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# The Sabbath Recorder

**HAVING SHUT THY DOOR, PRAY.**

Holy Father, as evening closes the shutters and draws the curtains, I seem alone with thee. The shadows fold me closer than the light. Thou hidest me, I hide myself in thee. Thou lovest me, and I love thee. I trust in thee. My past and my future, time and eternity are treasures of thy care. For me there is neither home nor hope apart from thee. The way, the truth, the life and light of worlds are mine in love. My heart was made for thee. My life in thee, thy life in me is heaven below, is heaven above. My psalm and prayer are brief tonight. My desire is unto thee, O God, too deep for words, too high for thought. I rest in thee, assured of a better tomorrow. Life or death be mine, thy will be done, through Jesus Christ thy Son. Amen.—*De Loss M. Tompkins.*

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## EDITORIAL

### Put Yourself in His Place.

We hear many remedies suggested for the amelioration of human suffering, and for bettering the conditions of the men who are down and out. I have before me the Book of Ezekiel, open at the third chapter. The prophet's face was set strong against the faces of his people. He had taken in the message of Jehovah against the evils of which they were guilty and which were bringing them deeper and deeper into trouble, and was apparently prepared to thunder the judgments of God against an evil generation, "in", as he said, "bitterness and in the heat of my spirit." Evidently the people too were hard-faced and bitter against any representative of truth and goodness. The chasm was wide and deep between preacher and people. Probably the people had drifted too far away from the church to care anything about it; and it may be the church had been so long indifferent to their woes, and had taken such slight interest in the oppressed, that it appeared to care little about them. But why does not Ezekiel get to his preaching? He seems to be held back, for some reason, a good while after he has "eaten" that roll and become filled with his great subject.

One essential thing seemed lacking, as seen in the fifteenth verse. He was too

far away from those he should help, for him to do them any good; and so he went close to them and for seven days sat in their place. Using his own language, "I sat where they sat, and remained there astonished among them seven days." Then when he had "sat where they sat" long enough to understand fully their condition, and to see things from their point of view, he was ready to become a true helper. Then and then only could he bear a message of love and mercy to the penitent, as well as a message of judgment and wrath to the obdurate and stubborn.

We all want to help some one, but we do not know how. Our hearts reprove us because we are doing no more for the poor, or for the spiritually blind who are under the shadows of soul-destroying sins, drifting away from the church, and sinking deeper each year in the quagmires of hopelessness and despair. We study the questions of sociology and make intellectual preparation to understand the case, even as Ezekiel did. We lament the sad fate of thousands in captivity to sin, and yet we do not seem really to reach the point where we can lay hold on them and do them good.

Some of our fellows have actually come into touch with the captives, and are lifting here and there one out of his degradation and relieving his misery; but those thus lifted made only a drop out of the ocean of downtrodden and oppressed humanity. And the workers thus engaged are only a few compared with the numbers who should be helping in such work. We are satisfied to give a few dollars now and then to aid these workers, but we do not realize the need of something more than money and mere regrets over conditions, if any great good is to come to the needy in our generation. Would that we knew how to come into greater sympathy with them. Sympathy is sometimes better than money, and it sometimes costs more to give it. Many a man relieves his mind by dropping a few pennies into the box for the poor, who would not be willing to go



into close touch with those he thus tries to help and sit in their places until genuine helpful sympathy between himself and them was aroused. This would cost too much.

Human sympathy is the first thing necessary for the masses to realize from the more favored classes, if ever they are to be helped to better living. The philanthropist who would reach them in the truest sense must sit in their place himself and manifest genuine sympathy for them. The preacher who would move men, who would comfort the afflicted, who would lift up the fallen, must learn to put himself in their place, in warm sympathetic service, that says, "I have *compassion* on the multitude." Christlike sympathy with the laboring man, manifested by employers, real sympathy that shows appreciation of the trials and anxieties of the people they control, would do more to right the wrongs between capital and labor than any other thing. Then, too, the employe should manifest his sympathy for the employer by recognizing the fact that the latter's cares are also great, that he too has sleepless nights and almost unbearable heart-burdens. The laborer should try to sit in the place of the employer, and the employer to see from the standpoint of the employed, and that, too, in the spirit of Christian sympathy, if either class is to do much toward righting earth's wrongs and bringing in the better day.

Why are we all—preachers, teachers, tradesmen, home-makers—so slow to see the secret of Ezekiel's success? We all want to help our fellows in captivity. Then we must find some way to do it besides the mere giving of money. The good Samaritan did not give his money until the last thing. There was a man who had fallen among robbers, stripped and down, to be helped, whose wounds were to be cared for; and some one had to get down beside him and lift him up; some one had to come into loving touch with him before he could be saved.

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### A Remarkable Convention.

The State Sunday School Association of New Jersey has just held a three days' session in Plainfield. There were 1,458 delegates from out of town, and 292 accredited delegates from the Plainfield

schools, making a total of 1,750. This made the largest convention ever held by this association during its lifetime of fifty-three years. The budget for the year's work amounted to \$8,500.00.

There was no audience-room in Plainfield large enough to accommodate the throngs of people who tried to attend. By the time the 1,750 delegates with tickets were admitted, there was no room for the others; and evenings, after the main place of meeting was filled, there were large overflow meetings. Some of the best workers of two States were on the programs, and the music was in charge of G. C. Tullar and I. H. Meredith, who marshaled a great host of singers from the churches into a great choir, and who themselves charmed the audiences by their beautiful solos.

Bishop John H. Vincent's picture hung in front of the rostrum. His home was once in Plainfield, and as a leader in Bible-school work he was president of this association. It was highly appropriate, therefore, that the following telegram should be sent to him.

The New Jersey Sunday School Convention, in session in your home city, sends you most cordial and loving greetings, regretting your inability to be present and to fellowship with us in our greatest convention. We thank God for your services to the great Sunday-school cause. God bless you.

The collections taken for the work, and the pledges given at the meetings amounted to over \$8,000. Many of the addresses were upon up-to-date sociological and practical questions that confront the churches. Really, when one sees the enthusiasm manifested by such a host of workers, and the throngs that, during three days, filled at times several churches, he can hardly believe that interest in Bible-school work is on the decline.

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### The Final Decision in Maine.

After about two months of uncertainty, during which time the authorities in the State of Maine have been recounting and investigating the vote on prohibition, we have the final announcement by the Governor and council that the temperance people gained the day by a majority of 758 votes.

This is plenty small enough; and in

view of the persistency of the liquor interests in their determination to conquer every foot of dry territory, might cause alarm if we did not know that 25,000 voters, mostly temperance people, stayed away from the polls this year. It is not expected that after such a close call, due to their want of interest, they would again neglect to vote if the issue were brought. The folly of feeling safe over the issue in any State, with the liquor leagues of the world sure to focus their forces upon it when license is at stake, has been fully demonstrated in Maine. This must be a real eye-opener to the 25,000 who did not think it necessary to stand up and be counted. It was a close call. The liquor interests always do their very best to win. They are never indifferent. They spare neither labor nor money in order to defeat the temperance vote, no matter in what State the issue is brought. The temperance people are too prone to forget all this and go to sleep while the foe is busy. We don't believe Maine will be caught napping again.

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### An Excellent Paper—Read It.

In the Young People's department of this paper will be found an article on "Our African Interests," by Rev. W. D. Burdick of Farina, Ill., prepared for study in our Endeavor societies. Only those who have tried to prepare such a study, one requiring so much reading, and searching for data, can understand the time and labor it costs. We are thankful for the clear and accurate statement of the case, which Brother Burdick has prepared, of his own accord, for use in the Endeavor societies. Don't fail to read it carefully.

\*\*\*

### Let Us Give Thanks.

The annual Thanksgiving proclamation sets apart Thursday, November 30, as a day of thanksgiving and prayer. In it the President calls upon his countrymen, and all that dwell under the Stars and Stripes, to meet in their accustomed places of worship to thank Almighty God for the loving mercies he has bestowed upon us.

This should be more than a formal recognition of God's goodness; it should call forth the sincere and heartfelt grati-

tude of loyal hearts, in spontaneous expressions of love to Jehovah for his gift of life, as well as for the manifold blessings of the year.

The President's proclamation names the following things for which we should give thanks:

Our country has been signally favored in many ways. The round of the seasons has brought rich harvests. Our industries have thrived far beyond our domestic needs; the productions of our labor are daily finding enlarged markets abroad. We have been free from the curses of pestilence, of famine and of war. Our national councils have furthered the cause of peace in other lands, and the spirit of benevolence has brought us into closer touch with other peoples, to the strengthening of the bonds of fellowship and good will that link us to our comrades in the universal brotherhood of nations. Strong in the sense of our own rights and inspired by as strong a sense of the rights of others, we live in peace and harmony with the world. Rich in the priceless possession and abundant resources wherewith the unstinted bounty of God has endowed us, we are unselfishly glad when other peoples pass onward to prosperity and peace. That the great privileges we enjoy may continue and that each coming year may see our country more firmly established in the regard and esteem of our fellow nations is the prayer that should arise in every thankful heart.

For all these national blessings we should be truly thankful. But there are a thousand other blessings that come to us as individuals which should not be overlooked. The tendency is to recognize the extraordinary blessings, and to forget that the sum of the ordinary ones far exceeds that of the extraordinary. Many of the national blessings for which we give thanks, and the achievements of which we are justly proud, are due to the integrity and manhood of the millions whom God has blessed, and to whose hearts he has spoken. Let the great Nation thank God that he has condescended to commune with the individual hearts of its citizens, and to lead them in ways of righteousness and peace.

We are too prone to take as a matter of course the common blessings of every-day life. We forget to be thankful for the daily view of mountain and hill and sea; for the far-reaching landscape and the glories of the heavens, for the flowers, the birds, and the millions of common things God has given to lead our thoughts outward and make us happy. For all these let us give thanks.



No people ever had greater cause for thanksgiving. Our national blessings are indeed cause enough; but when these are all numbered, the half has not been told. What are all these compared with the spiritual influences of home life, and the power of the divine indwelling and uplifting that fill our world with philanthropists, missionaries, and God-fearing statesmen?

For all the manifold blessings of love, for the comforts of home, for the moving of God's Spirit upon individual hearts, for the growing signs of a spirit of common brotherhood, for the hope of immortality, Christ-begotten in the soul, for the better manhood that makes for national integrity, for the brave and true who labor for the alleviation of human suffering, let us give thanks to God.

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It may be of interest to many readers of our paper to know of the promotion of William M. Stillman to one of the highest and most important offices in the gift of the city of Plainfield, namely, that of "Corporation Counsel." He was nominated by the Reform mayor and the nomination unanimously confirmed by a Republican common council.

Mr. Stillman has served the denomination more than twenty years on the Board of Directors of the American Sabbath Tract Society, and also as assistant recording secretary. For six years he has been chairman of the Advisory Committee of the Tract Board and is now a member of the Supervisory Committee having charge of the publishing house. For more than twenty years he has been on the Board of Trustees of the Seventh-day Baptist Memorial Fund, and has acted as its counsel and the chairman of the Auditing Committee. He has also been, for many years, a trustee of the Plainfield Church, and for the last six years its treasurer.

\*\*\*

In the woman's department will be found some account of the disastrous cyclone that recently visited southern Wisconsin. The Milton Junction *Telephone* gives five large pictures of ruins, where once stood comfortable homes. One of these shows in its foreground the debris where stood the home of Dr. Grace Crandall. Nothing is left but scattered boards and splinters. We notice a relief fund has been started for the sufferers.

## EDITORIAL NEWS NOTES

### Decision Regarding Copyrights.

The Supreme Court of the United States has just rendered an interesting decision regarding the right of moving-picture promoters to use pictures based on the scenes described in copyrighted books. The right is denied them, and the decision is considered a hard blow for the moving-picture business. It robs it of some of the best and most purely educative pictures. These moving-picture entertainments, properly censored and controlled, are highly educative and furnish good places of resort for hundreds who would otherwise seek the saloon. Some of the best moral and temperance lessons we have ever seen were given to crowds from the streets in moving-picture shows. Take, for instance, such a book as "Ten Nights in a Barroom," and have the scenes, portrayed in that story, well pictured on the screen, and the effect is equal to the strongest temperance lecture. Some of the very best moving pictures must come from copyrighted books, and we are sorry if the multitudes who throng these shows are to be robbed of them. It will tend to lower the standard for moving-picture entertainments.

Within thirty months nearly two hundred persons have been convicted of cheating the government out of customs revenue in the port of New York. Only a few have received jail sentences, but the offenders have been obliged to pay fines and forfeitures amounting to \$8,000,000. Many wealthy ones and men of high standing and great influence have been let off on mere fines when they should have gone to prison. Men like the Duveen brothers, who by systematic frauds robbed the government of hundreds of thousands of dollars, got off with what to them was only a small fine, while poor men, obscure persons, who cheated the government out of paltry sums, have had to go to jails and penitentiaries. This is not as it should be. Justice should know no rich, no poor, but should deal with all classes alike.

Two officials of the Lehigh Valley Railroad, one of the Baltimore and Ohio, and seven business men of New York City were indicted by the federal grand jury for giving and accepting rebates on freight rates.

Things are looking more serious for the rebels in China, since Yuan Shih-kai has cast in his lot with the government, and is preparing for a great battle at Nanking. The rebels are hastening to the siege, and some prophesy that this battle will settle the fate of both sides.

The Chinese in New York City have had a great parade to boom the republican movement in their native land. The Bowery is accustomed to many strange sights but the spectacle of its strange citizens with queues clipped off, riding in automobiles and tramping in parade, carrying their new flag, was enough to stir it from end to end. The parade was led by the Young Chinese Association of America, to celebrate the victories of their countrymen in rebellion, and it is said to have been enough to make old Confucius turn in his grave. The headquarters of this association is at number 12, Mott Street, where great enthusiasm is manifested for the rebel cause in China.

The courts in New York evidently mean to put a stop to carrying deadly weapons. The new law makes the maximum prison penalty one year. Judge Fawcett announced that in Kings County only jail sentences would be imposed, and proceeded forthwith to send three men to the penitentiary for 11 months and 29 days. Had he given them a year, they could have had two months off at the end for good behavior, but there is no shortening of a term of less than one year. So he made his sentence just one day short.

At the annual meeting of the trustees of the Carnegie Foundation, an institution for pensioning aged college professors, it was announced that Mr. Carnegie had just added to the endowment the sum of \$1,000,000. This makes the entire endowment \$12,000,000, giving an annual income of \$590,000.

Mrs. E. H. Harriman, widow of the railroad magnate, pledges \$40,000 a year

for five years for the maintenance of an experimental school for the study and direction of public business.

The will of Joseph Pulitzer disposes of \$21,000,000 by direct gifts. In case Columbia University does not comply with the conditions of his gift for a school of journalism, the second \$1,000,000 offered that school is to be paid to Harvard University. He also leaves Columbia \$250,000 for scholarships and prizes, \$5,000 to the Children's Aid Society, \$50,000 for a fountain in Central Park, and \$75,000 to erect a statue of Thomas Jefferson. Mr. Pulitzer gave \$100,000 to his valet, and another \$100,000 to be divided among his personal secretaries and helpers in the *World* office.

President George Harris of Amherst College has offered his resignation, to take effect not later than next commencement. This step is taken on account of his age. He is sixty-eight years old.

It looks as though the powers were really in earnest in their determination to cooperate with China in her effort to put away the production and use of opium. The international conference called by the United States is to convene at The Hague on December 1, and it is expected that the Rt. Rev. Charles Henry Brent, Protestant Episcopal bishop of the Philippines, will preside. The preparation of the program has been left to the United States as the initiator of the international meeting.

China decided in 1906 to abolish the use of opium and the raising of the poppy in ten years from that date. This makes it necessary to secure the cooperation of India, Japan, Persia and Turkey as well as that of Great Britain, all of which nations are interested in the importation of opium to China.

In 1909, at a conference in Shanghai, it was decided to include morphine in the prohibitory measures, since the use of that drug is quite as bad as the use of opium. Twelve powers were interested in the Shanghai meeting, and it is to complete the work begun there that this Hague conference is called. Great Britain has to make the greatest sacrifice, but that government is expected to persevere in the movement to have all exports of opium cease in 1920.



## SABBATH REFORM

### Paul Kept the True Sabbath.

When the Jews in their argument with Stephen "were not able to resist the wisdom and the spirit by which he spake" (Acts vi, 10), and when they arrested him and brought him before the council for trial, and hired false witnesses to testify against him, who said, "This man ceaseth not to speak blasphemous words against this holy place, and the law" (verse 13), it is worthy of note that nothing was said about his teaching the observance of Sunday in place of the Sabbath. If he had taught or practised such a thing, they would surely have brought it up against him; nor would they have needed "false" witnesses in order to do so, for the charge would have been a true one.

The same is true of Paul, nearly thirty years after the crucifixion, when he was brought before Festus for preaching that Jesus was the Messiah foretold by the prophets, and that he was risen from the dead. In his own defense he said, "Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended anything at all" (Acts xxv, 8). If he had taught the observance of Sunday, instead of the Sabbath, they would surely have mentioned it, and he would not have denied that he had taught "against the law of the Jews." He would have attempted to justify himself in so doing.

These two incidents are sufficient to justify us in believing that the early disciples kept the Sabbath, and not Sunday, as is claimed. We find nothing to the contrary recorded in the Scriptures; for, eager as the Jews were to find charges against the Christians, they would not have passed by the opportunity to accuse them of Sabbath-breaking if they had kept another day instead of the seventh.

The same is true in regard to the charges they made against Jesus himself; but that argument is met by the claim that Jesus did not make the change till after his resurrection. This claim will not answer in the cases of Stephen and Paul. We must

conclude, rather, that such a change was never made, and that the Sabbath command is still as binding as when given on Sinai.—*A. C. Ames, M. D., in Review and Herald.*

The Book of Acts shows that the apostle Paul, as well as the churches which he founded, kept the Sabbath, and that in the midst of the Gentiles, even at Corinth, the congregations of believers in Christ gathered by him were Sabbath-keepers. Following the chronology of the common version, these references to the Sabbath in the Book of Acts reach a point at least ten years after missionary work among the Gentiles became prominent. Some of the most notable cases of Sabbath-keeping are outside of Palestine, and in the midst of dominant Gentile influences, and we call attention again to the fact that each congregation of believers in Christ of which the Book of Acts gives account was founded by Sabbath-keeping apostolic missionaries.

In view of all these facts there can be no logical escape from the duty of all Christians to return to the keeping of the Sabbath according to the interpretation given by Christ, and the practice of the New Testament churches. Neither can we understand how there can be any escape from this duty on the part of those who conscientiously believe that the Bible and the teachings and example of Christ form the highest authority, as to the faith and practice of Christians.—*A. H. Lewis, D. D.*

### First Reason for Sabbath-keeping.

Seated by the side of a pastor who observed the seventh day as the Sabbath, a stranger pleasantly accosted him in the following way: "Now, pastor, I have you just where I want you. I wish you to tell me why you, and the people you represent, observe Saturday instead of Sunday as the Sabbath." The pastor, taking his Bible, opened to the twentieth chapter of Exodus, and read, beginning with the eighth verse:

"Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou

shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."

"There," remarked the pastor, "that is the first reason I will give you why we keep the seventh day instead of the first: God in his law commands us to do so. And the second reason is—" and, suiting the action to the word, he began looking for another scripture, when he was interrupted by the stranger, who said: "Please let me take your Bible." He read the commandment over several times to himself, and then remarked:

"In one respect you remind me of an attorney I once knew who had a case to try in court. As frequently as the case was called, he would manage in some way to get it postponed. At last the patience of the court was exhausted, and he asked the attorney why he asked for postponement, saying he had had ample time to prepare his case, and the opposing parties were anxious for the trial. The attorney replied that there was an important witness that it was necessary for him to have whom he could not then obtain. The court earnestly inquired where the witness was, and why he did not have him there. The attorney replied that there were several reasons why he was not present: first, he was *dead*, and second—"Well, hold!" said the judge! "if the man is dead, that is sufficient reason why he is not here. We do not care to hear your second reason."

"I ask you for your reason for keeping the seventh day, or Saturday, for the Sabbath, and in reply you turn and read a law of God himself, spoken by his own voice, at Sinai. And now you propose to give me a *second* reason! My young friend, no man who believes God or God's Word ever ought to ask for a second reason. Think of it! In the bosom of the only law that God ever gave his creatures, that law which is justly regarded not only as *the* law, but as the constitution from which all the legislation of God proceeded,—in *that* law he tells all his creatures to keep the seventh day, or Saturday, as the Sab-

bath. I repeat that no one who believes God or his Word can escape from your conclusion, and no second reason is admissible."

It was afterward learned that the stranger was at the time a justice of a state supreme court, and he spoke as the jurist rather than as a theologian. His mind had been trained to logical reasoning and logical conclusions.

One lesson in this incident worth noting is that there is but one reason for the observance of the Sabbath of Jehovah, and that is because God has so commanded. Another lesson is, that while the letter of the law makes it plain that the Sabbath should be observed, still an experimental knowledge of the Lord of the Sabbath is required before it can be properly observed.—*S. B. Horton, in Advent Review and Sabbath Herald.*

### Trip to the Southwestern Association.

MR. EDITOR:

Since Secretary Saunders has written of the meetings of the Southwestern Association, I will say nothing about the sessions, but beginning where I left off in my last letter, give some of the impressions that came to me in this, my first, visit to southern Arkansas.

The morning of November 2 dawned bright and fair, and as we came to breakfast I was reminded of something A. J. C. Bond said in one of his letters concerning his trip through this Southwest. The good warm biscuits, such as Southern ladies know how to make, were first passed with, "Have bread," and the cordial invitation, "Just reach and help yourself," was given, making one feel much at home, as it called to mind some of the very pleasant experiences of a residence of six and one-half years in West Virginia.

While Nady is in a section of the State with houses more than one hundred years old, the greater part of the country is forest, with much very valuable timber of oak, poplar, cottonwood, gum, hickory and cypress, with clearings and tilled fields about the homes scattered through these forests, along, and a little back from, the main roads. These fields are well fenced, but the woods are full of hogs, cattle, horses and sheep, left to run at will, fancy-



free, and feed upon the wild grass and mast (tree-nuts) as they can find them. I was told of some who have seventy-five hogs and as many cattle in the woods that they never see more than twice in the year, as they (the hogs and cattle) live most of the time down on the river bottoms till the rising water drives them back.

It is readily seen that the raising of such stock costs the owner but very little, and there is but little incentive to provide an abundance of feed for the winter, as the weather is so mild the stock needs little housing and care. The gathering up of this stock would be very difficult if it were not that "the ox knoweth his owner, and the ass his master's voice;" and yet I was told of one man who spent two months rounding up his cattle and hogs, so long had they been without seeing the master's crib.

Good crops of corn are raised on the bottom-land, and the abundance of cotton showed the value of the country for the raising of this crop. The crop is not large this year because of the work of the boll-weevil. The income from the crop will but little more than pay the cost of production, since the price is down to 8½ and 9 cents a pound. Many have their crops mortgaged to procure the necessities of life for the summer. Such will go into the winter with cold comfort, as the mortgage takes the crop, with almost nothing left to live upon. This is a misfortune and makes sympathy and help necessary to save some.

I studied as carefully as I could the soil conditions and was told by more than one who has been reasonably prosperous, that with energy and judicious work one could not fail to do well in tilling the soil in that section. The malaria seems to be growing less as they come more and more to use deep wells and protect themselves from the sudden changes of climate.

Great advancement is being made in the line of education and business industry. There is a good, well-equipped schoolhouse at Nady, where the teacher receives \$50 a month for a term of from seven to nine months. There is also a schoolhouse for the colored children, where the teacher gets \$40 a month for a term of four or five months. This evidences a commendable interest in the educational uplift of

the people and is bound to result in improved conditions along all lines.

There was everywhere evidenced an appreciation of the work of the Fouke School and a recognition of the good it is doing for this part of the country. The school at Fouke, in my judgment, is more essential to the intellectual and religious development of Arkansas than is any of our other schools to the country in which it is located, and their value can not well be overestimated.

Two things now being undertaken by the Little Prairie Church should be mentioned before bringing this letter to a close. These things are a long step toward the future life and efficiency of this church. They are,—first, a movement to raise certain funds to make it possible for some one to come to them for preaching services once in two months, from April to January; and second, the purchasing of nine acres of land adjoining the church, with house, barn and cleared field, for the home of the one whom they may secure, at some time, to preach for them. This work should appeal to us, and be well supported by our denomination. E. A. W.

There is a life in the will of God, so quiet, so at peace with him, so at rest in his joy, so perfectly content that he is doing best, that the lines are wiped out of the face, the fever is gone from the restless eye, and the nature is still. Rest in the Lord, and wait patiently for him, and spend the strength other men waste in fussy anxiety, in helping your fellow men. —F. B. Meyer.

#### The Shadow of the Rock!

To weary feet,  
That have been diligent and fleet,  
The sleep is deeper and the shade more sweet.  
O weary! rest,  
Thou art sore pressed,  
Rest in the Shadow of the Rock!

Had Moses failed to go, had God  
Granted his prayer, there would have been  
For him no leadership to win;  
No pillared fire; no magic rod;  
No wonders in the land of Zin;  
No smiting of the sea; no tears  
Ecstatic shed on Sinai steep;  
No Nebo, with a God to keep  
His burial; only forty years  
Of desert watching with his sheep.

—Selected.

## MISSIONS

### The Southwestern Association.

REV. E. B. SAUNDERS.

The second day of the session. People said, "This is a cold morning." It was cold enough to make a thin coat of ice. The attendance continued to grow,—thirty people present at 10 o'clock. I think people who could, attended the meetings. One mother walked two miles and carried in her arms her little child. The father was on his sick-bed at home. A list of officers and standing committees was prepared while people gathered.

After a song and prayer service the committees were appointed and asked to be ready to report later in the day. The congregation then joined in singing, "Jesus, Lover of My Soul." After this a paper was read, written by Sister Libbie Knight of Oklahoma. It was a plea for early training and the proper use of home. After the singing of a hymn came a season of prayer, especially for the sick who could not attend the meeting. Brother Wilburt Davis then spoke, from Matt. xi, 28-30, of the rest there is in God. The message was one of hope and encouragement and was well received by the congregation. A conference meeting followed. The first song sung was "I Love Jesus." This was a most wonderful meeting, and nearly all in the room stood to pledge themselves faithful to God, that we might finally meet in his kingdom. The interest ran so high, the morning session lasted beyond the noon hour. It did not matter as almost the entire congregation remained to take dinner, spread in the rear of the church.

