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The Sabbath Recorder, Plainfield, N. J.

The Sabbath Recorder

A THOUGHT FOR THE WEEK.

In our relations with each other there is usually more advantage to be reaped from friendly encouragement than from friendly correction. True criticism does not consist, as so many critics seem to think, in depreciation, but in appreciation; in putting oneself sympathetically in another's position and seeking to value the real worth of his work. There are more lives spoiled by undue harshness than by undue gentleness. More good work is lost from want of appreciation than from too much of it; and certainly it is not the function of friendship to do the critic's work. Unless carefully repressed, such a spirit becomes censorious, or, worse still, spiteful, and has often been the means of losing a friend. It is possible to be kind without giving crooked counsel or oily flattery; and is possible to be true without magnifying faults and indulging in cruel rebukes.—Hugh Black.

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PLAINFIELD, N. J., NOVEMBER 13, 1911.

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

L. A. WORDEN, Business Manager.

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prevailed in earlier times, and Christ must have been mistaken in his ideas of labor for the welfare of his kingdom. How can we think otherwise if we accept the theories that the foreign mission spirit has ever worked ruin, and is still bound to work ruin if persisted in? Really what do our friends think Christ meant by his last command?

Look For the Real Causes.

It seems like an unjust conclusion to assume that the decrease in the membership of our denomination is due to the interest we have taken in foreign missions; and to affirm that we are doomed to extinction if we continue our efforts to send the Gospel into all the world seems like ignoring the many real causes and assuming one that is no cause at all. If the conclusion that we have suffered loss at home as the result of every move toward sending the Gospel abroad be correct, then the general principle must be that activity in foreign missions is necessarily antagonistic to the advancement of God's cause in homelands. But this is so squarely contrary to the Bible as interpreted by Christ's last command, that Christians as a rule will reject it as a false assumption.

Why not turn our attention to some of the real causes, any one of which will account for our losses, and for our lack of interest in the churches at home? Where there are many good and natural causes for a decline in our denominational interest and spiritual life, little can be gained by assuming an unnatural cause—and that, too, a cause designed by God to work for the upbuilding of the churches rather than for their decline—and laying our decimations and neglects at home all to that!

In the very nature of the case, Seventh-day Baptist churches suffer their greatest decimations by their members forsaking the Sabbath. Then a lack of the revival spirit, and a cold formal profession of Christianity necessarily make few converts, and so necessitate slow growth at best. Oftentimes this cold spiritual condition causes slow death and final extinction of a church.

EDITORIAL

Did Christ's Last Command Involve Such Ruin?

Whenever we read labored statements and compilations of figures to show that zeal in the work of foreign missions means ruin to the churches in the homeland, and that denominational decline has been the sure outcome whenever the people have pushed the work in heathen lands, the question at the head of this article has pressed upon us with significant persistency. Can it be that the Master's last command involved such ruin to his dear church in Judea? Can it be that the All-wise, crucified and risen Christ was mistaken as to the best methods of church growth at home, when he said, "Go teach all nations," and commanded his followers to go into all the world and preach the Gospel? Did the church of Jerusalem begin to dwindle in numbers and to die spiritually when it sent missionaries to Antioch, to the islands of the sea, to Macedonia and to Rome? Probably the whole land of the Christ has been compelled to lie in heathen darkness thousands of years because the early church was too zealous in sending the Gospel to the heathen!

Of course, if zeal in foreign missions is so disastrous to home churches today; if the denomination for many years has suffered a decline every time its people have been revived in the spirit of foreign mission work, the same principle must have

But somehow I can not see that these conditions have come to those churches that have been most enthusiastic for foreign missions, and that have given their own members to go to foreign lands. Look at those churches today whose members have gone to China, and who have done most for that mission, and we find them among the most spiritual and prosperous churches of our faith. This could not be so if some of the propositions set forth against foreign mission work were true.

But we were to look for some *real* causes for our decline and loss of numbers. How about our own attitude towards the Sabbath? If for years our young people see their leaders professing great things as Sabbath-keepers, and arguing strongly for the Seventh-day as God's Sabbath, while those same leaders are notoriously careless themselves, allowing their places of business to run Sabbath days, never carefully observing the first hours of the Sabbath on Sixth-day evening, and making the Sabbath a day of recreation, will those young people be likely to sacrifice much for the Sabbath? Wherever, in scores of homes, the children grow up in an atmosphere of indifference to the Sabbath claims, hearing constantly the complaints of parents about their children's having no chance in the world of business on account of their "having to keep *Saturday*," and hearing criticisms if the pastor preaches Sabbath truth when Sunday-keepers are present, there the seeds are being sown for a sure harvest of renegades from Seventh-day Baptist churches. These things are indeed causes of our slow growth and decimations, but it is hard to see how a spirit of revival in foreign missions ever could be.

Again, Seventh-day Baptist churches are brought under greater pressure from the business world and from all other churches, on account of the difference in the day they keep, than any other people. Added to the mighty pressure sustained by all other peoples from this commercial age and from the tendencies toward high and fast living and from holidayism, we have the extra, all but overwhelming pressure of all other denominations. Indeed, with all these causes conspiring to annihilate us, it is the wonder of other denominations that we have held our own so well. In the natural order of things, with all these causes

working against us, it is a marvel that Seventh-day Baptists live at all! The fact that we have survived all this pressure from without, and have outlived the contentions from within, and are constantly building up our schools, and striving to enlarge our missions at home and abroad, making them more efficient than ever before in our history, convinces me that God has been leading and that he still has some great purpose in our destiny, a mighty mission yet for the conservators of his downtrodden Sabbath. If this be not so, why has the mighty God sustained so marvelously against such fearful odds? Why has he overruled the many causes that have conspired to work our ruin, and brought us to these days of world-wide awakening in missions, if it is his will that we take no part in the wonderful work? Was his command to go into all the world meant only for large denominations? If so, he chose the most inopportune time in all history to give it to the infant church.

Let us never believe for a moment that our obedience to this command is causing our ruin. The spirit that moves churches to obey it should act in exactly the opposite way—it should tend to upbuild rather than destroy. If we are losing ground as a people, let us not insult God by charging our downfall to obedience to his last command. Rather let us try to correct the many other causes, any one of which is enough to sap our spiritual life and make us weak as a denomination. We need to do more abroad for the salvation of men, and we are able to do four times as much in the homeland as we now do.

Let All Study Brother Cottrell's Plan.

On another page will be found the plan suggested by Brother Ira Lee Cottrell, pastor at Alfred Station, for putting the SABBATH RECORDER upon a paying basis. Brother Cottrell, as was stated in the issue of October 9, page 452, became greatly interested in the matter at Conference, and the editor urged him to take hold of the work. It was Brother Cottrell's idea that a united effort on the part of all churches and pastors would create a boom in regard to SABBATH RECORDER subscriptions that would give the paper so much needed by our people a living subscription list, and place it in every Seventh-day Baptist fam-

ily. On page 471 of the issue referred to will be found his ringing appeal for an effort to secure 1,500 new subscribers. In this he told us to look in the RECORDER the following week for the number each church would need to raise in order to realize his 1,500. By no fault of his this statement has been delayed, but now it appears on another page of this paper. To some churches the "suggested apportionment" may seem large, but Mr. Cottrell is likely to make good in his own church, with an apportionment of 47. He has already sent in the cash for 37 papers, and feels sure that his church will reach the entire apportionment.

He believes that the nearly \$3,000 deficit, so-called, which the people have to meet each year through the Tract Society, can more easily be raised in this way, and that the people in all the churches will feel better about it if by so doing they can send the RECORDER on its helpful mission into fifteen hundred families that now have it not. The deficit will have to be met anyway at the end of the year, and that, too, without any added circulation. Then why is it not the best kind of home mission work to join now in this effort to pay it by giving our paper an added circulation which will send it with its messages of love and helpfulness into many hundred families who are not now subscribers?

One thing is sure, if every pastor and church and Endeavor society will immediately go to work with Brother Cottrell and do as well in proportion as he has already done, even though the entire 1,500 should not be realized immediately, it may be in the course of a year or so; and at any rate, the greatest work will be done for the SABBATH RECORDER it has ever known.

THE COMMITTEE APPROVE.

When Brother Cottrell discovered that the matter of RECORDER subscriptions had been referred to the Supervisory Committee and business manager, he felt delicate about going forward, as his move was voluntary and he did not wish to appear officious in such a case. But when the editor presented Brother Cottrell's plan to the committee, the members were glad to know that others too were interested, and felt encouraged upon discovering that such voluntary interest was being taken. The following is a brief statement of their ap-

proval, given by the chairman of the committee.

The business manager and the Supervisory Committee of the SABBATH RECORDER office cordially approve of Brother I. L. Cottrell's commendable efforts to increase the RECORDER subscriptions. It is a worthy cause splendidly championed. Moreover, we hope every pastor and Christian Endeavor society will co-operate with him and make 1911 the banner year for RECORDER subscriptions. If any Christian Endeavor society needs any suggestions as to the business manager's plan by which it may earn commissions by securing new subscribers, correspondence regarding this phase of the question may be had with L. A. Worden, Plainfield, N. J.

In a private letter regarding the matter Brother Cottrell, speaking of the way his people are taking hold, refers us to Nehemiah iv, 6, "So built we the wall; . . . for the people had a mind to work," and expresses the belief that this undertaking will surely succeed if the people have a mind to push it through. Let us hear from you. He also says: "The necessity is upon us, and imperative, that we do something more to teach our families the Bible truths for which we stand, and to inspire them with a denominational spirit. How can we do this better and cheaper than to double the number of those who read the SABBATH RECORDER?"

In his church several gifts have been made to help out those who could not pay all the subscription price. Let every church now take up the work and see that no family is left out: but that every family, resident and non-resident, is supplied with the SABBATH RECORDER. Our readers would be surprised if they knew how many families there are in some of our larger churches where the RECORDER never goes.

A Good Work For the Poor.

The New York Association for Improving the Condition of the Poor is doing a good work in the poverty-stricken tenement district of America's most congested city. It is a great thing to be able to fight poverty wisely in ten thousand homes where the inmates suffer from hunger, cold, sickness and despair. More than mere temporary supplies of food, clothing and fuel are needed if the improvements are to be permanent. This society keeps relief visitors, nurses, visiting housewives and di-

eticians constantly at work in the homes of the tenement districts, whose business is to educate as well as to relieve distress. Behind these is a staff of trained social workers, and over 3,000 contributors. The work includes careful investigation as to the needs of the poor in their homes, and instruction in ways to help themselves and to keep well. The society receives gifts of blankets and clothing, food, money for physicians and nurses, for medicines, for rent and coal bills. In this way \$200,000 was received and spent last year which, it is claimed, resulted in "saving over 10,000 families." Any one of our RECORDER readers desiring to aid such a work can find the treasurer, R. S. Minturn, in room 206, No. 105 East 22d Street, New York.

"For a Better Toronto."

These words stand at the head of a sheet upon which the Rev. R. B. St. Clair of Toronto, Canada, has written a letter to the editor. He will be remembered by our readers as one who found the Sabbath precious and embraced it while living among Sunday people. We have been favored now and then by articles from his pen, one of which appears this week in the Sabbath Reform department. Brother St. Clair is superintendent of the department of investigation in a society for the eradication of white slavery and allied social evils, and is doing a good work to make a better Toronto. Thirty-six out of thirty-seven raids in ten weeks have been successful in the conviction of those engaged in the unholy business, and much is being done to prevent their victims from being entrapped. In addition to this work Brother St. Clair is Canadian editor of Rev. E. A. Bell's book, "Fighting the Traffic in Young Girls—War on the White Slave Trade," which in twenty months' time reached a sale of 175,000 copies. He says regarding his Sabbath: "We are pleased to say that God gives us grace to observe the Sabbath 'according to the commandment.' We attend the local Seventh-day Adventist church on the Sabbath; but having taken our letters from the Congregational church and ministry, and having deposited them nowhere as yet, we are merely Seventh-day Christians."

Brother St. Clair's address is 181 Argyle St., Toronto, Canada.

EDITORIAL NEWS NOTES

China's Revolution Still Progressing.

The news from China is anything but reassuring for the Manchu dynasty. Shanghai has gone over to the rebels and great excitement prevails there. Peking seems to be tottering to its fall, and the rulers are demoralized. The city of Hankow has been retaken by the imperial troops and burned. The members of the Wesleyan Mission in that city, the patients in the women's hospital and the blind boys under the care of missionaries narrowly escaped the fire, and three hundred of them spent the night on the lawn, terrified by bursting shells and the rattle of musketry. Many were scorched by the heat of the burning mission buildings as they huddled together on the grass, and almost gave up hope. They are now being cared for in the London Mission. The mission people asked for an armistice of two hours to enable them to get the inmates to places of safety, but the firing ceased only half an hour. A Red Cross steamer trying to save the mission people was fired upon and damaged by the rebel guns.

A strong wind carried the flames across the river to Han-Yang and one mile of its water-front was destroyed. It seems impossible for the various factions to come to an understanding, and the one thing now most apparent is a spontaneous uprising, on independent lines, of all factions, against the Manchu dynasty and its misrule. The fact that foreigners are not attacked is considered as evidence that the desire for reform is genuine.

