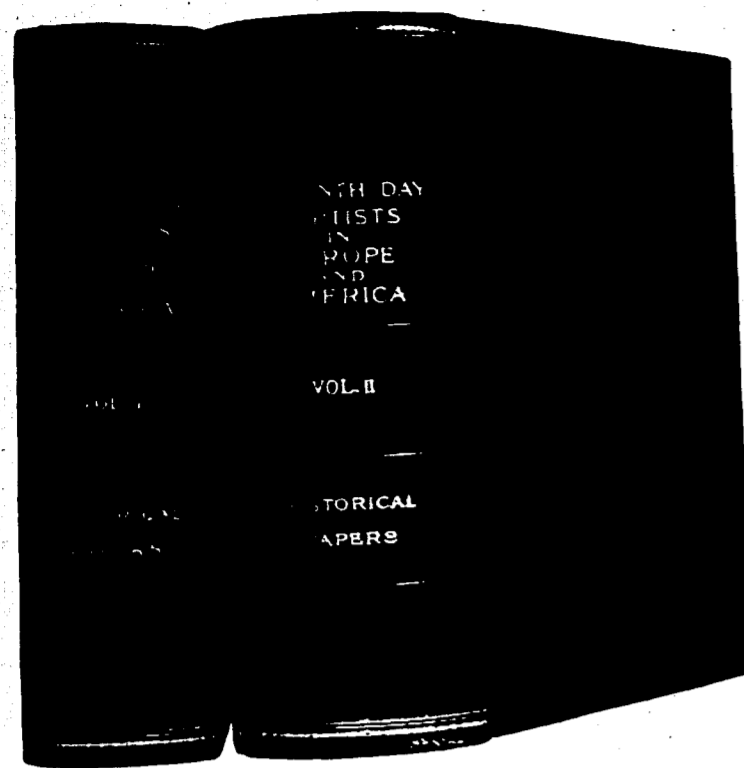


The Sabbath Recorder

The real evidence of miracles is found by living the life of prayer. . . . The man of science, observing the succession of cause and effect in what he calls nature, and allowing his own spiritual activity to lie dormant, perhaps to become atrophied, may be incredulous of the will and the intelligence which are at work in, and even produce, the very uniformities which he is examining. But let him begin to pray, to exercise his own religious faculty; let him, just as he brings his will and intelligence to investigate "nature," bring his will and intelligence to test that other part of nature which he has ignored—the religious part; and quickly he too, like the saints in all ages, discovers the amazing power which is latent in him. He finds that he can affect other minds, even at a distance, that even physical forces are adjusted and diverted at the instance of his prayer; and as he recognizes the miraculous in himself, he can understand it in the Bible, and more particularly in Christ.—*Robert F. Horton, M. A., D. D.*

—CONTENTS—

EDITORIAL—Action in the African Matter Deferred; Home Work by the Tract Board; A New Folding Machine; The Reason is Obvious; "The Fifth Gospel"	641-643	The Work in Africa	653
EDITORIAL NEWS NOTES—The King Goes to India; Crown Prince Reprimanded; Affairs in China Growing Worse; Italy Explains the Atrocities; Mexico Has a Real President	643-645	WOMAN'S WORK—Our Missionaries Arrive at Shanghai	655
A Correction	645	Tract Society—Meeting of Board of Directors	656
From the Northwest	645	Trip to the Southwestern Association	659
Churches Federated for Social Service	646	YOUNG PEOPLE'S WORK—Echoes of Peace and Blessing; Topic Cards; Meeting of Young People's Board; The President and the Corresponding Secretary at Walworth; A Special Opportunity; Studies on the Sabbath; News Notes	660-665
SABBATH REFORM—Not a Question of Days; "Secularizing" Sunday; The Dodge Center Revival	647-649	Education at Salem College	665
MISSIONS—Observations on the Rebellion; The Southwestern Association; Missionary Board Meeting; Monthly Statement	650-653	CHILDREN'S PAGE—Tim's One Good Day	667
		HOME NEWS	669
		MARRIAGES	671
		SABBATH SCHOOL	671
			672



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EDITORIAL

Action in the African Matter Deferred.

In harmony with the decisions of Conference the Joint Committee recommended the calling of two men to go to Africa for permanent work as missionaries. The Missionary Board had its meeting on the day after that of the Joint Committee and adopted the recommendation, on condition that the same should be adopted by the Tract Board. But during the three weeks that elapsed before the meeting of the Tract Board, correspondence revealed the fact that while the two brothers called were willing to go for a year or so to make careful investigations of the entire field, they could not accept a call now for permanent work.

With this extra data in hand it seemed out of the question for the Tract Board to go on with the plan approved by the other board. To call men to a work which they assured us they could not accept—that is, to permanent work—would do no good. To change the plan, and call to a work of investigation only, could not avail, because entirely different from the one started by the Joint Committee and the Missionary Board. The members of the Tract Board were put to their wits' ends to know what course would be best to take, and after a long session that lasted till dark, it was decided that in view of the correspondence in hand, definite action in the case should

be deferred for the present, and the matter referred again to the Joint Committee.

It will be seen by the minutes of both boards elsewhere in this paper that efforts are being made to proceed as nearly as possible in accordance with the wishes of the people as expressed in the General Conference. Nothing is clearer than that the Joint Committee and the two boards are anxious to do the very best things for Africa that lie within the reach of the people, and that will meet their approval. Only those familiar with the case know anything of the heart burdens and anxieties borne by the men who have wrestled with this problem. They feel that they need the sympathy and prayers of all the people. May God lead both, boards and people, to see eye to eye and to do the right things.

Home Work by the Tract Board.

By referring to the report of the Advisory Committee of the Tract Board, as found in the minutes of that board on another page, it will be seen that a good amount of work among the home churches and mission fields has been laid out for this Conference year. The efforts in this direction last summer met with such hearty approval in the churches and the people responded so well that the board feels encouraged to enlarge this line of work. Study the three plans proposed by the board, and be ready to cooperate with the workers when they are sent out.

One great need throughout the entire denomination is a revival of true spiritual life, and the kindling anew of the fires of Sabbath truth in the hearts of the people. The general apathy among our own people regarding the Sabbath is alarming. We too need stirring up along the lines of Sabbath Reform, and unless we as a people can get up some enthusiasm regarding the advancement of Sabbath truth and in the matters of denominational loyalty we shall see greater loss of numbers than we have ever known. Unless Seventh-day Baptist parents can be aroused to see the effects

upon their children of their own indifference toward the Sabbath, and unless the influences in many a home, tending to destroy respect for the Sabbath, are corrected, there is little hope that their young people will remain loyal. We must give more attention to stopping the leaks in our own families, and then we will be better prepared for effective aggressive work outside. It is too bad that while we are laboring hard to win men from error to truth, we at the same time suffer leakages that more than equal our gains! This ought not so to be.

A New Folding Machine.

For many months the publishing house has been handicapped in certain lines of work for want of a modern folder. The old one would not allow the handling of many jobs that might have been done had we been able to put in a good one. This the Tract Board has at last felt compelled to do at a cost of \$550, even though there is not money enough to pay for it. Equipments will wear out, and if work is to be done they must be replaced. Of course, our friends will not let the board pay interest long on borrowed money, because it only means so much more to pay in the end. If enough comes in soon we may not have to borrow, since we have thirty days in which to pay. If paid within that time we save two per cent on the money. Two per cent is as good for the denomination as it would be for others, and is worth making a little extra effort to save. Wouldn't it be nice if enough money should come in so that the board would not need to borrow?

The Reason is Obvious.

Sometimes we hear the question, "Why can not the Tract Board carry on our denominational printing interests at a profit?" It is not uncommon to see the insinuating wink, and to hear a chiding, knowing tone, on the part of the questioner, as much as to say, "Something is wrong. Others in the printing business make good profits, and why can not these men to whom we have entrusted our publishing interests do the same?"

The answer is simple. Much of the work done under the supervision of the

Tract Board is printing of papers, tracts and books for benevolent purposes. A great proportion of the output consists of tracts and books for Sabbath Reform, most of which are for free distribution. Then there is the SABBATH RECORDER, *Sabbath Visitor*, *Helping Hand* and *Junior Quarterly*, all of which are published at cost, no profits being charged for any of them. Considered as an enterprise by itself, the SABBATH RECORDER, for instance, does not have a subscription list large enough to pay much more than half its cost, to say nothing of profits. It would take the profits on an immense amount of job work to make up for this alone. But the *Sabbath Visitor* and the *Junior Quarterly* both fall into the same category. Yet for the good of the denomination and the strengthening of our people, old and young, these must be published and the board must pay the bills left over after the subscription moneys are used up. If the denominational papers could have lists of subscribers large enough to even pay their cost, there might be some chance to come out even. And if the large quantities of tracts and books for gratuitous distribution could be sold at natural profits, it would be easier for the board to make the two ends meet. But the Tract Board's printing business was never intended to be a money-making enterprise; it must necessarily be a benevolent one. It can not be run at a profit while all these publications mentioned must be printed simply at cost and then disposed of largely through gratuitous distribution, and while the denominational paper must be furnished to the people in two thousand homes at about half what it has cost the board to produce it.

He makes a mistake who looks upon a benevolent, truth-propagating, denominational enterprise like this as though it were merely a business plant endeavoring to make a profit on every piece of work it turns out. It should rather be regarded as a benevolent, Gospel-preaching, truth-publishing enterprise, made possible by the gifts of the people, for the advancement of the kingdom of God. It is as much a missionary enterprise as was the publication of the Seventh-day Baptist *Pulpit* by the Missionary Board, and should be so regarded. Indeed, our people are spending no money in these days that brings them better re-

EDITORIAL NEWS NOTES

The King Goes to India.

For the first time in the history of England the King and Queen have sailed in great state for India, that the King may be crowned Emperor of India, upon the royal throne of the Moguls. It is hoped that such a step may allay the feelings of discontent among England's subjects, and though a daring experiment it is regarded as a supreme appeal to the people of that country for their loyalty. Since England assumed control of India, no king has been crowned there, and now all eyes will be turned toward this coronation, to see how the Indians will regard the spectacle of a foreign monarch actually seated upon the throne of Mogul emperors. If the result is one of peace and satisfaction to India's millions; if the spirit of genuine loyalty to King George V. is aroused, well and good. But if the presence of an alien, and that, too, one who may be regarded as a usurper, shall tend to stir up enmity among the people, no man can foretell the consequences. It is the King's own plan, to be thus crowned before the people of India, and so to come in touch with his subjects and to let them feel that he has a genuine interest in their welfare. We hope it may arouse loyal enthusiasm for him as India's Emperor—one who is really the most powerful India has ever known.

A great fleet of England's dreadnoughts accompanied the royal pair from Portsmouth, some of which will go to Gibraltar and India. This is regarded as the closing function of the coronation year, the first of which called forth such enthusiastic responses from the people last June. Immense throngs gathered at Southsea to cheer their king as he sailed away amid the booming of cannon and the music of many bands. This stirring event marks a new era in Indian and British history.

Queen Victoria never saw India. Edward visited it as prince, but not as emperor. These were both crowned by proxy. Now George, after having made India one visit as prince, returns with the Queen in order that both may be crowned in person in the capital of India. It is hoped that

turns in spiritual life, in denominational unity, strength and loyalty, than does the money spent in support of the Tract Board's publishing work. This method, of running our own printing-presses, is considered best, because time and again within ten years proposals have been solicited from other publishing houses for prices on printing all our denominational papers for us, only to find that with all our deficits we are still getting our printing done cheaper than it could be done outside at prices that give profits to other publishers.

How about our colleges? Is it not just as reasonable to expect them to be run at a profit? Tuitions are charged, it is true, teachers must be paid, and each plant must observe certain business principles and rules of economy, but who expects them to be run at a profit? They too were established by the gifts of the people, and like the Tract Society, partially endowed for their benevolent work, and have to be regarded as benevolent institutions with deficits to be met. In view of the untold good they do, people desiring to do good with their money gladly support them. Why should an enterprise like the SABBATH RECORDER, or one like the Tract Society's publication work, inaugurated for the gratuitous distribution of Bible truths, be singled out and criticized because it is not making money for the denomination?

"The Fifth Gospel."

That writer expressed profound truth who styled Palestine the "Fifth Gospel." No one of the other four Gospels bears stronger testimony to the truths of the prophets and the facts concerning Christ and his teachings than does the land in which Christ and the prophets lived. Without this "Fifth Gospel" many of the parables, prophecies, and much of the poetry of the Bible would be robbed of their richest meaning.

A study of Bible lands furnishes a physical and natural basis for much of our spiritual language, since even the expressions descriptive of spiritual life, both here and hereafter, have their natural and physical origin in the land of Bible story. If lakes, streams, mountains, plains, skies, trees and flowers bring gospel messages to the hearts of men, surely those in Palestine should give the most impressive and helpful ones.

instead of finding the road to Delhi thronged with mutineers desiring to expel the hated foreigners, as was the case fifty years ago, the King and Queen may this time find it thronged with loyal subjects to give them glad welcome. If the people there fully appreciate the blessings English rule has brought to them, they will certainly receive their King-Emperor with gladness. British rule may not always have been free from mistakes, but it has been of untold benefit to the people of India. Had it not been for this, India might today be as bad off as China.

Crown Prince Reprimanded.

Quite a ripple of excitement has been caused in Europe over a reprimand given to Frederick William, Crown Prince of Germany, by his father, the Kaiser. It seems that the heir to the throne is a great favorite with the war party, and probably the most popular man in Germany. During a heated discussion, in the Reichstag, of the government's Moroccan policy, in which there was some heated war talk, the Crown Prince openly showed his approval of an attack upon the government's treatment of the problem concerning Morocco; hence Emperor William administered a public rebuke.

It is remarkable how a little flurry like this, caused by a member of a royal family, will stir up all Europe and set some of the nations to prophesying war. France has been especially exercised over the matter, evidently fearing that the popularity of the Crown Prince with the German war party suggests hostile intentions; and straightway the French leaders begin to clamor that no pains or money be spared in the effort to make her navy equal to that of Germany. Just a jesture from some heir apparent can cause rumors of wars!

Affairs in China Growing Worse.

