several humane and benevolent societies. At the World's Columbian Exposition in Chicago Ida Lewis' boat, the *Rescue*, was on exhibition and attracted much attention. The older ones among SABBATH RECORDER readers can remember when the brave deeds of Ida Lewis began to fill the world with admirers of this heroic American girl. In 1858 she saved the lives of four young men whose sailboat had been capsized off Newport. In 1866, on one of the coldest winter nights, she rowed out in a heavy storm and rescued a man drifting helplessly in an open skiff. Again in the following autumn she braved one of the fiercest gales and saved two men who were trying to cross the bay with a boat-load of sheep, and after bringing the men to safety she returned and saved the sheep.

Grace Darling was an English heroine also the daughter of a lighthouse keeper, on one of the Farne Islands. In 1838 Grace, assisted by her father, saved nine lives from a wrecked steamer, for which she received the applause of the world.

"My dear friend, have you been working today?" "Yes," was the reply, "I have been down in the pit as usual." "How did you get out?" "The way I usually do. I got into the cage and was pulled up." "How much did you pay to get out of the pit?" "Pay? Of course I did not pay anything." The minister then asked the miner how he came to trust himself in that cage, and if it were not too cheap. To this the miner replied, "Oh, no, it was cheap for me, but it cost the company a lot of money to sink that shaft." As he thus spoke the real truth about the cost of forgiveness seemed to dawn upon him, and he saw for the first time that if he could have salvation without money and without price, it cost the infinite God a great price to sink the shaft that saves lost men from a bottomless pit.

True forgiveness is not a mere letting up of the feeling of revenge on the part of the injured one. It must be more than that. The forgiving party must find some way to regard the offender as though he had never offended. In order to do this there must be such a loving sympathy with him as will enable the offended to pass over, as it were, into the offender's place, and when there to spare no pains, labor or cost in trying to win the evil-doer. Think how much it must have cost the Father, to thus come over into our condition, God manifest in the flesh, in painstaking sacrifice and suffering for sinful men, in order to provide for their forgiveness! Surely forgiveness does cost something on God's part; and nothing so displays divine love as does the offer of such forgiveness free to whosoever will accept the gift.

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#### "I Never Forgive."

John Wesley once heard one man say to another, "Take care how you offend me, for I never forgive." Mr. Wesley turning to the speaker said, "Then I hope you never sin." How can one who is not willing to forgive another who has injured him ever pray the Lord's Prayer? It is a terrible thing to possess an unforgiving spirit, for if we will not forgive our fellow men we have no right to expect God to forgive us. None but a heart of stone can say, "I never forgive."

Ida Lewis' bravery in like service soon won for her the name of the "Grace Darling of America."

#### Rebels Win Victory in China.

It begins to look as though the Manchu dynasty in China might be nearing its doom. The rulers have evidently seen the "handwriting on the wall," and their consternation can not be disguised. The main imperial army of 20,000 men, commanded by war minister General Yin Tchang, was completely routed by the rebels under the leadership of Commander-in-Chief Li Yuen-Hung. It was a great victory. The revolutionists now occupy the Sha-Gat district, and control every mountain pass. The battle was fought in the Swang-Sui mountain pass, between Ho-Pei and Ho-Lan, where the imperial commander had made headquarters. The rebels have taken the precaution this time to avoid the mistakes of the Tai-Ping rebellion, by perfecting their organization, so they now lead well-disciplined troops instead of an unorganized mob. The imperial army in this battle was driven twenty miles in a disastrous stampede, and all stores, artillery, guns and ammunition were captured by the rebels.

The government at Peking admits that the rebellion is much more formidable than the rulers had thought, and fear is expressed that unless Yin-Tchang can retrieve his losses within a few days, the entire Yang-tse valley will be ablaze with the spirit of revolution. Representatives of the revolutionists now in America are jubilant over the victory, declaring that it far exceeds their highest anticipations. The important victory just gained puts the rebels in possession of the strongholds along the Yang-tse-Kiang, and thus practically gives them the key to the provinces of western and northern China. It is reported that the government at Peking has appealed to Japan for a loan and for aid in the protection of Manchuria. The banished grand councilor and commander, Yuan-Shi-Kai, of whom we wrote last week as having been recalled and put in charge to suppress the rebellion, excused himself from taking an active part at present owing to ill health, but the government urges him to "get well soon" and take up his work.

#### The President's Tour.

The eyes of the Nation have been turned toward the President in his Western tour, keeping close watch of the effect of his speeches upon the great throngs of people in all the cities, as they have crowded around the Presidential party and listened to the words that have fallen from the lips of our Chief Executive. It is a great thing for a people to thus come in touch with the President, to hear from his own lips the main principles for which he stands, and to receive from him assurance of his sympathy for the masses and his purpose to aid them as best he can. The trip has been changed somewhat, making it longer than was contemplated in the original plan. Instead of reaching Washington November 1, it is now his purpose to arrive there November 12.

Again and again has the President made it clear that he will insist upon the enforcement of the Sherman Anti-trust Act, no matter how much the rich corporations cry out against it. The prosecution of the great combinations that are trying to prevent competition and to establish monopolies in restraint of trade, the President assures us will go on until the law is repealed or until the miserable business is stopped. This policy suits the people, and it is no wonder they are giving Mr. Taft a thirteen-thousand-mile ovation.

#### Europe and the "Psychological Moment."

A suggestive cartoon is going the rounds of the papers, which seems to put in a nutshell the facts about the attitude of the other European nations toward Italy and Turkey regarding the present war. The cartoon has come to be a great power in the newspapers and magazines, because, with a few pencil strokes, it can, in one instant, get the main points in a controversy before the busy man, which it would take him much time to secure through the printed page. In this cartoon Europe is represented as a great, buxom, masculine woman, standing with folded arms and with skirts drawn up, watching two boys in a scrap. She towers high above them like a mighty giant. One boy stands for robust little Italy and he is fiercely punching the other, who seems paralyzed with fear, up against a hard stone wall. Of course the other stands for Turkey, and

he is making no headway at all against the one labeled "Italy." Under the cartoon is the inscription, "The Psychological Moment." Dame Europe (of the Hague Academy for Young Gentlemen) says: "I thoroughly disapprove of this, and as soon as ever it's over I shall interfere to put a stop to it."

#### Conversions May Stop the Feuds.

Two more of the famous Hatfield feudists, sons of Anse Hatfield of Hatfield-McCoy fame, were killed in a pistol fight in West Virginia last week. At the burial in Fayette County, in a lonely mountain cemetery, eleven brothers of the dead man, standing around the open grave, bareheaded and weeping, with arms uplifted to heaven, solemnly pledged themselves to live Christian and peaceful lives the rest of their days. Their father, the aged feudist, prayed with them "that the rancorous memories of the Hatfield-McCoy days be forgotten and that the family give up bloodshed and the vendetta life."

"Uncle Dyke" Garrett, the veteran mountain preacher, conducted the funeral, and plans to baptize the Hatfield boys in the near future. They are all splendid specimens of physical manhood, and every one of them is a dead shot with rifle or pistol. The grace of God in the heart can make splendid soldiers of the cross of such men, and nothing short of this can make them followers of the Prince of Peace.

Fifty-nine medals were awarded by the Carnegie Hero Fund Commission at its meeting in Pittsburg on October 18. Several of the heroes lost their lives in trying to save others, but the medals in such cases were given to their friends. Cash awards were also made to the amount of over \$53,000, to reimburse for losses, pay off debts, purchase homes, and furnish education for worthy ones who came under the list of heroes. Pensions amounting to \$315 were also granted to survivors.

Satisfactory arrangements have at last been made between Germany and France regarding the Congo and Morocco controversy. This will relieve some of the strain between the European powers, and all the world will breathe easier to think the quarrel is settled.

The martial law, proclaimed in September by King Alfonso of Spain when the strike disorders were at their height, has been recinded, and the constitutional guarantees reestablished throughout the nation. Matters in Spain seem to be improving.

William Jennings Bryan in a recent address said, "I shall never be President, but I would rather go to my grave with the consciousness that I have done right and that I have done all in my power to give to my country the best possible form of government, than to be President."

#### The Eastern Association Not Disbanded.

EDWIN SHAW.

Some time ago there was published in the SABBATH RECORDER a set of resolutions which the Eastern Association at its session held last May at Berlin, N. Y., voted should be submitted to the churches of the association for discussion and action.

One of the propositions thus submitted was the question of disbanding the association.

The churches have all been heard from, and without a dissenting voice the decision has been made *not to disband*.

The submitting of the resolutions and the discussions have had the effect and the result which the promoters of the resolutions purposed and hoped. The people of the churches seem to be taking much more interest in the work for which the association exists.

One church in sending in its vote on the questions says, "The church feels that it would be taking a step backwards, and that it would be unwise to discontinue the association. The church regrets that she has neglected to do her duty in the past, but if the association is continued she has pledged herself by a unanimous vote to be represented by one or more delegates at every meeting of the association, and as far as she is able, will take a deeper, more spiritual interest in making the association in the future better than it has been in the past."

This seems to be the general feeling among the churches, and they now are gladly and heartily uniting with the churches of the other associations in making radical changes in the time of year at which the meetings of all the associations

are to be held, and in the order in which they are to occur.

It really seems that a move is now well under way to make of the annual sessions of the associations gatherings of greater interest and power, and that during the year work will be carried on that will help to build us up into stronger, more effective Christian activity.

The Eastern Association does not wish to be found wanting in this forward movement, and wishes it to be widely known that the proposition to discontinue was promptly and unanimously voted down.

#### Can We Be Missionaries?

GERTRUDE FORD.

*Iowa Yearly Meeting, September 1, 1911.*

First of all we must get our hearts right with God, if we expect to do any of the work he has for us to do. We can not help others in a Christ-like way until we have permitted Christ's spirit to pervade our entire being. Rev. David J. Burrell says: "Don't try to speak with your friend about your religion until you are yourself surcharged with it. Out of the abundance of the heart the mouth must speak if it would speak well. Get close up against the great heart of the Saviour, and you can't help telling what you find there."

In this great father heart we find love. From close contact with it we find our hearts filled with love for everybody, even those who spitefully use us. If there has been some one whom we have disliked, we will find ourselves loving them and praying for them. The minute we cease to love some one who offends us, or refuse to make a wrong right, we will feel Christ's spirit depart. Yes, we must love everybody, even the lowest sinners, for God loves them and we can not help loving them if we have God's love in our hearts. If we love them we will want to serve them; to be missionaries to them.

When we speak of missionaries we nearly always think of the workers across the seas in foreign lands. They are truly missionaries, noble-hearted men and women doing a noble work. But we have a work here for missionaries or church members with missionary hearts. The foreign missionaries have consecrated their lives, gone

to help those whom we can not help, and left us to do the work here.

Have we consecrated our lives? Are we doing our best? Let us see. A missionary goes into a foreign land, teaches the natives how to do right, shows them the difference between good and bad, the difference between things that help and things that harm, tells them of his Christian home and native land.

He does a good work, brings many souls to know Jesus and in time decides to visit his home again.

Some of his converts wish to come with him. They come, and as those converts step from the steamer into our Christian land, what will be the first impression made by Americans, good or bad? Can you tell? Will they hear a kind, loving word or a curse? What will they think of the missionary who has told them of this Christian land and taught them that Christians do not use tobacco and liquor? Can they believe him while standing there and seeing for themselves?

How would you like to be that missionary? Would you feel that your homeland had appreciated your efforts?

God pity us if we do not see work to do here. By advancing the work here we are not only bettering this country, but we are also aiding and encouraging foreign missionaries in their work. If that missionary and his converts should step into our homes, would the atmosphere there tend to raise or lower their opinion of Christians?

If we should become personally acquainted with them would our lives be a blessing or hindrance? We can tell only by the amount of Christ's spirit our hearts contain.

I wonder how many of us have discovered that there are men and women within our reach who know little or nothing of Christ and his teachings. Will they die without the Light, or shall we tell it?

No life ever came in contact with the Christ-life without being made brighter. We can help by doing our share in making the world brighter.

"If anything causes you to stumble, leave it alone; if it causes others to stumble, leave it alone."

## SABBATH REFORM

### Some Questions About the Sabbath Answered From the Bible.

LENORA E. STILLMAN.

Do we know definitely which day is the Sabbath?

