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Forty-four page Catalogue mailed on request.

The Sabbath Recorder, Plainfield, N. J.

The Sabbath Recorder



REV. G. VELTHUISEN AND GRANDCHILDREN
(See page 580.)

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The Sabbath Recorder

A Seventh-day Baptist Weekly, Published by The American Sabbath Tract Society, Plainfield, N. J.

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PLAINFIELD, N. J., NOVEMBER 6, 1911.

WHOLE NO. 3479.

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

L. A. WORDEN, Business Manager.

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EDITORIAL

Our Missionaries in Plainfield.

Rev. David H. Davis and wife are spending these autumn weeks with their son, Theodore G. Davis, in Plainfield, N. J. They expect to remain in this country until about the middle of next August before returning to China. Brother Davis has visited the Rhode Island churches, and on Sabbath, October 28, he preached in Plainfield, N. J. The Bible teaching regarding missions was forcibly set forth and the fact that the mission spirit is the heart and life of Christianity and the essential characteristic of God himself.

The audience was deeply interested in his account of the blessings coming to China through mission work. Mr. Davis showed that many of the worst hindrances the missionary has to meet and overcome before the Chinese will take kindly to Christianity are placed there by Europeans and Americans. Such blights as the opium trade, forced upon the Chinese by England, and the white slave trade, and other vile and sinful practices carried on by men from both Europe and America, are enough to turn the hearts of China's millions away from Christianity so strongly as to make it most difficult to win them.

Again, Mr. Davis told of several good things from America, not strictly in the line of missionary work, that have done much to attract the Chinese heart and win their love. Some excellent business men have

helped to open the eyes of China to the advantages of Christian civilization; and the kind act of our Government in returning its share of the indemnity fund and encouraging the education of China's young men in American schools has done much to aid the work of missionaries from this country.

The one thing that caused surprise to many in the audience was the statement in regard to the numbers attending our regular Sabbath services in Shanghai. We have been accustomed to think of the church there as composed only of a little handful of converts, with very small audiences at Sabbath services, and surrounded with conditions against which it was almost hopeless to contend. Some have even thought money spent in China was so much money wasted. No wonder then that many in the audience looked surprised when Mr. Davis told them that his audiences in the new chapel in Shanghai compared favorably as to size with the audiences he had seen since his return to the homeland. The Sabbath morning services in China have an average attendance of one hundred and ten people. This includes the boarding schools without counting the day school. The Sabbath school averages eighty. The very largest church attendance so far has been about two hundred persons.

How many churches in America can make a better showing than that? Churches in this Christian land, upon which immense sums have been expended during a hundred years, and upon which untold labor has been put forth to build them up amid all the advantages of Christian surroundings, have made no better showing. Indeed, all over this land, in spite of most faithful and earnest efforts along missionary lines to keep them alive, churches have dragged through years of miserable existence only to die at last. And here is this little church planted sixty years ago in a heathen land, which had at one time to be left entirely alone for ten years, still thriving with a membership of sixty and an average audience of almost twice that number. Count-

ing those who have belonged to the church and died in the Christian faith, more than one hundred souls have been saved in our Shanghai Mission church, to say nothing of those who are being educated and have been helped, but have not yet united with the church. Every SABBATH RECORDER reader ought to rejoice over such a work, and should long to share in it; and when hearts are thus opened to help those in foreign lands, they will become doubly interested in home missions.

A Pastor's Use of Printer's Ink.

Pastor A. J. C. Bond of Milton Junction, Wis., writes an interesting letter about his use of printer's ink in his pastoral work. He sends five examples by way of illustration, which the SABBATH RECORDER would be glad to reproduce in facsimile if it could well do so. But since we can not do this with all the samples, we shall try to show what we can in this way, and to describe the others as well as we are able.

Pastor Bond writes: "I have thought for some time that the columns of the SABBATH RECORDER might be used with profit by pastors in an interchange of plans and methods. It occurred to me that I might bring the matter to your attention, and, in case you approve, to the attention of your readers, by a contribution of samples of printed matter used in my work, if you have space to reproduce them. Possibly they may be suggestive and helpful to some."

The RECORDER will be very glad to become the medium of communication between the pastors of the denomination in comparing views and plans of work by which they may help one another to find new methods and to become more efficient. Brother Bond's samples are neat specimens of the printer's art, quite attractive in themselves, as well as suggestive and helpful in the practical work of the Milton Junction Church.

Number one is a neat little four-page program, printed on tinted paper, for services during the week of prayer. They were distributed on Sabbath morning, and sent to all the members as invitations to attend the meetings. On the first page is printed in attractive type the words: "Services every evening this week at the Seventh-day Baptist church. Song service begins at

7.30. A sermon each evening by Pastor Bond. You are cordially invited to attend."

Then on the next two pages are given the themes for sermons, with their texts, for each evening through the entire week and for Sabbath morning. These eight themes are suggestive and the texts are well chosen and heart-searching. On the fourth page of this program, neatly printed in the middle of the leaf, are these words:

Let us hold fast the confession of our hope that it waver not; for he is faithful that promised: and let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh.—*Hebrews x, 23, 24, 25.*

Number two is a long card, printed in large clear type, containing three statements to be signed. These cards were passed out to the congregation on one Sabbath and collected the following Sabbath when the boxes were passed. We reproduce it here:

As a member of the Milton Junction Seventh-day Baptist Church I wish to express my interest in the church and its work. I am willing to do what I can, and to cooperate in any plans which will help the church to do its work better.

Name

I am not a member of the Milton Junction Church but I am interested in the religious life of this community. Believing that my own religious life and the cause of Christ will be better served thereby, I wish to become a member of this church, and shall present myself for membership at an early date.

Name

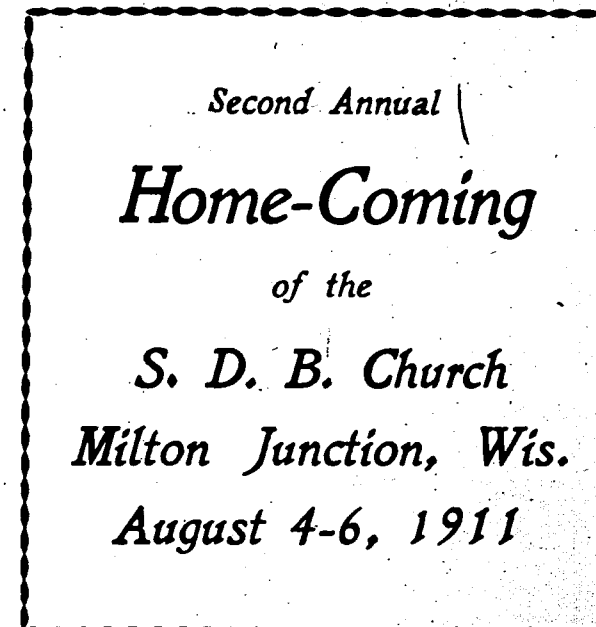
I have never made a public profession of Christianity by baptism, but I believe this is the right thing to do. I have been thinking seriously regarding the matter, and shall be glad to talk with the pastor or others about it.

Name

Of this card Pastor Bond says: "Many members signed the first section, thus giving the pastor renewed assurance of their interest in the work of the church. New members were received into the church by letter and by baptism as a result of signing the second and third sections of this card,—that is, they thus opened the way which led to these results."

The following little card, Brother Bond says, "was the decoration on the front page of the Home-coming program, and was struck off on cardboard about two inches

square," for use as a badge during the meetings.



"The Junior girls attached a string to each card, and the messenger boys stood at the church door and presented each one who attended the Home-coming services with one of these tags and a pin. Many wore these throughout the sessions."

Card number four, sent by Pastor Bond, contains the theme and text of his sermon for a Sabbath morning service:

The Wages and the Gift.

"For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord."—*Romans vi, 23.*

I accept the gift

The members of the congregation were asked to sign their names to this card and return it to the pastor. This card is also to be used in personal work.

The last sample of this pastor's method of using printer's ink in his work explains itself.

Thirty-sixth Anniversary.

Wednesday, September 6, 1911 is the anniversary of the dedication of the Milton Junction Seventh-day Baptist Church, and is the day that Anna West sails for China.

It seems fitting that the day be observed in some appropriate way. Let us begin the day with prayers of thanksgiving to God who has led us thus far, and of committal of our missionary and of our church and its interests to him who holds our future in his hand.

Let us make it a day of reminiscence and review; a day of song and praise; a day of hopeful, purposeful forward look.

There will be services at the church as follows: Morning prayers at 6.30 a. m.; A testimony meeting at 3 p. m.; Vesper services at 7.30 p. m.

Let every one who can, attend at least one of these services; attend all if possible. Give these

interests a special place in your family and private devotions for that day, whether you can attend the meetings at the church or not.

THE PASTOR.

The church messenger department of the Brotherhood delivered these notices, printed on post-cards, to all homes of our people in the village, and they were mailed to those living at a distance.

In closing his letter Pastor Bond says: "Like much else that we do, so it is in these cases; I can not tell just what has resulted from the efforts. There has been enough tangible evidence of good, however, to encourage me in believing that a wise and judicious use of printer's ink may be made profitable in church work. We have used other printed matter, including the calendar for pastors by the corresponding secretary of the Tract Board.

Read Salem's Appeal for Help.

In another column will be found an appeal for help for Salem College by its financial agent, Prof. M. H. Van Horn. He speaks in behalf of the Board of Directors, whose members realize that if the college does not soon receive aid in paying for the fine new building, the awful burden of interest money will swamp the institution. The people of the entire denomination have not been very much troubled of late with solicitations from Salem. Even when Conference was held in the new building last year, and this burden of debt was then hanging over the college, the president promptly checked a movement to raise money, then suggested by the visitors, because he did not wish to have any pressure brought to bear upon Conference delegates that would burden them or injure the spirit of the meetings. Only in two or three churches outside of West Virginia have the people been solicited to help on the new building. Really, for some years the readers of the SABBATH RECORDER have had quite a rest so far as the important work at Salem is concerned. Therefore we feel assured that the present appeal will commend itself to them as timely, and worthy of immediate attention. Here is a growing school, conducted entirely on benevolent and helpful principles, that has already brought wonderful returns for the money expended there, with its new building erect-

ed by the heroic efforts of the West Virginia people, and with an attendance of one hundred and twenty-six students, not counting children in the training-school department or music students, the youngest child of the denomination, holding out its hands for help. In view of its wonderful work in the past, against almost overwhelming discouragements; in view of the history of mission work in West Virginia for more than half a century, leading up to the grand results in Salem College, how can Seventh-day Baptists turn a deaf ear to this appeal? I know they will not do this. They will arise to the emergency as they have done in other cases, and place Salem College on its feet. Not to do this would be like plowing and sowing and cultivating a splendid, promising crop of grain, until the harvest is at hand, and neglecting the harvest to let it all go to waste! Seventh-day Baptists will not treat in this way the harvest on fields they have cultivated for years in the Southeastern Association. They will stand by the work there. The SABBATH RECORDER will gladly forward this movement by giving from week to week the results of the canvass and any other data the college may furnish, until the desirable results are secured. I hope it may not be many weeks before we can announce Salem College free from debt.

The Velthuysen Group.

On the cover of this issue we give a good picture of our beloved friend and brother, the late Rev. G. Velthuysen, and his four grandchildren. Standing next to him in front is little Gerarda Christina, daughter of G. Velthuysen Jr., whose long sickness and death have already been mentioned in the SABBATH RECORDER. Behind him is Gertrude, whose delicate health is just now causing her parents and friends some concern. We do not know the names of the other two sisters, but we know that the readers of the SABBATH RECORDER will be interested in them. It is pleasant to think that the dear little one held so close by the grandfather's loving hands is with him still, in the land of light and beauty, where never a shade of sorrow or of suffering can trouble them.

God takes our families apart as seemeth best to him, and those he sees fit to leave

on earth a little longer must toil in loneliness and grief for a time. But it is only for a little time at the longest. God graciously comes nearer than ever, when he brings us into the shadows here, and the sense of his everlasting arms upholding us compensates largely for our sorrow. By faith we walk in the way he opens, though we can not see a step ahead, fully assured that in his own good time we may join the loved ones in heaven.

Death of Willie Platts.

We have no particulars as yet, but from the *Milton Journal* and the *Westerly Sun* we learn the sad news that Willie Platts, eldest son of Rev. and Mrs. L. A. Platts of Los Angeles, Cal., was killed by an inter-urban car on October 29. We know that Doctor Platts and his wife have the heartfelt sympathy of their many friends throughout the entire denomination.

A Public Queue-Cutting.

A missionary in China sends a description of the great "bloodless revolution" which is today so thoroughly gripping that country. The occasion was a public queue-cutting. On the floor and in the galleries of a large tea-house were crowded some 1,500 or 2,000 people. At one end of the building was a platform occupied by those already "shorn," who earnestly and vigorously exhorted their brethren to "come forward." Out of the audience one man at a time made his way to the front. When he reached the platform a specially appointed operator held the queue out at full length, while another with a huge pair of shears sniped it off. Rounds of cheers accompanied the operation. In another part of the building thirty barbers were kept busy serving their customers. According to the native newspapers, several hundred men that night took their homeward way with their queues in their hands. Through such innovations as this China is coming into its new era.—*Congregationalist and Christian World*.