Each day brings such new phases of the Chinese question that one can hardly keep up with the changes. It seems that the humble concessions on the part of the government, granting all the rebels seemed to ask, did no good whatever. The nation seems now to be breaking up into several factions, each of which wants to organize a republic of its own. The vast country south of the Yang-tse River is irrevocably

opposed to the Manchu rule, and yet there does not seem to be cohesion enough between the different sections for them to hang together. One thing now is certain: all factions repudiate the authority of the Manchus, and the dynasty is doomed. The partition of the empire seems almost certain. Several republics have already been proclaimed, but the people do not know how to proceed. There is little hope of a general republic. The kingdom is too much like a building with no good foundation and with no coherence of parts. The severe shock is crumbling it to ruin. With poor means of defense, with no constitutional foundation and no political unity, it faces the dilemma of having either to try a general republic with poor material or to split into several antagonistic republics. Either horn of this dilemma means sure disaster. But many seem to think the general republic would be more likely to succeed, if China only had a wise, strong leader upon whom the people could agree. The present condition of panic, confusion and helplessness is tragically sad. We have no idea what a day may bring forth in China.

Italy Explains the "Atrocities."

It seems that the charges of cruelty against the Italian soldiers in Tripoli were greatly overstated. Explanations from the scene of war make it clear that Italy was driven to severe measures by the almost unprecedented treachery of the Arabs and Turks. When the Italian army took possession of Tripoli, the inhabitants formally acknowledged the authority of Italy and pledged allegiance to the army of invasion. Upon this the Italians allowed them to go free, and trusted them with the arms which they had in their possession. Afterwards, when the Arabs had joined with the Turks in a desperate effort to recapture Tripoli, the Italian soldiers found to their sorrow that these trusted ones they had allowed to go free—men, women and children—turned out to fight them in the rear, the men and some women using guns, while other women and children carried ammunition to the fighters. When the Italians had checked the onslaught of the Arabs in their front, and were able to turn attention to the treacherous foes in their rear, they discovered that these had not been content

with fighting them, but had slaughtered their brothers, sick and wounded, in the houses where they had been taken to be cared for. These atrocities in cold blood, perpetrated by women as well as men, so enraged the Italians that no quarter was given to any one who showed signs of having taken part in the massacre.

Mexico Has a Real President.

It will be remembered that President de la Barra was chosen to fill in the interim between the rule of Diaz and that of the president whom the people should elect. The election resulted in the choice of Francisco I. Madero, who was inaugurated President of Mexico last week. The ceremony was brief and simple, and took place in the Chamber of Deputies.

Ten thousand people from all sections of the Nation assembled at Hodgenville, Ky., to take part in the dedication of a granite temple enclosing the cabin in which Abraham Lincoln was born one hundred and two years ago. President Taft made the principal address. This is indeed a fitting monument to our martyred President.

A Correction.

In the article written by Brother Ira J. Ordway on "Century Lesson," published in the SABBATH RECORDER of September 25, on page 399, next to the last paragraph, the name Mrs. Herton should read Mrs. Preston. She was a member of the Verona (N. Y.) Church. It will be of further interest to know that Mrs. Rachel Preston moved from Verona to Washington, N. H., where through her influence a First-day Adventist church of forty members was led to embrace the Sabbath. This was the commencement of the Seventh-day Adventist Church.

Again, on page 400, the growth from 1818 to 1846 should read 3,916 while the figures given, namely, 4,592, are for the forty years previous to 1846, thus showing that the growth for the twelve years previous to 1818 was only 676, which was the error in figures given.

I make this correction since Brother Ordway's article was copied in my office and the mistakes may have been made there.

E. B. SAUNDERS.

From the Northwest.

DEAR BROTHER GARDINER:

You will remember that a missionary committee was appointed at the association at Garwin to "inaugurate a missionary and evangelistic campaign, to cover the whitening fields of the great Northwest." The members of the committee are widely scattered, but circumstances brought them together in southern Wisconsin early in the month of August, and they had a meeting in the chairman's study. The field is a large one, the interests are varied, and the opportunities are so great as to almost overwhelm one who stops to consider them.

The committee believes that whatever is done should be done with a view to permanency. Over and over again do we hear it said of certain fields, "If the interests there had received proper encouragement so many years ago, we would have had a strong church there today." We do not always know what would have been if things had not been as they were, I am sure. Perhaps these statements are correct. It is too true, I have no doubt. But such statements always make me wonder whether all the golden opportunities are in the past. May it not be that, for many fields, now is the opportune time? Is it not possible that ten or twenty-five years from now some one will say that if something had been done for a certain interest on a certain field in 1911 or in 1912 we would today have a flourishing church there?

The committee would like to discover every such point, and meet the situation with the needed help. They desire also to promote missionary and evangelistic interests among the churches, by an interchange of pastors.

As a practical result of the work of the committee so far, two pastorless churches have been supplied with regular preaching services and pastoral care—not frequent, but regular. We believe it means much to a group of people who can not have a pastor, to have regular, stated times when some one will visit them to preach the Gospel and to give Christian counsel.

The Rock House Prairie Church has elected Rev. T. J. Van Horn of Albion "non-resident pastor." The ministers of southern Wisconsin have for many years attempted to supply this church with

preaching services, but the visits have been very irregular. The services of others will still be needed and used, but Brother Van Horn will direct the matter. Others will visit the field, but under his direction; and to him the people will look in a special way as adviser in church and religious matters.

The Farnam Church has asked Rev. Geo. B. Shaw of North Loup to visit them quarterly, at their expense; and the church which he serves regularly has voted to grant him time for this service. When he can not go, no doubt he can send some of his capable and consecrated laymen. Brother Shaw, you will remember, is a member of the committee.

An attempt is being made for a similar arrangement with West Hallock, and the committee is making inquiry regarding Stokes.

Rev. W. D. Burdick, the other member of the committee, has already written of the southern Illinois field, and has suggested plans for strengthening the work there.

The work which Rev. O. S. Mills has done under the direction, and with the support, of the brotherhoods of southern Wisconsin and Chicago should be followed up. His recent visit to South Dakota has discovered to us a waiting field there.

The committee is cooperating with the Missionary Board in this matter, and we earnestly hope and pray that much good may be accomplished in building up the Master's kingdom in this great country.

Later I shall try to give your readers something of the spirit and thought of the pastors regarding the work of the committee, through the correspondence which we have had with them.

Sincerely,

A. J. C. BOND.

Churches Federated for Social Service.

CHARLES S. MACFARLAND, *Secretary.*

Many have called it the most notable church gathering of modern times. It was the Social Service Conference held in Chicago, November 8, 1911, under the auspices of the Social Service Commission of the Federal Council of the Churches of Christ in America. The meeting was called by Dr. Charles S. Macfarland, executive secretary of the commission.

Seventeen denominations were represented by official delegates. They were the Baptist, Free Baptist, Christian, Congregational, Disciples of Christ, German Evangelical, Mennonite, Methodist Episcopal, Methodist Episcopal South, African Methodist Episcopal, Presbyterian, Protestant Episcopal, Reformed Church in America, Reformed Church in the United States, Friends, United Brethren and United Presbyterian.

The delegates reported that nearly all their denominations had organized or contemplated plans for social service. Those which have commissions are the Baptist, Congregational, Methodist Episcopal, Presbyterian and Protestant Episcopal.

The Literature Committee of the commission, which consists of Professor S. Z. Batten, Rev. Harry F. Ward, Professor Graham Taylor, Professor Walter Rauschenbusch and Jacob Riis, unanimously endorsed the publication of a large series of handbooks on Social Service.

The most important question considered was that of the relation between the denominational commissions and the Federal Council Commission. This was placed in the hands of a special committee, who reported a plan which gives each church entire freedom in its social work, while, through cooperation and distribution of responsibility, under the leadership of the Federal Council Commission, the work of each church is to be made a part of the united service of all the churches. It was recommended that each church do as much work as possible by itself, while it is free to secure the help of the Federal Council Commission for work which can not so well be carried out individually.

Secretary Macfarland emphasized the importance of training for social service in theological schools, and the careful education of church people and ministers through handbooks and other literature along lines of practical community service. Among specific matters, special notice was given to the nation-wide campaign, being led by the Federal Council Commission, for one-day-in-seven for industrial workers.

One of the most important actions taken by the conference was its unanimous endorsement of the printed program issued by the Federal Council Commission, on the Church and Social Service.

SABBATH REFORM

Not a Question of Days.

The Sabbath question is not merely "one of days." The fundamental conception centers around the fact that *God must come to men in sacred time.* Eternity is an attribute of God, and the measured portion we call "time" is the point where God and man come together as Creator and created. It is here that we "live in him." Scriptural and extra-scriptural history show that man has always felt the need of communion with God, through sacred time, and that God has always sought to meet this want. Physical rest is not the primary idea of the Sabbath. It is only a means to higher ends, namely, communion with God, religious culture and spiritual development. But since time is also the essence of human existence, so far as activities and duties are concerned, and since the use men make of time determines the character of each human life, specific sacred time which shall represent God, and draw men to him, becomes an essential part of God's moral and religious government for man. The Sabbath finds its origin in God's desire and purpose to aid and culture men in holiness, and in man's need of God, and spiritual communion. Incidentally, and subordinately, the Sabbath is also a physical blessing to man. But its primal, central thought is religious, and the physical good depends largely on the motive for resting. The fourth commandment embodies these deeper principles, and is God's law concerning the Sabbath. The authority of the law is found in the reasons and necessities which lie back of it.

The Jews had never attained, or had lost sight of this higher law of the Sabbath, and had reduced its observance to unmeaning formalities and useless burdens. Christ brushed all these away, and glorified and established the Sabbath, enlarging and making it a blessing instead of a bondage. He taught his followers how to consider and observe it, by his example and his words. —*Rev. A. H. Lewis, D. D.*

"Secularizing" Sunday.

The Lutheran churches of Baltimore passed resolutions Sunday, October 8, on Sunday-law enforcement, as follows:

"Whereas, There appears to be a growing tendency to secularize Sunday and disregard the laws as to the Lord's day, as was instanced in the concert held in the Maryland Theater Sunday evening, October 1,—

"Resolved, That as law-abiding citizens we protest against the negligence of certain officials in executing justice against violators of the Sunday laws."

Here is an instance showing the real motive, the design, governing Sunday legislation to be the subserving of religious rather than civil interests, else why the expression, "There appears to be a growing tendency to secularize Sunday"? and why resolve to protest against the course of the civil authorities in neglecting to arrest "violators of the Sunday laws?" To secularize means "to convert from spiritual to secular or common use, to make worldly."

The Lutherans of Baltimore, in common with Sunday-keepers in general, regard Sunday observance as a sectarian or religious institution. But who made it so? Surely, not the Lord of the Sabbath, for he commanded the Seventh-day, Saturday, as the rest day. Sunday observance was not devised in heaven, nor by Christ while upon earth, but it is admitted to be the devising of man. It is, therefore, of worldly, or secular, origin. In fact, Sunday was regarded as a heathen festival day, "the wild solar holiday of all pagan times," and was adopted by the early Christian apostasy, with many other heathen relics, and bequeathed to present-day Christendom.

Why, then, should our Lutheran friends lament the "secularizing" of a secular institution?—*S. B. H., in Advent Review and Sabbath Herald.*

The Dodge Center Revival.

REV. H. D. CLARKE.

It might be better to head this, *Doing Evil That Good May Come*, as will be seen farther on in this article. Returning home from Cincinnati for a visit, I was permitted to attend some of the Methodist revival meetings, called union meetings, in the public hall. I understand the Congrega-

tional church voted not to unite, but the pastor attended when his own services did not conflict. Others from near-by towns and people from all churches here were in attendance.

The evangelist was a most rapid talker, extremely in earnest, and worked every nerve, and sweat from every pore. In the use of epithets and strong adjectives, new and old and more than qualifying, he outdid "Billy Sunday." His unglorified onslaughts on saloons, tobacco shops, cards, theaters and dances were simply astounding, but the average opinion is that they were not too strong for such sins. No saloons have been closed, but tobacco is less in demand, it is said, and will be less on sale by professed Christians, though the difference is as yet rather imperceptible. Christian people in name do like money too well to cease the sale of that for which they give no equivalent.

Words which no local pastor could use and keep his pastorate a month, were hurled with vehemence at the audience and were received with great relish. A trained leader in song was from Chicago, and members of all choirs, and many from no choir, were on the rostrum. Piano, two horns and a clarinet added to the music, three of these belonging to Seventh-day Baptists. After each strong appeal the speaker entreated unconverted ones to come to "the altar rail", thus expressing their desire to be Christians, and then to sign cards giving their church preference. He exhorted Christians to climb over the backs of their seats to do personal work for these and beseech them to come. There seemed to be no great excitement, and yet men and women trembled and seemingly yielded, though not all. It was stated that about one hundred and fifty-six "went forward." Many of these were, or had been, professed Christians. About one-third signed for the Methodist church, quite a number for the Congregational, and others for Lutheran, Evangelical, Catholic, Advent, and "Baptist," as the evangelist called us. No testimony meetings were held except one near the close of the series. Two and three cottage prayer meetings were held daily in different parts of the "city." Among the most loyal and active personal workers were Seventh-day Baptists. These were seen about the room, interviewing men,

women and children. And Seventh-day Baptists gave most liberally in money for the evangelist and expenses.

Results as seen remain to be reported later. The general opinion is that, even without conversions, much good has been done by way of a better moral standard as to general habits and sinful pleasures so popular. It will pass among many as a great revival, though many will go no farther. The evangelist won many warm friends and a good, but well-earned salary. No man can live long with the exertion he gave in every effort.

Coming now to the second part of this article, readers of the SABBATH RECORDER will be interested in the evangelist's attitude toward God's holy Sabbath. He was interviewed at the close of the meetings upon the subject of the Sabbath. He said he settled that at the beginning of his ministry a few years ago. "How did you settle it?" He replied to his interviewer, that every man entering the ministry runs against this question at the very start. He looked the matter over carefully [?] and finally reached the conclusion that by keeping Sunday he could reach more people and get more converts than by keeping the Bible Sabbath. He admitted that a man might be somewhat troubled in conscience, but in a short time that feeling would leave him. He added that, since he had been here, he had read several tracts that had been sent him, and they made not the least impression upon him. He made no effort to give a Bible reason for keeping Sunday; he would leave men to satisfy their own consciences, but conscience would not trouble them, as it did not him, after working awhile as Christians. It was simply with him the matter of being able to "reach the most people." There you have it.