Yes. The commandment says, "The seventh day is the sabbath of the Lord thy God." Saturday is the seventh day of the week, as our calendars show. When God brought his people out of Egypt "that they might observe his statutes and keep his laws" (Ps. cv, 45), he withheld manna on the seventh day of the week, Moses testifying, "Today is a sabbath unto the Lord" (Ex. xvi, 25). During the forty years that God fed this great nation from heaven, the Hebrews had this witness to the definite day of the Sabbath, and devout men among them still keep the Sabbath from Friday evening to Saturday evening.

Is it right to call Saturday night the Sabbath evening?

No. Friday night is the Sabbath evening. It seems clear from the first chapter of Genesis, Lev. xxiii, 32 and Mark i, 32, that the day begins and ends at sunset.

Can we keep the same Sabbath here as in the Holy Land?

Yes. It is the same Sabbath here as in the Holy Land. It is true that the sun rises and sets a few hours later here than in the Holy Land, making the day in America begin later than in Palestine. Any one who finds fault with this should remember that God made the sun to rule the day (Gen. i, 16), and appointed the times for its setting (Ps. civ, 19). "Whatsoever the Lord pleased that did he in heaven, and in earth, in the seas, and in all deep places."

Was not the Sabbath given to the Jews?

Yes. All the commandments were given to the Jews. "Unto them were committed the oracles of God" (Rom. iii, 2). To them God's Son came in the flesh. "Salvation is of the Jews."

Was the Sabbath ever given to the Gentiles?

No. The Sabbath is given to the people of God. If the heathen repent and turn to Christ, they cease to be Gentiles. Be-

ing Christ's, they are Abraham's seed and heirs according to the promise. (See Gal. iii, 28, 29 and Rom. ii, 28, 29.)

Was the Sabbath given by Moses?

The Sabbath was given by God himself. It is one of the Ten Commandments spoken by God's own voice (Deut. v, 22), and written by the finger of God (Ex. xxxi, 18). The ceremonial law, given by Moses, contained directions for the keeping of the Sabbath. The Jews in the time when Christ was among them had the Sabbath hedged about with restrictions which our Lord would not accept, for he himself is Lord of the Sabbath day.

Did Jesus keep the Sabbath while on earth?

Read Luke iv, 16. "As his custom was, he went into the synagogue on the sabbath day, and stood up for to read."

Is the law abolished in Christ?

Christ abolished in his flesh the law of commandments contained in ordinances, the temple service with its offerings for sin. For "now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." "The first covenant had also ordinances of divine service, and a worldly sanctuary;" it "was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation" (Heb. ix, 1, 9, 10). These ordinances are abolished in the flesh of Christ (Eph. ii, 15), for they are fulfilled in him. The sacrifices offered under this law foreshadowed the sacrifice of Christ. When he died on the cross, the veil of the temple, which signified his flesh (Heb. x, 20), was rent in twain from the top to the bottom. It is evident, therefore, that the temple service and the ordinances pertaining to it are abolished in Christ. But the Ten Commandments stand forever, the unchangeable law of God. This law was spoken by the voice of God, and it is recorded that he added no more. This law was twice written by the finger of God. "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth

it, that men should fear before him" (Eccl. iii, 14).

Will keeping the Sabbath save any one?

No. We can be saved only by believing in Jesus Christ. Do not keep any commandment of God to be saved, but keep all his commandments because you love him. If it had been possible for us to keep the commandments in our own strength, we might have been saved by them. (See Luke x, 28). But all have sinned and come short of the glory of God, and therefore are cursed by the law. Only through Christ can we be redeemed from this curse. By his grace, we are not under the law; that is, we are free from the condemnation of the law.

"What then? shall we sin, because we are not under the law, but under grace? God forbid" (Rom. vi, 15). Christ kept his Father's commandments (John xv, 10), and left us the example that we should follow in his steps. His custom was to enter into the synagogue on the Sabbath day. So we who are saved by him keep the Sabbath holy, and call it a delight. We would not keep Sunday instead of the Sabbath, for the Bible gives no authority for resting on the first day of the week. On the other hand, Sunday is one of the six days in which we are commanded by God to labor (Ex. xx, 9). Who tries to persuade us to rest on Sunday? Those who are but men. Who has given us the Sabbath? The Lord our God. We ought to obey God rather than men. It is God himself who says: "In vain do they worship me, teaching for doctrines the commandments of men."

So we keep the Sabbath not to be saved thereby, but because we are saved by the righteousness of Christ, whom the Father gave that whosoever believeth in him should not perish, but have everlasting life.

Brooklyn, N. Y.

#### Seventh-day Baptists Visit Rutland, Vt.

WALTER L. GREENE.

It has been many years since Seventh-day Baptists have had any Sabbath interests in Vermont. A few months ago, Pastor Hutchins of Berlin had an inquiry from near Rutland, Vt., concerning the Berlin church, and the Seventh-day Bap-

tists. During the visit of the field secretary at Berlin, a request came that the pastor visit Rutland and hold meetings.

Accordingly, at the invitation of Pastor Hutchins, the field secretary accompanied him to Rutland on October 7. A few hours' trip from Berlin brought us to Rutland, where we were met by Brother R. F. Barton and driven to his home, some five miles from the city. Arriving too late on the evening after the Sabbath for a service, the first meeting was held Sunday evening with an attendance of forty-two. We attended the Methodist Episcopal service Sunday morning and were well received. Brother Hutchins was asked to sing at the Sunday school. The Methodist Episcopal church, formerly a union church, could not be secured for our services, so for the four nights services were held at the home of Brother Barton. The smallest attendance was on Monday evening, when twenty-seven were present. Many inquiries were made as to our denominational views, and one evening a brief statement was made, and an opportunity was given to those interested to take the leaflet, "The Sabbath and Seventh Day Baptists." A good number of these were voluntarily taken and others were requested on subsequent days.

The meetings opened the way for future efforts which might wisely be undertaken. The people of the community are interested in religious things, and seemed open-minded, and any special interests developed there for us as a people could be cared for from Berlin.

Mr. Barton, at whose home the meetings were held, has been a Sabbath-keeper for many years, but until recently a member of the Seventh-day Adventist church. At present he is a Sabbath-keeper and a member of the Episcopal church. He joined the Episcopal church because they would allow him to keep the Sabbath and required no further doctrinal statement than belief in the Apostles' Creed.

New York City,  
Oct. 17, 1911.

"Do not be too sure that your first attempt was a failure. At least it mapped the road to after-success."

"The more of God we have within us, the more he will be outside of us."

### CONFERENCE AT WESTERLY

#### The Proper Care of Children in the Light of Growth and Development.

DR. E. S. MAXSON.

#### Association of Physicians and Dentists.

The theme of this paper is, The Proper Care of Children in the Light of Growth and Development: in other words, what care should children have in order that they may grow and develop normally.

Much has been written along this line. I will merely try to call up some of the points that ought to be remembered.

First, in regard to sleep. It is important to see that children have their due amount of sleep. A young infant normally sleeps eighteen hours out of twenty-four. A child of four years should sleep eleven hours out of the twenty-four, and a child of ten years should sleep nine hours. Of course, I am merely speaking of averages; for some children require more sleep than others. It is important, however, that the little people have their sleeping hours encroached upon as little as possible.

It is far better for each child to have its own bed by itself. In this way contagious diseases are less likely to be communicated, and in the case of young infants, the danger from overlying is avoided. The child's sleeping-room should be thoroughly aired. In the winter-time it may not be wise to leave open the window in the room; but sometimes it may be possible to open a window in an adjoining room.

The matter of diet is necessarily one of very great importance. Milk is not only the proper nourishment for infants, but it should enter largely into the diet of older children. Cow's milk for children should always be fresh and clean, but should not be too rich in cream. Professor Holt, of New York, thinks that Jersey milk is ordinarily too rich for children. The average, healthy child should take all together from a pint and a half to one quart of milk per day.

Eggs form a very valuable article of diet for children. The egg may be soft-boiled or poached. A child a year or two old may take one egg per day. Most children between the ages of four and ten years

can take an egg for breakfast and one for supper. I believe that to a large extent fresh eggs may well be substituted for meat both for children and adults.

If meat is given to children, they should have only the more digestible varieties. Among these we may mention beefsteak, roast beef, roast lamb and broiled chicken.

As many children can not be trusted to chew meat properly, the portion that is given to them should be cut up finely. Meat should not be given too often to children; not more often than once a day, and then only at the mid-day meal. Never give to young children ham, bacon, sausage and pork. I am of the opinion that pork is a poor article of diet for either children or adults.

Many of the vegetables when well cooked and mashed may be given to young children. Such, for example, are white potatoes, squash and asparagus. On the other hand, none of the vegetables that are eaten raw as radishes, onions and cucumbers, are suitable for children to eat.

In the diet of children cereals, when well cooked, are of great value. Rolled oats or some of the wheat preparations are to be commended. These also tend to lessen the decay of the teeth. These cereals should be eaten with milk, but with little or no sugar.

Toasted stale bread is better than fresh bread for children.

Very little cake, except sponge cake, should be given to children under seven or eight years of age.

Candies are a great source of temptation. I think that many of the children, and perhaps some of their parents, used to consider my father a crank because he so strongly opposed the eating of candies. But I notice, with interest, that Dr. L. Emmett Holt, who is perhaps the most celebrated specialist in diseases of children in America, places candies among the things that should be especially forbidden. On the other hand, Doctor Holt recommends for young children the use of the juice from sweet oranges. He also recommends for children the eating of stewed fruits, as stewed apples and prunes.

It is very important both for children and adults to avoid eating between meals or before going to bed.

Children should be trained as far as

possible to have the bowels move regularly at the same hour each day.

The clothing for children should be light but warm. The legs and forearms, being a distance from the heart, should be warmly clad in cool weather. When the feet become wet, care should be used to change the shoes and stockings.

The matter of exercise is of importance. The infant takes exercise by waving about its arms and legs and later by creeping. Older children are naturally active. There is nothing as good as exercise in the open air. Some of the running games are to be recommended for strong children. Children should be encouraged to play with soft rubber balls that will not injure the fingers or be the cause for other accident. In my opinion boys should be discouraged from playing football. The old-fashioned game of croquet is safe, and as a means of recreation is worthy to be commended.

Children should receive a bath often enough to keep them clean. Naturally some children who play in the dirt require more attention in this way than others. I suppose that some of the children down here in Rhode Island enjoy sea bathing. Parents should be careful that their children do not remain in the water too long. If the lips turn blue and the teeth chatter, these symptoms should be taken as a sign for the child to come out of the water. Care should also be taken that the surf does not strike against the side of the child's head so as to injure the hearing.

At the Conference last year the care of the teeth was well presented in the valuable paper by Dr. Harry Prentice. Not only should the teeth be kept clean, but parents will be doing their child a great service by regularly having some good dentist examine and care for the child's teeth.

The subject of education naturally comes up for consideration. School buildings should be well constructed, well ventilated and not overcrowded. In Sweden and Great Britain there are in use school-desks so constructed that they may be adjusted to the proper height for each child. It would be well, if such desks were generally adopted in this country. Schoolrooms should be kept as clean as possible on account of the dangers of spreading infectious disease through dirt and dust.

In large schools there should be fre-

quent medical inspection of the scholars to prevent the communication of contagious diseases. In Japan they have a medical supervision of the schools, nearly nine thousand physicians in that country cooperating with the department of education.

Dr. Le Grand Kerr of Brooklyn says: "It is important to remember that the constitution of the adult is dependent almost entirely on the care that the body received during the period of childhood."

Mental overstrain should not be overlooked in children. This overstrain is made manifest by irritability of temper, headache and by restlessness in sleep.

In the lives of children and young people there are periods in which mental fatigue is more easily induced than at other ages. The first fatigue period comes between the ages of seven and nine years. The second fatigue period usually occurs in girls about the thirteenth year and lasts for several months. The second fatigue period in boys generally comes a year later or at the age of fourteen.

A child might better go more slowly in his studies than break down in health. It is not always a calamity for a child to have to repeat some of his work in school. In closing, I would exhort parents to ever be vigilant in looking after the interests of the children that God has committed to their care.

There are several small but well-written books that I would like to commend to parents. One of these is Griffith's excellent work, "The Care of the Baby." Another is Dr. Le Grand Kerr's book, "The Care and Training of Children." Still another is Dr. L. Emmett Holt's little work, "The Care and Feeding of Children." To all of these men I am indebted for some of the thoughts presented in this paper.

Syracuse, N. Y.