None are more to be pitied than those who have the means of gratifying their desires before they have learned to govern them.—*Scottish Reformer*.

EDITORIAL NEWS NOTES

The Atlantic Squadron at New York.

Great throngs of people are strolling along the shore of the Hudson River in Riverside Park, during these days, to see the greatest display of warships ever assembled in these waters. Beginning at Thirty-seventh Street, New York City, with the flagship *Connecticut*, the gunboats are anchored a few hundred feet apart in a straight line up the river for a distance of from six to eight miles. Near the New York shore are the warships, and nearer the land, above Grant's Tomb, lie the submarine boats. On the other side, toward the New Jersey shore and the Palisades, may be seen the long lines of torpedo boat destroyers and cruisers, standing in three ranks. There are one hundred and two naval vessels in all, making a sight never to be forgotten, whether seen by day or by night. From prominent points, on a clear day, every ship may be seen with one sweep of the eye, and in the night the electrical decorations show their outlines from the water's edge to the tops of the towers while their search-lights illumine all their surroundings. We caught our first sight of this wonderful display in the sunny noon time, from the high point near Grant's Tomb. It was worth a day's journey to secure this view alone.

Scores of excursion steamers and launches were constantly sailing from various piers along the shore, loaded to the water's edge with people to sail around the fleet. On the steamers they could see the battle-ships at close range, looking over their decks, and sometimes hailing the men. From the launches hundreds were permitted to go on board the ships, where they were cordially welcomed and shown the guns and machinery of war. The editor and his wife thus had the pleasure of going through the *Minnesota*, with a sailor detailed to "show them around."

The fleet is commanded by Rear-Admiral Hugo Osterhaus, and is to be inspected by the Secretary of the Navy and President Taft. On November 2 it is scheduled to

put to sea, bound for Hampton Roads, whence it goes into winter quarters.

The Emperor Yields to Rebels.

Advices from China show that the officials of the Manchu dynasty in Peking are panic-stricken, and many are seeking refuge under protection of other nations. The Emperor, after waiting until he dare not do anything else, yielded absolutely and completely to the demands for a constitutional government, and made a decree to that effect. Members of the imperial family are being excluded from the cabinet, and Manchu officials are being replaced by Chinese. It is more and more apparent that the ancient courage and virility of the Manchus have departed, and that today they are only the puppets of Chinese who are bound henceforth to rule their own land.

The mutiny of Lwan-Chou province seemed to be the last straw, and came so close home to the throne that, thoroughly frightened, it conceded everything, hoping thus to save the dynasty even though losing much control.

It is now a great question whether the rebels, flushed with victory, will be willing to accept these concessions. It may be too late for the dynasty to be saved at all, and the rebels may demand a complete deposition of the Manchus. Yuan-Shi-Kai has accepted control and he may be able to bring order out of chaos.

The edict from the throne, sent out under the hand of Emperor Shun-Tung, contains a most humble apology for past neglects, grants pardon to political offenders connected with subsequent revolutions and to those compelled to join the present rebellion. The throne confesses to having been led by bad advisers, and announces to the world a purpose to reform and listen to the wishes of the people. The promise is also made to organize a cabinet without any nobles.

Whether this tardy action will secure the end for which it is put forth is a great question. If constitutional government is the main thing sought by the rebels, this move may help the case, and peace may be hoped for; but if the expulsion of the Manchus is the real purpose of the revolutionists, the movement toward reform on the part of the throne will avail nothing. Much now depends upon the wisdom, tact and influence of Yuan-Shi-Kai.

Honors for John Wanamaker.

A remarkable meeting was held the other night in the auditorium of John Wanamaker's new store at Thirteenth and Chestnut streets, Philadelphia. This is where for fifty years has stood the famous Wanamaker emporium, which has recently been rebuilt to cover an entire block. Mr. Wanamaker's "business family," numbering 13,000 employes in Philadelphia, New York, London and Paris, held a jubilee in his honor to celebrate the anniversary of his fifty years in business. A reviewing-stand had been erected in the new building for the exercises, one feature of which was the parade of employes. It took this procession an hour to pass the review-stand. The employes presented Mr. Wanamaker with a deed of the land near Gray's Ferry in Philadelphia upon which stood the house in which he was born. In reply Mr. Wanamaker said he would place this land in the hands of three trustees and would establish a hospital there for children. He also announced the gift of two hundred and twenty-five acres of land with a big house thereon, to be named after a faithful employe, and to be a home for employes who shall become incapacitated and have no friends to support them or no means of self-support. The trustees to have charge of this home are to be selected from his employes.

With the deed of land was also given to him a handsome Jubilee Book, containing the names of all Wanamaker employes at home and abroad. On the fly-leaf of this book was the following inscription

TO
HONORABLE JOHN WANAMAKER
THIS BOOK
IS
RESPECTFULLY OFFERED
BY THE
THOUSANDS OF LOYAL MEMBERS
OF HIS
BUSINESS FAMILY
TO MARK
THE
FIFTIETH ANNIVERSARY
IN THE HISTORY OF
THE JOHN WANAMAKER STORES.
AN APPRECIATION.

To make men and women is an achievement even greater than to build up a business known around the world.

In gratitude for the high example of courage, courtesy and principle, for the affectionate interest and the watchful care and sympathy which for half a century have marked your relations

with your employes, we who have had the privilege of cooperating under your leadership for the realization of your ideals subscribe our names in this Book of the Golden Jubilee to stand as an indelible record of our deep appreciation, our unswerving loyalty and wholehearted congratulations on the business-building, the store-building and the man-building that you have so memorably accomplished.

The flag presented to his "business family" on this occasion had upon it a star signifying hope, a square for true dealing, and a sheep to signify "all wool" goods. It also bore the motto, "1912—Heroic and Faithful Business Endeavor." This was received by the oldest man in Wanamaker's employ.

Pope Pius X. is to create seventeen new cardinals in November. Three of these are in America, namely, the Most Reverend John M. Farley, Archbishop of New York, Most Reverend William H. O'Connell of Boston and Monsignor Diomedo Falconio, Apostolic Delegate at Washington.

It is reported that the Turks and Arabs have recaptured all the northwestern suburbs and approaches to Tripoli, and that they have given the Italians some hard fighting.

Thursday, November 30, has been set apart by President Taft as the annual Thanksgiving day for the Nation.

Several hundred Christian clergymen of all denominations met in New York City last week to protest against Russia's treatment of the Jews. Bishop Courtney presided, and addresses were made by Oscar S. Straus, former ambassador to Turkey, Rev. Dr. Josiah Strong, and the Rev. C. F. Ralston. Resolutions were adopted requesting our President to insist upon proper recognition by Russia of American citizens in that country who are Jews.

In the death of Joseph Pulitzer, editor and proprietor of the New York *World*, America loses a man of remarkable power, and of sterling worth. He has for many years been a leading figure among the great newspaper men of the world. His name will stand in the list of noted journalists, such as Bennett, Greeley, Raymond, Dana and Childs. The newspapers of all Europe, as well as those in America, hasten to pay him tribute, and well they may, for only a great genius could rise from poverty

and make such a record in the world's work as he has made. He was born in Budha-Pesth, Hungary, April 10, 1847, and in 1864 came to this country, a young man and in deep poverty, and entered immediately into the volunteer service of the Civil War as a cavalryman. After the war he settled in St. Louis as reporter for a German paper, and worked his way up until he became the manager and editor. In 1869 he began to make his power felt in politics, and in 1885 was elected to Congress in New York. Two years before this he became proprietor of the *World* and has been prominent in political circles ever since. In 1903 he endowed a school of journalism in Columbia College by a gift of \$1,000,000, promising to give another \$1,000,000 when the school should be put in successful operation. Mr. Pulitzer died on board his yacht in Charleston Harbor, S. C., from heart trouble. His wife and youngest son were with him. For years he had been a great sufferer, and at the time of his death was nearly blind.

At the funeral of Ida Lewis in Newport, R. I., nearly the entire city turned out to pay tribute to her memory. She lay in state for hours, and thousands visited her bier.

Mrs. E. H. Harriman has given \$50,000 toward a park in the city of Deadwood, South Dakota. The city voted to accept the gift and establish the park and buildings on a plot near the center of the city.

Salem College Appeals for Help.

M. H. VAN HORN.

The Board of Directors of Salem College has recently held three special business sessions to consider vital questions pertaining to the life and growth of the institution. The last session was devoted entirely to a consideration of the college finances, and did not adjourn till nearly midnight. The board has decided that it must raise, beginning at once, enough money to finish paving for the new building and its furnishings, the new concrete wall being built in front of the college property, and the grading of the campus and laying walks thereon; also, finish paying for the girls' dormitory bought about a year ago, and other real estate nearby, and five hundred

dollars back on current expenses. The amount required is \$17,000.

The board realizes that this is a big undertaking, especially in view of the fact that the people have recently given to the college for permanent improvements a little over \$20,000, and that many of the donors are still paying interest on every dollar given. But it must be raised. The expenditure of every dollar has seemed an absolute necessity if the college was to go forward, and now the interest will soon cripple the work if this amount is not raised. When this is paid off the college will be on its feet, and can go forward with comparative ease, though it is yet practically without endowment. The board appreciates the situation,—that it will probably mean the heaviest lifting, all things considered, that has ever been done in the interest of the institution. But they have put their shoulders to the burden and have declared that it must and will be lifted. They take this means of asking the help of all SABBATH RECORDER readers in this important work.

Mr. L. D. Lowther, at the earnest solicitation of the board, has taken up the work of soliciting again, at the same time leaving to his partner in business and to hired help his own business interests till this work is completed. The names of subscribers to this fund together with the amounts subscribed will, through the kindness of the SABBATH RECORDER, appear from week to week in that paper till the amount is raised.

The Conference at Salem, by resolution, asked that the finances of Salem College be made the special concern of the entire denomination till the new building and furnishings were paid for. The Conference at Ashaway adopted practically the same resolution. The Education Society told the Conference at Ashaway that Seventh-day Baptists had no more important mission field on the face of the globe than Salem. Mr. Carnegie has told us that we do not have sufficient endowment to warrant him in helping. We know of some who will provide considerable endowment if this deficit is raised at once. There seems no alternative. We must raise this money now, and raise it without the help of money-eyed philanthropists. We shall be glad to answer any question any one may wish to ask.

SABBATH REFORM

The Standard is All Too Low.

As I read the earnest appeals for "one day's rest in seven," to be secured by civil laws, I am deeply impressed with the undisguised fact that Sabbath ideals are all too low to arouse any adequate sense of true Sabbathism in the hearts of men. Indeed, I greatly fear that such a constant clamoring for a Sabbath on the low grounds of one day's rest in seven, Sunday rest, and civil Sabbath rest, is actually robbing the church itself of its former high ideals regarding spiritual Sabbath-keeping. How can it be otherwise when Christian leaders, for mere policy's sake, studiously avoid the use of the word Sabbath, and plead simply for civil laws to enforce a "weekly rest day" for laboring men, because they know it would be impossible to secure such laws to enforce a Sabbath as such? Because religious liberty is a fundamental principle in our Constitution, and men have recognized the unconstitutionality of laws enforcing any religious tenet, such as the observance of a Sabbath, the leaders study to say as little as possible about sabbatizing, and clamor for a poor working man's rest day!

The peculiarity in the matter is that the demand does not come from the laboring men themselves, but from preachers and church leaders who clamored for enforced Sabbath laws until compelled to change their tactics in order to secure a hearing! These are the ones who, owing to the hopelessness of securing legislation for Sunday as a Sabbath pure and simple, have now taken up a cry for the hard-worked men who need one day's rest in seven.

Again, we can not avoid the feeling that this working men's plea is more or less insincere, when we see that those who formerly urged Sabbath laws, and openly tried to compel men to keep Sunday, are now the very ones pleading for a weekly rest on purely humanitarian grounds. Would any of these church leaders plead so persistently for a mere rest day for laborers if back of it all the Sunday as a Sabbath were not the real thing sought?

Take up any religious magazine or paper on the Sunday side and see if the standard of true spiritual Sabbath-keeping on the ground of God's law and man's duty to obey is not almost entirely lost sight of. The thing that is placed first and made all-important is the demand for rest from toil one day in seven, and the church is urged to strike hands with all labor unions for an alliance between them and the church to this end. An editorial in the *Continent* of May 4, 1911, on this very subject, gives a good illustration of the way the high spiritual standard for Sabbath-keeping is being lowered, and shows the worldly, unscriptural method of arguing for a Sabbath by proxy. The trend of the article is to the effect that the church should keep the sabbatic idea in the background so as not to offend any atheistic elements in the labor unions, and join in the movement for a legal weekly rest day in, such a way as to secure the coöperation of "atheistic socialists, who are otherwise totally opposed to the church."

After this remarkable plea for the church to stoop to such methods in order to secure the aid of unbelievers in passing a Sunday law under the guise of a socialistic and economic weekly rest day, the writer says:

All in all, if the church really craves a frank fellowship with the whole world of labor, here is its widest open door.