Now a devout Sabbath-keeper will wonder how a man can do this, especially one who preaches so strongly against sins and most popular sin, and actually made men tremble with thoughts of the coming judgment for breaking God's holy law, though he did not speak of law save by a few general references to God's enactment at Sinai. During the whole series he dwelt particularly upon the sins of the dance, cards, the theater, impurity, fallen women,

and Sunday ball games and the saloon and tobacco.

Can intelligence and sincere desire to be right with God settle this great question in this manner? Strip it of all rhetoric and pretty speech-making and it is just this in homely English: God says the Seventh-day is the Sabbath. There is no real Bible argument for Sunday-keeping. The unconverted sinner goes to hell. [That was his plain talk about the sinner.] The wages of sin is *death*. God wants "red blood in Christians", no "wishy-washy", "namby-pamby", "easy-going" service. He wants "heroes", "men like Daniel and Elijah and Paul and Luther and George Washington and Lincoln." "I have no plan of salvation; it is not *your* think or my *think*", said the speaker. It is Christ's plan and God's plan, and he called on God to "send his soul to hell if he were not telling the truth." But the great majority of people in Christian lands keep Sunday. In my efforts I can, by keeping Sunday myself and calling it Sabbath, get greater crowds to hear me and profess religion than I can by obeying God and keeping the real Bible Sabbath. I can do more good by breaking God's law in one particular than I can by obeying all the commandments. I'll do evil that good may come. What logic! what consecration to truth! what "red blood"! what consistency!

Now, Mr. Editor, I'd like to have you follow up this theory and sift it for your readers.

Nov. 9, 1911.

Recently the Lutheran churches of Baltimore passed resolutions protesting against the negligence of civil officials in executing justice against violators of Sunday laws. They must have forgotten or been unmindful of the attitude of the great founder of the Lutheran Church, who said: "It is by the Word that we must fight. I am unwilling to employ force against the superstitious or unbelieving. None ought to be constrained. Liberty is of the essence of faith. . . . I have never drawn the sword, nor called for vengeance. I have committed all to God, and have waited for his strong hand. It is with neither the sword nor the musket that Christians fight."—S. B. H.

In the October *Christian Statesman* one of its editors, on the subject "Bible Politics," says: "Daniel applied his religious principles in his civic life when he purposed in his heart not to defile himself with the king's food and drink. His three Jewish friends in their refusal to engage in false worship at the command of the king illustrated the truth that civil law is not binding on the conscience when it contravenes the law of God. Daniel's refusal to cease praying when the interdict of the monarch forbade it, also illustrated that when divine law and human law conflict, the latter must give way." Facing this frank statement, why does the *Christian Statesman* stand for Sunday observance when God's command calls for the observance of the Seventh-day, Saturday? And why do the promoters of that magazine petition the civil government to compel the observance of a religious dogma which is not in accord with the divine law?—*Advent Review and Herald*.

There is a Difference.

New Jersey, which has the license laws to suit the traffic, pays fifty-seven million dollars annually for her drink bill, while North Carolina, with state-wide prohibition, pays a drink bill of from three to four million dollars. Population about the same. New Jersey has 7,861 saloons but 11,605 revenue licenses, thus showing 3,774 revenue licenses held by blind tigers (and druggists); while North Carolina, with prohibition, has less than four hundred revenue licenses held by druggists and blind tigers. Where do the blind tigers flourish best?—*North Carolina Issue*.

A fashionably dressed young woman entered the postoffice in a large western city, hesitated a moment, and stepped up to the stamp window. The stamp clerk looked up expectantly, and she asked, "Do you sell stamps here?"

The clerk politely answered, "Yes." "I would like to see some, please," was the unusual request.

The clerk dazedly handed out a large sheet of the two-cent variety, which the young woman carefully examined. Pointing to one near the center, she said, "I will take this one, please."—*Exchange*.

MISSIONS

Observations on the Rebellion.

REV. J. W. CROFOOT.

Although it will be "old news" by the time it can reach America, doubtless many of the readers of the SABBATH RECORDER will be interested in some Observations from Shanghai of the rebellion now going on in central China.

It may be a revolution by the time this article is read; for though the outbreak has been sudden, there seems a general opinion that preparations have been going on for a long time, and it is a matter of surprise to many to what a great extent the sympathies of the Chinese people are with the revolutionists.

It may not be worth while to mention what cities and places are supposed to be affected, for likely the case will be very different in a few weeks, and then again few people would know the places by their names anyhow, for the American ignorance of Chinese geography is only exceeded by the Chinese ignorance of foreign geography. It may be said, however, that if Shanghai be thought of as the New York of China, Hankow and Wuchang, where this rebellion started, may be thought of as the Chicago. And of course when one reads of a riot in Chicago he does not expect one necessarily to follow in New York.

On previous occasions when there have been rebellions in some part of the empire, and such occasions have not been few, I have found a decided reluctance on the part of most Chinese to discuss such questions. But now it seems to me that almost every one is eager to talk on the subject, and nearly all are anxious for the success of the rebels. It is quite a revelation to find people here so ready to speak out on that side. Probably they would not be so ready to speak freely in interior places, but it marks a great change that they speak so boldly even here. Some old schoolboys, who were here Sabbath day, were expressing regret that the Taiping rebels of fifty years ago were not successful in driving out the Manchus, an opinion that I do not remember ever to have heard

a Chinese express before. When I suggested that perhaps the Chinese people would only change masters and perhaps get a new one no better than the old, the answer immediately came, "Then we'll change again." Certainly there's a widespread dissatisfaction with the Manchu dynasty.

The widespread distress caused by the heavy floods of the last summer will of course have a tendency to cause many to join the forces arrayed against the old order of things.

The revolutionists have been wise enough to make it plain that they are friendly to foreigners, and to assure them of all protection. Of course in times of general disorder, if such shall come, they may not be able to make good their promises in regard to all who are in isolated interior stations, but no one imagines that the fifteen thousand foreigners in Shanghai will be in any danger.

*West Gate, Shanghai,
Oct. 16, 1911.*

The Southwestern Association.

REV. E. B. SAUNDERS.

The Southwestern Association convened at Little Prairie, Ark., on Thursday morning, November 2, 1911. At the hour set, 9.30, a little group gathers at the Seventh-day Baptist church. Rev. Wilburt Davis of Gentry, moderator, calls the meeting to order. Brother J. H. Hurley leads the service of song, and a season of prayer follows.

At the opening of the meeting four of us (delegates) are present, including Brother Witter, who represents the three Eastern associations, besides a few neighbors and friends belonging to the local church. The heavy rains of two months ago have been followed by drouth; the dust blows, but the morning is clear, cool and bright. Some fifteen of us are gathered in the church around the cheerful fire. Sickness has visited nearly every home and it seems now as if it will reduce the attendance at this meeting.

After the prayer service Brother J. L. Hull gives us a very interesting account of the early history of this one of the older churches of this association. It was organized with seven members and has grown gradually, the church roll showing it has

had in all seventy-five members. Now there are thirty-six, with ten of these non-resident. There are a number of bright young people, boys and girls.

The farming lands are advancing in value and now range from ten to fifty dollars an acre. It has been a fruitful year and up to this time, the second of November, there has been only a slight frost, and the foliage is still green. The stock which runs in the great woods is fat and sleek. This is called the "outside" stock. This meeting will have its inside and its "outside" interests. When the association was here several years ago, both received a remarkable blessing. Men were saved every day of the meeting. We pray it will be so at this association.

At 12 o'clock the meeting adjourned for dinner. Some families had brought a basket of luncheon and others returned home for dinner. The afternoon session convened at 2.30. A service of song was conducted while the people gathered. The remainder of the afternoon was given to missions. If one can judge by appearance, there was no lack of interest. Several missionary pictures were exhibited, one of which was that of the monument now standing on the site of the illustrious Haystack prayer meeting, near William's College, Mass. Around the monument stand eight or ten men from as many of the non-Christian nations, the men converted, "clothed and in their right mind." Another picture was of a group of men, each one's stature being proportionate to the population of his native country. The giant was a Chinaman, representing four hundred million people. The United States was a pygmy at his feet, about one-fifth as large. Other nations were represented in the same way. The furniture of a Chinese home and the implements used on the four-acre farm, also of the typical farm and house in India, were put in a pile and offered for sale at \$2.00 each and no one would bid on or buy them, neither trade a two-hundred acre Arkansas rice farm for a four-acre farm in China or India. All in the house agreed that other nations needed our Bible, our Saviour, and the plenty which follows in their train.

At 4 p. m. the afternoon session adjourned. The evening meeting convened at 7

o'clock. After a song and prayer service of half an hour Brother Witter preached from Hebrews i, 2. The congregation was larger than that of the day sessions. All were deeply interested in the message. When told that they needed power with God to handle logs or rice-fields as much as did Hurley to preach, they said amen. Men do want a religion which lifts them up, but not a religion put up in delicate packages. The world and men want the "Good Samaritan" everywhere. Every one present can be a "Good Samaritan." After the sermon Brother Hurley conducted the after-meeting. Brother J. L. Hull said this love made us know, love and understand each other. Brother Wilburt Davis said we could not understand without God. We can not see. They "have eyes to see, and see not; they have ears to hear, and hear not." A good number testified and many hands were raised to show they felt they should be Christians. The evening service closed by singing, "Oh, how I love Jesus!" and the benediction by J. L. Hull. This was a profitable day; we had three very good sessions.

Missionary Board Meeting.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, R. I., on Wednesday, October 18, 1911, at 9.30 a. m., with President Clarke in the chair.

The following members were present: Wm. L. Clarke, H. C. Van Horn, J. F. Palmer, P. M. Barber, H. M. Swinney, E. B. Saunders, G. B. Carpenter, A. S. Babcock, Alex. C. Kenyon, John Austin, James A. Saunders, J. Irving Maxson, Frank Hill, Chas. H. Stanton, Ira B. Crandall, L. F. Randolph.

Visitors: Rev. D. H. Davis, Dr. Anne L. Waite, Mrs. O. U. Whitford, Mrs. Geo. H. Utter, Mrs. E. F. Stillman, Mrs. Grant Ayers, Mrs. Howard Langworthy, Mrs. Ira B. Crandall, Mrs. E. B. Saunders, and others.

The meeting opened with prayer, led by the Rev. D. H. Davis, D. D., of Shanghai, China.

The minutes of last meeting were approved.

The reports of the Treasurer and the Corresponding Secretary were received and

ordered recorded.

The following report came from the Joint Committee:

To the Board of Managers of the Seventh-day Baptist Missionary Society,—

DEAR BRETHREN:

That part of the Joint Committee belonging to the Board of Managers would make the following as its report:

At a meeting of the Joint Committee held October 17, 1911, at Westerly, R. I., the following recommendation was made to the two Boards:

"The Joint Committee of the Tract and Missionary Societies, in keeping with the action of the General Conference of 1911, recommends the calling of N. O. Moore and Charles S. Sayre to go as missionaries to Nyassaland, East Africa."

All of which is respectfully submitted.

CLAYTON A. BURDICK,
L. F. RANDOLPH,
I. B. CRANDALL,
G. B. CARPENTER,

Committee.

Westerly, R. I., Oct. 18, 1911.

The report was received and its recommendation adopted.

The following resolution was also adopted:

Voted, If this Board of Directors of the American Sabbath Tract Society shall, at its meeting to be held at Plainfield, N. J., on Sunday, November 12, 1911, adopt the report of the Joint Committee adopted this day by the Board of Managers of the Seventh-day Baptist Missionary Society, relating to the calling of certain men to mission work in Nyassaland, East Africa; then the Corresponding Secretary of the Seventh-day Baptist Missionary Society shall extend to N. O. Moore and Charles S. Sayre a call to go as missionaries to Nyassaland, East Africa, at a salary to each of \$600 per year and traveling expenses.

The following appropriations for 1912 were voted:

CHINA.	
Rev. J. W. Crofoot	\$1,000
Child allowance	150
Dr. Rosa W. Palmborg	600
Dr. Grace I. Crandall	600
Miss Susie M. Burdick	600
Miss Anna M. West	600
Rev. H. Eugene Davis	500
Rev. D. H. Davis	500
Return passage	400
Native evangelist	112
Girls' School	300
Incidentals	100
	\$5,462

AFRICA.	
Missionary to Nyassaland, traveling expenses and	\$600
Work under Joint Committee for six months	300
Ebenezer Ammokoo	200
	1,100

HOLLAND.	
Rev. G. Velthuysen	300
GERMANY.	
Rev. F. J. Bakker	300
JAVA.	
Miss Marie Jansz	150
Total foreign appropriation.....	\$7,312
HOME WORK.	
Rev. E. B. Saunders, Corresponding Secretary	\$600
Traveling expenses estimated	200
Emergency Fund	200
West Virginia churches (field).....	200
Salemville, Pa.	100
Italian Mission, N. Y. City.....	250
Marlboro (N. J.) Church.....	100
Missionary Committee of Central Association	100
Second Verona (N. Y.) church.....	50
Hebron, Pa. (First and Second)....	200
Hartsville, N. Y.....	50
Richburg, N. Y.....	100
Missionary Committee of Western Association	100
Rev. J. H. Hurley.....	450
Rev. D. B. Coon, Battle Creek, Mich.	600
Rev. J. A. Davidson	500
Rev. A. L. Davis	350
Rev. L. A. Platts, Los Angeles, Cal..	250
Rev. G. W. Burdick, Welton, Iowa..	100
Rev. Madison Harry, New Auburn, Minn.	150
Ira S. Goff	250
J. J. Kovats, Hungarian work	240
Rev. D. W. Leath	300
Rev. R. S. Wilson	360
Rev. Wilburt Davis	300
Fouke (Ark.) Church	300
	6,400

Total appropriations made this day.. \$13,712

It was voted to appropriate from the Ministerial Fund the amount of \$150 for the year 1912, to aid young men studying for the ministry, said sum to be expended under the direction of the Rev. Arthur E. Main, D. D., Dean of the Alfred (N. Y.) Theological Seminary.

Correspondence was received from Thos. W. Richardson, London, Eng., relating to the Adams estate, and the matter was left with the President and Treasurer with full power to act.