#### The Causes of No-Sabbathism, or Why Our Young People Leave the Sabbath.

REV. JOHN T. DAVIS.

Sermon preached at Garwin, Iowa, and requested for publication in the SABBATH RECORDER.

Some weeks ago we spoke on the theme of saddened Seventh-day Baptist hearts, from a lament in a communication from the Sabbath School Board in these

words: "Hearts are saddened and courage almost fails when our ranks are so fast depleted by those of our young people who show little or no regard for the Sabbath of Jehovah."

In this we touched, to a certain extent, upon the theme under discussion. Since, however, in studying along the same line, we have been very much impressed with the words of our Saviour, which words we take as our text, namely, "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"—(John v, 46, 47).

We wish to notice some other facts along the same line. Whatever we may say regarding the authenticity of the Pentateuch, from our text we are forced to the conclusion, that Christ regarded Moses as, at least, one of writers, and therefore let us bear in mind, that Christ regarded the words of Moses as valid, for he quotes them in his own defense. If our text is not meaningless, it teaches that if we can not believe the words of Moses we can not believe the words of Christ. This argument was to induce men to accept him as the Son of God, to accept him as divine, as immaculately conceived. The necessary conclusion, to me, is, that if we can not accept Moses' words, we can not accept Christ as such.

If the teaching of Moses made valid argument regarding the divinity of Christ, then it follows that his words would be valid on other points. Moses taught of the Sabbath as truly as he taught of Christ, if therefore his words are valid regarding the divinity of Christ, they are valid regarding the origin and perpetuity of the Sabbath, but if you believe Moses regarding the Sabbath, you can believe that Christ is Lord of the Sabbath, but if you believe not Moses, how can you believe Christ's words?

If our young people are taught to disregard the teaching of Moses regarding the Sabbath, how are they to determine what Christ means when he says, "I am Lord also of the sabbath day," for if they believe not Moses how shall they believe Christ? We do not wonder that the Sabbath School Board, when making an appeal for the *Junior Quarterly*, should say: "Hearts are saddened and courage almost fails when our ranks are so fast depleted by those of

our young people who show little or no regard for the Sabbath of Jehovah."

We are glad for the loyal and self-sacrificing workers in our Sabbath School Board and bid them God-speed in their noble efforts, but we naturally turn to see if they are justified in their statement, and we are forced to admit that they are, if statistics are to be relied upon. Many will doubtless remember when we were reported to be 10,000 strong. The *American Church History*, Vol. II, p. 486, published in 1894, speaking of Seventh-day Baptists, says: "On the recommendation of the Conference, three associations were formed in 1835, designated as the Eastern, Central and Western. The Northwestern, Southeastern, Southwestern were afterward added. These associations embrace a present membership of over 9,000, churches 106, and 118 ordained ministers."

The *Seventh-day Hand Book* for 1909 reports a membership of 8,239, while for 1910 we have only 8,195 reporting, thus showing a loss in one year of only 44; but taking the average loss from 1894, counting our membership at only 9,000 (though we are reported over that number) to 1910, a period of 16 years, and our average loss is over 50 per year. Now making all reasonable allowance for carelessness of the churches in making their reports, we still must face the fact that the Sabbath School Board is justified in saying "our ranks . . . are depleted." Seventh-day Baptists are not alone in this depletion.

But who is to blame? Is it our young people? If so, are there not extenuating circumstances, as the lawyer would say? These are questions that force themselves upon my mind, as I face this situation.

When a boy I was much impressed with an adage regarding that "old sulphuric gentleman" of the underworld, that common honesty demanded, that even he "should have his due," and if so, surely our young people have a right to as much. We are all creatures of influence, and when we stand before God the responsibility will fall where it belongs; therefore, will it not be far wiser to find it now and if possible correct it, while there is time and opportunity?

I wish again to call your attention to that article in the SABBATH RECORDER of January 16, 1911, entitled, "William's Let-

ter, or Why One Pastor Quit the Ministry." It is far better that William should make these statements than that I should make them, but I ask that we all hold this article up as a mirror, and see whether or not it reflects our own lives, and if so, that we take our medicine like men. I do not care to note his financial troubles for there are only a very few Seventh-day Baptist ministers who can afford to worry over a \$1,000 to \$1,200 salary. They are not called upon to "twist and wiggle until their souls are raw" under William's condition. But let us note the "other things" that contributed to his decision, and see if perchance the same may not be found among us, and if so, may they not conduce to the going away of our young people from the Sabbath.

He says: "Through all these years a conviction has been growing within me, that the average churchmember cares precious little about the Kingdom of God and its advancement or the welfare of his fellowmen. He is a Christian in order that he may save his soul from hell, and for no other reason. He does as little as he can; lives as indifferently as he dares."

Look, my brother, my sister, and see if you behold yourself in this mirror. Eliminate from your vocabulary the word hell, the thought of punishment for sin, and how many would be Christians, how many would be Seventh-day Baptists, if there were no fear?

Further, William says: "Never have I known more than a small minority of any church which I have served, to be really interested in, and unselfishly devoted to, God's work. It took my whole time to pull and push and urge and persuade the reluctant members of my church to undertake a little something for their fellowmen. . . . They took a covenant to be faithful in attendance upon the services of the church, and not one out of ten ever thought of attending prayer meeting."

Do you wonder that he cries out: "I am tired; tired of being the only one in the church from whom real sacrifice is expected; tired of straining and tugging to get Christian people to live like Christians"? I say, do you wonder at William's cry of "tired," if he truthfully describes the condition of the average church? Possibly William has overdrawn the picture; I indeed believe

he has, yet the conditions he describes, I believe are far too prevalent.

I have said, and I repeat it, that after a more or less active ministerial experience, extending from central New York to the Pacific Coast, after being in very many homes, I am more and more impressed that the average churchmember does not take his covenant obligation or Christian duty seriously. Comparatively few homes have the family altar, while the meals are taken without thanks to God or man; while the Sabbath is quite as often a day of visiting and recreation, as a day of worship.

It is unreasonable to expect great loyalty to the Sabbath, on the part of our young people, with such precept and example, for if the parent does not take his covenant and Christian obligation seriously, what can he expect of his child? The child that is not taught loyalty to the appointments of the church, that is not taught reverence for God's house and reverence for the Sabbath of Jehovah, by *parental example*, is not likely to reverence the Sabbath of Jehovah, unless his conversion is more genuine than that of his parents.

So I plead for our young people, that they be not unjustly accused, that with malice toward none, with charity for all, we lay the responsibility where it belongs. We believe there are other causes, aside from those already considered, that demand our careful and prayerful consideration.

Well do I remember when my childish heart was made to tremble with the stories of ghosts, witches and various hobgoblins, a form of superstition quite prevalent. But today we are fast becoming a people of culture and refinement. For our young people, I thank God, that they live in the beginning of the twentieth century, instead of beginning life forty or fifty years ago, yet there may be danger in the midst of culture, yes, the very fear of superstition may hinder faith. By the very force of circumstances, with this increase of the love of culture among our young people, their interest in the arts, sciences and literature, the leaders of intellectual thought of this day, must have greatest weight with them, molding their thought and shaping their religious destiny. No one who has read the current literature, of these times, can but see, that the intellectual and theological atmosphere is teeming with skepticism, ra-

tionalism, Mormonism, Spiritualism, Christian Science, new forms of pantheism, and new thought.

Just at this point I pick up a clipping from the *Gospel Message* (without date), and read these words ascribed to Doctor Hilderman, pastor of the First Baptist Church, New York City: "Today men are being ordained into the sacred ministry from our Jericho theological seminaries who teach not individual but social salvation; who cry 'peace,' when there is no peace; who talk about the conversion of the world when that idea is not found in the scripture for this age; who regard the Bible as a book of myths and fables, and of divine foolishness, which it takes their wisdom to unravel." And from the same clipping, under "The Apostasy in New England," we read: "The Center Church, New Haven, Conn., founded in 1638, has, with other leading Congregational churches, announced that they have abandoned the Apostles' Creed because it ascribes to Jesus honor and worship as the Son of God. . . . Some colleges here in the East have been destroying the faith of young men in God's Word, who have been preparing for the pulpits, and the time seems ripe for the prince of this world (Satan, as a minister of light), to now lead on the preachers and people into the current of apostasy which is evidently heading up, for the man, sin, to take the leadership soon."

Thus are the advocates of these agnostic tendencies, not confined to the ranks of the ignorant and unlearned, but rather do we find them in the front ranks of culture and intellectual power.

Since 321 A. D., when Constantine commanded the townspeople to observe the "Venerable Day of the Sun," men of the highest culture have been laboring to show the sacredness of God's holy Sabbath turned to the sabbath of Baal. Since the days of Cyprian, men of the highest intelligence have contended that to be sprinkled is to follow the Lord in the ordinance of baptism, though they kneel at a mahogany altar, to receive a few drops of water on the head, while our Lord went down into the turbid waters of Jordan and was there buried.

Think ye that this teaching of the learned will not cause doubt in the minds of the young, regarding the teaching of God's Word? Not only this, but leaders of

thought, in art, science and literature, are found who openly scoff at Bible narratives.

A short time ago our secular dailies published a sneering reply of Mr. Edison to his ministerial critics, to the effect, that they did not know that at the Rockefeller Institute, they could cut off a man's leg, place it in cold storage ten days, turn on a current of electricity, and send him out alive and well. About the same time, February 8, 1911, the *Woman's National Daily* says a Miss Dearing of Los Angeles, a paralytic, died, then came to life, was cured of her malady; but was like a newborn babe, without memory and nursed a bottle. This they call dual personality. Many of our young people will accept these statements with their interpretations, as fact, and never think to ask the learned and mighty Edison to prove his position by submitting to have his head instead of his heels put in cold storage, then produce life with his current of electricity.

But these are not the hardest questions our young people have to meet, for it must seem to those of us, who are not among the learned, who are not of advanced thought, that the church and church leaders, are following in the same trend.

The *Chicago Tribune* of January 27, 1911, quotes the Rev. Clark S. Thomas as asserting that the church is no longer a gateway to heaven, and "that it gradually is becoming an educational institution," and has announced that he will open a moving-picture show in his church, for, he says: "Stereopticon lectures are as much out of date as the old-style preaching about the fire of Hades."

President Taft, the man holding the highest office in our Nation, in a plea for a Unitarian building, in the city of Washington, corresponding to the cathedrals of the other denominations of the world, said: "I believe this is a time for us to open our pockets, and if we haven't the money in them, to assume some obligations ahead, with a view to making this monument to liberal religion a suitable one in the capital of our Nation." (See *Chicago Tribune*, Apr. 24, 1911.)

President emeritus of Harvard, Charles W. Eliot, in his crusade for the teaching of sex hygiene said: "We must get rid of these monstrous things brought down to us from the Book of Leviticus; we must



get rid of this idea taught us for thousands of years, that man is born in sin. The transmission of life is the most holy thing in life. What we need is a new kind of teaching" (*Chicago Tribune*, Feb. 7, 1911).

But you say, these men are not orthodox. But we ask, What is orthodoxy? and turn to the dictionary and learn that it is the generally accepted creed. Now that this, at least, is fast becoming the accepted view, let me adduce some facts. Again we quote from the *Chicago Tribune* of April 12, 1911: "Alleging that the teachings of the Rev. Dr. William Adams Brown, a professor at the Union Theological Seminary, New York, on the inspiration of the Bible and on miracles are not in accord with the orthodox teaching of the Presbyterian Church, the Rev. Dr. W. L. McEwin appeared before the Pittsburg Presbytery today and demanded that Professor Brown be brought before the general assembly."

I am indebted to, and wish to express my thanks to, my friend, the Rev. H. D. Clarke, who doubtless knowing my tendency to heresy, sent me a marked copy of the *Sioux City Journal*, of April 10, 1911, which reports a defense of the position taken by Dr. Luther Freeman, made by the Rev. Mr. Townsend, pastor of the First Unitarian Church, who says of Doctor Freeman's views, that they stand for modern scholarship, that they are the view of Unitarians and Universalists, that they have been held by these bodies for more than one hundred years.

"The remarkable thing," says the Rev. Mr. Townsend, "is that a Methodist Episcopal divine should speak so plainly on the subject of biblical inspiration, though many have secretly cherished these views."