The consideration of strategy conspires with the consideration of practical Christian principle to call on the church for a united and determined movement, aiming to persuade employers of their duty to relieve working men of all call for seven days of consecutive labor—aiming, besides, to secure legislation that will protect employers observing that law from unfavorable competition with other employers indisposed to observe it voluntarily.

When the church joins hands with labor and with all just and unselfish employers to insure to working men this right of a weekly rest day, it must of course rely more on economic and social arguments than on religious sanctions to attain the purpose immediately in view.

And in this social argument it will have to be assumed that if necessity requires a man to work on the Sabbath, the weekly rest to which he is entitled must be given on another day of the week.

But the church will not compromise itself concerning the religious force of the fourth commandment by moving on social lines to establish industrially and legally the rule of the weekly rest.

As for Sunday work, the church has always recognized that works of necessity are allowed

by the Sabbath principle. What works are necessary in present-day life is a question not for church judgment but for the judgment of individual consciences. So the church compromises nothing there.

So also it does not make void the law of God, but rather establishes it; to urge that a man's physical nature, quite regardless of his spiritual nature, demands by right a weekly rest day. These confirmations of God's statutes in everyday experience are among the most forcible forms of preaching that can be brought to bear on the practical twentieth-century mind.

It is hard to see how such a "consideration of strategy" can be pushed by the church without "compromising itself concerning the religious force of the fourth commandment." How can the church pretend to be seeking only the day of weekly rest for the laboring man, when all the time its main object is to force the laborer and all others to keep Sunday as a Sabbath, in case the law can be secured. Will the laborer, after the law he has been cajoled into helping to place upon the statute books has come into force and he has been arrested under it for Sabbath desecration, have any respect for the church that resorted to such "strategy"? Will he detect any "practical Christian principles" in the churches that have made a "united and determined movement" to trap him in this way? Will such a piece of "strategy" on the part of the church to secure a Sunday law be likely to give the masses high ideals of the real spiritual value of the Sabbath? Really, is not the standard regarding the purpose and value of the Sabbath all too low? Is not the method proposed by which to secure its observance entirely unworthy of the Church of God? Why do not men see that the only way on earth to raise the standard of Sabbath observance, or to give the holy day of Jehovah a place in human hearts, is by an appeal to conscience in the name of God who made and sanctified his holy day?

A Specious Argument.

The *Defender* of June-July published an editorial on "Physiological Reasons for the Weekly Rest Day," and associated with the article Doctor Hegley's chart, in which it is assumed that Sunday rest is essential to mankind for the preservation of physical health. This is one of the excuses put forward for the enactment of civil laws com-

promising the observance of Sunday. It is a fact supported by available evidence that for the most part this "discovery" has been made by some of the clergy favoring compulsory Sunday observance. But the claim that physicians and scientists generally endorse this position is not sustained by the record. In the light of history, the position of the *Defender* on the question amounts to nothing more or less than assumption. It goes without saying that the number of people in this world who have kept Sunday regularly as a day of rest, is comparatively small. The weekly rest day is mostly confined to those lands where the people profess Christianity. In heathen lands weekly rest is not observed, and it never has been known among the heathen nations of past times; and yet it is of record that in point of physical perfection, the heathen compare favorably with the people of so-called Christian nations.

A bit of more recent history from the pen of Bishop Andrews, of the Methodist Church, who has visited China, will be of interest:

"In China they have no septennial division of time, no weekly rest day, but merely annual festivals. They work right along all the time, with no day of rest as such; yet they live to a very advanced age. This fact has led one of the most careful thinkers who has ever been sent as a missionary to China, to raise the serious question whether the great purpose of the Sabbath is not for worship and communion with the other world."

We are not contending that Sabbath observance does not bring physical as well as spiritual benefit, but we do maintain that to make physiological reasons a basis for compulsory Sunday observance is unwarranted. The Bible tells us of such men as Goliath of Gath, Og king of Bashan, and "the giants, the sons of Anak," concerning whom the ten spies reported, "We were in their eyes as grasshoppers." The ancient Greeks furnished some of the most noted men in point of physical perfection, and yet they had no weekly rest day. Neither did the conquering armies of Rome follow the practice of observing a weekly day of rest.

To refer to the *Defender* again, we find in that issue an article by Rev. Wilbur F.

Crafts, on the subject of Sunday play, in which he says, among other things:

"We are indeed becoming a child nation like Spain, with half of its time devoted to saints' days and holidays. If most of our people were not so much on the street and in places of amusement in their leisure hours, and had the time to read something of history, they would recognize an alarming likeness between our present situation and those days before the fall of the Roman empire, when the common cry of the people was 'bread and games.' To an unprecedented degree, Americans are busy with money-making by day and pleasure making by night; and if the pleasures were not in themselves degrading, they would degrade by their very excess."

It seems to us that Doctor Crafts in this language points out the real difficulty with the mass of humanity today. As he puts it, dissipation threatens the people. Continuous pleasure-making at night, the divinely ordained time for physical rest, is the thing to be deprecated. And if we are to argue in behalf of rest periods from the effects of dissipation carried on at night, when we should be resting physically, it would require more than one weekly rest day sufficiently to offset the trouble.

It should be remembered in passing that the eight-hour working-day, the half-holiday on Saturday, and the early closing of stores, are coming to be generally observed; and, taken in connection with Doctor Crafts' "saints' days and holidays," it would seem superfluous to compel the people by civil law to rest on Sunday.

But the motive behind compulsory Sunday observance by civil law is designed to conserve religious rather than physiological ends, Doctor Crafts himself being the judge; and we are safe in concluding that the argument put forth in behalf of "Physiological Reasons for the Weekly Rest Day" by the Sunday-law advocates is a very specious one, and certainly lacks the necessary element of logic.—S. B. H., in the *Review and Herald*.

"It is right to be content with what we have, but not with what we are."

Be sure to put your foot in the right place; then stand firm.—*Abraham Lincoln*.

Letter From Holland.

DEAR BROTHER SHAW:

Several weeks have passed since my last letter, inserted in the *SABBATH RECORDER*. It was in the days of the departure of our little darling. The wound is not yet healed, but her memory is full of comfort, her pure and strong childlike faith and heavenly patience. She never liked to complain and kept courage until the last moment. We pray the Lord may grant us to follow her example. I feel very sorry not to have been able to reply personally to so many touching and sympathizing letters from many dear friends across the ocean. I surely had the intention to do so and it would have been a delight for me, for I think the best earthly inheritance my beloved father left me was the great number of true and faithful friends who love us and the church in Holland, for Christ's sake. We in Holland experience, among all our afflictions, the truth of our Saviour's promise that "every one that has left houses or brethren or sisters or father or mother or children or lands for my name's sake shall receive a hundredfold"; spiritual blessings excel those of this earth. You know there was a time my dear father lost many of his friends. When he decided to go in the way of obedience, he at first stood almost alone. By his example and fearless testimony he judged those who formerly were with him and they rejected him. All he possessed he consecrated to the Lord's cause. And now I prove, I am blessed for my father's sake and so I clearly see how marvelously the Lord is fulfilling his promises.

First-day ministers and prominent men in the Reformed and other churches all know I am a thorough Seventh-day Baptist; they do not like this fact, but many love me for my work in the Purity Movement and others can not help but appreciate it.

As a token of this appreciation by our Government, I may mention the fact that after the recent important revision of our Criminal Law I have been decorated by Her Majesty, the Queen, as Knight in the Orange-Nassau Order.

Our work in the Midnight Mission and other departments of the Purity Movement, so abundantly blessed by the grace of God, came up out of the *same* root as my father's

and my own work for the *Sabbath cause*. No doubt, these friends are aware of this fact and our cause, as Seventh-day Baptists, shall profit by it. We do not separate ourselves, but, as a church and personally, take an active part in every good work. If we are excluded, they feel they exclude a powerful factor from their work, although little in number we may be.

With regard to the Haarlem Church I rejoice in sending you very good news. The result of our conferences with a number of former Adventists, who formed a small church of seven members by their own in Haarlem, has been that five of them have joined our church. They are zealous Christians, full of love for the kingdom of God. We pray the spirit of harmony now ruling among us will continue, so our strength as a church will increase. In this blessing we see a new proof of the hearing of our common prayers, yours and ours. After the departure of our little darling I was no longer compelled to stay at home and have visited several lonely members. They rejoiced to see me and when there were gathered some, we celebrated the Lord's Supper and had a blessed time. I also visited some friends who had corresponded with me on the Sabbath question. I hope they will visit us in Haarlem before long, but they hesitate as yet to follow their conviction and keep the Sabbath.

My dear wife was totally exhausted after the prolonged sickness of our little girl, and so she needed rest and has spent two months up the country, partly with me, partly with some of the children. It has done a great deal of good to her. At present every Sabbath my whole family is with me in Haarlem, we have apartments there with one of the members. The eldest but one of our children has caused us great anxiety. In the week of the death of her sister she had, repeatedly, attacks of prolonged fainting fits. The doctor feared it were the first symptoms of epilepsy and sent us to a specialist. We trust the fervent prayers of our many dear friends have been heard, as no new attacks have appeared. Probably the juncture of sad circumstances in that painful week caused this emergency. However, the doctor is not without fear for the future; at present she is cheerful and gay and getting

on very well at school, but we have to be very prudent with her.

As you will know by the correspondence of the board with our sisters in Java, their work is growing constantly. We shall try to obtain for our mission there the recognition of the Government, for there are several opponents against their work as Seventh-day Baptists. A great difficulty is that we have no man missionary there. We should be very thankful to the board if they would promote the study of our dear friend Peter van den Daele, who is a member of the Battle Creek Church. He was a member of the Haarlem Church and is gladly willing to consecrate his life to the work in the Lord's vineyard in Java. His sweetheart was a faithful member of the Haarlem Church, too, and lives also in Battle Creek. He is earning his livelihood in summer-time, to study in winter. It is a great privilege that he knows the Dutch language and has had a great deal of experience. We all here love him. As an orphan he was, with his two sisters, taken into the home of our deacon, Brother Spaan, who nursed them as if they were his own children.

I trust you will excuse the long delay in sending this letter; I hope to be able to send you good tidings in my next letter and I intend to write you after not so long a period.

With Christian love and many prayers for all our dear friends abroad,

Yours in the Master's service,
G. VELTHUYSEN.

Amsterdam,
Oct. 9, 1911.

There is no place in the modern business world for the drinking man. The time has long since passed when the boss would say, "Oh, yes, Jones drinks a good deal, but when he's on the job, he's as good as two or three of these other men."

Never again—if Jones can't ring in on the clock in the morning, out and in at noon, and out at night with the rest of his employes, some one else has Jones' job.

The half-shot man gets little if any consideration in business nowadays, and his foul breath, four smells, and spotted clothes make him a disgrace to his friends and an abomination to his business acquaintances.

THOUGHTS FROM THE FIELD

A Lone Sabbath-keeper's Interest in the Work.

After writing about his interest in the SABBATH RECORDER, and sending a money order for subscription and a small gift for the societies, a lone Sabbath-keeper in Missouri, in a personal letter says: "I am a poor man just getting where I can do something, and while I have to figure closely, I manage to keep out of debt and lay up a little something for a 'rainy day.' Am very glad I can do something for our denomination. May God bless the work that our people are doing. I am glad to learn through the SABBATH RECORDER that our young people are taking a deeper interest in the Sabbath reform work. May God help them to remain firm to the Sabbath wherever their lot may be cast. We who are lone Sabbath-keepers can help out a great deal if true to our principles. We may meet with many trials and discouragements; but did not our Lord meet with such? Should not we who profess to love him be willing to share in his sufferings?"

We have more blessings than can be numbered, if our eyes are open to see them. May our Father bless and strengthen every lone Sabbath-keeper and enable him to be a constant missionary wherever he may be.

A New Sabbath-keeper.

A friend in Kansas writes of one who embraced the Sabbath as follows:

"A friend of mine, who has recently come to the Sabbath, has read *Bailey's Sabbath Commentary* and wishes very much to have a copy of her own. She has been keeping the Sabbath only since about the middle of August and is now a lone Sabbath-keeper where she is teaching school, which is at least ninety miles from home or from any Sabbath-keepers. None of her relatives keep the Sabbath, but the question puzzled her for a long time until she finally determined to find the truth, if possible, and now she has come out strong for the Sabbath, with a great desire to help others see the same truth. I think she will try to subscribe for the SABBATH

RECORDER soon. She enjoyed reading it while here in the summer but was not prepared to send for it then.

"I hope that our Christian Endeavor society will vote at our next business meeting to send her some Sabbath tracts, because she *can* and *will* make good use of them.

"She was a member of the Christian Church at Atchison, Kans., and a consecrated worker. It does us so much good to see her so true to her convictions. Would that our own young people were all as strong and loyal as she!

"Her address is: Miss Norma Gregory, Randolph, Kans."

A letter from some of our women in the work might be a source of encouragement to Miss Gregory.

Conference After-thoughts.

REV. EDGAR D. VAN HORN.

With the appearance in the SABBATH RECORDER of some criticisms regarding certain measures passed by the last General Conference I feel impelled to record some of my own impressions.

As a whole I think the Conference was one of the best in our history. The arrangements for the sessions of Conference were wise and ample; while the entertainment and care of the delegates by the Westerly people were boundless in their hospitality and left nothing to be desired.