The afternoon session was opened with an informal discussion in regard to the time of holding the several associations. The new order of holding them in the fall was approved. Following this was a service of song. At 3 o'clock the hour was given to the presentation of the work of the two boards, Missionary and Tract. The work of the latter society and the joint work of them both was then taken up. The people were deeply interested. There are some five or six copies of the SABBATH

RECORDER taken here, which are read and passed from home to home. Many of the First-day neighbors were in attendance at this meeting. Some were so much interested that they asked the subscription price of the RECORDER and one subscribed for it. Some asked if the Seventh-day Baptist *Pulpit* was still published. A great number of people took supper at the church. The boys drove to the river, several miles away, where they secured one hundred and fifty pounds of fine large fish. These were cooked over the coals outdoors and made a fine meal for us at night, with the prospect of a dinner the next day from what was left over. God bless the boys who have worked so faithfully to serve us and are taking such an interest in the singing and also in the meetings.

The supper hour was saddened by the news, brought by the evening mail, of the death of Miss Velma Davis of Fouke, one of the worthy members of our church whose death and funeral prevented Prof. L. S. Davis and Deacon Beard from attending this meeting.

After supper and during the recess hour a large company of people gathered around the organ and joined in singing gospel hymns. Before the regular evening session letters were read from friends who could not attend the association.

The message of the evening was given to a large congregation by Brother J. H. Hurley. The lesson read was from John iv, which tells of the woman of Samaria at Jacob's well. The text was verse 35: "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. Jesus, while on earth, never saw seventeen harvest machines, one following the other, in a great western wheat field of hundreds of acres, but he did see acres of lost souls—men going down to death. Lift up your eyes and see a desperado turned into a tender, loving father and husband.

At the close of the sermon every man and boy in the house said by uplifted hand that he wanted to lead a clean life. A testimony meeting followed. A great many spoke, asked prayers and promised to live Christian lives.



The day was satisfactory in every way. We very much enjoyed the moonlight nights. People could hardly have come so far on dark nights. A shower was threatened at evening but passed over, and Sabbath morning came out warm and bright. Brethren Hurley, Witter and Davis spent the morning before the preaching service in calling on the sick people who were confined at home.

The regular morning meeting of the third day was preceded by a song and prayer service. Brother Witter preached from Acts xvii, Paul at Athens and the shrine erected to the "Unknown God." As we come to know more about God, we find him nearer than we once supposed him to be. Men are "feeling after God." After the sermon the meeting adjourned for dinner.

A long table had been spread in the churchyard and most of the congregation remained and ate, standing by the table, which was heavily loaded with all kinds of food.

At 2.30 the regular Sabbath school convened. Brother J. L. Hull, superintendent, divided the lesson into four sections, giving to each one of the delegates a subject—a portion of the wonderful story of Queen Esther. The school closed with prayer by William Gardner.

The lone Sabbath-keepers' hour followed, when letters were read from the scattered people of the great Southwest. At the close of the hour the matter of making a regular appointment for preaching on one Sabbath in every two months in this Little Prairie church was discussed with much interest. The session adjourned and immediately a subscription paper was started to raise funds to help in defraying the expense of one of our ministers in coming regularly to visit this field.

At the opening of the evening session the reading of church letters was continued until 7.30, when a song and prayer service was held previous to the preaching. Secretary Saunders preached on Discipleship. The after-meeting was led by Brother Hurley. There was a large congregation and many took part in the conference. Some twelve or fifteen asked prayers by the uplifted hand. All agreed that the third day of the association had been a very interesting and profitable one.

### Trip to Oklahoma and Kansas.

DEAR BROTHER SAUNDERS:

While waiting for train I will write you concerning my trip to Oklahoma. I left home Tuesday morning, October 3, at 11 a. m., the same day I heard President Taft deliver his somewhat remarkable address before the Public Lands Convention at Denver. The afternoon was spent in visiting Sabbath-keepers in Denver.

At 8.30 Wednesday morning I left for Syracuse, Kan., arriving there at 5 p. m. The next morning (Thursday) I left overland by auto-stage for Richfield, Kan. (52 miles), where I was met by Dea. John T. Babcock who drove me the final 25 miles to Cosmos in time to preach at the evening service.

Sunday, October 8, Dea. E. D. Stillman and I drove to Eva, Okla., where I preached both afternoon and evening to appreciative audiences. Here live three Sabbath-keeping families, John and Oscar Knight, and Mr. Green, who with his wife are recent converts to the Sabbath.

In all I spent eleven days at or near Cosmos, preaching eleven sermons at Cosmos, two at Eva and one at Prairie View, Kan.

Last Sabbath was a happy day with three services. At the morning service a very unfortunate and unpleasant difficulty which has hung like a cloud over the church for many months was happily and gloriously settled. With many hearts made tender with this service, we retired to the baptismal waters, where Pastor Goff baptized five candidates, two of whom made their final surrender at the water.

At the communion, at 3 o'clock, ten candidates were received into membership of the church, five by baptism, two by letter, and three by testimony. Two of these are converts to the Sabbath, and seven are heads of families. Others are expected to offer themselves for baptism in the near future.

When living in the East, we often heard of the "wild and woolly West." Well, we have seen a little of it. On Sunday morning, October 15, in company with Pastor Goff, the deacons of the church and others, I attended services at Prairie View, Kan., where arrangements had been made for preaching services following the Sun-

day school. This is the schoolhouse at which Brother Babcock now conducts a Sabbath school, and at which Brethren Goff and Stillman have assisted in Sunday-school work much of the time they have been in Oklahoma. Prairie View is eleven miles from Cosmos.

We took part in the Sunday school, and at its close I announced our service, asking all who wished, to remain. At once we were ordered to leave the room. We spoke to them kindly, stating that while the law gave all equal privileges in the use of school buildings, we did not wish to make trouble, and if they insisted, we would leave the room.

When we were leaving the room, with scarcely any warning I was struck a blow over the eye by the director of the school board, bruising and cutting my face considerably, but fortunately doing no serious damage.

Our people retained perfect self-control, for which God be praised. A gang of ruffians, not boys but *men*, had met especially to break up our service, there being but one Christian man, besides ourselves, present. The better class, having learned of brewing trouble, stayed away. We adjourned to Brother Hicks' dugout, where I preached to about eighteen people, and God came to us in great power. Seven young people, including Brother Hicks' four boys at home, and the married son and wife, stood and personally confessed Jesus Christ. It was a pentecostal meeting, where tears and shouts of praises blended.

It developed that the whole trouble was due to the fact that Brother Hicks and wife accepted the Sabbath some months ago. Since then, everything possible has been done to compel them to give up the Sabbath. They have been intimidated and threatened with bodily harm, and but recently the time of the literary society was changed from the evening after the Sabbath to Sixth-day evening, in order to entice the boys. Now this gang of ruffians seek to drive them and us from the use of the school building.

But Brother Hicks and wife stand firm, and such abuse God is blessing to the saving of his whole family. Pray for this family in this great struggle with the Evil One.

Brother Goff is a growing man and is doing splendid work on the field, and God is blessing him in it. The season has been unusually dry this summer, but there seems to be good prospects of a railroad in the near future. The people feel determined to strengthen the things which remain. The church has never been in better condition than it is in today.

A. L. DAVIS

Syracuse, Kan.

### One Suggestion.

In our judgment the country church problem will never be solved till we can have country church ministers to serve them. Not men who are country preachers by force of circumstances and will be city preachers as soon as they can. We must have men who are trained for country service, who will be willing to give it their whole life. The country preacher must magnify his office; it is just as honorable to be a good country preacher as it is to be a good city preacher. And infinitely more honorable and pleasant to be a good country minister, serving well his day and generation, than to be a poor city preacher. The time is fully come when the church must face this situation, and that church that first solves this problem will march on to a glorious victory. As long as the country church has the idea that its preacher is a country preacher only for the time being; that he is preaching for them because he is not good enough for the city; that he is a cheap man and they can get him only because he is cheap; just so long will the country preacher have a hindrance that will destroy his usefulness. We must have first-class men for country service, and it may be necessary to appeal to the heroic in men to secure those who will give themselves wholly to this service. To us this is one way to solve this great problem.—A. A. Abbott, in *Christian Standard*.

"Here," said Benny's papa, showing the little fellow a coin, "is a penny three hundred years old. It was given to me when I was a little boy." "Geè!" ejaculated Benny. Just think of any one being able to keep a penny as long as that without spending it!"—*Harper's Bazar*.



## WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.  
Contributing Editor.

### A Thanksgiving Litany.

For the fruits of tree and field;  
For the wealth of mine and weald;  
All that land and sea doth yield;  
Gracious Lord, we thank thee.

For the ruling of thy hand;  
For the boons thou didst command;  
For the peace that fills our land;  
Gracious Lord, we thank thee.

For the love of home and friends;  
For the help that knowledge lends;  
For the hope thy promise sends;  
Gracious Lord, we thank thee.

For the love that quells all fear;  
For the drying of the tear;  
For thy care through all the year  
Gracious Lord, we thank thee.

For thyself, great God alone;  
Mighty Father, loving Son,  
Gentle Spirit, Three in One,  
Gracious Lord, we thank thee.  
—Donald A. Fraser.

While the people of Milton and Milton Junction are approaching the Thanksgiving season with great sorrow for those of our number and our neighbors who suffered from the cyclone that recently passed through our county, there is left a feeling of thankfulness that the loss of life was no greater, and that among "our own" there is no one missing. Some of our people very narrowly escaped injury, and not a few suffered heavy property losses. All will be sorry to hear that the property of Dr. Grace Crandall, who is now in Shanghai, China, was in the direct line of the storm, and that the house was completely demolished.

A country schoolhouse one mile from Milton was crushed, and in many homes there is thanksgiving that the storm did not come upon a school-day when the school, which numbers thirty pupils, was in session. This feeling of thankfulness is also manifested by those people who lost most heavily.

I have in mind one man, whose barns were wrecked, his fine large house with

all its furnishings literally blown to pieces, money and valuable papers worth many hundreds of dollars gone, and his dear little daughter of three years killed. As we stood with him by the side of the open cellar of what had been his home, I was much touched to hear him say that it was fortunate that the storm passed *between* the villages of Milton and Milton Junction, and then he added with tears in his eyes, "It might have been much worse right here for us." He was thinking of the wife and two children who were left to him.

A cold wave followed the storm and much suffering has been reported. A relief committee has been appointed for the county, and those who were in dire need were looked after as soon as was possible.

### Glimpses of the National W. C. T. U. Convention of 1911.

HATTIE E. WEST.

For many years I have been an interested reader of the doings of the great National W. C. T. U. Convention and was glad this year to avail myself of the opportunity to visit for a little more than a day the convention of 1911, which met in Milwaukee, Wis., October 28-November 2.

Besides a large number of visitors there were present, from nearly every State in the Union, 493 delegates, each representing a constituency of 500. As one entered the auditorium where the meetings were held she was interested in observing the placards showing where the delegates from the different States were seated. Here North and South and East and West became neighbors, for North Carolina was not far from Wisconsin, and California and New Jersey might be but an aisle apart.

That the women were practically of one mind and purpose was shown by the harmony which marked the proceedings; and while it was evident that there was a spirit of comradeship and a keen enjoyment in meeting old friends, it was also evident by the attendance and close attention that the women were there for business, and business that required earnest and thoughtful effort.

The manner in which the convention was conducted was also noteworthy. The

president, Mrs. Lillian M. N. Stevens of Maine, presided over the great convention in a masterly manner, quick to recognize by name the individuals rising to speak, and maintaining excellent order in the maze of "amendments" and "amendments to amendments" and "amendments by substitution and elimination," etc., which occurred in the adoption of the resolutions.

Mrs. Stevens, though a masterly leader, with a powerful voice, is as far as possible from being a "mannish" woman. She is a typical New England woman of culture and refinement and great executive ability. She is tall, with dark hair and eyes, and rather slight in figure. She was ably assisted in presiding by Miss Anna Gordon, vice-president at large.

Both these women had come from the strenuous campaign in Maine, where they were important factors in the fight for the retention of the Constitutional Amendment.

There were many notable events of the convention, which I had not the good fortune to witness, being there so short a time. One of these was the demonstration accorded Mrs. Stevens at the opening of the convention, when from all parts of the great audience-room, as with one voice, rang again and again the greeting,—

"Prohibition's still in Maine,  
Shout the news afar;  
Stevens led the great campaign—  
Rah, rah, rah!"

accompanied by the Chautauqua salute and prolonged applause.

I was present at the voting on the adoption of the report of the Committee on Resolutions and was interested to note the extreme care with which this report was scrutinized and criticised, even to the matter of punctuation, that it might express the exact meaning of the convention. Printed copies of the report were placed in the hands of delegates and visitors. It embraced the following topics: Total Abstinence, Prohibition, Purity, Franchise, Peace, Legislation and Thanks.

Naturally the warmest discussion took place over the resolution with reference to Franchise, and a number of speeches were made on that subject. The resolution as it came from the committee favored an educational standard rather than one of sex. This was objected to by the convention

who demanded suffrage for women on the same terms as those on which it is granted to men.

Time will not permit me to speak at length of Demonstration night, which it was my good fortune to witness, when the different departments presented their work, nearly 500 men, women and children taking part in about fifty pantomimes representing the varied activities of the National W. C. T. U. Each department was allowed a certain length of time for its demonstration, and a timekeeper held the superintendent quite closely to her limit here as in other parts of the program. There was no waiting between the parts, one following another in rapid succession. One of the things longest to be remembered of this evening's program was the singing by the musical director, Mrs. Graham, of the song, "Victory." There was inspiration in the clear, sweet notes, so simply and beautifully sung, that seemed to send one forward to the glad day of triumph. The closing demonstration was that of the department showing work among soldiers and sailors. Marching to the stirring strains of the "Battle Hymn of the Republic," played by fife and drum, ten old soldiers from the Soldiers' Home came upon the stage. The audience rose and saluted the veterans, and Col. W. H. Starkweather of the First Wisconsin Volunteers sang the "Star Spangled Banner," the audience joining in the chorus, and remaining standing until the echoes of the "taps" sounded by the fifer died away as the veterans retired from the stage.

I was glad to witness the election of officers on the following morning. It was preceded by earnest prayer for guidance and was conducted in a most orderly manner. Much enthusiasm was shown by the delegations as their favorites were elected, the delegates of the State from which the candidate came giving their greetings from the floor, the whole convention arising in greeting also at the reelection of officers tried and true.

The exhibits of the convention were significant and showed that the women, while engaging in public work, are doing so for the protection of the home and the promotion of its well-being. There was much that had to do with health. The medical, temperance, anti-tuberculosis exhibits were



especially interesting and helpful; so were exhibits with reference to child welfare, showing as they did with charts some of the fundamentals in the rearing of children. There were photographs and charts also showing evils of the sweat-shop and child labor.

Though there were three sessions each day of the convention, there were many conferences among workers in different departments at hours that were not taken by the main program; so the women were busy early and late.

A conference led by the National Superintendent of Scientific Temperance Instruction proved most helpful, showing as it did the material that this department has brought together to educate the rising generation as to the effects of alcohol and narcotics upon the human system. For this material they depend upon the findings of science and teach only that which has been proved in scientific laboratories of Europe and America.

The superintendent, Mrs. Edith Smith Davis, was in her younger days a student at Milton College. She has recently returned from the International Anti-Alcoholic Congress at The Hague, having been sent there as a delegate by the United States Congress.

(By the way, why should the United States Congress pay the expenses of two delegates to this congress and at the same time allow its Secretary of Agriculture to act as honorary president of the International Congress of Brewers?)

One of the new departments of the National W. C. T. U. is the Department of Coöperation with Missionary Societies. As a means of furthering temperance work in mission fields and also among church workers at home this department aims to secure a temperance secretary in each missionary society and a place on the yearly program of each society for the presentation of this work; also a church temperance department with a secretary. When church and home and school present a solid front to the enemy by consecrated, intelligent effort, then will the time be short when we may truly join in the song, "Victory." These are some of the conclusions resulting from a visit to the W. C. T. U. Convention of 1911.

Milton Junction, Wis.

### Minutes of the Woman's Board Meeting.

The Woman's Board met in regular session at the home of Mrs. S. J. Clarke, Milton, Wis., on Thursday, November 9, 1911, at 2.30 o'clock p. m.

Members present: Mrs. A. B. West, Mrs. S. J. Clarke, Mrs. J. B. Morton, Mrs. A. R. Crandall, Mrs. G. E. Crosley, Mrs. J. F. Whitford, and Mrs. J. H. Babcock.

Mrs. Crosley read Psalm cxxi, and Mrs. West offered prayer.

The Recording Secretary, Mrs. A. J. C. Bond, having been called to West Virginia by the serious illness of her father, the Corresponding Secretary was appointed to take her place.

The minutes of October meeting were read.

The Treasurer's report was given by items. The Treasurer reported correspondence from the Secretary of the Southwestern Association, and from the Secretary of the Central Association, both of whom refunded the appropriation received for the expense of the year; also a letter from Mrs. Abbie K. Witter, from Adams Center, N. Y., concerning the interests of missionary work for our women.

The report was adopted.

On motion the resignation of Mrs. Daniel Whitford of Alfred Station, N. Y., as Secretary of the Western Association, was accepted with much regret.

By vote Mrs. Mary F. Whitford of Nile, N. Y., was appointed to fill the vacancy.

On motion the resignation of Mrs. Will F. Randolph of Lost Creek, W. Va., as Secretary of the Southeastern Association, was accepted with sincere regret.

By vote Mrs. M. G. Stillman of Lost Creek was appointed to fill the vacancy.

The Corresponding Secretary reported letters received from Rev. Edwin Shaw, concerning the year's budget of the Board, from Mrs. Randolph of Lost Creek, Mrs. Whitford of Nile, and Mrs. Callie Prentice of North Loup, Neb.; cards from Mrs. Daniel Whitford of Alfred Station, and Mrs. Nettie M. West of New York City; also an interesting letter from Mrs. Caroline Green of Independence, N. Y., that contained valuable information concerning the life of Mrs. Olive Forbes Wardner.

An excellent letter from Anna West, written in Shanghai, China, October 4, was

read and requested for publication in the SABBATH RECORDER.

The leaflet program for December was presented and adopted.

The President, Mrs. West, was asked to write letters of sympathy, in behalf of the Board, to Dr. and Mrs. Platts of Los Angeles, and Rev. and Mrs. H. Eugene Davis of Riverside, Cal.

Minutes were read and approved.

Adjourned to meet with Mrs. Morton the first Monday in December.

METTA P. BABCOCK,  
Secretary pro tem.

### Foreign Missions and "What is to Become of the Preacher?"

REV. H. D. CLARKE.

Last August a most pessimistic article appeared in *Hampton's Magazine*, by Dr. Thomas E. Green, on the latter part of the above subject. This article has since then been reprinted in the form of a tract and sent broadcast among Seventh-day Baptists in opposition to our foreign missions. This article calls attention to the meager salaries of pastors and home missionaries, while cost of living increases. A truthful contrast is given between the average minister's salary and the wages of bricklayers, carpenters, plumbers, etc. He deplores the contributions to foreign missions, and pictures our missionary abroad as rolling in luxury and ease with servants galore. Partly or mostly on account of this foreign mission leakage there is a great falling off in church-going at home, a dearth of ministers for our American churches, and the people are throwing their gifts to other benevolent organizations. This is to get sympathy from the ministers, and turn the gifts into church channels and larger salaries for pastors.

Now there is just enough truth in all this to make many believe it as stated in the article, but the discerning mind will easily see more misrepresentation than truth.

It's a pretty little story, that of the Rev. Charles Wesley Bradley, up in Wisconsin, and his fearful struggles on an \$800 salary with a nervous wreck of a wife. And there are just such struggling ministers. And there are others with a smaller salary that have laid up money for old age.

Ministers are, just like other men, with, and without, financial abilities. Some never know the worth of a dollar and others can see one and its possibilities as far as can Wanamaker. But all that proves nothing as far as the average minister is concerned and the relation of it all to foreign missions. When that article appeared in *Hampton's*, the writer was in Cincinnati, Ohio. He read it. He attended by chance the Ninth Street Baptist Church and heard the pastor, Rev. John F. Herget, preach from I Cor. ix, 16: "For if I preach the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I preach not the gospel." What is to Become of the Preacher? was the theme, in review of this article.

Pastor Herget urged that the average minister's salary was smaller than it should be, considering the demands upon him. These demands upon his time and money are unlimited and the minister must be very careful in the use of his income; but—he said that no class of men gets more out of life in the way of happiness and comfort than does the minister in proportion to his income. The writer had his average trials when he was a pastor for eighteen years and on an average salary of less than \$400. He had the most of the time six in the family to board and five to clothe and three to school. He did not attend all the associations and conferences, as much as he needed them, and did not buy all the books in the market. He did not dabble in insurance or any other trade, although he had two trades, while in the pastorates. But he was blessed richly with an economical wife who more than shared the burdens incident to the pastorate. He never set a salary, always taking what was offered. He ought to have had a larger salary, said many, but the above text settled the question of preaching until the Lord led him into another form of gospel ministry. There were some hard years in the pastorate but freedom from sickness in the family enabled him to save some money, while others with double the salary went in debt. But this is foreign to the subject somewhat. The point we were at is that of Mr. Herget, that we get more out of this life in joy and comfort than most others



of other professions and trades. We are very sorry for the Rev. Charles Wesley Bradley and especially his poor burdened wife. We hope his denomination now gives him a pension for his sacrifices, and that the children nearly grown up are able, or taught self-reliance, an art lost among some ministers' sons and daughters. Some \$800 men have not learned the Saviour's lesson about "gathering up the fragments, that nothing be lost." However, it is true that the average minister is very poorly paid.

But the article under review speaks of missionary offerings as unduly large. Mr. Herget said that was too absurd to demand serious attention. And we all know that even Seventh-day Baptists spend more money foolishly and for unnecessary things than they ever gave for foreign missions. And so of other denominations. If the foreign missionary has comforts even greater than those of most home pastors, they are more than offset by the sacrifices he must make. If he has a family, there comes a time when he must send his children back home for an education, and who wants such separations for the increased salary? When Susie Burdick left that weeping father at Alfred, was it the salary so great that led her away from him; and did her having a servant, if she does have one, make up for the heartaches and good-bys from native land? Will Anna West have no longing for the society at home and the blessings she has enjoyed these years, and have no hard times now at such a salary and with foreign comforts? Will the average pastor wish he had been a foreign missionary and been glad to leave his children at Salem or Milton for school while he revels in luxury in China or Africa? The message that came with this tract represents some of our missionaries as wishing at heart they were back in America. If that is true, it proves that the foreign missionary is entitled to all the comfort he can get. And no doubt he gets much comfort. As to the servant problem, we all know that a family of missionaries can hire servants for *all* the family at the cost of *one* here in the homeland; at least we are so informed.

As to church attendance, it is not what it should be, but Rev. Mr. Herget asserted that church membership was increasing

faster than population. Foreign mission money spent at home might increase membership, but it is doubtful, if said money was simply used to increase pastors' salaries. And it is exceedingly doubtful if that amount would be given extra if withheld from foreign missions.

Baptists have more money invested in educational institutions than any other denomination in the United States. But Seventh-day Baptists have hard "sledding" on that line. If all unbelievers in our foreign missions will give generously to Salem and other colleges, we will have more preachers and more foreign missionaries. God bless them in their gifts. We see Salem and Milton and Alfred now with promise of enlarged endowments. The rest of us will likewise give, but also maintain China, Java and other missions.

Mr. Herget said that it was not true that other benevolent organizations were having an easier time getting money. All charities seem hampered in work for lack of funds. The Christian world and Seventh-day Baptists also to an alarming extent are going crazy after worldly pleasures; even many luxuries take more money than all our missions do. At one time there was spent at Alfred more money for candy alone than all church work. The pastor who made the investigation said so. There are many Christians who spend more for tobacco than missions and church work. We knew one Sabbath-keeper who said his cigar bill at the time was sixty cents a day. Did missions and church ever get that much from him? Many of our promising young men give more for excursions than to the church. The leakage is not foreign missions but home extravagance and lack of proper economy. Many Sabbath-keepers pay more for newspapers of doubtful character and doubtful reliability than for tracts and RECORDERS. Face these facts, dear friends, when you balance your mission ledger. It is a marvel how we believe and support these newspapers that are so plainly and confessedly subservient to commercial and political interests for sake of patronage and advertising. Leakage can easily be found in a dozen ways other than mission funds. The automobile craze has reached us; and while they are a coming necessity no doubt,

yet long before financially able, many men run in debt for an automobile who would never think themselves able to borrow the money to pay their church subscription when needed, but not at hand.

We do not yet feel convinced that when men give less for foreign missions they give more for pastors' salaries. Nor has it yet been shown that our denomination has been spiritually stronger when doing less for foreign missions. The few numbers at one time and many more at another time prove nothing in this case. Without foreign missions these ups and downs would occur all the same. With foreign missions they are none the worse.

Men, face the Saviour's orders. He did not say, When you have sufficient numbers at home and sufficient college endowments and sufficient salaries for your pastors, then go ye into all the world, etc. Did he? Face it. And did the Saviour speak to Episcopalians and Methodists and Presbyterians and Catholics at that time? No. He was addressing a company of Seventh-day Baptists, for not a Methodist was born then and he said to Seventh-day Baptists, "Go YE therefore, and teach ALL nations, baptizing (not sprinkling) them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen."

That settles it, Dr. Thomas E. Green to the contrary notwithstanding. All the world means Africa and Asia and Rhode Island, and Chicago, and it is supposed New Jersey is included. "Observe all things," etc., includes the holy Sabbath, faith in Jesus as the world's Redeemer. "And lo, I am with you alway." That is in 1911 and 1912 and henceforward. "Amen." So let it be. That is what Jesus tells you. "So let it be," and don't you send out tracts and oppose Jesus. "If ye love me, keep my commandments." Which ones, Lord? "All things I have commanded." What, to go into all the world? Why, Pastor John Doe has only \$450 salary and we need the foreign missionary money at home. "Go." But, Lord, Salem College and Fouke Academy need so much. "Go." But foreign missionaries have servants and lots of com-

forts. "Go." We are a small people. "Go." We don't believe all that men on foreign fields tell us. "Go YE." Well, I guess Jesus knew his and our business.

