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The Sabbath Recorder

These are the gifts I ask
Of thee, Spirit serene:
Strength for the daily task,
Courage to face the road,
Good cheer to help me bear the traveler's load,
And, for the hours of rest that come between,
An inward joy in all things heard and seen.

These are the sins I fain
Would have thee take away:
Malice and cold disdain,
Hot anger, sullen hate,
Scorn of the lowly, envy of the great,
And discontent that casts a shadowy gray
On all the brightness of the common day.

These are the things I prize
And hold of dearest worth:
Light of the sapphire skies,
Peace of the silent hills,
Shelter of forests, comfort of the grass,
Music of birds, murmur of little rills,
Shadow of clouds that swiftly pass,
And, after showers,
The smell of flowers
And of the good brown earth—
And, best of all along the way, friendship and mirth.

—Henry Van Dyke.

—CONTENTS—

EDITORIAL—Stepping in His Tracks; "How to Vote in Maine;" The Tree of Organized Charity	225-227	MISSIONS—From Attalla, Ala.; Monthly Statement	236
EDITORIAL NEWS NOTES—The Drouth Distasteful; Must Serve Their Prison Sentence; The Lords Are Beaten; The Campanile of Venice Rebuilt	227	Address	237-240
The Sabbath School Board and Our Relation to It	229	WOMAN'S WORK—Work (poetry); Report of the Woman's Board; Treasurer's Report; Anna West Offers Herself as a Missionary to China; Meeting of the Woman's Board	241-244
SABBATH REFORM—"Why Make So Much Fuss About the Sabbath?" Jehovah's Weekly Cycle to Establish the Sabbath	231	YOUNG PEOPLE'S WORK—Persia and Turkey; A College President's Ideals for Seventh-day Baptist Young People; A Letter; The Cloud With a Silver Lining; News Notes	245-251
Annual Corporate Meeting of the Sabbath School Board	232	A Pleasant Summer Shower	251
THOUGHTS FROM THE FIELD—From a Budget of Correspondence	233	CHILDREN'S PAGE—"The Spectator" and the Cat Lady	252
Tract Society—Meeting of Board of Directors	233	HOME NEWS	253
Note From Cincinnati	234	MARRIAGES	254
Is Our Sabbath School Work Declining? What About the Proposition of the Board?	235	DEATHS	254
		SABBATH SCHOOL	256

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EDITORIAL

Stepping in His Tracks.

When I was a small boy my home was close beside a large forest of massive pines, hemlocks and hard wood timber. Only a few rods from the house a log road made by the lumbermen started into a thicket of brush such as is often found in the edges of clearings. My father's cows ran at large, ranging through the woodlands or along the roadside, or among the logs and stumps in an old slashing, as they pleased. They seldom went so far away that we could not hear the bells which two of them wore, but sometimes they wandered far into the forest, where it was no easy task for a boy to find them.

One day as the evening shadows began to gather I hastened home after quite a search along the log road mentioned, in which I had not been able to hear the faintest tinkle of a cow-bell, and told my folks I could not find the cows. Then my grandfather fixed his old tin lantern and prepared to go himself in search of them. I asked the privilege of going with him, and now after a lapse of nearly sixty years the events of that long night-walk are as vivid as though they had happened but yesterday. The oppressive darkness of the close forest, the hoot of an owl, the rippling of a little brook beside the path, the smell of the deep undergrowth of thick pines around an old shingle camp in which the cows had taken shelter for the night,

even the squeaking of their bell-tongues as they chewed their cud, and the puff of their breaths which we heard before we could see the cows—all these things, so weird and impressive, cling to my memory still. But strange and impressive as all these were, there is one other little experience of that walk in the dark that never fails to come whenever memory recalls the picture. Indeed, it stands out most prominent of all, among the things I recall in connection with that night. It was my efforts to step in the tracks of my grandfather as soon as his feet had left them. I can see his heels yet as revealed by the dim light he carried, and my own little legs, upon which the light also shone, being stretched to their utmost to step as long as grandfather did and to keep from falling back or straying away into the darkness.

To me this night-walk in grandfather's footsteps, and by his light, is suggestive of life's walk in which the boys are ever treading in the footsteps of their fathers. Oftentimes it is both the father and the grandfather who carry the light and set the pace for the boy. One thing is sure: I did not take more pains to follow close to the light of my leader that dark night, and to walk in his footsteps, than hundreds of boys are now taking to walk in the ways of their fathers. The boys are surrounded by the darkness of sin, in a wilderness wherein they know not the way, and the only thing they can do is to follow father's light and walk in his tracks. No matter if the light is small and dim—as was that of grandfather's old tin lantern—still the boy will keep close to it; and no matter if the tracks made by father lead deeper and deeper into the wilderness, still the boy will try to step in them.

Happy is the boy whose father knows well the safe path through the darkness to the home of safety and peace. Happy is the boy whose father's steps lead him in the way of life.

Fathers, let me venture to ask you where your footsteps are leading? The other day I saw a man lead his little boy into a sa-

loon. Do your tracks point that way? Does your pathway lead the dear ones to the church with its sacred altar and its life-giving influences, or does it lead them to haunts of vice and halls of doubtful pleasures, with their soul-killing miasmas? When your boys walk in your footsteps, do they walk in the pathway of the profane, the gambler, the skeptic? When they follow closely on the heels of father, are they walking in a way that will lead them safely to the heavenly home, in the land of rest, or do they follow the pathway to ruin and shame? Your boys are following your lead. Whither does your pathway tend? Are your own steps directed toward heaven?

"How to Vote in Maine."

One of our exchanges contains a brief article under the heading, "How to Vote in Maine," which attracted my attention. It advises young men who are to vote this year for the first time, and all newcomers in the State of Maine, to be found on the right side of the great prohibition question, which must come to a test there on September 11. The liquor powers have at last succeeded in bringing the question of state prohibition before the people for a vote in this renowned stronghold. Their hope is that there are enough newcomers in the State to reverse the long-established Maine laws, and turn the State of Neal Dow from dry to wet. They also evidently hope to catch the easy-going temperance people napping, as is often the case, and thus steal a march on them.

In such a crisis at any given point in this country, the liquor leagues of the entire Nation usually turn all their attention toward the field of battle, and bring all their forces to bear for the defeat of the temperance people. Maine will show no exception to this rule. Everything is being done by the rum powers to defeat the prohibition movement in Maine, and the people there do well to arouse the indifferent ones and help them to vote right. The liquor people never go to sleep. They never become indifferent; but are ever on the alert to take any advantage, fair or unfair, which may present itself. It will be a battle royal in Maine, and we do hope the demon of the still and brewery may meet with its Waterloo there on September 11.

But really, I began to write this with

the idea of asking the question: "Wherever the liquor question is involved, how should any true man vote, whether in the State of Maine or in any other State?" How should a Christian vote in the "black" States of New Jersey and Pennsylvania, whenever the question of local or state prohibition or license is involved? Indeed, how should one vote in any place where the saloon question is an issue?

Men are sometimes puzzled over such questions and put to their wits' ends to know what to do. There is, however, one safe rule which if followed will not lead us astray. To put it in a concrete form,—If you find yourself at the polls beside one of the brewers or saloon-keepers or distillers, and see that your vote reads exactly as his does, you can be sure you are not voting for temperance.

Look the matter up carefully before you reach the voting place, and decide on which side—or with which class of people—you desire to be found. It is easy to see which side of a question to be voted upon is upheld by the rumselling and gambling crowds, or by the religious, industrial, and benevolent-reform people. It is easy to determine whether the people on the two sides of an issue are, for the sake of money, working to make the world worse, or without any compensation are striving to make it better. Which is the better company, and which class do you wish to aid in its work; the company of Christian ministers and laymen working for the good of their fellows, or the company of rumsellers and drunkards working for the ruin of men? Whether we live in Maine or in some other State, we have this great question to meet. It is crowding to the front more and more. It will not be allowed to take the background until it is settled right. Let us decide once for all as to which side shall claim our vote and count us in its company.

The Tree of Organized Charities.

The *Survey* of August 12 contains a full-page cut of a great tree, which gives a fine representation of the way in which organized charity covers the field of relief work. The solid trunk of this tree stands for the organization, the great roots represent the sources in society from which the trunk obtains its supplies, and the wide-spreading branches above the trunk show the many

EDITORIAL NEWS NOTES

The Drouth Disastrous.

The reports of the Department of Agriculture show that this country from New York State and Pennsylvania to the Rocky Mountains, embracing the great corn, wheat and hay producing States, has suffered from drouth and heat more this year than it has before in ten years.

In the Southern States, with the exception of Virginia and North Carolina, rains have been more abundant and the outlook for good crops is more favorable, while the outlook in the Pacific Northwestern States is reported as excellent.

Must Serve Their Prison Sentence.

The officers and agents of the Wireless Telegraph Company, who were convicted of using mails in a scheme to defraud investors, will have to serve out their sentences in prison as well as pay their fines. Three of the convicted men appealed to the higher courts for relief from the prison sentences, but their appeal was denied. C. C. Wilson, president, and Francis Butler, attorney, must serve two years in the federal prison at Atlanta, Ga., and each must pay a fine of \$500. Butler must also serve one year on Blackwell's Island and pay a fine of \$100. W. W. Thompson, a selling agent, also gets two years. George H. Parker, a director, must serve his two years at McNeill's Island, Wash.

It really begins to look as though the way of the *rich* transgressor is also hard.