Mistakes by officers and committees of Conference have been pointed out. And I have no doubt some mistakes were made—who of us does not make mistakes, now and then? But if any one is inclined to criticize unkindly, let it be remembered that those whose mistakes were most conspicuous were the ones who stood in the lead where the responsibility was greatest and the work hardest to make the Conference a success. Their danger was a thousand-fold greater than yours and mine, and we perhaps did little or nothing towards its success, and with the same responsibility would have made a score of mistakes where they made one. Furthermore, they probably see those mistakes more clearly and feel them more keenly than we can possibly do.

Personally I felt that the president of Conference showed splendid judgment, tact

and skill. His address was masterful and convincing, dealing as it did with fundamental principles of our denominational life and growth. Such was the spirit of its message that it commends itself again to the careful reading of every member of the denomination.

While I appreciate the enormous work and responsibility which falls upon the Nominating Committee, I think that the suggestion that every delegate to Conference should be assigned some definite place on the committees of Conference where he would feel, perhaps, a responsibility, is a good one. However, if other delegates felt as I did, they knew that the expressed desire that they attach themselves to whatever committee they found special interest in, was a sincere welcome to these committees and they had no hesitancy in joining in their deliberations. If the results reveal the failure of the method, we can at least learn the lesson and avoid the same mistakes another year.

I felt that the people in Conference showed a commendable willingness to carry out, through its boards, enlarged plans of work during the coming year. I know there were a few who openly and candidly opposed certain recommendations brought before Conference. It is not to be expected that we shall see all things alike and be unanimous in our opinions. But a matter for satisfaction and gratitude is that men who differ so decidedly and widely as some did this year, can do so in a sweet spirit and allow no malice or bitterness to creep in. We may distrust the judgment of others on certain measures but let us not impugn another's motive—an ideal to which I have not always attained.

Whether its recommendations were wise or unwise, the committee having in charge the interests of the young people showed a commendable spirit. If they erred they erred in doing something. They showed a willingness to seriously consider the problems of our young people both in groups and as scattered individuals and presented measures which they thought would aid in solving these problems. I recall what the late Dr. Arnold Davis said one time which is in point here. He said, "We may seem to you older people like children building block-houses, but we are doing the best we can. Please do not discourage us by

kicking our blocks over. Some day we will do better."

The board, attempting to conserve our native resources, and facing so courageously these problems, and, I think wisely, is deserving of our undivided confidence and support.

In "More Conference After-thoughts" I shall tell my impressions of the work the Sabbath School Board has undertaken and the criticisms which have been offered in opposition to that work.

1043 Southern Boulevard,
New York City.

An Intolerable Traffic.

No one may pretend to suppose that the saloon is immediately to disappear from American life. It will quite possibly survive another generation; it may live even longer than that. But the processes of social progress are persistent, though never so slow; and in processes of that slow but inevitable sort lie reasons for saying that the death warrant for the saloon is even today drafted.

The commercial revolt against the saloon's interference with efficiency; the sociological revolt against the saloon's robbery of wage-earning homes; the moral revolt against the saloon's complicity with vice; the civic revolt against the saloon's costly and brutal fostering of crime; the political revolt against the saloon's bossism; the religious revolt against the saloon's degradation of men—all these are conspiring to the saloon's certain overthrow.

The ultimate ideal American society will permit no man to make his livelihood by selling a commodity that benefits none and harms the overwhelming majority of his customers.

Hard to suppress liquor selling now indeed; but the day will come when such a traffic will be held by common popular opinion to be as intolerable as the distribution of leprosy germs. Then every enlightened community will have liquor prohibition.—*The Continent.*

God is not only a present help in the time of trouble, but a great help in keeping out of trouble.—*The Christian Herald.*

CONFERENCE AT WESTERLY

Place of the Education Society.

REV. WILLIAM C. WHITFORD.

Education Society's hour at Conference.

Some people think that the Seventh-day Baptist Education Society occupies a place of secondary importance in our denominational activity. They think that there is nothing of really great moment in life except that which is distinctly religious. There is no question in regard to the pre-eminence of religion. Our obligation to God is the matter of greatest moment; but religion is related to all our life and not only to our emotions. There is indeed no proper distinction between the sacred and the secular. The kingdom of God has to do with all our thinking and acting in all spheres of life.

Pastor and missionaries and evangelists are doing a great work for the Master in whose name they labor; but teachers are no less doing the work of the Kingdom. This statement must hold true of godly teachers who feel that they have the special commission of the Master for their work. I believe that it holds true also for all teachers who are striving to develop the God-given faculties in the minds and bodies of their pupils. The modern educational system is a direct growth from religious impulse. The existence of schools, like the existence of hospitals and asylums and orphanages, is striking evidence of the reign of the spirit of Christ in our civilization.

There may be a worldly side to schools and education; but there is a worldly side to an orphan asylum. The community does well to save the destitute children for its own advantage. It does well also to offer facilities for education to all young people, and to require that they make use of the opportunities afforded. On the other hand it is equally true that every dictate of worldly prudence suggests to the young people themselves that they had better get all the school training that they can in order that they may the more easily get on in the world. Although it is true that a man with base ideals may get an education which serves only to make him a more accom-

plished rascal, yet the real end of education and its true tendency is to develop the body and mind of man toward the ideal for which he was created by his heavenly Father. We are not to think that spiritual growth is alone pleasing to our beneficent Creator. We honor him most by seeking complete and symmetrical development.

The Education Society, then, as a friend of schools and a patron of learning, has as real a part in the work of the kingdom of God as the Missionary Society or the Tract Society.

I remember years ago of being surprised that benevolent people should be giving more money for the support of our schools than for the work of the Missionary Society. But this is really no more a matter of surprise than that a loyal Christian should be giving more for the schooling of his own sons and daughters than for the support of the church in his own community.

We need a fuller and deeper impression of our responsibility to fulfil the great commission of our Saviour, and to be carrying the Gospel to every creature. We need to feel our responsibility to proclaim the special truth that has been entrusted to our charge. Our commission is not only to make disciples of all nations, but to teach them all things that Jesus has commanded. We should feel also a responsibility to our Master in the field of education. This is his work also, and is to be done in his name.

The Seventh-day Baptist Education Society stands for the expression of our feeling of responsibility in the matter of education, and demands therefore our enthusiastic support. As it has happened the society has been more readily useful to Alfred University than to our other colleges. I am hoping however that in the future, through the growth of the Twentieth Century Fund, the name of the Education Society may be a familiar term in every household in our denomination.

When the Education Society was chartered the founders had particularly in mind the establishment of a theological seminary. It is natural therefore that the Seminary at Alfred has been its special care. We can scarcely overestimate the importance of the proper training of candidates for the Gospel ministry. Since the pastor of the

future is to be, even more distinctly than the pastor of the past, a teacher, the work of the Theological Seminary lies at the foundation of our religious education. It is fitting therefore that this institution should more directly than any of our other schools depend for support upon this society.

Let us be eager for the increasing usefulness of this society, and for the promotion of the cause of education in general.

How Must a Christian be Different From Others.

LUELLA COON.

Yearly meeting, northern Wisconsin.

People may be divided into two classes, Christians and non-Christians. Each one of us belongs to one class or the other; if we are not for Christ we are against him. The question which we are to decide is, Of which class are we to be members?

The path of the Christian is narrow and straight, leading to joy and life eternal. The path of the non-Christian is wide but it leads to destruction and ruin.

To follow Christ, to die to sin, to live like Jesus and to fulfil common duties, are signs of a true Christian.

It is good to be a professing Christian. One must have faith, and yet not that alone, for faith without works is dead, being alone. Hence we prove our faith by our works.

A Christian is different from one who is not a Christian in his life-principle, deeds and language.

The mission of a Christian is, to ever aim toward higher and better things, to improve each opportunity which comes for doing good, and to live a life given to the service of Christ. There is no better way of rendering service to Christ than by doing service for those about us.

We should be concerned as to the welfare of others as well as ourselves. We should strive to win them to Christ. The best way to win others to Christ is by living a true Christian life, such as God would have us live. We can not win them to Christ if our lives are not free from sin; instead we will be a hindrance to them.

We should not expect others to desire to live a Christian life when we ourselves do not prove by our lives that that is the best life to live. There would be more Chris-

tian people today if all professing Christians lived true, every-day, Christian lives.

If Christ is in us, should he not be seen in our lives? If he is not seen in our lives, what have we to prove our Christianity?

People who are not Christians are watching those who are, to see if they can find some fault. If they find the faults and sin in the lives of the so-called Christian people, they have gained a victory over them. If our lives are what they ought to be, we should be willing to be watched.

A great advantage which Christians have and which non-Christians have not, is the help of God to overcome temptation. Though Christians are tempted as others, God has promised to help them if they will let him.

We should ever strive to have a faith which will not waver in time of temptation. Faith is the victory that overcomes the world.

Let this ever be our chief aim and desire, that we, as Christians, may prove ourselves worthy of the name, Christian. And may there be that difference between us and non-Christians which will show them that we have something which they have not.

In these ways let us strive to win others to the service of Christ. May God give us courage to do each duty that comes to us. For duty comes first and then the promise that we shall receive a blessing. May we do all the good we can today, for tomorrow, should it come, will have its duties. O the good we all may do as the days are going by! Let us improve each opportunity.

The President's College Opening Address.

PRESIDENT BOOTHE C. DAVIS.

Delivered at Alfred University, September 20, 1911.

This week Alfred University enters upon the fourth quarter of its first century of work. Seventy-five years of educational work, of history and tradition are behind us. For a college, not a quarter of a century to complete the first, but century upon century of growth, progress and achievement, must be reckoned upon.

For individuals time is measured by years; or at most by decades; but for colleges and universities it is measured by cen-

turies. What the college student builds into his life he uses and enjoys for three or four or five decades; but what he builds into his college will have its influence after a thousand years.

A college opening address has two points of view: It has the near look and the far look. It sees the individuals of the present student body; and it sees the college, whose life is young when the first century is passed.

College life begins in the student in the near look. It ends, if it ends well, by expanding to include the far look.

No freshman can say with much consciousness of its meaning, "My Alma Mater." But the senior who can utter that word without a swelling heart and feelings of endearment, has not fulfilled the possibilities of college life.

I would make this opening address more than a welcome, though I wish it to be all that a welcome can be.

Personally, and as representing the teaching staff, I welcome with great joy, the returning students. I congratulate you upon all progress and achievements of the past. I commend you for the beginning you have made, and for the evident purpose now shown by your presence here, to continue the good work already begun. I trust, my young friends, you will permit no severity of tasks imposed upon you; no self-denial or sacrifice you may be called upon to endure, to chill your enthusiasm for a college education, or to deflect you from the program of life which you have mapped out in your entrance upon a college education.

Your continuance of this work brings to you new visions of truth; new powers to see and grasp and utilize the truth. We welcome you back to college because we know you and love you as friends and students, but we welcome you also because of the new fields which still lie before you, rich in unexplored treasures of knowledge and power.

Then also we have a hearty welcome for you who are here for the first time, you who are beginning a college course.

The college family is unique in its annual out-goings and in-comings. Last spring a class graduated and went forth from us. They had been with us four years. They had become greatly endeared

to us by personal interest and friendship and services rendered.

But the end of a college education is not to remain always in college. It is rather to be strengthened and fitted, by four years of study, to be better and more useful citizens in the great world into which you are so soon graduated and sent forth. So as senior classes leave the Alma Mater, their places must be filled by promotions, and the ranks of the promoted must be filled up by new recruits. Freshmen are the new recruits in the college family, and upon them depend the continuance of the family and the perpetuation of the college.

It is not strange therefore that we who remain and labor from year to year have a very keen sense of pleasure and welcome as new faces come among us and new freshmen take up the work of college life. To you then we give a most hearty and cordial welcome also.

A recent writer in *Success* was asking: "Does it pay to labor to acquire a college education?" *Success* answered: "Does it pay to make life a glory instead of a grind?" "Does it pay to open a little wider the door of a narrow life?" "Does it pay to add power to the lense of the microscope or the telescope?" "Does it pay to know how to take the dry, dreary drudgery out of life?" "Does it pay to taste the exhilaration of feeling one's powers unfold?" "Does it pay to push one's horizon farther out in order to get a wider outlook or a clearer vision?"

No one of those answers or questions mention money or financial reward. But they speak rather of manhood, of character and of power to be and do. It is such a view of the value of education that I would have you all possess. Young people sometimes ask me which course in college will furnish the largest income? Which will be the quickest road to a good salary?

Such inquiries are wide of the mark! They fall far short of the true estimate of the worth of a college education.

Does it pay to be more a man; more a true, a wise and a worthy woman? Will a college education help to accomplish these results? If so, it will pay. If not, it will not pay.

Character is the chief asset of life. Character-building processes are the most important processes of education. And the

college course that is most worth-while, is the college course that is largest in the character-building elements.

It is not impossible to acquire an education and nobility of character without the aids of college; but such achievements made are in spite of the handicaps and not because of them. College and college life multiply manifold the facilities for acquiring such culture. Without them the process is long and tedious and often baffling.

Colleges are institutions founded by philanthropy to make such education available to any who will seek it.