#### Prayer.

When prayer delights thee least, then learn to say,  
"Soul, now is thy greatest need that thou shouldst pray."

Crooked and warped I am, and I would fain  
Straighten myself by thy right line again.

Say! What is prayer—when it is prayer indeed?  
The mighty utterance of a mighty need.

The man is praying who doth press with might  
Out of his darkness into God's own light.

The greenest leaf, divided from its stem,  
To speedy withering doth itself condemn.

The largest river, from its fountain head  
Cut off, leaves soon a parched and dusty bed.

All things that live, from God their sustenance  
wait  
The sun and moon are beggars at his gate.

All skirts extended of thy mantle hold,  
When ange! hands from heaven are scattering  
gold.

—Archbishop Trench.

#### Four Essentials.

Four things a man must learn to do  
If he would keep his record true:  
To think without confusion clearly;  
To love his fellow men sincerely;  
To act from honest motives purely;  
To trust in God and heaven securely.  
—Henry van Dyke.

When a government boat was sent to Tripoli to bring our consul, John Q. Wood, away to a place of safety, he promptly declined to leave, preferring to stick to his post and take the risks of war. A recent telegram from him gives the information that the city of Tripoli is so completely inundated by hard storms that it can be reached only by one gate. This adds greatly to the suffering there.

It is the cause and not the death that makes the martyr.—Napoleon.

"The truthful boy or girl is the product of truthful parents."



## YOUNG PEOPLE'S WORK

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

### Our African Interests.

PASTOR WILLARD D. BURDICK.

*Christian Endeavor* topic for December 2, 1911.

#### Daily Readings.

Sunday—Philip and the eunuch (Acts viii, 26-40).

Monday—Paul at Athens (Acts xvii, 22-31).

Tuesday—Children of Abraham (Gal. iii, 1-9).

Wednesday—Bless God for his mercy (Ps. ciii).

Thursday—Peter's vision (Acts x, 1-23).

Friday—Peter and Cornelius (Acts x, 24-35, 44-48).

Sabbath day—Topic: Our African interests (Acts xvi, 9, 10; Rom. i, 13-16). (Consecration meeting)

I little thought when I chose this topic a year ago that it would be as difficult to prepare notes on the subject as I now find it to be. I wish I might lead you fairly and helpfully in the study; aid in unifying our people in this African work, and help them to have confidence in the ability and desire of the boards to settle in the *Christian way* this and the other hard problems that come to them as the servants of the denomination.

#### AYAN MAIM.

As most of you are familiar with the early history of this church, I shall not attempt to give its history in this study.

About two years ago Ebenezer G. A. Ammokoo came to this country to obtain an education that would make him more efficient among his countrymen. It was not long before he began work and studies in Tuskegee Industrial Institute, where he remained till last summer, when he went to New Auburn, Wis., to be in the home and under the training of Eld. J. H. Hurley. The time was largely spent in the carpenter shop and on the farm. A few weeks ago he went to Milton, Wis., to pursue academic studies in Milton College.

In Jacob Bakker's account of his visit to Ayan Maim, in 1910, he says, "They have the most beautiful and fertile country I have ever seen." (See RECORDER,

Dec. 19, 1910, p. 781.) He considers the country remarkably adapted to industrial mission work. He found but few who were keeping the Sabbath, though many are convinced of its truth. The cause of losses he attributes to the lack of European leadership, and says, "It seems to me it would not be very hard to get a flourishing Seventh-day Baptist church at Ayan Maim, if we only had one or two consecrated workers and teachers there."

Let us hope and pray that Ebenezer may soon return to encourage and build up this church that has so long been pleading for help.

#### NYASSALAND.

In beginning this division of the topic there are several things that we might as well admit: (1) That we were terribly disappointed in the financial losses and the apparent failure of our industrial mission in British Central Africa; (2) That there is a lack of confidence in the judgment and management of Mr. Booth; (3) That there is a general hesitancy throughout the denomination to accept reports from this part of the African field. These things greatly complicate matters.

#### HISTORY.

For a brief history of the "Sabbath Evangelizing and Industrial Association" I refer you to *Seventh Day Baptists in Europe and America*, page 577.

In 1900 the work of this association was given up. About the middle of 1910 we were surprised by the accounts given us by Mr. Booth, and by letters from native African preachers, stating that thousands of natives had turned to the Sabbath. Letters and reports have continued to come to us which have been most seriously considered and which have compelled us to further investigate conditions on the field, with a view to our permanent occupancy of the field.

In the RECORDER of June 26, 1911, p. 817, Mrs. Booth tells how this extended Sabbath interest has developed.

Mr. D. E. Titsworth has an article in the RECORDER of August 8, 1910, from which I quote the following: "The situation seems to warrant a belief that this result is an outgrowth and development of the work of the Sabbath Evangelizing and Industrial Association which appear-

ed to end so disastrously, and also to justify in some degree Mr. Booth's assertion at that time, that despite the financial failure, the seed sown would yet bring forth an abundant harvest." And Mr. Booth says of the native preachers, "The pastors have been trained by myself, some at Pretoria, others at Cape Town, during the last five years. Certain ones were with me at Plainfield Station ten years ago" (RECORDER, Aug. 1, 1910, p. 140).

#### LOCATION OF THE FIELD.

Mr. Booth locates the churches and the schools in Angoniland, about one hundred miles west of Lake Nyassa; in Atongaland, on the northwest shore of Lake Nyassa; and the Shiloh Church at Blantyre. As Mr. Booth is not allowed by the British Government to enter Nyassaland, he is located at Cape Town, South Africa, where he supervises the work, prints and sends out tracts, sends report blanks to the different churches, arranges for some of the school supplies, and teaches and directs the native preachers who come to him from Nyassaland for instruction. In the RECORDER of June 26, 1911, p. 818, Mrs. Booth gives reasons why Cape Town has been selected as their place of residence.

#### EXTENT OF THE WORK.

Secretary Shaw of the Tract Society, in his report at the last Conference, says, "At the present time from reports sent for three months in succession we count thirty-five churches with a total membership of 5,620 baptized Sabbath-keepers. How well they keep the day we can not say, possibly as well as some of us now and then keep it. The largest district reports twenty-nine out-station schools with an enrolment of 17,604. The size of these numbers almost leads us to believe that there is some misunderstanding in the way the reports are made up. The reports are for a month, and possibly this is the sum of the daily attendance and not different individuals. We can not yet clearly know and so the committee would not submit any definite statistics for the African interests" (RECORDER, Sept. 18, 1911, p. 366.)

#### NEEDS OF THE FIELD.

Two possible dangers should be guarded against in considering the *needs of the*

*field*: (1) Extravagant and overinsistent calls for financial assistance by those who are in Africa; and (2) Those in America may look upon the calls for financial assistance for Mr. and Mrs. Booth and the African people as put forth for personal and selfish ends. The people in Africa are learning that we wish them to guard against the first danger. We enlightened Christians ought to be slow in criticising and condemning the calls for assistance to Christianize those who are pleading for the blessings of schools and churches,—at least till we have carefully looked into the matter. For example, Mrs. Booth has called for help so that she may be released from the necessity of taking boarders and nursing the sick, from which labor she has been realizing \$25.00 or \$30.00 a month to help them in their missionary work. Now why is she "begging" for money from us? Is it purely for selfish reasons? I believe that you and I ought to consider carefully her reason for asking this assistance. She claims, and it is a reasonable claim, that her time is needed to instruct and help the native women in household and religious matters. (See Mrs. Booth's letters in RECORDERS for 1911, Vol. 70, pp. 243, 497, 817; Vol. 71, p. 111.)

The needs, as given by Secretary Shaw in the RECORDER of June 5, 1911, p. 724, are, in brief: (1) An American missionary; (2) Money to assist local native helpers; (3) Help to build churches; (4) Help to pay teachers; (5) Sabbath literature; (6) School supplies. Seemingly these are reasonable calls for help, though great wisdom is needed in distributing assistance. (See also RECORDER, July 17, 1911, p. 72.)

#### HOW ARE WE RESPONDING TO THE CALLS FOR HELP?

By sending literature. A large quantity of Sabbath literature, in the form of books and tracts, and many special copies of the SABBATH RECORDER have been sent to Central and South Africa from our country. During the past year the Tract Society made an appropriation of \$65.00 to print in the native language translations of our Sabbath literature, and 50,000 or more of these tracts have been printed and sent out from Cape Town. A box of supplies was sent by ladies of the denomination in August. These contributions



were clothing, cloth, printed matter, pictures, money, etc.

In August of last year the Tract and the Missionary societies began making small appropriations for the African work. This year the appropriation has been \$50.00 a month by each society, one half of which was for Mr. Booth as manager of the work, and one half for native preachers and supplies for schools, etc.

#### WHITE MISSIONARIES.

For over a year many of our people have been urging the boards to send one or more missionaries to this part of Africa, but as yet they have not sent any, largely because of the difficulty of finding available men. In the summer of 1910 Mr. Jacob Bakker was sent "to learn all he could of the people and the conditions on those fields, and report what he found to the boards." He reached Cape Town, May 23, at the time of Mr. Booth's absence. Mr. Bakker remained for a few days, and then went to Ayan Maim. He reported the condition of the Sabbath-keeping church at Lower Paarl, which is not far from Cape Town, but was unable to learn much about conditions in Nyassaland. At the Joint Committee meeting last July a communication was considered from M. Z. Ntlonga of Cape Town, an English reading and speaking Sabbath-keeper, offering to go to Nyassaland and "visit every church and send a true report however long it can take me", without other cost than traveling expenses. Upon the recommendation of the Joint Committee the boards voted to send him, and each board appropriated \$50.00 toward the expenses. Brother Ntlonga is now on his way to visit the churches in Nyassaland. But these visits are not satisfying the denomination. There is an urgent request from our people that two men in whom we have confidence shall go from us and remain on the field till they learn the conditions of the Nyassaland field. Editor Gardiner forcibly says in the RECORDER (Vol. 71, p. 353): "There is no one of us at the present time but has some misgivings regarding some phases of it. We all wish we had more light upon actual conditions in Africa." The Committee on Tract Work chosen at our last Conference recommended "that the Tract and Missionary boards, through their Joint Commit-

tee, make an earnest effort to secure two men to labor on the African field for a term of years, at as early a date as possible" (p. 427).

Secretary Saunders says (p. 561): "The prayerful search and correspondence to secure men who are willing to go to Africa has finally been rewarded by finding several who will go, either to investigate or as missionaries." It is expected that two will soon be chosen to spend at least a year in investigation and work. This means that we must raise \$2,000 or more, in addition to what is now being paid to carry on the work.

#### CONCLUDING REMARKS.

About ten days ago I wrote to Secretary Shaw asking if he had additional information that would help me in preparing these notes. He replied that the gist of all had appeared in the RECORDER, but kindly offered to send me all his correspondence with Mr. Booth and the natives, and their letters to him. I chose rather to look over my RECORDERS and *Year Book*.

After re-reading the letters, appeals, editorials, reports, etc., on the African question as it relates to us, I agree with the following:

"I feel that we are now standing in a fearful and wonderful place; may God grant that we do not fail. Still, as I have heard it said, We want to be dead sure."—*A Pastor*.

"When I read of the great door that is open in Africa it stirred my heart and made it burn within me."—*Another Minister*.

"I have the impression that there never has been such an opening to Seventh-day Baptists."—*Sec. Edwin Shaw*.

"And may it not be true that an epistle written from the heart of Africa to the Seventh-day Baptists of America, by one of our ablest preachers or educators, would bring to us greater inspiration and a richer blessing than his lifelong service in the homeland?"—*Pres. Samuel H. Davis, in Conference Address*.

"This pathetic call comes not from scores or hundreds but from thousands. . . . Brethren, two of us must go to this field."—*Sec. E. B. Saunders*.

I have recently seen statements concerning this African work and the attitude of our boards to it that are not fair to our boards, *I think*. Now as I am not a mem-

ber of either of these boards, I feel that I ought to call your attention to two statements that have been widely circulated among our people:

(1) A statement ridiculing and denying that the boards are trying to do the "will of the people." Now I have been watching these boards during my pastoral work of eighteen and a half years and my opinion is that the men on these boards are trying to do the "will of the people" who have chosen them, as faithfully as any other men that we could select to serve on these boards. And you will find, if you will take the pains to look into the matter, that they have been repeatedly urged by individuals, churches, and the denomination in General Conference, to engage in this work to such an extent as would call for the expenditure of large sums of money, and the sending out of missionaries.

(2) It is charged that, at the recent General Conference, "Many wished information concerning the work in Africa and Mr. Booth. Though time after time men stood in that Conference and asked for it, no information was imparted." I did not attend Conference this year, but I am certain that this is an unfair charge, and if allowed to go unchallenged will do the denomination great injury, and I wonder if the boards in question do not feel like giving up in despair!

Am I right or wrong when I say that information was imparted concerning the work in Africa? Please read Secretary Saunders' report to Conference (RECORDER, Sept. 18, 1911, p. 407); Secretary Shaw's report (Sept. 18, p. 365), and the editorial of Elder Gardiner in the RECORDER of September 18, in which he says, "This question caused more discussion than any other during the entire Conference. . . . Hence, the matter was quite thoroughly canvassed during the two or three days of committee work, and was reported to the Conference on the last evening." It is altogether probable that the boards regret that more time could not have been given for the public discussion of the question, but they did their best to enlighten the people.

We can not expect extended accounts of all our varied interests at our annual meetings, but we can keep pretty well posted about our work by reading our RECORDERS,

and then at denominational meetings we will better understand the reports of the boards, and can unite in advising them. Young people, have you read the resolutions of the recent session of the South-eastern Association, in which they with unanimous voice say, "And we express our entire confidence in the wisdom and ability of the Joint Committee to satisfactorily solve the problems entrusted to it, assuring the members of this committee of our sympathy in their perplexing work"? (See RECORDER, Oct. 2, 1911.)

Future revelations will disappoint some of us. Possibly those of us who have had an increasing belief in the reality and greatness of this work will find that God is not calling us to Nyassaland. Perhaps we shall find that the Lord has opened a door such as he has never before opened to us, and that he has been and now is using Mr. Booth to reach multitudes with the Gospel and Sabbath truth. Are we going to yield thankfully to the Lord when the revelation comes? Let us fervently pray that our course in Africa may be such that when white and black men stand before the great Judge we shall not be condemned for our attitude toward them.

#### SUGGESTIONS TO LEADERS OF MEETING.

Have stations, districts, cities, and routes located on map.

Some good readings would be: Jacob Bakker's description of Ayan Maim (RECORDER, Dec. 19, 1910); "Nyassaland, East Africa," by Secretary Saunders (RECORDER, Sept. 25, 1911); "The Cause in Africa", by D. E. Titsworth (RECORDER, Aug. 8, 1910).

A good talk could be given on Mr. Booth's idea of trained native workers. (See RECORDER, March 20, 1911.)

#### REFERENCES.

Jacob Bakker's Mission to Africa (RECORDER, Vol. 69, pp. 464, 525, 591, 618, 652, 689, 748, 781).

Letters from Africa (RECORDER, Vol. 69, p. 742; Vol. 70, pp. 67, 81, 363; Vol. 71, pp. 8, 71, 111, 463, 561).

"The Most Perplexing Problem of Conference" (RECORDER, Vol. 71, pp. 322, 353).

M. Z. Ntlonga's Mission (RECORDER, Vol. 71, pp. 134, 145, 233, 524).

Tracts for Africa (RECORDER, Vol. 70, p. 724; Vol. 71, pp. 333, 389-391, 524).



**The Source of a Worker's Strength.**

REV. H. L. COTTRELL.

*Christian Endeavor topic for December 9, 1911.***Daily Readings.**

Sunday—Strength from God (2 Tim. i, 7).  
 Monday—Strength through the Spirit (Eph. iii, 16, 17).  
 Tuesday—A strength promise (Isa. xli, 10).  
 Wednesday—God, our strength (Ps. xlvi, 1-3).  
 Thursday—Strength in weakness (2 Cor. xii, 9, 10).  
 Friday—Strength in the Word (Eph. vi, 17).  
 Sabbath day—Topic: The source of a worker's strength (Col. i, 9-13).

**TESTIMONY FROM THE BIBLE.**

When we consider the lives that have been lived and the work which has been accomplished by holy men of old, we can not help but feel that the source of their strength was divine. Prophets, apostles and martyrs, who have suffered hardship, persecution and even death, who have taught by their lives and deaths the way of happiness, service and salvation, all affirm, without a dissenting voice, that God, their heavenly Father, is the source of their life, strength and usefulness. It is indeed an inspiration to read from our Guide-book the story of each unselfish disciple and observe the close relationship that existed between him and his heavenly Father.

Moses, who, as leader of the children of Israel, lived a life of fellowship with God, blessed his people with these words before his death, "The eternal God is thy dwelling-place, and underneath are the everlasting arms" (Deut. xxxiii, 27).

When Jehovah had delivered David from his enemies and from Saul, he said, "God is my strong fortress: and he guideth the perfect in his way" (2 Sam. xxii, 33).

The Psalmist voiced the sentiment of many a heart when he exclaimed, "God is our refuge and strength, a very present help in trouble" (Ps. xlvi, 1). Many other passages in the Psalms proclaim God as the source of strength (Ps. xxxiii, 12; xlvi, 3; liv, 4; xxvii, 1; lvi, 9; lix, 9; lxxiii, 26, etc.).

Isaiah voices a song of praise to Jehovah in these words, "For thou hast been a stronghold to the poor, a stronghold to the needy in his distress, a refuge from

the storm, a shade from the heat, when the blast of the terrible ones is as a storm against the wall" (Isa. xxv, 4). So through all the prophecies we may find the strongest expressions of confidence in Jehovah and his promises.

And when we remember how often Jesus went away into a desert place or on the mountain top alone to pray, we can have no doubt as to the source of his strength; and when we study that spotless life of service and sacrifice, we can have no doubt of the reality of his divine communion.

All the apostles who suffered many things for the Gospel's sake gladly acclaim their heavenly Father as the all-sufficient source of their power, comfort and inspiration in times of sorrow, responsibility and persecutions, as well as during the hours of peace and happiness. When Paul was in Corinth, there came to him the sweet assurance of God's watch-care, for the Lord spoke unto him in a vision by night, saying, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to harm thee; for I have much people in this city." And this prince of apostles expressed the living faith not only of himself but of all his brethren when he says in Rom. viii, 31, "What then shall we say to these things? If God is for us, who is against us?"

Thus as prophets, apostles and martyrs recognized God as the chief source of their power and efficiency in days gone by, so the living and working Christian today must recognize and accept that same source if he would make the most of life, and thus realize his extreme limits of possibility in character and service. God, that perfect personal spirit, who, in holy love, creates, sustains and orders all; Jesus Christ, the perfect revelation of God to man; and the Holy Spirit, the living spiritual presence of God in man and in the world, will constitute divine sources of blessing for the Christian today who possesses a humble and trustful spirit. God is the source of the worker's strength for he is

**THE SOURCE OF HIS BEING.**

No greater truth was ever learned than that God created man in his own image. God honored man above all other created things in that he gave him a spiritual na-

ture, bestowing upon him the priceless powers of personality, the powers of thought, feeling and will, and thus made it possible for man to have spiritual fellowship with his heavenly Father. Because of divine love, each one of us, weak and imperfect though we may be, has the same powers, in kind if not in degree, as those possessed by our heavenly Father. With our little minds we may formulate plans for the betterment of our fellow men and the evangelization of the world, but the mind of God was able to think out a universe and formulate a plan for the salvation of all men; we may sympathize in our weak way with our neighbors and friends in their sorrows and disappointments, in their joys and successes, but "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life;" some of our plans which we have formulated so carefully and prayed over so earnestly may be carried out because of the power of a consecrated will, but God was able, not only to think a universe, but to bring it into being, not only able to formulate a plan of salvation, but to save men. All God's plans have been accomplished or are being accomplished day by day for the purpose of blessing humanity. We rejoice in the fact, and well we may, that we are able to discern the moral quality of our acts; able to hear that "still small voice" prompting us to choose the way of truth; able to rise to lofty heights of spiritual attainments where we may enjoy real communion with God; able to work effectively for the betterment of our fellow men: but all these things are possible because God, the source of our being, created us in his own image.

**GOD, THE SOURCE OF CHARACTER.**

Our God is a Being of holiness and love. We become acquainted with his spotless character through Jesus Christ, the perfect revelation of the character and attributes of God. Man could never have realized the sublime possibilities of character, the divine meaning of unselfish love and sacrifice, the glory of service, had Jesus Christ never lived. He brought to the world, not simply the formal statement of truth, as others had done, but he disclosed to needy men the rich significance of truth for their own lives. He sounded

the depths of truth's meaning. He illustrated his teachings by his life as well as his words. Not only did he say, "Thou shalt love thy neighbor as thyself," but he himself loved. Not only did he say to the rich young man, "Go, sell whatsoever thou hast, and give to the poor," but he himself sacrificed by giving his life for the truth. Jesus was the living embodiment and illustration of truth, and we by following his example may grow stronger in character.

**THE SOURCE OF STRENGTH.**

God is the source of the Holy Spirit, salvation, law and the promises, and as such is the source of the worker's strength.

**SUGGESTIONS TO LEADERS.**

Different Endeavorers might be asked to speak about God as the source of salvation, the source of law, the source of the promises, and why a knowledge of these different sources constitutes a source of strength to the worker.

Let several speak of the many ways in which a worker's friends may strengthen or weaken his influence.

**Concerning Topic Cards and Daily Readings for 1912.**

Arrangement has been made with the United Society of Christian Endeavor whereby we are to publish, for the use of our young people, the topics and daily readings prepared by the United Society.

Rev. W. D. Burdick has chosen a denominational topic for each month, and has prepared the daily readings for the same.

At the last regular meeting of the board a committee was appointed to secure the publication of the topics in booklet form for distribution, and it is expected they will be ready early in December.

The denominational topics will come the last of the month, instead of the first meeting. We believe this will be better both for the consecration meeting which comes the first of the month, and for the denominational lesson. In fact the change was suggested by two or three societies.

Brother Burdick presents a splendid array of denominational topics, and he will



write the notes for the SABBATH RECORDER on these lessons. The Young People's Board will prepare the lesson notes for one lesson each month, and the Young People's editor will make other arrangements for the remaining topics. We expect the young people to make good use of the material found in our own paper.

For the help and convenience of the young people, the topic booklet will contain besides the topics and daily readings, the pledge, the points of awarding the banner, and the name and address of the members of the board.

The price of the booklets will be 2½ cents each. Notice will be given through the RECORDER when they are ready for mailing. Meanwhile, send in your order to the corresponding secretary, Miss Linda Buten, Milton Junction, Wis., and the order will be filled as early as possible.

A. J. C. BOND,  
President.

Milton Junction.

### Studies on the Sabbath—Tract Study Course.

*Various Reasons for Observing Sunday.*

#### Lesson No. 7.

(Number twelve in the series of twelve.)

#### FOREWORD.

The importance of a thorough mastery of this tract can scarcely be overestimated. The questions herein considered are the arguments usually put forth by defenders of Sunday-keeping. The ability to consider these questions in a clear manner may lead to many converts to the Sabbath we love. At any rate, we can settle these questions in our own minds and settle them right.

One thing we need always to remember in arguing any question, be sure and "keep sweet." No matter what your opponent says or how he says it, don't get angry. A sweet Christian spirit and a consistent Christian life are unanswerable arguments in favor of your beliefs. Use judgment and tact in talking with others, and above all pray for divine guidance that your words may be such as to carry conviction with them.

#### Lesson No. 8.

### *A Matter of Conscience.*

(A story by Fred Ainsworth.)

#### FOREWORD.

In the choice of a life-work are the young people of the denomination considering as seriously as they ought the question of Sabbath-keeping? Is it a question in their minds of business and the Sabbath, or business *versus* the Sabbath? Do they think that the greater moral obligation rests upon the *life-work* or upon the *keeping of the Sabbath*? These are important questions. "A Matter of Conscience" deals with them in a pleasing, logical way. It is the story about the temptations that came to a young man starting his career in a Sunday-keeping community. All young people should read this story before choosing an occupation. Are you ever tempted to give up the Sabbath because you think you can not keep it and get a living? Mr. Ainsworth has centered his story about the trials of a young man who believed in the Sabbath, but who was tempted by his business affairs to go against his conscience. When you have read it you will feel as though you had actually listened to this sympathetic old uncle and his six-foot nephew in their talks on this matter of conscience.

### Young People's Day.

December 16, 1911.

"Thou hast the dew of thy youth."  
Psalms cx, 3.

Nearly a year ago the Corresponding Secretary of the American Sabbath Tract Society sent out a "Suggested Calendar for Pastors of Seventh-day Baptist Churches for the Year 1911. One service each month, the third Sabbath if convenient, on the same general theme in all our churches." This calendar contained a theme and text for one Sabbath in each month. No doubt many pastors have followed this calendar throughout the year, as has the pastor of the Milton Junction Church. On this calendar, Brother Shaw designates the third Sabbath of December as "Young People's Day", and suggests as a text for the morning sermon in all our

pulpits, Psalms cx, 3, "Thou hast the dew of thy youth."

At a recent meeting of the Young People's Board it was voted to substitute an appropriate topic for the regular prayer meeting for that date, December 16, to be used in our Christian Endeavor societies.

Therefore, we ask all our societies to use, instead of the regular topic printed on your topic cards, the one chosen by the board, namely, "The progress thus far made in carrying out the suggestions of the Young People's Board." The daily readings of the regular topic seem quite appropriate, and will remain the same. The lesson text will be Exodus xiv, 1-15.

Some of the societies are already fairly launched upon the work for the year, and have adopted the suggestions of the board as found in the SABBATH RECORDER for October 2. We have heard from Rhode Island and New Jersey on the east, and from Kansas on the west; from Minnesota on the north, and from Arkansas on the south; and from intermediate points. Let all these societies, and others from whom we have not heard, make December 16 a RALLY DAY. Let it be a time when you consider anew the work you are taking up for the year, and its importance to the young people. If there are members of the society who have not entered into the plans of the society with full sympathy, perhaps their interest can be enlisted now. If there are societies that have not considered the recommendations of the board, it is not too late to do so. Let this be a time for such consideration.