Almost the next item of news that comes under our notice after writing the one just above, is that two members of the Sun Electric Generator Company have come to grief and are lodged in prison. It was pretended by one George H. Cove that his invention would transform the sun's rays into electric power, but it seems that the United States authorities regarded the whole matter as a scheme to defraud investors, and charged Cove and his agent for the sale of stock, a Mr. Burlingame, with fraudulent use of mails. Everybody will be glad when Uncle Sam gets after fraudulent stock companies, until no such concern will dare attempt to humbug the people.

classes of the destitute which the organization provides for.

Conspicuous among the roots are seen the following agencies: social agencies, civic, church, school and individual agencies on the one side, and on the other we see roots representing charitable agencies, industrial, correctional, medical and insurance agencies. Branching out from the top of this deep-rooted trunk, called "Society for Organizing Charity," we see limbs representing tuberculosis, a very large limb, and other smaller limbs representing widows, deserted wives, defectives, old age, chronic illness, accidents—avoidable or those due to personal faults, unavoidable, or accidents from causes over which individuals have no control—drink, acute illness, and several branches without names.

The cut gives at one glance an idea of the beneficent, far-reaching benefits of present-day organized charities. Great progress is being made in various lines of social betterment. One new move just now being pushed is the effort to compel mill owners to guard their employees against accidents from use of machinery that maim many of them for life. Rescue missions are good, but preventive work that looks toward saving people from the doom that makes rescue work necessary is still better. Help for unfortunates who have suffered from accidents is good work, but the efforts that secure precautions which prevent accidents occurring is far better. Hospitals in which the sick may be cared for are grand institutions, but societies which inaugurate reforms that keep people from those sicknesses are grander yet. Every month in these years some wise step is being taken toward the amelioration of human suffering! All this good work may be attributed to the spirit of Christianity which has taken hold of the hearts of men.

One of the simplest and yet one of the mightiest secrets of abiding joy and victory is to never lose sight of Jesus.—R. A. Torrey.

Never taper off a bad habit, break it at once. Disease grows as much by postponement of the remedy as by ignorance of it.—Rev. Wm. Watson.

The Lords Are Beaten.

After many months of struggle between the House of Lords and the House of Commons in the effort to curtail the veto power of the upper house, a bill was passed by a vote of 131 to 114 which practically limits the power of the House of Lords to a two years' suspensory vote, and thus vastly increases the powers of the House of Commons.

This great constitutional struggle began about two years ago when the Lords rejected the budget of David Lloyd George, Chancellor of the Exchequer. It has been a hard-fought battle, and makes the greatest change in the working constitution since the passage of the Reform Bill, seventy-two years ago.

The present bill provides that money bills shall become law without the assent of the Lords, and any other than a money bill shall become an act of Parliament on approval of the king after it has passed the House of Commons in three successive sessions, even though the Lords persist in rejecting it. Five years instead of seven have been made the maximum duration of a Parliament.

Any bill affecting the existence of the crown or the Protestant succession thereto, which establishes a national parliament in Ireland, or Scotland, or Wales, must be submitted to a vote of the people.

The Campanile of Venice Rebuilt.

Nine years ago, when it was announced that the famous bell-tower of Venice had fallen, universal regret was expressed over the loss of the famous Venetian monument. It began as a watch-tower in the early days of Venice, and grew into a bell-tower for signals of alarm at the first hint of danger, and finally became a church-tower for St. Mark's Cathedral. It was a thing of beauty which claimed the admiration of the tourists from all parts of the world. When on the fourteenth of July, 1902, it lay a heap of ruins, with bells damaged, statues ruined, and its famous loggia almost crushed to powder, the civilized world felt the loss.

Today it stands just as it was before, with a renewal so wonderful as to seem almost incredible. Even the crushed bricks in the heap of rubbish have been duplicated, and with the whole ones, used in the new tower. Skilful hands have spent years

fitting together the thousands of fragments of the statues and the crushed loggia, until they now make so perfect a whole that the patchwork is hard to detect. The four broken bells have been recast at the expense of the Pope, and with the fifth, which was uninjured, are again in place, with peals as harmonious as ever.

Pope Pius X. was patriarch of Venice when the Campanile collapsed, and he pronounced the blessing upon the laying of its new corner-stone. It is claimed that the new tower, loggia and all, are as beautiful as ever.

Senator William Pierce Frye of Maine died last week at the home of his daughter in Lewiston, his native town. Senator Frye was born in September, 1831, and has had a long period of public service. He was three times elected to the Legislature of his State, and served it as attorney general and as presidential elector. He was elected six times to the United States Congress. In March, 1881, he succeeded Hon. James G. Blaine in the Senate, of which body he was a member when he died. His term would have expired in 1913. Since 1896 he has served as president pro tem. of the Senate. In 1898 he served as a member of the Peace Commission, in Paris.

General Cincinnatus Leconte, who headed one of the factions that overthrew President Simon of Hayti, was elected president by the unanimous vote of the Haytian Congress. Leconte was driven into exile by Simon in the revolution that made the latter president of that republic; and now the exile has turned the tables on Simon. The new president is a lawyer. He is forty-one years old.

There was great loss of life and widespread devastation in Japan on July 26, caused by a typhoon and tidal wave. The storm made sad havoc with shipping and houses. Floods in China are also causing great suffering and the loss of many lives.

There comes a point in every man's history when, if he wishes to be a sanctified vessel, meet for the Master's use, he must decide to drop everything that prevents a holy career and a life of perfect service among the people of the Lord.—*H. W. Webb-Peploe.*

The Sabbath School Board and Our Relation to It.

REV. W. D. BURDICK.

Northwestern Association, Sabbath-school Hour.

The modern Sunday-school movement is generally supposed to have had its beginning in a school started by Robert Raikes in Gloucester, England, in July, 1780, but it has been clearly shown that Ludwig Höcker established a school among the German Seventh-day Baptists at Ephrata, Pa., quite like that started by Raikes, and fully forty years earlier.

Comparatively early in the history of the movement Seventh-day Baptists recognized the value of Sabbath schools, and began to organize them. We do not know just when the first of these schools was organized, but we do know from the written record that the school at Ashaway, R. I., was organized in 1830. Several other schools were organized prior to 1840.

The minutes of the General Conference give us occasional glimpses of the interest of the denomination in Sabbath-school work, and ways in which it was cherished. In 1836 Conference adopted the following recommendation: "We recommend the appointment of a committee of three to compile a volume of questions of convenient size, embracing the prominent historical facts, doctrines and duties, contained in the New Testament for the use of Sabbath schools and Bible classes in our connection."

At the Conference in 1862 the following action was taken: "*Resolved*, That we recognize the Sabbath school as one of the central pillars of the church, and that we urge upon our brethren that they make this field one of prayerful, earnest, and efficient labor." In 1864 a Conference resolution speaks of "the almost universal establishment of Sabbath schools and Bible classes in our churches." In 1867 this action was taken: "The increasing interest in Sabbath schools, as indicated by the letters from the churches, gives one of the best assurances of stability to our work as Seventh-day Baptists." And in 1871 the Committee on the State of Religion said: "Our Sabbath schools are being regarded as instrumentalities of great importance in instructing and confirming our people in the truths of the Bible."

With the multiplication of schools people began to see in them greater possibilities for usefulness, and began to consider questions of great interest relating to them. Those interested in this department of work began to meet together and to organize to push Sabbath-school work and to make themselves more efficient in teaching the Bible. During the sixties there were several of these organizations in the different associations. At the Conference in 1870 Eld. O. D. Sherman introduced a preamble and resolutions looking to the formation of a Sabbath-school department of the General Conference. The matter was put to a vote by churches, and was defeated by four votes. But favorable action could not be long deferred, for the interests of the schools demanded denominational oversight and supervision. Two years later the General Conference, at West Hallock, Ill., organized the Sabbath School Board. Its work was "to cooperate with the several Sabbath-school associations now formed, in establishing and aiding schools, holding institutes, and other legitimate work." Of the strong men chosen to serve on the board at its organization only one is now living, Dr. L. A. Platts, the corresponding secretary. Rev. O. D. Sherman, one of the vice-presidents, recently died.

From the first the board has been considering perplexing questions relating to the Sabbath school, not the least of which is the matter of Sabbath-school literature—lesson helps and children's papers.

During this period of about forty years the public school system has gone forward by leaps and bounds. Splendid training schools have been established within easy reach of those who have wished to fit themselves for teaching; the public schools have invited thousands of bright men and women to a splendid service in the school-room at a fair remuneration; scholarly men and women have put forth their best efforts to perfect methods, courses of study, books, and apparatus for the schoolroom; splendid buildings, equipment, and even text-books have been provided free of charge to the children; superintendents of public instruction have been provided for the State and the county; and the children are required by law to attend school. But these splendid things have cost lots of money. Eld. J. L. Skaggs said at the

Eastern Association that "we expend \$3.15 per capita in the United States annually for public schools." Does it pay? Yes! And we are glad that we can by law provide for these things, and that we can compel parents to send their children to school. Do we recognize the fact that in religious education provided in the Sabbath school there is as great need of wise supervision, adequate equipment, and graded helps as in the public schools? Necessarily the methods of raising money for Sabbath-school work and of securing the attendance of scholars will continue to be different from those used for promoting the interests of the public schools. The Sabbath School Board was organized because it was absolutely needed to lead us in this much needed work. I am surprised that the board has been able to do such splendid service for our schools in the face of so many difficulties, not the least of which is that we never trust them with enough money to enable them to do the work that we require at their hands. While splendid service has been given by the board in the past, there are before them at the present time several questions of great consequence to us as a people.