Large investments of wealth in buildings, equipments, and endowments are essential to a college; but more than this, the presence of cultivated men and women as teachers is indispensable. Alfred is liberally blessed with these essentials. The third requisite for a successful college is a student body of earnest, capable and well-disposed young men and women. I flatter myself that Alfred is also blessed with this essential.

These three elements, property, teachers, and students, make up what I like to think of as a miniature democracy.

It is a group of individuals of differing ages and attainments, associated together in the enjoyment of temporary ownership of property. In some sense held in trust for others, but at the present used to its full capacity for the purposes of culture and character-building: a democracy in which the individuals are not anarchists and iconoclasts, but are law-abiding citizens, though living and working together with large liberty in individual thought and initiative. Property rights are respected, not so much because of police regulations, as because of the sense of common ownership, and a sense of common responsibility for the preservation and conservation of all these material instruments of instruction and culture. Regulations are respected and conformed to, not so much in the fear of punishment for violation, as in consciousness of the desirability of constitutional government and in the wish to promote unity, order and proficiency.

Merit is respected and rewarded because meritorious conduct, attainment and character are the primary purposes for which this democracy exists and which has caused its individuals to voluntarily assume mem-

bership, and to take upon themselves the oath of citizenship.

If any persons do not wish so to conform to this government of the democracy; whether its constitution be codified law, or like the constitution of England, traditional; then such individuals do not belong in the democracy; and should at once betake themselves to more congenial climes, where they can be anarchists in fact as well as in spirit, or where they can feel the heel of autocracy hold in place spirits too small and turbulent to enjoy the institutions of democracy.

A distinguished authority on constitutional law recently said of the King of England: "He is a constitutional monarch. As such he has three rights, viz.: 'The right to be consulted, the right to encourage, and the right to warn.'" If the English people have the true spirit of democracy, these are the essential prerogatives of a sovereign and tranquility and unity of government are assured. If the people are unworthy of such a government, danger lies ahead.

I hope you have not missed the point of this discussion, namely, that the ideal college democracy is dependent solely upon the intelligence and good will of the individuals composing it. When intelligent and well-disposed members of a college community live up to the true spirit of democracy, public sentiment is on a high plane, and anything derogatory to this high public sentiment meets prompt and hearty condemnation by all the members.

Alfred has made commendable progress in recent years in the spirit and practice of self-government, and the ideals of democracy which I have set forth would still further promote that progress.

The honor system in examinations is perhaps the most important step in this direction. It has had a salutary influence upon all college life and work, and all that is needed to perfect it, is the hearty and loyal cooperation of the student body in carrying out the regulations adopted by the students and approved by the faculty.

The Student Senate is serving a valuable purpose in the college and merits the dignified regard of all students of the college, including the members themselves.

The organization of clubs among the students for boarding accommodations and better home life is along right lines. As the

student body increases in Alfred, it is less and less possible for all students to be welcomed into the homes of the village of Alfred, however anxious our citizens may be to welcome our students and promote their home life. It will be more and more necessary for students to organize and work together to make their college home life æsthetic and refining as well as ethical. I believe there are large possibilities in better club organizations, where, under approved regulations, groups of students of the same sex shall be housed and homed together. This applies to both men and women. Beginnings have been made in Burdick Hall, and other clubs, but much remains that might be done, and that I hope will be done in the near future.

A little more expenditure for the sake of æsthetic culture and congenial home life is money well expended.

The self-government program of the young ladies in the hall is most commendable and I hope it will be more and more perfected along the most approved lines. I would like to venture the hope that some day Ladies' Hall will be constituted a club, or society, controlling its own boarding department as well as its own dormitory homes.

What a fine ambition to be achieved, to make Ladies' Hall a club of fifty or more young women, running their own boarding department and maintaining their own home life, as directed by good taste and conforming to æsthetic and refined ideals,—the most popular home in the college for our young ladies. Self-government is a beginning which, wisely administered, can lead to this result.

How much better, if the young women, now rooming in private homes, sometimes at much social disadvantage, could be grouped together in a home, owned or controlled by the group as a club or society, where the boarding as well as the rooming could be under the direction of the members, and all conducted in good form, contributing to the social and æsthetic life of the members as well as to their physical comfort and welfare.

Closely related to the home life of students is their religious welfare. In speaking of this subject, I do not refer to any particular church, creed, or denomination. I am thinking of Protestant, Catholic and

Hebrew alike. The faculty for religion is a faculty with which all men are more or less endowed. Its cultivation is a recognized blessing to all.

It is a misfortune for any individual to be deprived, in the days of his childhood and youth, of religious instruction and guidance. It is still a greater misfortune for any individual to come to manhood and womanhood with no conscious experience of religious emotions, hopes and purposes. Scarcely less a misfortune is it for any young person who has had religious training in childhood to throw it aside on entering college, or while in college, and thereby starve and stultify his own spiritual nature, by depriving it, while in the most important period of moral development, of the conscious experiences of religion.

While opening its doors to all students on a broad non-sectarian basis, Alfred has always stood, and will continue to stand, for a religious life on the part of its teachers and students, and all reasonable encouragement will be given to religious thought and activity without restriction of creed or denomination.

The Christian associations represent the organized inter-denominational activity of the students, and the work of the associations is commended to all. Also the Sunday services of the college are provided for all who do not prefer to worship with the village church, which cordially invites any who so desire, to unite in the worship of the Sabbath.

I commend systematic Bible study either through college or seminary classes for Bible study, through the Bible schools of the church or the college Sunday congregation, or through the Bible classes of the Christian associations. I bespeak your sympathetic presence in the daily morning prayers of the college.

In this address I have dwelt at length upon the social, æsthetic, and religious side of our college life, because I believe that of all the good things that college life brings, these are the best, and the most important.

Some other phases of progress planned in our college life and work may be mentioned in passing.

A distinct advance is made this year in the employment of a trained expert in physical training to give his entire time to

this work. Required physical training work has also been extended to include sophomores as well as freshmen. It is hoped that a more general benefit than ever before will be felt by the entire student body through a more general participation in athletic activities.

It is also hoped that such intercollegiate athletics as are undertaken, may be more carefully organized and protected, and more successfully prosecuted.

The elimination of intercollegiate basketball last year by the students was a step in the direction of the recommendation of the faculty, namely, That only one intercollegiate sport be undertaken, and that such funds as we can raise and our best effort be concentrated on that one sport to make it a real success.

Since the student body voted to continue football for this season, it seems to me that a system of financing it well should be determined upon before the schedule is adopted, and then that the game be tried out for all that it is worth, putting all our resources for the year into it to make it worth the playing.

Of course it is not the desire of the faculty to eliminate intramural, interclass, or interdepartment games of other sports. Possibly something can be done among ourselves with basketball, even with outdoor courts.

Certainly something can be done among ourselves in baseball, even though no intercollegiate games are scheduled for the present.

The President believes that we are now prepared to make a wiser and better adjustment of these problems than ever before.

In the department of physics a very considerable purchase of apparatus has been added to the equipment; and the courses are taught by a specialist whose training and ability give promise of a very substantial growth in the efficiency of this department. I hope a large number of students will avail themselves of the advantages offered in these courses.

I will not delay to enumerate other minor evidences of progress which you will discover for yourselves. Our faculty are a little better paid than last year, and I hope you will find them happier and even more inspiring than ever before.

You have been handed a compilation of faculty regulations, important to students, which are not new, but are merely assembled from several years of faculty-meeting records. We hope these will prove convenient and helpful to you in familiarizing yourselves with the crystalized experiences and decisions of many years.

Your registration this week is the largest enrolment of college students ever assembled at the beginning of any year in the history of Alfred. It is a prophecy of the larger and the better future upon which we are entering.

Nature has blessed Alfred hillsides with possibilities of beauty rarely equaled. The gifts of generous friends of youth and of education, and the labor of many hands, have enriched the landscape, and erected these buildings and equipped them.

Hundreds of thousands of dollars given as endowments pay the all too meager salaries of the professors and instructors. The nominal charges made for tuition and incidentals do not more than pay the annual expenses of the care and upkeep of the buildings in which you meet. Education at Alfred is almost wholly the gift of others to you. Doubly is this true when you enjoy scholarship assistance. You are the beneficiaries of the love, the sacrifice, the philanthropy and the labors of those men and women who have made our Alma Mater possible. The debt of a college man to his Alma Mater is one which he can never fully pay, no matter how gratefully and generously he may contribute to her needs in after years. But the best beginning he can make toward repaying that debt is to build something of value into her life, while he is building character into his own during his college days.

If you are looking for that which is best in the men and women with whom you come in contact; if you are seeking also to give them that which is best in yourself; if you are looking for friendship which shall help you to know yourself as you are, and to fulfil yourself as you ought to be; if you are looking for a love which shall not be a flattering dream and a madness of desire, but a true comradeship and a mutual inspiration to all nobility of living,—then you are surely on the ascending path.—*Henry Van Dyke.*

MISSIONS

From the Field, in South Dakota.

REV. O. S. MILLS.

The writer has recently spent nearly three weeks visiting the Seventh-day Baptists and some of their friends in southeastern South Dakota.

These people are mostly Danes. They are in good circumstances, financially, and have good homes. With some of the older people it is difficult to converse freely in English, especially on religious topics.

They have, however, accorded me a hearty, Christian hospitality. And in every case, after more or less embarrassment has been overcome, we have become warm friends and enjoyed good spiritual talks.

The majority of them are past middle life. They have impressed me as a conscientious and thoroughly Christian people, strong in the Sabbath. But being too widely separated to hold Sabbath services together, and with very little encouragement from us as a denomination, they have failed to hold many of their children to the Sabbath.

Their numbers and courage have been considerably diminished since the death of Eld. Peter Ring, and the removal to Milton of one of their strongest families—that of Brother N. P. Nelson.

I feel certain we have made a grave mistake in not becoming better acquainted and greatly strengthening our fellowship with these people.

By their kind and thoughtful care of me, and by paying my expenses from Milton Junction to them and while with them, they have shown something of their appreciation of the thought of the "Brotherhood" for them.

My first visit was at Viborg, Turner Co., where I was met by Brother Timon Swenson and taken to the fine residence of his father, Brother C. Swenson, where they two entertained me very pleasantly and comfortably. Here we held a Sabbath evening service with nine adults present. Sabbath afternoon we met in another home with fifteen present. At each service, I gave a short sermon and we enjoyed

a service of song, prayer and testimony. Some of the prayers and testimonies were in the Danish language.

They arranged for a Sunday afternoon service in Woodman's Hall, where I addressed a congregation of thirty people. But for the continued rain and mud, we would have held other meetings.

Here at Viborg are five men and three women, devoted Sabbath-keepers, not connected with any church. Our visit with them in their homes was very pleasant.

My next journey was about thirty-five miles southeast, to the home of Brother Henry Ring, son of the late Eld. Peter Ring, near Alcester. This young couple are bright, loyal Seventh-day Baptists. Like many of his neighbors, he has an automobile. In this he kindly took me out to make some calls. But after about twenty-four hours of downpour, on Friday morning, he took me with horses and carriage eight miles to the home of Brother Skogman of Hawarden.

Here I was welcomed and entertained over Sabbath. The Adventists have a small church here, so we attended services with them and I accepted an invitation to preach. The evening after the Sabbath, I went on to Dell Rapids.

Here I called on some friends who once kept the Sabbath, attended services at the Methodist Episcopal church and reviewed the lesson before the Sunday school. In the evening I was at the Baptist Young People's Union and preaching service.

Monday I walked out seven or eight miles and visited Sisters Norgard and White, whose families are not Sabbath-keepers. Mr. White insisted that I was too old a man to walk, and that I should remain over night, or allow him to take me to my next stopping-place, three miles distant. I accepted the latter and was taken to the home of Sister Lena Ferguson of Trent. This sister has had a hard time in maintaining the faith, but her sky has brightened. Recently her husband was converted and united with the Baptist Church. They both gave me a cordial welcome, and the next day he arranged with the pastor and trustees for me to preach in their church and lead an after-meeting in the absence of the pastor, in place of their mid-week prayer meeting. We

had a good congregation and a pleasant service.

In his home Mr. Ferguson introduced the Sabbath, and we had a good talk on the subject. I gave him our *Hand Book* and some tracts.

My next visit was near Flandreau, at the home of Alva Jones, a neighbor in my boyhood days. He is in deep sorrow over the death of his wife, and seemed to greatly appreciate our sympathy and visit. I failed to visit his son William and family, ten miles out, on account of the miscarriage of our mail. This I greatly regretted.

I called on several friends not mentioned in this article, but this is too long already.

Matawan, Minn.,

Oct. 24, 1911.

Brother Wheeler to the Missionary Board.

To the Seventh-day Baptist Missionary Board, Christian Greeting.

DEAR BRETHEN:—As your meeting, October 18, is the time for making appropriations, I am much impressed to send this communication to be read on that occasion.

I wish to emphasize this first sentence. Home missionary work is not only the hope, but the very life of our denomination.

While in New Jersey I heard Brother C. C. Chipman read a paper at a meeting in the Shiloh church. He plainly showed that whenever there had been a detraction from the home field there was a falling off in the increase of membership among the churches. He spoke of the beginning of the China Mission by sending out Brethren Solomon Carpenter and Nathan Wardner, with their wives. When a boy approaching twelve years of age, living at Shiloh, I attended that General Conference of 1846, I distinctly remember the enthusiastic talk, the reverence with which these first missionaries were looked upon, the anxieties and prayers for them and the work to which they were called in that unknown heathen land. That great interest throughout the denomination took so much attention and money that the increase in membership at home declined considerably.