Owing to the fact that the rebels were raw recruits not understanding the use of the gun, the slaughter among them in Hankow was very great. There was fierce fighting, hand to hand, in the streets, aside from the destruction caused by shells bursting among the people. Many non-combatants and women and children were massacred by the imperialists because they did not deem rebels worthy of humane treatment.

So far as Shanghai is concerned, while there is great excitement, still there has been no bloodshed. Foreigners are con-

sidered safe there under the protection of foreign men-of-war. New cities go over to the rebels every day. Three gunboats put in at Shanghai, and straightway joined the rebels.

The Maine Almost Uncovered.

After months of toil, the investigation of the sunken battleship in Havana Harbor is rapidly nearing its close. It is now expected that in one more week the notice may be given the authorities at Washington that everything is ready for final inspection of the wreck.

Every step now tends to confirm the opinion that the *Maine* was destroyed by an explosion from without rather than from within. The after-half of the ship is being fitted with a wooden bulkhead, watertight, preparatory to floating it.

Arabs Hard Fighters.

The Arabs and the Turkish troops have been making serious inroads upon the Italian forces at Tripoli. According to reports they have retaken the forts in the suburbs of that city and driven the Italians into close quarters within the city. Many of the arms and much ammunition captured by the Italians when they took possession have been retaken by the Turks. The soldiers of Italy still hold three forts. Great heroism was displayed by the Arabs, who are desperate fighters. Had it not been for the Italian gunboats it is probable that the victory for Turkey in Tripoli would have been complete.

Rumors of great barbarities committed by the Italians in the massacre of non-combatants and of women and children are current. Italy, however, strongly denies these charges. Turkey has asked the United States to intervene to stop the barbarities and to end the war. It is hard to believe that the Italians, as charged by Turkey, are guilty of "executing great numbers of citizens of Tripoli," and that they are "violating not only the sacred principles of the modern law of nations, but also the most elementary rules of civilization and humanity by shooting down innocent women and children." If Italy is guilty of such atrocities, she should be made to feel the severe condemnation of all civilized nations. But the nations should make sure that such charges are true before they proceed against Italy. The Italian army has

had too clean a record heretofore for us to easily believe it has lapsed into such savagery. If guilty, she should not be spared; but other nations have been similarly charged, when not guilty. For instance, Austria in Italy, England in Africa, Germany in China, the United States in the Philippines have each been charged with such inhumanities, which charges have proved untrue or to be greatly exaggerated, and we hope a thorough investigation may show that Italy is being falsely accused. As to Turkey, her soldiers appear to be waking up, and it looks as if Italy would have her hands full if she holds the captured territory against the combined forces of the Turk and the Arab. The outlying desert country favors the Arabs in their kind of warfare, and Italy never will know when she has them whipped to stay whipped. They have a way of bobbing up ready for fight when and where least expected.

In Airship From Ocean to Ocean.—What of It?

After all the expense and the great sacrifice of human lives one C. P. Rodgers has succeeded by grit and sheer good luck in flying from ocean to ocean across the continent, a distance of 4,231 miles. The papers are booming the daring feat as though it were to settle the question as to the use of airships for purposes of transportation. Really, what does it prove? While it may furnish data to aid in perfecting aviation for adventure, to those who care to thus take their lives in their hands, I can not see as it assures us of any practicable or desirable use of the airship for travel or for transportation purposes. Rodgers landed on the Pacific Coast after about 5,000 minutes of actual flying time, about a mile a minute. This is considered as wonderful; but when we consider the fact that he was just forty-nine days, doing his best to improve his time, in sailing from Sheepshead Bay, near New York City, to Pasadena, Cal., the enterprise is robbed of its usefulness as proving the value of airships for transportation. There are so much safer and better ways to go to California, that no one would care to go by airship. An ordinary express train can easily make the distance in one-tenth the time it took Rodgers to fly it! Then the many hold-ups by being entangled in treetops, confused by mazes of unknown railroad lines, caught in wire fences, and

plunged to earth by broken rods, causing damages taking days of time to repair, would make the journey very tedious, as well as hazardous. We understand that after all his enforced landings in very bad, out-of-the-way places, and after waitings for his special train to come up with material for repairs, Rodgers made sufficient repairs so the ship he landed with in California contained only two pieces that belonged to the one in which he set sail in New York!

Let adventurers throw away their lives if they will in this foolish attempt to establish airship lines of travel; most people will prefer the safer, easier, quicker mode of travel in Pullman cars on solid ground.

It is reported that a colony of American immigrants on the coast of Honduras, composed of twenty-eight families, are in great distress and pleading for help to get back to this country. The Government has sent a gunboat to investigate and report on conditions there. These families went from Mobile and the Gulf coast to work on plantations in Honduras.

John Wanamaker presents London with a great painting of the scene of the coronation luncheon given last June at Guildhall. Mr. Wanamaker was the Lord Mayor's only guest on that occasion. The city of London has voted to accept the gift.

The Chinese quarter of Manila has been wiped out by fire, causing a loss of \$1,000,000. Had not the American soldiers rallied to fight fire, the entire business section of the city would have been destroyed.

Many fatal accidents to hunters, caused by mistaking men for deer or by careless handling of guns, are being reported from every quarter. We can not remember seeing accounts of so many in any one year. Let all gunners take heed. Too many hunters in the woods together make it dangerous for all.

Father Thomas Edwin Sherman, a son of General William T. Sherman, has been committed to a sanitarium for insanity. About a year ago, while hearing confessions in a church in California, Father

Sherman's mind gave way and he attempted to take his own life. He was then placed under private treatment, and hope was entertained for his recovery; but after a long struggle to retain his mental faculties, he has been committed to a sanitarium near Boston, Mass.

After reviewing the great fleet as it sailed away from New York, President Taft expressed the opinion that the number of "destroyers" should be increased until there are four for each battleship. This would mean at least one hundred destroyers in such a fleet instead of twenty-two.

The President also favors the title Admiral for the commander of our fleet, instead of that of Rear-admiral, as he thinks the latter is not commensurate with the importance of the office.

A Lone Sabbath-keepers' Directory.

REV. T. J. VAN HORN, *Cor. Sec.*

It may not be too late to express my appreciation to the lone Sabbath-keepers who so generously responded to the request for messages to our recent Conference at Westerly. It was one of the compensations for the strenuous work involved to receive and read so many responses from those who are "scattered abroad." It was a joy, also, that so many delegates at Conference entered so heartily into the plan of responding to these messages. Thus our lone Sabbath-keepers, through their kindly assistance, had something fresh from the sessions of this great meeting. I hereby gratefully acknowledge the help thus rendered.

Through some confusion in securing names and addresses of lone Sabbath-keepers in America, the names of some found a place on my list who were *not* lone Sabbath-keepers, but *non-resident* members enjoying Sabbath privileges in some other church. But this mistake resulted in some very fine responses from non-residents. If the plan of publishing a "Lone Sabbath-keepers' Directory," during the present conference year is to be consummated, it is essential that names and addresses be in the hands of the corresponding secretary soon. Between 500 and 600 names are already on my list, and I suspect there are many more whose addresses have not been sent. Help is solicited in completing this list. If any lone Sabbath-keeper who reads

this and who did not receive the circular letter sent out last summer, will forward to me his name and address with that of any other belonging to this class, it will aid materially in this enterprise that may result in much good to our beloved work. Lend a hand.

A Suggested Apportionment.

REV. I. L. COTTRELL.

By apportioning the 1,500 proposed new subscribers to the SABBATH RECORDER, on the total number of church members in America we get the number of new subscribers for each church to raise as seen below, except in a few cases where a slight variation seems justifiable, as in small churches where the non-resident members are equal to, or exceed, the resident members.

The proportion used is one subscriber to five and four-tenth members. We think it is better to take the entire membership as the basis on which to reckon the apportionment than the resident members, only, for these reasons:

1. We do not want to leave out of consideration the 2,153 non-resident members.
2. Those of them who do not live where they can attend church on the Sabbath especially need the denominational paper.
3. In some cases the non-resident members may be the best ones from which to obtain subscribers.

Therefore let us not forget our non-resident members.

Eastern Association.

Piscataway, N. J.	18
First Hopkinton, R. I.	58
Shiloh, N. J.	65
Berlin, N. Y.	23
Waterford, Conn.	8
Marlboro, N. J.	14
Second Hopkinton, R. I.	19
Rockville, R. I.	28
First Westerly, R. I.	9
Plainfield, N. J.	45
Pawcatuck, R. I.	66
New York, N. Y.	11
Second Westerly, R. I.	4
Cumberland, N. C.	3

Central Association.

First Brookfield, N. Y.	36
DeRuyter, N. Y.	21
Scott, N. Y.	6
First Verona, N. Y.	15
Adams, N. Y.	35

Second Brookfield, N. Y.	31
West Edmeston, N. Y.	12
Lincklaen, N. Y. (estimated)	4
Second Verona, N. Y.	4
Watson, N. Y. (no report)	1
Preston, N. Y. (no report)	1
South Otselic (no report)	1
Syracuse, N. Y. (no report)	1

Western Association

First Alfred, N. Y.	113
Friendship, N. Y.	32
Independence, N. Y.	19
First Genesee, N. Y.	34
Richburg, N. Y.	10
Second Alfred, N. Y.	47
First Hebron, Pa.	8
Scio, N. Y.	4
Hartsville, N. Y.	11
Portville, N. Y.	5
Hebron Center, N. Y.	5
Andover, N. Y.	16
Hornell, N. Y.	6
Wellsville, N. Y.	7
Hickernell, N. Y.	3

Northwestern Association.

Milton, Wis.	70
Jackson Center, O.	24
Albion, Wis.	35
Walworth, Wis.	20
Berlin, Wis.	1
Southampton, Ill.	9
Welton, Iowa	15
Dodge Center, Minn.	33
Carlton, Iowa	13
Nortonville, Kan.	40
New Auburn, Minn.	8
Farina, Ill.	29
Stone Fort, Ill.	5
North Loun, Neb.	56
Milton Junction, Wis.	38
Cartright, Wis.	9
Chicago, Ill.	13
Boulder, Colo.	13
Farnam, Neb.	7
Riverside, Cal.	13
Rock House, Wis.	3
Battle Creek, Mich.	11

Southeastern Association.

Salem, W. Va.	43
Lost Creek, W. Va.	27
Middle Island, W. Va.	14
Ritchie, W. Va.	13
Greenbrier, W. Va.	8
Roanoke, W. Va.	9
Salemville, Pa.	6
Black Lick, W. Va.	3

Southwestern Association.

Delaware, Mo.	2
Little Prairie, Ark.	7
Fouke, Ark.	14
Hammond, La.	12
Attalla, Ala.	8
Gentry, Ark.	10

Total1500

168

320

465

123

53

371

SABBATH REFORM

Trend of Public Sentiment in Toronto.

REV. R. B. ST. CLAIR.

If court decisions and utterances of the public press are any indication of the trend of public opinion, your correspondent would be forced to the conclusion that there is a marked decline in the respect formerly accorded to the once "Venerable Day of the Sun" in His Britannic Majesty's ultra-loyal city of "Toronto the Good."

Not many years ago, the majority of people thought it a high misdemeanor to operate cars upon the (Canadian) Sabbath day; now, for some years past, by vote of the people, we have been supplied with ample facilities on the Sunday, not for the church-going folk only, but for the far larger pleasure-seeking crowd as well. Ice cream, nuts, soda water, soft drinks, etc., are now freely sold on Sunday, if same are consumed on premises where purchased, and a man who was recently arraigned for the alleged heinous offense of digging a well, on his own premises, "on the first day of the week, commonly called the 'Lord's Day'" was dismissed by the trial judge.

On June 16 last, I was in attendance at the local police court when the magistrate, police officers and county crown attorney fairly apologized publicly, through the magistrate, for having brought a number of alleged Sunday-law violators, such as leaders of bands, etc., before the court. The cases, needless to say, were dismissed.

The *Saturday Night*, a paper somewhat on the order of the *Saturday Evening Post*, publishes an article, under date of August 5, 1911, which I think admirably sets forth the current attitude regarding Sunday. "The one day in seven" theory set forth so persistently by the Lord's Day Alliance has borne fruit, and, at last, many are coming to the point where they no longer have regard for any day as sacred. See in the italicized portion of the editorial (emphasis placed there by your correspondent) the striking similarity between the suggested law of permissive rest, and that proposed by the late Dr. A. H. Lewis. Indeed, they are quite identical. The extract follows:

A Brandon gentleman writes *Saturday Night* in a satirical vein regarding this paper's stand on the Lord's Day Act. He wishes to know how we would arrange it so that persons may enjoy one day's leisure in seven and still carry on the several businesses that necessitate their employment on Sunday for the good of the community as a whole. This gentleman's view-point is probably a good deal like that of the Rev. Mr. Hincks, of Toronto, who got up in his pulpit a couple of weeks ago and denounced those who would row for pleasure on Toronto Bay on the first day of the week. I will quote the reverend gentleman's remarks as they appeared in the daily papers:—

"Coming across the bay this morning I saw nine men out rowing," remarked the doctor, "and I remarked in the hearing of another gentleman, 'I guess they're factory hands, poor fellows, who are stifled up all week and take the opportunity of exercising their muscles on Sunday.'"

"It turned out that they were some of the best-fixed young men in the city just practising for races. That's their ideal of spending Sunday. I tell you, brethren, it's a most shameful scandal. The foreigners are not the only problem in this city."