It was voted that the Board will approve of any arrangement that may be made between the Rev. D. H. Davis and the Corresponding Secretary as to visiting the churches in this country during the time of Brother Davis' visit, the traveling expense to be met by the Board.

Correspondence from Rev. Edwin Shaw,

H. G. Whipple, Esq., Rev. L. A. Platts, Rev. A. L. Davis, Rev. D. B. Coon, Rev. S. R. Wheeler, Rev. A. J. C. Bond, Rev. A. E. Main, Rev. W. D. Burdick, Rev. J. A. Davidson, Bro. W. H. Ingham and others, was considered by the Board.

Adjourned.

WM. L. CLARKE,
President.
A. S. BABCOCK,
Recording Secretary.

Monthly Statement.

October 1, 1911, to November 1, 1911.

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

Dr.	
Balance in treasury, October 1, 1911.....	\$ 109 34
Income from Memorial Funds.....	39 84
Income from Permanent Funds.....	374 50
A Friend, for Mrs. Booth's work.....	1 00
Nashville Church	2 60
Plainfield Church	56 82
American Sabbath Tract Society, Acct. of Secretary	109 94
Milton Church	51 80
Farina Church	18 83
T. A. Saunders.....	5 00
Rosa W. Palmborg.....	10 00
First Brookfield Church.....	14 00
First Westerly Church.....	5 78
S. C. Maxson.....	5 00
S. G. Burdick.....	3 00
R. S. Wilson.....	4 00
J. H. Coon.....	10 00
Adams Center Church.....	25 00
Salem Church	8 00
Loans	2,500 00
	\$3,354 45

Cr.	
Emergency Fund, E. B. Saunders.....	\$ 15 00
E. B. Saunders, salary and expenses.....	194 46
Account of salary:	
A. Clyde Ehret.....	37 00
D. B. Coon.....	50 00
J. J. Kovats.....	20 00
J. W. Crofoot.....	390 50
Susie M. Burdick.....	150 00
Rosa W. Palmborg.....	170 00
G. I. Crandall.....	150 00
Anna M. West.....	150 00
H. E. Davis.....	125 00
D. H. Davis.....	125 00
Gerard Velthuysen	75 00
F. J. Bakker.....	75 00
Marie Jansz	37 50
Joseph Booth	51 00
Luther S. Davis.....	75 00
J. S. Kagarise.....	25 00
W. L. Davis.....	50 00
J. H. Hurley.....	147 50
Wilburt Davis	75 00
D. W. Leath.....	75 00
L. D. Seager.....	49 00
Madison Harry	37 50
J. A. Davidson.....	126 80
A. L. Davis.....	87 86
J. T. Davis.....	25 00
Ira S. Goff.....	50 00
George W. Burdick.....	25 00
George P. Kenyon.....	18 75
R. S. Wilson.....	88 17
L. A. Platts.....	62 50
Agnes Whitford	12 50
R. S. Wilson.....	4 00
Treasurer's expenses	10 50
Charles Butler, P. M., for stamped envelopes.....	10 62

Interest, on loans.....	50 71
Foreign exchange	4 15
	\$2,926 02
Balance, November 1, 1911.....	428 43
	\$3,354 45
Bills due and payable, November 1, 1911.....	\$275 00
Four notes outstanding November 1, 1911, amounting to	\$2,500 00
E. & O. E.	S. H. DAVIS, Treasurer.

The Work in Africa.

Pastor Edwin Shaw, Secretary of Joint Committee,

DEAR BROTHER:—Enclosed please find cash account for September and October. As I have finished spending for this month out, I have sent October account in advance that you may gauge the position close to date.

Great difficulty has been experienced in getting a ticket for Brother Ntlonga. We have had to call on the United States Consul and Brother Peter Klew for help and endorsement, as the authorities doubted the genuineness of your letters of commendation to Pastor Ntlonga, positively believing them forged and printed by smart advanced natives of his type.

Letters during the current week from Nyassaland from pastors Amon Malinda and Chigowo state the seven cases for schools not yet to hand; yet Darker received African Lakes Company's bill of charges, Chinde to Chintechi, dated September 1, and paid same. This and past balance due will absorb the £10 grant for some months yet; but they now have all external actual needs supplied for months to come. (My wife has waiting for cost of postage five or six further parcels of clothing for pastors and teachers, which when sent will serve them for four months or more.)

Pastor Chigowo says he and all the pastors conclude I am holding back their money, etc., wrongfully and shall write to U. S. A. accordingly. Like some other friends, who really mean well if they could rightly adjust matters African, they have not yet, at so long a range, got the correct focus and so see things awry.

Brother Hanson Tandu has wearied and gone. "Where" has yet to be seen. I think, from a hint in one of his letters, to the Seventh-day Adventists; we shall see. Another pastor, a friend of Chigowo's, is

being called by the church at Mzenga. (It is good that that which can be shaken should be shaken away; then that which can not be shaken will "shine forth.")

Pastor Ntlonga is studying the position closely and is in active correspondence, in the Zulu tongue, with pastors of the Mzimba district, where the work seems to be vigorously spreading in spite of adverse circumstances. Chigowo also says the Chitonga tracts and school sheets, etc., have greatly helped and strengthened the position, but no recent figures are to hand till the new report sheets arrive.

The limited finances give me a good chance to press home the need of contentment with "such things as they have" rather than the bestowment of such generous effort upon drawing from afar artificial support. Ntlonga will expound the tithe provision for God's work and workers, according to the Scripture, "tithes and offerings."

I can see progress, consolidation and expansion in spite of the various small storm-centers, most of which, probably all, will, as the trial of our faith completes its perfecting work, melt away into nothingness under the strengthening sunlight of God's favor and blessing.

I am very pleased with Brother Ntlonga: Olifan scatters, Ntlonga attracts. Today, in our poverty, 11 out of 14 who are full, or associate, members of the little Cape Town cause have sat for their portraits prior to Ntlonga's departure: 5 whites and 6 natives. A year hence I should like another portrait if I am here. One will be sent you shortly. The difficulty here of gathering a Sabbath people having no respect of persons is curiously difficult, but I am not a "Race Church" advocate but rather an "all races" friend equally.

Permit me to say, dear brother, that I am charmed and delighted with your sermonical introduction of the Tract Society's great world-wide mission, and the latent and as yet untested possibilities inherent in the Saviour's message, "Bring them hither to me." It seems to me that the sentiments you have expressed must become the inauguration of a new epoch in the history of the only Free Sabbath Tract Society on the earth (so far as I know).

Your letters too are becoming delightful reading to me and make me feel as if the

mists were beginning to do the correct thing, namely, "roll away." Surely "our God is able."

I have a feeling that last week's letter struck a jarring note, lacking faith: the same I regret.

Fraternally yours,

J. BOOTH.

Cape Town,
Oct. 18, 1911.

Cash Account.

For September and October, 1911.

J. BOOTH, Cape Town, Africa,
In account with the
SECRETARY OF THE JOINT COMMITTEE.

Dr.

Sept. 11, Plainfield appropriation, August....	£10. 3. 4
Sept. 11, Westerly appropriation, August.....	10. 3. 6
Oct., Westerly appropriation, September.....	10. 3. 6
Oct., Plainfield appropriation, September.....	10. 3. 4
Oct., Special grant re Ntlonga and Nyassaland	20. 6. 10
Due to J. B., Dt. Bal. to November.....	3. 17. 6
	<u>£64. 18. 0</u>

N. B.—Balance of £5. 11. 8 still available for Ntlonga for expenses at or beyond Blantyre. I may yet have to pay European rates for Ntlonga past Chinde, as hindrances are the rule.—J. B.

Cr.

Sept., Maintenance Booth family.....	£10. 3. 4
Oct., Maintenance Booth family.....	10. 3. 4
Sept., Postage U. S. A.....	5. 6
Oct., Postage and typing.....	8. 8
	<u>14. 2</u>

Nyassaland (Sept. and Oct.):

Printing 800 syllable wall sheets..	£4. 15. 0
Postage	8. 0
	<u>5. 3. 0</u>
Postage of 10,000 tracts.....	18. 4
	<u>9. 8</u>
	<u>1. 8. 0</u>

30 large English Bibles at 7/ each, postage 5/ (part).....	10. 15. 0
6 each South African and English histories, and postage	16. 6
6 pocket reference English Bibles and 2 Zulu Bibles	13. 2
Postage and Scripture rolls from U. S. A. Printing circular letter to pastors and Joint Committee	9. 6
Clothing to Gilbert Chihayi.....	£2. 6. 0
Postage	8. 0
	<u>2. 14. 0</u>

Clothing to H. Tandu and teachers	£2. 6. 6
Postage	9. 0
	<u>2. 15. 6</u>

Clothing to Chigowo.....	£1. 10. 10
Postage	6. 6
Cash	1. 0. 0
	<u>2. 17. 4</u>

Reply wire re cases, school goods not to hand, Oct. 14.....	10. 0
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Ntlonga (Nyassaland):

Fare to Cape Town.....	£2. 1. 6
Cash to J. Ntlonga.....	1. 0. 0
Cash to J. Ntlonga's wife.....	1. 0. 0
Clothing to Z. Ntlonga.....	2. 3. 8
Fare, etc., Blantyre at native rates	8. 10. 0
	<u>14. 15. 2</u>

£64. 18. 0

Stranger—"Can you direct me to a bank?" Villager—"Sorry, sir; but I'm not a bank director."—*Farm Journal*.

WOMAN'S WORK

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

"A fire-mist and a planet,
A crystal and a cell,
A jellyfish and a saurian,
And the caves where the cavemen dwell;
Then a sense of law and beauty,
And a face turned from the clod—
Some call it Evolution,
And others call it God.

"A haze on the far horizon,
The infinite, tender sky,
And the rich, ripe tint of the cornfields
And the wild geese sailing high—
And all over upland and lowland
The charm of the goldenrod—
Some of us call it Autumn,
And others call it God.

"Like tides on a crescent sea beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in—
Come from the mystic ocean,
Whose rim no foot has trod—
Some of us call it Longing
And others call it God.

"A picket frozen on duty,
A mother starved for her brood—
Socrates drinking the hemlock,
And Jesus on the rood;
And the millions, who, humble and nameless,
The straight, hard pathway plod—
Some call it Consecration,
And others call it God."

—Selected.

Self-distrust is the cause of much of our failures. In the assurance of strength there is strength, and they are the weakest, however strong, who have no faith in themselves or their powers.—*Bovee*.

We become largely what we think we want to be. High thinking leads to high aiming. If we think great things long enough and hard enough, some day we are likely to do them.—*W. H. Cottingham*.

With many persons, their greatest fault is their inability to estimate values. The best wisdom is to know what is worth while and what is not.—*Frank Crane*.

Our Missionaries Arrive at Shanghai.

To the Woman's Board.

DEAR FRIENDS:—At last I am able to send you greetings from this foreign land and tell you how much I think I am going to enjoy living here.

We had a very pleasant trip all the way, with the exception of a few hours in a typhoon just before we reached Yokohama. That didn't really prove unpleasant to me, however, for I was glad of an opportunity to see what a small storm at sea was like. It was a sight both to wonder at and enjoy. Then towards its close the rain-bows both in the sky and in the spray were beautiful.

One of the best parts of the voyage, of course, was the friends made on board. I was quite surprised to find so many missionaries and was especially impressed by the fact that such a large number of them were young men and women going out for the first time. I think that we "new" ones numbered nearly twenty-five. Wasn't that splendid? Most of us were bound for China, too, only a few leaving us in Japan and only one that I know of going on from Hongkong. The last was Miss Helen Barnes, a Y. W. C. A. secretary, who is going to Australia to be national secretary there for the next three years. A missionary meeting one afternoon brought us all together and made us acquainted and proved the beginning of many delightful friendships. We were sorry to bid these friends farewell when we landed and it has been a great pleasure to meet some of them in various places here in Shanghai. Two of the young women are just across the canal from us and we are counting on pleasant times together. They are also to teach in a girls' school.

We had parts of four days on shore in Japan, so I had an opportunity there to obtain a pretty good impression of one portion of the Orient, together with an idea of what I might expect here in China. I enjoyed it very much there, though I was a bit disappointed in all the cities we visited, except Nagasaki, as far as beauty was concerned. The whole did not present the artistic appearance I had expected. Nagasaki was beautiful, however, as we saw it from the harbor, with its beautiful terraced hills. The people themselves were the greatest attraction in Japan. It was such

fun to watch them in their bright-colored garments, scuffling along the street on their high shoes; and it was most funny and marvelous to me to see the children running on these little stilts! They managed well, however.

In Nagasaki we visited a large mission school, which was very interesting. It is well equipped and commodious, and impresses one as being much like our own American schools, except that it is a boarding school. It is quite like this school, here, too, I judge, except in size. It has more advanced students, however, for it offers full college work.

From Nagasaki we came to Shanghai, reaching the entrance to the Whang-poo River very early Sabbath morning. Doctor Crandall had assured us that they would meet us there, and though we scarcely expected them, they arrived by launch about 6.30 a. m. To do this they had left home about four o'clock and in the rain, I think. Miss Burdick, Mr. Crofoot, Doctor Grace and the teacher of the girls' school, Miss Wang, were the four who came to the steamer; and when we reached the wharf, we found Mrs. Crofoot with her children, and many of the pupils of the schools. They certainly gave us a hearty welcome and we were both very glad to see them all.

In the afternoon we attended church in the new chapel which is indeed fine. Every one seemed so glad to have Doctor Palmborg back again, and she gave them a few words of greeting after the sermon. During the Sabbath-school hour I visited Doctor Grace's class of boys which she says I am to have after she leaves. They appeared to be a very interesting class, though not inclined to talk much in English.

In the few days of this week I have been settling and getting acquainted with the surroundings. I have already had three Chinese lessons under Mr. Dong, the same teacher whom Doctor Grace had, and who is also teaching the girls across the canal, who came out with us. I am to begin tomorrow with a little work in the girls' school in English with the younger girls, and writing. I am anxious to get acquainted with the girls, for I think I am going to enjoy them very much. Two new pupils have come in just this week.

Last evening we attended the first meeting of the year of the Shanghai Missionary Association and there I met many more missionaries than I had expected to find in Shanghai. These monthly meetings together must be a source of great enjoyment and inspiration. Of course, this time there were a few there who can not attend regularly, for they are stationed somewhere in the interior.