We may close our eyes and peacefully slumber while these tendencies of thought continue to affect our churches, and our young people, but the closing of our eyes will no more remove the stone wall from our pathway, than the burying of the ostrich's head in the sand will divert the desert storm. But we may think that we as Seventh-day Baptists are not affected by these tendencies, but let us see.

In 1908 it was my privilege to hear one of our strongest men, upon two different occasions, say, in substance, that the Decalogue was a Hebrew conception. In *Bible Studies on the Sabbath Question*, page 15,

we read: "This does not mean that the Seventh-day was observed then according to the teaching of Moses and later prophets; but the prophets and law-givers of Israel took the Seventh-day of primitive peoples and lifted it to a high and sacred place in the purest of all ancient religions, the Hebrew cultus; and from this it passed into the still more spiritual conception of the religion of Jesus."

In the SABBATH RECORDER of January 30, 1911, on page 131, we find these words: "When we read that God talked with Moses face to face, we understand that Moses was in such an intimate and close communion with God that God's thoughts were put into his heart. And the expression about writing on stone with God's finger *must mean* that Jehovah so completely put his commandments into Moses' heart as he communed with him upon the mountain that they could well be said to have been written with the finger of God."

This I understand to be in harmony with Professor Earps of Syracuse, who is quoted as saying: "It is unscientific to imagine that God ever turned stonemason and chiseled the commandments on a rock." And also it would seem to me to flavor very much of the position of Professor Sumner of Yale, who is quoted as saying: "There is no such thing as a God-given and unchanging morality; that ethical notions are mere fragments of speculation and unrealities, and ought to be discarded altogether." For Moses gave us our moral code, and Christ says: "Had ye believed Moses ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

Far be it from me to stand as a critic of those whom I revere for their scholarship, and whom I love as brethren, and I hesitate to say what, I believe, common honesty and justice to our young people, demands should be said.

In conversation with the pastor of one of our leading churches, I was told (and as I thought, in just a tone of pity for me) that he claimed to be a modern scholar. Yet when asked, what I consider pertinent and essential questions, he failed to answer. I have the first time to see or hear, what has seemed to me, a valid, biblical argument, sustaining the higher critic or modern scholarship.

Let me say what I have said on a former occasion, namely, to view this question from the standpoint of the rationalist, scientist, or scholarship *only*, when we eliminate the miraculous, there is no questioning their position. But it is the man who claims faith in the Bible as the word of God, that holds the Bible up to our young people as their authority for Sabbath-keeping, that I call on for proof, for if Moses speaks truly, God is the author of the Sabbath, and it is not therefore "a Hebrew conception," if he speaks truly, God gave him the law of the Sabbath on Mt. Sinai, and if so, Moses at least, did not take "the seventh day of primitive peoples and lift it to a high and sacred place," but rather the primitive peoples took the sacred Sabbath of Jehovah and degraded it as they did the true worship of God.

Again, if Moses spoke truly, God wrote the commandments upon tables of stone, not that he "put his commandments into Moses' heart as he communed with him;" or if we take this position, then we are face to face with the fact, that Moses in anger threw down his heart, broke it in pieces, then went back into the mountain either without a heart, or with a broken heart, and God gave another and wrote upon that. But you may say, it is not scientific; but we answer it is quite as scientific as the immaculate conception. Yes, it seems to me, that it will be very difficult for our young people to eliminate the miraculous from Sinai and not from Bethlehem.

Do you wonder, that practically there is no Sabbath in America today, that the so-called American sabbath is no more than a holiday, that the Sabbath of the Lord is used for visiting and recreation, that our young people "show little or no regard for the Sabbath of Jehovah"? The wonder to me is that more of our young people, yea, even our learned teachers and preachers, do not only leave the Sabbath, but also leave the "superstition," of Jesus of Nazareth being the Son of God. For me, from a cold scientific standpoint, when you eliminate the miraculous, the whole system of Christianity is the rankest superstition. I can only account for the loyalty and Christian character of the modern scholar, by the fact that he is better than his creed.

If, however, they can prove from the

Word of God, the position they hold to be in harmony with that Word, I shall hail it with joy, for I confess to you, that my whole intellectual nature cries out for their position; but after feeding upon these intellectual husks, until my soul was as lean as Pharaoh's kine, on the river bank, my spiritual nature cried out for something better, and I grew tired, tired like Noah's dove, because I could find no place on which to rest the sole of my foot. If the Sabbath was a "Hebrew conception" and not divine, if it is the "Seventh-day of primitive peoples" and not the Sabbath of Jehovah, why ask our young people to cut themselves off from the worldly advantage and position for a "Hebrew conception or a primitive Seventh-day," without divine authority? Is a Hebrew better than an American? Must I take off my hat and kneel in the dust to every junk peddler that drives our streets, because he is a Hebrew?

If the law written by the finger of God, was only an impression on Moses' heart, I ask my brethren of advanced thought, why must I regard the impression of Moses on the Sabbath, more highly than the impressions of Luther, Calvin, Knox, the Wesleys, Campbell, Crafts or Billy Sunday?

Let us be honest with our young people, let us give them no unnecessary burden to bear. If the law and the prophets have no higher authority than impression, then why not take the impressions of good men of today, as of as much or more authority than that of Moses, whose state of development could not have been equal to that of modern scholars, by all the laws of logical development.

We will have a difficult task to keep our young people from asking these questions, and if they are not answered we may expect Sabbath desecration and Sabbath abandonment to increase more and more.

If this is our position, let us be honest enough, let us be frank enough, let us be men enough, to say to our young people, that we do not believe in the Bible as an infallible guide, that we do not believe in miracles as taught therein. Say to them, the Bible is but a religious history of the past, to use my own pet term, "the best religious thought of the ages." Is it any wonder that our old world is almost Sab-

bathless today, and year by year the Bible is less and less revered?

In the year A. D. 246, Cyprian was converted to Christianity, and so for 1,665 years, more and more, as the years go on, Christ's words: "He that believeth and is baptized shall be saved," have been changed to read, "He that is sprinkled, poured or anything, shall be saved." Constantine gave his edict, for Baal's or Sun's day in 321 A. D., so that for 1,590 years, religious teachers of this world have been crowding out the Sabbath of Jehovah, to give place to the festival of the sun, until today many in almost every denomination, pay little regard to the teaching of God's Word, but turn to intellectual growth and development. This must come when we eliminate the miraculous, when we eliminate the hand of God from his own law, when we call the Bible "The best religious thought of the ages." For, by Christ's own words, if we believe not Moses' writings, we can not believe the words of Christ.

But I am glad that there are those, even among our young people, who amid the skepticism and modern scholarship of today, do not fear the brand of superstition. Through their faith in Moses' writings, they can believe of the divine origin of the Sabbath, that God could write on stone, that Moses told the truth when he said he did; therefore they can believe in Christ, they do believe in Christ, that God hears and answers prayer, that Christ is the Son of God, and not the illegitimate son of Mary, that the power of the Holy Ghost may be felt in the lives of men today. Through this faith I have seen men turn from sin to righteousness, from impurity to purity, overcome selfishness, anger, malice, prejudice, bickering, and contention. We have men with us today, who were low in sin, steeped in rum and tobacco, violators of the Sabbath, without God and without hope, who have been lifted, by this faith, with the peace of God in their hearts, living clean, pure and noble lives. Culture and refinement, science and modern scholarship, fail to do this, for we find men in all classes who have tried these means, only to fail, while faith in Christ, submission to his will, and the power of the Holy Ghost, never have failed. No, let us teach the world that God's Word is true, that disobedience is sin, that sin is the

transgression of the law, that God, not Moses, is the author of the law, that we believe Moses, and therefore we believe the words of Christ.

While I admit that I tried to stand on the intellectual platform, till I was tired, tired of it all, I now rejoice in the platform of faith. Here I stand and rejoice that I believe this church stands with me, and the band of young people for whom I raise this warning cry, are loyal and true to God's Word. Call it superstition if you will, but I welcome a superstition that brings such results.

John F. Cowin tells the story of General Gordon's candidacy for the Senate in these words: "A certain member of the Georgia Legislature was elected to vote against Gordon. He had served under him, and knew well how he came by the scars of battle on his face. When this man marched up the aisle of the legislative hall to cast his ballot against Gordon, there sat his old commander on the platform, his face still disfigured by the scars. As the legislator caught sight of the General, and the past came back, his frame shook with emotion, the tears streamed down his cheeks, and he cried, "I can't do it; it's no use, boys. Here goes my vote for John B. Gordon. I can't vote against those scars!"

Under the blood-stained banner of Jesus Christ I have fought and won. I know I am a stronger man through faith in him, and if I believe not Moses and the prophets, I can not believe Christ's words. By faith I see the wounded hands, feet and side; I see blood-stain upon his brow, and with all my rational tendency, I say: "I can't do it; it's no use, boys. Here goes my vote for Jesus Christ. I can't vote against those scars!"

"Back to this cold world I will not go,  
Back to the old paths of pain and of woe,  
Back to the old life of doubt, O no!  
I've had a glimpse of Jesus."

There are many kinds of love, as many kinds  
of light,  
And every kind of love makes a glory in the  
night.  
There is love that stirs the heart, and love  
that gives it rest,  
But the love that leads life upward is the  
noblest and the best.

—Henry Van Dyke.

## MISSIONS

### The Secretary's Quarterly Report to September 30, 1911.

The annual report of the Board of Managers together with work connected with the regular board meeting held July 19 required almost the entire time during the month of July. Since this time the usual amount of correspondence has been required and much consultation, in regard to several important matters. The problem of what was the wise thing to do with Ebenezer Ammooko, during his summer vacation and what is best for him during the coming year is giving no little anxiety and is requiring much time. It was thought best to have him spend his vacation with our missionary, Brother J. H. Hurley, of New Auburn, Wis. The influence of this godly home, and the patient teaching of Brother and Sister Hurley are encouraging. He has been at work in the carpenter shop and on the farm. He is making an effort to become useful; he is kind and studious. They recommend that he be placed in a smaller school and think it much better if he could live also in a family, if possible, of our own people.

Your secretary has done some local work with the smaller churches and also directed the work of others on several needy fields. The application of the Scott (N. Y.) Church which was left with your secretary, with power, has been cared for, and the church very acceptably served during the quarter, by Brother A. Clyde Ehret, of Salem College. The church is now making an effort to secure the services of Brother J. T. Davis, for a time, at least. Brother J. J. Kovats of Chicago was furnished funds to make a visit to St. Paul, Minn., where he held a series of meetings and baptized several Sabbath converts.

Much time has been occupied in an effort to secure information regarding the country and our interest in Nyassaland, East Africa. A pamphlet on this protectorate has been secured in London, England, and a number of copies distributed among our people. Also several books on Africa have been secured and circulated. They have been in possession of two of the men

who are considering the problem of going as missionaries. The prayerful search and correspondence to secure men who are willing to go to Africa has finally been rewarded by finding several who will go, either to investigate or as missionaries.

After consulting with Pastor M. G. Stillman, it was thought a better and more economical policy not to attend the Southeastern Association, held in September, at Lost Creek. A budget letter was prepared on the basis of the budget in the annual report, and sent, September 20, to the several churches. Favorable replies have already been received from a number of churches.

There is at least one change during the quarter in missionary pastors. Brother William Simpson, a student of Alfred, has accepted a call to the Hartsville (N. Y.) Church. News of a forward movement of the church at Battle Creek, Mich., has been received as will appear in a communication from Pastor D. B. Coon. The work of Brother Davidson in Illinois has grown rapidly as will appear in a letter from Brother W. D. Burdick of Farina, Ill. The applications for assistance from churches will range very nearly as for last year, with perhaps two additions and for a slight raise of the amount asked in one or two cases.

A visit has been made to the Italian Mission in company with Brother Van Horn, pastor of the New York Church which has it in charge. Also a visit to, and very pleasant acquaintance with, two Sabbath-keeping ministers and evangelists of more than ordinary ability. One of them serves two groups of Sabbath-keeping people; one in New York City, the other in Newark.

Your secretary attended the July meeting of the Board of Directors of the American Sabbath Tract Society, and also the recent meeting since the close of this quarter. Plans are made to attend the Southwestern Association and in connection with this, to visit the southern Illinois field where Brother Davidson is at work, and also the brethren of the Stone Fort Church. If thought best by this board, I can meet Brother Hurley, who is delegate to the association, and he can accompany Ebenezer to whatever school or place seems best, whether Tuskegee Institute, Wilberforce University, Ohio, or what is better, if it

could be so, to some good home and school among our own people.