Dr. Hincks, I take it, resides at the Island during the hot weather, and on the Sunday morning in question took a ferry boat from that resort to the city. On the ferry boat there were, I presume, a deck hand or two, a pilot, an engineer and a couple of firemen, all there for the purpose of conveying Dr. Hincks and others between the two points mentioned.

The Rev. W. H. Hincks evidently does not object seriously to the employment of a ferry boat's crew to convey him back and forth over Toronto Bay of a Sunday, but he has a decided objection to a "well-fixed" man using his own motive power to propel a racing shell over that same body of water on the same day. So there is after all much in the point of view; a great deal depends in viewing the point as to whose ox is being gored.

Of course it is both law and custom with the owners of the Toronto ferry service and with all other large public utility corporations working seven days in the week to give their employes one day off in seven. The same rule holds good with newspapers that publish the week through, and also with large hotels and other enterprises that are precluded from closing on Sunday.

It is now pretty well conceded among the Christian peoples that there is no religious or divine law requiring the observance of any specific day in each week. However, from the days of the Romans the nations have kept a day, but not necessarily the day we now call Sunday, but a day has been kept, none the less. If this is conceded by the Christian peoples, why then should we be hampered and hemmed in at the instigation of men who can't fill churches even with all the odds of the Sunday observance laws in their favor. If the principle of one day's rest in seven is conceded, and it makes no difference which day is taken it would seem that a modification or a repeal of the existing Sunday laws must logically follow. Surely the civil law can

not demand more than does the divine law. In this event it would seem that some legislation is necessary so that employed persons might not be defrauded as to their individual rights in the matter of resting and working. A general law, insuring one day's rest in each week to employed persons, the same to be according to mutual agreement between the employed and the employer, would secure all the protection necessary.

The question of civil and religious liberty is one that is too little considered. We forget sometimes that the law is and should be the last resort of society, the corrective when all else has failed. We have bought what we have of civil and religious liberty dearly enough. In one form or another these questions have engaged the attention of men from the dawn of civilization, but it remained for constitutional monarchies and republics to bring the principles fully to the surface. The limit of interference with the rights of one individual by another individual has been pretty fairly adjusted, but it is by no means so clear as regards the rights of collective opinion and of the power of the State over the rights of the individual.

If I captain a ferry boat on a Sunday I escape criticism from the Rev. Dr. Hincks; if I row on Toronto Bay on a Sunday in a "shell," I form part of a "most shameful scandal." If I play tennis on Sunday at the Island, I am subject to arrest; at least I judge so from the fact that when the police boat makes its way in the direction of the tennis players on a Sunday they drop their racquets and hide the balls until the boat makes its departure. If I wish to sail, I do so without fear of arrest. And so it goes, a thousand and one petty annoyances and inaccuracies, of law, all forming part of a process by which criminals are made out of decent people who do not happen to agree with the Rev. Dr. Hincks and others of his class.

181 Argyle St.,
Toronto, Ont.,
Sept. 17, 1911.

But Satan Hindered Us.

FRANK A. HURLEY.

Yearly meeting at Marion, Iowa.

In introducing Rev. Mr. McNutt to the Rural Life Conference, which was held at the Iowa State College a few weeks ago, Dean Curtiss declared that he had built up the most successful rural church "from ocean to ocean." There are few who have investigated Mr. McNutt's work personally or who have heard him tell his modest story but will agree with Dean Curtiss.

Eleven years ago last May Mr. McNutt graduated from McCormick Theological Seminary in Chicago. He had no particular adaptation for rural church work, neither did he expect to be called to this field. After filling the pulpit one Sunday

morning he was given a unanimous call to preach permanently. The outlook was far from encouraging. The church stood alone, six miles from the nearest town, Noperville, with the manse on the prairie. It stood in the center of a weed patch and to the north were tumble-down sheds. A farmer had been filling the pulpit for the preceding three years, or until he died. Ostensibly he had been paid a salary of \$300 a year, but the church was behind in his salary to the sum of \$400. In the midst of a prosperous country of graveled roads, fine stock, good farm homes and splendid farm barns, stood this tumble-down and poverty-stricken church to which not a member had united in the preceding four years.

The situation was further complicated by the fact that only a mile or two distant was a flourishing dance-hall known as the New Era Club House where dancing was indulged in practically every night in the week, where liquor flowed freely and where brawls occasionally resulted. The church was open only on Sunday and the attendance was so limited that two-thirds of the teachers in the Sunday school were members of one family.

"There were many, both in the immediate vicinity and throughout the State as well, who were saying that the country church had outlived its usefulness," says Mr. McNutt, telling the story of his work. "Such a country church had indeed. And the serious part of it is that 10,000 such country churches have closed their doors in the past ten years, and 10,000 more will close if such conditions continue. There are 1,200 such churches vacant in Missouri today and 500 such churches abandoned in Illinois today."

Rev. A. E. Webster in his paper before the Northwestern Association, says, "There are 95 country towns in Maine where no religious services are held. Over one-half of Vermont's population, which is purely agricultural and intensely American, never goes to church. Statistics show that people living two miles from church in fourteen of the States east of the Mississippi never go to church."

Friends, why is it that so many of our farmers, mechanics and business men never go to church? What are they working for? to gain personal power? to accumu-

late an immense fortune? to glorify some selfish desire? or to indulge in some questionable amusement? Our only answer can be, Yes. But why? What is their idea of the church or of church work?

Mr. McNutt says further in the story of his experience with the country church, "My boyhood idea of the country church was an institution which dealt with men's souls and good clothes. It was a place where dead men's bodies were carried. It was a building where we were compelled to sit on hard, straight-backed seats and listen to long sermons. It was a place where we could secure books from the Sunday-school library, books in which good boys always died young. I can still remember vividly the solemnity of the annual visit of the country pastor, in his long black coat. There was nothing appealing or interesting to the young in the church of my boyhood."

I believe there are other things equally detrimental to church growth and prosperity. For example, Mr. A., a conscientious Christian, battling against his peculiar temptations and weaknesses, does something that Mr. B., of an altogether different temperament, could not do. Mr. B. meets Mr. C. and says, "Just see what Mr. A. has been doing. Now in my opinion no Christian with any principle would do such things. He needs a good calling down." Mr. C. meets Mr. D., "Good morning, Mr. D., did you hear about Mr. A.? Well, don't say anything about it. I don't want it to get out that I said anything about it. Mr. B. lives just across the road from him and he ought to know all about it," etc. And so the story grows and grows until finally Mr. A. hears that they are talking of turning him out of the church. Yet all this time Mr. B. has been very neighborly with Mr. A. They have exchanged work. They have gone to town together. Their families have visited, and their young folks have gone together. Yet Mr. B. lacked the Christian courage to tell Mr. A. wherein he thought he was wrong. He resisted the impulse to slap him on the back and say, "Old man, I don't want to offend you, I just want to have a little Christian talk with you. Don't you think your influence over the young would be better if you would do differently in this or that instance?" Wouldn't this have a much better effect on

Mr. A. than to go and tell others of his shortcomings?

When we know that these conditions exist in our churches, when members of the same church will not speak when at a religious service but will work together for the lodge or any social interest, can we wonder that Satan is getting in his work among our young people, turning them from church work or even the church socials, to the dance-halls and other places of questionable amusement? I say, No.

Let us show our young people the beautiful side of the Christ-life. Let us support our church, our missions and our charities, not alone with our attendance and our attention, although these are two of the most important factors, but with our means as well.

We need more of the Christ-spirit in our lives, the spirit that makes the Christian life a joyous service.

It took Mr. McNutt just two years to put the New Era Club House out of commission. The price of farm homes advanced more rapidly in that locality than in others nearby. Fathers and mothers were heard to express a desire that their children might be raised under the inspiring and uplifting influence of that community.

Take God with you into your business, into your pleasures. Fathers and mothers, take him with you into your homes and I think we may well say that Satan will hinder us but little in the future.

Garwin, Iowa.

Not long ago a London preacher indulged in a little sarcasm over a small collection. And he did it very neatly in a preface to his sermon on the following Sunday. "Brethren," he said, "our collection last Sunday was a very small one. When I looked at the congregation I said to myself, Where are the poor? But as I looked at the collection when we counted it, I exclaimed, Where are the rich?"—*Baptist Commonwealth.*

I suppose a bird is the bravest creature that lives, in spite of its natural timidity. True courage is not incompatible with nervousness, and heroism does not mean the absence of fear, but the conquest of it.—*Henry Van Dyke.*

MISSIONS

From the Corresponding Secretary.

DEAR READERS OF THE RECORDER:

Last Sabbath, October 28, was spent with the Milton (Wis.) Church; Sabbath evening and Sunday night at Milton Junction. The Brotherhood meeting was held at the Junction, when forty-one men and boys were in attendance. After the dainty lunch was served, the several committees reported work done. Brother O. S. Mills, who had returned from a missionary trip in Dakota, gave a short account of his work. Brother J. H. Hurley, who was on his way as delegate to the Southwestern Association, was present and spoke. He has had the charge and training of Ebenezer Amokoo during the latter's summer vacation and brought him to Milton, where he will remain in school for the present. Brother C. C. Van Horn of Gentry, Ark., happened to be present and spoke of the work in his home church. I spoke in brief of the work in the several associations in connection with the Missionary Society.

The work is moving along the whole line on the home field. The men on the field have the work well organized and are out after the lost and unsaved. It is more a question of souls than sermons.

Yesterday we were driven from the station at Gillett, Ark., to Little Prairie, nearly twenty miles, where the association opens today. The afternoon was beautiful. We passed fields of corn and cotton being harvested, rice stacks, shocks and threshers, wells for irrigation, and belts of timber. The cypress forest and swamp were of special interest to us. Trees with trunks from six to nine feet in diameter now stand on ground dry and dusty, but during the spring in water from one to twelve feet deep.

The ministers had all been very quiet and stories very commonplace until we reached the cypress. Brother J. L. Hull of Little Genesee was driving the mule team. He is here looking after his farm and so familiar with the "real estate agent." The dingy rim on the bark of the tree trunk where the high water marks are left compelled him to tell us gaping ministers the

following story. A stranger came to this new country to buy land. The forests were beautiful, land perfectly dry; but the stranger wondered about the marks on the bark of the trees, which were, in the edge of the swamp, only a few inches from the ground. The agent explained when interrogated that the stain on the bark of the tree was caused by the hogs rubbing against the tree. The stranger grew interested and as he advanced deeper into the swamp he saw the mark on the tree grow higher and higher until it was six, eight, ten and twelve feet from the ground. The agent urged him harder to buy land. The stranger became more and more enthusiastic until he broke out, saying, "I don't want the land, but I do want to buy and take home with me one of those hogs."

This is a rich country, but some of it is navigable during a portion of the year. But it is the hour for the association to open.

Fraternally,

E. B. SAUNDERS.

The Singer.

M. E. H. EVERETT.

A singer of God was bidden wait
At night at the city's open gate,
And sing to the passers thronging by
Till dawn should redden the eastern sky.
He sang of the vale where brambles grow,
And silent streams in their shadows flow;
And then of a plain outspreading far
And every flower in its green a star.
Hither and thither wild birds flew,
And out from the wood a soft wind blew.
With an eager hand he swept his lyre
And song leapt up from its strings like fire.
But hurrying still the crowd swept by,
None noted save with a mocking eye.
But a strong man, bowed and desolate,
Leaned on the post of the open gate.
He heard the wind from the forest call,
And sounds of a distant waterfall;
And through the trembling sweetness there
He heard the words of his mother's prayer:
"Make Thou a path for our feet to go
And lead us whether we will or no,
For we are wayward and weak and blind,
And the way of the Lord we may not find,
And tho' Thou callest we may not hear,
And miss the good Thou hast bought so dear."
Like one from a long sleep wide awake,
He rose upright as the morning brake.
"Farewell, O singer," he said, "farewell!"
'Twas dawn; the lyre of the singer fell.
"The many have passed thee and never heard,
The few have mocked," 'twas the angel's word.
"To only one hath thy gift brought gain,
Dost thou count thy watch and thy labor vain?"
"Nay, darkness is glory, and pain is good,
For a soul hath listened and understood!"

Conference After-thoughts.

REV. EDGAR D. VAN HORN.

During the presidency of Theodore Roosevelt one of the most important services rendered to this country was the agitation which he persistently carried on regarding the conservation of our national resources. At first the people thought him extravagant and visionary and did not hesitate to criticize him. But when he went before them with his ideals and desires and by a personal campaign aroused the people to the dangers of our national waste, they were converted to his policy and the result was a general forward movement in the conservation of our natural resources. Now the people are glad and proud of what was accomplished along this line.

In this article I write as an individual and in no case as an official representative of the Sabbath School Board, yet I do not hesitate to affirm that the one object for which this board was created and which has more than justified its existence is the conservation of our denominational resources. Article I of its constitution declares its object to be: "to promote the study of the Bible; to promote the organization of schools and societies for the study of the Bible; and to print and circulate such books, tracts and periodicals as may facilitate and promote the study of the Bible." I think no one would doubt for a moment the wisdom of such a policy and that the results must be, perhaps incidentally, the conserving of our resources, but primarily promotion and extension of God's kingdom. The means employed in accomplishing these results have not met with universal approval.