Pres. Esle F. Randolph gave a paper at the Eastern Association on the "Problems and Work of the Sabbath School Board." The following are some of the problems mentioned by Mr. Randolph:

1. "Seventy-five Sabbath schools in Africa are asking for a dollar a month for each school. To meet that one request alone would require more money than the entire receipts of the Sabbath School Board represented last year."

2. There is need of a trained worker to go to the schools to further their organization, equipment, and efficiency. Such a field secretary is needed to plan for the future of our Sabbath schools, as well as to meet the present needs.

3. What shall be done about lesson helps? Shall the price of the *Junior Quarterly* be raised to a self-paying basis, or shall its publication be discontinued? What can be done about denominational helps for our primary classes when there is no money in sight to pay the bills?

4. A daily problem confronting the board is how to secure money to carry out these objects. Listen to Mr. Randolph's

burning words: "The Tract and Missionary societies, the Young People's and Woman's boards, all need money. Their work is important. All work for the uplifting of fallen and sinful men. The running expenses of the churches must be met. Our pastors must be paid or they must leave the ministry to earn a living at something else. They are paid too little now. But somehow it seems to be thought, by some at least, that the Sabbath schools ought to take care of themselves, or that they will come out all right at any rate. Responsibility is shifted to some one else. Result? In some communities there is scarcely a person left to attend the weekly service between the ages of twenty and thirty. Left the Sabbath or gone from the community. Cause? It is not ours to say. But, brethren, let us face this question in all candor. Shall we neglect the teaching of our own children, who may naturally be expected to form the chief source from which church membership is to come in the future, that means may be supplied to carry the Gospel to the heathen? Who is to compose the Seventh-day Baptist Denomination fifteen or twenty years from now?"

How can we help the board to settle these and other problems aright?

1. By giving the board our moral support. Friendly criticism, generous commendation, practical advice don't cost much, but often are very helpful to those who have on their hearts heavy burdens.

2. Don't patronize *bargain counters* when in search of Sabbath-school literature for your boys and girls.

3. Make generous contributions as Sabbath schools and as individuals to the Sabbath School Board. They ought not to be forced to beg the money from us that is needed to carry on this work.

4. Contribute to the permanent fund, to be known as the Höcker Memorial Fund. This is an attempt to raise \$5,000 as a permanent fund for our Sabbath-school work. The shares are held at \$25.00, payable in not to exceed five years, in amounts of not less than \$5.00 annually.

My friends, may the interests of the pupils in our Sabbath schools move you to such action as will help the Sabbath School Board to do the work that demands attention.

SABBATH REFORM

"Why Make So Much Fuss About the Sabbath?"

LT.-COL. T. W. RICHARDSON.

But, are not the Ten all equal? Why make so much fuss about the Sabbath? The teacher instructs his pupils in things they do not know, not in those they have already learned. It is the broken law that has to be enforced, not the law that all obey. If a man is honest you would not press the eighth commandment upon him. It is the thief that needs to be taught "Thou shalt not steal."

Just as long as the fourth commandment continues to be the most violated, either by direct neglect or by the fraudulent substitution of the counterfeit Sun-day, so long must true Christians make more of the Sabbath law than of the other nine. If one be gone astray "doth he not leave the ninety and nine . . . and seeketh that which is gone astray?" So we must leave the nine to hammer away at the fourth, which is so grossly "polluted" by those who call themselves Christians.

Our Lord in Matt. xv, 1-9, contrasts the commandments of God, which by his quotation are demonstrated to be those written on tables of stone, with the "commandments of men." Don't forget that Sunday is not a commandment of God but of men. Those who teach such are here told their worship of God is thus rendered all "in vain"—useless and rejected by God. Mouth worship is useless unless in conjunction with a loyal obedience. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Jehovah's Weekly Cycle, to Establish the Sabbath.

The following extract from *Signs of the Times* is in such accord with our review of the sermon by Rev. W. E. Scofield in last week's SABBATH RECORDER, page 201, that we publish it here. The modern theory that the "seventh day" of the commandment was not identical with the seventh day of the week simply shows the straits

into which men are pushed in their efforts to bolster up Sunday. Thoughtful people who believe in the Bible can not be deceived by such far-fetched, illogical conclusions; but it is sad to think of the many who simply take such theories from their leaders without question, only to become all the more firmly set in error.

After mentioning the days of Jehovah's Creation week the writer of the article here given goes on to say:

"In this recital we find the origin of the weekly cycle—a cycle recognized by all nations, both ancient and modern; and yet, unlike the day or the year, it is traceable to nothing in nature, and indisputably owes its existence to the Creator's work and rest.

THE CROWNING DAY.

"The seventh day is the distinguishing characteristic of this cycle. It occupies so important a place in it, that among the Hebrews it gave its name to all the days of the week, thus: the first day into the Sabbath, the second day into the Sabbath, and so on until the seventh day, which is called *the Sabbath*. We can see the significance of these titles for the days of the week when we remember that the word 'sabbath' means *rest*, and that the Creator's rest was a rejoicing in his new creation. Hence each day's work must have constituted a step into that rest; and when at the close of the sixth day God ended his work, the heavens and the earth being finished, he entered with all his intelligent creatures into the fulness of his rejoicing, thus constituting that day his Sabbath, for in it he rested, and was refreshed. Therefore wherever the weekly cycle is found, the Sabbath must exist.

MADE FOR MAN.

"We read that the Sabbath was made for man—mankind; and the steps by which it was made are: first, God rested; second, he blessed; third, he sanctified, or set it apart. 'God is no respecter of persons.' Having blessed and set apart the Sabbath for all men, he must have made it known to Adam, thus giving it to him, and through him to all his posterity. To have failed to notify man of the sanctification of the day, would have been to make himself responsible for its desecration; and yet there are those who claim that the Sabbath was not made known until the law was spoken at Sinai, and that then it was given

to the Jews only. This would indeed be a strange way to proceed,—to make, bless, and sanctify a day for all mankind, and then to say nothing about it until more than one third of earth's history had passed, and then to give it to only one small and comparatively insignificant nation. Against this idea we have the fact stated above; to wit, that nearly every known nation, ancient and modern, recognized the weekly cycle, and very many of them called the seventh day the Sabbath, or by an equivalent term.

INSTANCES OF THE SEPTENARY CYCLE.

"That men marked time by the use of this cycle before the Flood, is shown by the record of Noah, of whom we read in Gen. viii, 6-12, that to ascertain the condition of the earth's surface he first sent out a raven, then a dove, a first and second time, and that in each instance he waited seven days, or a week. That the patriarchs enumerated time by cycles of sevens, in both days and years, is shown by the account of the experience of Jacob in Gen. xxix, 18, 27, where we find him working seven years as a compensation for each of his two wives, with a week of festivities intervening.

"This system of enumerating time we afterward find incorporated in the Jewish economy in the weekly cycle marked by the Sabbath; in the week of years marked by the seventh, sabbatic year, or year of release; and in the seven weeks of years, followed and marked by the year of jubilee.

THE SABBATH IN EGYPT.

"Coming down to the time of the deliverance of the children of Israel from Egyptian bondage, we find that Pharaoh charged Moses and Aaron with turning the people away from their work and making them rest—sabbatize—from their labor. It is quite evident from the account given in Exodus, fifth chapter, that Moses was teaching the people to observe the Sabbath. To prevent this, Pharaoh ordered more work to be laid upon them, not furnishing them straw as formerly, but requiring them to gather stubble instead; and at last, to exclude the possibility of their keeping a day, he decreed that they must deliver a certain number of bricks every day, and the marginal reading of verse 13 conveys the idea that they could not deviate from

this rule in 'the matter of a day in his day.' Thus as servants in Egypt they were not allowed to keep the Sabbath. Moses refers to this fact in Deut. v, 14, 15, where he urges the Israelites not to deal with their servants as they had been dealt with in Egypt, but to allow their servants to rest with them on the Sabbath day.

IN THE WILDERNESS.

"In harmony with the thought of their knowledge of the Sabbath while in Egypt, we find it recognized as an existing institution shortly after they entered the wilderness; for thirty days before they reached Mt. Sinai, we find them observing the Sabbath in connection with the gathering of the manna, while God by a double miracle—that of giving the manna for six days and withholding it on the seventh, and by keeping it sweet on that day while it would spoil and become worthless if kept over any other day—was pointing out a definite day as his Sabbath. Thirty days after the giving of the manna, God spoke his law amid the thunders of Sinai; and then to the Sabbath was accorded its place in the very bosom of that code, which was given to that nation to be preserved by them, and by them to be passed on to other nations as the Creator's moral law for all time.

"Then have we not clearly found that the Sabbath was made for mankind? that a knowledge of it was given to all nations? that the blessing God placed in it was laid at the door of all peoples throughout all ages, to be accepted or rejected by them, as it is today? 'God is no respecter of persons.' His Sabbath is still for mankind, a hallowed blessing."

Annual Corporate Meeting of the Sabbath School Board.

In compliance with Section 2 of Article III. of its constitution, notice is hereby given that the annual corporate meeting of the Sabbath School Board of the Seventh-day Baptist General Conference will be held in the office of Charles C. Chipman, in the St. Paul Building, at 220 Broadway, in the Borough of Manhattan, in the City, County, and State of New York, on the Fourth day of the week, September 13, 1911, at half past four o'clock in the afternoon.