Make it a day of new resolve and strengthened purpose for Christian Endeavor efficiency. Plan something special for the morning service. Decorate the audience-room of the church with Christian Endeavor banners and bunting and pennants and mottoes; attend in a body, wear Christian Endeavor badges; do something which your interest and resourcefulness will suggest. Do not be afraid of getting too much enthusiasm into the day's services. Your pastor will appreciate it. There is nothing more inspiring than a company of enthusiastic, earnest, consecrated Christian Endeavorers. Include the Juniors and Intermediates in your plans for the morning service.

In due time the notes on the lesson will

appear in this department, prepared by the members of the Young People's Board.

A. J. C. BOND,  
President.

Milton Junction.

### Salem College Notes.

President Boothe C. Davis of Alfred University was our guest at chapel, Monday morning, November 6, at which time he gave an excellent address.

President Clark has, the past week, attended the services held at the West Virginia University for the inauguration of its new president, Doctor Hodges.

The Christian associations are doing good work this year. The Y. M. C. A. has taken the lecture course in charge and is offering the course to the people at the lowest rates ever offered.

The department of athletics shows up the best this year it ever has. Not only in this department but in all others we are glad to see Salem College grow as it is now doing. \*

### News Notes.

COSMOS, OKLA.—Ten new members were recently added to the church.—The Rev. Alva L. Davis of Boulder, Colo., was with us nearly two weeks last month and preached here and in our vicinity some excellent and powerful sermons, which, taken together with his untiring zeal in personal work, have resulted in untold good.—We are expecting to have our forces augmented by the coming of two more families soon.—Mr. E. D. Stillman delivered an address at the Bible-school convention.

JACKSON CENTER, OHIO.—Twenty-one have been taken into the church since our last report, nineteen by baptism and two by letter.—The proceeds from Christian Endeavor socials are equally divided between local and missionary work.—A monthly service is being arranged for at Stokes.—The church is at present undergoing extensive remodeling.

WALWORTH, WIS.—Quarterly meeting was held with us last month, at which an enjoyable time was had by all who attended.—The first of November the Rev. A. J. C. Bond, president of the Young People's Board, and the secretary, Miss Linda Buten, were with us to discuss the work to be taken up for the year. After the addresses and questions, a social time was enjoyed, light refreshments being served.

MILTON, WIS.—The following men have recently occupied our pulpit: the Rev. J. H. Hurley, the Rev. E. B. Saunders, and the Assyrian



lecturer, Dr. Thomas S. Suleeba.—Old Folks' day was observed in a befitting manner, November 5, when eight people above eighty years of age occupied seats of honor and received each a white carnation. The bouquet of carnations on the pulpit was distributed to the elderly "shut-ins" after the service. The meeting the previous evening consisted of old-time hymns sung mostly by the singers of bygone days, one of whom was nearly eighty-four. President Daland opened the service by playing on the organ a medley of old hymns.

MILTON JUNCTION, WIS.—The Juniors held a box social and the Christian Endeavor held a "backward" social in October.—Three by letter have recently joined the church, and one by baptism, the latter a convert to the Sabbath.—The Rev. E. B. Saunders and Ebenezer Ammokok met with us at one Friday-night prayer meeting.—Rev. J. H. Hurley spoke to us, Sabbath day, October 28, and the Rev. D. B. Coon, November 11.—Several from here attended the quarterly meeting at Walworth, the Rev. Mr. McGinnis of Edgerton speaking for us in Pastor Bond's absence.

### Old Folks' Day at Milton.

MINA B. BENNETT.

Pastor Randolph had planned a beautiful service for us, November fourth, it being Old Folks' day. Many of the older people were present, older members in the choir, and the sweet faces of members and friends from our sister churches who can not often be with us. A white carnation was worn by all who were eighty or past, and these members of our family circle were provided with easy chairs close to the pulpit.

The service was made more impressive by the singing of old hymns with which such tender memories are associated; and the grand organ so feelingly played by President Daland seemed to add the praises of the one in whose name it was given.

After the prayer by the Rev. M. A. Drew of the Methodist church our pastor gave incidents in the lives of those who have gone to their reward and of others unable to be present in person. Deacon Cornwall, S. J. Clarke, Mrs. Kate Perry and R. W. Brown told interesting experiences, the influences which had won them for Christ, and events which had strengthened their faith and love for him.

At the close of his sermon Pastor Randolph sang to the accompaniment of his guitar,—

"As I sit in the twilight gloaming,  
And the busy streets grow still,

I dream of the wide green meadows,  
And the old house on the hill.  
I can see the roses blooming,  
All around the doorway low,  
And again my heart gives greeting  
To the friends of long ago.

"I can see all the dear old faces  
Of the boys and girls at home;  
As I saw them in the old days  
Before I learned to roam.  
And I sing the old songs over  
With the chums I used to know  
When my heart forgets its sorrows,  
In the friends of long ago.

"I can see my dear mother sitting  
With life's snowflakes in her hair,  
And she smiles above her knitting,  
And her face is saintly fair.  
I can see my father reading  
With the Bible on his knee,  
And again I hear him praying  
As he used to pray for me.

"Friends of long ago!  
Friends of long ago!  
I shall meet them all in heaven—  
All the loved of long ago."

It was a day not soon to be forgotten, a service which should inspire us to cherish our aged with new love and respect, to take advantage of our opportunities that we may not be regretful in looking at the past, and to instil in our hearts a desire to help in every way we can.

### Good Words From an Ex-Pastor.

EDITOR SABBATH RECORDER:

Since returning to the Central West some of my friends have expressed to me their disappointment in never reading of our work in Marlboro. It has not been from lack of material for we have been very active, but really a matter of training.

I received my theological training in the work of the W. C. T. U., and the leaders have a way of never writing of work with which they are closely connected. "It isn't considered nice, don't you know." It is left to press reporters, which every society has. But I can see that if people are to know Marlboro, and catch a glimpse of our beautiful, busy two years spent there, this feeling must be cast aside. Yet I can never do Marlboro justice on paper.

It was with a sob and a heartache that I gave up the position I had held for five years with the Minnesota W. C. T. U., to assume the pastorate of this church. I

felt I could not go for more than a year, and it didn't seem to me worth while. I told my pastor, good Brother Harry, my feelings. His almost indignant reply finally decided me: "Do you dare judge what God could do through you in one year?"

I went, leaving much it seemed to me to go into the unknown; but the welcome I received! the glad hand, the ready response, the cozily furnished parsonage, cleaned until it shone, and the pretty, old-fashioned, homelike church nestling on the crest of a hill, surrounded on two sides by trees and the solemn, silent churchyard in the front. A goodly congregation greeted me that never diminished. During the two years we had an average of eighty. I began to fall in love with them; but I knew my work was not to be permanent, and so I decided to do as my little sister had done. She was very fond of kittens, and one day there came to the back door a pitiful, blue-eyed little gray kitten, which she immediately picked up and began to cuddle. My mother told her firmly we had enough cats and she could not adopt this one. A day or two later we discovered her with her face drawn out long, hugging the kitten tight and saying to it, "I'm trying not to get attached to you." We thought it a poor way to keep from it.

So I resolved not to become so infatuated with Marlboro that it would hurt me to leave as it had when I felt I must sever my connection with my former work; but alas! I went at it in much the same way my sister did. I fell hopelessly in love with the work, the church and the people. Mr. Churchward, who joined me six months later, came out no better and we consented to stay one more year—in fact, we knew our work was not completed. It meant a sacrifice in position and salary to Mr. Churchward, but we are glad we stayed. After all, what are these in comparison with the work of the Lord?

I had supposed this was a missionary field. The first Sabbath, as I looked on that well-clothed, well-fed audience, I knew they were not missionary subjects, and please God, we are not, though to be sure we did receive aid a short time. We had to work, give and pray. It was not all easy, but I doubt if any one gave enough to come to want. I know mission-

ary territory—have worked in it; but this people in their present strength need no outside aid, with such a Ladies' Aid, and the Christian Endeavor, and such strong men.

I had the joy of seeing a Christian Endeavor organized, a prayer meeting organized, the church redecorated, new gas lights installed, new screens, and many other material repairs, all showing the activity of the people. When I left we had voted, and had already raised, some money for individual communion sets.

Best of all was their wholesome good cheer and coöperation with their inexperienced pastor. We had a splendid Sabbath school, with up-to-date methods and good teachers. In all the two years complaints never came except from one class, on account of lack of preparation. And right here let me add: You who are teachers have a grave responsibility; and if you can not look over lessons before you come to the class, resign—let some one take your place who can and will.

The parsonage is a nice large roomy house, with cheerful rooms and partially furnished. Indeed, one can live very comfortably without adding a thing. But in a few years the Ladies' Aid will have it furnished complete—wait and see.

My constant prayer before I reached New Jersey and during my stay was that a young man or young woman might signify a willingness to devote his or her life to the gospel ministry. God hears and in his own good time answers, and a splendid, strong young man has given his life to the work. I do not wish to infer, through my influence! Oh, no; God only knows the influences that have been working in and through his young life. Let us all pray for his best development. God has endowed him with natural gifts, and may he never forget they are gifts to be used for God, and the one who gives can also take away.

Not always were we on the mountain top; there were the dark passes and difficult valleys, and our regret is that we too often became faint-hearted. I wish I could give a pen-picture of each one. I seem to see them as they congregated on the Sabbath. There was Deacon Jones, quiet and unassuming, whom every pastor

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## CHILDREN'S PAGE

### Mr. Bear's Party.

One day Mr. Bear caught his foot in a trap, which made it, oh, so sore! The next day he was very lame and could not go out to hunt for his dinner. He grew very, very hungry, and said to himself,—

"Ouch! I will go and ask my neighbors to help me."

He went first to the house of Mrs. Fox and said: "Mrs. Fox, oh, kind Mrs. Fox, will you please give me something to eat? Ouch! I have a poor lame foot, and I am very hungry."

Mrs. Fox stuck her head out of the window and said, "Oh, that you, Mr. Bear? Well, I'm sorry, but there's not a bite of cold victuals in the house." And she shut the window with a bang. Mr. Bear sighed and limped away. "Mrs. Rabbit will be more neighborly," he said. So he went to Mrs. Rabbit's house and knocked on the door.

"Mrs. Rabbit, oh, good Mrs. Rabbit, will you please give me something to eat?" Ouch! I have a poor, sore foot, and I am very hungry."

Mrs. Rabbit popped out her long ears and said: "Begging? Dear me! We make a rule never to give anything at the door. You must apply at the Animal Relief Corps." And she shut the door in his face.

Mr. Bear sighed and said: "If Mrs. Squirrel will not help me, I don't know where I shall get a dinner. I am so hungry that I think I am going to die!" He limped to the foot of Mrs. Squirrel's tree and said:

"Mrs. Squirrel, oh, dear Mrs. Squirrel, will you please give me something to eat? Ouch! I have such a poor, sore foot, and I am so very hungry."

But Mrs. Squirrel cried sharply: "I'm too busy to attend to you. It is washing day. Go along!"

Then Mr. Bear shed two tears, plop! plop! as he limped away. "I will make myself a belt of bulrushes and pull it very tight, as the Indians do," he said. "Then maybe I shall not feel so faint."

As he was doing this he heard a wee voice cry: "Queak! queak! Are you so hungry, poor Mr. Bear? Sit right down and have dinner with us."

Mr. Bear looked up and around, but he could see nothing at all. Then he looked down; at his feet was a little wee-wee mouse with her five babies, and they were dining merrily upon sweet corn kernels.

"Thanks, dear Mrs. Mouse!" cried Mr. Bear, hungrily. He sat down on his haunches and ate with them, and they were a very merry party. When dinner was over, Mr. Bear licked his lame paw and lay down for his usual nap. "Rouf-rouf! Rouf-rouf!" He snored so loud that the little mice squeaked and their mother said, "Sh!" He slept so sound that it was next day before he awoke. And his paw was almost well.

"Ah-oo-wow!" said Mr. Bear, stretching himself. "I can get my own dinner today without begging from any one. Dear Mrs. Mouse, you have been very good to me: now I will show you a sweet secret."

"May the children come, too?" asked Mrs. Mouse.

"Yes," cried Mr. Bear, heartily. "We will have a party!" So off they went in procession, squeaking gayly.

Soon they came to Mrs. Squirrel's tree, and her tail was busy, for it was dusting day. When she saw the merry party, she stopped dusting and said:

"Good morning, dear Mr. Bear. Where are you going?"

"I'm going to give a party," said Mr. Bear, cheerfully.

"Oh, please may I come?" cried Mrs. Squirrel.

"Uh-huh! I'm sorry," chuckled Mr. Bear; "but I fear there will be only enough for my friends," and he waved his paw towards the Mouse family.

"Queak! queak! Now aren't you sorry!" cried the little mice.

"Sh!" said their mother. But Mrs. Squirrel had heard and looked very sorry indeed.

Pretty soon they passed the house of Mrs. Rabbit. When she saw the merry party, she cocked her long ears eagerly and said:

"Good morning, dear Mr. Bear. I hope you are well. Where are you going?"

"I'm going to give a party," said Mr. Bear, cheerfully.

"Oh, please may I come?" cried Mrs. Rabbit, hopping up and down.

"Uh-huh! I'm sorry," grinned Mr. Bear; "but I fear there will be only enough for my friends."

"Queak! Queak! Now aren't you sorry!" cried the little mice.

"Sh!" said their mother; but the rabbit's long ears had heard. She looked sorry indeed.

Just before they reached the woods they passed Mrs. Fox's house. She spied them, the sly thing! "Good morning, dear Mr. Bear," she said. "I hope you got your dinner. Where are you going?"

"I am going to give a party," said Mr. Bear.

"Oh, please may I come?" cried Mrs. Fox, smacking her lips.

"Uh-huh!" grunted Mr. Bear. "I'm sorry, but I fear that there will be only enough for my friends."

"Queak! queak! Now—"

"Sh!" interrupted the mother mouse. But already Mrs. Fox looked sorry.

"Uh-huh!" chuckled Mr. Bear, and he led the six mice straight to a hollow tree in the woods. "Here is the party," he said. And lo and behold! the tree was full of delicious wild honey of wild bees—the kind that bears like best!

"Help yourselves," said Mr. Bear, hospitably. And they did. Such a fine party! Oh, wouldn't you like to be there?—*Abbie Farwell Brown, in Kindergarten Review.*

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has learned to rely upon, and fatherly Brother Fisher, who somehow always gave the encouraging word when most needed; and never will I forget how in almost childish grief I have rushed into Sister Allen's cheerful presence to come away cheered and refreshed. I know that space will not allow my naming all the good people, however much I should like to.

I must not omit our young people—Christian ladies and gentlemen; they seemed very near to us—our constant thought and prayer. They sometimes brought a little anxiety, of course. In only one or two cases did we experience a dropping off in interest, and that was unmistakably

a lack of coöperation in the home. O parents! if you form the critical habit in the home, it soon reacts on your family. Your pastor will never be perfect, yet discuss these imperfections in the privacies of your own rooms if you must. The pastor, though ever so weak, you have chosen to stand in the most sacred place; and if children constantly hear little trivial criticisms that really are habits in some families, you must not be surprised if they fail to respect the church, perhaps even disturb public worship.

We are very happy in our new home, but how we enjoy the memories and the many warm epistles from Marlboro. We appreciated the farewell reception given at the home of one of our very own, Mrs. Nellie Taylor of Shiloh, where we had the privilege of clasping hands with not only our Marlboro friends but those whom we had learned to love in Shiloh.

May we meet again—if not here, there where good-bys are never spoken.

(MRS.) MINNIE L. G. CHURCHWARD.

Hazelhurst, Wis.,

Nov. 17, 1911.

### The Great Influence of Tracts.

The great leaders of religious revivals and world movements have borne witness to the mighty influence of tracts: John Wyclif, Wesley, Whitefield, Spurgeon, D. L. Moody, Bishop J. C. Ryle and many others. John Wyclif's tracts led to the reformation in Bohemia; Dr. J. Hudson Taylor, missionary in China, was saved, through a tract; a little leaf written by Martin Luther reached the heart of John Bunyan, the author of the matchless "Pilgrim's Progress." Doctor Chickering's tract, "What It Is to Believe on Christ," has led to the conversion of over 1,700 persons. Buchanan's "Star in the East" brought light to the soul of India's missionary, Adoniram Judson.—*Arthur Meachen.*

The greatest man is he who chooses the right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burdens cheerfully, who is calmest in storms and most fearless under menace and frowns, whose reliance on truth, on virtue, on God is most unflinching.—*W. E. Channing.*



## DEATHS

**BOWEN.**—Miss Angeline Y. Bowen was born in Philadelphia, Pa., March 19, 1847, being 64 years, 6 months and 21 days old. She died at her home in Walworth, Wis., October 10, 1911, of chronic nephritis.

She was the third child of Phineas A. and Caroline Randolph Bowen, who passed away several years ago. She came west with her parents in the spring of 1851 and Walworth and Chicago have been her home the greater part of her life. She was converted and baptized about forty years ago and joined the Walworth Seventh-day Baptist Church, of which she remained a faithful member. She was a quiet, but devoted Christian, always thinking of others before herself. She had been ill since last May, for seven weeks had not been able to go down-stairs, and for the last six weeks she was confined to her bed. She was kindly cared for by her sister Beulah in their home in Walworth.

She leaves to mourn their loss, a brother, Zedok H. of Edgerton, Wis., a sister, Mrs. Amelia Coon of Cherokee, Iowa, a brother, Randolph R. of Chicago, and a sister, Beulah, of Walworth.

The funeral was held Thursday afternoon, October 12, 1911, at her home, at W. R. Bonham's, at 1 o'clock, and at the Seventh-day Baptist church, Pastor Ashurst officiating. Mrs. G. B. Leach, Mrs. H. E. Walters, G. W. Zimmerman and H. I. Coon composed the quartet who sang so beautifully, "Abide with Me," "No More Good-byes," and "Sweet Be Thy Rest," with Mrs. Minnie Maxon as organist. The floral offerings were beautiful and were carried by fourteen of her young lady friends.

The interment was in the Walworth Cemetery, in the family lot. The pall-bearers were Messrs. M. B. Maxon, E. A. Walters, O. E. Davis, H. E. Sutherland, Helen Heritage and E. O. Burdick.

A. P. A.

**PLATTS.**—In Long Beach, Cal., October 22, 1911, from the effects of an accident, William W. Platts, in the forty-sixth year of his age.

Since coming to California, being without employment, Willie has been in the habit of helping about home in the forenoon, and of taking long walks in the afternoon. Sometimes these walks took him down by the seashore, and sometimes out one of the country roads. On the day of the fatal accident he had walked to a place on the line of the Pacific Electric Railroad known as Willows Junction, about two miles from home, and was returning, when, as appeared at the inquest, he was crossing the tracks, and seeing a car coming toward him, he stopped at a post between the two tracks with his face toward the passing car, and did not notice that a car was coming on the other track from the opposite direction. In an effort to put a safe distance between himself and the car which he was seeking to avoid he backed too near the other track and was struck by the other car which he did not see. By the impact he was thrown to

the ground between the two tracks, which caused a fracture of the skull, rendering him unconscious. He was taken to the Sanitarium Hospital, where he died without regaining consciousness. He was taken to Riverside for burial, where services were conducted at the cemetery by Rev. E. F. Loofboro, assisted by Rev. H. E. Davis.

Willie was the eldest son of Rev. Lewis A. and Emma T. Platts and was born in Alfred, N. Y., January 19, 1866. He was a frail child and failed of normal development which was manifest in both body and mind. According to his understanding and ability he was conscientious and faithful. When about thirty years of age he was baptized by his father, and united with the church at Alfred; changed his membership with his parents and younger brother to the church at Milton, and at the time of his death was a member of the church at Los Angeles, Cal.

**CHASE.**—Ursula Chase, daughter of Samuel P. and Roxy Greene Chase, was born in the town of Adams, July 24, 1842, and died in the hospital at Watertown, N. Y., Oct. 24, 1911, being 69 years and 3 months of age.

Mrs. Chase was converted in early life, and united with the Adams Center Seventh-day Baptist Church, March 1, 1856, with which she held a continuous and loyal membership till called to the church above. She was interested in all the work of the church and denomination, a fact attested to by her use of the SABBATH RECORDER and other of our publications. A few weeks before her death she even asked me to send her the last associational minutes. She was much interested in the Adams Center Grange, of which she was a charter member and for whose sessions she always did what she could. She was married September 13, 1864, to Henry Chase, a member of the First New York Volunteers, who was at that time home on a furlough. Mr. Chase saw much of hard service. He enlisted in 1861 and was discharged a few months after his marriage. He preceded his wife to the better land by a few years. Three children came to this home, one of whom passed on two years ago.

Mrs. Chase was genial and hopeful in disposition and possessed a remarkable degree of fortitude, a fact testified to by all who watched her under the ravages of disease. She grew more and more to love to meditate upon, and talk about, the future home. It may well be said of her, "She hath done what she could."

Burial services were held at her late home, October 26, conducted by the pastor, who feels that he, and the church, have lost a true friend.

E. A. W.

**POTTER.**—Harlan E. J. Potter, son of Dea. E. H. P. Potter and Roxana E. Burdick Potter, was born at Scott, N. Y., November 27, 1849, and died at his home in the same community, October 29, 1911.

The deceased was born and brought up on the farm which his grandfather Potter secured as a homestead and where he located in 1819. The farm was next owned by E. H. P. Potter and later became the property of his son. Having

decided to be a farmer, he never changed his residence but was a lifelong citizen of the Scott neighborhood, and lived and died on the old homestead.

He became a Christian in early life and joined the Scott Seventh-day Baptist Church where he remained in full fellowship until called to join the church above. He was also an honored member of the I. O. O. F. lodge, No. 781. When nineteen years of age he was united in marriage with Miss Libbie M. Coon, their first acquaintance having been formed while they were students in DeRuyter Institute. Four children were born to this union, two of whom died in childhood. The two living are Mrs. Ruby Barber, wife of L. C. Barber, and Chester A. Potter, both of Scott. The last three and one-half years of Mr. Potter's life were principally devoted to caring for his invalid wife, who is left in a lonely and helpless condition to be cared for by other kind and willing hands. Mrs. Potter has the heartfelt sympathy of her many friends and acquaintances. Mr. Potter is also survived by one brother, Dr. L. W. Potter of Homer, N. Y., and by an adopted sister, Mrs. Mary Greene, wife of Arthur Greene.

A large concourse of friends and relatives were in attendance at the funeral. The stricken family have the sympathy of the entire community. Services were held in the Seventh-day Baptist church at 2.30 o'clock, Wednesday afternoon, November 1, conducted by the writer in the church and by the I. O. O. F. at the cemetery.

R. G. D.

**IRISH.**—Oliver B. Irish, son of George and Betsy Irish, was born in North Stonington, Conn., August 12, 1826, and died at Farina, Ill., November 8, 1911, aged 85 years, 2 months and 26 days.

Mr. Irish was the youngest of eight children, of whom only Mrs. Mary C. Green of Hopkinton City, R. I., is now living. A brother, the Rev. James R. Irish, was for a time principal of Alfred Academy and of DeRuyter Institute for several years. Mr. Irish was married to Miss Sarah Anthony of Portsmouth, R. I., on April 25, 1854. To them were born five children, four of whom died in infancy.

Mr. and Mrs. Irish began housekeeping at Ashaway, R. I., where for years he kept a grocery and dry-goods store. During this time he was postmaster for seven years, and also filled other positions of trust. He was interested in educational matters, teaching on the island of Rhode Island, at Ashaway, in DeRuyter Institute, and at Farina. He served as one of the trustees of Hopkinton Academy.

In early life Brother Irish made a public profession of Christianity and united with the Seventh-day Baptist church at Hopkinton City, R. I. In March, 1866, he came to Farina to live, and at the organization of the Seventh-day Baptist church on April 14, 1866, he became one of its constituent members. Removing to Hammond, La., he became a constituent member of the church organized there in 1888. He retained membership with the Hammond Church until the time of his death. Nearly twelve years ago he returned to Farina that they might be nearer

their son, J. H. Irish, who lives at Vandalia, Ill. Brief services were held at the home in Farina on Friday morning, conducted by the pastor of the Farina Church.

W. D. B.

**CHAPIN.**—Amanda Stillman, daughter of Rev. Halsey Stillman, was born at DeRuyter, N. Y., May 25, 1838, and died at Fort Collins, Colo., November 12, 1911, aged 73 years, 5 months and 18 days.

She was married in 1856 to Francis M. Robinson. This union was blessed with three children, two sons and one daughter. Mr. Robinson died May 16, 1871. In 1901 she was married to Andrew J. Chapin, who died June 2, 1911.

She was baptized in early life and united with the Seventh-day Baptist church of Watson, N. Y. Mrs. Chapin came to Colorado several years ago and has since made her home at Fort Collins. Just eleven months before her death she united with the Seventh-day Baptist church of Boulder, Colo., and became a member of the home department of our Sabbath school. Though distance prevented her from enjoying attendance at any of our services after uniting with us, she expressed great joy in the thought of again being identified with her people.

A. L. D.

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NEHEMIAH REBUILDS THE WALLS OF JERUSALEM.

Lesson Text.—Neh. iv, 1-23.

Golden Text.—“Watch ye, stand fast in the faith, quit you like men, be strong.” 1 Cor. xvi, 13.

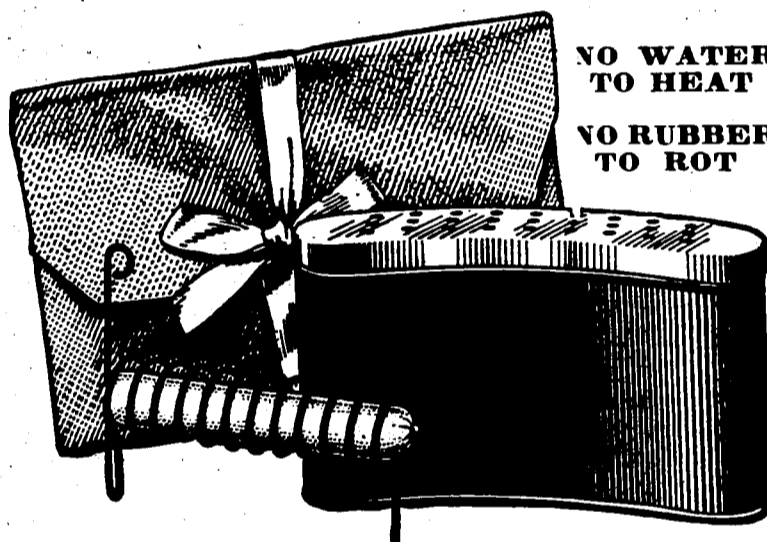
**DAILY READINGS.**

- First-day, Matt. xxiv, 32-51.
- Second-day, 2 Kings xiv, 1-16.
- Third-day, 2 Kings xxv, 1-12.
- Fourth-day, Neh. ii, 1-20.
- Fifth-day, Neh. iii, 1-14.
- Sixth-day, Neh. iv, 1-23.