I suppose I am not yet properly introduced to China, for I've not yet been inside the city walls to see the Chinese Shanghai. Street-cars and foreign buildings probably would be quite out of place there, while here they make one feel that he is not so far from America after all.

Doctor Palmborg and Doctor Crandall will probably not go to Lieou-oo until the middle of next week. Packing and general plans and arrangements are keeping them quite busy now.

With best wishes to you for success in all your plans for the year, I am,

Yours in His work,

ANNA WEST.

West Gate, Shanghai, China,
Oct. 4, 1911.

Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, November 12, 1911, at 2 o'clock p. m., President Stephen Babcock in the the chair.

Members present: Stephen Babcock, J. A. Hubbard, C. C. Chipman, Edwin Shaw, W. M. Stillman, F. J. Hubbard, J. D. Spicer, H. M. Maxson, D. E. Titsworth, W. C. Hubbard, O. S. Rogers, Asa F. Randolph, M. L. Clawson, J. B. Cottrell, T. L. Gardiner, E. D. Van Horn, Jesse G. Burdick, L. A. Worden, O. B. Whitford, A. L. Titsworth.

Visitors: Charles H. Greene, C. Laton Ford, Rev. D. H. Davis, D. D., Theo. G. Davis.

Prayer was offered by Rev. Theo. L. Gardiner, D. D.

Minutes of last meeting were read.

The Advisory Committee presented the following report, embodying plans for field work:

Plan I.

Same as last year, that is, ask six pastors to do a month of work, each, on some field, asking the church to give the service of the pastor and supply the pulpit in his absence. Estimated expense, \$40.00 each and traveling expenses for the six men, not more than \$400.00.

1. The Rev. Lester C. Randolph (Milton, Wis.), one month on the Iowa field—Welton, Marion, Garwin, etc.

2. The Rev. Wayland D. Wilcox (Alfred, N. Y.), one month on the New Jersey field—Plainfield, Shiloh, New Market, Marlboro, etc.

3. The Rev. Jesse E. Hutchins (Berlin, N. Y.), one month on the northern New York field—Syracuse, Adams Center, Verona, etc.

4. The Rev. George W. Hills (Salem, W. Va.), one month on the Ohio field—Jackson Center, Stokes, Cleveland, etc.

5. The Rev. Ira Lee Cottrell (Alfred Station, N. Y.), one month on the West Virginia field—Salem, Lost Creek, Berea, Roanoke, etc.

6. The Rev. John T. Davis (Garwin, Ia.), one month on the Arkansas field—Gentry, Fouke, etc.

Plan II.

Pastors simply exchange pulpits for one week, no expense except for traveling; that not large, as the churches are for the most part near each other.

Farina, Ill. (W. D. Burdick) and Stone Fort, Ill. (J. A. Davidson)

Milton, Wis. (L. C. Randolph) and Albion, Wis. (T. J. Van Horn)

Walworth, Wis. (A. P. Ashurst) and Welton, Ia. (G. W. Burdick)

New York City (E. D. Van Horn) and New Market, N. J. (H. N. Jordan)

Shiloh, N. J. (J. L. Skaggs) and Plainfield, N. J. (Edwin Shaw)

Verona, N. Y. (R. R. Thorngate) and Adams Center, N. Y. (E. A. Witter)

Chicago, Ill. (A. E. Webster) and Milton Junction, Wis. (A. J. C. Bond)

DeRuyter, N. Y. (L. A. Wing) and Brookfield, N. Y. (W. L. Greene)

Leonardsville, N. Y. (R. J. Severance) and Syracuse, N. Y. (R. G. Davis)

Nile, N. Y. (H. L. Cottrell) and Alfred, N. Y. (W. L. Burdick)

Salem, W. Va. (G. W. Hills) and Lost Creek, W. Va. (M. G. Stillman)

Battle Creek, Mich. (D. B. Coon) and Jackson Center, O. (G. W. Lewis)

Alfred Station, N. Y. (I. L. Cottrell) and Little Genesee, N. Y. (G. H. F. Randolph)

Richburg, N. Y. (G. P. Kenyon) and Hebron, Pa. (W. L. Davis)

Independence, N. Y. (L. O. Greene) and Hartsville, N. Y. (W. M. Simpson)

Los Angeles, Cal. (L. A. Platts) and Riverside, Cal. (E. F. Loofboro)

Nortonville, Kan. (M. B. Kelly) and North Loup, Neb. (G. B. Shaw)

Dodge Center, Minn. (C. S. Sayre) and Garwin, Ia. (J. T. Davis)

New Auburn, Minn. (M. Harry) and New Auburn, Wis. (J. H. Hurley)

Westerly, R. I. (C. A. Burdick) and Hopkinton, R. I. (L. F. Randolph)

Rockville, R. I. (A. G. Crofoot) and Ashaway, R. I. (H. C. Van Horn)

Andover, N. Y. (E. E. Sutton) and Hornell, N. Y. (A. C. Ehret)

Berlin, N. Y. (J. E. Hutchins) and Utica, N. Y. (S. H. Davis, Westerly)

Salemville, Pa. (J. S. Kagarise) and Altoona, Pa. (L. D. Seager, W. Va.)

Cosmos, Okla. (I. S. Goff) and Boulder, Colo. (A. L. Davis)

Fouke, Ark. (L. G. Davis) and Gentry, Ark. (W. Davis)

The plan would be more than a simple exchange of sermons on Sabbath morning. It would mean a week of work for the Tract Society's interests along the line of Sabbath evangelism, the gospel message, the presentation of SABBATH RECORDER tracts, books, in fact all the interests which we as a people stand for. In some cases like the exchange between Nortonville and North Loup, or between Cosmos and Boulder, the distance is so great that the time should be two or more weeks, and possibly the best plan would be for the two men to work together and not really exchange at the same week but at another time.

Plan III.

Intensive work in a few places, grouping several men at the same spot at the same time, either by means of a tent, or by hiring a hall, if the chosen place be without a Seventh-day Baptist church; the use of tracts, posters, newspaper advertising, lectures, sermons, discussions, etc.

1. Southern Illinois, in May, 1912. A tent; men to be sent for a month of intensive work—W. D. Burdick, D. B. Coon, E. B. Saunders.

2. Ohio field, with Jackson Center as a nucleus. Men to be asked to do this work—G. W. Hills, W. L. Burdick, L. O. Greene.

3. Some place in New Jersey to be selected. Men to do the work—E. D. Van Horn, J. L. Skaggs, H. N. Jordan.

4. Some place in central Wisconsin to be selected. Men to do the work—T. J. Van Horn, J. H. Hurley, C. S. Sayre.

5. Boulder, Colo., as a center. Men to be sent—G. B. Shaw, J. T. Davis.

This might be extended to the limit of the appropriations. The idea would be that the men suggested above would be simply the leaders to organize the local forces into working order; and thus to conduct a real Sabbath campaign that would stir the community by its intensity, and by staying by it for several weeks and by not asking for collections, give to the people the true idea that there is something of vital importance in the Sabbath matter.

We recommend that a circular be printed and sent to the different pastors covering "Plan II," at the expense of the committee, and that the Corresponding Secretary be authorized to print and send out as above.

We also recommend that the Sabbath schools, at least twice a year, study the Sabbath question in place of the regular lesson, and a suggestive program be printed and sent to all the superintendents; all these plans to be referred to the Corresponding Secretary. And he is to see that there are no conflicts or laps with any other

Boards, and if possible to join with other Boards in their work.

We also recommend that the different pastors of the denomination be asked by the Board to preach to their own people, at least twice a year, a sermon on the Sabbath question, preferably in January and May.

Report adopted.

The Supervisory Committee reported the purchase of a Brown folding machine for about \$550.00, for the Publishing House.

Report adopted.

Voted that if the Publishing House funds are insufficient to pay for the folder when bill is due, the Treasurer be authorized to borrow money, if necessary, and pay the bill.

The Committee on Distribution of Literature presented the following report:

The Committee on the Distribution of Literature recommends the reprinting of an edition of 5,000 "Exposé of Faith and Practice and Covenant, as authorized by the Seventh-day Baptist General Conference, 1880," also the publication of an edition of 5,000 of the tract, "Christ and the Sabbath."

Dr. A. E. Main's book *Bible Studies on the Sabbath Question*, revised and enlarged, is ready for distribution.

The Committee has arranged to send Doctor Main 500 copies of the book, bound especially for him, for distribution to his classes and others who will make real use of them, also 150 copies bound in cloth and 150 copies bound in paper, retaining the balance, 200 copies, at the RECORDER office. They have fixed the price at fifty cents for the cloth bound and twenty-five cents for the paper-covered edition. They recommend that the Society send a Bible and concordance to Saulos Chipeta and Yofet Malenga Mkandawiri of Nyassaland, as per their request, also RECORDER, free, for six months to nine persons in Nyassaland, the names having been furnished us.

The following literature has been sent out since last meeting:

	No.	Pages
Did Christ Abolish the Sabbath?.....	10	80
Hand Book	1	48
Series of Twelve, No. 12.....	25	400
Series of Twelve, No. 11.....	25	400
Series of Twelve, No. 10.....	25	400
Series of Twelve, Nos. 1 to 9, 25 each.	225	3600
Pro and Con of the Sabbath Question.	220	880
Sabbath post-card	50	50
How Did Sunday Come into the Christian Church?	52	832
Why I am a Seventh-day Baptist....	126	2016
Bible Readings on the Sabbath and Sunday	270	2160
Sabbath post-card	25	25
The Sabbath and Seventh-day Baptists.	155	2480

1209 13351

<i>Spiritual Sabbathism</i>	5
<i>Paganism Surviving in Christianity</i>	1
<i>Critical History of Sabbath and Sunday</i>	1

<i>Bible Teachings</i>	1
<i>Critical History of Sunday Legislation</i>	1
Edition of SABBATH RECORDER....	2260 per week
Edition of <i>Sabbath Visitor</i>	1185 per week

Report adopted.

Voted that the Committee on Distribution of Literature and Corresponding Secretary Shaw be authorized to distribute a circular letter, as prepared by Secretary Shaw, to the members of the Men and Religion Forward Movement committees.

The Joint Committee presented the following report:

The Joint Committee held a meeting in Western on October 17, 1911. There were present from the Missionary Society: Rev. Clayton Burdick, Rev. Samuel H. Davis, Rev. L. F. Randolph, Geo. B. Carpenter, Ira B. Crandall; from the Tract Society: Rev. Edwin Shaw, Rev. T. L. Gardiner, C. C. Chipman, D. E. Titsworth.

The whole day was spent in careful and prayerful consideration of the various matters which were submitted to the Committee. The following resolutions were adopted:

Resolved, That, based upon information received from their agent, Jacob Bakker, sent by this Committee to Cape Town, and from later advices from that field, it is the judgment of this Committee that it is unwise to include W. W. Olfan in the disbursement of funds sent to Africa by the Societies represented by this Committee.

Voted, That the Joint Committee of the Tract and Missionary societies, in keeping with the action of the General Conference of 1911, recommend to the two Boards the calling of N. O. Moore and Chas. S. Sayre to go as missionaries to Nyassaland, Africa.

In view of correspondence and information received since the meeting of the Joint Committee it was voted that the report be referred back to the Committee.

Corresponding Secretary Shaw reported that the several budgets have been embodied in a leaflet and are ready for distribution to the churches.

The Treasurer presented statement of funds on hand, and reported all bills paid.

Correspondence was received from Rev. George Seeley, submitting report for October; Rev. E. B. Saunders, submitting report for October; Rev. A. E. Main, Rev. E. B. Saunders, Rev. A. J. C. Bond, Esle F. Randolph, and Mrs. Metta P. Babcock, concerning the printing of the budgets of the Societies and Boards in a single leaflet; G. Velthuysen, enclosing letter for the SABBATH RECORDER, and pictures of his father with the latter's grandchildren; Mrs. Jesse E. Marris, asking for directions as to how to send money to Mrs. Joseph Booth; T. W. Richardson, submitting re-

port of work in the British Isles for July-September, 1911; Rev. M. G. Stillman, asking for tracts, and writing a good jolly letter; Rev. W. D. Burdick, asking for information to help him in preparing the comments on the topic for the Young People's department in the SABBATH RECORDER on the African Missions; C. C. Babcock, concerning the distribution of Sabbath literature; Yofet Malenga Mkandawiri and Saulos Chipeta, asking for the SABBATH RECORDER and for Bibles; Joseph Booth, submitting reports and suggestions and asking for directions concerning the work in Africa; Rev. C. S. Sayre, Rev. S. H. Davis, and N. O. Moore, concerning the calling of men to go to Africa.

Voted that Editor Gardiner be authorized to send the SABBATH RECORDER to certain parties according to his judgment.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Trip to the Southwestern Association.

REV. E. ADELBERT WITTER.

DEAR BROTHER GARDINER:

Since I have been favored with an appointment from the Eastern, Central and Western associations, as a delegate to the Southwestern Association, I have thought it wise to send you this letter for publication in the SABBATH RECORDER, and especially so since quite a number have requested that I do so, giving thus an account of the trip and of my impressions.

The morning of October 29 I left home with the weather threatening.

At Syracuse I had several hours to wait before taking the Fast Mail for Chicago. Brother R. G. Davis met me at the train, as I had written him I wanted to see him. It being noon he took me to his home for dinner. Here we had a good visit, talking over denominational and associational affairs.

After dinner we went out onto the university campus. There I had my first view of the stadium, which reminds one very much of the one to be seen in Athens. It really took me back to that beautiful day in March, in 1904, when in company with Randolph and Saunders I visited the stadium in Athens and felt awed by the vastness of that gathering place in that classic city. Dr. E. S. Maxson learning of my

presence came over to Mr. Davis' for a little visit. The visit was much enjoyed both because of the personal friendship and because it is a pleasure and an inspiration to talk with one who is so evidently interested in the things of the Christian life and whose own life is so devoted to the upbuilding of the kingdom of our Lord and Saviour Jesus Christ in the hearts of men.

At 3.40 I took train for Chicago and after the best night's rest I ever had on a train I arrived at Chicago at 7.30 a. m. I don't know whether the night's rest was due to the fact that I rode in one of those new steel cars or to the fact that I was physically tired. Whatever the cause I surely blessed God for the rest.