CORLISS F. RANDOLPH,
Recording Secretary.

THOUGHTS FROM THE FIELD

From a Budget of Correspondence.

I was sorry to hear of the ill health of two of the brethren, and hope the Lord has been merciful to them in restoring them to a good degree of health, although they can not expect to enjoy the vigor of perpetual youth.

One of China's ancient rulers is said to have sent a deputation of five hundred young men and five hundred young women in separate ships to the eastern sea in search of the elixir of perpetual youth. When they had made the discovery they were to return. They sailed far away into the eastern sea, landed on some of the islands, broke up their ships and built houses with the material, and united in marriage. This is said to have been the origin of the Japanese nation. The story does not say whether they found the elixir of life or not. Evidently they did not, neither can we expect to make the discovery in this age of research and investigation. But I trust we have all made the discovery of life eternal, which comes through faith in our Lord Jesus Christ. D. H. D.

I am glad so many can attend Conference. It would be a great pleasure to me if I could go, but the strain would be more than I ought to risk, even if financial circumstances would permit. But, praise God, I am gaining in health and vigor. I feel encouraged to hope I may in some way be of service a few years longer. My heart greatly rejoices over the progress made in bringing the world to godliness. In my time, slavery has been abolished, the liquor traffic has been put on the run like a fugitive from law, and now peace, peace among the nations, is making wonderful strides.

I can hardly hope to live to see the great uprising to establish the Sabbath of the fourth commandment; but it is coming, and our work as a people is counting more than we can now see. May the Conference be a great blessing to us all. S. R. W.

I shall think much of Conference, which some of our budget circle will in the providence of God be permitted to attend.

There will doubtless be some matters to settle of great importance to us as a denomination. I apprehend that there will be great need of caution, with deliberation and prayer, concerning the African mission problems. There are quite a number who look with some suspicion regarding the reports that come respecting the dark field itself. B. F. R.

Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, August 13, 1911, at 2 o'clock p. m., President Stephen Babcock in the chair.

Members present: Stephen Babcock, Edwin Shaw, F. J. Hubbard, J. D. Spicer, D. E. Titsworth, Asa F. Randolph, T. L. Gardiner, Jesse G. Burdick, H. N. Jordan, C. W. Spicer, F. A. Langworthy, M. L. Clawson, A. L. Titsworth and Business Manager Lynn A. Worden.

Visitors: Miss Bessie Van Patten, J. Nelson Norwood, Raymond C. Burdick.

*Prayer was offered by Rev. T. L. Gardiner, D. D.

Minutes of last meeting were read.

The Advisory Committee stated that favorable reports are coming in from the ministers representing us on the field this summer, details of which were embodied in the correspondence.

The Supervisory Committee reported the presence of Mr. Lynn A. Worden as Business Manager of the Publishing House, and the gratification of the Board was expressed at the securing of Brother Worden to assume the duties of this office. The annual report for the Publishing House prepared by Mary T. Greene, Cashier, was received and adopted after being approved by the Supervisory Committee.

The Committee on Distribution of Literature reported that literature had been sent where requested, and that the revised edition of Dr. A. E. Main's *Bible Studies on the Sabbath Question* is being printed.

Report accepted.

The Joint Committee presented the following report:

Whereas, A proposition has come to this committee from M. Z. Ntlonga, an English-speaking and reading native African Seventh-day Sabbath-keeper of Cape Town, South Africa, offering to go to Nyassaland, B. C. A., and, as he

says, "visit every church and send a true report however long it can take me," without other cost than traveling expenses, and

Whereas, This proposition has the unqualified approval of Joseph Booth, and

Whereas, From the correspondence submitted the proposition appeals to the careful judgment of this committee; therefore

Resolved, That we recommend that each Board make an appropriation of \$50 to help pay the traveling expenses of the said Ntlonga to make the proposed visit from Cape Town at an early date.

Report adopted.

This report was adopted by the Missionary Board, July 19, 1911.

The annual statement to the Seventh-day Baptist General Conference prepared by Corresponding Secretary Edwin Shaw was presented and adopted. The Treasurer reported all bills paid and stated the amount of funds on hand. Report adopted.

The Corresponding Secretary reported the following correspondence: Rev. George Seeley, submitting report for the year; M. C. Reves, M. D., Rev. C. H. Miller, Carroll West, Mrs. D. A. Doyle, and E. G. A. Ammookoo, asking for Sabbath literature; Olive L. Estee, Secretary of Watchtower congregation in Nyassaland; Mrs. Anvernette Clark, John H. Austin, Mrs. Mary E. Post, D. N. Inglis, and Joseph Booth, concerning the work in Africa; Rev. Clayton A. Burdick, Hon. Geo. H. Utter, and Rev. L. C. Randolph, concerning the Conference program; Rev. L. A. Platts, concerning the work in California; Rev. W. D. Burdick, Rev. D. Burdett Coon, Rev. T. J. Van Horn, Rev. H. N. Jordan and Rev. E. D. Van Horn, concerning field work being done by them; Mr. and Mrs. A. S. Thayer, enclosing contribution for the work in Africa; from Rev. Arthur E. Main, concerning the new edition of his book; also from C. C. Chipman, D. E. Titsworth, G. B. Carpenter, and Corliss F. Randolph.

By vote a bill of \$3.00 for typewriting for Corresponding Secretary Shaw was ordered paid. Voted that the expenses of T. L. Gardiner and Edwin Shaw to the last meeting of the Joint Committee be paid. Voted that the expenses of Mr. Worden's recent visit to Plainfield to confer with the Supervisory Committee be paid.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

A Note From Cincinnati.

REV. H. D. CLARKE.

I begin to know more what it is to be a lone Sabbath-keeper. And there is no place, in my estimation, so lonely as alone in your room in a great city among strangers. But much has been written and said about the lone Sabbath-keeper and so I forbear. However, God bless and keep faithful all such in all their various conditions.

I found a place of meeting on Sabbath (Friday) evening at the Ninth Street Baptist Church. It was refreshing after a week of office and other work, touching elbows with active business men, to stray into a quiet meeting and have strangers smile and shake hands and wonder what kind of a fellow you are anyway and what in the city for and do you like our place of meeting. Now all that has good features and some dangerous ones. I can imagine a young man among strangers, a Sabbath-keeper, and on a new job where he has the privilege of observing the Sabbath. He longs for religious associations and seeks those most near his own faith—Baptists in most cases. They smile on him, welcome him, ask him to come again; and is there anything we can do to make your religious life in the city better, etc. He goes again and again and soon feels really at home. He is offered a class in the Sunday school, a place in the choir. Yes, he can be useful and he is—but—gradually he is weaned from his dear old home church and society and that is the last of him as a Sabbath-keeper. Now I warn all young people against this kind of temptation. We have lost many bright, promising boys and girls in just this way. So of Seventh-day Baptist teachers who go to other and distant States to follow their calling, which offers them, they say, a chance to work and keep the Sabbath. I'm going to venture the statement that we have lost as many young people in this way as any in proportion to the number engaged thus in work away from the home influences and home churches. In my first prayer meeting testimony I had to keep right side up with the truth and my opportunity, by prefacing my remarks with, "I'm glad to meet with you in this worship and especially among Baptists, but I go you one better, I'm a Seventh-day Baptist," which made them smile. I found the church sustaining a Hunga-

rian mission in the person of Rev. Michael Schwartz, a converted Hebrew, I was told, who spoke the Hungarian language and others. The church voted at the prayer meeting to give \$12 a month to pay the rent of the room for the mission. I met Mr. Schwartz and gave him a copy of the SABBATH RECORDER which mentioned the mission of Mr. Kovats, the Hungarian missionary of Chicago, and hope to have them get acquainted and compare notes on their great work. If I am correctly informed, this Rev. Mr. Schwartz keeps the Sabbath. If Mr. Kovats will write to me (or to Mr. Schwartz), giving his address, I'll deliver the message sent.

I devoured some old RECORDERS I brought with me and will soon have the RECORDER sent here when my address is settled. I have a pleasant room on Ninth Street but all mail until later on may be sent to the office, Fourth and Main. If the weather cools off, I hope to have my wife with me in September.

Well, Mr. Editor, who cares for this stuff? Let it go to the waste-basket. I had to "free my mind." Drop in and see me and I'll show you some pictures! and talk over matters. "By the way," Mrs. T. R. Williams is near here and we've had a good talk and a supper with Rev. Mr. Cossum and family, at Norwood. Mr. Cossum, known to many readers of the SABBATH RECORDER, is doing some good missionary work in the city.

Is Our Sabbath-school Work Declining? What About the Proposition of the Board?

DEAR EDITOR:

I have been watching the SABBATH RECORDER for some word from the pastors or Sabbath-school workers in support of the efforts of the Sabbath School Board to increase the work of its field secretary for next year, as mentioned in its report some weeks ago. If any such article has appeared I have overlooked it.

It may seem to be out of the field of college work, and therefore not called for from me, but I am impressed that Seventh-day Baptists are falling behind other denominations, and certainly behind their privilege in Sabbath-school work.

The Religious Education movement is the most live, wide-spread religious move-

ment of the Christian world today; and Bible-school work is fundamental in this movement. Modern pedagogical methods are being introduced and the Sabbath school is being made the most fruitful field of evangelistic activity, both for additions to the church, and for Christian nurture of the young.