The work abroad seems to progress as usual. The quarterly reports show that 23 men are employed on the home field. They report weeks of labor, 260; in some 55 different localities. Eight of the workers have appointments in from two to twelve places. Number of sermons 496, to congregations ranging from 25 to 200 people; prayer meetings held 175; visits and calls 1,280; pages of tracts distributed 35,000; books 56; Bibles 14; copies of SABBATH RECORDER 14; added to the churches 23; by letter or experience 10; by baptism 13; Sabbath converts 12.

Your secretary has visited five of our churches, has spoken eighteen times; has written and sent out 290 communications and has received 200; has traveled 500 miles.

Respectfully submitted,

E. B. SAUNDERS,

*Corresponding Secretary.*

#### Letter to the Churches of the Central Association.

*To the Churches of the Central Association, Greeting.*

DEAR BROTHERS AND SISTERS IN CHRIST:

At the last session of the association of the churches of the Central Association, held with the West Edmeston Church, June 1-4, 1911, the general theme of the meeting was, "Importance of the Missionary Spirit." Those who were in attendance will remember that a considerable missionary spirit was aroused, and that the Nominating Committee was asked to appoint a Missionary Committee for the association, with which request they complied.

The committee so appointed, after having met and considered the problems and needs of the field within the association, decided to follow up the plan of work inaugurated by the former committee, that is, to provide preaching for the pastorless churches of the association at regular intervals, which time shall be determined by the committee, after due consultation with the churches to be thus supplied. In some instances it may be deemed best to provide preaching as often as once every month, in others, only every two or three months.

It is the desire of the committee to assist and encourage in every possible way those of our faith, whether living as lone Sabbath-keepers, or in small and isolated groups, to hold fast to the faith and to the Christian life; and the committee believes that in no better way can this be done than that either the pastors of the association, or consecrated laymen, visit these people regularly to assist and encourage them, believing that thereby the bonds of Christian fellowship may be greatly strengthened.

But if this is to be done, it must receive the approval and support of the larger and stronger churches of the association. Let us not forget the words of exhortation of Paul to the Ephesian Church, "that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus Christ, that he himself said, It is more blessed to give than to receive." The success of the work of the committee for the coming year will not only depend upon your financial support, but it will depend even more upon your hearts' earnest desire for its success and your prayers that God will bless and prosper it. Let us go to our associational meetings not merely to have our missionary enthusiasm aroused, but let us make it possible by our hearty cooperation to put into execution during the year some of the excellent plans that have been suggested at our associational meetings. Therefore, in order that this may be done, your committee appointed by the association would respectfully recommend and ask as follows:

First. That you make it possible for your pastors to give their services for this work when called upon by the committee, the length of service during the year, of each pastor, not to exceed four weeks.

Second. That laymen, Bible teachers and young people, be impressed with the importance of larger missionary effort, and that they be urged to assist in such work as opportunity presents itself, or when called upon to do so by the committee.

Third. That each church make a special offering the first Sabbath in each quarter hereafter, the offering for this present quarter to be made the last Sabbath in October, the same to be forwarded to the chairman of this committee, to be used in defraying any necessary expense incurred by the com-

mittee in carrying out the plans as outlined in this letter.

Yours in behalf of the Master's service,  
R. G. DAVIS *Ch.*,  
112 Ashworth Place, Syracuse.  
L. A. WING,  
DeRuyter.  
R. R. THORNGATE,  
Verona.  
*Committee.*

Dated, Oct. 12, 1911.

#### Report From Attalla, Alabama.

Rev. E. B. Saunders,

DEAR BROTHER IN CHRIST:—My report has been delayed because of my absence from home. I have preached here at Curtiston once and twice a month, and we are to hold a meeting at Attalla tomorrow. We held our regular protracted meeting at Healds the second week in August. The meeting continued for eight days. I preached once a day, others assisted with the preaching, and we had a great revival. Several backsliders were reclaimed. One young man who had been a backslider was reclaimed and went to preaching. Another young man who was converted last year also began preaching; so we turned out two preachers but had no conversions. There were from five to seven in the after-meeting for prayer, at every service; but we think there was great good done. Some laymen of the Methodist church held a meeting for a week at Rhear Chapel. I attended and preached once. We had seven conversions. When the Methodist minister at Gains Chapel held his meeting he invited me to take part, and I preached for him one night to about 300 people, and he invited me to preach two or three days, and maybe longer, at the church called Palestine.

Some months ago we pledged about a dollar a member for our resident members. Now I promised \$4.00. Please instruct the treasurer to take \$4.00 from what is due me and send check for the balance. I wish I were able to give more. I hope our church will get where they can, and will, do more. We ought to give \$50.00 a year. I hope we can do better next time.

Yours in Christ,

R. S. WILSON.

*Attalla, Ala.*

#### Report From Boulder, Colorado.

Rev. E. B. Saunders,

DEAR BROTHER SAUNDERS:—You will find enclosed my report for the fourth quarter. So far as statistics reveal the work done the past year, it may be summarized as follows: Number of sermons preacher during the year, 70; average congregations, 58; prayer meetings conducted, 57; visits and calls, 317; pages of tracts distributed, 1,700; letters written, 78; added to the church, 22.

I have visited Cosmos, Okla., once during the year, spending about two weeks on the field, and visiting on my return, Colorado Springs and Canon City. I have also visited during the year the Sabbath-keepers at Fort Collins, Loveland, Greeley, Eaton, Kersey and Denver, besides several other places nearer Boulder. Most of the places I have visited twice—Denver three times. In these Colorado cities above mentioned we have about twenty Sabbath-keepers.

The work on the field south of Boulder we have been able to systematize a little better than northward. With Brother Goff now at Cosmos we are able to visit the scattered Sabbath-keepers in south and eastern Colorado, Oklahoma and northern Texas at fairly regular intervals. And with Brother Wilburt Davis at Gentry, working northward, our work is connected in good shape, and looks very encouraging indeed. I am very glad that Brother Goff has been stationed on the Oklahoma field.

The work northward of Boulder has been confined wholly to the State of Colorado, extending to Eaton, a distance of about 75 miles from here, extending pretty well toward the Wyoming line. I have been anxious to visit the few Sabbath-keepers located in Montana, but so far have not been able to locate a sufficient number of Sabbath-keepers in Wyoming and Montana, I feel, to justify the expense of the trip. I have also been anxious to get in touch with Sabbath-keepers on the western slope of Colorado, but up to the present I have located but one family in that territory. I am trying to get in touch with Sabbath-keepers in other places all the time, and I will enlarge the territory of my visitation as fast as conditions warrant.

While we have discouraging conditions to face here, such as are peculiar to most, if

not all, our city work, we have made progress, I feel, in our church life and work. Boulder, being not only a summer but a health resort, the membership of all her churches is more or less transient, and our church is no exception. While we have suffered loss the past year by the removal of two families from us, we have nevertheless made a good substantial net gain in membership. For this we are thankful.

I start in the morning for Cosmos, and will visit intermediate points on my return. Pray for us and the work on the field here.

Fraternally yours,  
A. L. DAVIS.

Boulder, Colo.

**Quarterly Report.**

July 1, 1911 to October 1, 1911.

SAMUEL H. DAVIS, Treasurer,  
In account with  
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

By Months.

Dr.	
Cash in treasury, July 1, 1911 .....	\$ 916 57
Cash received in July .....	\$1,877 46
Cash received in August .....	1,024 99
Cash received in September .....	474 16
	3,376 61
	\$4,293 18

Cr.

Expenses paid in July .....	\$2,584 86
Expenses paid in August .....	1,231 09
Expenses paid in September .....	367 89
	\$4,183 84
Cash in treasury October 1, 1911 .....	109 34
	\$4,293 18

By Classification.

Cash Received.

General Fund, including balance brought forward .....	\$2,316 99
Home field .....	38 06
China field .....	492 50
African field .....	37 50
Java mission .....	41 50
Denmark field .....	9 75
Italian mission .....	2 15
Foreign field .....	15 00
Superannuated pastors .....	6 00
Income from Memorial Board .....	555 12
Salary and expense of corresponding secretary .....	146 06
Life members .....	37 00
Income from Permanent Funds .....	595 55
	\$4,293 18

Disbursements.

Corresponding secretary .....	\$ 406 14
Churches and pastors .....	1,180 33

China field .....	1,918 77
African field .....	284 84
Holland field .....	150 00
Denmark field .....	75 00
Java mission .....	37 50
Fund for Superannuated Pastors .....	6 00
Treasurer's expenses .....	47 00
Exchange .....	4 20
Annual report .....	68 46
Notice annual meeting .....	5 60

Cash in treasury, October 1, 1911 .....	109 34
	\$4,183 84
	\$4,293 18

No notes outstanding October 1, 1911.

E. & O. E. S. H. DAVIS,  
Treasurer.

**Friendship in Clothes.**

"Your old suit is getting rather shabby, Harold," said his mother; "perhaps you had better begin to wear your new one to school." Harold hesitated. He did like to appear well-dressed among a school of well-dressed boys. But in a moment he replied slowly: "No, I guess I won't, thank you, mother. It might make George feel bad. You see, his dad's been wanting him to stay out of school to work, and he promised that if he could only go to school, he wouldn't ask for any new clothes this year. So he's got to wear his old ones, and I think I'll wear mine. But don't you preach a word, mother," and Harold went off whistling.—*Wellspring.*

"We make a great deal of peace with heaven; Christ makes much of peace on earth."—*Henry Drummond.*

"The worst tyrant the world has ever known is selfishness. It is the most stubborn foe of the cross of Christ."

Don't believe all you hear—or better still, don't hear much of that which you don't believe.—*The Christian Herald.*

"Wondrous truth, and manifold as wondrous, God hath written in the stars above; But not less in the bright flowerlets under us Stands the revelation of his love."

"Dear Lord, since thou didst make the earth, Thou mad'st it not for grief, but mirth, Therefore I will be glad And let who will be sad."

**WOMAN'S WORK**

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

**An Invention.**

Sometimes my work goes easily,  
Like rolling down a hill;  
My energies move breezily,  
My courage and my will.

Sometimes my work goes draggily,  
Like rolling up a slope;  
And clumsily and laggingly,  
And bare of joy and hope.

And so, that I may ever win  
A dreary, up-hill day,  
I guess I'll stick a lever in,  
And tip it 'tother way!  
—*Arrow, in C. E. World.*

**Letter From Miss Susie Burdick.**

MY DEAR MRS. CROSLY:

Doctor Crandall has been writing you about our vacation experiences and we agree that it is well that you should also know something of the work of the two men who have "stayed by the stuff" while we have been away.

Toong Sien-sang, with his family, has been on the mission compound and Dzau Sien-sang has been in the city as usual. Each of these men has made one trip to Lieu-oo during the vacation and they have taken turns in conducting the study of the Sabbath-school lesson on Sabbath afternoons. Mr. Toong tells me there has never been less than twenty at the meeting and some days forty or fifty. Mr. Toong seems to be particularly interested in talking to the chance strangers who drop in. He has also had preaching services quite regularly in the city chapel. He says that on rainy days the attendance has been small but on fair days there have been many to listen.

Dzau Sien-sang has had some experiences which fill him with joy. Near his old home in the country he has a neighbor about twenty years of age, who for three years has been using opium. After the wheat harvest, this year, he took some wheat, the fruit of his wife's hard labor, and exchanged it for opium. This so infuriated his wife that she dealt with him

both by tongue and hands and in his anger he kicked her. Then he went away from home and stayed with a sister until he had "no face" to stay longer, when he came to Shanghai. For a month or more his home people did not know where he was. Finally he came to beg money of Dzau Sien-sang. His condition was most pitiable. He had pawned the clothing on his back until only one garment remained and he was sitting around at people's doorways and on bridges like the veriest beggar.

About this time his mother came from the country to look for her son. Dzau Sien-sang was able to help her find him and was going with them to the small boat by which they were to return home when the mother turned and begged Dzau Sien-sang to help the son break the opium habit. At first Dzau Sien-sang said he could not do it, but the mother begged so hard he finally consented to try it, and the struggle began.