It was my purpose to spend twenty-four hours visiting friends in Chicago, but after doing a little necessary shopping I fell in company with Saunders and Hurley. They were coming right along, so I decided to forego the pleasure of the proposed visit and came on with them, both for company and to save the good friends of Nady the necessity of an extra trip to the station, 18 or 20 miles away.

We reached Stuttgart at 1.47 Tuesday p. m. Four hours' delay there gave us the opportunity of visiting a large rice-field where they were threshing. It was of great interest to us to study this growing industry that is revolutionizing large sections of this State. It costs a great deal to drill the wells and prepare for irrigating these rice-fields, but the crop of from 60 to 100 bushels an acre, which sells for from 75 cents to 90 cents a bushel, makes it a profitable investment in the long run.

We reached Gillett at 7.30. Here we stayed till after dinner, Wednesday, when Hurley, Saunders and I went down to Nady with J. L. Hull, who came for us. The ride was full of interest notwithstanding the superabundance of dust. As we went across the low lands, where the backwater of the Mississippi often rises to a height of from 18 to 20 feet, we were helped to know of some of the drawbacks of this country so rich in soil and in its vast forests of valuable timber. We reached Nady about six o'clock and Saunders and I were housed in the hospitable home of O. P. Sweeny, where we were royally entertained. I will later tell of the associations and the visit in Arkansas.

YOUNG PEOPLE'S WORK

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

Echoes of Peace and Blessing.

REV. H. L. COTTRELL.

Christian Endeavor topic for November 25, 1911.

Daily Readings.

Sunday—David's thanksgiving (1 Chron. xvi, 8-36).

Monday—Thanksgiving proclamation (Psalm c).

Tuesday—A thanksgiver (Luke xvii, 11-19).

Wednesday—A backward glance (Isa. lxiii, 7-9).

Thursday—Eternal thanksgiving (Rev. vii, 9-17).

Friday—Daily thanksgiving (Phil. iv, 6).

Sabbath day—Topic: Echoes of peace and blessing (1 Thess. v, 14-24). (Thanksgiving meeting.)

How many times have I stood in a convenient spot opposite some large building or hill and shouted "Hello!" or some other exclamation just to hear the echo. And that echo which came back to me was, of course, the sound of the same word or words that I had spoken. How wonderful it is that the lifeless hills are able to send back to us the echoes of our own voices. But how much more wonderful and significant is it that the world sends back to us the echoes of our spiritual lives. In other words, we get out of life just about what we put into it. We look out into life and, as in a mirror, we see the picture of ourselves. A beautiful poem, entitled "Life's Mirror," expresses this thought:

"There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

"Give love, and love to your life will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

"Give truth, and your gift will be paid in kind,
And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.

"For life is the mirror of king and slave;
'Tis just what we are and do;

Then give to the world the best you have,
And the best will come back to you."

So then the echoes of peace and blessing which come to us will sound all the sweeter if we have helped to make the echoes.

ECHOES OF PEACE AND BLESSING.

Thanksgiving Day.

One of the echoes of peace and blessing, which soon will be here, is Thanksgiving day. On this day we express our gratitude to God, in an especial way, for our material and spiritual prosperity. On this day, all over our broad land, the click of machinery in the printing-house, mill and workshop, the commanding tones of the section boss and the disagreeable jangling of dissatisfied workmen are all hushed to silence by the universal voice of thanksgiving; while in every house of worship the people express their thankfulness to a kind and indulgent Father. On this day, set apart by the President of the United States, ministers and statesmen tell us of America's progress and remind us of our rich legacies of American institutions and American opportunities. We may think of that first Thanksgiving day, upon which our Pilgrim Fathers gave thanks unto God for his blessings. And then as we compare their meager blessings with the boundless privileges and opportunities which we enjoy, should we not give to God a more grateful song of thanksgiving than we ever have done before?

Our Homes.

Our homes should be continual echoes of peace and blessing. Who can measure the eternal power and influence of a Christian home? It will forever remain the cornerstone of character and good government. No one could ever entirely forget the tender associations, the sacred memories and the noble inspirations which are the essential characteristics of a good home. The family is a nation in miniature, in which we learn the deep significance of many of the most important relationships of life. Here we learn to inculcate in our lives the qualities of obedience, trust, kindness, unselfishness, patience, forbearance and forgiveness. How many times has home been the anchor that has kept us from drifting away from God and duty. Then let us thank God for our homes.

Our Schools.

It might help us to be more thankful for our schools if we would try to realize how crippled we should be without them. Hundreds of boys and girls, who could not have gone to larger and more expensive schools, have gone to Alfred, Milton, Salem or Fouke and prepared themselves for successful living. Many other schools have a larger attendance, better apparatus, larger endowment and just as good teachers, but they lack the Sabbath influence which our schools possess. Our people should be more interested in sending their children to our own schools. Many young people may say that it will give them a better standing in the professional world if they graduate from some large university like Harvard, Yale, Princeton or Cornell. But such standing will be of little value if they lack real character and ability. The time is here when leaders in all lines of activity are asking young people, not "Where did you graduate?" but "What can you do?" Young men who have graduated from Alfred and then have taken postgraduate work in larger universities have said that they were glad that they had taken their college education in a small school. In a small college the student may enjoy the closest friendship with his professors; he may have the benefit of their knowledge and experience and profit by their kind counsel and uplifting influence. In a large college or university the student knows many of the professors by name only. In a large college, where there are several thousand students and many outside attractions, many young men and women would lose themselves, lose sight of the great things in life and thus accomplish little; while in a small college every student may be brought into the closest touch with the life and activity of the college, and every professor has more time to help students in discovering themselves, their powers and possibilities. Young men and women who expect to attend some technical school can take their preparatory work at one of our own schools. Let us show our appreciation of our own schools by attending them or supporting them in every possible way.

The following blackboard exercise may suggest other echoes of peace and blessing:

T—hanksgiving Day
H—ome
A—lfred (Our Schools)
N—ation, Our
K—ing, Our, Jesus Christ
F—reedom
U—sefulness
L—ove

FOR

ALL THINGS

Topic Cards.

Attention is hereby called especially to that part of the report of the Young People's Board relating to the topic cards for 1912. They are being published by our board and will be distributed from Milton Junction, Wis. You can have them by ordering through the secretary, Miss Linda Buten. Order early the full number required by your society.

Meeting of Young People's Board.

An executive meeting of the Young People's Board was held at the home of the President, November 5, at 7 p. m.

Members present were Pres. A. J. C. Bond, Linda Buten, Philip Coon, Robert West, Fred Babcock and Carrie Nelson.

Minutes of the last meeting were read and approved.

The committee to arrange a set of tracts for the study of the Sabbath reported that suggestions for such a study had been sent to the Tract Society for publication.

The Treasurer's report was read and adopted.

The Corresponding Secretary reported that circular letters and the cards bearing the points for awarding the banner had been sent to the societies where the address of the Corresponding Secretary was known, and that the President had sent cards and letters to the pastors of the societies where such address was not known.

Answers to the circular letters were read from the societies at Ashaway, Plainfield, Milton Junction, Farina, Fouke and Dodge Center. A letter from the pastor of the Hartsville Church stated that they hoped to organize a society soon.

Voted that a back subscription for the SABBATH RECORDER, presented by the RECORDER office to the Young People's Board, be paid.

Correspondence was read from Rev. H. C. Van Horn, William Simpson, Rev.

Wilburt Davis, Rev. W. D. Burdick, Rev. Edwin Shaw, Rev. Jesse Hutchins and the American Sabbath Tract Society.

The President and the Corresponding Secretary were chosen a committee to secure the publication of the topic cards for next year.

Voted that the Young People's Board continue to pay the membership fee of Salem College in the Religious Education Association.

Voted that the following bills for postage be allowed: 98 cents to the Corresponding Secretary and \$1.41 to the President; also that a bill for \$1.25 be allowed the Treasurer for express charges.

Voted that the Treasurer be instructed to send \$45 to the Missionary Board—\$40 for Doctor Palmberg's salary and \$5 for Doctor Crandall.

In view of the fact that the Corresponding Secretary of the Tract Society designated December 16 as the Young People's day, it was voted that we recommend that the meeting for that day be an experience meeting, with the topic, Progress Made by the Young People in Carrying Out Recommendations of the Young People's Board.

By request of the Editor of the Young People's department it was voted that the Board prepare the notes on one lesson each month for 1912.

Adjournment.

CARRIE NELSON,
Recording Secretary.

The President and the Corresponding Secretary at Walworth.

REV. A. J. C. BOND, *President.*

Upon the invitation of the Walworth young people, the president and the corresponding secretary of the Young People's Board met with them in a special meeting called at the parsonage, Wednesday evening, November 1. It was one of the coldest days of the season, and the wind continued to whistle outside, while sixteen young people, and the good pastor and his wife, with the representatives of the Young People's Board, formed a circle about the pleasant fire for a heart to heart talk about Christian Endeavor work. The rooms were decorated with red and white Christian Endeavor pennants, two sizes, and with Christian Endeavor monograms cut out of white cardboard.

The president of the society called the meeting to order, and with one of the young people at the organ and another leading, we sang a hymn. The pastor and his wife and one of the Endeavorers led in prayer. After joining in singing another hymn, the meeting was turned over to the president of the board. Briefly he called attention to the fact that for two years the United Society of Christian Endeavor had been conducting an "increase campaign", and that it had now entered upon what is called an "efficiency campaign" to cover the same length of time. The sentiment of the General Conference at Westerly regarding young people's work seemed to favor an effort along the same line. Self-instruction and a better articulation of each society to the needs of its members and to the community interests are needed. Doctor Palmberg said at the Northwestern Association last June that "a Christian Endeavorer is not a young person trying to be a Christian, but a young Christian trying to follow his Master in Christian service." Young people need to have something to do that is worth doing. There is nothing that will build up Christian character, and unify young people in true Christian friendship and in useful service, like having something worth while to do, which calls for thoughtful, earnest, united effort.

Some time was given to the consideration of the questions prepared by the board and sent to all the societies. There was special interest in questions 3, 4, 5, and 6.

The corresponding secretary gave a talk on the pledge and pledge-keeping. She was a delegate from her society to the state convention at Milwaukee a year ago, and she came home with a purpose to make the pledge mean more in her society. The pastor was asked, not to give a talk on the pledge, or a series of talks, but to lead in a series of *discussions*. The understanding was that the society should have a pledge which the young people agreed should be kept. If there were some who thought that certain clauses should be left out, these clauses were to be omitted from the pledge, and what remained was to be the pledge of the society. The result was that the "iron-clad" pledge was signed. One of the most conscientious young people had never signed the pledge, although she had been received as an active member.

She now said she was glad to sign it. Others who had signed before, without much thought, signed again—this time with a purpose. It has had a wholesome effect upon the members. This is the testimony of the young people themselves, and is the observation of others, especially in the prayer meeting.

The next question was in regard to the prayer meeting. It was agreed that conscientious pledge-taking and pledge-keeping help to make a good prayer meeting in two ways: more members take regular part, and the quality of the testimony is better because the members plan to take part, and prepare for it. Wholesale slip-reading from the *Christian Endeavor World* was condemned as calculated to kill the spirit of the meeting. The young people were urged to read the notes in the SABBATH RECORDER. The young people do not "clip" the RECORDER, and are less likely to use it as a crutch.

There has been no study class in the Walworth society, but plans were forming for a mission study class in the "Uplift of China."

When we came to question 6, we struck what the society called its weakest point. The opportunity for the expression of the religious life is a vital need of every society. And where this is not supplied, the society must fail. Self-instruction and self-expression must go hand in hand in a society that meets the needs of young people in their religious life. There is one point which the Walworth society may possibly cover in outpost work. They hope to be more systematic and regular in their giving for definite purposes. They expect, also, to make more of the social opportunity of Christian Endeavor. Miss Buten was asked to meet the members of the Social Comraittee at the home of the chairman, Thursday morning, to talk over plans and ideals in this important line of Christian Endeavor work.

The consideration of these questions was followed by a discussion of the work planned by the board, as set forth in the points for awarding the banner. The corresponding secretary discussed the first two points, and the president the last three. I have asked Miss Buten to furnish the substance of her talk for publication in this department. The board would like for the soci-

eties to make much of these two items this year. They are the new points emphasized by the board; and we believe that faithfulness to the consecration meeting, and a general reading of the Young People's department of the SABBATH RECORDER, will do much to increase the interest and usefulness of the society. Aside from the direct effect, it will no doubt make the weekly prayer meetings better, and will lead to a larger interest in the RECORDER.

The meeting closed with a brief business session of the society, in which was determined the date of a rally to be held with the Milton society, a matter left with the Walworth society in view of its distance from the place of meeting. It was voted also to pay the expenses of the two members of the board to this meeting.

The Social Committee then served refreshments; and, at a late hour for Christian Endeavorers, we said good night.

It is hoped that the sentiment expressed by one of the members the next morning is the sentiment of all: "I feel like going to work."

Milton Junction,
Nov. 7, 1911.

A Special Opportunity.

To the Young People:

Almost every other member of the board has already presented to you through these columns some of the aims and purposes of the new board and has suggested to you how each individual society may aid in this general plan. As caretaker of your money my suggestions will naturally tend to the financial side. You will notice by the accompanying report that we have sufficient money for present needs; yet there is always opportunity for special work. As soon as sufficient statistics are at hand, we will try and inform you of your share of the thousand-dollar budget for this year.

As most of you know (but perhaps you do not), the Fouke School is being conducted this year by four of our consecrated young people, who are giving their entire time to this service and are receiving no remuneration whatever, except their board and traveling expenses. As the school is able to meet only partly even this demand, aid must be received from outside sources.

Now since our fellow *Endeavorers* are giving so freely of their *God-given* faculties, why ought not we to at least help meet their expenses?

At the last meeting it was suggested that we make a special thank-offering for this purpose. Can't we all do this? Why not have a "turkey" social about Thanksgiving time or take an *extra* collection on the Sabbath following Thanksgiving? Let the social committee or the treasurer of each society see to it that *your* society does not fail to do this. Here is a work of special interest to us all; let us lend a "helping hand." The following is the treasurer's report:

Home Missions	\$ 42 00
Student evangelistic work	36 08
Young People's Board work.....	242 66
Education	17 00
RECORDER subscriptions	2 50
Doctor Palmborg's salary	37 00
Wisconsin field	3 00
Fouke School	2 00
Dr. Crandall's salary	5 00
Total	\$387 24

PHILIP L. COON,
Treasurer Young People's Board.
Milton, Wis.,
Nov. 7, 1911.