Sabbath-day, Neh. v, 1-19.

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

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

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

The 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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I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.—Isa. LXIII, 7.

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# The Sabbath Recorder

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## EDITORIAL

### Two Monuments.

In the Anti-Saloon League's organ, the *Issue*, published in Newark, N. J., there are two little poems, which, together with a cut showing the burial-places of two men, just fill a page. One of the tombs is covered by a beautiful and costly mausoleum of granite, with a dome surmounted by a heavy stone cross. The other, near by, is only a humble grave, planted with flowers and marked by a small modest-looking slab of marble.

The costly monument is that of a millionaire brewer, and the humble stone marks the resting-place of a devoted man of God, whose life was given in services for his fellow men, and whose last years were spent as superintendent of the New Jersey Anti-Saloon League. The picture itself is suggestive. No thoughtful man could visit such a spot, and mark the contrast between those two monuments of men whose life-works are done, without being impressed by the lessons they suggest. Mr. Samuel Wilson has well illustrated this fact by the two poems referred to above. Describing the brewer's mausoleum he says:

"O'er God's acre, towering, massive, grim and cold;  
Gates of bronze and costly granite, looming stately, bold;  
Over all its dome uplifting, proud, its graceful head,

In arrogance it dominates this bivouac of the dead."

Then after speaking of the granite pile as one fit to mark the resting-place of a king, or of one who had gained renown in the glorious cause of freedom, the writer calls upon the mausoleum to tell of the deeds that brought fame to the one resting there. Terse reference is made to the fact that his name had appeared for years in bright letters on the signs along city streets, and in haunts of vice, in dives of debauchery, and in houses of shame, telling who had brewed the drink that stupefies and crazes, and robs of manhood. Then comes the answer to the question, "Who built this mausoleum?"

"Who built this mausoleum high?  
Who reared these walls, whose was the gold?  
From slums and hovels comes reply—  
From wives and mothers, young and old;  
From children robbed of love and care;  
From jibbering maniacs in their cells;  
From maidens lured to Vice's lair;  
From youth immured in prison hells;  
From aimless wanderers on the highways,  
From friendless drunkards in the byways.

"That stately pile is our lost home;  
Our lives, our hopes are builded there.  
Childhood was robbed to build that dome;  
Those gates of bronze hold jewels rare—  
A husband's vows, wife's love and beauty;  
A maiden's dream, a mother's prayer;  
Ambition, honor, truth and duty.  
In pawn for drink lie buried there."

Immediately following this poem comes one entitled, "Our Trueheart's Tomb." It tells of the monument of love the servant of God had reared in the hearts of the men he had labored to save. It brings a just tribute to the brave "Trueheart," who dared defy the hosts of sin and vice, and who lifted a trumpet blast against the demon of the saloon, until men of all creeds came to rally around his standard, to save the boys and girls from ruin. This man of God needs no stately tomb to keep his memory fresh, for though—

"Above his bed the turf will grow,  
And roses bloom tomorrow,  
On memory's page his deeds will glow,  
And cheer the heart of sorrow.



"Bring chaplets, strew them on his grave,  
Who lived to serve, and died to save.  
Bring broken hearts made whole again;  
Bring stricken lives relieved of pain;  
Youth led to serve the King of kings;  
The songs a ransomed soul now sings;  
Wanderers restored to home and love:  
Bring service to our God above."

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### A Sabbath Recorder Day.

The *Standard*, a Baptist denominational paper, is planning for "Standard day," in which the pastors shall speak to their churches upon the worth of the denominational paper as a means of promoting unity and denominational loyalty, and as an educational agency among the young people. Special efforts will be put forth to secure a greatly enlarged subscription list. Hundreds of Baptist pastors have already responded to the invitation, promising to lead their churches in a campaign to secure so desirable an end. The *Standard* is expecting nearly a thousand pastors to join heartily in this effort to promote a spirit of wide-spread loyalty to their denominational publications.

Who can estimate the outcome of such a united effort on the part of the Baptist people? What could be more beneficial than such a revival of interest in the religious papers that expound their principles and that magnify before the world the truths for which they stand? What better thing could they do to secure an intelligent and thorough understanding of the lines of work the Baptists have in hand? What can be more essential to Baptist success than the enlistment of all their families in services for the various lines of work committed to that people? Every family left uninterested means so much weakness to the church or the denomination. Every uninterested family revived and brought into service, every little group of young people aroused to a deeper interest in the publications, will add to the strength of the denomination and tend to make it more efficient.

How about our own people in respect to this line of work? Would it not be a good thing if we too could secure a genuine revival of interest in our denominational papers? If this line of revival is so important for Baptists, why is it not even more so for Seventh-day Baptists? Could we do better than to all unite just now in

the practical work of securing subscriptions for our own paper? May we not have a SABBATH RECORDER day, in which all our pastors shall present this cause and lay upon the hearts of their people the real necessity of extending the influence of the SABBATH RECORDER among the hundreds of families who never see it? How can we hope to do our best as a denomination, and to hold our young people loyal to the cause we love, when so many families are practically out of touch with the great body, and entirely uninformed regarding our work? Why not set apart December 30, the last Sabbath in this year, as SABBATH RECORDER day in all our churches? If for any reason that day is already devoted to some other work, then make some Sabbath near to that date a day for this special service. There might be an appropriate program for the Endeavor societies on this subject, and some of the papers prepared for the occasion could appear in the Young People's department of the SABBATH RECORDER. Pastors might present the cause, each in his own way, from the pulpit, and committees of wide-awake laymen could be appointed for a special canvass, with the idea of securing the SABBATH RECORDER for every family, resident or non-resident, belonging to our churches.

If Brother Cottrell's apportionment should seem too large for some churches, let such churches make sure that at least every family of Sabbath-keepers within their reach is provided with this paper for one year. If any are unable to pay, let such be aided by those who are able and willing to pay for more than one family. Brother Cottrell's church has already done this, sending subscriptions for fifty new families.

If all our churches will take up the work in earnest, the thing will be done, and every lone Sabbath-keeping family will be added to our list. Who can doubt that great good will result from such efforts? The churches themselves would become more deeply interested, and more enthusiastic in our work; and strength would be added through the revival of interest in hundreds of homes now practically isolated and doing little or nothing in denominational lines.

All in favor of a SABBATH RECORDER day, say Aye!

### That Fund for Indigent Ministers.

For some three years the SABBATH RECORDER has published now and then pleas for gifts to the fund for helping superannuated and indigent ministers, whose lives have been given to self-sacrificing service for the Master. We notice that much interest is being taken in the raising of such a fund in some other denominations. The Baptists, for instance, are now striving to raise \$200,000 before Christmas, in order to save a pledge of \$50,000 more, made by one man to be given on the condition that the \$200,000 be raised by the denomination within the given time.

Rev. E. T. Tomlinson of Elizabeth, N. J., has been appointed executive secretary, to push forward this work among Baptist churches, and it is expected that before December 25, the \$250,000 will be realized as a fund to aid aged Baptist ministers.

Last year the Methodists expended \$800,000 on their veteran soldiers of the cross, showing how much they appreciate the services of faithful ministers whose lives have been spent in gospel work, and who are now waiting the summons to go to their everlasting home.

The Presbyterians, last year, expended \$300,000 in this way to provide for about 1,200 aged ministers, and that denomination is now raising a fund of \$6,000,000, the income of which shall be used for the support of their worn-out workers.

While other denominations are recognizing their obligations to ministers who, for small pay, have worn themselves out in service for others, Seventh-day Baptists should not be entirely indifferent to the welfare of their own faithful servants, grown old in the work and needing help. We have as few such, I think, in proportion to our numbers, as any denomination. For our pastors have, on the average, been quite as well paid as those among Baptists and Methodists. Especially is this true in the country churches. And our own ministers, as a rule, have been as economical and as provident as any. We are not overburdened with those needing aid, but we have some and they are worthy.

Again, if we had a fund provided for this purpose, so that those contemplating the ministry for a life-work could feel assured that after a life of honorable, self-

sacrificing service for others they and especially their families would never be allowed to come to want, we might not find it so hard to persuade men to enter the ministry.

The treasurer of the Memorial Board says that very little is now being done for this fund. Gifts for this purpose have nearly ceased within the last three months, and during the three years since special pleas began to be made, only about \$800 has been realized. This fund should not be neglected.

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### Teaching the Deaf to Speak.

There lies before me an appeal to the parents and guardians of deaf children in the State of Nebraska, regarding an association to promote the oral education of the deaf. Our friend, E. J. Babcock of North Loup, son of Elder Oscar Babcock, is president of the association, and it was due to his efforts that the Legislature and Governor Aldrich took hold of the matter and placed it upon its feet during the year just closing. A law was passed providing for oral instruction, and that speech instead of signs shall be used during the entire course, in the Nebraska School for the Deaf. This school is situated at Omaha, and Governor Aldrich has appointed Frank W. Booth of Washington, D. C., an expert in this line of work, to be its superintendent. Mr. Booth has been intimately connected with deaf people from childhood.

The object of the association of which Brother Babcock is president is to cooperate with this state school in its work of teaching deaf children to talk as other people do. A small fee is required upon joining, in order to meet necessary expenses, and every parent and guardian of a deaf child in Nebraska is urged to join the association.

The letter says: "We parents have a common interest, and if we get together we can accomplish a great good for our children, and for all other deaf persons."

This is indeed a good work, and we bid it Godspeed. What a blessing it is that modern methods of instruction make it possible for deaf mutes to speak without having to depend on the old-fashioned sign methods. We know this can be done, for years ago we heard students of the Whipple Home School for Deaf Mutes, in Mys-



tic, Conn., read in a public meeting so people could understand them well.

We trust that this school in Omaha, Neb., will, under its new management, become one of the best.

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### "Where God Makes Crooked Men Straight."

Who has not heard of the famous Bowery Mission in New York City? It is one of the great spiritual, humanitarian institutions of the day—one in which influences have been set on foot that reach around the world, to say nothing of the marvelous work of rescue and help going on among the thousands in poverty and sin right at its doors. Its methods of work are according to the most simple gospel plans, and yet multitudes have there been rescued from lives of degradation to become powers for good among their fellows. Some of these have become missionaries in India, Africa and in many parts of America.

This mission was founded in 1879 by a consecrated minister who was moved to do something for the abandoned men and women who made the very name, Bowery, a terror. Now after thirty-two years of struggle, and of faithful Christian work, we have the report of the mission for the year ending June 30, 1911. One can hardly comprehend at one reading the magnitude of the work, all of which has been done by charity.

In the main mission room, the brotherhood room and the noonday prayer meeting room 1,180 spiritual meetings were held during the year. At these meetings and the memorial house meetings, there was an aggregate attendance of 178,590 persons. Lodgings and shelter were given to 20,066 men and boys, and free meals were given as follows: in the mission kitchen 10,032; in outside restaurants 3,021; in mission services 137,760; early morning breakfasts 144,000; Thanksgiving dinners 1,200; Thanksgiving dinners for poor families, 1,000; and the same number for Christmas dinners and poor families at Christmas. This makes, in all, the grand total of 299,213 meals.

The mission found places of employment for 3,346 men, and supplied the destitute with 2,231 articles of clothing.

After permanent places have been

found for thousands to earn a living, there is always at hand a great army of "inefficients" to be cared for. This is especially so in winter. Thousands of helpless, homeless men shiver in bitter cold on the streets without even a temporary shelter. For feeding this army of hopeless, suffering men the famous Bread Line was established.

At one o'clock in the morning, oftentimes as many as a thousand men are gathered from the streets into this line, and as they march by the kitchen each man is given a cup of steaming coffee and an ample roll of good bread. Sometimes these men go into the meetings so exhausted and helpless they can hardly walk. They seem in the last stages of physical weakness, actually dying of hunger. People may say what they will about the folly of indiscriminate charity, there is no way for this mission to avoid having its Bread Line. It may not be regarded as charity, but it is the only way these poor men can be made to feel that somebody cares for them. And during the last twelve months 144,000 of them have been cheered and blessed by this act of Christian kindness.

A little booklet from the mission, now before me, speaking of the hundreds who are lured to the city, and who, as comparatively young men, find themselves in this Bread Line, on the edge of a great maelstrom of sin and misery, says:

It is not always a matter of dissipation or sin that flings the young man into the dreadful vortex. Very often it is purely a mistake in judgment. Lured by newspaper stories of the city's wealth and magnificence, he comes thinking he can do better than in his simple country home. He finds, to his cost, that it is impossible to secure any employment; then, as his little hoard of cash gradually melts, he comes to the cheap lodging-houses of the Bowery, and finally he is homeless.

Many an agonized father has stood eagerly watching the faces of the men in the Bread Line in the hope of finding his lost prodigal. Many a mother has risen from a midnight prayer for her "wandering boy" to write us a letter that we could almost imagine was written in her heart's blood, asking us to search for him in our Bowery crowd. In many a home, this Thanksgiving or Christmas time, there will be an empty chair, and the boy that ought to be filling it will be trying to keep body and soul together by the coffee and rolls that the mission distributes. Thank God, in numberless cases these "Mothers' Boys" are discovered and restored to their home and to decency, before they have traveled far on the downward road to degradation and despair.

## EDITORIAL NEWS NOTES

### English Suffragettes Imprisoned.

The English women who are striving to secure action in Parliament on a bill granting equal rights and suffrage to both sexes came to grief last week at the hands of the police. They were persistent in their efforts to carry out their threats to appear on the floor of the House of Commons and make a protest against the Prime Minister's refusal to recognize their bill. Finally, the police had to interfere and a struggle ensued. The women took to smashing windows to show their indignation, and two hundred and twenty of them, with three men, were arrested. Most of these chose to go to prison rather than pay their fines. One of the leaders was sentenced to thirty days' imprisonment without the option of a fine.

David Lloyd George, Chancellor of the Exchequer, addressed a message to the Woman's Suffrage Society, expressing the opinion that things are now pointing strongly toward the carrying of a "woman's suffrage amendment on broad democratic lines" in next year's franchise bill. He promises to do all in his power to help the cause next year, since that coming session promises a successful issue, providing unwise handling does not thwart the plans.

### General Reyes Arrested.

Evidently the United States is determined that no revolutionary projects against the Madero government of Mexico shall be worked up on our soil and hurled across the borders to the damage of the Mexican Government.

Strict orders were issued from Washington, directing General Duncan to take prompt steps to enforce all neutrality laws without waiting for special orders from the War Department. The result was the arrest of General Bernardo Reyes in Texas, and five conspirators, for preparing to launch a revolution to overthrow President Madero. Papers were seized which are said to contain offers by Reyes, to the people of Mexico, to become their provisional president. A quantity of arms and ammunition has also been seized at Laredo,

Texas, said to have been intended for revolutionary purposes.

### Solving the Mystery of the Maine.

The discovery of a mysterious piece of metal in the debris under the battleship *Maine*, supposed to be part of a mine, is regarded by experts as conclusive evidence regarding the mystery of the *Maine*. The fact that the bottom has been lifted up and driven into the interior of the vessel shows the explosion was outside the ship. Now the navy's greatest expert has been sent for in the hope that he may be able to establish the exact identity of this piece of metal that evidently never belonged to the *Maine*.

The Italian troops gained a decisive victory after a stubbornly fought battle in which many Turks and Arabs were slain and three hundred of them were taken prisoners.

The New York Peace Society, of which Andrew Carnegie is president, appeals to Italy to lay her trouble with Turkey before the Hague Tribunal.

The magnificent collection of jewels belonging to Abdul Hamid, ex-sultan of Turkey, is now being sold at auction in Paris. Their value runs into the millions, and the first day of the sale disposed of five hundred and forty thousand dollars' worth of them. Only a fraction of the treasures was sold the first day.

On the complaint of more than two hundred business firms the Interstate Commerce Commission is investigating charges against all the express companies to the effect that they are charging excessive rates to both shippers and the general public.

The Interstate Commerce Commission has settled the question of rates from the Atlantic seaboard to points on the Missouri River, and 55 cents is now the charge on all through freight. This is a compromise between the old 60-cent rate and that of 51 cents fixed at the commission's last adjustment. This is done on the ground that railroads are now having to pay much higher wages than before.

The famous case against one hundred and twenty-eight railroads for excessive charges for freight on melons from the



Southern States was begun this week in New York City. The plaintiffs are the most extensive growers in five Southern States and the shipping and commission merchants of the Eastern district.

William J. Cummins, the Nashville promoter of the Carnegie Trust Company, was found guilty of grand larceny, and sentenced to state prison for not less than four years and eight months, nor more than eight years and eight months. At the same time Charles H. Hyde, former city chamberlain, friend and associate of Cummins, now under indictment for bribery in connection with the same trust company, was summoned to appear for trial on January 2, 1912.

### Our Financial Responsibility to the College.

HON. JESSE F. RANDOLPH.

*College Day, Salem, W. Va.*

I am asked to detain you for a few minutes regarding our financial responsibility to the college. I am not clear as to what stress is meant to be put on the word *our*. As these services are held in this church, it might be taken as *our* financial responsibility applying to *this* particular church; or it might be taken in a more liberal view, and, as the services are held in a church house, apply to churches and church people only. But I want to think of it in a broader way, and assume that there is no special significance in the fact that they are held in this particular church, or as to that, that they are held in any church. I assume that these services are held here and now as an opportune time and place for a review of the benefits that are made possible by the college, and especially so to the people of Salem and vicinity, and all who may in any way come under its influence, and without stopping to discuss the question of the importance of an education, as I assume that all, or at least all with a very few exceptions, agree that an education is necessary, that we may attain to the highest possible degree of usefulness in life. And assuming that this is true, and further assuming that the college, Salem College in this case, is worthy of that for which it stands, then the question comes home to each of us—to you, and you, and

me—What is our financial responsibility to the college?

We all have aims in life. Some may aim to excel—possibly all may have an ambition to excel—some in one way, some in another; some to excel in wealth, some as farmers, in scientific farming, some in having the finest homes, and so on through all the various callings of life. May I be excused for relating a circumstance that was told of a certain man, whose aim in life was to excel in a fine mansion in which to live. In attempting to describe his residence to a friend, after it was built, he told of the many rooms and how they were arranged, finished, and so forth. Then undertaking to tell how big the entire house was, and after several attempts, failing to give minutely the size of the house to his satisfaction, he ended by saying that there was more room inside the house than there was outside.

I believe we should all have aims in life. I do not know how far we should carry, or indulge, the spirit to excel, but I do believe we are all placed here for a purpose, and that each, in keeping with his ability, should do something for the betterment of humanity. I am constrained to believe that the better we are educated, the better we shall be equipped for the duties of life, let the calling be what it may. I do not want to dictate to others what their financial responsibility to the college is, but if we are in any sense our brother's keeper, should we not consider well what would best fit him for usefulness in life, and then make it possible that he may obtain the same. If education is the foundation of fitting the man for all business enterprise, it certainly would be considered good logic to say, Encourage building well the foundation.

Colleges can no more be run without finances than they can without buildings or instructors. We have the buildings, we have the instructors; shall we lie supinely dormant to the calls that are upon us? Shall we hug the delusive phantom of hope and let our day of usefulness fade and die? This question, to me my fellow hearers, is a serious question. Would to God I could use the word that would express the deep anxiety and interest I feel and have in the perpetuity and success of Salem College. Doctor Clark asked me some time ago to

have something to say on this topic at this time. With the busy cares of life, I deferred from time to time arranging any thought to present to you until, last evening, all business cares dismissed, I tried with pencil in hand to crudely group together some thoughts. It is embarrassing to me to come before you without more condensed and matured thought, to attempt to speak on a matter that has been to me a life of anxiety, and not be prepared to say a word or present a thought that would in some way impress all to more closely rally to the financial relief so much needed at this time. Years ago, when I stood on the floor of the Ritchie church at an annual gathering of this association, and said that if we could establish a college in Salem I would give \$500, well do I remember, sitting just to my right, Eld. S. D. Davis—Uncle Sammie, as we would all want to call him—and how he said in that familiar voice, "Amen, God grant that it may be so." Whether that day dates the founding of Salem College or not I can not say; but I do know that Elder Huffman, that man we all loved so much, a man of God, took up the work and in his hands the work prospered. We want to remember him as the founder of Salem College; and with him, and after him, there were other faithful workers, of whom I shall not now take time to speak, further than to name Doctor Gardiner as among the faithful friends of the college. I have always aimed to be loyal to the college, and I feel to praise God for the opportunity that the young people of Salem and surrounding districts and counties have for an education. And I praise God for the noble band of devoted Christian men and women, the faculty, who have the institution in charge.

As I before stated, I do not want to dictate or even hardly to suggest what may be the financial responsibility of any one to the college. With all the pride with which we look upon the college property as it now stands, and fancy it will look when the surroundings are neatly shaped up, and then remember the debts due against it; with the realization of the further fact that our soliciting agent—the man whom we all looked upon as the right man for the place, the man who has been so successful in the past—tells us with unmistakable sadness of the discouragements he meets, of the indifference with which some treat the mat-

ter—some seemingly with the thought that it is a personal matter with him to succeed, or at least, not a matter in which all are equally interested; with the high standing that graduates from this institution have when they go out in the business world; with the hundreds of children living in the city, who are looking forward to the time when they can go from the lower grades, the preparatory grades, to the college; and, before they reach there, to be told that the college has outlived, or rather lived out, its usefulness—with all this, think, my friends, whether or not we have any financial responsibility to our college. Sad would be the day for Salem, yes, sad would be the day for your posterity and for my posterity if the time of dissolution of the college ever comes. I want to sound a note of warning. If we do not look well to our financial responsibility to the college, we may, figuratively speaking, call upon the rocks and hills to hide us from the faces of our children.

And, in conclusion, let me say, possibly for the last time, how I feel as to my own financial responsibility to the college. I want, as time goes by, to do something, to do liberally, cheerfully, not grudgingly, for the support and maintenance of the college. And when done with life's cares, should I have been financially successful, I do not want *that* money spent in having a long procession of buggies to my burial-place, nor a fine marble tombstone erected at my grave; I want that there may be that much more for the education of humanity. And I will not ask that any higher inscription be placed on the plank that marks my last resting-place than that here lies a friend to Salem College.

President Taft has ordered the warden of the federal prison at Atlanta to transfer Charles W. Morse, the New York banker confined there, to the United States Army Hospital at Fort McPherson, near Atlanta, where he can have proper medical treatment. He is said to be dying with Bright's disease.

General Ramon Caceres, president of the Dominican Republic, was murdered by two political malcontents. The murderers both escaped.



## SABBATH REFORM

### Can This Be Strictly Honest?

The following is a fair sample of the counsel constantly being given by leaders in the movement for Sunday laws. In view of the real issue, which is purely religious, and which is being kept out of sight for a purpose, we must feel somewhat skeptical when we see such expressions of solicitude for the working man and interest in his rest day.

We should help the cause of the Sunday rest by not confusing the religious Sunday with the civil Sunday, a confusion which has largely, but quite needlessly, created difficulties in the adoption of Sunday laws. People of alien birth in America often oppose Sunday laws as religious bigotry, but if the law be based solely on the natural necessity for rest, their opposition can, at least, be weakened.

Every honest Christian man, who means to be frank and truthful in presenting the case, admits that the real purpose of those who urge Sunday laws is a religious one, and the prime motive is to establish a Sabbath by law. What respect can a sabbathless world have for the Christianity supported by those who deliberately practice such deception? Here is another sample of this remarkable kind of effort to establish a Sabbath by law without having the real purpose appear:

If rest one day in seven is a law of nature, should not Sunday legislation be based on that fact, and not on its religious nature, so that those who are not religious must still admit the wisdom of the legislation? Is there not such a thing as a civil Sunday, wholly apart from the religious Sunday? Having the civil Sunday, can not those who do believe in its religious significance observe it religiously? Should not the religious and civil Sunday go together?

Here is a zealous advocate of Sunday as a Sabbath, for purely religious purposes, adroitly pleading for a *civil* Sunday in order to secure the aid of those "not religious" in passing such a Sunday law. Then when the civil Sunday is secured, a religious Sunday can straightway be substituted in actual practice; and it will serve the purpose of the religious people just as well as though it had been passed on its real merits as a Sabbath! In other words,

let us strive to secure Sunday legislation without letting our real purposes be known. Then when we get the Sunday established, we can openly show that we really meant to compel everybody to keep Sunday as a Sabbath!

Men must be put to great straits when they have to adopt such methods to secure a recognition of the day they wish to enthrone in the place of Jehovah's holy Sabbath and the Sabbath of Christ. They are working in the wrong way to secure any conscientious regard for the day. There is only one way to secure that. It must be done, if done at all, on purely Bible grounds, and through simple appeals to conscience, rather than by civil laws.

### What Would Be Gained?

The constant clamoring on the part of a few for laws to compel everybody to do as some people think they should on the first day of the week, the growing laxity in Sunday observance on the part of multitudes, the dread of officials lest some zealous reformers may arise and insist upon the laws' enforcement, and the growing reluctance to execute what laws they now have, present a strange anomalous condition well worth our study. No wonder that the majority of legislators decline to enact rigid Sunday laws, and seem anxious for more liberal ones. A law that stands as a dead letter on the statute books, openly violated all the time, becomes repulsive to many people, but no one seems willing to lead a crusade for its strict enforcement, any more than he is willing to lead in its repeal.

Even where some effort is made, now and then, to enforce Sunday laws, the result is to emphasize the ridiculousness of the situation, and only minor transgressions are noticed, and the transgressors punished. The automobilists drive the country over at will, the railroad excursionists and trolley riders go in throngs wherever the rails can carry them, liverymen do a thriving business, multitudes throng seashores and parks and crowd excursion steamers; but if a few boys gather in some back field to play ball, and others stop to watch them, they are arrested and the law enforced. If those who conscientiously observe the Sabbath of the Bible, quietly open their stores

or go about their work, they too are complained of as lawbreakers.