The same was the result when the Palestine Mission took the attention and money of the people; and also when the China Mission was earnestly revived after being left alone for some years. So much re-

membered from Brother Chipman's paper, supported by the statistics he presented.

Again, at a meeting in Plainfield at the close of a session when the subject had been under consideration, a member of the New York church, prominent in denominational work, whispered in my ear: "If there is not more done on the home field, it will not be long before we shall not be able to support a foreign mission or anything else."

Now comes a sermon from our good Pastor Davis, preached a few Sabbaths ago, subject: "Our Supreme Need." He spoke of the importance of all branches of our work, but laid the greatest stress upon the home missionary work as being the most important of all.

Now notice Brother I. J. Ordway's article, "Century Lesson," in the SABBATH RECORDER of September 25. Near the end of the second column, page 398, we find: "From 1807 to 1817 the gain of membership was only 415." Then a decided missionary spirit was aroused. Note the result as stated near the beginning of the second column, page 399: "During this year (1820) there was a gain of membership of 408; in 1821 of 193; in 1829 we notice a gain of 542. From 1807 to 1847, a period of 40 years which includes twelve years of inactivity (1807 to 1819), before the Conference could effectually organize for missionary work, the increase of membership is the most noted in our history, being nearly fourfold or 400 per cent." The quotation from Elder Stephen Burdick, page 400, agrees with Brother Chipman's paper that church membership has increased and the denomination has been built up in proportion as there has been activity in missionary and evangelistic work on the home field.

In the autumn of 1868, 43 years ago now, I went from Hebron, Pa., to Kansas, remaining there eighteen and one-half years, thence to Minnesota for six years, thence to Colorado eighteen and one-half years ago. With the exception of the four and one-half years at Marlboro (these were years of great refreshment and uplift to me. The cordial treatment of all of you in the Eastern Association brought into my life much sunshine which continues), my work has been where I could see, feel and know the results of missionary work; and also the results of failure to do continuous

missionary work in various localities. The only reason we have not a church at Dow Creek near Emporia, Kansas, as strong as the Nortonville Church, is because permanent missionary labor was not bestowed there. Other places in Kansas, Nebraska, Missouri and Minnesota are in my mind where steadfast missionary effort would have given large results.

Now dear brethren, as said by Brother Ordway, this "is not a criticism of the past." Nor must this paper be understood to oppose foreign missions. But it is to emphasize the vital importance of missionary effort in the homeland. Our ability to sustain foreign missions depends upon our strength at home; and our strength at home depends upon missionary work at home.

Now a few suggestions:

1. My voice is for Brother Eugene Davis to remain in the homeland. The question of his health, if he returns to China, seems to be quite a serious one; and since there is so much need of his work here, I vote for this country to have the benefit of the doubt as to his health.

2. Brother D. H. Davis raises the question as to his continuing municipal work in Shanghai. My mind is, Yes. No doubt this will be somewhat to the disadvantage of the mission. But nearly all our ministerial workers here have to do something outside of the ministry, even though it causes some disadvantage both to the minister and to his work.

3. The importance of home missions should be more deeply impressed upon the minds and hearts of the people, both in print and in speech, in the pulpit and in our denominational assemblies.

4. The Joint Committee of the Missionary and Tract societies is just right. I rejoice that Brother Platts, who stood by my side when we both received our diplomas at Alfred University, July 4, 1866, could go to California and do such good work. That is the kind of work which will build us up. Again quoting from Brother Ordway: "The next ten years should show a large increase along this line. It is our future hope."

It is my lot just now to remain at home, busy with a little ordinary work, but feeling myself held down with infirmities. I very much regret that my work has not been more effective. But I do praise God

for the assurance of a home in heaven through Jesus Christ our Saviour.

Your brother in Christ,
S. R. WHEELER.

Yearly Meetings of the New Jersey, New York City, and Berlin, (N. Y.) Churches.

The yearly meeting of the New Jersey, New York City and Berlin, N. Y., churches is to be held with the church at Marlboro, N. J., November 17-19, 1911. That church is now without a pastor. A committee from that church has asked the writer of this notice to cooperate with it in planning the program and in conducting the convention. For and in behalf of the Marlboro church, I extend a cordial invitation to the churches of the yearly meeting to send delegates. All who can come will be most heartily welcomed. If those who are coming will notify Deacon R. P. Jones, Shiloh, N. J., over what railroad and at what time they will come to Bridgeton, some one will meet them at the station with conveyance for Marlboro.

The following program has been arranged:

Friday, Nov. 17, 7.30 p. m.
Praise Service—Rev. H. N. Jordan.
Prayer and Conference Meeting—Rev. J. L. Skaggs

Sabbath Morning, 10.30.
Music by the Marlboro Choir
Sermon—Rev. J. E. Hutchins

Sabbath, 2.20 p. m.
Sabbath School—Conducted by Albert Bivins,
Superintendent of the Marlboro School.

Sabbath, 7.30 p. m.
Praise Service—Rev. E. D. Van Horn.
Sermon—Rev. Edwn Shaw.

Sunday Morning, 10.00.
Business Session.

Sunday, 10.30 a. m.
Music by the Marlboro Choir.
Sermon—Rev. E. D. Van Horn.

Sunday, 7.30 p. m.
Praise Service—Rev. J. E. Hutchins.
Sermon and closing Conference meeting—Rev. H. N. Jordan.

J. L. SKAGGS.

Shiloh, N. J.,
Oct. 31, 1911.

It is not only what God is going to do to me if I sin, but what I am doing to myself every time I sin.

WOMAN'S WORK

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

Wingless Birds.

MARY BASSETT CLARKE.

There is an ancient legend,
A myth of many words,
Which tells us the Creator,
When he had formed the birds,
Laid down their wings beside them
And said: "Your burdens know,
Take up, and bear them bravely,
And you shall stronger grow."

They lifted them and bound them
One upon either side,
A burden great and heavy,
They would not seek to hide;
They held them close and bore them
As something wisely sent,
While forth to do life's duties
In cheerfulness they went.

Time passed, and they no longer
With halting steps must run,
But home on strong, swift pinions
They soared to meet the sun:
They soared and sang together
Above their low estate,
Uplifted by the burdens
Which once had seemed so great.

May we not learn the lesson
Of sorrow sent in love?
Of burdens which shall lift us
As wings bear up the dove?
Of trials changed to triumphs
Along the path we trod
Which kept our feet from straying,
And drew us nearer God?

Then shrink not from the sorrow,
The burden bravely bear,
By faith and patience girded,
Thou shalt not know despair;
The sorrow, though so crushing,
The burden, though so great,
On eagle's wings shall bear thee
To reach thy high estate.

This week we have articles from two lone Sabbath-keepers. In a personal letter accompanying Mrs. Ramsey's article she writes: "I have lived away from you all for so many years that I often feel as if I were almost an outsider. In all these years we have been visited by only one Sabbath-keeper beside my brother, so it is no wonder that I have felt alone, and I have no

means of keeping in touch with Sabbath-keepers except through the SABBATH RECORDER." Mrs. Ramsey was glad to attend the sessions of the Northwestern Association at Garwin last spring, and at that time she had the pleasure of seeing her little girl baptized.

Let Our Lives Glorify God.

MRS. ELLEN W. SOCWELL RAMSEY.

To live, and live right, should be the aim of every human being. Life is something which is given to each of us by God and God alone. It is that by which, by the proper use, we gain our life eternal with the Giver; or by the improper use of which we go down to perdition and gain a life with Satan. How carefully we should be to so live that our lives glorify our heavenly Father. There are so many things that we do thoughtlessly that after a while bring evil results, that it behooves us to watch with fear and trembling lest we be led to step aside from the path of rectitude, and so bring dishonor upon God. As we expect our children to obey and honor us, so must we obey and honor the One who has gone before.

What if the day may seem long and tiresome, the way rough, the heat oppressive, the burden heavy. A still, small voice tells us to take up our cross daily and follow Him.

If, in our distress, we but lift our eyes to the hilltops we shall see the Herald that brings us welcome news of deliverance. We shall see that the eye which never slumbers nor sleeps is upon us and the arm of the Lord is stretched out to us, holding us in the hollow of his hand.

Our discouragements are oftentimes so hard to bear. We are misunderstood and misrepresented by those whom we love the best, and our best endeavors are turned to our detriment. Then, indeed, does it seem as if life is hardly worth the living; and in our distress we cry aloud, "Be merciful to me, O God."

Then what a sense of comfort steals over us. A feeling of companionship and safety gives us courage to press on in the steps of our Master. The road then seems short, the path smooth, and the burden grows light, and we think we shall never again be discouraged or faint-hearted.

But soon we are in trouble, perhaps through not being dependent enough upon God. Again we are constrained to call upon him and he never fails us.

So why pay attention to the discouragements of the day? Why look back at the failures of yesterday, last week, a month ago, last year, or perhaps of five, ten or twenty years ago? Why not realize that as precious stones gain in value as they are burnished, cut and burnished again, so we, if we place our hands in God's and trust to his guidance, will be polished and repolished by the trials and vexations of our lives, until in the end they shall glorify him in an exceeding manner and draw many to him?

"Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

"Awake, my soul, stretch every nerve,
And press with vigor on.
A heavenly race demands thy zeal,
And an immortal crown.

"A cloud of witnesses around,
Hold thee in full survey;
Forget the steps already trod,
And onward urge thy way."

The Lone Sabbath-keeper's Position.

MRS. HATTIE P. LANE.

You see I belong to the "Lone Sabbath-keeper's Society," so I am going to "write again," as our editor requested in the SABBATH RECORDER of October 9. Only you will think I have made a mistake, if you read her little article again; but I have been thinking of you who represent our cause as Seventh-day Baptists, and of writing to you for a long time.

Recently we read in the SABBATH RECORDER of how badly our leaders feel because there are any lone Sabbath-keepers, that we should live closer together, and thus help each other. Yes, that is all right, but how about "Go ye into all the world," doesn't that mean us "lone ones" too? If we can not preach we can let our light shine, and try all the time to have it a little brighter, to have our influence felt a little more for the cause we love. We are trying our best to be faithful, and our religion is a part of our lives, so we are going to keep on trying to be loyal Sabbath-

keepers, for we are not alone. Our lights will still shine.

Then in another SABBATH RECORDER comes the report that "so many have left the Sabbath," and we feel sorry, with our leaders, that there are lone Sabbath-keepers. Maybe if they could have stayed with others of their faith they would not have left their Sabbath.

But the good Book says, "Train up a child in the way he should go and when he is old"—let us pray that these may come back to the right way. And when they have come back that they may be stronger and better in making up for lost time.

We love the cause you love, we pray for you, and you are not going to have reason to be sorry that we are lone Sabbath-keepers down here in Oklahoma.

We have our SABBATH RECORDERS and we have felt the blessings received at the associations and Conference, through its able editors; as they have wished so many times we might. I believe there are many whose religion is so near a part of their lives that, even if they are alone, they will love the Sabbath day and keep it always.

May God bless all our leaders in solving the problems that seem perplexing, that have come before them in the last few months.

Fairview, Okla.

A Suggestion for Christmas.

LESTER C. RANDOLPH.

The Milton Sabbath school celebrated Christmas last year with an entertainment, the central thought of which was giving to those from whom no return could be expected, according to the injunction of Jesus in Luke xiv, 12, 13. The evening was full of unique features charmingly carried out. Especially noteworthy among these was Mother Goose's Christmas Party, presented by a class of girls about sixteen years of age. This was written by their teacher, Mrs. Winnie Saunders. The little Christmas play so captivated the audience, and so admirably set forth the spirit of unselfish giving, that her pastor urged her to put it in a form where other schools could present it. It is now published by the Fillmore Music House, 528 Elm St., Cincinnati, —41 Bible House, New York, and offered to the public by them at ten cents a copy.

Santa Claus, Mother Goose, Little Miss Muffet, Jill, Red Riding Hood and several others each have a part in promoting the true Christmas idea. This may be best suggested by quoting the brave speech of Mrs. Jack Spratt:

"I'm Jack Spratt's wife, you ought to guess
By my dimensions east and west.
We've always licked the platter clean.
I eat the fat and Jack the lean.
But this year we're more generous, dear,
(turning to Mother Goose)
And so I've brought a fat goose here."

Minutes of Woman's Board Meeting.

The Woman's Board met in regular session at the home of the President, Mrs. A. B. West, on Monday, October 9, 1911, at 2 o'clock.

Members present: Mrs. A. B. West, Mrs. A. R. Crandall, Mrs. J. H. Babcock, Mrs. W. C. Daland, Mrs. J. B. Morton, Mrs. J. F. Whitford and Mrs. A. J. C. Bond.

The President read the Ninety-second Psalm and offered prayer.

Minutes of previous session were read.

The Treasurer's report was read and adopted.

The Treasurer read letters from Mrs. Anna S. Booth, Mrs. Lucy E. Sweed and Mrs. N. O. Moore.