Our Sabbath School Board has been awake to this movement and has, for a number of years, been urging it upon the people. The employment of a specialist in Sabbath-school work has, however, been so grudgingly supported that for the last four years only a small portion of time has been given by the field secretary to this work.

Now the board is asking for the support of the people in employing a field secretary for half his time; and no word of encouragement seems to be forthcoming.

Religious pedagogy has become a regular department of many theological seminaries. Our people are particularly fortunate in having a man who has made himself an expert in this subject, and who can be employed for half his time in instruction in the Seminary, and half his time among the Sabbath schools, organizing, instructing and inspiring our workers.

If our people do not forget the imperative duty to "strengthen the things that remain," in their eagerness to find new fields, they will not do less than the board has suggested. If we do forget to strengthen the home churches and small pastorless communities, through the Sabbath schools, it will matter little what new fields are, or appear to be, open to us. Our power will be gone.

In our enthusiasm for the "thousands in Africa" I have been wishing for a rereading of the report of Jacob Bakker, who visited that field to make observations. If we could have a reprint of that report in the SABBATH RECORDER, I think we might then renew our vigilance for our own children and young people, and find means to keep an expert worker among them for at least half the year.

Alfred University,
Aug. 10, 1911.

"Secret discipleship is unworthy of any true man. Men of this world expect the followers of Christ to stand by their colors."

MISSIONS

From Attalla, Ala.

DEAR SECRETARY SAUNDERS:

Find inclosed my quarterly report. I have written you of my very profitable trip to Cullman County, so will not include the same. I visited Ragland, going Friday, May 5. While there I preached twice in a new church called Palestine and once at New Port and once at Macedonia. I remained ten days and went among the people and talked a great deal on the Sabbath question.

When I was there, a year ago, I began a meeting on Thursday, and on Sunday night following we had four conversions. Then I was taken sick and had to come home on the following Tuesday. A First-day Baptist preacher continued the meeting and had a few more converts, and at the close, with the aid of some others, he organized a Baptist church of fourteen members. They then went to work and built them a little house which they call Palestine, located four miles from Ragland. I now have a letter from a Mr. Campbell asking me to go there next Friday and carry on a week's meeting. I hope to be able to go.

When I came home from there last, while waiting for the cars at Wellington I had a very interesting experience. There were four other preachers waiting for trains. One of them, from Alabama City, asked me if I was a minister and of what persuasion. I told him I was a Seventh-day Baptist. He then asked, "Do you keep Saturday or the Jewish Sabbath for Sunday?" I told him no, that I kept Saturday, "the sabbath of the Lord thy God," according to the Bible. I told him we did not keep it for Sunday. Then he said, "Yes, I see, but why do you do this?" I said, "Because the Lord commanded it." Then he went to the resurrection of Christ. I headed him off there, and then he said he did not believe there was any holy time. I said, "Well, then you can not condemn me for not keeping Sunday, if it is not a holy day."

The Rev. J. G. Dicenson of Gadsden was there. He is one of the most noted preachers of north Alabama. He rose up

and walked across the room and began talking again about the resurrection of Christ. I asked him to let me ask him some questions. He answered them all right, but all was against him in his argument. Then he went to Col. ii, 10. I told him then again he could not censure me for keeping the Seventh-day when he claimed the right to keep any day. Then he said time had been lost and we did not know which day was the Sabbath. I said, "Then, Doctor Dicenson, you don't know whether you are keeping the real so-called resurrection day or not," and he said it was very doubtful. I said, "Well, you acknowledge then that you are on slippery ground about your Sunday," and added, "I feel sure, Doctor, that you are; for when you people write about Sunday as a Sabbath you refer to that twentieth chapter of Exodus to get on a solid foundation, and you know that is Seventh-day scripture and not First-day." I said, "Brother Cruchfield has no sacred time and you are in doubt about your day, but I hold to the Bible Sabbath and I am not at a loss to know which day is the Sabbath, neither am I at a loss for scripture to back it, plenty of it, both by precept and example." At last our train came and we all left on the same train, every one getting a seat by himself.

Our work is going on as usual. I did hope Brother A. J. C. Bond would be able to come here.

Your brother in Christ,
R. S. WILSON.

Monthly Statement.

July 1, 1911, to August 1, 1911.

S. H. DAVIS, Treasurer,	
In account with	
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.	
Dr.	
Balance in treasury, July 1, 1911	\$ 916 57
Riverside Church	13 89
Dodge Center Church	18 00
First Church of Genesee	13 55
Plainfield Church	15 95
Milton Church	48 17
Salem Church	8 00
Income from	
D. C. Burdick Bequest, Memorial Board	410 01
D. C. Burdick Farm, Memorial Board	14 71
Missionary Society Funds, Memorial Board	31 20
Sarah P. Potter Bequest, Memorial Board	26 71
Henry W. Stillman Bequest, Memorial Board	72 49
American Sabbath Tract Society (expense acct. of E. B. Saunders)	42 59
Farina Sabbath School	8 16
First Western Church	5 68
First Church of New York City	80 86
T. A. Saunders	5 00
Fouke Church	17 00
Nortonville Church	39 76
Income from Permanent Funds	360 80
North Loup Church	79 35

Scio Church	3 83
American Sabbath Tract Society (salary acct. of E. B. Saunders)	100 00
Milton Junction Church	47 82
J. A. Davidson	3 00
Clarence Witter Knapp	12 00
"A Friend"	100 00
Independence Church	20 00
Young People's Board	104 50
Hornell Sabbath School	1 33
Woman's Board	66 00
Walworth Church	25 66
Shiloh Female Mite Society	13 06
Bradford Sabbath School	6 00
Chicago Church	12 00
Salemville Church	5 38
"In Memory of Ezra Crandall"	25 00
DeRuyter Church	20 00

\$2,794 03

Cr.

Anna M. West, expense account	\$ 75 00
Susie M. Burdick, salary, July 1 to Oct. 1	150 00
J. J. Kovats, salary for June	20 00
E. B. Saunders, salary for June and expense	168 51
D. B. Coon, salary for June	50 00
Rosa W. Palmberg, 3 mos. salary and expense	325 50
J. W. Crofoot, salary and children's allowance	287 50
J. W. Crofoot, School Fund	75 00
Grace I. Crandall, salary	150 00
Mr. Toong, Evangelist, salary	28 00
R. R. Thorngate, salary, July to Oct.	18 75
Luther S. Davis, salary, April to July	75 00
W. L. Davis, salary, April to July	50 00
E. A. Webster, ticket for Ebenezer Ammokok	35 00
Joseph Booth, salary for July and exchange	50 30
Washington Trust Co., exchange for China	2 00
Madison Harry, salary, April 1 to July 1	37 50
James H. Hurley, salary to July 1	106 05
R. S. Wilson, salary and expenses to July 1	92 10
J. S. Kagarise, salary, April to July 1	25 00
A. L. Davis, salary and expenses to July 1	95 63
L. A. Platts, salary to July 1	62 50
L. D. Seager, salary to July 1	50 00
Wilburt Davis, salary and expense to July 1	76 00
Ira S. Goff, salary, April 1 to July 1	25 00
G. W. Burdick, salary, April 1 to July 1	25 00
J. T. Davis, salary, April 1 to July 1	25 00
D. W. Leath, salary to July 1	66 80
J. A. Davidson, balance of salary and expenses	64 02
Gerard Velthuysen, salary to Sept. 30, 1911	150 00
Foreign exchange	50 00
F. J. Bakker, salary to Sept. 30 and exchange	75 40
Marie Jansz, salary to Sept. 30, and exchange	37 80
Treasurer's expense	10 50

\$2,584 86

Balance, August 1, 1911 209 17

\$2,794 03

Bills due and payable August 1, 1911 \$870 89
No notes outstanding August 1, 1911.

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

Address.

REV. E. ADELBERT WITTER.

Delivered before the Seventh-day Baptist Rally at the Christian Endeavor International Convention at Atlantic City, July 10, 1911.

As I think of the conditions that lie before us today concerning the young people, a passage found in 2 Samuel xviii, 29, seems to represent the question that is in my mind more fully than any other: "Is the young man Absalom safe?"

The asking of this question presses upon us the consideration of three things at least.

I. What are the conditions surrounding the young man?

That was indeed a pathetic story in the midst of which is found our question. We see here a loving father, filled with a life-consuming interest in the welfare of a son. As we follow that son in his career, we are not long in recognizing the fact that the conditions surrounding him are not well calculated to develop the best that is in him for the building up of a strong, well-balanced manhood. On the contrary, we find the conditions such as to feed a reckless, selfish nature. There is no question but that the young man was a proud, ambitious youth. Saturated with the spirit of conquest and strengthening of personal power and glory so manifest in the zenith of his father's reign, and wanting a careful training in those things that culture the mind and soul and strengthen in one the higher and nobler ideals and purposes of life, it was not a wholly unnatural thing for Absalom to conceive the thought of conspiring, even against his father in his old age, that he himself might secure the honors of being at the head of the most powerful kingdom that then existed. While we recognize the steadfastness of purpose that for forty years kept him to the work of making himself secure in the hearts of the people, we are, nevertheless, filled with deep disgust because of the political intrigue made use of and the deceit that was constantly employed.

The picture is one not wholly pleasant to consider, but let us for a little time seek to find what there is of analogy between the conditions surrounding that young man of so long ago and those that surround the young man of today.