Thus we have an unpleasant mix-up for want of consistency in lawmaking, and in enforcement. If all the Sunday laws were strictly enforced, of course none of the things mentioned above could be done. But what would be gained by such enforcement? Would more people go to church? Would Sunday be regarded as any more sacred? Would a world of enforced idlers have any greater respect for Christianity, or would they feel any more friendly toward church people? What if the day were carefully protected by laws, as some are anxious to have it, would that be likely to make men "keep it holy"? Does civil law, enforced by a minority, regarding any tenet of religion, tend to make the majority accept that tenet? No, indeed! The tendencies are all the other way. Enforced Sunday laws necessarily make men hate the church, and despise the people who attempt to make others sabbatize by law. What folly to think any Sabbath can be enthroned in the hearts of men by the police forces of the State! Those who are clamoring for rigid Sunday laws are taking the very course that is sure to blast their hopes, if they really wish to help men to observe a Sabbath, and to call it a delight. Such reformers had better get back to Christ, accept the Sabbath he loved and kept all his life—the Sabbath of Paul and the twelve apostles—and then go to work according to Christ's plan, preaching in the power of the Spirit, until men's consciences are touched. In this way there is hope. But we can see no good to come from going at men with the cudgel of civil law in order to thus pound a regard for Sunday into them.

### Our Supreme Need for Denominational Efficiency.

REV. A. L. DAVIS.

*A sermon recently preached at Boulder, Colo.*

Doubtless no denomination, considering time, money and energy consumed, is satisfied with the results accomplished. While it may have much occasion for rejoicing, there is always present the feeling of inefficiency, a feeling that something is lacking. And the Seventh-day Baptist Denom-

ination is no exception. If the question be asked us, What is our greatest need for denominational efficiency? the answers would be many and various, depending in a large measure upon one's view-point and training.

Our statistical reports form an interesting study. From 1803 to 1820 our membership was more than doubled. By 1837 our membership had almost doubled again. From 1890 to 1900 we gained about 1,000 members, when our membership reached its highest point. Some two years ago Rev. I. L. Cottrell, in a paper read before the Central Association, strikingly brought out the fact that our gains have been the greatest when missionary activity among us was the greatest, and our losses the greatest when missionary efforts were least active. The conclusion, based even upon the low plane of statistics, is inevitable: We must be a missionary people.

From an educational point of view many feel that with our educational institutions—Milton, Alfred, Salem and Fouke—rests, in a large measure, the future of our denomination. In an admirable address by Rev. Edwin Shaw (RECORDER, Dec. 6, 1909) on "Permanent Investments" this is clearly set forth in an earnest plea for endowments for our schools. After stating that possibly 60 per cent of the income of Milton and Alfred is derived from permanent investments he says: "If our people of the last fifty years, and especially of the last twenty-five years, had not taken the far look into the future and made by gifts and by legacies these provisions for an enduring income, it means that Milton College and Alfred University would simply have to close their doors, dismiss the teachers, and go out of business."

Many feel that our distinctive mission is the promulgation of the Sabbath truth. For this particular work the Tract Society was organized; for this we publish our denominational papers and literature. From this point of view what we need to do is to push forward this work with zeal and enthusiasm.

Others would emphasize a better understanding of child life, and better facilities for teaching and training the child. For this purpose the Sabbath School Board has been organized, incorporated and a field secretary employed.

Again, others tell us that our denomina-



tional machinery needs to be readjusted and our polity revised. Hence advisory and other boards are strongly recommended.

Yet others insist that our greatest needs are men to man our mission fields and fill our pulpits, and money with which to carry forward our work. Thus our needs and work might be further multiplied.

Almost to a unit, I think, we believe in missions, both foreign and home. From the *Year Book* we learn that we spent through the Missionary Board for missions in 1910 a little over \$12,000. Of this sum a little over \$4,000 came from permanent investments, \$2,000 was a loan, while the remainder was raised by direct contributions from the people and represented about 75 cents per capita for each member. We supported about twenty-five foreign missionaries and native helpers, and forty-five workers on the home field. Yet when we consider the earnest appeals that come to us from Java, Africa and China, and from the needy fields at home, our gifts are small indeed. Believing in missions, as we do, the wonder is that we do so little. Certainly *money* is an important factor in our work.

In direct connection with the subject of giving comes that of workers. That we, along with others, have a shortage of workers it is needless to deny. Our foreign fields need reinforcement. The home field sadly needs workers. And to every one who faces the facts comes the conviction that the home field is not as systematically and faithfully cared for as is the foreign. I would not do *less* abroad, but *more* at home. For, unless the home field is kept strong, vigorous and growing, the foreign field must inevitably suffer. But why the seeming pathetic appeal for workers? Is there a dearth of young men and women, capable, strong and God-fearing? We have scores of them in the teaching and medical professions. Churches are pastorless, and yet we have ministers unemployed. Are the churches too critical? Possibly—yes, very probably—some are. Is it true that the “modern” young man finds himself hampered by the conservative religious views of the churches, so that he can not be true to his convictions and enter the ministry? Some thus express themselves. But I want to say frankly that I do not believe such is true. The young man who will take to his people warm gospel mes-

sages of love, of righteousness, of truth and duty, who does not take the pulpit to air his views on biology, or philosophy, or biblical criticism, will usually find loyal support and coöperation on the part of the churches.

Are our young people enamored of worldly goods, and therefore seek the fields that offer the greatest material rewards for their labor? Yes, some of them are. It takes a good deal of grace to give up a \$1,000 position, with the prospects of \$2,000 or \$3,000 a year, to take up one at \$400, with the prospects of receiving, some day, if he makes good, \$800 or possibly \$900 a year. But I do not believe that the majority of our young people settle upon their life-work from that low standard.

Are our homes to blame? Yes, some of them, many of them, are. We are over-emphasizing the material side of life, constantly urging upon our children the necessity of making a living, rather than a life. Fathers and mothers are so absorbed in business that an atmosphere into which ministers are born is wanting. I know a father who thinks the “brainy” young men are in the trades and the business professions, that the ministry is composed of second-rate fellows, intellectually. I suppose he tells his children the same thing. This is his explanation of why the eastern churches are giving so few young men to the ministry. But to my mind this explanation does not explain.

Most of our people recognize the value of our denominational schools. And it would be a sorry day for us if our schools, through lack of our support, should be compelled to close their doors. It would mean that, as a people, we would have no educational centers, no denominational leadership. No, these are essential; and if they fulfil their mission, they must be centers of denominational life and thought. In the broadest and best sense of the term, our schools must be denominational in spirit as well as name. If they cease to be such, they do not merit our support. As Seventh-day Baptist institutions they merit our money, our children and our prayers.

Tract Society work should have a large place in our prayers and plans. Sabbath Reform work is tied up with our denominational life. It must go hand in hand with missionary work. Our lamented Doctor

Lewis says: “Seventh-day Baptists stand for the eternity of the Ten Commandments, for the Bible as the Word of God, and for Jesus as the Messiah and Lord of the Sabbath. They stand for Sabbath Reform as a religious issue and for such a spiritual observance of the Sabbath as can not be secured under no-lawism. We stand for an unrepealed Decalogue and a complete Gospel as the basis of pure Protestantism” (RECORDER, July 19, 1909). May these words burn deep into our souls.

It may be that our denominational machinery needs readjustment, our polity revision. But we may well question whether we are not overorganized. We may well question whether we are not paying too much attention to denominational machinery and organization, and too little to the spiritual condition of our membership. We now have some eight or ten different boards. At our annual meetings much time is spent in wading through lengthy and cumbersome reports, resolving and re-resolving, year after year, with but little accomplished results. Our Conference minutes have grown large, almost a thing of terror, and certainly all out of proportion to the work accomplished.

Much as all the various fields of activity need our hearty support and coöperation, the extension of any one, or all of these, is not our supreme need. Activity in all these varied lines of work is but indicative of the *health* of the denomination. If the work lags, if it fails to enlist our sympathy, coöperation and support, we may well ask ourselves, Why? If we reveal weakness instead of strength, indifference instead of interest, doubt instead of faith, gloom instead of hope, the causes must be sought, if sought at all, not in our manifested activities, but in the body, the church itself. We may focalize our thought upon ourselves, we may readjust our machinery and multiply organizations, we may appeal for workers and means with which to carry on our work, but spiritual disease and inertia are not cured that way.

To our denominational leaders, to the young and old, to all those who are asking, What is our greatest need for denominational efficiency? I answer without hesitancy: The one supreme need of Seventh-day Baptists at this hour is *more grace*, more grace of God in our hearts. That would solve all difficulties confronting us. It

would cancel all our obligations, relieve our anxieties, crowd our services, man our mission fields, fill our treasuries, place our sons and daughters in the ministry, and conquer the world for Christ.

I had almost said, We don't want more money. And we don't. We now have more money than we know how to rightly use. No church ever yet died of poverty, but many have declined terribly through wealth. No, we don't want more money, but we do want more of the grace of God in our hearts to show us how to use what we have.

I had almost said, We don't want more churches, or more members. And we don't, simply for the sake of members. We now have more buildings than we can fill, more men and women than we can use. But oh, how much we do need Daniel-type Christians, and Gideon-bands. And we need the grace of God that will make each of us just such a Christian. Then will our churches be filled; the Word of God will be preached with power; multitudes will be saved; and the Sabbath day will be welcomed with joy, honored, loved, and respected by others.

Yes, we want nothing but *more grace*, nothing but the quickening breath of Almighty God, melting our coldness, reviving our hopes, and raising our vitality; yes, nothing but the grace of God, warming our hearts with our first love, uniting us in his service, bringing us back to our vows to ourselves, our church and our God.

We overturned a costly floor vase in a friend's parlor, forty-five years ago. The room was crowded; the accident was easy. “No consequence. Don't trouble.” Those were the words spoken by conventional courtesy. But it was of consequence. The broken bits of costly china lie yet on the floor of memory. To blunder is easy. To apologize is possible. To unmake the blunder? Man has not genius for that.—*The Continent*.

Look for blessings, and you are sure to find them; live today, work for the good, bless and be pleased. Today is ours; let us each make sure that the world is a little better and happier because we are in it!

Make this the brightest, sweetest, happiest day of all; a day of peace and rest.



## MISSIONS

### Fouke, Ark.

DEAR RECORDER READERS:

I told you in my last letter that I was to spend a few days at Fouke. It was, I hope, as profitable as it was pleasant. Nearly a week we held evening meetings, with remarkable attendance and interest. The services on Sabbath day lasted day and evening. There were the Junior, the Christian Endeavor, and the Bible-study class, besides preaching morning and at night. The heat was excessive until, just at the close of the night session, while we were going home, a south end of the north wind and cold rain struck us—quicker than I can write it. People with white dresses and no wraps fled for home and shelter. No one caught cold so far as I knew.

The meeting Sabbath morning was devoted largely to the work of our boards—"Building up the Walls." Sunday morning it was a missionary conference. At night the closing session was held with the house full and a deep interest. Professor Davis, wife and brave teachers are doing a good work. The effort of the town to improve public school conditions and establish a high school department has for the year been successful. We hope it will continue. While it has reduced the number of pupils in the private school, it has not injured the school, or lessened the necessity of maintaining it. The church is maintaining all its appointments.

The prayer meeting is one that any of our churches might be proud of. Professor Davis, after the Sabbath school, usually gives a Bible talk. He does not call it preaching. I judge he has no secondly or thirdly in it. He does have a firstly and lastly and people seem to grow spiritually strong. God is feeding them on the bread of life. We had a love-feast all the time I was at Fouke. Brother Randolph is to return soon and Professor Davis expects to go to his farm at Marlboro. May God go with both those useful families.

Your brother,

E. B. SAUNDERS.

### The Last Day of the Southwestern Association.

REV. E. B. SAUNDERS.

The morning was warm. A little fire in the fireplace in the home made it comfortable to sit in the room with doors open. The sun shone out awhile and then hid itself behind the clouds. Some of the children were barefoot. People gathered at the church, bringing their baskets and boxes full of food for dinner, and in many cases food for supper as well.

The morning session opened with song and prayer. Letters were read from sister churches of the association: from Hammond, La., Attalla, Ala., Gentry, Ark., and from the church in Cullman County. The letters from Cullman County and from Gentry were encouraging. The Fouke delegates, and probably the church letter, were detained on account of the sickness and death of Sister Velma Davis. The several committees reported at this time. The one on petitions recommended that the association for 1912 meet with the church at Fouke, Ark. It was so voted, and that the time of holding it be left, with power, in the hands of the Executive Committee.

At 11 o'clock a good congregation had gathered and Brother Witter read before his sermon the First Psalm. The sermon was on the Prodigal Son. After the message Brothers Hurley and Witter sang as a solo, "Cling to the Bible, My Boy." The meeting adjourned for dinner. Again the long table was set on the church lawn and we stood about it and ate.

At 2.30 the afternoon session opened by singing, "I Love to Tell the Story." Several letters were then read from non-resident members, after which the congregation joined in singing, "How firm a foundation, ye saints of the Lord!" Brother Hurley read from Exodus xii, 3-13, and took his text from I Cor. v, 7: "Even Christ our passover is sacrificed for us." If your family is small, ask the next-door neighbor to join in eating the Passover lamb. But the next-door neighbor knows how I live; and if I let my chickens bother my neighbor, I would rather get some other neighbor farther away, or some rich neighbor who will furnish me a better supper than I give him. God wants us to live so we can enjoy our nearest neighbor, rich or poor. The lamb must be without blemish.

### Southwestern Trip.

MR. EDITOR:

On the morning of November 7 Brother J. H. Hurley and I left the hospitable home of O. P. Sweeny, where we had been entertained for the night, and started on our way to the Northland. Cleveland Sweeny took us in his gasoline boat down the Arkansas River to the White, down that river to the Mississippi, and down this majestic stream to Rosedale, a town on the Yazoo and Mississippi Valley Railroad, about one-third down across the State of Mississippi.

Our ride down the river was full of interest, since it helped to give us a more perfect knowledge of southern Arkansas as it is to be seen along this great river course. The forests are almost without boundaries, so far as the view from the river is concerned. The Arkansas River is a great waterway. Its course is through an almost unbroken wilderness, so far as may be seen from the river, with now and then a little cottage or shack built in the woods, where a lumberman or fisherman can readily ply his trade. Another interesting sight was the house-boats, the homes of fishermen, to be seen nestling in bays and eddies. About some of these were to be seen evidences of civilization and thrift in the gardens worked on the river bank, the presence of the cow, some hens and a few domesticated hogs that were evidently well fed.

One sight that marred the tranquil beauty and mental pleasure of this trip was the presence of a large whisky-boat anchored in a sheltered eddy for the purpose of the boot-leg business. We did not stop to examine this plant, but were satisfied from appearances that it was doing quite some business. Isn't it too bad that in almost every place of beauty and handiwork of God there is to be seen the evidence of sin and the work of his Satanic majesty!

The ride from Rosedale to Memphis was one never to be forgotten. The day coach in which we took our seats had but few occupants, and most of these were evidently more interested in the different horse-races being "pulled off" in the Southern circuit than in anything else. Hence it was that Hurley and I found ourselves alone in the central part of a very old-style car, at liberty to study conditions as we

The blood must be on the door-post, and the family back of it. Are our boys and girls in some place of amusement or dissipation, or are they under the blood? Fear is a factor in this matter. I am afraid not to live under the blood.

After this sermon a number of people came up and said by the taking of Brother Hurley's hand that they were trusting in the blood of Christ. The session adjourned with all business finished except the reading of a few letters from scattered Sabbath-keepers. As the congregation for the evening session came together before the hour set (7.30) the letters were read at that time.

Extra seats were brought in and the house filled to overflowing at the evening session, Sunday night. When I was here four years ago I was taken sick after the second day of the association, and people were disappointed in not hearing a talk on the Holy Land; so they requested that this be given on Sunday night. Brother Witter had with him some seventy card photos which he had taken and prepared. The people were shown these during recess hours and were thus prepared to listen with the greatest interest to the talk I gave them. At the close we pledged ourselves to try and so live that we shall all meet in the New Jerusalem.

The association has been one of the best from first to last. Every message was received with the greatest interest. Brother G. H. F. Randolph's visits have been greatly missed from this field. Elder J. L. Hull is living here for the time, caring for his farm and has been a great help to the church, Sabbath school and community. Brother Witter goes from here to Shepherdsville, Ky., to develop the interest where Brother and Sister T. H. Wise live, while Brother Hurley goes to our church at Attalla, Ala., to work with them for a time. Brother Wilburt Davis, pastor at Gentry, has been working among scattered Sabbath-keepers of Arkansas for the last month on his way to the association. He will also visit others on his return trip home. The meetings were expected to close Monday night, Brothers Witter and Hurley remaining until Tuesday, when they were to go up the river to Memphis, Tenn., then to their work on the field. I go to Fouke, Ark., where I shall hold a few meetings.



saw them and to talk them over freely without disturbing others.

It is about 120 miles from Rosedale to Memphis and it takes six hours to make the run. The railroad follows along the river bottom, hence is without much landscape scenery more than the broad flats and swales everywhere to be seen. There would be little inspiration in attempting to write a geographical description of this portion of this great country of ours. Should one, however, dip his pen with the purpose of writing a treatise upon the conditions manifest in this vast picture of social and industrial life stretched out before him in this half-day's ride through the Southland, he would be a dullard indeed if he failed to feel the power of inspiration to thought in that upon which he is permitted to look.

Just think of a cotton field extending in an almost unbroken condition, save for the highways and here and there a few acres of corn, for a distance of more than one hundred miles! This was something undreamed of but helps one to get an idea of the extent of this crop along the Mississippi Valley. This in itself is worthy our thought from an industrial point of view. When we recognize the fact that social, intellectual and religious problems present themselves in this study, then the whole scene is made alive with interest and with food for thought. On most of the plantations that passed before our view could be seen the home of the owner convenient to the railroad and surrounded with buildings for various kinds of stock and general machinery, while scattered all over the plantation could be seen small houses or shacks placed at convenient distances for the occupants to work from five to ten acres of land. In this arrangement it is seen that there is no provision made for the social, intellectual and religious life of the laborers, since the whole family works in the field much of the time. I was told that the men were expected to work from sun to sun. We saw the women going to the homes about four o'clock, as though to get the evening meal.

On some other plantations we saw the homes of the owners set well back on the plantation with a village of neat well-painted cottages near by. Each cottage seemed to have a lawn and individual yard. In these villages could be seen the school-

house and a church. Here was evidenced a thoughtful supervision, on the part of the owners, of the social, intellectual and religious welfare of those who did their menial service. The contrast between these conditions brings before us important lessons for consideration in our study of social and political economics. This day's journey was richer in its suggestive lessons and themes for thoughtful consideration than any other one day's journey we have ever taken. Surely I bless God for this privilege and for the chords it has caused to vibrate in my soul.

At Memphis Hurley and I enjoyed a couple of hours' pleasant converse and then we separated, he to go to Attalla, Ala., for a time, and I to Shepherdsville, Kentucky.

E. ADELBERT WITTER.

### Plans for Mission Work in Northwestern Association.

DEAR BROTHER GARDINER:

In my last letter to you regarding the work of the Missionary Committee of the Northwestern Association I promised to write to you concerning another phase of the work planned, and especially of the response of the pastors.

The following letter which was sent to the eight pastors in the three States therein named will indicate something of the work planned. Brother Shaw wrote to the pastors west of me, and Brother Burdick to those to the east. Every pastor in the association has been heard from, with the possible exception of one or two.

I am sending you also the letter received by Brother Shaw from the pastor of the Boulder Church, indicating the thought and spirit of the pastors. I shall try to follow this with some extracts from letters from other pastors. Of course none of these letters were written for publication.

Sincerely,

A. J. C. BOND.

DEAR BROTHER:

The Missionary Committee appointed at Garwin, and composed of W. D. Burdick, Geo. B. Shaw, and myself, has had one meeting. Part of the plans made affects all the pastors and churches in the association, and, by agreement, it becomes my duty to write to all the pastors in Wisconsin, Iowa, and Minnesota. It is the sub-

ject of the interchange of pastors for evangelistic and missionary work, and raises two questions; namely, Would your church desire the assistance of one of the pastors of the association for a series of meetings sometime this fall or winter? And would you be willing to assist some pastor in special meetings, if called upon to do so? Our plan is not an exchange between two pastors necessarily. The plan is for the committee to be a kind of clearing-house for the whole association in an interchange of men for the purpose indicated above. We desire to encourage this kind of work among the pastors, and to promote it if possible. We hope, too, that the work may branch out to other places than our own churches, and may include the use of other men, especially laymen.

Read in the association minutes the object for which the committee was appointed, and help us by offering suggestions.

Let me say, that in regard to the matter of which I am writing, it was the sense of the committee that many pastors not considered "evangelistic ministers" could, in a series of sermons and in visiting in the homes, strengthen the interests in many churches. Self-instruction is something of a key-word in young people's work for this year. Not a bad one for us all, if we will couple with it "The outward look."

The committee will be glad to hear from you any time. Write and tell me what you think of the plan outlined, and whether you and your church will cooperate.

Sincerely,

A. J. C. BOND,  
Chairman.

Milton Junction, Wis.

DEAR BROTHER SHAW:

I returned late last Wednesday night from Cosmos, Okla., and intermediate points, and found your letter waiting me. So many things were waiting my return that this is the first opportunity I have had to answer your letter.

Now in reference to my thought about the plan of work as outlined by the Missionary Committee, I would simply say I think the plan is admirable. It is at least the beginning of the kind of work that we must push or else suffer materially. It is but the beginning of the kind of work I hope to see extended to such a degree that we can send men with tents, if necessary,

into new fields and preach the Gospel, save men and women, and let the world know of Sabbath-keepers and the Sabbath truth. I am convinced that we need to reach out beyond ourselves. It would be worth while to have a whole summer's campaign of two or more strong men right in the territory of Stone Fort, about which Brother J. T. Van Horn writes. We ought to put men there until a strong church is built up and then leave a man there. There are lots of just such places open to us today. We must enter these open doors, or be untrue to our trust.

Now about the definite questions asked me:

1. Yes, I am willing to go anywhere to the assistance of any pastor at any time I may be needed.

2. Yes, my church will gladly release me to go wherever and whenever needed. They recognize such work as a part of my work on this field.

3. I think we shall be glad to have the assistance of a pastor in some revival meetings a little later. I know we shall be glad to have such assistance, when we feel the opportune time has come for such work. This matter I will lay before the church at its business meeting this afternoon, and will write you a little later more definitely.

Yes, I think I might be able to visit the people at Heber, Utah. I have been wanting to make a trip to the western slope of Colorado, but to date have not found Seventh-day Baptists on that side the mountain sufficient, I felt, to justify the expense. In fact I only know of one family on that side the mountains in Colorado. These you speak of could be seen on such a trip. I don't know, however, that I can make it this fall. It is soon going to be pretty cold for such a mountain trip. But if I can't go this fall I shall be glad to visit them next spring.

I spent about three weeks on my trip to Cosmos—eleven days at Cosmos. We had delightful meetings. Sabbath day, October 14, ten were taken into the church—five baptized, backsliders reclaimed, etc. Others came out the last night I was there, several of whom I think will unite with the church; for all of which, God be praised.

Fraternally yours,

A. L. DAVIS.

Boulder, Colo.



## WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.  
Contributing Editor.

### Resentment.

De wind come projeckin' around  
Whah once de wild flowers used to be.  
He sees de dead leaves on de ground  
Whah lonesome stan's de maple tree.

Dar ain' no perfume fum de flowers  
Foh him to carry on his way;  
Dar ain' no sparklin' rainbow showers  
An' dat's why he's so cross today.

He miss dat honeysuckle vine  
Whah humming birds so lightly played;  
He miss dem tiger lilies fine,  
Down by de water, in de shade.

He's disappointed mighty bad;  
Dat wind's got feelin's, same as us;  
He feels so lonesome like, an' sad,  
He's gotter howl an' make a fuss.

—Selected.

An attractive little booklet telling of the work of the Young Women's Christian Association in Shanghai for the year 1910 has recently come to my desk.

The pictures of their pleasant quarters are good, and the report is so interesting that I am having some of it printed this week.

You know that we are indebted to the "Y. W." for the pledge of Miss West to go to China; and we are all glad that she has found a flourishing branch of this organization in this city of her adoption. The president of this association is a Chinese woman—and there seem to be more Chinese women than those of other nationalities on the governing board. Our own Miss Burdick is the secretary of this organization, and so we shall feel an especial interest in reading of the work that has been accomplished through its efforts.

### The Young Women's Christian Association of Shanghai.

*Report for 1910.*

In a country such as this, where economic and social conditions vary so much from those at home, the field for the Young Women's Christian Association must nec-

essarily differ widely from that in an American city. After two years' study of the women with whom we have to do we can name three classes that form the large part of our field as our work is conducted at present: first, the young women and girls in the non-Christian schools of the city; second, the educated women, many of whom have studied in mission schools and are church members; and third, the women of the upper classes. To these we might add the students in mission schools whom we are trying to interest and help through our lectures and entertainments, and the very small but increasing number of young women who travel alone and whom we can care for while they are passing through the city.

It is not easy to obtain accurate figures with regard to the girls' schools in Shanghai, for new ones are constantly being opened, and there is no official list that we have been able to find. None of these in Shanghai are government schools in the sense in which that term is generally used here. Some are opened privately by the teachers, and others are backed by public-spirited men or women. We know of more than thirty managed entirely by the Chinese, and there are probably several more. The attendance varies from fifteen or twenty up to two hundred, and the courses of study followed differ even more largely. There is no religious instruction in these schools, and the association is the only agency working directly for the students. In four of the better grade of these schools our Chinese secretary is allowed to hold weekly Bible classes at the close of school hours and the attendance averages about one hundred a week. It is difficult to gain permission to hold these classes, and many of the schools will not allow it at all. In these four, however, the work seems to be genuinely appreciated, and if we had another Chinese secretary the number could probably be increased. With the finance and membership work Miss Ting has to occupy her afternoons, she scarcely has time for more. Several girls from these classes have joined the association, and Miss Ting says many of them have expressed a real belief in Christianity.