Studies on the Sabbath.

The Sabbath Since the Protestant Reformation.

LESSON NUMBER 5.

(Number ten in the series of twelve tracts.)

FOREWORD.

The men and women whose lives we study in this tract are Sabbath-keeping heroes and heroines, and some of them are martyrs. Find out what a hero is, also what a martyr is. Do we need heroes to-day?

Can you think of any men or women in our denomination at the present time who might be called heroes or heroines?

LESSON NUMBER 6.

Sunday Since the Protestant Reformation.
(Number eleven in the series of twelve.)

QUESTIONS AND SUGGESTIONS.

I. Review the origin of Sunday. It has no relation to the Sabbath of Christ and the Father as taught in the Bible.

With Luther's training and consequent attitude toward law and "works" is it any wonder that he should take such a position in regard to the Sabbath? 2-3.

2. A Lutheran who was baptized not long since, joining the Seventh-day Baptists, had but one question regarding his course in the matter. He had some fear lest he might be disloyal to Luther. He seemed fully satisfied when the minister explained Luther's position and assured him that to be loyal to truth as it is revealed is intelligent loyalty to Luther. 2-4.

3. Every attempt to escape the deadening effect of Sabbath formalism by substituting another day has proved a failure. The result is either no-Sabbathism, or a more heartless and hollow formalism. In the Old Testament every spiritual reform was attended by a better observance of the Sabbath of Jehovah. The Great Prophet and Teacher emphasized the importance of this relationship between true Sabbath-keeping and spiritual reform. They exalted the day which by its divine appointment and sacred associations brings to men a sense of the presence of God. Compare the positions of the Swiss reformers in this matter. Which position naturally seems most helpful to men trying to live the divine life in the world? What is the verdict of history? 4, 5, 6.

4. The farther the people got from the papacy and the nearer they got to the Bible, the more acute became the Sabbath question and the louder became the claims of the true Sabbath. 7, 8.

5. Bownde's arguments establishing the claims of the Bible Sabbath are unassailable. What would have been the result if he had consistently accepted the result of his own conclusions instead of making a weak attempt to prove a change of day? Can Christians today do less than try to *make good* where these reformers *fell down*? They were fallible men. 9-11.

6. Has the Reformation been completed? What would likely be the effect upon the spiritual life of the church if Christians generally should return to an intelligent and consistent observance of the Sabbath of Christ and the Bible? Would it be better for the few Sabbath-keeping Christians to forsake the Sabbath for the sake of a wider influence? Is the following sentiment true,—"Your usefulness is

not measured by the number of lives you influence, but by the quality of the thing you bring them"?

News Notes.

GENTRY, ARK.—Dear Endeavorers: Your secretary in the Southwest has just returned from a trip north, where he visited Christian Endeavor societies in Iowa and Wisconsin. They are all in the harness for work in a strong, straight-ahead pull. The interests are deepening and widening; this is a year that will bring results. Our people in Gentry are placing the SABBATH RECORDER in every home heretofore without it. Our pastor, Mr. Davis, has been away four weeks; is now at Little Prairie where he attended the association.

LOST CREEK, W. VA.—While our pastor was absent, filling his Roanoke appointment, November 4, our Sabbath morning services were conducted by Supt. L. A. Bond. The Ladies' Aid society met with Mrs. John Batten, October 25. The society is planning for an oyster supper and apron sale on Thanksgiving night. Their meeting in November was held with Mrs. L. R. Kennedy.

SALEM, W. VA.—Pres. B. C. Davis of Alfred, N. Y., gave a splendid sermon at our church on Sabbath morning, November 4. He also gave a helpful address before the student-body at college chapel the following Monday morning. His visit was very much enjoyed.—The Christian Endeavor society meetings, and in fact, all the services of the church, seem to have taken on new life since the return of the students.—The Ladies' Aid society, including the husbands of its members, was entertained at the home of Mrs. L. D. Lowther, Sunday-evening, October 28.

BATTLE CREEK, MICH.—Two were added to the church by baptism recently, one of them being a convert to the Sabbath.—A Christian Endeavor social was given not long ago in behalf of those leaving the society and those coming into it.—An address was given by the pastor before the physical culture class of the Sanitarium.—Several of our pastors have ably and acceptably filled our pulpit during the past summer.—A Junior Christian Endeavor has been organized with a membership of twelve, with ages ranging from six to fourteen years. It is an enthusiastic little band.

Education at Salem College.

EVA SEAGER.

Education Hour, Southeastern Association.

Years ago there was felt the need of a good school here in this association for the educating and training of our young people—one that should give them the advantages of a Seventh-day Baptist institution, together with a liberal education, high

ideals of life, and a firm basis on which to work.

So Salem College was established and has been carrying on a great work, that of giving to the world men and women of worth; and as time advances, the college has a constantly increasing mission.

We have just heard of education as it was years ago, also of that of the present generation, and we have noted the change in the conditions and work of the two. We now have a more complex life, and greater demands are made upon us. It is our aim to meet the conditions and adjust ourselves to this complexity of life. How can we accomplish all that is required of us? It is only as we are trained and equipped for efficient service that we are able to serve. It is the purpose of Salem College to so train the young people that they will be able to make the most of this life, to be of service to mankind, and make the world better; to give the best training possible, and to make broad-minded, whole-hearted men and women of the young people who come here to school.

The world is in need of men and women who are prepared to serve; this preparation is best obtained at a college that holds up before its students the highest ideals, namely, to be noble, to be faithful to duty, to be loyal and true, and to make the world better and happier.

The worth of a college is measured by the students it gives to the world—not numbers but quality, those that make good. Much depends upon the student's life while in school: the time and effort given to study; the class-room work required by the teachers; the clean athletics in which he participates; and the high standard of social life which is maintained. Having the best before them in college, the students will have a desire for the good and pure when they are out in the world.

The student who can think is the one who wins out. The man who thinks for himself and is not ruled by the views and opinions of others, the one who is not afraid to be opposed, but can stand firm, he it is who will become a leader among men.

This is what the students are taught at our college.—to think, to think for themselves, and be independent.

The education one receives here gives

him a firm basis upon which to build higher; it gives a broad outlook upon the various fields of work. It is the purpose to give a well-balanced course of study adapted to all. The faculty has much to do in making a school what it ought to be. We all know that the influence of the teacher over the pupil is marked, both for good and for evil. The influence of good teachers (such as we have at Salem) is boundless. The association and close contact with true characters inspire us to do and be better. The topics discussed in the class-room may sometime be forgotten, but the inspiration of the teacher is never lost. The high character of our teachers is attested by the love, confidence and respect of the student-body. Also a personal interest on the part of the teacher makes the work of the student more pleasant. It is not only an incentive to good work, but a link which binds teacher and class and so makes college days brighter and better. Close association with the teachers is one of the great advantages of the small school. It is impossible in the large attendance of the great colleges.

The religious part of our education is not neglected. Once every week we drop our work and meet together in the Young Men's or the Young Women's Christian Association and study the Bible or some religious topic for an hour. This is a very critical period in the history of the Christian religion. Many old ideas and doctrines are being modified and new ones being preached. Many seem unsettled in their views and it is said that even the church is throwing away the Bible. The world at large being in such a condition, the work of the Christian Association is of much importance to the student-body. In the meetings a systematic study of the Bible is made. It is taken up in parts and is also studied as a whole. The grand old Book that has been studied for ages has always been a source of inspiration and will so continue to be; and the more we study it, the more will we realize God's greatness and his plans for mankind. At the Christian Association we study the Bible together and interpret its truths and teachings as we are enlightened. Although many of the ideas are changing as the people study the Word, yet the same truths will always exist. The more we study the

Bible, the better we shall be able to discover its teachings and rid ourselves of the mistaken notions which now so darken the way to a proper understanding of religious truths. The lectures we receive are a constant source of help and inspiration to the students, and the regular prayer meetings make Christianity more practical to us all. It is the training we get here, the ideas and truths set forth, that will give us a firm foundation for our spiritual life, not to be shaken by every wind of doctrine. The high character of the standard upheld by the Christian Association gives the students something for which to live, and its influence will not cease when college days are over. Through the Christian associations we are brought into close touch with other young Christian men and women, and all join in a world-wide mission. We thus come to realize the unity of God's people and his work. The associations are a help to all students; they have a great influence upon their lives and upon the life of the institution for good. Every one is given a chance to better his or her condition, to be something worth while, and each is helped to choose that which is right. If any fail it is because they are not awake to the opportunities and advantages which lie before them.

Education at Salem College, then, consists in training young people for life's work and giving to the world men and women of character, noble and strong, true and worthy,—in short Christian ladies and gentlemen; in giving to its young people high ideals of life; in instilling in them the spirit of helpfulness, the satisfaction of knowing, and a desire for knowledge for knowledge's sake; in giving the joy, peace and happiness of living and being of service to mankind and to the God of all.

George L. Babcock Honored.

The friends of George L. Babcock of Plainfield, N. J., will be glad to know that he has been elected to the New Jersey State Assembly by a large majority vote. He ran ahead of his ticket in both the city of Plainfield and in the county, receiving 168 more votes in his native city than any other republican candidate. This is the first time Mr. Babcock has taken any part in political matters and his friends rejoice over his success.

CHILDREN'S PAGE

Tim's One Good Day.

I am sorry to say that Tim was not at all a good boy. He did not do as he was told, he seldom learned his lessons, and he was very often in a very bad temper. In this respect he was not like his brothers and sisters, who were exceedingly sunny young people.

There had been so many of what the family called "Tim's bad days" that his mother began to feel very serious about her youngest boy. She feared that when he was a little baby, and a delicate one, not strong and sturdy like the others, she had indulged him too much.

"Tim," she said, as she saw his scowling little face,—he couldn't find his cap,— "never mind that cap. You need not go to school today."

Tim stared at his mother in amazement. Then, although on most days he grumbled at having to go to school, he suddenly decided that this day he did not want to stay at home!

"'M goin' to school!" he muttered, and made a dash for the door.

His good little sister Katie stared at him aghast.

"To answer mother like that!" she remarked to the others in a shocked tone. "I don't see how he does it!"

"Tim!" said his mother.

When she spoke in that one particular tone even Tim stood still.

He didn't stay still. He bounced over to a chair by the window and flung himself into it sulkily.

But when a few minutes later, he found himself in the car with his mother, he felt less angry, though he would not relax his sulky silence. And inside the doctor's office, where there were so many curious things, such as snakes in a bottle of stuff that he heard the doctor call "spirits of wine," and even a skeleton in a corner, he knew in his heart that this was a great deal better than school. But he did not thank his mother for the little treat, as Katie would have done.

Tim poked about the office while his

mother sat in another room talking to the doctor. Presently they came out.

"Not too young for self-control—no; but he needs some help," said the doctor. Tim did not pay much attention.

"Well, young man, do you like holidays?" said the doctor, looking at Tim's frowning little face. "If you do, we'll give you a month of them, after you've been a first-rate kind of a boy for one whole day."

"Yes," said his mother, as they entered the car to go home. "If you can be a good boy, nice and bright like Katie and the others, for one whole day, you shall go to Uncle Jim's farm for a month."

"Not get mad once?" said Tim, almost wistfully. It seemed too hard a thing to conceive.

"Not once," replied his mother, firmly. "You're getting a big boy now, Tim, and I must have you a good one."

"I'll begin tomorrow," said Tim.

The next day he was silent. It seemed to him the best way to keep that bad temper in check.

But, alas! Katie, with the best intention in the world, tidied up the play cupboard and broke his toy engine.

"You're a stupid thing, you are," he cried, angrily. "And I'll break your doll!"

Katie swiftly carried the doll into the parlor, where the children were not allowed to go. Then she ran off to school.

But Tim had no regard for rules when he was angry. He dashed into the parlor as soon as Katie had started.

He was not to break the doll, however; for his mother met him and sent him back.

Then he remembered the farm and tried to be good. He could not smile at Katie when she came home, but he did keep from looking at her.

"You've been good the latter part of the day, Tim," said his mother, when she kissed him good-night. "But it has to be a whole day, you see."

The next morning she packed his tiny trunk in readiness for the trip. Tim kept silent until the brothers and sisters had safely started for school. Then there would be no temptation he thought. He played by himself for some time, and then began to feel very dull.

Unfortunately, at that moment he saw Katie's doll lying on the floor of the play cupboard. It recalled his anger of the day

before. With a sudden revival of that anger he gave the doll a kick that spoiled one rosy cheek.

He was sorry a moment after, not merely because this was now another lost day, but a wee bit sorry for Katie's grief. She loved this particular doll very much.

He dragged her—the doll—out to the kitchen where his mother was making pies.

"I kicked her!" he said briefly.

His mother sighed and tried to mend the broken cheek, but in vain.

"You'll have to buy her a new head out of your own pocket money," she said. Then Tim grew very angry and went out of the kitchen, slamming the door. The farm seemed very far away.

The next morning, however, he had something else to think of. Katie woke crying after a restless night. She had caught a bad cold and could not go to school. The doctor came and looked very grave. Tim sat by the window and thought.

Somehow, Tim understood that he was not a matter of any consequence just then. The feeling gave him a curious sense of freedom. He emptied his little money box and went out to the store.

He bought a doll's head—many sizes too large for the body, but he didn't know that—and some candies—which, of course, would be no good to Katie, but he didn't know that! He had ten cents left, so he purchased a toy windmill, as likely to be of use and interest to an invalid lying very still in bed. Then he went joyfully back.

His mother gave him no word of praise, though he had spent his last cent. She took it as a matter of course, and said Katie should see his things when she woke. So Tim had nothing to do but be quiet. He had forgotten the farm and good behavior. He only thought of Katie.

The doctor came again that afternoon.

"Now I shall know," he said to the mother, "and it may not be diphtheria after all."

He smiled as he came out of the room.

"An ordinary sore throat," he said. "She'll be herself in a few days."

Tim was very quiet all day. In the evening, as he was going to bed, he remarked:

"Now Katie will get well soon?"

His mother did not answer for a moment.