While in those far-away days the scourge of war was seen on every hand and one mighty monarch was made secure and enriched in possessions and treasures, strengthened for war by greatly enlarged armies through conquest, made mighty by the downfall of others, is there not surrounding the young man of today the same spirit of conquest in the business combinations, the heartless work of mighty corporations, the political intrigue that has been made use of by the more favored that they

might conquer, subjugate, the masses, always robbing them of the power to carry on their personal manufactories and business with success and at the same time compelling them to pay tribute into the corporations' already well-filled coffers, till like the Standard Oil, and Steel trusts, they not only had the means, but to make it productive they were obliged to become investors in, and promoters of, many and varied forms of business industries over which they could hold a controlling hand, such as steamship lines, railroads, mail order houses, department stores and such like, always keeping in legislatures and Congress representatives of their interests to secure the laws necessary for the safeguarding of their business in all its departments, even when through deceit and intrigue they were blinding the masses and robbing the very ones with whom they had made themselves solid through deceit and false political measures and promises? To what extent these things would have gone no one is able to tell had not the country been awakened to a realization of these things in the last few years by the manly position and courageous investigation begun by a former president of the United States. But the country has been awakened and public conscience has been so aroused that we are horrified at the conditions revealed in the investigations.

The bright, keen young man has not been blind or wholly dead to these conditions. Their presence has stirred within him a longing for the glories obtainable through these avenues, and filled him with the pictures of the success attainable through a careful following of the methods made use of by the great captains of finance. Such a course is sure to deaden the conscience and give to the mind of the young man distorted views of the life and teachings of Christ and so place him in jeopardy akin to that surrounding Absalom. The social world is teeming with a life well calculated to dwarf the spiritual growth of the young man. The wild, reckless steeplechase of social life today is enough to turn the head of the young man whose character has not been well grounded in, and safeguarded by, the eternal truths of the religion of the Son of God. Much of the ethical and philosophical teachings of the day has caused the air to be so filled with doubt

and skepticism concerning the essential essence of biblical teaching, and the real nature of God and his kingdom, that the young man finds himself surrounded with a condition of unrest and uncertainty concerning the higher and truer life.

Fred B. Smith, in a recent address, spoke wisely when he warned all against the dangers to a life and to society when there is settled in the heart of the individual unbelief in God. The putting of unbelief in the human heart was the first work of the devil in the garden of Eden and we are, today, eating the fruits of that first work. But I need not speak longer of these conditions that surround the young man of today to tempt him to his ruin, for time will not suffice me to tell you of graft, of lust, of false life in high places and of the many gilded things of society well calculated to turn the mind of the young man from a thoughtful and prayerful consideration of the truer things of life.

II. How may these conditions be changed?

It is preeminently the work of the Christian Endeavorer to exalt the Christ, to lift up the standard of Bible truth and teaching and to manifest in life the real value of these teachings.

When a great battle is to be fought there is first the organizing of the forces upon that field so as to make those forces most efficient in meeting the attack of the enemy and in putting them to rout. In order that this may be done most effectually, there is often need of charge and countercharge, of dash and severe conflict in a life and death struggle; but as necessary as is this, there is more need of a steadfast purpose, an unfaltering confidence in, and a loyal following of, the directions of the commander. The first of these things so necessary to a successful warfare with sin in this old world has been supplied in the organization and education of the Christian Endeavor.

You notice I couple education with organization, for education is essential to efficiency. No army would be formidable in warfare if it were not well trained and its individual members educated in the use of its weapons and in all forms of military maneuvers so they can be efficient as they move together in harmony as a whole or as individuals. Just so this splendid Endeavor organization will fail in this battle against

the powers of darkness unless there be added to the organization the work of drill, of discipline, of education in all that goes to make one efficient in the work of soul-winning.

Mr. Gardiner, master of the Massachusetts State Grange, while addressing a company of grangers said: "You have need to be proud of your growth and the attainments gained; but in the time of greatest success there is danger of defeat." Success often makes us less careful about the work in hand. This same principle may be applied to the Christian Endeavor movement. It has seemed to me that the condition of inactivity that confronts us today as Endeavorers of the Seventh-day Baptist Denomination, and of the world movement as well, is because too much has been left to the organization, splendid as it is, and we have given too little attention to the drill and discipline so essential to efficiency in the work. The success of the past has led us to think too little upon the need of girding up the weapons of our warfare that we may march on to victory. This is evidenced in the fact that many of our societies have been disbanded and others are living in weakness, leading an inefficient life. We will never go very far in changing present conditions till possessed of a new life-purpose. "But," says some one, "how may this be had?" I think in many cases there has been too much stress laid upon having a full quota of committees and not enough upon efficient work done by those committees. The results will be far greater and the life of the society made much stronger with one committee at work than with a dozen that are more an element of organization than of real life.

The reports that come to us of new societies organized, of new territory occupied throughout the world, is soul-inspiring and so far is good; but that which will put new life in our societies and make them a power in our community life is a fuller conscious realization of the value of a human soul and the fact that I am my brother's keeper. If our societies come to possess this thought to the extent that they are so burdened for souls that the burden is manifest in their prayers and in the nature of their services, it will not be long before the world will be aroused with the jubilee song, and sin and unbelief and

skepticism will, like the bats they are, hide themselves in the darkness of oblivion.

Two things are necessary in bringing about this changed condition: (1) a greater spiritual activity; (2) a new appreciation of, and effort along the line of, evangelistic work. Outpost work should be done by every society. Cottage prayer meetings, frequent socials should be held and special effort should be made to interest some of the unsaved in these, that they may be the more fully brought under gospel and Christian influence. Have the social for social's sake, but always connect with it something of a religious and educational nature. Make Christianity what it is, joy and inspiration to life, and you have gone far in arousing the young man to new ideals of life and surrounding him with those changed conditions that will help him to somewhat realize those ideals.

III. What is my rightful relation to these conditions and my duty toward this possible change?

The Bible helps us in an answer to this question in the teaching, "No man liveth to himself." Here is my watch; in its make-up there are many parts and each is, in no small sense, dependent upon the other parts and has much to do with the perfect or imperfect condition of the watch. A right application of the teachings of the scripture above referred to will help us to see that each individual stands related to the conditions that surround him as one wheel of the watch stands related to the others.

Not only is some other life helped or hindered in its life-development by reason of contact with my life, but moral, social, and intellectual conditions of the community in which I live are improved or made worse by my life. I am using the first person to help make the application more personal. If the foregoing statement be true, and we think it is provable, then I am helped to see that a great personal responsibility rests upon me, and my relation to existing conditions is such as to cause me, not only to sit up and take notice, but to arouse myself to such action as will put me on the right side of the great responsibilities of this life. My relation to existing conditions is vital and should be carefully considered. I can not avoid these relations, try as I may. To close my eyes to them

and seek to rest in ignorance would be to play the coward and complicate my responsibilities. There is but one thing then for me to do, and that is to bestir myself, recognize my responsibilities, get into touch with God's great dynamo of love, that being energized by that touch I may not only see the needs but do the work needed to exalt the teachings of Christ and bring the unsaved into his life.

My duty as a Christian Endeavorer in the midst of these conditions is plain. I must first be charged with the divine life and with a love for men, that I may be led to strive for the salvation of all men.

Some one has said, "This is not a people that we should teach, but it is a world to be redeemed." We are instruments in God's hands to bring about this redemption. One thing that will help us in the meeting of our duty or responsibility in these things is to possess this ideal of service. "Every service is justly measured by the motive that lies back of that service." We have not been careful to make this estimate of the service rendered, for we have not been sufficiently interested in studying out the motive back of the service. To do so would put a different face upon many things and cause that our judgment of such things be changed. There is need that we come to realize that "no action can have a greater ethical value than the motive that prompted to that action."

When we have given careful consideration to these three points, there is one more word that we need to hold in mind; that word is "go forward." There is need that all Endeavorers go forward in the work of building up the waste places, in awakening new interest in the peculiar work of the Endeavor. To go forward will mean consecration, it will mean a giving up of many of our cherished plans and of personal preference many times, but we should be ready to go forward at whatever cost.

The forward movement will mean the taking up of some new plans of work in the spread of the gospel message. To Seventh-day Baptist Endeavorers that message has a peculiar side, for it is theirs not only to preach the gospel of salvation by faith in common with all other peoples, but it is theirs to preach also the gospel of the Sabbath of Jehovah.

Up in Jefferson County, N. Y., there is

a kind of grass known as quack grass. This grass is hard to get rid of, for it not only propagates itself by means of seed but it is spread more by the extension of the roots than by seed. It sends its sharp-pointed running roots out in all directions and extends its hold upon the soil by means of these roots that send up frequent shoots from nodes in the soil and then it insinuates itself still farther into the soil and thus in a short time its presence is found over quite a large territory. It seems to me that this grass is a fair representative of the way in which the Endeavorer should work with the Sabbath truth. He needs first to believe that "the seventh day is the sabbath of the Lord thy God," and then like the grass keep reaching out into the surrounding territory for a new hold upon the lives of those there abiding. This is a great but possible work. If you will go to work at it with a ready and warm heart, you will be surprised at the opportunities that will come to you for the spread of this much-neglected truth and you will get another view of the Christian life and the wonderful help of the heavenly Father as you find many so ready and eager to get the message you have to deliver. If this is the purpose and plan of work among our Endeavorers for the coming year, we shall find at its close an increased growth among our societies, a more vigorous Christian life, to say nothing of the joy that will be ours from the increased number of those who are believing in, and observing, the Sabbath. May the Lord help us in this forward work.