With regard to the second class, women who have been educated in mission schools and are already church members, our effort is to bring them together in a helpful way

and to make them realize that they should be doing something for others. Social conditions are changing so rapidly that it must be difficult for these women to accommodate themselves. We must help them to see what is really desirable in our Western customs and what they can better leave alone. The past year we have noticed with pleasure the easy gracious ways of some of our leading women at affairs where men were present, and they had the responsibility of serving the refreshments and entertaining the guests. Especially in the women on our Board of Directors and committees do we notice a marked development of ability, presence of mind, and good judgment, which express themselves in greater usefulness and larger responsibility in the work.

Perhaps the most difficult women to reach are those of the official and well-to-do classes. There are two mission schools for girls and one for boys in the city which draw many of their pupils from this class, but the married women attend no church and are seldom, if ever, in contact with Christian women of their own race. We have received invitations to call in several of these homes, and have been most kindly entertained. The larger subscriptions we receive are nearly all from women in these families. It is not easy to get them to come out to the building, but they do sometimes make return calls, and occasionally attend lectures or social gatherings at the House. Just last week we received a call from the wife of the highest local official, the taotai. She seemed very much interested in what we were doing, accepted copies of our last report and pressed us to visit her at her home in the native city as soon as possible. These women have, as a rule, very little education, and their outlook is very circumscribed. If we can open up a larger life to them through our calls and the lectures and religious meetings held at the House we shall be doing a much needed work.

Since settling in our own quarters a year ago it has been possible to open up regular work that could not be attempted before. Morning educational classes for girls are in session every day, and two English classes for women meet three afternoons a week. While these are still very small we hope they may be the beginning of a larger educational work, and the class of

pupils in attendance makes us feel that it is worth while. This branch is nearly self-supporting within the first year, and should be entirely so before long.

Religious meetings are held on the first Sunday of every month with a special view to interesting our non-Christian members. A musical number is always arranged, and we have been fortunate in securing good speakers. The attendance has varied from forty to seventy, but is usually well over fifty.

About the middle of the month educational lectures are held, announcements of which are mailed to all members. The subjects frequently have to do with hygiene and health, but are sometimes along different lines. For instance, we had one in October on the electric dynamo and its uses, which was very much enjoyed. By the help of simple but well-chosen apparatus the lecturer was able to make it quite intelligible to the audience. In December the subject was the Berlin Conference, reported by our national chairman, Doctor Myers. The simple medical lectures seem the most needed, and we have had such subjects as "Health and How to Keep It," "Simple Care of the Sick in the Home," "First Aid," and "Contagious Diseases," discussed by Chinese physicians, who had of course been educated in our own methods but knew much better than a foreigner what was practical and pertinent to the women to whom they were speaking. If opportunity offers we should like to have some of these lectures repeated before the larger girls' schools, for they have been admirably suited to conditions.

During the Chinese New Year holidays last February a student conference for this section of China was held in a mission school in a suburb of Shanghai. Two ladies from our Board of Directors acted as hostesses and saw that the physical needs of the girls were well met. All the delegates were entertained at the Association House one afternoon by the local board with tea and games, and another afternoon a cinematograph entertainment was arranged for them in the auditorium of the Young Men's Christian Association. Other women and girls were admitted on payment of a small entrance fee, and the proceeds more than met all expenses.

This entertainment was so successful that during the year two similar programs were



arranged. Special effort was made to secure attendance from the girls' schools, both mission and non-Christian, by sending announcements to the teachers and offering reduced rates if student tickets were purchased in advance. In spite of bad weather we had a house of three hundred for each of these affairs, and they were so much enjoyed that now we consider them a permanent feature of our work. The last one given in November was particularly interesting. Mr. E. S. Little gave an illustrated lecture on a recent trip in the far western provinces of China, a part of the country that is very little known to those who live here. If there had not been a hard rain all day we should have had about five hundred out, for from one of the schools, situated at some distance, eighty girls were prevented from attending because there were no rickshas to be had, and we heard of many others who were kept in by the weather. The Chinese here are rather spoiled in their tastes by frequently seeing moving pictures of no very high order, and some of our ladies prophesied that we should not have many out to hear a lecture illustrated with pictures that did not move. They were quite astonished at the attendance of three hundred on a rainy day. We were doubly glad for the success of the affair, for it proved that our women can really be interested in instructive as well as amusing entertainments. Of course it is necessary to provide musical numbers to vary the program, but we try to draw on the Chinese themselves as largely as possible for these and so make them feel that it is really their own entertainment.

This autumn much time has been spent on the revision and translation of the constitution. A form had been prepared in the days of the mill work here, but it was in English only, and was inadequate for the present development of the association. The Y. M. C. A. constitution was of great service in the translation, and we have a form prepared now which will be of real use. It is the first constitution for a city association to be prepared in Chinese; and in our struggles to express some of the articles in the language, it was consoling to think that no other association drawing up its constitution later on would ever need to have quite such a bad time of it. It will be formally voted on at the annual meeting and can then be printed.

Although the rooms we occupy are not extensive, a small one has been kept in which we can entertain Chinese women or girls who are passing through the city. It has been used frequently this year, and we feel that the need for such accommodations will increase steadily. Girls on their way to or from schools in Japan have been with us. Two students from one of the Foochow schools stayed here on their way to and from the exposition in Nanking, and twice we had visitors from one of the Kiu-kiang schools. Occasionally girls return from studying in America or on the Continent, and we are trying to keep in touch with those who live here, or to help those who go further on their way. Before long we hope to organize a club for returned students, for they should not only be mutually helpful but they ought to be doing something definite for other Chinese women.

There are many Chinese families living in Shanghai who have moved here from other parts of the country and consequently speak different dialects from that used here. Often the women in these families do not learn to speak or understand the Shanghai dialect and so are, to a large extent, cut off from services and social gatherings, except among others from the same section. The last year we have had two Bible classes among them; one for Cantonese and one for Foochow women. Another should be begun soon for Mandarin-speaking women. A neighborhood Bible class has been held in one home, and two classes are carried on Sunday afternoons by the secretaries.

The most urgent need at present is for a physical director, and of course that would mean larger equipment and rooms. Nearly all the girls' schools have at least some pretence of physical work, but few have really capable teachers. If the association had a physical director she could certainly have classes in some of the mission schools and probably in some of the native schools as well, where she could demonstrate what real physical training is and what it can accomplish for the girls of this country who, for so long, have had no chance to obtain such development. A training class for leaders could also be conducted and teachers prepared who could go out to do effective work in schools all through this part of the country.

The gain in members for the past year has been eighty-five: fifty-one active and thirty-four associate. An even larger gain has been in the financial direction, for with the change to permanent quarters and the consequent enlargement of the work the monthly expenses rose from about forty dollars to over a hundred and thirty, besides the cost of furnishing, which was a little over four hundred dollars. We are glad that the larger share of this has come from the Chinese themselves, and that we were able to close the first year of this increased expenditure with a small balance on the right side of the account. If the Chinese appreciate this work sufficiently to support the local running expenses we can feel assured that it will be a permanent institution among them and that it is meeting real needs.

Berlin, N. Y.

The Ladies' Aid society gave a supper, November 14, from which nearly \$20 was realized.

Pastor Hutchins and Dea. F. J. Greene are attending the yearly meeting held with the Shiloh (N. J.) Church. Being a part of this body is a pleasant innovation for the Berlin Church. Her distance from sister churches has heretofore been considered a barrier to such intercourse, but times change and easy modes of travel shorten distances and bring us nearer, and last year an invitation to join the New York City and New Jersey churches was accepted.

On election day our town went strong for no-license. This being the fourth time it has gone dry we feel we have much for which to be thankful. Union services will be held on Thanksgiving day in the Seventh-day Baptist church with a choir made up from the three local choirs.

Mr. and Mrs. E. R. Greene have gone to Daytona, Fla., to spend the winter. Mrs. Esther A. Greene and Mrs. J. T. Greene will soon follow.

CORRESPONDING SECRETARY.

Salem College.

The following in regard to the canvass came too late for last week's RECORDER:

Amount required .....\$17,000  
 Subscriptions already reported .....\$3,500  
 Subscriptions for the week ending

November 18, 1911:  
 W. B. Van Horn ..... 200  
 Wardner Davis ..... 100  
 F. J. Ehret ..... 125  
 M. H. and Metta Van Horn ..... 100

Amount yet required .....\$12,975

The persons named above have already paid on new building, and other permanent improvements as follows: W. B. Van Horn \$650, Wardner Davis \$300, F. J. Ehret \$575, M. H. and Metta Van Horn \$275.

Below is a letter from President Clark, together with statement for the week ending November 25. The words of "Uncle Jesse" referred to in the letter will be found in the address beginning on page 710.

MY DEAR DOCTOR GARDINER:

Professor Van Horn's time is almost wholly taken up with his father, who is ill, and so he requests me to send in the result of the canvass this past week.

I would like to preface this report with the closing words of "Uncle Jesse" in his talk at the education hour at the Sabbath services of the church three or four weeks ago. It shows the sincerity of his interest in the work of education, and I hope hundreds of our people will read it.

Sincerely yours, C. B. CLARK.

Progress of Canvass.

Total amount required .....\$17,000  
 Subscriptions already reported .....\$4,025

	PREVIOUSLY PAID.	
	THIS WEEK.	PREVIOUSLY PAID.
Okey W. Davis .....	\$ 50	\$275
L. Dow Davis .....	50	275
Elsie Bond .....	100	300
S. B. Bond .....	50	100
O. W. Swiger .....	50	35
Earl Ford .....	50	35
Martina Randolph .....	30	260
C. B. Clark .....	100	25
J. Alex. Randolph .....	100	100
O. A. Bond .....	25	75
E. J. Davis .....	10	25
G. W. Hills .....	30	5
A Friend .....	20	50
Mrs. P. F. Randolph .....	15	25
Howard Randolph .....	10	27
E. M. Randolph .....	30	100
Laura Ford .....	10	25
F. M. Swiger .....	30	60
Total subscribed to date .....	4,785	

Amount yet required .....\$12,215

There is no beautifier of complexion, or form, or behavior, like the wish to scatter joy, not pain, around us.



### Extracts From Report of Pastor T. W. Richardson.

To the Board of the American Sabbath Tract Society:

DEAR BRETHREN: The quarter's work has been much as usual. The Mill Yard services have been regularly held Sabbath afternoons at 3 p. m., also, except in August, at 10 a. m., service at my house, and a Sabbath eve informal Bible class. Our distribution of Sabbath literature goes on steadily, also correspondence at home and abroad—Gibraltar, Ceylon, Central Africa, etc.

As I had received neither remittance nor correspondence from you, I feared you were dissatisfied with my reports and would not continue to support my efforts; but when I found my reports had not been presented to you, I easily understood your attitude, and was glad to find that the ultimate receipt of a copy of those former reports caused you to see your way to further help me in my exceedingly difficult field of labor. For this help I am very thankful.

Our annual Lord's Supper service, April 11, was attended by several friends in addition to our regular congregation.

On each third Sabbath I preach on the subject and text named in the "Calendar for Pastors" received from Rev. Edwin Shaw.

On two successive Sundays I gave addresses on Matt. xii, 40, bringing in the Sabbath question, at the Wood Green "Adult School." Much interest was shown, and one of the leaders publicly declared his conviction that we are right in keeping the Seventh-day Sabbath and not Sunday. I also lectured on the same subject at Mornington Hall on June 15; have also had several personal talks on it.

In May my wife and I spent a few days at Margate, staying with an unbaptized Sabbath-keeping couple. Among other calls we made was one on a "converted Jew" who was born in Jerusalem. He readily accepted the Sabbath truth and wished there was a Sabbath service he could attend. He keeps a lodging-house, and every day is much alike there. We put him in touch with Brother Lucky, who had sent me the *Messianic Jew*.

Brother Lucky and the editor of the *Messianic Jew* called on us in July. I am de-

lighted with their work. It is what I have advocated for very many years.

\* \* \* \* \*

The Persian Jew doctor, who as a Christian had been taught to keep Sunday but was convinced by me that Sunday was wrong for Christians and the Sabbath right, writes me from Jerusalem. He is still keeping Sabbath, but is not "immersed." He finds that, as a Sabbath-keeper, he can now bring Christ to his brethren with power and effect such as was impossible before. His successes are very encouraging.

A correspondent in Ceylon, as reported in the SABBATH RECORDER recently, has become an active Sabbath advocate, and is circulating our literature all over the island. I am sending quantities of Mill Yard Sabbath literature to distant parts besides our broadcast distribution in England. Speaking of this part of our missionary work has led me to make out a few figures: One of our church members, whom we pay 2/3d. per 1,000 for tract and bill distribution, could be kept permanently employed on our work for 8/— a week (\$2), distributing 4,000 tracts from house to house; our tracts cost 12/— (\$3) for 4,000 (*Sabbath Observer* series 4pp.). Thus for about £50 (\$250) we could be flooding England with 200,000 tracts or 800,000 pages of Sabbath literature, annually. However, we must not be building castles in the air—we have not the money for this extensive work, so we must press on to the utmost with what we have, asking the Lord's blessing on our efforts. In the summer of 1910 we distributed from house to house 288,000 pages of Sabbath literature. Much has been done this summer, but not to that extent.

Some time back a workman spoke to me as I was going to Mill Yard service, and asked me if I was the pastor. I had a nice talk with him then and once or twice since, and I believe him to be a sincere Christian. A few days ago I saw him again, and he said he always looked for my sermons in the *Daily Gazette*. I have got his name and address now, and will send him some more of our literature.

In the commandments of God, and the faith of Jesus,

Yours fraternally,

THOS. WM. RICHARDSON.

## YOUNG PEOPLE'S WORK

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

### Experience Meeting on the Progress Made in Carrying Out the Plans of the Young People's Board.

PRESIDENT A. J. C. BOND.

*Christian Endeavor topic for December 16, 1911.*

#### Daily Readings.

Sunday—Power for the needy (Matt. ix, 6-8).  
Monday—Life for the dead (John v, 24-26).  
Tuesday—Liberty to captives (2 Cor. iii, 16-18).  
Wednesday—The dry bones (Ezek. xxxvii, 1-12).  
Thursday—The acceptable year (Luke iv, 18, 19).  
Friday—Harvest at last (Gal. vi, 9, 10).  
Sabbath day—Topic: Experience meeting on the progress made in carrying out the plans of the Young People's Board (Ex. xiv, 9-15).

#### EXODUS XIV, 9-15.

The children of Israel at the time of their departure from Egypt were unused to acting together. Having known nothing of self-dependence and freedom, they were little fitted to meet the problems which confronted them in this the very beginning of their independent history. Their faith and courage were undergoing a great trial at the very start. Having lived a dependent life, they were not trained to self-reliance. Having perhaps but a vague understanding of the real purpose of Moses in this venture, they lacked vision and faith. They were easily panic-stricken in the presence of their former masters. But Moses had had experience with God, and was possessed of vision. He knew in whom he had placed his confidence. He knew to whom to look; and looking in hope and faith and confidence, he was able to hear the voice of their divine Leader bidding them go forward.

How is it in your Christian Endeavor society? You have been organized for a good many years, perhaps. Are you moving forward? Or are you halting in the face of some difficulty, or in the presence of new duties which you do not dare take up? Many of you are well started in your school work for the year. You had planned for it for some time. You were careful in

all your planning to reserve time for your school duties, including time for the preparation of your lessons at home. Have you taken up with renewed energy the work of the Christian Endeavor society? Or have you excused yourselves because you are so busy? Your school duties are important. Are your duties in the Christian Endeavor society any the less so? Why do you go to school, and why are you an Endeavorer? Do they not both contribute to the same end—character building, and increasing usefulness? Can you assign to the Christian Endeavor society a secondary place in these things? Perhaps your society has made definite arrangements for specific work for the winter months. Have you given these plans your hearty support, and entered upon them with true characteristic Christian Endeavor enthusiasm? Think of these plans and what they mean to you, and to the society, and to the larger fields outside and beyond. Analyze your own attitude, and see whether you can not contribute a little more toward their success. Think about it seriously. Pray together today. Listen for the voice of the Master. Go forward.

#### REFERENCE MATERIAL.

"First Word from the New President." SABBATH RECORDER, Oct. 2, 1911, p. 442.

"Letter from the President. II." SABBATH RECORDER, Oct. 16, 1911, p. 503.

"A Letter From the Young People's Board." SABBATH RECORDER, Oct. 23, 1911, p. 533.

"Attention. Endeavorers!" SABBATH RECORDER, Oct. 23, 1911, p. 535.

"Report of Conference Young People's Committee." SABBATH RECORDER, Nov. 6, 1911, p. 605.

Consult also more recent issues of the SABBATH RECORDER, Young People's department.

#### TO THE PRAYER MEETING COMMITTEE.

If it is your custom to have a meeting with the leader for consultation and prayer before the regular meeting invite the members of the Executive Committee to meet with you for this topic. If this is not your custom, it would be a good time to begin, following the above suggestion regarding the Executive Committee.

#### TO THE LEADER.

Assign for reading in the meeting, or for discussion, the subjects here discussed by



members of the Young People's Board.

Ask the secretary to report the per cent of members who have taken part in the last three consecration meetings; also the per cent of those who have read the Young People's department of the RECORDER entire for October and November. It is not too late to increase the latter, if the record is not perfect.

If your society has a study course, or is forming one, have some one report the progress already made, and present the claims of the course to those who have not joined. If you have not a study class of any sort, start it going in this meeting.

Ask for a thoughtful consideration and free discussion of the special work your society is doing or might do.

Consult the "Reference Material" and make such use of it as is most practical.

### Response of Members at the Consecration Meeting. No. 1.

CARRIE NELSON, *Recording Secretary.*

A part of the Christian Endeavor pledge reads as follows: "Trusting in the Lord Jesus Christ for strength, I promise, as an active member, to be true to all my duties, to be present at and to take some part aside from singing, in every Christian Endeavor prayer meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master.

"If obliged to be absent from the monthly consecration meeting of the society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call."

Now, just leaving out of consideration all other meetings of the society, let us consider for a moment the monthly consecration meeting, which ought to mean more to the individual member and to the society as a whole than any other Endeavor meeting during the month, and at which there should be a ready response from all members present, and just so far as possible a verse read from each absent member.

Such a meeting with such responses would be an ideal consecration meeting—one which would encourage, inspire, and lead to the earnest reconsecration of many of its members.

Is it not true that many of our Christian Endeavor societies feel that the consecration meeting does not mean all this to them?

Perhaps Endeavorers fail to realize fully how vital to the life of Christian Endeavor work is the living up to every requirement of the pledge just so far as possible, and so become indifferent and neglectful of their duty to the consecration meeting.

In an effort to assist in making this meeting all that it should be, the board has given "Response at Consecration Meeting" a place with the points for awarding the banner, hoping that this may be an incentive which shall result in more live, responsive, helpful meetings on "Consecration Sabbath."

### Response of Members at the Consecration Meeting. No. 2.

LINDA BUTEN.

Consecration meeting should be a means of getting acquainted with each other. If Christian Endeavorers can feel that it is an informal meeting to talk over failures or mistakes and make new resolutions, they will be drawn closer together in their religious work.

We are all members of the Christian Endeavor society because we can accomplish greater things when thus banded together.

Through the consecration meeting we should also keep in touch with absent members. Oftentimes we do not realize what a privilege we have until we receive letters from members who are away, telling how much they miss the Christian Endeavor and the friendships formed in Christian Endeavor. Such letters are both a help and encouragement to the home society.

### Reading the Young People's Department in the Sabbath Recorder.

LINDA BUTEN, *Corresponding Secretary.*

Do you read Young People's Work in the SABBATH RECORDER? If not, there can be no better time to begin than now. Remember that reading the SABBATH RECORDER is one of the points in awarding the banner this year. This may be one incentive, though by no means the most important.

I. The Young People's Board wishes to keep in touch with the various societies through the SABBATH RECORDER. A letter in the Young People's department can reach all the societies, while otherwise it would be a great task to send a separate letter to each society.

2. In the same way, the societies may keep in touch with each other, and be inspired to new work by learning the plans and aspirations of other Christian Endeavorers. Be willing to pass on your bright ideas that have brought success, and so help some other struggling society.

3. Perhaps the greatest value of the RECORDER for our young people just now is its use in the Christian Endeavor prayer meeting. If the young people would read the notes on the topics each week, there would be no need of reading clippings from the *Christian Endeavor World*. When the opportunity was given they would be ready to take part, because their interest had already been aroused through the previous study of the lesson. If you do not believe this, try it and see.

4. One can not help but read other parts of the RECORDER if he once comes to enjoy the Young People's part. In this way he may receive a denominational education which may mean as much to him as work in any organized class.

These are only hints to many other benefits that doubtless every one of you may see now, if you have not before thought seriously about it.

### Study Courses.

PHILIP L. COON, *Treasurer.*

Every person who is a sincere follower of Christ must always be ready to explain to others his reasons for believing in him. Especially should every *Seventh-day Baptist* be ready and willing to put forth the grounds for our belief, not only, however, in the *Seventh-day*, but also in our church and our God. In order to stand true we must be able to defend ourselves against all comers. The greatest possible opportunity lies before us as young people to advance God's cause. How better can we prepare ourselves for this than by thorough Bible study? At best we can fathom but darkly the hidden treasures in the blessed Book, and our efforts should be directed in the best possible manner. Texts are available which are the result of centuries of human thought upon different parts of the Bible and we can find no better help than these. They may direct our daily reading and study (can we be faithful followers if we do not turn to His Word for daily guid-

ance?), but doubts and questions will arise which need personal decision. How better settle them than by talking them over with your friends in a study class? Young people, we must avail ourselves of every opportunity to know the Bible and thereby to know ourselves.

### Christian Endeavor Finances.

ROBERT W. WEST, *Second Vice President.*

One of the best means of helping a mission, a college, a board, or any needy cause, is to raise and send money for it; this is also one of the best ways to stimulate interest in the home society. If a society is regularly paying a certain fixed sum for the support of some cause, the members will certainly be interested in the work. If the society gives ten dollars one year to the Tract Society, five the next, and nothing the next, the interest of the society in the Tract Board is not increasing. But on the other hand, if they give ten dollars every year, the Tract Board holds their attention and prayers whenever they consider the raising of the money.

This regular giving necessitates a regular income, and that brings us to the subject of systematic finance. Suppose a society starts out at the beginning of the year trusting to the unpledged contributions for its income. What sort of a plan can they make for the finances of the coming year? They do not know how much they can get and so do not know how much to promise to the several causes. They can make no plans at all. But suppose they pledge the whole society. After adding the amounts they will know almost exactly the amount they can expect. Thus they can send in their promises to the Young People's Board and receive their blessing.

But this is not the only advantage of the system. Experience has taught that systematic finance increases the income of the society. It also shows to the individual, who, under the other method, dropped into the basket varying amounts, exactly how he stands with the causes that need his money. It makes little difference whether the pledges are for weekly or monthly payments as long as the pledges are given and faithfully kept.

If you have not adopted such a system,



do so; get the society pledged and send us your promises accordingly. It is this kind of giving that most benefits a society.

In regard to socials and other methods of raising money, let them be secondary. Straightforward giving is better. As a supplement to the regular income socials are excellent. Remember this, however: Give all comers full value for their money. Do not rely on the good cause to bring the crowd. We don't want money that was given for entertainment which the giver never got.

### Special Work.

FRED BABCOCK, *First Vice President.*

The fifth point, "Special Work," is intended to cover all work done by the societies which does not come under any of the other four points.

Outpost work is very helpful to all who engage in it and should be encouraged. Are there not places near you where the people are hungering for the Gospel? Their need is your opportunity.

Watch for opportunities to distribute tracts. Keep a supply on hand where your members can get them. Carry a few in your pocket when you travel. These silent messengers often appeal to thoughtful people more than spoken words. Getting subscriptions for the SABBATH RECORDER is along the same line and Endeavorers will do well to take up this kind of work.

Try and increase the number of members in your society, but in your eagerness do not make the mistake of getting persons who are not Christians into the society as *active* members. Such persons should first become *associate* members and then trained for active membership; otherwise they will probably be a detriment to the society rather than a help.

There are perhaps other lines of Bible, Mission, or Sabbath studies than those mentioned under point three that might be engaged in. If possible, however, use the ones suggested.

Do not neglect the little opportunities for doing good which are constantly coming to every Christian, for these are but rounds in the ladder that leads up to a higher, purer life.

## Studies on the Sabbath—Tract Study Course.

*Why I Am a Seventh-day Baptist.*

### Lesson Number 9.

#### QUESTIONS AND SUGGESTIONS.

1. Notice the pagan conception of the religious use of water, and the drift of Christians to similar notions and practices. What is the relation of sprinkling, in history and as a doctrine, to the doctrine of total depravity? Compare the attitude of Jesus toward children. What are some of the forms of baptism used by Christians? Wherein do they fail to fulfil the purpose of baptism as taught in the New Testament? 3, 4, 5.

2. On what ground could a man take the position that if he were not a Seventh-day Baptist he must logically be a Roman Catholic? Practically we are much nearer other denominations. Baptists say: "There is only a day between us." Is this difference a very slight one after all? Study Jesus' attitude toward the law in teaching and practice. How did Jesus fulfil the law? 5, 6.

3. What were some of the errors in regard to the Sabbath, which Jesus tried to correct? What would this indicate as to the real value of the Sabbath in his estimation? 7.

4. Repeated incidental reference to that which has had an unquestioned existence is the surest proof that it still holds its place unchanged. This would be especially true of anything affecting the conduct as the Sabbath does. 7.

5. Jesus was a Jew, but as one writer has said: "What he said, he said for the world to hear." If Christians had listened only to divine voices, when would Sunday have come into the church? How would this have changed the history of the Sabbath? 8.

6. There is a general agreement among Christian scholars that Jesus arose on the first day of the week. It seems not inappropriate to celebrate this event by an appropriate yearly service. How would this affect the Sabbath? There is no greater honor can be done Jesus, however, than to follow him in life and conduct, doing the things which he did in loyal obedience to the Father whose will it was his meat to

do. There can be no substitute for obedience.

We can honor our parents by celebrating their birthdays or wedding anniversary, but it is hollow mockery if we continue to be disobedient to the laws of family life. 9, 10.

7. Whether or not the disciples knew of the resurrection, what should we expect but that they would get together at every opportunity to talk over the strange things which had been taking place in their midst? They had good reason to fear the Jews, too, whose hatred of them would be more bitter after their success in crucifying Jesus. 10, 11.