"Tim," she said, at last. "This has been a good day. Quite a good day, dear. You may go to the farm tomorrow."

"And I never once thought about being good," said Tim, in much surprise. "But, mother, can't I wait till Katie's better?"

"I think not, as she wants quiet," answered his mother.

"I'll be quiet," protested Tim.

His mother kissed him.

"That's a hard thing for a boy to be," she said. "No, you shall go first, and Katie shall come in a week, maybe."

Tim cuddled down to sleep, after he had said his prayers. His mother looked at the peaceful little face, and murmured,—

"He that loseth his life shall find it." —*Frances Harmer, in the Churchman.*

What is Heaven?

Doctor Van Dyke gives the following definition of heaven: Heaven is like the life of Jesus with all the conflict of human sin left out. Heaven is like the feeding of the multitude in the wilderness, with everybody sure to get ample to eat. Heaven is like the woman sinner from the street who bathed the feet of Jesus in her tears and wiped them with her hair. I do not want to know more than that. It is peace, joy, victory, triumph—it is life. It is love, it is tireless work—faithful and unselfish service going on forever. The way to achieve all this is to try to follow Christ today, tomorrow and the day after, through prayer and right living.—*The Continent.*

The Only Smart One.

The principal was examining the class, and all had been specially told beforehand by their teacher: "Don't answer unless you are almost certain your answer is correct."

History was the subject.

"Now, tell me," said the principal, "who was the mother of the great Scottish hero, Robert Bruce?"

He pointed to the top boy, then round the class. There was no answer. Then at last the heart of the teacher of that class leaped with joy. The boy who was standing at the very foot had held up his hand.

"Well, my boy," said the principal, encouragingly, "who was she?"

"Please, sir, Mrs. Bruce," was the answer.—*The Continent.*

HOME NEWS

DODGE CENTER, MINN.—We have just had a great revival here at Dodge Center that has shaken up the dry bones of the churches and jostled out of the old ruts many of the old bums and self-satisfied business men, and made us preachers see more clearly where to head in and get off at.

Mr. Ralph Carlton and his singer, a Mr. Foust, are a pair, and in the few weeks they worked here, they worked their way into the affection of a lot of people without trying to do so. Carlton is somewhat on the Billy Sunday plan, they tell me—I never have heard Billy Sunday—and I tell you, he hit sin, as we find it today, with both hands, cuffing it up to a peak and then knocking off the peak and stamping on it with both his feet.

Never in the history of the town have the card-players and dancers and theater-goers had such a roasting. The saloon and the social evil took on lurid hues that beggar description. And if we did not hear the ominous roar of hell-fire and smell its stifling smoke of brimstone, then it was our fault, for he did his best to make that thing possible, and I do not know of any one who can beat him. I am sure the devil was hit because I heard him roar, and that is strong evidence to me that good has been accomplished: for the devil never roars if no harm has been done to his cause.

Some one hundred and fifty or sixty are said to have been converted and reclaimed. If only half of them are genuine, it is a mighty blow to the devil's business in our town. Out of this number some five or six of our own young people made a start, and there is prospect that we will get one or two from the Sunday-keeping homes to unite with us. Will have baptism before long. c. s. s.

LEONARDSVILLE, N. Y.—Perhaps it will be of interest to SABBATH RECORDER readers to learn of the recent Rally day exercises in the Leonardsville Sabbath school, at which time two classes were graduated from the primary department into the main school. They were both "organized" classes, one a class of six girls between the

ages of twelve and sixteen, called the "Charity Circle", the other a class of ten boys of about the same ages as the girls, called "Baraca Cadets."

A short program was given, consisting of songs, responses, and a talk by the superintendent, Miss Agnes Babcock, on the significance of Rally day. This was followed by a speech from the president of the Charity Circle, Alberta Severance, who, in behalf of the members of the class, expressed their appreciation of all that had been done for them in the primary department and asked for sympathy and forbearance in taking up the work in the main school. Clifton Burdick, president of the Baraca Cadets, also spoke in behalf of its members, after which Mrs. R. J. Severance, superintendent of the primary Sabbath school, responded in a few well-chosen words, expressing regret in losing the classes from her department, but saying she appreciated their faithfulness and was thankful that they were so well qualified for promotion. She also admonished them to continue in the good way they had begun. Mrs. Severance then presented each one of the graduates with a diploma of promotion.

The pastor then gave a few remarks upon the subject, "Importance of Bible Study." This closed a very interesting, and we trust profitable, service. ONE WHO WAS THERE.

BERLIN, N. Y.—They tell me that when a man gets over being drunk, it takes him some time to get back to the normal state of health even after he is able to be about. That is about the way the writer feels after the no-license victory in Berlin. After fifteen years of no-license we did not realize the danger of the situation; but when we awaked to the fact that we were fighting not only the liquor element in Berlin, but the whole combination of liquor interest throughout the land, who sent in their literature and money for votes, then we realized the problem we were up against. This is a point for no-license fighters to be aware of. The liquor people are a "foxy" set. They have learned to protect themselves against dishonest voters who sell their votes and then vote as they please. Now they give a promissory note which is good for three dollars if license carries, so that the voter, in a way, must earn his money.

It is surprising how many men will sell themselves for a few dollars.

The fight was strenuous up to the last minute, but what a relief when at five o'clock the voting machine was opened and victory was announced. Out from the doors went a stream of men yelling "No-license! no-license!" The news reached Maxon Brothers' shirt factory and the manager took the workers (mostly women) out into the street and they sang, "Praise God, from whom all blessings flow." Meantime, yours truly was making for the old church bell. Stripping to his shirt-sleeves he laid hold on the rope. Say, I never before half appreciated the feelings of that boy in Independence Hall who called out to his grandfather, "Ring, grandpa, ring for liberty." After a good long session the end came, perspiration flowing from every pore—sweat-drops of joy. You victorious college fellows don't know anything about victory. I don't mean to be hard on the college fellows, for I used to enjoy winning; but the victory over honest opponents is not to be compared with that won against the dishonest methods of the giant octopus—the liquor traffic—whose every arm is stretched out with some evil purpose, and corrupt method with which it may draw the unwary unto itself. We can now peacefully sleep knowing that we have won by fair and honest methods.

There were several other things I wanted to write about for this column, but I don't want to monopolize the whole department, so will wait until a later date. J. E. H.

RIVERSIDE, CAL.—After the long, dry summer the delightful days of autumn, California's springtime, are here, and instead of closing the doors and windows and covering the flowers for the winter rest, our houses are open, winter gardens are being made, and all nature is looking up again.

Although none of our appointments are dropped during the summer months, there is, nevertheless, a renewing of all our activities as we take up the winter's work. A committee is preparing the program for the annual meetings of the church and Pacific Coast Association to be held at New Year's with this church. Our Sabbath school sends three delegates to the state Sunday-school convention in Los Angeles this week. The pastor, who has been

chairman of the Executive Committee of the County Sunday-school Association for four years, was honored with the presidency of that association at the county convention last month. Victor Randolph, eldest son of the Rev. L. C. Randolph of Milton, is here to enjoy the benefits of a California winter.

Three times within a week this society was called upon to mourn the loss of dear ones. Mrs. Wm. H. Allen was taken to her rest on October 18, after a year's illness. The memory of her helpful life remains with us, though we miss her greatly. Mr. Allen and his family, accompanied by Mrs. W. D. Burdick, have gone to Farina, Ill., where they will make their home. The church truly suffers a loss in their going away. On October 20 the dear little son of Rev. and Mrs. Eugene Davis was taken away after a brief illness. This is indeed a very great sorrow to the parents, and to their many friends, but the sunshine of his happy little life comforts them in these trying days. On October 25 the remains of William Platts, son of Dr. and Mrs. L. A. Platts of Los Angeles, were brought here for burial. The many friends of Dr. and Mrs. Platts deeply sympathize with them in the tragic ending of this life over which they have had such constant and tender care. M. L.

DERUYTER, N. Y.—The temperance people of our town are rejoicing that for the second time in two years DeRuyter was carried for no-license, with five of the near-by towns. Several of our own people were "right on the firing line" and it is thought were important factors in the result. Some of them are being reviled by the whiskey element but this does not move them. The Prohibition vote was the largest ever cast in DeRuyter. Pastor Wing's brother, Robert Wing, was the candidate for member of Assembly. Mr. Wing expects to engage in temperance work for the Prohibition party in the near future.

Pastor Wing gave us a very earnest and helpful talk on missions, Sabbath day, November 11, showing clearly the importance of the work and our duty to help sustain it. This church and society are to be canvassed to find out what we can do aside from our regular contributions for this important part of our work. E. M. A.

MARRIAGES

MILLER-ASENSIO.—At the Seventh-day Baptist church in Plainfield, New Jersey, the tenth day of November, 1911, by Rev. Edwin Shaw, Mr. Joseph Miller of North Plainfield, New Jersey, and Miss Louise Banta Asensio of Richmond, Staten Island, New York.

DAVIS-ROGERS.—At the Seventh-day Baptist church in Plainfield, New Jersey, on November 9, 1911, by Rev. Theodore L. Gardiner, assisted by Pastor Edwin Shaw, Mr. Roland Marsh Davis of North Plainfield and Miss Eva Mertilla Rogers of Plainfield.

GAVITT-ROGERS.—At the home of the bride's parents, Mr. and Mrs. Albert C. Rogers of 431 West Fifth Street, Plainfield, New Jersey, at five o'clock in the afternoon on Wednesday the eighth of November, nineteen hundred and eleven, by the Rev. Edwin Shaw, Mr. Edmund Russell Gavitt of Omaha, Nebraska, and Miss Ethel Odessa Rogers.

BOND-ELLIS.—At Dodge Center, Minn., September 20, 1911, by C. S. Sayre, their pastor, at the home of the bride's mother, W. Henry Bond and Miss Cora E. Ellis, both of Dodge Center, Minn.

WEBB-HURLEY.—At the home of the parents of the bride, Mr. and Mrs. Charles Hurley, near North Loup, Neb., on November 8, 1911, by the Rev. Geo. B. Shaw, Fred Irwin Webb and Ollie E. Hurley, all of North Loup.

DEATHS

BLAKE.—Lila Anna Goodell was born in Shellsburg, Iowa, November 17, 1884, and died in Calamus, Iowa, October 16, 1911.

October 12, 1909, she was united in marriage with Mr. W. C. Blake of Calamus, who with her father, one sister, six brothers and other relatives mourn their loss.

During the work of the quartet in Calamus several years ago, Anna with a number of others, became interested in the Christian life and started in the observance of the Sabbath. In 1901 Anna was baptized and joined the Welton Church, remaining a member until her death.

Funeral services were conducted by her pastor in the M. E. church at Calamus, and were largely attended.

G. W. B.

There is no better ballast for keeping the mind steady on its keel than business.—Lowell.

Salem College.

M. H. VAN HORN.

Last week we gave a partial report of the special meeting held in the Salem church in the interest of the college.

Following the address of Mr. Randolph, Pastor Hills spoke on the subject, "Do Our Young People Need the College?" This question he answered in the affirmative in no uncertain language.

Supt. S. O. Bond of the Flemington High School, a graduate of Salem College and also the State University, gave an interesting address advising and urging all young people to take advantage of the opportunities offered by the college. His subject was "Our Young Men and Women and their Responsibility to the College."

Discussion of the two remaining subjects, namely, "The Moral Responsibility of the Church to the College" and "The Responsibility of the College to the Church and Community," was postponed on account of lack of time. All in all, this was a good meeting and should accomplish much good. We wish similar services might be held in many of our other churches. Our older people need to be awakened to the positive demand that is upon our young people for better educational qualifications, and to the fact that their savings can not be better invested than in an education for their children. And our young people themselves need to be more interested and concerned.

Our solicitor is still at work, and while subscriptions are not coming rapidly they are certainly coming.

Amount needed	\$17,000
Amount already subscribed and reported	\$2,000
Subscriptions this week:	
Chas. A. F. Randolph.....	500
L. D. Lowther	500
Jesse F. Randolph	500

Total subscribed to date 3,500

Amount yet needed \$13,500

These gentlemen have already paid on new building and other recent permanent improvements as follows: Mr. Chas. Randolph and Mr. Lowther each \$575, and Mr. Jesse F. Randolph \$850.

"Somehow the old hymns, such as 'Coronation,' sound sweeter as we grow older."

SABBATH SCHOOL

LESSON IX.—NOV. 25, 1911.

NEHEMIAH'S PRAYER.

Lesson Text.—Neh. i, 1-11.

Golden Text.—"The effectual fervent prayer of a righteous man availeth much." Jas. v, 16.

DAILY READINGS.

First-day, Matt. vi, 1-18.

Second-day, John xvii, 1-13.

Third-day, John xvii, 14-26.

Fourth-day, Deut. xxx, 1-10.

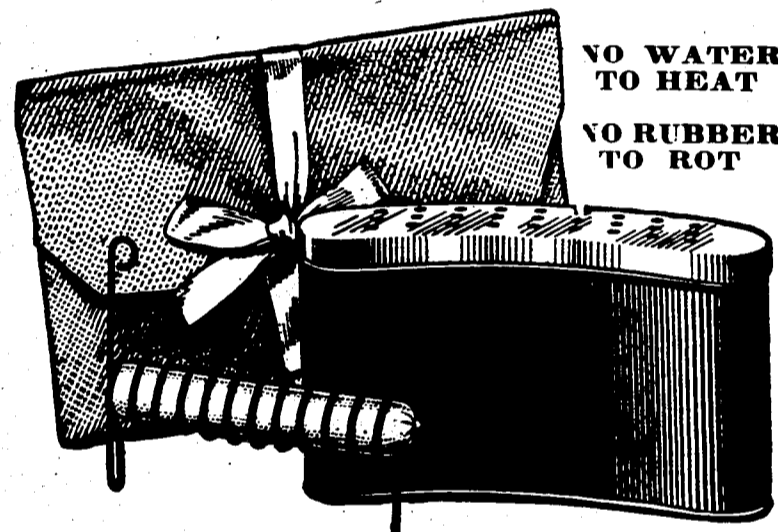
Fifth-day, 1 Kings viii, 46-61.

Sixth-day, Dan. ix, 1-19.

Sabbath-day, Neh. i, 1-11.

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

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

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

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

The 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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