The Sabbath School Board in undertaking this work is not wedded to any one method. What it has worked for is the preparation of the soil, the sowing of the seed and a more careful cultivation that will in the end bring a greater harvest of workers and recruits for God's cause. If those opposed to the present method will suggest a better way to reach this result, I am sure the board will welcome and consider such suggestions.

There has been a conviction on the part of many that a very urgent need of our churches—I might almost say *the* urgent need—is a revival of moral and religious learning, based on the truths and principles of the Bible and suited to the needs

of the people and the times. Feeling this, the board has also felt the need of a great awakening to the advantages of more recent and improved methods in Bible-school work. As compared with ideals, methods, and results in public-school teaching, our Bible schools are woefully deficient, and yet, efficiency here is vastly more important than in public-school work. The board in facing this situation, felt that the best way to bring about an improvement was to put into the field a man trained in the improved methods of Bible-school work and who, by personal touch with the schools, would encourage a more systematic study of the Bible and the best methods of teaching it, and thus enable them to increase their power of efficiency. That this work has been a success, in many instances at least, I shall show later.

It is to be greatly regretted that any opposition whatever has arisen to the field-secretary plan for this work; but more so because the opposition has either failed to see or admit the value and importance of the work which the board has undertaken through its secretary to accomplish. I am glad, however, that the people, through Conference, have approved the course taken by the board. Nevertheless, for the sake of those who oppose the plan we hope by another year changes will be effected either in the opposition, the personnel of the board or the policy pursued, in order that we may be united in whatever is undertaken for the advancement of God's kingdom. We are too small a people to be divided on a line of work so important.

Objections to the field-secretary plan seem to be based on three grounds: (1) the lack of results; (2) the expense; (3) the need of more pastors. Let us consider these in order.

1. It is not wise to attempt to judge a man's work always by visible and tangible results. It may be the work of one man to break the ground, of another to sow the seed, of a third to cultivate and of a fourth to reap the harvest, but who will say that the work of the first, second, and third was without results. Now if every man is to be turned down because his work is lacking in visible results we will have many more pastorless churches than we have. What would become of all the churches, with possibly two exceptions, of the Central and Eastern associations—for they have

been on the decline for the last decade. Count up the young people of your own church who have left the church and the Sabbath. Note the decline in your numbers. These look like visible results. Shall we indict the pastors for this situation and turn them down?

It has been said that the members of the board have "fine theories and plausible arguments, but they are not practical. Results do not sustain their position." Let us see.

The field secretary has been invited and welcomed into many churches to confer with pastors and Sabbath-school workers and conduct institutes. After careful study of the local needs and conditions of the school, he has advised such measures as he deemed wise, and wherever he could, has helped to put them into practice. Sometimes he has recommended better organization, more thoroughly trained teachers, consecrated teachers, a wider extension of the work of the school. In short he has urged that the school be taken more seriously as the recruiting ground of the church, and what are the results, it is asked, of this work?

While I am not conversant with all the fields which the secretary has visited, the following is a fair example of what has happened in a number of churches where the secretary conducted an institute and did some personal work:

The school was jogging along at its usual pace, and I suppose by many would have been regarded as doing good work, but its pastor felt that it was far below its possibilities and opportunities. It had no separately organized primary department, although there were large numbers of boys and girls of that age in the school and community. Those who came to school were taught in the same manner, the same lesson, and the same things which were taught to the Bible class. They were perched up on chairs made for grown people and "endured as good soldiers."

Then there were many old people and shut-ins and others who did not, or could not, attend the school. Many were never invited or otherwise made to feel that they were wanted.

There were also about twenty mothers in the church and community with little babies who were left out with no point of

contact with the church and Sabbath school except as the pastor called.

The field secretary was invited and came and held an institute. His visit was followed up with a kindly but persistent campaign and, briefly stated, the results were as follows: (1) A more or less carefully organized primary department, holding their exercises in a separate room with a good superintendent looking in a special way after their interests, kindergarten chairs for the little tots, suitable picture-cards, charts, and lesson helps for the different classes, blackboards, and maps on the wall. (2) A home department organized with about twenty-four members, an awakened interest in the Bible in almost as many homes and a new touch with the school and church. (3) Twenty babies enrolled in a cradle roll department with a new emphasis to the mothers of the need of a religious atmosphere and training for their little ones, and that the Sabbath school and church were thinking and praying for them. (4) A teacher-training class organized with a large number enrolled for a systematic study of the Bible and methods in teaching.

Now this is what the board has tried to accomplish in every school throughout the denomination. Does it pay? Is it wise to compute the eternal values in these homes and human lives, for whom Christ died, in dollars and cents? Do these results justify the cost?

2. The board has not been unmindful of this added expense. The amount of money asked from our people each year is considerable. But we urge again that our missionary work should begin at home, so close at home that we make ample provision for grounding our young people in the truths of the Bible and our own faith. Is it unreasonable that we should incur a slight expense in accomplishing this result? Is it not time that we take the far look and see that unless we stop this leakage and loss of our young people, our end is near? Shall we not emphasize anew the place which the Bible has held in the Christianizing of the world, seek a revival in its study, and come to a new appreciation of its blessings?

As a matter of economy it has been said that the instruction which Mr. Greene gives in his institutes could be received from the local county institute. Yes, quite true. Why not discard our own *Helping Hand* and get

Sunday helps which are cheaper? Why not discard the SABBATH RECORDER and subscribe for Sunday religious papers because they are cheaper? You see the danger into which the false idea of economy leads us. It is the very danger against which the policy of the Sabbath School Board is a living protest—the danger of belittling the importance of the Sabbath by adopting and sanctioning Sunday teaching. This is not to discount the value of the local institute nor other helps, but is our work of so little importance that we need not publish our own Sabbath and Sabbath-school literature, train our own workers and send them out to strengthen our own schools, churches, and denomination?

3. In the last place the argument is advanced that we need Mr. Greene for a pastorless church. There are several churches that sorely need pastors. But this is one of the conditions which has led the board to employ a Sabbath-school worker on the field. It was hoped that his work would bring about a condition that would arrest decay, falling away of numbers, quicken spirituality in our churches through a deeper intimacy and greater knowledge of God's truth. I wish you would turn to the Seventh-Day Baptist *Year Book*, 1910, p. 269, and read Mr. Esle F. Randolph's words under "A Permanent Field Worker."

Furthermore the board has been bending in its plan and has endeavored to meet this criticism by sending time and again its secretary into needy fields and to pastorless churches for one or more weeks of labor as occasion warranted. But to say the board should leave him there is to say that the present policy of helping our Sabbath schools through this work should be abandoned—and that at a time when they are most needing such aid.

I am glad the opposition is no stronger than it is. A few pastors and laymen oppose the plan of the board, and conscientiously so; but I believe it is because they do not get our point of view. Brethren, I wish you might. Conference has laid upon us this work for the present year and we ask for your aid and support. If our policy does not meet with general approval, I for one will be glad to pass on the work to other hands who may do it better.

1043 Southern Boulevard,
New York City.

Salem College.

A Salem College program was rendered in the Salem church last Sabbath, October 28. The time usually devoted to the sermon and Sabbath school was wholly given up for this purpose. Mr. A. S. Childers spoke of the college as a factor in the life and history of the Southeastern Association. Having lived in the association most of the time since its organization and having been treasurer of the college since its founding he is thoroughly acquainted with both. He spoke highly of the able services of Eld. J. L. Huffman and Doctor Gardiner, on whose shoulders the burdens of organization and maintenance under trying circumstances fell heavily. Mr. Childers is one of the most liberal supporters of the cause of Christian education to be found anywhere among our people.

Professor Bond discussed the educational resolutions passed by the association at its last meeting. It is hoped that the churches of this association, at least, will put these resolutions into practice at once. This fall 125 students are enrolled in the regular work. More of our own young people ought to be taking advantage of the college opportunities.

Our financial responsibility to the college was presented by Mayor Jesse F. Randolph. This subject is near to the speaker's heart. He was the first to back the movement for an educational institution in the association by a substantial pledge, and his gifts to the college have been numerous since that time. His address was interesting and we believe will bear fruit in the attempt to raise the amount needed by the college at this time. No one could listen to his closing sentences unmoved.

We hope to report the remainder of this very interesting service next week. The soliciting agent has begun his work with the following results so far:

Amount required, as reported last week	\$17,000
Subscribed by—	
A. S. Childers	\$1,000
G. H. Trainer	1,000
	2,000
Amount yet needed	\$15,000

Each of these gentlemen has already paid \$500.00 on the new building and about \$100 on the other permanent improvements mentioned last week. M. H. V.

WOMAN'S WORK

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

The Folk That Laugh.

The folk that laugh—God bless them!
They lighten all the day.
They bring the cheer of sunshine clear
Though skies be brooding gray.
They lift the load of trouble,
They ease the grip of toil;
They leave less room for grumbling gloom
Our precious hours to spoil.

What though they have their sorrow?
What though they have their woes?
They aim to get the laughter debt
The joyous old world owes;
And so they make a stranger
Of foolish fret and fear,
And make each day a happy way
Of rich content and cheer.

The folk that laugh—God bless them!
What ills do they not mend!
For them the rose in beauty glows,
And every man is friend.
For them the skies grow bluer,
For them the stars are bright,
Gloom flees away across the day
And comfort bides at night.

—Wilburt D. Nesbit.

How a Milton Ladies' Aid Society Replenishes Its Treasury.

MISS CORA CLARKE.

A most delightful afternoon was enjoyed by the ladies of Circle No. 3 of the Milton society, Wednesday, November 1, at the home of Mrs. Walter Rogers.

The occasion was an experience meeting, each member having had six weeks in which to earn one dollar for the circle, and on this particular afternoon the experience of each of the twenty-one members present was related by them either off-hand or in rhyme. These experiences were varied, amusing and heartily enjoyed. For instance, one lady sold hand-painted motto-cards and booklets; another enameled a gasoline stove and thought it worth five dollars, but her husband allowed her only one; one farmer's wife sold pumpkins and cottage cheese; one member denied herself a dessert worth fifteen cents, while boarding at a hotel, to help make her dollar. Some sold vegetables, rags, picked up potatoes; one dusted

in a store for her husband; another ironed a shirt waist for a friend.

One member who takes boarders, and also sells milk regularly, thought it unfair to use that money, that she should do something harder, so she took in two washings to do, and this was her rhyme:

About my little dollar
You would really like to know.
I earned it in a way so hard
I hate to see it go.

Others did sewing or mending, as the following extract from another rhyme will show:

Listen, my children, and you will hear
How I earned my dollar, my dollar dear.
On the twenty-first day of September fine,
Was the day I earned my very first dime.

To a lady residing on Greenman street—
I had given my oath, I'd carry to eat
For her dinner that day some lima beans,
Which was one way I had of earning the means.

* * * * *

Only yesterday morning was I able to go
To a neighbor's house to help her sew.
Thus was earned my dollar, hip, hip, hurray!
And to you I bring it here today.

The following rhyme was one member's experience:

"A penny saved is a penny earned,"
Now what do you think of that?
So when my husband came blustering in
And threw down his second-best hat
And put on the flats, while he fussed and fumed,
I felt as if I should holler;
For then and there I saw in a flash
How I could earn my dollar.
So I said to him shyly "Now Frederick dear"
(And I tried to look sweet as honey),
"If you took your clothes to the tailor here,
'Twould cost you a lot of money;
But if you will give me a hundred cents
I'll press all your clothes up fine,
And also will fix without extra expense
Your neckties so they will shine."
He didn't wait but jumped at the chance,
And settled the bargain right then.
I did my best with coat, ties, and pants,
Here's my share, tho' I wish 'twere ten.

A lady read a bill for doing various things for her husband, such as making rubber bags for his automobile lamps, polishing instruments, etc. This was one of the most amusing experiences given.

Some who were not able to be present sent in their dollars, so between twenty-five and thirty dollars were received.

A committee served a fifteen-cent supper after the experiences were told, and the

darning and mending for the hostess were accomplished.

An invitation was accepted to meet two weeks from that day with Mrs. A. L. Burdick in Janesville, where we anticipate another delightful time.

The condition of the heathen can be realized only by those who, living among them, know the privileges and blessings of Christianity. To be without succor in hours of direst agony, to have none of the ameliorations of hard natural conditions, which follow in the wake of Christianity; to have no philanthropic institutions or refuges for the poor, the insane, the blind, the crippled, the orphans; to be saddled with unholy and grinding social customs, as the division of family life, child marriage, concubinage, the tyranny unspeakable of the priest and sorcerer, and the hosts of malevolent spirits, are, though terrible, the least of the evils of heathen darkness; for when a man with a divine inheritance, a spiritual life, a God-given nature, loses his knowledge of this, loses his divine hope, his spiritual ideal, and becomes "without hope and without God in the world," his misery is complete, his damnation, spiritual and physical, is begun. All other evils are simply the attendants and concomitants of this: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

So we find these millions of Koreans, like other millions of heathen, reduced very nearly to the level of animals in all essential particulars, the intellectual undergoing a gradual atrophy, as it is called into action only for material and sensual uses, the old arts dying or dead, the old strength of heart and arm and cunning of hand decaying, thought rising no higher than the thought of the animal; for physical satisfaction and comfort, the life they know has become little more than meat.