8. Is it naturally to be inferred from John xx, 26 that the meeting was upon the first day of the week and that the disciples were met to celebrate the resurrection? Is this not rather an instance of seeking a text to suit the case rather than a fair attempt at a simple exegesis? 12.

9. Compare the single reference to the first day of the week found in the Acts, with the many references to the Sabbath. 13, 14.

10. Silence in the epistles upon the Sabbath question is the strongest kind of evidence in its favor. They dealt mostly with controversial questions and were called out largely because of differences among believers. If there had been differences of opinion or practice regarding the Sabbath they would likely have found a place in these letters. Paul makes one reference to the question of "observing of days," but it can not mean the weekly Sabbath. 15, 16.

11. If John had meant a specific day of the week, he would have used a term which would have been so understood. "Lord's day" was not so used until nearly a century later. It has meaning only when left in its symbolic setting. 16, 17.

12. If we could think Sabbath and Sunday both out of existence and the Christian Church should be left to choose a Sabbath, which day do you think in the light of Scripture and history and present-day religious needs would likely be chosen? Sunday-keeping Christians say: "It was a sad day when the Christian Church left the Seventh-day Sabbath," "I would rather keep Saturday." Would it not be better to say: "This is right and I will do it"? Have reforms usually been brought about by

waiting for large numbers before taking up a truth? What is likely to happen to your conscience while you wait? Is it a safe policy then? Is it easy to oppose the multitude in practice, to be peculiar? When is it necessary? What is the compensation?

### Alfred University Notes.

Alfred University opened September 19 with the largest enrolment in the history of the college, about 150 students being registered. A large freshman class entered this year and there is a good deal of class rivalry manifest between the freshmen and sophomores.

The lyceums are all doing excellent work, and there was a strong contest between the lyceums over the incoming students. The Alleghanian Lyceum is planning a debate with Cornell Congress, and the Orophilians are to debate with Houghton Seminary.

A men's glee club made up of University students has just been formed. With the excellent material in the University there is no reason why Alfred should not have a glee club that will compare with other universities.

The first number of this year's lecture course was given November 12 by Baulmer's Kaffir Boy Choir. If this is a forerunner of what is to follow, we are sure of one of the best courses we have ever had. Mr. Baulmer is the originator of the idea of bringing to this country the native boys of Africa to furnish entertainment for the American people.

The Christian associations are active this year in all kinds of Christian work. The Y. M. C. A. men are planning to hold a series of meetings in the towns around Alfred, and thereby extend their influence through the neighborhood.

The Agricultural School is growing rapidly each year and there is now an enrolment of 175 students. Everybody regrets that Director Morgan is able to be here but a small part of the school year, for he has done so much for the school and for Alfred. The first annual fruit exhibit was held in the Agricultural School hall Thursday evening, November 9, and was a good demonstration of the work that has been done by the school during the last two years in promoting fruit productivity in Alfred. \*



## News Notes.

ALBION, WIS.—Pastor Van Horn preached at Rock River, Sabbath night, November 18.—Rev. D. B. Coon occupied the pulpit, Sabbath day, November 4, also conducted evening meetings during the week following.—A number of our young people attended the quarterly meeting at Walworth in October and some are planning to attend the rally at Milton, November 26.—Three new members have been added to the church by letter.—It is expected that Doctor Randolph will conduct a revival here sometime during the winter.

NEW YORK.—Sec. E. B. Saunders recently preached for us; and during the absence of our pastor, who was attending the yearly meeting at Marlboro, N. J., the Rev. Wm. A. Resser, pastor of the German Seventh-day Baptist Church at Snow Hill, Pa., preached for us Sabbath morning.—We are pleased to see some new faces in our congregation this fall.

ROCKVILLE, R. I.—Seven have been added to the church, six by baptism.—Two socials were recently held by the Christian Endeavor society, and two by the Loyal Workers, about forty dollars being realized. Part of the proceeds has been used in parsonage repairs.—The visit of Dr. and Mrs. D. H. Davis was much appreciated.

ASHAWAY, R. I.—The Ladies' Aid society served a chicken-pie supper at the parish house, Tuesday evening, November 7. A farce presented by some of the ladies, and music by a male quartet occupied the evening after the supper hour. The proceeds, which amounted to over forty dollars, are to be used toward painting the church.—It is hoped that electric lights may be installed in church and parish house this winter.—The second number of the Christian Endeavor lecture and entertainment course was given by the Mendelssohn Trio assisted by a reader who gave "The Rosary." This entertainment proved to be a decided success.—The Christian Endeavor society is entering quite heartily into the efficiency campaign outlined by our board in the competition for the banner. Its meetings Sabbath afternoon are changed somewhat, the first half-hour being used for devotionals, and the second half devoted to a class in Sabbath study, conducted by Mrs. Abbie B. Van Horn.

### Christmas is the Birthday of One Who Never Gave to the World a Dollar.

In the December *Woman's Home Companion*, Dr. Charles E. Jefferson, pastor of the Broadway Tabernacle in New York, writes a great Christmas sermon. One of the eloquent passages in it follows:

"It is worth remembering that Christmas is the birthday of Jesus, the Man who never gave the world a dollar. He bestowed upon mankind not a solitary material gift. He carved no statue, painted no

picture, wrote no poem, composed no song, fashioned no piece of jewelry, built no edifice, founded no city, erected no triumphal arch; but he stands in history as the great Giver. Silver and gold he had none, but such as he had he gave to men, the gentle touch of a sympathetic hand, the golden glow of a genial mind, the healing love of a generous heart, the bracing energy of a courageous spirit. Paul calls him God's 'Unspeakable Gift.' The best thing God is able to give us is not gold or silver, or costly stones, but himself.

"It is when we give of the things of the spirit that we escape from the realm of embarrassments and burdens. Into a spiritualized Christmas we every one can enter, the rich and the poor, the high and the low, the small and the great.

"In preparing, then, our Christmas presents, let us get ready to give some of the things which Jesus gave. Along with the many gifts which have prices, let us give a few which are priceless. Let us give thought to some one who needs it, sympathy to some one who craves it, praise to some one who deserves it but does not get it, kindness to some one whom the world has overlooked, affection to some one who is starving for it, inspiration to some one who is fainting because of the lack of it. One's Christmas does not consist in the abundance of the things which he receives or gives away, but in the spirit of good will which fills his heart."

A multi-millionaire returned to his native village and erected a marble palace on a hilltop there. One day, after the palace was completed, he said to the postmaster and the crowd of loiterers in the general store: "Boys, my million-dollar house up on the hill is simply full of Titians."

The loiterers exchanged looks of surprise and horror, and the postmaster exclaimed: "Good gracious! ain't there no way o' killin' 'em?"—*The Continent*.

If in the smallest way you are trying to help somebody, then you have become a coworker with God, and are part of the infinite worth of the universe.

Would you grow rich in reverence? Go work, work, work with all your strength. So let life deepen around you and display its greatness.

## CHILDREN'S PAGE

### A Story of the Pansies.

"Once upon a time, in the land of flowers and dreams,  
There grew a little pansy-bed, more beautiful, it seems,  
Than any ever known before, its colors were more bright,  
But listen, while I tell you what happened there one night."

It was almost sunset, and the purple and white and yellow pansies sparkled and danced as the tiny rays of light touched their petals. But the pansies were not happy although they were so large and beautiful.

"O dear!" a big purple pansy kept saying as she nodded her head in the breeze. "If I were only a poppy! Just look at that double red one over there. How beautiful it is, while I am nothing but a little insignificant pansy blossom."

"And just see that marigold; how tall and stately she is!" a lovely white pansy answered. "What can ever have made us so small?"

"They pick us too much. They cut us down too often, that's the reason," replied an immense yellow pansy. "They never give us a chance to grow tall and stately. You see they don't cut down the poppy like that, nor the marigold."

Then up spoke the smallest pansy in the beautiful garden. "But just think," she said, "how much good we do. And s'pose the fairy princess didn't ever come to see us or the fairy prince, either."

Now the pansy blossoms always spoke of the little girl and boy who lived in the big house near where they grew as the little fairy princess and prince. But, of course, Donald and Dorothy didn't know this, for they couldn't understand what the flowers said.

"Who asked your opinion, anyway?" began the purple pansy once more. "Children should be seen and not heard. I make a motion that we refuse to be picked any more this summer."

"But how—how?" asked the other pansies eagerly. This seemed a plan worth trying.

"Why, just bend down under the leaves

when any one goes by, then they'll think we're not ready to cut. The fairy princess don't like any but large, pretty blossoms, you know. We'll teach her a lesson. Are we all agreed?"

And the pansies nodded their heads in consent. They thought themselves to be very wise in planning this scheme.

Now the little fairy prince and the fairy princess called the beautiful pansy-bed Johnny's garden because their little brother was a cripple and had never been out of the house. And he dearly loved the bright colored blossoms. But the pansies did not know this.

It happened that the very next day after the pansies had decided that they wouldn't be picked any more Johnny's birthday came. So the little prince and princess started out very early to find a large bouquet of pansies. And how surprised they were to see, instead of all the lovely blossoms that usually greeted them, nothing but lots and lots of green leaves. For the pansies were holding their heads far out of sight.

"Maybe it's too early," said the princess.

"Maybe it is," answered the prince. So they picked a bunch of marigolds and poppies and went on. But all the time they kept thinking how disappointed Johnny would be. When the sun came out warm and bright they went back again but everything looked just the same.

"Let's water them," said the prince. So they carefully sprinkled the pretty green leaves, but still there were no blossoms.

"Let's sit down and watch them," suggested the princess. So they sat down on the grass and waited and waited, but no pansies appeared.

"Now let's sing to them," said the little fairy prince for he thought music would surely bring success. So they sang in their sweet little voices:

"Awake, little flowers, 'tis time to get up!  
Awake, purple pansy and bright buttercup!  
The sun is now shining; the birds in the trees  
Are cheerily singing their sweet melodies."

But the pansies did not awake, so the little fairy prince and princess went sorrowfully away. And they were so sad and disappointed that they didn't go near the beautiful pansy-bed for many and many a day. So the pansies had everything to themselves. But for some reason or other they were not happy. Perhaps they missed



the little fairy prince and princess. And, strange to relate, they awoke one morning to find that they had grown small. The big purple pansy wasn't half as large as she was before. She really looked almost as much like a violet as she did a pansy. What could be the matter?

"It's because we've been selfish," said the smallest pansy of all. And, for a wonder, the other pansies agreed with her this time. Just then the little fairy prince and princess came around the corner of the house, and the pansies were all so glad to see them that they fairly jumped out of their bed. And the little fairy prince, spying them, said: "O see the vi'lets in Johnny's pansy-bed!" But the little princess answered: "No, not vi'lets. They mus' be baby pansies 'cause they're so little." And they picked one and carried it out by the nasturtiums, where they could examine it better.

"Let's call them 'Jump-up Johnnies,'" said the little fairy princess, 'cause I guess they've come up jus' on purpose for our little brother."

So that is how the large, beautiful pansies in the wonderful garden came to be little Johnny's baby pansies or "Jump-up Johnnies."—*Alice Annette Larkin, in Epworth Herald.*

*Ashaway, R. I.*

### Mission Visit to Farnam, Neb.

DEAR BROTHER GARDINER:

Readers of the RECORDER may be interested in a visit which I have just made to Farnam in Dawson County.

You see that it has been arranged that, for a time at least, I should be a sort of "non-resident pastor" of the church at Farnam.

I started at 7.45 a.m. on Thursday and reached Farnam at 10.45 a.m. on Friday, changing cars at Grand Island, Hastings and Holdrege. At Farnam C. C. Babcock met me at the train and took me to dinner. His father is very feeble. Possibly some readers of the RECORDER may remember Joshua Babcock, for he was a delegate from the Ohio churches to the Virginia churches at the association which met at Lost Creek in 1847. He rode a roan horse whose name was Jake, and he spent a Sabbath on the journey at a place in eastern Ohio called "Yankee Street."

If there were more young men like the Joshua Babcock of 1847 there would be more old men like "Uncle Joshua."

After dinner I went over town to the Farmers' Institute. There I met Martin Babcock and family, Walter Babcock and his sisters, Mary and Ella, Ai Babcock's folks, Wilbur Babcock's folks and some few Davises and Van Horns, and they all looked good to me.

I spent the night at Robert Van Horn's. Elsie teaches the home school at fifty dollars a month. Alta is church treasurer. Delmer is eight months old and runs the farm.

Sabbath morning I walked to town. The magpies in the canyons seemed to remember my visit in the spring.

The church service is like a family gathering. We use the M. E. church. Jesse is sexton. Blanche is chorister. Elsie is Sabbath-school superintendent. Ruth is organist. The congregation is very small. Among those present were Mrs. William Reeves and her daughter Emma. I taught the young people's class, spoke to the entire school, and preached from Phil. i, 17.

I went home to dinner with F. U. Davis. You may need to be told that this is "Fadell." Fadell is quite deaf as you will be sorry to hear, but he can talk and can understand me when I speak slowly and distinctly and have something to say. I enjoyed the ride very much, but if you had been with us on those hills you would have remembered what I said at Westerly about tying your hair on. By the fire at the Davis home I found Mrs. Davis' mother, Mrs. Sarah Van Horn. I am sending you in this letter the obituary notice of "Uncle" Lewis Van Horn, who died October 25. I do not know what Mrs. Van Horn will do, or where she will stay; but she deserves a good home and she has one now.

After dinner I walked over the hill about a mile to Brother R. J. Davis'. Here I spent the afternoon. Edna is in Wisconsin studying music. Marie, Leona and Aubrey took me to see the new barn. This is a very good barn. We are all glad that the members of this family are again in good health. Since I was here in the spring the home has known much anxiety, danger and expense by reason of sickness, but God has been good throughout it all.

I walked back to Fadell's in the twilight

## HOME NEWS

ALFRED STATION, N. Y.—The first number of the Alfred Station lecture course was given by the Spaffords, November 15, and was a success as a first-class entertainment. Mr. Spafford is a fine cartoonist and Mrs. Spafford is indeed a skilled artist, both with the crayon and with clay. It was a success in attendance and the first entertainment guaranteed the financial side of the course. And we are assured the other attractions of the course will be equally satisfactory.

A former pastor of this church, Rev. M. B. Kelly, arrived here November 17 to help in evangelistic work. Already a deep spiritual interest is manifested.

The church is rejoicing that fifty new subscribers are now receiving the SABBATH RECORDER as our part in raising "1,500" subscribers. I. L. C.

WESTERLY, R. I.—Perhaps some of your readers would be interested to hear from the ladies' society of the Pawcatuck church. We assume this because we always like to know of the welfare of other societies.

As usual our opening session was held the first Tuesday in October. After supper a short entertainment was furnished by a male quartet, after which a social half-hour finished the evening.

Up to the present four suppers have been given. At one there were solos by Miss Katherine Price and a reading by G. Benjamin Utter.

On October thirty-first was the regular harvest supper at which we served something over a hundred.

The Mission Circle resumed its study at the second meeting of the society. Under the leadership of Mrs. O. U. Whitford the interest is increasing. Just now we are busy preparing for the annual Christmas sale.

M. N. R.

Nov. 26, 1911.

### Change of Address.

Rev. L. A. Platts has moved from Long Beach to Los Angeles. His friends should address him now at 264 West 42d Street, Los Angeles, California.

and went with him to the village for the evening service. This is the hour of their Christian Endeavor meeting. I preached to about the same company that attended in the morning. Spent the night at the home of Ai Babcock. This family will remove to North Loup within a few weeks. They will be greatly missed at Farnam. Early Sunday morning Ivan, Dewey and Vern were in the cornfields at work, Ruth was helping her mother, and little Naomi queen of them all.

Farmers have had a discouraging year at Farnam. Wheat was an entire failure, hay and corn half a crop. This is not an alfalfa country. Cane looks like its best hay crop. It makes a lot of fairly good fodder. Millet is also grown for hay. Farnam is quite a country after all and its people are wonderfully brave and hopeful.

I walked to town by way of Robert Van Horn's and C. C. Babcock's and attended the Congregational church, taking part in the service.

I took dinner at the home of Wilbur Babcock. Brother Babcock is not in good health, but he has good help. Blanche and Mae help their father in the corn. Jesse is husking in his own, and Amy and Christie and Ord and Raymond and Pearl are in school. After dinner I went with Jesse to the Y. P. S. C. E. at the Congregational church, and later to the Methodist church where I assisted in the service.

Monday morning I came down from C. C. Babcock's and visited the village school. I conducted the opening exercises, spoke to the high school and visited the various departments till 11.30. C. C. Babcock brought me down to take the 4.40 train. In this way I got home at 6 p.m. on Tuesday.

The movement is steadily away from Farnam and probably will continue to be, but there is still a strong church there notwithstanding the fact that the numbers are so very few.

I am not sure whether or not such a visit is worth while. I have neglected my family and the North Loup Church for a week, have spent ten dollars for the Farnam people and eaten up a lot of good victuals.

Fraternally,

GEO. B. SHAW.

North Loup, Neb., Nov. 22, 1911.



## MARRIAGES

SCHERTZ-ORDWAY.—At the home of the bride's uncle, 1447 Monroe St., Chicago, Ill., October 25, 1911, by the Rev. L. C. Randolph, D. D., of Milton, Wis., Mr. Joseph W. Schertz and Miss Elizabeth Ordway, both of Chicago.

## DEATHS

WELLS.—Adoniram Judson Wells was born in DeRuyter, N. Y., March 23, 1832, and died at his home in Milton, Wis., October 23, 1911.

He was one of the twelve children of Matthew and Weltha Burdick Wells, the only survivor now being Alfred M. Wells of Nortonville, Kan. At DeRuyter Institute he met Adelaide Utter, to whom he was married June 6, 1864. Of their seven children the three daughters have passed away. The four sons are all living. There are seven grandchildren.

Mr. Wells experienced religion when a boy of twelve under the preaching of Elder Alexander Campbell, and was baptized into the fellowship of the DeRuyter Seventh-day Baptist Church. For many years he was a member of the Berlin (Wis.) Church, then at Milton Junction, and in the closing years of his life at Milton. He had the joy of seeing all his children in the fold of Christ.

He enlisted in 1862 in the Thirty-second Wisconsin Volunteer Infantry, and served through the war, being with Sherman in his march to the sea. He has been a lifelong soldier of King Jesus, willing to do his part as he saw it.

Services were held at the Seventh-day Baptist church, October 26. Pastor Randolph's text was John iv, 38. L. C. R.

VAN HORN.—At his home at Farnam, Neb., on October 25, 1911, Lewis R. Van Horn, in the seventy-seventh year of his age.

Brother Van Horn was born near North Hampton in Clark County, Ohio, on April 28, 1835. He was the son of William and Mary Davis Van Horn. His early life was mostly spent in Stokes Township in Logan County, Ohio, where at the age of nineteen he professed faith in Christ and became a member of the Seventh-day Baptist Church of that place.

In 1856 he married Sarah M. Furrow, who survives him. In 1878 the family removed to Richardson County, Neb., and entered into the life of the Long Branch Church, where Brother Van Horn was chosen and ordained deacon. In 1899 Deacon Van Horn and wife removed to Farnam in Dawson County, to be near their children, but their church membership was never

removed from the Long Branch Church at Humboldt.

Their surviving children are: Evaline, wife of Rev. D. C. Lippincott of Garwin, Iowa; Robert; Ella, wife of U. F. Davis; Hannah, wife of R. J. Davis of Farnam; and William of North Loup. R. V. Hurley, a nephew of Sheboygan Falls, Wis., was raised as a son of the family.

"Uncle Lewis" Van Horn was a man of high ideals. He was a Christian man of the type that is passing away. There will be good men when those of his generation are gone, but they will not be like him.

As he felt that his last hour was at hand he called about him his children and other near relatives and gave to each his parting admonition and blessing, which was very like the blessing which the patriarch Jacob gave to his sons and which will remain with each an abiding benediction.

The funeral was conducted by a friend of the family, Rev. D. W. Parker, pastor of the M. E. church of Farnam. G. B. S.

SAUNDERS-COOKE.—In Los Angeles, Cal., November 14, 1911, Mrs. Sue Saunders-Cooke, aged 67 years.

This sister was born in southern Missouri, and has lived in southern Illinois, in Colorado and in southern California. She was twice married; first, to a Mr. Saunders, who died leaving one son, who survives her. Her second marriage proved an unfortunate one, and though never repudiating the name of Cooke, she preferred to be known among her friends by the name of Saunders.

Under the teaching of F. F. Johnson of southern Illinois Mrs. Saunders embraced the Sabbath and for more than thirty years she has been a faithful Sabbath-keeper and constant reader of the SABBATH RECORDER, though she has never attended the services of a Seventh-day Baptist church. She was one of the constituent members of the Los Angeles Church, enjoyed its fellowship and lived in the hope that her health would be so improved that she would yet be able to attend church.

She was a woman of rare trust and submission to the will of the heavenly Father. Her faith in the wisdom and goodness of God was a constant inspiration to those of us who sympathetically visited her during her long and painful illness. This is the third death that has occurred in our little company since the first of April last. L. A. P.

W. H. Crane, the actor, says that because the bishop of Oregon praised him publicly as a player of high ideals, he had shortly after to decline a play of French origin which would have brought him a great deal of money. He couldn't afford for any money to forfeit the good opinion of the bishop of Oregon. Reputation isn't character, but it is often an excellent fortification of character.—*The Continent*.

## The Missionary Box Safe in Africa.

MY DEAR MRS. TITSWORTH:

At last I am able to write and tell you of the safe arrival of the "Box for Africa." Part of the cash sent has been used: first, for dock dues, duty, cartage, etc., on the box itself, £1.05. Some I have laid out for shirts, vests, belts, etc., to send to Nyassaland. The balance I have in hand to use as occasion may require, the rent of the room for the mothers' meetings being one item. (The rent of the former room in Maitland, namely 30/ a month, I found it impossible to meet each month, so the room there has been given up, and we now have the use of a less expensive place.)

But to return to the box and its contents, some of the most suitable items have already left here for Nyassaland, the Scripture wall picture sheets being among these. I must say here, how very suitable these latter are, and how much pleasure they will give to those who receive them. It was a happy inspiration on the part of whoever gave them, and I wonder if you will consider me greedy to ask for more, if there are any going begging—any that have already served their purpose in the churches or schools at home? The *Sabbath Visitors*, the Scripture text cards, buttons, needles, cottons, etc., are all most useful and will give great and lasting pleasure to those who receive them. Some of the made-up garments I have even now distributed. The new materials, such as the print and muslin, is being cut out into useful garments for the sewing meeting. Some I have already made up and sent off to Pastor Ntlonga's wife and children.

I still say, as I said in my last letter, everything contained in the box will be brought into use in due time. Even the bundle of small pieces will cut up for bed-quilts, which some of the native women are learning to make.

Those pieces of white embroidered muslin are being converted into a dress for Mary to wear at the Christmas prize-giving at school. All the girls are expected to wear white, so it will come in quite nicely if only I can screw out time to make it.

A little later I will write you further in reference to what it would be wise for any box for Africa in future to contain; for though everything is useful, some are more useful than others. Meantime, if you dear

people are disposed to work for Africa in all ways possible, please start right off, *making shirts* for men and youths—of some soft white material with a turn-down collar, such as is used for tennis shirts. The demand for these shirts (in Nyassaland) is an ever-increasing one.

I would much like to be able to thank, in person, all and each dear brother or sister who has in any way contributed to this box, but as they are unknown to me I can only ask you to thank the kind donors for me, if, perhaps, the editor would kindly spare a small space in the SABBATH RECORDER for this purpose.

Very sincerely yours,

ANNIE S. BOOTH.

Sea Point, near Cape Town, S. Africa,  
Oct. 17, 1911.

### LONE SABBATH-KEEPERS.

Wanted to join the Cosmos S. D. B. Colony. A good relinquishment for sale, 160 acres for \$300.00. Deeded quarter joining this sold not long ago for \$1,200.00 cash. Also have a few desirable quarters deeded for \$1,000.00 cash. A growing colony of Sabbath-keepers; join them now. For further information address—

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## SABBATH SCHOOL

LESSON XI.—DEC. 9, 1911.

NEHEMIAH AND HIS ENEMIES.

Lesson Text.—Neh. vi, 1-19.

*Golden Text.*—"The Lord is the strength of my life; of whom shall I be afraid?" Psa. xxvii, 1.

DAILY READINGS.

First-day, Neh. v, 1-19.

Second-day, Neh. vi, 1-19.

Third-day, Ezra iv, 7-23.

Fourth-day, Neh. vii, 1-5a; xi, 1, 2.

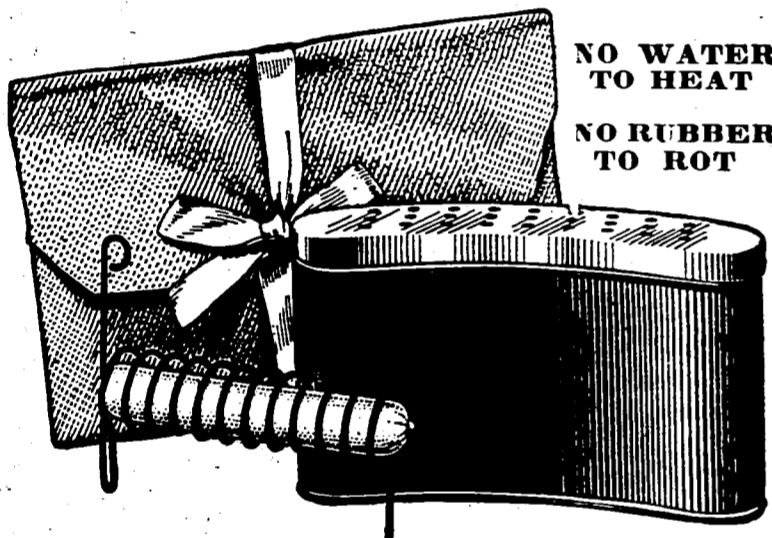
Fifth-day, Neh. xii, 27-43.

Sixth-day, Neh. xii, 44—xiii, 14.

Sabbath-day, Neh. xiii, 15-31.

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

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## SPECIAL NOTICES

The address of all Seventh-day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

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

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

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

The 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 264 West 42d St., Los Angeles, 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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