Up at Mokanshan there came to us the request that we help with our prayers. At first the poor fellow had to be locked in his room but there came a time when Dzau Sien-sang would bring him out to the mission compound and let him help pull weeds or work among the flowers, Dzau Sien-sang so much delights in. Finally the man went back to his country home and Dzau Sien-sang has heard of him as living quietly and working in the fields. He has also made a quantity of straw rope which the family will later make up into shoes. In telling the story Dzau Sien-sang says the neighbors, in the city, all wonder at it, but he tells them none of the praise belongs to him, nothing but the power of God could have done it. In the country so many rejoice it surprises him. He says he never knew so many could be made happy by the saving of one man from the opium habit. Another friend has bespoken help and at China New Year he is to take him in.

Dzau Sien-sang has also been serving his day and generation by overseeing the rebuilding of four bridges near his own home, in the country. One of the bridges, six people tried to cross at one time with the result that it collapsed and one old man was drowned. It was this that stirred people up to take hold of the matter. These bridges are not kept in repair by regular taxes, but by voluntary contributions and

they wait for some public-spirited man to take the initiative, collect the money, and put the repairs through. Dzau Sien-sang has taken this matter in hand to the satisfaction of the neighbors. This building of bridges is one of the ways by which heathen often "lay up merit," but I am sure Dzau Sien-sang is on his guard against that fallacy.

He has done very real service for this mission by discovering the purpose of some Khaung-pok (North River) people to put up their straw shacks just a little way north of our school buildings. They planned to raise hogs there for market. Dzau Sien-sang went at once to the proper authorities and had that stopped. What a deliverance this has been to us perhaps many can imagine.

Very sincerely yours,  
SUSIE M. BURDICK.

West Gate, Shanghai,  
Sept. 17, 1911.

#### Report of Ladies' Aid Society, Berlin, N. Y.

The Ladies' Aid society held its annual business meeting on the first Tuesday in August.

Officers were elected for the ensuing year, and reports presented showing that we have been busy earning and expending money.

Income from suppers, socials, quilts, food sales, collecting papers, etc., with cash on hand and contributions by individuals, amount to \$130.93.

As the fruit of this the choir (of which we are justly proud) now has comfortable chairs; the ceilings of the church are repapered; Woman's Board has received \$12; interior of parsonage has received paint and labor to the amount of \$30. The society also bears its share of janitor hire, and is becoming interested in the Italian Mission in New York City, for which we are cutting and sewing garments.

Officers elected at a recent business meeting are as follows: president, Mrs. J. E. Hutchins; vice-president, Jennie L. Greene; secretary, Mrs. F. J. Greene; corresponding secretary, Euphemia L. Greene; treasurer, Myrta Greene; assistant treasurer, Bertha Greene.

CORRESPONDING SECRETARY.

#### Letter from the Woman's Executive Board.

To the Women of the Local Societies of the Seventh-day Baptist Conference.

DEAR SISTERS:—Once more the time has come to address you in this familiar way. We wish we could send to each one of you a personal letter, or better still, could see you face to face and talk with you of the common interests of our cause. Since these conditions are not possible will you not kindly read and accept these lines, not merely as a formal letter that is sent to the societies annually because it has been customary to do so, but for the reason that we most earnestly desire to be of service to you, and as earnestly do we wish for your sympathy and approval, for "Can two walk together except they be agreed?"

We wish to acknowledge our gratitude to our heavenly Father for the blessings that have come to our cause this year, and for the faithful work our women have done.

It is said that "Events are the best calendar." We shall long remember 1911 as the year when two of our strong young women took up their work on the China field—Dr. Grace Crandall, medical missionary to Lieu-oo, who went out in February, and Miss Anna West, teacher in the mission school, Shanghai, who went in September of this year.

We can not lay aside any designated work because other responsibilities come to us. To meet them successfully may require more effort, possibly some sacrifice on our part, but how little we really know from experience of the true meaning of the word sacrifice.

To itemize:

The Mission Circle leaflet begins the year with the mission in Holland.

Continue to look after non-resident churchmembers and lone Sabbath-keeping sisters. It is real missionary work. Appoint your best correspondents for this work, those who will fill the letters full of love and good cheer.

Again we urge the work of increasing RECORDER subscriptions. This was made a special point at Conference.

Take personal interest in our page of the RECORDER. Of course we all read it, including treasurer's reports of accounts. When you think of something helpful that you wish others to share, send it to our

editor who watches the mails trusting "something may come for this week's issue."

There is the Ministerial Relief Fund still open to our contributions. Let us appreciate the work in the past that has made our way possible.

The appropriations and apportionments follow:

APPROPRIATIONS.	
Salary of Miss Susie Burdick .....	\$ 600 00
Salary of Miss Anna West .....	600 00
Endowment, Salem College and Milton College .....	100 00
Scholarship for Alfred University .....	50 00
Fouke (Ark.) School .....	200 00
Board expenses .....	100 00
Tract Society .....	975 00
Missionary Society .....	975 00
Total .....	<u>\$3,600 00</u>

APPORTIONMENTS BY ASSOCIATIONS.	
Southeastern .....	\$ 180 20
Eastern .....	1,081 23
Central .....	408 47
Western .....	768 87
Northwestern .....	1,081 23
Southwestern .....	35 00
Pacific Coast .....	45 00
Total .....	<u>\$3,600 00</u>

The payment of Miss West's salary raises our pledge, as you know, and calls for a larger apportionment from each association. The response to the call has been prompt and satisfactory this year, and we feel sure will be fully met in succeeding years.

We do not feel at liberty to make a definite pledge to the work of Mrs. Booth in Africa. All personal contributions to that cause will be promptly forwarded to Mrs. Booth as has been formerly done.

We feel sure that the work of Miss Marie Jansz in Java will meet with practical response from many of our women during this year.

Send money at any time for any of these objects, and please be very careful to make plain *just what disposition* you wish made of it, that no mistakes may occur to your disappointment, and to the disadvantage of the work of the board.

We desire your utmost confidence, and your hearty coöperation in all of these plans.

Let us seek to be possessed by a consecrated enthusiasm for the work, remember-

ing that through all of these details the primary object of our consecration is to honor God, and win souls for Jesus Christ.

Yours for service,  
In behalf of the Woman's Board,  
METTA P. BABCOCK,  
Corresponding Secretary.

Milton, Wis.,  
Oct. 12, 1911.

#### Surviving Confederate Generals.

Jefferson Davis, as president of the Confederacy, appointed 425 general officers in the Southern army. Only twenty-four of these survive, as follows:

Lieutenant General—Simon Bolivar Buckner of Kentucky, 88 years old, Munfordsville, Kentucky.

Major Generals—Robert Frederick Hoke of North Carolina, 74, Raleigh, North Carolina; George Washington Curtis Lee of Virginia, son of General Robert E. Lee, 79, Ravensworth, Virginia; Lunsford Lindsey Lomax of Virginia, 76, Gennysburg, Pennsylvania, and Camillus J. Polignac of France, now living at Radmannsdorf, Podwein, Austria.

Brigadier Generals—Francis Marion Cockrell of Missouri, 77, Washington, D. C.; William Ruffin Cox of North Carolina, 79, Richmond, Virginia; Julius A. DeLangel of Virginia, Alexandria, Virginia; Henry B. Davidson of Tennessee; Basil W. Duke of Kentucky, Louisville, Kentucky; Samuel W. Ferguson of Mississippi, Greenville, Mississippi; Daniel C. Govan of Arkansas, Memphis, Tennessee; James M. Goggin of Virginia; William W. Kirkland of North Carolina; Evander McIver Law, 73, of Alabama, Bartow, Florida; Thomas Muldorp Logan of South Carolina, 71, Richmond, Virginia; John McCausland of Virginia, Point Pleasant, West Virginia; Dandridge McRae of Arkansas; William McComb of Tennessee; Francis Tillon Nicholls of Louisiana, 77, New Orleans; Roger A. Pryor of Virginia, 83, New York City; James P. Simms of Georgia; Robert Daniel Johnston of North Carolina, 74, Montgomery, Alabama, and Marcus Joseph Wright of Tennessee, 80, Washington, D. C.—*The Continent*.

Many men owe the grandeur of their lives to their tremendous difficulties.—C. H. Spurgeon.

## YOUNG PEOPLE'S WORK

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

### Denominational Music and Musicians.

PASTOR WILLARD D. BURDICK.

*Christian Endeavor* topic for November 4, 1911.

#### Daily Readings.

Sunday—Song of Moses (Ex. xv, 1-21).  
Monday—Deborah's song (Judges v, 1-12).  
Tuesday—Hannah's song (I Sam. ii, 1-10).  
Wednesday—Song of rejoicing (Ezra iii, 8-13).  
Thursday—Praise at offering (2 Chron. xxix, 20-30).  
Friday—Song of praise (Ps. c, 1-5).  
Sabbath day—Topic: Denominational music and musicians (Ps. xcvi). (Consecration meeting.)

Music has been styled the natural language of the heart—"the natural language of emotion." It is natural to pour out religious feeling in the singing of praise to God and so it becomes an almost indispensable aid to spiritual worship.

The importance that was placed on music in the temple service in Solomon's time is seen in the fact that 4,000 men were set apart to play musical instruments, and 288 were instructed to sing the songs of the Lord. The early Christians were taught to sing much. Paul wrote to the Ephesians, "And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

A little later Pliny in writing to Trajan said that as a result of his investigations instituted against the Christians he discovered that they were accustomed to meet before day to offer praise to Christ, and he characterized the Christians of his age as those who sang praise to God.

During the organized existence of the Seventh-day Baptist churches they have made much of music in public worship and in private life, and I doubt if there is another denomination today that has as large a percentage of members that can read music, sing and play musical instruments, as there is among Seventh-day Bap-

tists. Not only do they sing at our meetings and entertainments, but they are often called on to sing at funerals, and on other occasions outside our people.

In the days of our fathers and mothers the singing-school was common, and much of the help and inspiration that they gave us was due to their having attended singing-schools. The musical instruction obtained now in our homes, in the public schools, and in our churches and societies, should be supplemented by musical studies in one of our denominational schools, each of which offers excellent advantages. I do not believe that money is foolishly spent when used for musical training, instruments and music; and I am pleased that Alfred and Milton are offering special inducements for the study of music, giving college credit and counts toward a college diploma in the musical department.

#### HYMN-WRITERS AND MUSICIANS.

The most noted of our early hymn-writers were Joseph and Samuel Stennett. Burrage, in *Baptist Hymn Writers and Their Hymns*, devotes about seven pages to the lives of these men, and their hymns. In 1697 Joseph Stennett published *Hymns in Commemoration of the Sufferings of Our Blessed Saviour, Jesus Christ, Composed for the Celebration of His Holy Supper*, thirty-seven in number, all of his own composition. The third edition contained fifty of his hymns. In 1712 he published twelve *Hymns Composed for the Celebration of the Holy Ordinance of Baptism*. He wrote the hymn "Another six days' work is done."

Samuel Stennett, grandson of Joseph Stennett, has thirty-nine hymns in Rippon's *Selections*, published in 1787. Amos R. Wells says of him in the *Christian Endeavor World*, in introducing his hymn "Majestic sweetness sits enthroned" as a memory hymn: "He became a very prominent minister, greatly honored by British statesmen, and was able by means of this influence to moderate the intolerance with which Baptists were regarded in those days. King George III was among his friends." Burrage says that he, "like his grandfather, could have held a high position in the Church of England if he had been willing to renounce his Nonconformist principles." Six of his hymns are found in *The New Laudes Domini*.

Elder William Bliss, pastor of the Newport Church prior to 1808, wrote several hymns, but these are almost lost to us now. Such words as these are worthy a place in our modern hymn-books:

"Renew thine image in our hearts;  
And make our duty our delight;  
Direct us by thy holy Word,  
Till faith and hope are lost in sight."

Dr. Jairus M. Stillman of Milton, Wisconsin, has spent his life in teaching music. For many years he was professor of music in Hopkinton Academy, Alfred University, and Milton College. He has held musical conventions in many of our churches in which hundreds of our people have come under his inspiring leadership. Doctor Stillman was associate author of *The Cluster*; of *Good Will*; and of *Anthem Treasures*, and has written much other music.

Dr. N. Wardner Williams has been professor of music in Alfred University, and Milton College, and director of music in Chicago University. He is also a successful composer of music.

Many of us have had the privilege of attending one of President Daland's pipe-organ recitals, and have listened to his inspiring lectures on music. But if I were to attempt to say much more about our musicians I would have to mention persons in nearly every Seventh-day Baptist society, for there are in nearly all of them teachers of instrumental and vocal music who are having influence for good.