As to the character of the Christianity developed in Korea, a few words: Hosts of illustrations crowd the mind when one tries to write of this—illustrations seen every day, and related by missionaries from every station; repeated instances of apparently hopeless and worthless drunkards, gamblers and renegades who have become

noble Christian men; of criminals who on conversion have confessed their crimes and gone voluntarily to torture and death with songs on their lips; of liquor dealers who have poured out their living in the ditches in complete surrender; of men who cheerfully submitted to be completely ostracized for Christ, forbidden the wells, forced to drink from ditches, turned out of their homes, unable to buy or sell; of ladies of gentle birth, accustomed to seclusion, going out on the roads to hold meetings in strange villages, and to peddle books; of little children going without their dinners, or working before dawn to earn a few half-cents for Christ; of women selling their hair, when they had nothing else to give, and farmers selling the only ox to help build a church; of women building a church with their own hands; of hundreds of rings and hair ornaments sold for Christ. One does not know where to begin or when to stop; but one can not avoid the conviction that it all means whole-hearted surrender, loyal love and personal devotion.

In each of several individual churches during the year, a thousand new believers have been brought in by the personal work of believers; 76,066 entire days of evangelistic work were pledged during the winter by men in attendance at the winter Bible conferences; nearly 700,000 Gospels of Mark were purchased by Christians to give away to unbelievers, and during the winter and early spring nearly 5,000 women have traveled on foot over bad and dangerous roads, many of them with their supply of rice on their heads and their babies on their backs, to attend Bible classes in the large stations. One old woman over seventy walked forty miles to reach one such class. Missionaries awake at midnight to hear Koreans singing in midnight prayer meetings. A whole congregation gathers at four, morning after morning in winter to pray for a revival. These facts testify to the kind of Christians God manufactures out of Koreans. They are a living testimony to the present power of God.

—From "Korea and the Gospel," by Mrs. Lillian H. Underwood, M. D., in the *Christian Observer*.

We can finish nothing in this life but we may make a beginning, and bequeath a noble example.—*Shakespeare*.

The Work at Verona, N. Y.

REV. R. R. THORNGATE.

I am reminded by my dear old father that it is time that I wrote something for the SABBATH RECORDER, so you see though we are separated by a distance of several states, and though he has already passed the eightieth mile-stone of a consistent Christian life, he is still interested in the work of the Kingdom. My only excuse for not reporting sooner has been the labors incident to gathering up the work of a new pastorate.

On July first I closed my labors as pastor of the little church at Richburg, N. Y., and after several days of strenuous labor connected with the packing of household goods, etc., we boarded the train at Richburg, with family, boxes, umbrellas, bag and baggage, goldfishes, and family dog, on Thursday morning, July 6—one of the hottest days of the many hot ones—and were off for our new field of labor at Verona. Incident to the rush and anxiety of getting ready to go, there had been little spare time to take account of the reality of going, but when we bade good-by to that company of loyal friends, though of only a few short months' acquaintance; when we recalled the largeness of their helpfulness, and remembered the amplitude of their hospitality at a time, when, with household goods loaded and gone, as every pastor knows, a feeling of homelessness will come unbidden, then it was that a hard tugging at the heart-strings was felt, and our hearts welled over with emotion. As the train slowly wound around the "cobble," and we watched the little village nestled in the valley below, with the little white church, go out of sight, then it was that I realized what must be the emotions of every pastor when he goes from a beloved people and pastorate, especially if it be his first one. But while it must cause us sadness to part with dear friends, yet we thank God for them, and for the good wishes and prayers that followed us.

Arriving at Rome, N. Y., in the evening of the same day, we were met at the station by Brethren Betson, Davis and Newey, the two latter with rigs to take us to their homes some six or seven miles distant. After the hot, tiresome journey of the day, we enjoyed the cool, moonlight ride into the country. It is needless to say that we were made to feel very much at home at

once by the thoughtful way in which our every need was supplied in their pleasant homes, for the few days before we were settled in the parsonage. The day following our arrival, we visited the parsonage and found that the good sisters of the church had already papered and cleaned, so that it was ready for occupancy as soon as our goods should arrive. In addition we found a splendid garden that the good sister had also planted and tended, the fruits of which helped wonderfully to supply the needs of the pastor's table for many weeks. Here it might be added that there is almost no kind of garden produce that can not be raised here in great abundance. This year tons of peas, beans, sweet corn, pumpkins and squash, have gone to the several nearby canning factories. And there has been almost a constant supply of such things, along with fruits, in great variety meats, and so on, that have found their way to the parsonage.

For our first Sabbath an installation service had been arranged, as follows:

1. Singing of Doxology.
2. Lord's Prayer—Congregation.
3. Singing—Congregation.
4. Responsive Reading.
5. Prayer—Pastor Thorngate.
6. Duet, Welcome—Misses Eugena Davis and Eula Warner.
7. Welcome from the church—Dea. A. A. Thayer.
8. Welcome from the Sabbath school—O. J. Davis.
9. Welcome from the Christian Endeavor—Dea. I. A. Newey.
10. Response—Pastor Thorngate.
11. Singing—Congregation.
12. Benediction.

I think it can be said, without fear of exaggeration, that a more genuinely heartfelt welcome was never accorded to any pastor and his family and it thoroughly sufficed to effectually cement our hearts in Christian love to theirs, and as the days and weeks go by, the many acts of kindness and good fellowship, of which we have been the recipients, have only served to strengthen the bond.

Within a few days the pastor's household goods arrived, and were soon unloaded and placed in the parsonage by the aid of willing hands.

Although our coming was in the midst of the haying and harvesting season, when every one is busy from early morning till

late at night (and I can testify that there is not a more industrious people in all our denomination), it was not long before the parsonage was visited by them, and a pleasant evening spent in a social way. Again the pastor and family were made to feel happy that they had been called among so warm-hearted a people. As an expression of their good-will, they left numerous useful commodities, and when the pastor visited the henhouse the next morning, it was found that they had left a flock of laying hens. And a little later, one good brother gave to the youngest member of the family a brood of fifteen chickens that have now grown into sturdy young chickenhood.

Then came Conference time. O how much the pastor did wish to attend, but he had had to reconcile himself to staying at home, for there had been so many expenses connected with his last year's school work, moving, and so on,—but, he did not stay at home. He went to Conference and had a splendid trip, and it was all made possible through the goodness of the dear people. How many times while he was having such a pleasant time did the pastor wish he might have brought them all to Conference with him. I think I can appreciate what was in their former pastor's heart when he characterized them as "a large-hearted, loving, consecrated people." And to my mind, no better proof is needed of their spirituality than the tender regard in which their former pastor and his family are held.

Left for months without a pastor, they met regularly each Sabbath for worship, receiving very little outside help. And this means more than might at first appear, when the fact is taken into consideration that a majority of the families live from three to eight miles distant from church. And two of our families that live the farthest from church, one seven miles, the other eight, are among the most regular in attendance. Of course this would not mean very much out at North Loup, but I make mention of it here, for my experience has been here in New York State, that the average family, whether it be Seventh-day Baptist or no, who lives more than three miles from church almost never attends. The fact of our being so scattered is our only drawback. This is to be regretted, for it prevents our having a regular weekly

prayer-meeting. But we usually manage to crowd in three services on Sabbath day—preaching, Sabbath school, and Christian Endeavor, the latter taking the place of a regular prayer meeting. And though it makes a long service, and the people who stay must of necessity get home late in the afternoon, the prayer services are very profitable, for they are marked by a spirit of genuine consecration and tender helpfulness.

Another feature of the Sabbath day's services which seems to be thoroughly enjoyed by the younger young people is the Junior Christian Endeavor which has just been organized with the pastor's wife as superintendent.

Recently we had the blessed privilege of visiting the baptismal waters, the candidate being a worthy young man who came among us only a few months ago, and who has accepted the Sabbath truth.

Though our social life is sane rather than strenuous, yet we have many enjoyable occasions. Our Young People's Social Club, mention of which was made in a recent issue of the RECORDER, gave a Hallowe'en social the evening after the Sabbath, October 28, at the home of Brother O. J. Davis. It was largely attended and afforded a good social time for both young and old. Another pleasant evening was also recently enjoyed at the home of Brother O. J. Davis, the occasion being an old-time husking-bee. After a goodly number of ears had been husked, among them many red ones, to the delight of the young people, the merry huskers were invited to partake of delicious refreshments, consisting of sweet cider, oysters, cake and pumpkin pie.

Just now the Ladies' Benevolent society is planning for the annual Thanksgiving service and dinner, which assures its success, for they never do things half-heartedly. Today as I write, though there was a pretty lively downpour of rain early in the day, a number of them have driven four, six, and even eight miles, for the regular monthly meeting with Mrs. E. D. Bennett.

But I realize that I have already written at length, and I fear that Editor Gardiner may not have space for so much. However, I can not forbear referring to the spirit of general helpfulness, love and unity that prevails in this society. I think I have never known a society that was so free from strife

and contention, and where brotherly love was so manifest. Nor can I withhold a word of commendation of the genuineness of Christian character of those who minister the office of deacons. Because of the fact, no doubt, that my aged father's life has been the embodiment of the qualities that should characterize the diaconate, I have long since come to have a very great regard for the dignity of that office; and my regard for it has in no way been lessened by the lives of those brothers that have been called to fill it in this church, and the little church of my first pastorate. I will not tell you their names, but you can find them in the *Year Book*. Never has any young pastor had more worthy spiritual advisers than they.

Pray for us that the work may continue to prosper with God's blessing.

Verona, N. Y., October 31, 1911.

Malicious Waste.

He would be a cruel man who should cast his provisions and superfluities into the street, and deny them to the poor; or should allow his drink to run into the kennel, rather than that the thirsty should taste a drop of it. Such are we to God; we know not what to employ our thoughts upon, and yet will not think of his name. We will go musing upon vanity all the day long, and thus grinding chaff rather than we will take good corn into the mill.—*T. Manton.*

Well put! We meet with persons upon whose hands time hangs heavily; they have nothing to do and are dying of *ennui*. Why will they thus spend their time in waste? Yet all the while they give not God a thought, nor spend a little time in reading his word, or in conversing with him in prayer. Have they all their days on hand, and yet will not they afford their God an hour? Are they full of time even to a surfeit, and yet can not they give ten-minutes' space to their Maker? Well does our author speak of *cruelty*. Was ever such cruelty on earth as this denial of an hour of superfluous time to God? Will we rather waste it, or defile it, than give him a portion of it? Must we invent pastimes to pass time away, and yet refuse ten minutes for meditation?

Oh, that this little parable might meet

some careless eye, and through the eye pierce the heart! What, will you sooner kill time at cards, or with a novel, or in utter idleness, than do your greatest Benefactor the honor of thinking of him? Is he so distasteful to you that you count it a bore, a burden, a bugbear even to hear his sacred name? Come, do thyself this favor—give the next hour to God and to thine own soul. Your cruelty to God will prove to be cruelty to yourself. Do not persevere in it, but yield to your heavenly Friend a portion of your weary time. May be you will thus find out a way of never being weary again in this fashion—find out, in fact, the way to make time pass like a river which flows over golden sands, with a paradise on either bank.—*C. H. Spurgeon.*

Meaningless Hymns.

Any one who turns over the leaves of the average hymn-book must agree that there are too many vague and meaningless verses set to music that are about as destitute of merit as the words themselves and often hardly a single remove from rag-time. Congregational hymn-singing has declined in many churches, and the praise part of the service is becoming little more than brilliant exercise for the choir, in which the congregation has no part. We have sat in churches where more than one-half the service was musical and all the congregation had to do was to recite the Lord's Prayer and the creed and join in the doxology. It is a matter for regret that in many denominations, the old-style hymn-singing has been practically discontinued. Praise should be an important part of worship and the people should have an opportunity to "lift their voices," even if it should involve the sacrifice of a few showy selections by the choir. There is nothing that warms up an audience like good congregational singing. We believe that more souls have been won by the power of sacred song than most pastors seem to be aware of.—*The Christian Herald.*

Here's to you as good as you are; and to me as bad as I am! As good as you are, you're as bad as I am; and as bad as I am, I'm as good as you are.—*An Irishman's Toast.*

YOUNG PEOPLE'S WORK

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

Missions in South America.

REV. H. L. COTTRELL.

Christian Endeavor Topic for November
18, 1911.

Daily Readings.

Sunday—Ceremonial religion (Matt. vi, 1-5).
Monday—The true priest (Mal. ii, 5-9).
Tuesday—Gospel freedom (Gal. v, 1-6).
Wednesday—Personal religion (1 John i, 7-10; ii, 1, 2).
Thursday—A world in darkness (1 John v, 19-21).
Friday—A world in light (1 John ii, 7-11).
Sabbath day—Topic: A missionary journey around the world.
XI. Missions in South America (Acts xix, 13-30).

"South America has been called the neglected continent. It has also been called the continent of opportunities. As one of her own poets has said, 'There is a future for South America immense as her mountains and her seas, brilliant as her skies and her resplendent stars.' If we wish to make the most of ourselves for God and our brothers in that land, with its mighty future, we may profitably invest our lives."

THE PEOPLE.