The Christian's Work and Reward.

"Is not this the fast that I have chosen? to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

"Then shall thy light break forth as the morning, and thy healing shall spring forth speedily; and thy righteousness shall go before thee; the glory of Jehovah shall be thy rearward. Then shalt thou call, and Jehovah will answer; thou shalt cry, and he will say, Here I am."

WOMAN'S WORK

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

Work.

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place, or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray—
"This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done, in the right way."
Then shall I see it not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.

—Henry Van Dyke.

Report of the Woman's Board.

"We can do it if we will," was the watchword of Samuel J. Mills, born April 21, 1783.

Something corresponding to the spirit of this motto was the controlling thought in our report of last year as we spoke of the call to send Miss Anna West as Miss Susie Burdick's helper in the mission school at Shanghai as "a test of our devotion to the cause." More than we realized at that time is it necessary for Miss Burdick to be relieved as soon as possible, and we have been reproved for any fears we may have entertained as to whether our women would be willing to bear the added expense of her salary by the way in which they have responded from East to far West with generous contributions and pledges for the purpose, thus proving their devotion, and making it possible for the Woman's Board to assure the Missionary Board of her support from year to year.

We are glad that one so fully competent and worthy is to go to this great work for us. If, as has been suggested, one hundred women should give yearly six dollars each for this end, how little would we know, by the gift, of loss or suffering.

Our missionaries put us to shame by their self-sacrificing lives and generous giving, and how sad the fact that often their great-

est discouragement arises from the indifference of Christians in the homeland.

The following quotation will furnish food for serious thought: "If the spirit of the church at home equaled that of her missionaries abroad in self-sacrificing loyalty to the extension of Christ's kingdom, our Lord's requirement that his Gospel be preached to every creature would be accomplished in this generation."

Some one has said, "If your love can not cross the ocean, it has a broken wing," and so may our love with strong unbroken wing cross the ocean with Miss West and Doctor Palmborg and to Dr. Grace Crandall, so recently gone from us, and to all the faithful missionaries in China.

The situation of Mrs. Anna Booth of Cape Town, Africa, and her desires for the education of the women of South Africa and the interests of Sabbath truth have been made known through the SABBATH RECORDER. The board has not felt at liberty to pledge to her a definite amount. Several personal contributions for her work have come in and have been forwarded to her.

The account of the brave struggles of Miss Marie Jansz, missionary in Java, must appeal strongly to the sympathy of our women. She has shown by her efforts that "things sublime and divine are found in the path of simple duty." Shall we encourage her by making a special pledge for her use?

The work in the homeland has not diminished in importance. In December, 1910, Miss Ethel A. Haven, of Leonardsville, N. Y., who had most acceptably served for nearly five years as editor of Woman's Work in the SABBATH RECORDER, was obliged to resign that position on account of sickness in her family. Her resignation was accepted with much regret. Mrs. George E. Crosley, of Milton, Wis., was appointed by the board to fill the vacancy for the remainder of the Conference year. Her work in that capacity is being ably done and is much appreciated. She gratefully acknowledges the confidence and support of all who have sent original material for her use.

REPORTS FROM ASSOCIATIONAL SECRETARIES.

Southeastern Association—Mrs. W. F. Randolph, Lost Creek, W. Va., Secretary.

The report from the association is very meager as to details. There are only two

societies, but since the name of Mrs. M. G. Stillman appears as the president of one of them, we know there is good work being done for the Master's cause in West Virginia.

Eastern Association—Mrs. Anna C. Randolph, Plainfield, N. J., Secretary.

Mrs. Randolph has been very ill, but writes: "We have eight societies. Six have reported. By their gifts they have shown their warm love for all the branches of the work. Mrs. Booth's appeal touched their hearts. A Christmas box is being sent.

"We have met with loss in the death of our sister, Mrs. G. H. Babcock, who was always ready to respond to every good call. She was a loving friend and a cheerful giver. The new chapel at Shanghai, China, is a memorial of her deep interest in that work.

"God is giving us many opportunities. May we use them and receive the blessing."

Central Association—Miss Agnes Babcock, Leonardsville, N. Y., Secretary.

Six societies have reported. These have contributed to the Ministerial Relief Fund, to Miss West's salary and to other denominational interests and much local benevolence. One society holds church socials entirely free of charge, raising funds by free-will offerings and pledges alone.

Northwestern Association—Mrs. Nettie M. West, Milton Junction, Wis., Secretary.

The membership of the eighteen societies of the association remains about the same as last year, but the interest and activity of the women seem to have been greatly increased, as evidenced by their enlarged contributions and their readiness to respond to every appeal.

The Mission Circle programs are being used in most of the societies, and receive many words of commendation.

We believe our women are earnest and consecrated, and willing to do to the utmost of their ability.

Southwestern Association—Mrs. H. D. Witter, Gentry, Ark., Secretary.

Three societies are reported, with a membership of forty-three. The work for the year has been somewhat broken up by removals and changes, but those who have

remained show a very commendable spirit in going forward with the work and their efforts have been blessed. At the beginning of the year there was a doubt whether we could raise the sum apportioned to this association, but the treasurer's report will show that considerable more than that has been raised, which shows the membership has not lost its interest in the Woman's Board and the work it is trying to do for the uplifting of humanity in general, and the cause of Seventh-day Baptists in particular, with the higher aim of honoring and glorifying God.

This closes the reports of associations as far as have been received.

SUMMARY.

The summary of all indicates greater interest and better work. Amounts of money sent in have been surprising and gratifying. Each society must choose and act upon its own line of local work, using the opportunities at hand (2 Cor. viii, 12), always looking toward the unity of purpose and action as women of our denomination, for which we pray.

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

Milton, Wis., Aug. 9, 1911.

Treasurer's Report.

Mrs. J. F. WHITFORD, Treasurer,
 In account with
 WOMAN'S EXECUTIVE BOARD.

For the year June 30, 1910, to June 30, 1911.

<i>Dr.</i>	
Balance from former treasurer	\$ 73 59
<i>Southeastern Association.</i>	
Lost Creek, W. Va., Ladies' Aid Society	\$ 32 70
Salem, W. Va., Ladies' Aid Society ..	50 00
	82 70

Eastern Association.

Ashaway, R. I., Ladies' Sewing Society	\$ 10 00
Berlin, N. Y., Ladies' Aid Society	12 00
Daytona, Fla., Mrs. Lucy G. Langworthy	10 00
Marlboro, N. J., Ladies' Aid Society	10 00
New Market, N. J., Ladies' Aid Society	26 00
New York City, Woman's Auxiliary Society	76 78
Plainfield, N. J., Mrs. D. B. Rogers	8 00
Plainfield, N. J., Woman's Society for Christian Work	167 00
Shiloh, N. J., Ladies' Benevolent Society	52 00
Westerly, R. I., Mrs. Abbie K. Witter	2 00
Westerly, R. I., Ladies' Aid Society	370 00
	743 78

Central Association.

Adams Center, N. Y., Ladies' Aid Society	\$100 00
Brookfield, N. Y., Mrs. Anvernette Clark	5 00
Brookfield, N. Y., Woman's Missionary Aid Society	65 00

DeRuyter, N. Y., Ladies' Benevolent Society	5 00
Leonardsville, N. Y., Miss Agnes Babcock	5 00
Leonardsville, N. Y., Miss Ethel Haven	14 00
Leonardsville, N. Y., Woman's Benevolent Society	95 00
Verona, N. Y., Ladies' Benevolent Society	15 00
	304 00

Western Association.

Alfred, N. Y., Woman's Evangelical Society	\$189 75
Alfred Station, N. Y., Evangelical Branch L. A. S.	36 05
Alfred Station, N. Y., A. P. Hamilton	5 00
Akron, N. Y., Mrs. S. A. B. Gillings	32 00
Hartsville, N. Y., Ladies' Aid Society	10 00
Independence, N. Y., Ladies' Aid Society	21 00
Little Genesee, N. Y., Woman's Board Auxiliary	20 00
Little Genesee, N. Y., ladies of the church	48 75
Little Genesee, N. Y., Mrs. Frances Warren	5 00
Nile, N. Y., Ladies' Aid Society	10 00
Wellsville, N. Y., Ladies' Evangelical Society	11 00
	388 55

Northwestern Association.

Albion, Wis., Miss. and Benevolent Society	\$ 25 00
Albion, Wis., Willing Workers	7 00
Boulder, Colo., Woman's Missionary Society	25 00
Boulder, Colo., Mrs. James Van Horn	1 00
Dodge Center, Minn., Woman's Benevolent Society	80 00
Davison, Mich., Lucius Sanborn	5 00
Eldorado, Ill., Mrs. Nannie Bramlet	6 00
Jackson Center, Ohio, Ladies' Benevolent Society	12 00
Jackson Center, Ohio, Mrs. O. G. Davis	1 00
Jackson Center, Ohio, Anna C. Babcock	5 00
Kilbourn, Wis., Mrs. L. J. Crandall	3 00
Milton, Wis., Woman's Benevolent Society	93 00
Circle No. 5 of W. B. S.	55 00
Circle No. 4 of W. B. S.	10 00
Circle No. 3 of W. B. S.	65 00
Mrs. Susan Loofboro	5 00
Mr. and Mrs. Geo. B. Rood	5 00
Mr. and Mrs. J. H. Babcock	5 00
Mrs. J. H. Babcock	16 00
Aunt Deal Estee	5 00
Mrs. J. F. Whitford	5 00
Mrs. Geo. E. Crosley	6 00
Mrs. Carrie Anderson	1 00
Mrs. J. B. Morton	3 00
Baraca Class	15 00
Milton Junction, Wis., Ladies' Aid Society	121 31
Milton Junction, Wis., Church, A. B. West, Treas.	13 75
Macomb, Ill., Mrs. Euphemia Davis	1 00
Madison, Wis., Mr. and Mrs. H. W. Rood	3 00
Nortonville, Kan., Woman's Miss. Ben. Society	220 00
North Loup, Neb., Woman's Missionary Society	70 00
Norwood, Ohio, Mrs. Thomas R. Williams	2 00
Welton, Iowa, Woman's Benevolent Society	28 00
Welton, Iowa, Mrs. Susan Loofboro	1 00
Walworth, Wis., Ladies' Benevolent Society	25 00
West Hallock, Ill., Ladies' Miss. Society	19 00
Wausau, Wis., Mrs. Emma C. Witter	11 00
	974 56

Southwestern Association.