#### SEVENTH-DAY BAPTIST COLLECTIONS OF MUSIC.

The first hymn-book published by our people in America was authorized by the General Conference in 1824 and published in 1826. A second edition of the book was printed in 1832. In this book are eleven of Dr. Joseph Stennett's hymns; twenty-six by Dr. Samuel Stennett; eight by Eld. William Bliss; and one by Dr. Henry Clarke. This last hymn, which Pres. W. C. Whitford says was written by Doctor Clarke, is attributed to Eld. Wm. B. Maxson in the *Christian Psalmody*, number 662.

*Christian Psalmody*, published in 1847, passed through several editions. It had over a thousand hymns. Eld. Stephen Burdick wrote of it: "For depth, beauty and appropriateness in selection it stands

among the best, and we venture the opinion that if the cultured musical talent of the Seventh-day Baptist Denomination could have been used for the preparation and selection of a like happy arrangement of music for these ever grand hymns Seventh-day Baptists might have been lenders instead of borrowers from other denominations of those never satisfactory hymnal preparations which are being used in the service of sacred song by our churches."

*The Seventh-day Baptist Praise Book* was published in 1879. This was an abridged edition of the *Baptist Praise Book*, with a few alterations.

In 1854 our people published *The Carol*, "a collection of original and selected music and hymns for the use of Sabbath schools and for social and religious meetings and families."

For several years there has been no attempt to publish denominational music books, and there is no uniformity among us in the use of books in our churches and Sabbath schools.

#### PRACTICAL HINTS.

If you have any musical ability, make use of it. It will do you good to lift your voice in praise to God.

Hold yourself to the better class of music. There is trash in secular and sacred music as well as in literature, and it is the better grade of each that is of best service in the building of character.

Be careful and sing the music as it is written. Carelessness detracts from the good effects of the words and music upon others.

Make much of music in your homes.

Can not your society organize and sustain a band, or an orchestra, or some other musical organization? Such organizations tend to bind the society together; give valuable training; and can often provide helpful entertainment to the public.

There should be no jealousies among Christian musicians. Let us pray for one another that our musical ability may be blessed of God in doing much good.

It has been said that "The church wishes for worship in music, but not for worship of music." Let us remember this in our Endeavor meetings, in our church services; and in our associational and Conference gatherings.

## SUGGESTIONS TO LEADERS.

Have the musical selections in the meeting from Seventh-day Baptist writers.

Ask your pastor to give a short talk on music in evangelistic services.

Have another person speak about the ways in which the local society can make better use of music.

The reading of some of our own hymns may be made helpful.

A splendid reading could be taken from Pastor Randolph's sermon at the dedication of the pipe organ at Milton, in the SABBATH RECORDER of Oct. 9, 1911, page 458, beginning with, "The Hebrew has given to the world religion", and also on the next page, beginning with the last paragraph of the first column.

## REFERENCE MATERIAL.

*Jubilee Papers*, pages 114, 115, "Hymn and Tune Books;" *Seventh Day Baptists in Europe and America*, pages 1356-58; *Praise Book*, preface; look up in encyclopaedias and hymnologies about the Stennetts; SABBATH RECORDER, 1889, March 21, page 182, "Our First Hymn-book;" SABBATH RECORDER, 1910, Jan. 10, "What Our Colleges Offer in Music;" SABBATH RECORDER, 1911, Oct. 9, "Praise Him With the Organ."

## Studies on the Sabbath.

*The Sabbath and the Sunday in the New Testament.*

## LESSON NUMBER 2.

(Number six in the series of twelve.)

## QUESTIONS AND SUGGESTIONS.

1. For a further study of the Jewish notion of Sabbath-keeping see the tract "Christ and the Sabbath." 2.

2. In finding fault with Jesus would not the Jews choose those acts which would most easily condemn him? How serious do you think were the offenses with which they charged him? What would this indicate as to his general conduct on the Sabbath? 3.

3. Jesus attended religious services on the Sabbath and took part and performed acts of mercy. 4-7.

4. The apostles in founding the Christian church met with the people on Sabbath days; usually in the synagogue, but not always. Many to whom they preached

were Gentiles. A change of day is not mentioned in the Book of Acts. 7-13.

5. A stock argument for Sunday is that it celebrates the resurrection of Christ, the crowning act in redemption, and that redemption is greater than Creation, which the Sabbath celebrates. The answer may be, Creation is greater than redemption, because it *includes* redemption. The whole is greater than any of its parts. 13.

6. The silence of the epistles would indicate there was no Sabbath known at this time except the Sabbath kept by Jesus and his disciples. 15.

## A Terrible Fact.

The dark shadow that rests on all our Bible-school teaching is the terrible fact that so many slip through it all into the night of estrangement and sin. Years ago we heard the sainted Catherine Booth, the mother of the Salvation Army, deliver an address on her work among outcast women. No part of the thrilling address thrilled us like a story she told about a meeting of poor, fallen girls, where she found, to her amazement, that every one could and did join in the singing of the hymn, "Just as I am, without one plea." They had all been under sacred influences, and yet had come to that. Does not everything show us the vital importance of bringing children to Christ and to the church of Christ, of enrolling them in the divine society, in the fellowship of true believers? Will not our teachers—filled with the glory and grandeur of Christ's kingdom, that kingdom which shall have no end—set themselves this winter with a new earnestness to the gathering of the children into the Ark?—*British Weekly*.

Lose not the sense of wonder as you go through life, for wonder is a token of the Christ-commended childlike heart. Under the surface is much wealth that God has hidden for your seeking. There is ever a deeper meaning in common things, had you but eyes to see and hearts to understand.—*Hilton Jones*.

It is good to have Christ for a guest in the home; but it is best to have him for an abiding member of the household.—*The Continent*.

## CHILDREN'S PAGE

## Change for a Dollar.

It was at the busiest hour of the day. The restaurant was crowded. At a long lunch counter were seated those who had time only for a sandwich, with a glass of milk or a cup of tea or coffee, and the rapidity with which seats were filled and vacated, awakened wonder as to the future of the human digestive system. The leisurely who could allow themselves twenty minutes for luncheon, seated themselves at the marble-topped tables, with the napkins piled in the center.

The girl who waited in line for a chance to pay her check at the cashier's desk was ruefully reflecting that she had been extravagant. Fifteen cents was her limit ordinarily, and she had also indulged in a glass of iced tea, while a piece of lemon pie for dessert made her repast seem luxurious. Now she was thinking gloomily that the cashier would take a quarter out of her dollar bill, leaving her but seventy-five cents for the rest of the week.

"If I could get up early some morning I could walk down to work," thought the girl. "That would make up for the lemon pie." She was opposite the cashier's window, and slipped the check and the bill under the grating. The cashier impaled the check on a spindle, laid the bill on a pile in the drawer, and slapped down a little pile of silver. The man behind was pushing, and the little girl took her change and went on.

Before she got out of the door she counted it, and once outside she counted it again. She moved out of the range of the window, she counted it for the third time. The thing seemed to become a habit. She was not mistaken. There were three quarters in her hand besides a dime and three nickels. The cashier had simply returned her dollar in a little different form.

"My luncheon didn't cost me anything," the little girl thought with a sense of triumph. "Not a thing. Tomorrow I can have a slice of watermelon if I feel like it." She put the change into her purse and her face was smiling. That extra quar-

ter meant several little luxuries impossible under usual conditions. When a girl pays her board, room and clothing on six dollars a week, to say nothing of car-fare, a quarter is a coin to be treated respectfully, as more favored workers treat a gold eagle.

She spent the rest of her noon hour looking into shop windows and then hurried back to her post at the office. She was nearly at the door when she encountered a crowd. There were so many people that she could not make out the center of attraction, and she appealed to the tall man next to her, "What is it all about, please?"

"They've just caught a thief. The policeman is taking him away."

The crowd parted at that minute and the girl caught her breath. The policeman was so big, and the captured thief was so little—just a boy, a small boy, with a white, miserable face, and ragged clothing."

"Put his hands into a man's pocket and pulled out a quarter," the tall man explained. "Good thing he's caught, the young rascal."

Then it was that the quarter in the girl's pocketbook began to feel very heavy. Twenty-five cents! That was the way they treated people who took twenty-five cents that did not belong to them. Knowing that fact she had kept it. The difference between herself and the pallid boy with the burning eyes was that they had not found her out.

The afternoon's work went badly. The girl forgot things that she should have remembered, and mislaid things she continually needed, and blundered wearily on until half past five. When she left the office she did not take her car, though it passed her at the first crossing, and for a wonder there were a number of vacant seats. Instead she hurried down to the restaurant where she had eaten her mid-day meal.

The hurry and confusion was over. A fair number of people would come in to supper, and all night long there would be occasional patrons, but not till the next noon would the daily rush begin. The marble tables had been scrubbed clean and in the middle of each towered a pile of freshly ironed napkins. The cashier with a wrinkle between her brows was trying to balance her accounts.

The girl slipped up to the desk. "You

gave me a quarter too much today," she said. "Here it is." She hardly waited for the other girl's surprised "thank you," but turning on her heel marched out. And she wondered how it was that lightening one's pocketbook by a weight so small could lift at least a ton from one's heart.—*Exchange.*

#### Lone Sabbath-keepers in New York City.

WALTER L. GREENE.

The title of this article is no joke, but a great reality. Rural pastors may talk of scattered membership and long tedious rides on pastoral visitation, but a week in New York has impressed the writer that the pastor of the New York Church can travel more miles and see fewer people that he wants to see, than any pastor among us, unless it be Loofboro on the Pacific Coast. Even subway expresses hardly make it possible for one to make more than two or three calls a day in this great parish, sometimes not even two.

There being no opportunity for a week-day conference of the Sabbath-school workers, the Sabbath morning service and the Sabbath-school session were placed in the hands of the field secretary for the consideration of Sabbath-school interests. Short addresses were given by Prof. E. E. Whitford and Pastor Edgar D. Van Horn and by the field secretary, emphasizing the needs of Sabbath-school work and the needs of the New York school in particular, and discussing plans for betterment.

The home department and the cradle roll appealed to those present as commendable lines of organization for the school to undertake. The fact was brought out that there were forty or more Seventh-day Baptist people in and around New York who might reasonably be expected to join the home department of the Sabbath school. Other points of the standard of excellence were discussed. The five days following the Sabbath of October 14, were spent in assisting the pastor in getting before the people the claims and opportunities of the Sabbath school as a fundamental part of the work of the New York Church. This was done by letters and personal visitation. The home department has, in a fair way, been inaugurated and the cradle roll is soon to be a permanent feature of the

school activities. Some were enlisted for the teacher-training reading course including the principal of a city school.

There is a splendid opportunity for intensifying and extending the influence of the Sabbath school in the New York Church. With the help of many efficient hands and willing hearts, we are made to feel that there are better things ahead for the Sabbath school in the great metropolis.

Brookfield, N. Y.,  
Oct. 22, 1911.

"The smoking flax shall he not quench," however dimly it may burn. Though there be even a spark of fire left, he will fan it, and feed it, and encourage it in every way to woo it back into flame. He knows the heart from which the last dim ray of hope has almost fled, and to which there seems but darkness and despair ahead. But he takes that weary, worn heart into his great compassion, speaks tenderly to it, soothes it through some ministering spirit, some hand of love, and revives the hope that was dying. He is ever the friend of the bruised reed, ever the friend of the smoking flax. When the reed is torn by the storm, he is there. When the lamp is about to die out, and only the smoke of the vanished flame is left, he is there with the oil of joy for mourning.—*United Presbyterian.*

Religion is a matter between two persons: The individual human soul is one, and God is the other. It is a most high and holy fellowship, or, if one prefers the term, partnership. And our Lord is not the dependent partner, nor will he suffer any of his children to outdo or excel him in generosity or in love. We never throw a crown at his feet that he does not take it up, and remake it into a chaplet of beauty and glory for our own brows. We never sing a heartfelt song to his praise that he does not sometime, somehow, whisper it back into our souls as a word of deathless hope and peace. We never render him a service that he does not transform that service into enrichment of honor and increase of power for ourselves. He hath said, "Them that honor me I will honor," and this word can not fail.—*Selected.*

### HOME NEWS

LOS ANGELES, CAL.—Through the kindness of friends, the pastor of this church, with his wife, attended the late General Conference at Westerly, R. I. On the first Sabbath after their return he gave a very interesting account of their trip and of the doings of the Conference. On the trip they visited at seven different places, in five different States, and he preached four times. During their absence the pulpit here was supplied one Sabbath by H. E. Davis of our China Mission; one Sabbath by Elder M. S. Babcock of Pasadena; two Sabbaths by Brother T. A. Gill, and one Sabbath by Brother Paul F. Mahorney, the latter two are members of this church. Doctor Palmberg also gave a very instructive mid-week evening talk on our China Mission. On the first Sabbath in October, Rev. E. F. Loofboro of Riverside, gave an interesting discourse on "Our Problems on the Pacific Slope, and How We Are Meeting Them," the same being some account of his recent trip North among the scattered Seventh-day Baptists of this coast, under the appointment of the Pacific Coast Seventh-day Baptist Association. Taken all together, we almost feel as if we had been to Conference, looked in on our China Mission and "then home."