"In the continent of South America are not less than forty millions of people, distributed among the various republics, and a few thousands in some sections of the continent connected with European governments: roughly, fifteen millions in Brazil, one million in Uruguay, six millions in Argentina, three millions and a quarter in Chili, two millions in Bolivia, three millions and a half in Peru, two millions in Ecuador, four or four and a half millions in Columbia, and two millions, perhaps, in Venezuela; approximately forty millions of people in this one continent who need to be reached with the message of Christ. Of these forty millions, about five or six millions are Indians. More than one-half of the whole population of Bolivia is Indian, and half of the population of Peru; three-fourths of the blood of Ecuador is Indian, and three hundred thousand of the people

of Columbia are pure Indian, with a large strain of Indian blood in a good part of the rest of the population. Of these five or six millions of Indians perhaps three million speak one language—Quichua—into which part of the Scriptures has been translated, put in print, and is now accessible to missionaries speaking that tongue." In Brazil, a country larger than Europe, larger than the United States, without Alaska, larger than the Chinese Empire unless you count in Manchuria,—one-half of the population of fifteen millions are negroes.

THEIR RELIGION.

"The form of Christianity there is a Romanized paganism." This religion, which is not a very high type of Roman Christianity, was brought there by the Portuguese. "The result is that it was grafted on paganism and the graft has not been a very notable improvement upon the original stock. The type of Christianity which Brazil particularly has, is one that the Roman Church itself almost repudiates. For instance, while celibacy is the law of the Church of Rome, as regards its priesthood, so corrupt and impure have been the lives of the priests and bishops in Brazil that the matter has been mooted in the College of the Propaganda as to whether or not Brazil should not be made an exception, priests in the church in Brazil being permitted to have wives. That being the state of affairs, you can readily see that the type of Christianity Brazil has is a type of Christianity without Christ, where they worship the Virgin Mother and not the divine Son. It is a Christianity without the Spirit of God. The Bible is a prohibited book. It is a Christianity without that form of worship which has its glory in immediate access to God through Jesus Christ alone as Saviour."

THE PRIESTS.

The priests do not "hesitate to violate their vows of celibacy, descend to the most disgusting means to enrich themselves, resort to chicanery to maintain their position with the authorities, and, as the spiritual and intellectual leaders of the community, keep the people in the most pitiable ignorance."

There was "a venerable bishop of the Roman Church, who asked two . . . missionaries to come and see him, and during the course of the visit said, 'Let us talk on

religion.' During the conversation they said to him, 'Bishop, why is it that your priests do not preach more?' His frank response was: 'They are too ignorant to preach. . . . It is not an uncommon thing to ordain mule drivers to the priesthood. A bishop in the adjoining diocese is a blind man, and it has happened that one man has answered the questions and another man has been ordained,' showing that by a system of substitution one could comply with the letter of the law while another party altogether had hands laid upon him for consecration to the work of the priesthood."

INTELLECTUAL CONDITION OF THE PEOPLE.

The old proverb, "Like priest like people," is sadly true in South America. When those people, who naturally should take the leadership in moral, spiritual and intellectual progress, are criminally negligent of their duties and responsibilities, one can not wonder that the common people are living on a very low plane of civilization. "South America, taken as a whole, is a continent of great intellectual need, evidenced in the prevailing ignorance and illiteracy among the masses of people. The average illiteracy in the American nation is 10 per cent and a fraction over. If you add to that number all the children under ten years of age who are out of school, you will have a total illiteracy in the United States of about 16 per cent. According to the last official census, the proportion of illiteracy in Brazil was 85 per cent. among those over six years of age; in Chili, it is 60 per cent; in Bolivia, it is 80 per cent among those over ten years of age. Now you may take the most illiterate state in the United States, Louisiana, which is so illiterate because of the great mass of ignorant negro citizens, and the average illiteracy of the State of Louisiana is 38 per cent. In other words, Louisiana, charging against it all the ignorance of its great black population, has less illiteracy than any country in South America."

MORAL CONDITION OF THE PEOPLE.

South America is in deep conscious need of help in her fierce battle against moral evil. According to reliable reports, 18 per cent of the population of Brazil is illegitimate; 27 per cent of the population of Uruguay; 50 per cent of the population of Ecuador, 38 1/2 per cent of the population

of Bolivia, 68 8/10 per cent of the population of Venezuela. The shadow of that heritage rests on only 6 per cent of British blood, 7 per cent of French blood, but on between 25 per cent and 50 per cent of the blood of South America. Mr. Hale declares in his book on South America, "Male chastity is practically unknown. There is a tone of immorality running through all South American life." "But there are chaste men and they mourn most deeply the condition which they are the first to describe to you. All these men said that they could count in two small numbers the students whom they knew who were living unsullied moral lives."

SPIRITUAL CONDITION OF THE PEOPLE.

"The people of South America are a people practically without any real religion. It does not matter what the census says about their nominal ecclesiastical connections. We are looking out upon 40,000,000 of people, the great majority of whom, the South Americans themselves say, have no religious faith. And they have none because they have no access, the great mass of them, to any living religious faith. Christ is hidden in the churches behind saints or symbols. We were in churches where there was no figure of Christ even behind the chancel; in many churches where the figure of Mary was high above all figures of Christ. Cut right into the stone walls of the old Jesuit Church in the ancient city of Cuzco, you read the words, 'Come unto Mary all ye that labor and are heavy laden, and she will give you rest.'" In every one of the churches visited by Mr. Robert E. Speer, where Christ was represented, he was either dead upon the cross or lying in the grave. "Where is the living Christ?" a man cries out again and again as he travels up and down South America, and no voice answers him in reply. He is not there, because the men who ought to be his representatives and preach his Gospel there are silent regarding him.

MISSIONARY AGENCIES IN SOUTH AMERICA.

The people are hungering for the truth, they want those Christians who can command their respect for their purity of life, who can extend to them the knowledge of the true religion, who can read and use the Word of God. "Now among these forty millions of people, what missionary agen-

cies are at work? In Brazil, the Southern Methodist, the Southern Presbyterian, the Southern Baptist churches, the American Episcopal and the Northern Presbyterian. Those are the five churches which are at work for fifteen millions of people. In Argentina, only the Northern Methodists, the Southern Baptists, and some good forces from Great Britain. In Bolivia, only the Northern Methodists and the Canadian Baptists and an independent mission from Australia to the Indians; in Peru, the Regions Beyond Mission, of Great Britain and the Northern Methodist Church, which has only two ordained men with it for the 3,500,000 in that country; in Ecuador, the Northern Methodist and the Gospel Missionary Union; in Chili, the Northern Methodists and Presbyterians, the Christian Missionary Alliance, and among the Indians, the South American Missionary Society; in Columbia, three ordained men of the Northern Presbyterian church working among 4,500,000 of the most attractive people in the world; in Venezuela, one ordained man representing the Northern Presbyterian church and a few men of the Scandinavian Mission. Besides all these there are a few independent workers and some devoted workers among the English speaking people of the various coast cities of South America. I think I have named almost all the missionary agencies, but we must not fail to add the colporteurs and agents of the English and American Bible societies." Think of it! Only these few agencies for 40,000,000 of people. "Let us keep the burden of these neglected lands on our hearts."

SUGGESTIONS TO LEADERS.

Have a large map of South America showing the different countries; then mark in the space representing each country, its population, and the number of missionary agencies at work.

Emphasize in the meeting, by using the map, how spiritually black the greater part of South America must be.

Thoughts on Living Christ in the Home.

MRS. BELLE BOWDEN.

Read at Christian Endeavor Meeting, Shiloh, N. J., and requested for publication.

Home is that place which determines the destiny of many a soul. If parents could more fully realize the fact that their lives

in the home do more to influence their children for good or evil than anything else they may say or do, many homes would be better ones.

The ideal home is where Christ lives in the heart of every member of the family; where each one strives to live the truths taught by him while he labored and suffered for men.

We can live Christ in the home by being unselfish and not forgetting to show little courtesies to our loved ones as well as to those who happen in for a friendly call. We would not think of sitting in an easy chair while our visitor was less comfortable than ourselves; but how many times do we take our favorite book and settle down in the best place in the room, while some other member of the family, perhaps older, coming in after having completed some unpleasant task, is forced to seek the most unattractive corner of the room.

We are living Christ when we speak a cheerful word to father, and hand him the evening paper, after the toil of the day, and mother's face will brighten with a word of praise about something she has prepared for dinner after doing much hard work to make home pleasant and attractive. But how many times there are those who bring needless pain and suffering on the ones for whom they would die, by harsh, cruel words spoken in an unguarded moment.

How the smile has been made to fade from the face of a loved one who perhaps has risen in the morning suffering some physical pain, but who has resolved to keep a bright, cheerful spirit that the other members of the family may not be depressed on account of it, while some other member of the family possibly stronger physically, perplexed by some little thing that seemed to go wrong, has poured forth language that has crushed the heart of the one who so unselfishly resolved to be patient even in affliction.

Children are commanded to obey their parents, which is right; but are parents always just to their children? Do they not often demand things of them which would take a courage stronger than they themselves possess, to do?

Little ones who have great loving hearts and an interest in all the affairs of the home are often driven away by parents failing to appreciate their youthful motives and ef-

forts. Mothers and fathers are too busy with work and outside cares to give them any attention.

Sometimes the little girl in the home, with a sincere desire to learn the art of house-keeping that she may be a help to mother, is told by her that it is too much trouble to teach her household duties, that it is much easier to do it herself than to accept the imperfect work of a beginner. And the boy who has a true, noble heart is constantly nagged when trying to help, until he seeks the inviting amusements of the street, which too often leave many stains on his character.

But thank God, there are homes where the love of God shines forth and makes glad the hearts of them that dwell therein; where fathers and mothers are living in sweet communion with the Giver of every good thing, and the lives that are placed in their keeping are being molded and shaped so that they will be a blessing to him and to the world. While it is not our duty to neglect our own, it is a privilege to help those who have not the blessings of a Christian home.

Then let parents not forget that their family has a right to some of their leisure time. Many a man is so engaged with his business and clubs that he does not devote one moment to pleasurable pastimes with his family. Mothers, too, are not always blameless as they leave their little ones with nurse or some one who will not elevate their minds while they seek their pleasure at questionable places. Even church work can be carried to the extent of parents neglecting their homes; as in the case of the little boy who was found crying along the street, his clothing in a much worn condition, and upon being asked where his mother was, replied, "She's over to the church sewing for the heathen."

May we strive to live Christ in the home or wherever we may chance to be, so that we may all meet in that blessed heavenly home which has been prepared for us by a great loving Father, and may we be there an unbroken family.

Studies on the Sabbath.

Sunday from the Middle of the Second Century to the Protestant Reformation.

LESSON NUMBER 4

(Number eight in the series of twelve tracts.)

QUESTIONS AND SUGGESTIONS.

1. Professor Adolph Harnac says, "One is astonished to learn how early in the history of the Christian Church heathen customs were introduced into Christianity." Would the fact that a custom can be traced back to the second century be any evidence that it had "apostolic authority?" Did not the early disregard for the Sabbath have its base partly in antipathy for the Jews and independent of Sunday? 2-3.

2. Is not that man either grossly ignorant or insincere who advocates Sunday-keeping because God began the Creation that day? 4-5.

3. What would the fact that pagan names were used by Christians for the days of the week indicate as to the relative influence of the Bible and paganism at this time? 5.

4. Compare Justin's attitude toward the Sabbath with that of Jesus. 7-8.

5. Tertullian permitted "some indulgence of the flesh every eighth day." Isaiah, whom he quotes disparagingly, preached against such things in defence of the right kind of Sabbath-keeping. 9.

6. Make a careful comparison of the first paragraph on page 10 with Genesis ii:1-3 and xvi:21-30.

7. The Christians of the fourth century opposed "Judaizing" by a change of day; Jesus opposed it by advocating a change of spirit in observing the Sabbath which his Father blessed and which was made for man. The Jews had made a misuse of the divinely appointed Sabbath. The Christians of the Middle Ages differed from the Jews in that they displaced the Sabbath by a heathen festival day. Then they sought to give it a sacred character by Jewish methods which Jesus condemned.

News Notes.

NILE, N. Y.—The Junior society held an interesting Box social, October 14, at which the proceeds were \$4.—Our corresponding secretary attended the County C. E. Convention at Almond, October 25.—Pastor Cottrell and wife attended the semi-annual meeting of the Western Association at Independence, October 27-29.

LEONARDSVILLE, N. Y.—A Blue-stocking social was held by the Ladies'

Benevolent society which netted \$16.—Our C. E. society reorganized with fifteen members, and with a stirring wide-awake pastor, is doing splendid work.—The Local Union was recently held at West Edmeston with a good attendance and interest.

ROCKVILLE, R. I.—The C. E. society has begun to hold monthly sociables (not for raising money), consisting of a musical and literary program and games; two have been held, one at the parsonage, the latter part of October, and a Hallowe'en social at Mrs. Byron Kenyon's.—Our pastor has been very ill and in the Rhode Island Hospital, but is better and back among us again.—Dr. and Mrs. D. H. Davis of China were with us over the Sabbath recently, the Doctor speaking to us in the morning and at night, they two conducted a question-box service on the subject of China.

Enforcement Problems.

A Prohibition law offers only one unusual obstacle to enforcement. The Federal government allows the state no police power over liquor shipments.