The Corresponding Secretary read letters from Mrs. Anna S. Booth, Rev. J. G. Burdick and Dr. Grace Crandall. A letter received from Mrs. Ilea Randolph was reported. The Corresponding Secretary also reported Sabbath tracts sent to Mrs. Anna S. Booth to be translated into the African language for the use of the women.

Mrs. W. C. Daland gave a report of the Conference Committee on Woman's Work.

The annual letter to the societies was read and adopted, subject to some changes, and ordered printed.

Voted that the Corresponding Secretary order stationery for the use of the Board.

The committee to prepare the Mission Circle leaflet reported that the leaflet for November would take up the work of Holland.

Voted that the Treasurer be instructed to send out the appropriations, the same as last year, to the associational secretaries and Corresponding Secretary, to meet their expenses.

Adjourned to meet with Mrs. S. J. Clarke the first Monday in November.

MRS. A. J. C. BOND,
Recording Secretary.

Watchfulness.

LUCIA M. WALDO.

Watchfulness is a faithful performance of duty, as if God himself were ever present, with hope and joy in the thought of his coming. It is also our duty to watch against sin, temptation, unfaithfulness and neglect.

We find in Luke xii, "Let your loins be girded about, and your light burning." In Matthew xxv, 1-12, Christ says, "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not."

In Mark xiv, 38, we find that our Saviour tells us to watch and pray, lest we enter into temptation.

Also in Matt. xxv, 13, he says, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

In 2 Peter iii, 10, we read, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

Matt. xxv, 14, 15, says, "The kingdom

of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one." The Lord said unto the two that went and gained twice what he gave them, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of the Lord."

But the one to whom he gave one talent came and said, "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed." His lord said unto him, "Thou wicked and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury."

He took the one talent and gave it to the man who had ten talents, and said, "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

Let each one of us ask himself the question, Am I watching for my Saviour?

I hope and pray that each one who reads this may always have his lamp trimmed and burning like the wise virgins.

Bibles for Returning Italians.

W. H. MORSE, M. D.

The annual exodus of the Italians to Italy has begun. The *Taormina* has broken the record by carrying out a shipload of them. Last year 52,323 went. This number may be doubled this year. Every fall they return thus, to spend the winter, or remain permanently. Among them are many who have been led to Christ, and are zealous Protestants. They came here out of tune with Romanism, and were readily led to him. They have been, and still are, full of Christian zeal. Having realized their new hope, they are ardent in telling of it to others. A large percentage of the membership of the nearly three hundred Italian missions and churches in this country was added by the efforts of the Italians themselves. The Italian Protestant is a missionary to his own people; a home

missionary here, a foreign missionary on his return to Italy. Solicitous for the salvation of his friends here, that solicitude is enhanced on reaching his native land. Every Italian who returns thither tells eagerly of his new home, and tells it to those equally eager to listen. The convert, as eloquent as any in telling of business chances and big wages, tells also of his new hope. I have canvassed two hundred and eighteen Italian missions in this country, and I do not have the least doubt but that scarcely less than one thousand Italian Protestants will return to Italy this year as missionaries of the Cross, with the Gospel in their hearts, and eager to impart it to others.

They need it also in their hands. It is the policy of the Latin Church to have a famine of the printed Word in Italy. Although the British and Foreign Bible Society put out 4,533 Bibles and 8,054 Testaments last year, it must be remembered that there are 34,270,000 people in Italy, and that the emigrant, as missionary and colporteur, can reach his people best. "They of Italy salute us" still. It is ours, in Christian courtesy, to return the salutation with the Bible. Every Italian Protestant returning to Italy should be equipped with a supply of Bibles in the vernacular to use in the homeland. The Word, thus provided, and given out by him, can not return without saving effect. By these colporteurs men are converted, missions and churches established, and existing churches and missions strengthened. The Rev. Dr. N. W. Clark of Rome (he who was concerned in the Roosevelt-Fairbanks incidents, and is the leading authority), states that a principal factor in advancement of Protestantism in Italy is the open Bible. Her own sons can evangelize Italy. It is for us to do this Bible-mission work. Shall we not do it? Do not let an Italian Protestant return to Italy without a supply of Scriptures in his own language, and our Lord will bless their use.

Hartford, Conn.

"The grandest of heroic deeds are those which are performed within four walls and in domestic privacy."

"The pebbles in our path weary us and make us footsore, more than the rocks do."

YOUNG PEOPLE'S WORK

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

The Case Against the Saloon.

REV. H. L. COTTRELL.

Christian Endeavor topic for November 11, 1911.

Daily Readings.

Sunday—Waste of food (Isa. lv, 2).
Monday—Waste of money (Luke xv, 13).
Tuesday—Waste of life (Dan. v, 22-30).
Wednesday—Waste of nations (Isa. xxviii, 1-13).
Thursday—Waste of families (Hab. ii, 15).
Friday—Waste of spiritual power (Prov. xxxi, 4, 5).
Sabbath day—Topic: The case against the saloon (Isa. v, 11-25). (Temperance meeting.)

In opening this case against the saloon, the evidence brought forward seems to be overwhelmingly in favor of righteousness, temperance and clean government, and there is no doubt but that a fair and impartial jury would bring in the verdict: "The saloon is guilty." If the saloon is unable to stand the following tests, it proves that it constitutes a

COMMERCIAL DAMAGE TO THE COMMUNITY.

Do the real estate men in your town advertise the number of saloons as an inducement for prospective buyers and renters?

Does the dwelling near the saloon rent the most readily at the highest price?

Does the merchant want a saloon next to his store because "the saloon helps business"?

Will the grocer and the butcher tell you that their business improves, and collections are better, the greater the number of saloons in the neighborhood?

Does your town advertise, through its Business Men's Association, the number of saloons in operation?

The saloon can not stand any of these tests. The thoughtful business man never points out the saloon in his town with any feeling of pride.

The total consumption of liquors in the United States in 1909 amounted to 21.86 gallons for each man, woman and child,

costing the unimaginable sum of \$2,106,476,850. That is \$23.92 for each person, or \$110.03 for each family in the country. Think how much good might have been done with the money that is now far worse than wasted. Think how many useful industries might have been established for the benefit of the community and the employment of her citizens. Think how many needed stores might have been opened; how many school-buildings and libraries erected; how many hospitals and museums founded.

From these figures, we see that money is diverted from normal and useful channels and invested in a traffic which offers no just and adequate returns. If this amount of money had been invested in food for the family, shoes and clothing for father and mother and little children, educational and religious privileges for the boys and girls, vacations for the over-worked laboring men and women, or had it been used for the advancement of the kingdom of heaven, how much more happiness would have brightened every home; how much more service would have been rendered to every community! In a certain city not very far from the writer's home, during a long period of time, 90 per cent of all the checks received by laborers in the employ of the Pennsylvania Railroad were cashed by the saloon-keepers of that city. During that same period of time the grocer, butcher, clothier and many others were crippled by bad debts. Think of the money diverted from normal and useful channels.

The saloon brings about disastrous business conditions by "increasing the number of men looking for jobs and decreasing the number of jobs looking for men. When two men are looking for the same job, wages go down; but when two jobs are looking for the same man, wages go up." The saloon, by undermining a man's physical constitution and sowing the seeds of disease, by destroying his will-power and sense of moral responsibility, by dulling his intellect and power of initiative, decreases the number of desirable laborers and increases the number of tramps, drunkards and criminals. This is the way that the saloon helps business. Did you ever hear of a man advertising in the paper for a drunkard to help him on the farm, in the store or in the shop? No. Nor you ever heard of a brewing company advertising for

drunkards to fill important places in their business, either. They would rather have sober men to do their business for them. That's strange, isn't it?

The saloon increases the taxes, in spite of the saloon-keeper's denial. The way the kind saloon-keeper pays the taxes reminds me of the story of the poor mule, Barney, Pat and the heavy bag of potatoes. Pat sympathized with Barney because he had to carry such a heavy load of potatoes and he said, "Now Barney, let me carry that load of potatoes and rest you a while." So Pat took the bag of potatoes and put them on his own back. But then he got up on Barney's back and poor Barney had to carry both Pat and the potatoes. This is the way the kind saloon-keeper deceives so many thoughtless people. He pays the taxes by first collecting them from the people. He takes from the ignorant, weak-willed, passion-ridden man dollars upon dollars that ought to have been spent for food, clothing and shelter, and pays that man's taxes for him. Very kind, isn't he? Think of the thousands of women and children who are compelled to suffer in order that the saloon-keeper can pay their taxes. But for every dollar the saloon-keeper pays out in taxes, the community has to pay \$14 for the support of alms-houses, insane asylums, jails and penitentiaries. Rev. John J. Munro, formerly chaplain of the Tombs Prison, puts the liquor traffic among the chief makers of criminals. And he is right. He says that from fifty to seventy per cent of all the convicted felons are produced by it. There can be no lessening in the crop of criminals until the saloon is driven out. That is clear. The records of the courts establish that. Mr. Munro says with just emphasis: "I make the statement without any reservation, as I have made it before: Close up the saloons of this great city (New York); relegate alcohol to the lower regions where it rightly belongs, and in six months the prisons of New York will be almost empty and crime will be reduced to a mere bagatelle." The saloon-keeper is the cause of the alms-house, the insane asylum, the jail and the penitentiary. Would it not then be cheaper to do away with the saloon-keeper and his damnable business and pay our just taxes? We would then have money left over to put

in our pockets. "Governor Hoch of Kansas, reviewing the immense advantage of prohibition to his State, points to \$100 per capita in the banks, one-third of the counties with no prisoners in the jails and no paupers in the poor-houses, and one-half of the prisoners, people who have not lived in Kansas long enough to gain a residence." Do not these facts already given indicate that the saloon is also a

MORAL AND SPIRITUAL DAMAGE TO THE COMMUNITY?

Do the ministers testify with the opening of saloons that their churches fill and that a more pronounced religious sentiment is manifested?

Can you bring witnesses to testify that the number of happy homes, well-clad and well-fed children increase with the number of saloons?

Will the mother tell you that since there is a saloon in the neighborhood and her boy spends his evenings there, that he has changed from an idle, disobedient son into a kind, noble and Christian man?

Do saloons add to the moral and spiritual tone of the neighborhood?

Robert J. Burdette says, "I do not know one good thing about the saloon. It is an evil thing that has not one redeeming thing in all its history to commend it to good men. It breaks the laws of God and man. It desecrates the Sabbath; it profanes the name of religion; it defies public order; it tramples under foot the tenderest feelings of humanity; it is a moral pestilence that blights the very atmosphere of town and country. . . . All its history is written in tears and blood. . . . As you love the fair name of your State, get together and make your lives and your united strength tell for all that is cleanest and best in good government."

Destroy the saloon and you will deal a death to the white slave traffic which is in partnership with the saloon. Think of men who have fallen so low that they take pleasure in trafficking in human souls! At least 9,000 girls die in New York State every year as victims of the white slave traffic. For each one of these girls, some miserable wretch makes from \$500 to \$1,000. This white slave traffic is in most cases the creature of the saloon. Oh! the awfulness of any business that lives on the

wreckage of human souls; that destroys the image of God in man and makes him a brute.

A little girl was passing along the street in front of a saloon and saw a man lying in the gutter, dead drunk. The little girl went into the saloon and said to the saloon-keeper, "Say, Mister, your sign's fell down." He immediately went out to fix his sign and then saw the "sign" the girl referred to. What an awful charge to make against a man!

The saloon-keeper is never proud of his products. The harness-maker is always willing for people to inspect his harnesses; the wagon-maker takes pleasure in advertising his wagons and showing his customers all of the latest models; the farmer takes pride in exhibiting his finest fruit and vegetables at the county fair in hopes that he will receive the first premium. But whoever heard of a saloon-keeper taking one of his first-class drunken wretches to the county fair for exhibition? If he is proud of his business, what makes him keep screens in front of his windows? Do grocery stores, clothing stores, dry-goods stores, shoe stores keep the curtains in their show windows drawn tight during business hours? Then if the saloon-keeper is so ashamed of his business, should not Christian people show, more emphatically than ever before, their hatred of the saloon and their determination to destroy it; and thus free our civilization forever from the bane of such a worthless parasite.

SUGGESTIONS TO LEADERS.

Have some member report on the temperance laws of your State, telling what they are and how they apply to your community.

The Temperance Committee might report the latest temperance news at the meeting. (See *The Endeavor's Daily Companion*.)

Report of Conference Young People's Committee.

The report of the Conference Young People's Committee has just been secured by your editor and is published in this issue. It will explain some of the work already undertaken by our board. It ought to be read carefully by every Christian Endeavorer; then he should use every effort possible to him in helping carry into effect the recommendations made.

Report.

The report of the Committee on Young People's Work was presented to Conference by its secretary, Robert W. West of Milton Junction, Wisconsin, and adopted as follows:

Your Committee on Young People's Work submits to the General Conference the following recommendations:

1. We recommend that a society of Christian Endeavor be formed to be composed of the lone Sabbath-keeping young people of this denomination.

2. We recommend that the office of Corresponding Secretary of the Young People's Board be created.

3. We recommend that the Young People's Board publish our own topic cards, using the subjects set by the United Society but substituting denominational topics once a month.