California has just voted on a series of amendments to her constitution, among which is one conferring the right of suffrage upon women. At the present time it looks as if the amendment had been carried by a fair majority. Whether that settles a problem, or thrusts a new one upon our State already burdened with vexing problems, remains to be seen.

L. A. P.

Oct. 15, 1911.

DODGE CENTER, MINN.—At our regular church business meeting October 8, Rev. C. S. Sayre was reelected as pastor for the coming year.

Pastor Sayre attended the semi-annual meeting of the Minnesota and northern Wisconsin churches at New Auburn, Minn., October 6-8. The only visiting delegates were Rev. J. H. Hurley of New Auburn,

Wis., and our pastor, who reports very good meetings and well attended both by our people and those from the other churches.

Pastor Sayre expects to go this week to New Richland, Minn., to assist Rev. O. S. Mills in a series of meetings.

Our church people are rejoicing in the fact that on October 1 we paid our parsonage debt.

A series of union revival meetings is being held in one of the large halls under the direction of Rev. Mr. Carlton of Winona, Minn. Professor Faust of Chicago has charge of a large chorus choir and a special order of music is introduced each night. A good degree of interest is being manifested and the meeting will be continued at least two or three weeks longer.

B.

ALFRED STATION, N. Y.—Pastor W. M. Simpson and the Hartsville Church met with the Second Alfred Church Sabbath, October 21. A pleasant service was enjoyed by the large congregation composed of attendants of the two churches and other visitors. After covenant and communion services and Sabbath school, there was baptism of a young lady from Memphis, Tenn., who joins the Hartsville Church, and of another sister who unites with the Second Alfred Church. We hope these may be followed by many others.

Brother M. B. Kelly of Nortonville, Kan., was to have been present to assist in evangelical meetings, but was delayed by a case of typhoid fever in the membership of his church.

The spirit of a home is more important than the pictures on the walls or the rugs on the floors. Where the sweetness of Christ's presence is, the highest charm of home radiates.—*The Continent.*

Trivial and loveless gossip, and ill-natured talk about one another, are never heard at the table where the Guest from Galilee sits.—*The Continent.*

Whosoever invites Jesus to dwell with him, must also make room for his friends. Hospitality is an invariable characteristic of the homes which are the abode of the Master.—*The Continent.*



## SABBATH SCHOOL

### A Standard of Excellence for Sabbath Schools.

REV. WALTER L. GREENE.

Those of you who were at the General Conference at Westerly this year, will recall that a "Standard of Excellence for Individual Sabbath Schools" was presented at the Sabbath School Board session, a standard that suggests a full and complete educational program of activities for intensifying and extending the work we are already doing.

We wish to present this standard to all our schools as a definite working program for the coming year. We believe it will be found practicable in any school, whether large or small. Will you as superintendent, pastor, teacher, or as one who is interested in the work of your local school, look the "Standard" through carefully? Is your school in the front rank, having at least ten of the eleven points? Please take this matter up with your school, and work to a definite end this year. This is the time of year to begin with renewed activity to intensify and extend the influence of the Sabbath school. Harness the power in your school for efficient work, by a complete organization that provides for a division of labor.

#### THE STANDARD FOR EVERY SCHOOL.

I. A Graded School. Put those of about the same age in the same class and have separate classes for those under five years, and those from five to eight years, nine to twelve years, thirteen to sixteen years, seventeen to nineteen years, and those twenty and upwards. Other classes may be formed as the size of the school may warrant, but the ages indicated above should be the general working principle for every school. Another point in grading is to grade the teachers. A teacher should teach in the grade where he can do the best work. Again, grade the material; select courses and biblical material that are best adapted to interests of the particular grade. Again, group the classes in departments,—elementary department for those under twelve years, secondary department, twelve to six-

teen, and the adult department for those above seventeen. Small schools may not be able to have separate departments as indicated, but every school should have classes that mark the three departments mentioned.

II. An Evergreen School. The Sabbath school in session for twelve months of the year and fifty-two Sabbaths.

III. One or more Organized Classes. Each class having its own officers with committees on membership, religious work and social life.

IV. A Home Department. This is a home-study class for those who can not attend the regular session of the Sabbath school.

V. A Cradle Roll. An enrolment of the babies of the church and congregation, who are too young to come to Sabbath school.

VI. A Teacher Training Class. Have one or more students enrolled with the field secretary and studying the teacher-training course approved by the Sabbath School Board, or following a reading course in religious education under the direction of the field secretary.

VII. The Observance of Special Days. Observe Rally day, Children's day or Decision day.

VIII. Well-kept Records. Records should be kept in such a way as to meet the requirements of the Sabbath School Board in its annual report to the General Conference, this report to be in the hands of the Sabbath School Board by August 1 of each year.

IX. One or More Contributions to the Sabbath School Board Each Year. The work of the board is supported by the free-will offerings of the people.

X. A Membership Campaign. There should be an increase in membership this year of at least five per cent.

XI. Regular Missionary Instruction and Offering for Missions.

Further detailed information regarding points in the "Standard" may be had by addressing the field secretary, Rev. Walter L. Greene, Alfred, N. Y.

#### Sabbath School Lesson.

LESSON VI.—NOV. 4, 1911.

ESTHER PLEADING FOR HER PEOPLE.

Lesson Text.—Esther iv, 1—v, 3.

Golden Text.—"The Lord preserveth all them that love him." Psa. cxlv, 20.

#### DAILY READINGS.

First-day, Esther i, 1-22.

Second-day, Esther ii, 1-23.

Third-day, Esther iii, 1-15.

Fourth-day, Esther iv, 1—v, 3.

Fifth-day, Esther v, 4—vi, 14.

Sixth-day, Esther vii, 1—viii, 17.

Sabbath-day, Esther ix, 1—x, 3.

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

## DEATHS

WOODWORTH.—George Woodworth, the son of Oscar and Sarah Woodworth, was born in Rome, Oneida Co., N. Y., October 5, 1851, and died at Alfred Station, N. Y., August 23, 1911, in the sixtieth year of his age.

When a child he came with his parents to Hartsville, later to Whitesville, and from there came to Alfred and bought Erastus Stillman's place on the hill southwest from Alfred village. His home has since been in the town of Alfred, except when his business as a cheesemaker for a number of years, called him for a time into other places. In 1873 he married Lilla B. Stillman, daughter of Erastus Stillman. She died August 20, 1901, just ten years and three days before his death.

He leaves three children,—Eugene E. and Mrs. Belle J. Cook, both of Alfred, and Arlie T. of Rochester, N. Y.; also one sister, Mrs. Ida Worley of Norwich, N. Y., and one brother, Theodore of California. The late Charles Woodworth of Alfred was a brother.

Every life has its problems to solve, its battles to fight, its hardships and sorrows to bear, and doubtless Mr. Woodworth had his share. After twenty-eight years of married life he was left by his wife's death to finish the last ten years of the journey alone. I. L. C.

VINCENT.—Mrs. Lucretia (Maxson) Vincent, daughter of Benjamin and Martha (Saunders) Maxson, was born May 21, 1820, in Alfred, N. Y., and died at Alfred Station, August 31, 1911, in the ninety-second year of her age.

She easily passed out of this life, like a boat drifting out of the river into the great ocean of unlimited life.

Her husband, Daniel G. Vincent, died in 1888. Mrs. Vincent was the mother of five children, three of whom are still living, Charles M. of Alfred, Frank M. and Claude A. of Alfred Station; and grandmother of eleven grandchildren and fifteen great-grandchildren. She united with the Second Seventh-day Baptist Church of Alfred by letter in 1840, seventy-one years ago, and was longer a member of this church than any other member living at the time of her death.

She passed a large portion of her life in the house where she died, and has been cared for by her son Frank and his wife, who have tenderly and faithfully cared for her for many years. One who knew her wells says she has

been a very true wife and mother. She said to her son recently, "I am going home." Is it not comforting to think of mother, "going home, to die no more," and that sometime we shall meet again? I. L. C.

PALMER.—At the home of Mr. and Mrs. Milo Palmer, brief funeral services for their infant son, Richard Langworthy, were conducted by Pastor Cottrell, Sabbath afternoon, October 7, 1911.

The family have the sincere sympathy of their many friends in their sorrow.

"This little bud so young and fair,  
Was nipped by early dawn;  
Just came to show how bright a flower,  
In paradise could bloom."

I. L. C.

WHITFORD.—In Adams Center, N. Y., October 10, 1911, Nathan G. Whitford, aged 91 years, 10 months and 16 days.

Nathan was the son of Jesse and Olive Whitford and was born in the town of Alfred, N. Y., November 24, 1819. When he came to this country he came on foot. He worked two or three seasons for Major Edward Whitford and was married to the widow of Albert Whitford, Charlot Heath Whitford, January 5, 1845. To this union there were born two sons, Aldro and Jesse. Jesse lives upon the old homestead.

He united with the Adams Center Seventh-day Baptist Church, May 4, 1845, with which he held a continuous and honored membership till called to the church above. He was honored with the position of deacon and was ordained to this sacred place, December 4, 1880. He was a sturdy man in mind and body. He enlisted in the War of the Rebellion, and was a member of the Tenth N. Y. Heavy Artillery till honorably discharged because of continued sickness.

On the morning of October 10 he fell asleep to awake in the eternal life. Mr. Whitford has left an example of industry and sturdy manhood for all who knew him. He was a member and loyal supporter of the Grange. In his departure one of the pioneer type of men is gone. Soon, all too soon, will this class of men be gone from among us. Mr. Whitford was much interested in all the work of the denomination and kept his eye upon all conditions even to the last, always giving aid where he thought a real need was manifest. In his death the family has suffered the loss of a loving father, the church a faithful and loyal supporter and the community a kind and respected neighbor. Burial services were held from the late residence, and the very large concourse of people present spoke of the place he filled in the hearts of the people of the community. The services were conducted by the pastor. E. A. W.

ELLISON.—Eileen Arloine Ellison, was born March 17, 1901, and died October 3, 1911.

ELLISON.—Roberta Ellison was born February 11, 1908, and died October 9, 1911.

Children of W. W. and Nora (Monroe) Ellison of Nady, Ark., and grandchildren of Mrs. T. H. Monroe.

Memorial service at the grave by Rev. J. L. Hull. J. L. H.

## 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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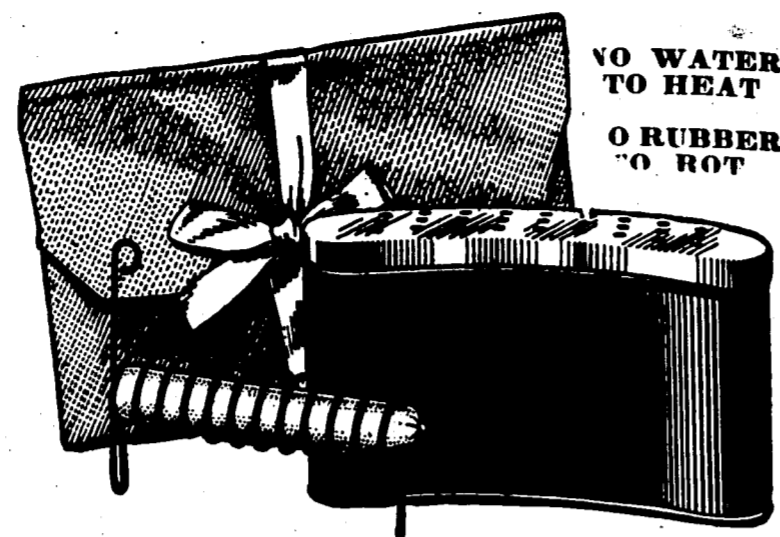
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