Aside from this one handicap, there is absolutely no more trouble in enforcing the laws against the sale of liquor than there is in enforcing the law against chicken-stealing. Possibly there will always be chicken-stealers and doubtless there will always be men and women and boys who, either because of ignorance or a low code of ethics, have no scruples in buying stolen property, but nevertheless the law against "lifting" chickens is sensible and well enforced.

Governor Glenn, when asked how he procured such iron-clad enforcement of the Prohibition law in North Carolina, replied, "I never have any trouble in locating a blind pig and neither do my sheriffs. We just watch the bums who hang around such places. They will always lead you straight to their headquarters."

Prohibition has never failed. Wherever the officials have wanted to enforce the law they have found it a comparatively easy matter. As a rule, all that is necessary is for the municipal authorities to pass out the word, "Time to close up." Twenty-four hours will see a dry town.

When Samuel Pearson was made Sheriff of Cumberland County, Maine, he rode around to the hotels and lawless bars and said, "Boys, I'll give you one day to get rid of all your liquors." The uniform response was, "Mr. Pearson, you're just one day too late. They're all gone."

The people of Oklahoma and Georgia and Maine and other Prohibition states have voted for Prohibition. Whenever they conclude to vote for Prohibition and enforcement, there's a party waiting. Put that party in office and the "difficulties" of enforcement will vanish on the day of election.—*The American Advocate.*

All the faithful are not called to be *ministers*, and all ministers are not appointed, like Paul, to establish new churches; but it is maintained that *all* Christians, in their different states, are to be filled with the piety of that apostle. If the most inconsiderable trader among us is required to be as just in his shop as a judge on his tribunal; and if the lowest volunteer in an army is called to show as much valor in his humble post as a general in his more exalted station, the same kind of reasoning may be applied to the Christian Church.—*Fletcher.*

A French officer, whose ship had been captured by Nelson, was brought on board the latter's flag-ship. He walked up to the great admiral and offered him his hand.

"No," said Nelson. "Your sword first, if you please." There are people today who would take Christ's hand. They say, "Jesus is such a noble character; we are enamoured of him; we will be friends of his."

Nay, nay, not so fast. Your sword first; give up your rebellious will; confess your guilt; then Christ will take your hand with a grip that he will never relinquish.

You can not have him as a friend until you own him your Saviour.—*Author unknown.*

In the kingdom of God the reward of a great service is the opportunity to render a still greater service.—*Lyman Abbott.*

Let us have faith that right makes might; and in that faith let us dare to do our duty as we understand it.—*Abraham Lincoln.*

CHILDREN'S PAGE

Just a Worm.

OLGA F. ARRINGTON.

I am just a tiny worm,
And green and soft am I,
I often watch the bees and birds
As in the air they fly.

Now this is all that I can do,
Just crawl o'er grass and flowers;
I can not sing or fly in air,
Thro' all the summer hours.

There's no one loves to look at me;
They're cross if I should eat
A tiny leaf from just one flower,
They'd crush me 'neath their feet.

I wish that I could do some good
On earth before I die;
Perhaps I'll do to feed a bird,
Or be a butterfly.

Welton, Iowa.

The Mouse and His Friends.

'Twas a winter night. The cold wind whistled loud and shrill, and the cold moonlight fell on all around.

But the old kitchen was warm. A fire blazed on the hearth and lighted up the brass andirons and bright tins wonderfully, a streak of pale moonlight lay across the floor, and a merry little cricket was singing on the hearth while the old clock beat time for him.

"Tick, tick, tick, sing," said the Clock, and the Cricket began. He sang of the beautiful summer time and of the warm glowing meadow.

A mouse put his head out of a hole. "Don't let me interrupt you," said he.

"Hullo," said the Cricket. "We are waiting for you. Come through the moonlight for good luck."

"What good luck can there be for a three-legged mouse?" said the newcomer, as he limped in and took a seat before the fire.

"Oh, don't be unhappy," said the Cricket. "It will grow again."

"Never!" said the Mouse.

"Somebody will mend it," said the Table. "I have had two legs broken off short and mended again."

"Impossible!" said the Mouse. "I wish that old trap was—"

"My dear fellow," interrupted the Trap, "don't be unreasonable. I've nothing against you. It was only in the way of my business."

"Is it your business to nip off my leg?" said the Mouse, in a passion.

"It is my business to catch you if I can," said the Trap. "That's what I am here for."

"I wish you were not here then," said the Mouse. "It was very pleasant before you came."

"It was indeed," said the Cricket. "You used to come and see us every night, and dance and frisk about as lively as a cricket, almost."

"My dancing days are over," said the Mouse.

"Oh, dear, no! don't be downhearted!" said the Andirons. "Here, blaze away, you Fire, and make it look more cheerful."

"You'll find something to eat in the crack under the table," said the Broom. "Some split peas and a raisin. Cook tried to make me sweep them away, but I wouldn't."

"An old Broom knows where the crumbs are," said the Cricket.

"You are very kind," said the Mouse, as he went under the table and brought out the feast.

"Perfectly delicious," said he as he nibbled away. "It is a long time since I have tasted a split pea."

"Have some cheese?" said the Trap.

"For shame!" said the Broom. "Another word and I'll sweep you away." So the Trap said no more.

"Come," said the Cricket, "now tell us about the old times."

"Where did I leave off?" asked the Mouse.

"She didn't like cats," replied the Cricket.

"Oh, yes. Polly didn't like cats," resumed the Mouse. "She threw water at them and drove them away whenever they came near the house. So we were safe from them. She lost the trap. She said she couldn't tell whatever had become of it, and that loss was our gain. When she went out of an evening she always left the doors open so we could come in from the shed and go straight into the pantry, and

help ourselves to cheese and pies and everything good."

"Catch Jane leaving the door open!" said the Broom.

"No," said the Mouse. "If you want to go in now, you must gnaw a hole, and by the time you get it gnawed, they fill it up. I am expecting every day they'll stop up the one I have made behind the door."

"Not if I can help it," said the Broom. "That's where I stand, you know, and I try to hide it."

"Thank you," replied the Mouse. "I have some friends."

"I should think so," said the Cricket.

"She always left the bread box open a little," continued the Mouse, "so that we could easily go in and out of it. We never nibbled a whole loaf or a pie. Take what was cut. That was the rule."

"I wish I had been there then," said the Cricket.

"Ah, well," sighed the Mouse, "it was not all pleasant. Accidents happened. Once a cousin of mine fell into a deep pan of milk, and with all we could do we couldn't get him out. I ran around the edge of that pan as many as fifty times, and came near slipping in myself, but did no good. We had to leave him there, with his whiskers and the tips of his ears sticking up through the cream. 'Twas sad."

"Oh, dear! If you had only one of my straws he could have clung to it," said the Broom.

"Perhaps so," replied the Mouse, as he wiped his eyes. "Another friend of mine fell into a high pitcher, and couldn't get out, and we could do nothing for him. He was taken prisoner and we never saw him again."

"Oh, horrors!" exclaimed the Cricket.

"And though Polly was so kind to us in some ways," continued the Mouse, "she didn't really seem to like us. I've known her to scream and jump up on the table if one of us ran out on the floor."

"So have I," said the Table, "to my sorrow."

"Come, come," said the Clock, as he struck twelve. "It is time to go to sleep. I'm going to take a nap myself, now I have come to the small hours, so good-night."

"Good-night, then," said the Mouse. "I'll take home the raisin for tomorrow."

"Do," said the Broom.

"Good-night," chirped the Cricket. "Come again."—*Selected.*

The Psalms.

MABEL POTTER HUBBARD.

Read in the Plainfield Sabbath school, October 29, 1911.

"The Psalms contain the distilled essence of the discipline of countless lives," writes Dr. G. A. Johnston Ross, and a close inspection of these beautiful Hebrew poems reveals the whole scope of the human emotions,—from sorrow to joy, from penitence to forgiveness, from bitter unrest to perfect peace.

Like our modern hymnals, the Psalms were the Jewish song-book, compiled by David, many of whose poems are among the collection. These Psalms were the songs of eight centuries, from Moses to Malachi, and frequently on commemorating some historical event, they supply some missing link, making them not only valuable poetically but historically as well. They were Jewish history set to music.

As assembled by David, these hymns naturally divide themselves into five groups:

(a) Ps. i-xli, those of which David was the author.

(b) Ps. xlii-lxxii, Levitic, compiled especially for temple worship in the time of Hezekiah. David was the writer of twenty-one of these, and it was customary for the service to be sung antiphonally, the two temple choirs responding to each other, and at times joining in one grand chorus. The Sons of Asaph and Sons of Korah were names given to two of the groups of singers. To the words "Selah," which we find recorded seventy-one times, is attributed several meanings, but perhaps the most probable one corresponds to *da capo*, to repeat the portion already sung. In Genesis iv, 21, we find Jubal credited with the invention of musical instruments, "the harp and the organ," and it is therefore interesting to note that the names at the head of many of the Psalms,—"Nehiloth," "Neginoth" and "Sheminith"—indicate whether the accompaniment is to be played on wind or stringed instruments, or the Psalm to be sung as a bass solo.

(c) The third division, Ps. lxxiii-lxxxix, pertained to temple worship, in Josiah's time.

DENOMINATIONAL NEWS

President Davis starts today for Morgantown, West Virginia, upon the invitation of the University of West Virginia, to attend the inauguration of the new president, Doctor Hodges, on November 2. From there he will go to Washington, D. C., where on the sixth and seventh of November, he will represent Alfred University at the fiftieth anniversary celebration of Washington University. From Washington he will return by the way of New York City and attend the inauguration of Dr. Elmer S. Brown, former United States Commissioner of Education, as Chancellor of New York University. Doctor Davis is also the official representative of Alfred University at this inauguration.

Rev. Walter L. Greene has returned from a trip to eastern and central New York in the interests of the Sabbath School Board.—*The Alfred Sun.*

Rev. J. H. Hurley, of New Auburn, Wis., preached at the Seventh-Day Baptist church last Friday evening and Rev. E. B. Saunders of Ashaway, R. I., preached Seventh-day morning.

The Brotherhood of the Seventh-Day Baptist church held a very interesting session in the church parlors last Sunday night, Rev. E. B. Saunders, Rev. Mr. Hurley and Rev. Mr. Van Horn were present. Light refreshments were served by the gentlemen.

Baptism was administered to one candidate at Clear Lake last Sabbath afternoon by Rev. A. J. C. Bond, pastor of the Seventh-Day Baptist church at Milton Junction.—*Milton Journal.*

Only the serene soul is strong. Every moment of worry weakens the soul for its daily combat. Worry is an infirmity; there is no virtue in it. Worry is spiritual nearsightedness; a fumbling way of looking at little things, and of magnifying their value. True spiritual vision sweeps the universe and sees things in their right proportion.—*Anna Robertson Brown.*

So shall thy judgment be; thyself hast decided it.—*I Kings x.r, 40.*

(d) Ps. xc-cvi, relate to the Captivity, many of them having been composed during that period.

(e) Ps. cvii-cl are called Miscellaneous, one of these being written by Moses (the ninetieth), some by Solomon and other named writers, while many others were of anonymous origin. To this division belong the shortest and the longest chapters of the Bible, the one hundred seventeenth, and the one hundred nineteenth Psalms. The latter is interesting for two reasons: first, it is arranged as an acrostic, the heading of each section being a letter of the Hebrew alphabet, evidently as an aid to the memory in reciting it; second, it was composed by Ezra to be sung by the captives on their homeward march from Babylon. Many more of this group by their caption, "A Song of Degrees," are specifically designated as written for this purpose, and to be sung later on the steps of the inner temple court.

That these writings were thoroughly incorporated into the religious life of these people and of their followers is proved by the fact that the New Testament refers to them no less than seventy times.

The first verse of the Psalms reads, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful," and the last one, "Let everything that hath breath praise the Lord. Praise ye the Lord." Between these two is found something for every seeker; the tender care of the Shepherd, comfort for the sorrowing, admonition for the sinner, pardon for the erring one, thanksgiving for countless blessings, and best of all, the assurance of that Messiah who came at last to be the Light of the World. Truly The Psalms is a wonderful book.

You have the child's character in these four things: humility, faith, charity and cheerfulness. That is what you have got to be converted to. "Except ye be converted, and become as little children." You bear much in these days of conversion, but people always seem to think they have got to be made wretched by conversion—to be converted to long faces. No, friends, you have got to be converted to short ones; you have to repent into childhood, to repent into delight and childlikeness.—*Ruskin.*

HOME NEWS

JACKSON CENTER, OHIO.—The Jackson Center Church is a working organization. When one lives in a small community of our people the individual seems to be more important than in the larger one. Here in Milton there are so many who might occupy given places that many of us fail to do our duty, feeling that others can fill the places better. In Jackson Center that feeling does not prevail. Each member feels a personal responsibility. They realize that theirs is the only Seventh-day Baptist church in the State of Ohio and that they are standard-bearers. Recognition of responsibility can do great things in forwarding Christianity.

Pastor G. W. Lewis has already won a warm place in Jackson Center, both among our people and among other churches. Church appointments are well attended and the spirit of Christ prevails. The church building has undergone extensive remodeling, increasing its usefulness and attractiveness. This work was fostered by the Men's Brotherhood.