4. We recommend that, in accordance with the request of the Junior Superintendent, the Board award no Junior banner in the coming year.

5. We recommend that the Young People's Board early in this year furnish to every society a budget of its expenses.

6. Since there seems to be a lack of unity and activity in many of the young people's societies of our denomination, we recommend that the Young People's Board, through their associational secretaries or other energetic workers, visit or communicate with such fields in their respective associations, as it may be deemed advisable, and that their workers inspire to greater activity in the Lord's work the different members of the societies, leading them to realize that their organization is a trained school in the Master's cause. Also they shall be instructed to organize new societies where advisable; all expenses incurred in the above to be met by the Young People's Board.

Studies on the Sabbath.

The Sabbath from the New Testament Period to Protestant Reformation.

LESSON NUMBER 3.

(Number seven in the series of twelve.)

QUESTIONS AND SUGGESTIONS.

1. Is the Sabbath "Judaistic" any more than salvation is "Judaistic"? John iv, 22.

2. What kind of men first advocated Sunday observance? 2-3.

3. No-Sabbathism and a form of Sunday observance were born at the same time. Trained in heathen philosophies until manhood. Justin accepted Christianity as a better philosophy than he had before found. Such a man and those like him could

scarcely do other than build a system quite unlike apostolic Christianity. That which they did build was a paganized rather than an apostolic type.—*Paganism Surviving in Christianity*, p. 181.

4. How was the idea that Christ abolished the Sabbath treated by at least one Christian leader? 3-4.

5. Notice how long it took for the church, even though filled with half-converted pagans, to draw away from the Seventh-day Sabbath. 5-10.

6. Is not the fact that the Sabbath was observed by many during the "Dark Ages," in spite of terrible persecution, a sure evidence of the preserving hand of Providence? 10-14.

News Notes.

DODGE CENTER, MINN.—Two were recently baptized and joined the church.—Pastor Sayre attended the semi-annual meeting at New Auburn, Minn.

NEW AUBURN, MINN.—The visit of Brother T. J. Van Horn in the interests of the Tract Society in July was the source of much encouragement.—October 6-8 was the time of our regular semi-annual meeting of the northern Wisconsin and Minnesota churches, which met with us this year. The sessions were considered better than usual by those who attended.—The church here is small and struggling for existence.

MILTON, WIS.—Two young ladies whose home is in Rockford, Ill., were received into the church, October 7.—Circle No. 5 continues to serve ten-cent teas to the members of the circle, the lady entertaining, with one assistant serving the lunch. The menu is limited to three articles of food and one of drink. Members of Circle No. 3 are striving to earn one dollar each before the meeting of November 1, at which meeting each one will give her experience in earning the dollar.—A conference of the King's Daughters of Wisconsin, was held in the Milton church October 2 for the purpose of organizing a state branch. Both the afternoon and evening sessions were addressed by Mrs. Isabelle Charles Davis of New York City, vice-president of the National Order of King's Daughters.

COSMOS, OKLA.—Ten were added to the church, October 9.—Rev. A. L. Davis of Boulder, Colo., is with us at present. He spoke afternoon and evening at James to a company of about forty.

LOST CREEK, W. VA.—The Ladies' Aid society held a meeting at the parsonage on the first Wednesday in October and elected officers for the ensuing year. At the close of the meeting the pastor's wife served refreshments.—Pastor Stillman filled his regular appointment at Roanoke the first Sabbath in October.

BERLIN, N. Y.—The Ladies' Aid held an apron sale, October 5, at which eight dollars was netted.—On September 27 Rev. W. L. Greene came, and was with us in the interests of the Sabbath school over two Sabbaths. On the evening of October 7, the pastor, in company with Mr. Greene, went to Rutland and held services a few nights. They were received cordially. Quite an interest was aroused in regard to the Sabbath, although no special effort was made along that line.

ASHAWAY, R. I.—Old Folks' day was observed last Sabbath, October 21, when Pastor Van-Horn preached especially to the elderly people, a large number of whom were present at the service. Harvey C. Burdick sang "The Beautiful Hills," with chorus by choir, which was made up of former members. George B. Carpenter, president of the church, Deacons William L. Clarke and Paul M. Parber, and Horace L. Crandall also took part on the program. The older people were the recipients of red and white carnations. Altogether the service was a most interesting one.—The Y. P. S. C. E. lecture course is proving to be of great benefit to the town. Will Carleton gave his popular lecture, "Character Sketches," at the first entertainment, and all who heard him are very enthusiastic in his praise.—Rev. D. H. Davis recently occupied the pulpit.

Home News.

LITTLE GENESEE, N. Y.—The readers of the SABBATH RECORDER may think, as they have not heard from us in some time, that there has not been any good work done here this summer. Let me hasten to enlighten the readers.

Early in the summer an Old Folks day was observed. This was carefully planned and carried out by the older members (by no means "old" members), and was very enjoyable.

The W. C. T. U. took charge of one Sabbath morning service in the absence of the pastor, and on two other Sabbaths the Christian Endeavor society. On the last occasion they gave a missionary program, using the foreign missions of the Seventh-day Baptist Denomination, which was very interesting and instructive.

The Christian Endeavorers have given, during the summer, several six o'clock suppers at the hall, followed by a social, and the proceeds have been used toward their pledges for the year.

In July the young people of the society took their suppers and surprised their teacher, Miss Mary Lackey, who lives some distance out of town.

The first of August a Sabbath-school

picnic was held at Riverhurst Park, when all the school enjoyed a trolley ride and a day in the grove.

The public library, though not strictly church work, rightly comes under "good" work. This has been sustained for nearly three years by volunteer workers, and has grown to nearly eight hundred volumes. About seventy books were donated this summer by residents of the town from their own private libraries.

We have been very fortunate in having with us, during the summer vacation, several Alfred University students who are good singers. A male quartet often furnished special music at the church appointments, and on two or three Sabbath afternoons they went out among the "shut-ins" and sang for them.

The last thing to be accomplished by the community was putting a new galvanized roof on the church building. The movement was started, and largely contributed to, by the Ladies' Aid society. The Christian Endeavor and the Junior societies both contributed funds, and the balance was made up by a personal canvass of the town. This had long been needed, and many fears had been expressed in regard to raising the necessary amount, but when it was fairly started "many hands made light work" of it.

Last week the Christian Endeavor society held a harvest supper and social at the parsonage, and used the proceeds to finish their pledge for the church roof.

This, I believe, is the special work done by the church and community. It might have been much more; we are thankful it is no less.

If Little Genesee is not heard from often, don't forget that it does things, and is still "on the map" of the Seventh-day Baptist Denomination.

"B."

To let our light shine is to be just, honorable, true, courteous, more careful over the claim of our neighbor than our own, as knowing ourselves in danger of overlooking it, and not bound to insist on every claim of our own. The man who takes no account of what is fair, friendly, pure, unselfish, lovely, gracious—where is his claim to call Jesus his Master?—*George MacDonald*.

MARRIAGES

POTTER-WATERS.—At Elmira Heights, N. Y., July 12, 1911, by Rev. Mr. Weeks of Chicago, Carroll W. Potter of Homer, N. Y., and Miss Grace M. Waters of Elmira Heights.

SADDLER-FORD.—At Salem, W. Va., Sept. 20, 1911, by Pastor Geo. W. Hills, Mr. L. L. Saddler and Miss Mona A. Ford, both of Doddridge County, W. Va.

BABCOCK-SAUNDERS.—At the home of the bride's parents, Mr. and Mrs. Harlan Saunders, Edgerton, Wis., October 5, 1911, Rev. T. J. Van Horn officiating, Mr. Harold H. Babcock of Albion, Wis., and Miss Vera M. Saunders.

CONANT-DUNHAM.—At the home of the bride's parents, Mr. and Mrs. F. Adelbert Dunham, 606 Madison Avenue, Plainfield, N. J., October 14, 1911, at seven-thirty o'clock in the evening, by Rev. Edwin Shaw, Mr. Alvah Lyons Conant and Miss Bessie Evelyn Dunham, both of Plainfield, N. J.

JEFFREY-RANDOLPH.—At the home of the bride's parents, Mr. and Mrs. George F. Randolph, of Nortonville, Kansas, October 17, 1911, by Pastor M. B. Kelly, Ira C. Jeffrey and Emma C. F. Randolph, all of Nortonville.

DEATHS

CRANDALL.—Charlotte B. Crandall was born in Brookfield, N. Y., 1846, and died October 6, 1911, at Hammond, La.

She was married to O. J. Muncy of DeRuyter, N. Y., in 1872. To them were given two daughters, Alice L., now wife of J. E. Wallace of Neoga, Ill., and Anna M., who died eight years ago.

She united with the Clarkville Seventh-day Baptist Church in 1868, where she remained an active member until their removal to West Hallowell, Ill. From there, after some years, they moved to Nortonville, Kan. She was a consistent member of both these Seventh-day Baptist churches. From Nortonville they came to Hammond, La., where she was a member of the Seventh-day Baptist church at the time of her death.

Mrs. Muncy was ill only a few days. Her illness resembled ptomaine poisoning. Her physician had it under control, and she was mending rapidly when there was a change for the worse, probably paralysis, and she sank rapidly.

She was a devoted wife and mother, a loyal friend, untiring in loving deeds of kindness to all in need. We can fully realize her loss only as we are learning to live without her. c. g. H.

ALLEN.—Amy Susette West Allen, daughter of William B. and Isaphena Burdick West, was born at Utica, Wis., November 29, 1859, and died in Riverside, Cal., October 18, 1911.

Mrs. Allen was baptized December, 1873, by Rev. R. G. Burdick and united with the Seventh-day Baptist church of Utica, Wis. She was united in marriage, November 4, 1891, to William H. Allen of Alfred, N. Y., soon after which her membership was removed to the church of that place. Mr. and Mrs. Allen lived in Alfred until March, 1905, when they moved to Milton Junction, Wis., in order that she might care for her mother in her last illness, which she did lovingly and faithfully. Her church membership was moved to that place in January, 1907, when their two oldest children united with the church.

Owing to her failing health Mrs. Allen and her family came to Riverside four years ago. At the time of her death she was a member of the Seventh-day Baptist church of Riverside. As long as health permitted she attended conscientiously the appointments of the church, and did whatever she could to promote the cause of Christ. She took great pleasure in, and seemed especially adapted to, work among children. She organized our Junior Christian Endeavor society and faithfully instructed and encouraged some who are now living Christian lives and taking up work and assuming responsibilities of the church.

Four children were born to Mr. and Mrs. Allen. The oldest died in infancy. The others, Isaphena, Franklin and Paul, are left, together with her husband, who has tenderly and lovingly cared for her through all her illness. Besides these she leaves a brother, Allen B. West, Milton Junction, Wis., and a sister, Mrs. W. D. Burdick, Farina, Ill., who has been with the sister and family to comfort and help during the last illness.

We commend the bereaved family and many friends to the heavenly Father's care. The remains were taken to Milton Junction, Wis., for interment.

E. F. L.

DAVIS.—Edgar Austin, son of H. Eugene and Mary Ross Davis, was born in Riverside, Cal., April 1, 1911, and died at that place, October 20, 1911.

Edgar was a sweet and lovable little child. He made a great many friends during his short life, and scattered sunshine and happiness everywhere. His bereaved parents are comforted by the thought that they did their best for him during his short stay with them. He was never sick until a few days before his death. Then loving and skilful hands earnestly and prayerfully united to save his life. He is safe and happy in the companionship of Jesus, who welcomes such into the kingdom of heaven.

E. F. L.

ZERFASS.—Joseph Josias Royer Zerfass died in his apartments in the Saron, the Cloister, October 27, 1911, at 3:37 a. m.

Death was due to congestion of the lungs, although he was afflicted with illness since January, 1911, when he fell on the pavement near the square at Ephrata. He was married to Maria Young in 1859, and four children blessed their union: Elizabeth Y., deceased, wife of Wm. Wiker; Samuel G. Zerfass, Wm. Y. Zerfass and

Kathryn, wife of Reuben Kachel. He was a member of the German Seventh-day Baptists for fifty-two years, and served as trustee for at least forty years. At one time he was constable of Ephrata township. He always took an active interest in public affairs, being a Republican of the stalwart variety. His wife preceded him in death almost five years ago. He was aged seventy-five years, one month and sixteen days. The funeral was held on Monday, October 30, at 2 p. m., with services and interment in God's Acre Cemetery, nearby, Rev. John A. Pentz of Nunery, officiating. Funeral private.

Joseph Zerfass was a life-long resident of the Cloister Community, also trustee of Ephrata Monument Association, and a reader and admirer of the SABBATH RECORDER for more than a score of years.

SABBATH SCHOOL

LESSON VII.—NOV. 11, 1911.

WORLD'S TEMPERANCE LESSON. BEL-SHAZZAR'S FEAST AND FATE.

Lesson Text.—Dan. v, 1-31.

Golden Text.—"God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. xii, 14.

DAILY READINGS.

First-day, Dan. ii, 1-24.
Second-day, Dan. ii, 25-49.
Third-day, Dan. iii, 1-15.
Fourth-day, Dan. iii, 16-30.
Fifth-day, Dan. iv, 1-18.
Sixth-day, Dan. iv, 19-37.

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