The only Seventh-day Baptist church in Ohio is located in a rich and beautiful farming country. Prosperity is general: roads of crushed stone; orchards bending to the ground with beautiful apples, peaches, pears and quinces; brilliant emerald fields of fall wheat and millions of corn-shocks interspersed with entrancing forests make a scene never to be forgotten. Under such conditions our people can be prosperous and happy and loyal to the denomination without being exposed to the temptations of city life. Jackson Center people are demonstrating that Seventh-day Baptist farmers are on the right track.

W. K. DAVIS.

"Harnack's Somersault."

"The near-wise preachers of England and the United States have been following the lead of Professor Adolph Harnack. He is a product of Germany, just turned sixty years of age. For years he has been telling how the Bible was not inspired, and

of course how miracles are a myth, and Jesus Christ no more than a man around whom pleasing legends have grown up. For learning Mr. Harnack stands head and shoulders above all his contemporaries, and is like a Saul in the eyes of his disciples. He has gone to the extremity of advanced positions in destructive criticisms.

While sounding these depths, he gave out his findings ahead of time, and was of the opinion that the Bible had served its day as a book of instruction and authority. Naturally, many people of lesser mental caliber follow Mr. Harnack into these fields green with verbal paint rather than with life. Now the great theologian has reversed his position. He has come back to a conservative view, and asserts the divine origin of the Bible and confidence in the fundamentals of the Christian faith.

"Professor Harnack will now be quoted only by those critics who do not read fast enough to tell where their supposed leader stands. He bears the same relation to them that a dead engine does to an aeroplane a half-mile above ground. The only thing an aviator can do under those circumstances is to volplane to the earth where he has something stable to stand upon. It is time, anyhow, for many Bible men to get their feet on terra firma.

"The purpose of Christianity and its Bible is to bring salvation to a lost world. If everything which can mean salvation is cut out of the Bible and the religion of Jesus Christ, it has not enough virtue left to pay for the bother of preaching it. About the only satisfaction there is in Professor Harnack's elliptical course is the ability he has to tell others how it looks while sailing around the other focus. A redeemed drunkard is said to have a particular influence in bringing other drunkards to believe that there is a salvation from the curse of drink. It is asserted that a poacher who has straightened up his life makes the best gamewarden. Perhaps a man who has gone to the bottom of the foolishness of destructive criticism may have a power to keep other people's feet from slipping.

"It is time for certain denominations in this country to hunt new leaders, or get back to a safe basis where leaders are found easily."—*The Religious Telescope.*

MARRIAGES

DAVIS-VAN HORN—At the Van Horn Ranch in Oakcreek Township, Sherman County, Nebraska, on the evening after the Sabbath, Oct. 28, 1911, by Rev. Geo. B. Shaw, Ross Osborn Davis and Bertha Mae Van Horn, all of North Loup, Nebraska.

SCRIVEN-SMALLEY.—At the parsonage of the Seventh-day Baptist church at Plainfield, New Jersey, on November 1, 1911, at 6:45 p. m., by Rev. Edwin Shaw, Mr. Walter L. Scriven of Plainfield, N. J., and Miss Hazel D. Smalley of Dunellen, N. J.

Looking on the Bright Side.

Mr. Alexander, the gospel singer, tells the story of an old colored man in Chicago, who always came into one of the missions with a bright and smiling face, no matter what happened. One day he came with his thumb tied up. They asked him what was the matter, and he replied, "Today I was fixing a box and I mashed my thumb, but praise the Lord, I have my thumb yet." A few nights after he came in with his face as bright as ever. Some one inquired, "Well, uncle, what have you to praise the Lord for tonight?" "Oh," said he, "I was coming down the street tonight with a big piece of beefsteak. I had spent all my money on that beefsteak, and I laid it down on the sidewalk to tie my shoe, and while I was tying my shoe a big dog came along and took that beefsteak and carried it off. Praise the Lord!" A man said, "Look here, uncle, what are you praising the Lord for about that?" The colored man answered, "I am praising the Lord because I've got my appetite left."

This is wholesome philosophy and does one good to read even if the practicing is hard. It is not, however, altogether a matter of temperament: though the learning may be difficult, seeing points for thankfulness and looking out for the compensations are possible even to the morose and melancholy. But it takes effort and some people do not think the effort worth while.—*Baptist Commonwealth.*

One of the things Jesus Christ insisted upon was that a man should know the price of his own soul.—*Rev. Wm. Watson.*

The Lacemakers of Bruges.

In the rear of the shop were three aged women whose skin seemed to have shrunken and dried yellow on their bones. Their long black hood cloaks hung in full splendid folds, concealing the gaunt emaciated frames beneath. Years of slavery had bent the shoulders and bowed the head, and the bony, wrinkled hands were twisted with rheumatism.

The shopkeeper, a shrewd, calculating, sphinx-like spinster of forty years or more, stood counting small change, while the three elderly derelicts stood in a frightened group, staring wistfully. A little girl of twelve held the hand of the most helpless of the three, whose dim, deep-set eyes seemed to discern the counter and the shrew behind it with difficulty.

The clinking of money as it dropped into feeble, outstretched hands brought the tension of the group to breaking point, and vented itself in a hopeless wail such as a child might make when it breaks its toy. As the money was counted, the dim eyes filled with tears, and they muttered unintelligibly. In an instant the little flax-haired girl stepped defiantly out from the others, her face flushed crimson and her diminutive body trembling with indignation.

"It's a shame," she cried, shaking a tiny admonishing forefinger at the shopkeeper. "Last week it was forty centimes short and now it is fifty!"

"If you don't like what I give, don't come back," sneered the shopkeeper.

When they reached the street we stopped the child and dropped fifty centimes into her hand to make up the deficit. I asked her the age of the most feeble of the party.

Grandma is eighty-seven."

"How long has she been making lace?"

"Since she was five years old—she makes two patterns."

"Has she always done two?"

"Yes."

"How much does she make a day?"

"She used to make sixty centimes a day and sometimes more, but now the storekeeper only gives her fifty and sometimes forty-five."

With ten, twelve and fifteen cents a day it is little wonder that one-fourth of the population of Bruges are paupers.—*Charles Henry White, in Harper's Magazine.*

The Religion of Today.

Is Christianity an antiquated religion, good enough for those of a former day, but not the religion of today? Confucianism with its ancestor worship is the religion of the past, so that its votaries turn their faces backward. Buddhism with its Nirvana, looking to complete absorption into the great essence as its principal teaching, is the religion of the future. But Christianity, with its rules from heaven for life on earth, is the religion of today. It is the only religion with a revelation that has a historic basis, and so stands indissolubly related to the past. Its divine Lord is to be the judge of all the earth, and so stands vitally connected with the future. But as Christ is the living Christ, risen and reigning, so Christianity is the religion of the present, a present power and not a fading memory. Its ideals are the world's highest ideals today, its promises are men's best consolation. The hopes which Christianity inspires alone save the race from despair. The strength of humanity is in the Christ who is head over all things to his church. The very salt of the earth, its preservative and anti-septic, is revealed religion, especially when incarnated in good men and women.

Phillips Brooks was once asked, "Is Christianity a failure? His prompt reply was, "Has it ever had a fair chance?" Absolute reliance upon its teachings, without that spiritual adultery which secretly depends on alliance with worldly views and measures, is what Christianity demands for its largest success. When Jesus saw that the people would come by force to make him king he departed into the mountain alone. Not by the aid of any crown would our Lord seek the sceptre of universal rule. Unless he can be Lord of all he can not be Lord at all. Men praise the lofty sentiments of the Sermon on the Mount, but question whether they are practical politics, and yet wonder that the race is not better governed. They are shocked at mob law, but fail to insist on the Decalogue being taught the future lawmakers of the land. They are startled at signs of degeneracy among civilized peoples and yet forget that our Lord declared, "From him that hath (not improved) shall be taken away even that which he hath." The world still holds on to the lamp of Christian profession, but

like the foolish virgins with no oil in the lamp. Failure to use always means atrophy. The true religion of today should be given a chance, and it will justify itself in overcoming the degeneracy which shows itself in mob violence whether that degeneracy be in the victim or the lyncher. The salt should be used if we are to know its preservative properties. In vain the light if it be given no chance to shine. The supreme need of our race today is not a new revelation, but the right and generous application of the faith once delivered to the saints.

With all our neglect of its practical teachings, our failure to do as well as teach, and so the loss of one of the beatitudes (Matt. v, 19), we are still somewhat in the kingdom of heaven. Only by both doing and teaching may we become great in the kingdom. Possibly intensely religious East may yet furnish the greatest heroes of our Lord's militant host. Wise men from the East are again bowing about the manger of Christ, and, having seen his star, are come to worship him. It is most significant that China's most widely known and influential Viceroy, Chan Chi Tung, has ordered that the New Testament be introduced into the schools of his vast domain, declaring that while the teachings of Confucianism were good in their place, there was a life and vigor in Western learning which must be looked for in their sacred book. This is but in keeping with a remark of Li Hung Chang, ten years ago: "Confucianism has taken too deep a hold upon China for it to be progressive. What a pity that Christianity did not come in place of Confucianism." The religion that awakens the intellect, that satisfies the heart, that strengthens and directs the will, is the religion of today. The Emperor Julian rebuked his subjects by the example of the early Christians whose limitless charity reached all classes: "What a shame that Christians should be allowed to minister not only to their own poor, but to the wretched among the worshipers of the gods."

It is because Christianity has stimulated Western nations with lofty ideals of morality, absolutely revolutionizing the morals of Europe, rebuking the bribe-taking judge, purifying the court frequently by nobles, establishing standards of commercial integ-

ity, and so making possible a world-wide commerce that Asiatic peoples are asking for missionaries who know and teach the Ten Commandments, and who illustrate the life and teachings of the Saviour of men. Hence the students sent over from China and Japan to learn what is called Western civilization. Christian wives now reign in the homes of eminent Japanese generals and admirals and statesmen. They have come into the kingdom for such a time as this. Listen to a former prime minister of Japan, Count Okuma, in an address to the United Chambers of Commerce just after the close of the war with Russia: "History has furnished many instances of countries which, so far from benefiting from victorious wars, have dated their decline from armed success. Japan must take care that such is not her lot." In another address at the commencement exercises of the Aoyama College, the same eminent statesman said: "I believe that Christianity is the most advanced form of religion. There is a possibility, I think, that the center of civilization will come round to the Far East when this advanced religion (Christianity) has rightly been interwoven into the thoughts of the nation, and the nation has progressed with the times. I believe that any nation that makes an antiquated faith its state religion will soon cease to exist. Therefore I hope that you will endeavor to live up to the teachings of Christ."

To troubled spirits, asking, "Art thou he that should come or look we for another?" Christ still makes answer, "Go and tell what ye see." In what other religion are devils cast out and lepers cleansed and prisons opened to those unjustly bound? As Spurgeon once cried in closing an eloquent peroration: "The God that answers by orphanages let him be God."—*Bishop E. R. Hendrix, D. D., LL. D.*

A genial looking gentleman wanted an empty bottle in which to mix a solution, and went to a chemist's to purchase one. Selecting one that answered his purpose, he asked the shopman how much it would cost. "Well," was the reply, "if you want the empty bottle, it will be a penny, but if you want anything in it you can have it for nothing." "Well, that's fair," said the customer; "put in a cork."—*Baptist Commonwealth.*

SABBATH SCHOOL

LESSON VIII.—NOV. 18, 1911.

EZRA'S JOURNEY TO JERUSALEM

Lesson Text.—Ezra viii, 15-36.

Golden Text.—"The hand of our God is upon all them for good that seek him." Ezra viii, 22.

DAILY READINGS.

First-day, Ezra vii, 1-10.

Second-day, Ezra vii, 11-26.

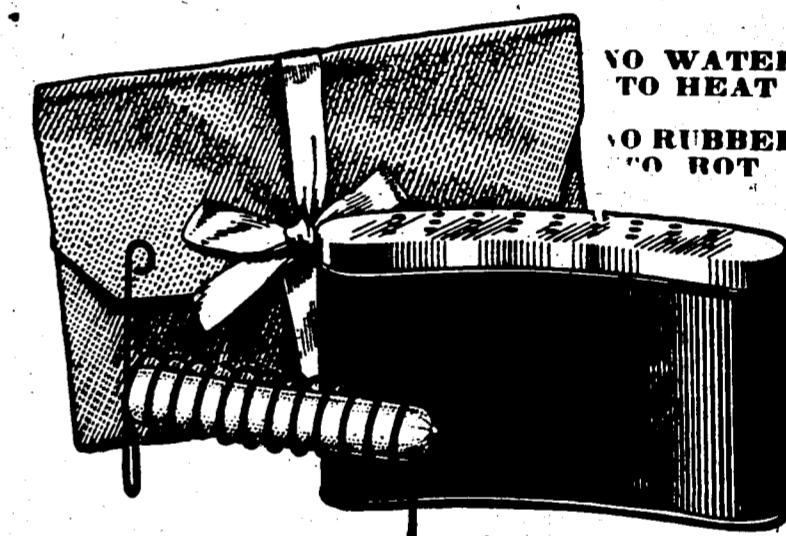
Third-day, Ezra vii, 27—viii, 14.

Fourth-day, Ezra viii, 15-36.

Fifth-day, Ezra ix, 1-15.

Sixth-day, Ezra x, 1-15.

Sabbath-day, Ezra x, 16-44.

(For Lesson Notes, see *Helping Hand.*)**WELKOM WARMER vs. HOT WATER BAG**

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

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

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

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

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

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