Albuquerque, N. M., Reta I. Crouch	\$ 1 00
Fouke, Ark., Ladies' Aid Society	15 00

Gentry, Ark., Ladies' Aid Society	17 00
Hammond, La., Ladies' Miss. Society	10 00
	43 00

Pacific Coast Association.

Los Angeles, Cal., Ladies' Society	\$ 8 00
Lakeview, Cal., Mrs. Maggie Brown	5 00
Lakeview, Cal., Mrs. Gelsie Cook	5 00
Riverside, Cal., Dorcas Society	40 00
	58 00

China Association.

Lieu-oo, China, Dr. Rosa Palmborg	\$ 10 00
Shanghai, China, Miss Susie Burdick	16 00
Shanghai, China, girls of the school	4 00
	30 00

Collections.

General Conference, Salem, W. Va.	\$ 23 12
Eastern Association, Berlin, N. Y.	2 61
Western Association, Hebron, N. Y.	8 66
	34 39

Receipts from sale of <i>Historical Volume</i>	15 00
	\$2,747 57

Cr.

Cash paid to Tract Society.

General Fund	\$369 03
Debt	15 00
SABBATH RECORDER	12 00
	\$ 396 03

Cash paid to Missionary Society.

General Fund	\$342 27
Debt	34 00
Miss Burdick's salary	600 00
Education Ah Tsu	50 00
Dr. Palmborg	6 00
Expenses of Dr. Crandall	132 50
Foreign Missions	4 00
China Mission	25 00
Java Mission	4 50
Home Missions	15 00
	1,213 27

Alfred Scholarship	123 00
Salem Endowment	88 00
Furnish room at Salem	75 00
Milton Endowment	75 00
Fouke School	200 00
Ministerial Relief Fund	85 81
Expenses of Woman's Board	74 35
Sabbath School Board	9 53
<i>Historical Volumes</i>	15 00
B. I. Jeffrey	30 00
Los Angeles Church Building Fund	35 00
Mrs. Annie S. Booth, South Africa	23 50
	\$2,443 49

Balance in treasury, June 30, 1911	304 08
	\$2,747 57

Mrs. J. F. WHITFORD,
Treasurer.

Milton, Wis.,
 June 30, 1911.

August fifth the Milton Junction (Wis.) Church held a consecration service for Miss Anna West, who is soon to leave for China. This service was very impressive. At the request of the editor of this department Miss West has written for SABBATH RECORDER readers some of the things she said at that service. I know you will all be glad to read this article. I wish you might have listened to her as she told us of her great desire to be of service, and have felt the influence of her personality.

Anna West Offers Herself as a Missionary to China.

I was glad that the speaker this morning emphasized the fact that we each have a mission. We are each sent as were the disciples, though the fields of labor may be far apart. Mine seems to be in China, while for most of you it is here.

In trying to analyze the reason for wishing to go as a missionary to China, I concluded that there were three forces acting. The first was God's love. This love is so great and so wonderful. The second was a desire to serve him in return for his love and mercy; and the third was a realization of the needs of the people in foreign lands. Their need of knowing how to *truly* live had been strongly impressed upon me.

I think I have always been interested in missions. I can remember that as a girl of eleven or twelve it was my ambition to become a foreign missionary and I have a box of newspaper clippings in regard to China missions which I gathered about that time. As I grew older the ideal was still there, though I did not hope to attain it. It was far beyond my expectations.

A few summers ago the idea of giving myself for missionary work came to me very forcibly. I considered the question for some time, but I felt that I was unfitted for the work and lacked the necessary qualifications. A negative answer, however, did not satisfy. I was planning to attend the Y. W. C. A. Summer Conference at Geneva that summer and I prayed that I might then be helped to answer the question aright. Those of you who know the spirit of most of these conferences know that it is distinctly missionary. There was but one answer, then, to the problem—to go, or stand in readiness to go when an opportunity might come. I still recognized my unfitness; but I had faith to believe that if it were God's will for me to go, he would show me the way and prepare me for it.

The time is now come for the attainment of my early ambition. I am glad to be able to offer myself as a teacher for our mission school in Shanghai. I am also glad that I am so soon to go to that work. Please do not expect great things from me. I know that I shall not accomplish great things, but I believe that the small things will count. I believe that those girls need

to be taught the true meaning of life and I am happy to have an opportunity to help in that instruction.

I shall have greater strength and courage to undertake this work as I feel your love for me and confidence in me. I ask that you will not forget to pray for me that I may carry on my part of God's work as he would have me.

Milton Junction, Wis.,
Aug. 5, 1911.

Meeting of the Woman's Board.

The Woman's Board met with Mrs. S. J. Clarke on Monday, August 7, 1911.

Members present: Mrs. A. B. West, Mrs. A. R. Crandall, Mrs. J. H. Babcock, Mrs. J. B. Morton, Mrs. S. J. Clarke, Mrs. Nettie West, Mrs. G. E. Crosley and Mrs. A. J. C. Bond. Visitor: Mrs. Mary Whitford.

The President read the fourth chapter of Micah and offered prayer.

The Treasurer's report was read and adopted.

Voted to instruct the Treasurer to forward \$150 to the Missionary Board for Miss Anna West and to take from the unappropriated fund sufficient funds to make up the quarterly payment of Miss Susie Burdick.

The Corresponding Secretary read a letter from Mrs. Brown, West Edmeston, regarding the biography of her aunt, Mrs. Lucy Carpenter, a letter from Doctor Daland in regard to the scholarship of the Woman's Board, and a card from Miss Phoebe Coon.

The annual report to Conference of the Woman's Board was read and discussed and adopted.

Voted to leave the disposal of the Woman's Board Scholarship for Milton College to the judgment of the faculty.

The committee to arrange the program for the Woman's hour of Conference gave its report, which was adopted.

Adjourned to meet at the call of the President.

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

A neglected Bible means a starved and strengthless spirit, a comfortless heart, a barren life and a grieved Holy Spirit.—*F. B. Myer.*

YOUNG PEOPLE'S WORK

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

Persia and Turkey.

REV. JESSE E. HUTCHINS.

Prayer meeting topic for August 26, 1911.

Daily Readings.

Sunday—Growth of false religion (2 Kings xvii, 24-34).

Monday—Blight of error (Isa. ix, 16-21).

Tuesday—The fruit test (Matt. vii, 15-20).

Wednesday—The coming of light (Acts xxvi, 16-20).

Thursday—A prayer for the East (Eph. i, 17-23).

Friday—The victory (Phil. ii, 9-11).

Sabbath day—Topic: A missionary journey around the world. VIII. Missions in Persia and Turkey (Acts iv, 13-31).

In the study of missions in Persia and Turkey we are confronted with one of the greatest problems that is presented on the mission field. We are face to face with Mohammedanism, one of the greatest of the world's religions. What Christ is to Christianity, Mohammed is to Mohammedanism, yet without the beautiful Christ-spirit. With the followers of Mohammed, when persuasion failed, fire, sword, and the dungeon followed. In the study of this religion three countries are to be considered. "Arabia is the cradle of its creed, Persia of its philosophy, Turkey of its politics." Although these countries are controlled by the same religion, each presents its own difficulties. What Jerusalem and Palestine are to Christendom, this and more Mecca and Arabia are to the Mohammedans. We consider an audience of ten or fifteen thousand people as pretty large, yet each year for thirteen centuries an audience of seventy thousand pilgrims has made its way to this place for the purpose of offering their prayers.

Persia, however, is the center of thought for this great religion. Her influence has been felt over the whole Moslem world far out of proportion to the inhabitants and character of her people. This has made it one of the most difficult fields of the world to enter with the Christian religion. Mohammedanism arose as a religion superior

to Christianity as it was revealed to them in the early times. In the post-apostolic period, when various Christian sects were formed, some of these were driven away into the land of Persia and Arabia. They became very corrupt. Then came Mohammed about the year 570 with a religion which was in theory far superior to that of Christianity as it was lived. Under this new religion which made such rapid strides, the Christians were persecuted. The influence of that name is still felt when in modern times missionaries have attempted to enter this land. According to the statement of a young Persian who is canvassing in Berlin and has given several lectures, there are 11,000,000 people in Persia and there is less than one mission station to every million of population. In one entire province to the far north there is not a single missionary. It is practically in times B. C. If one were to travel along the Persian Gulf, a distance of 1,200 miles, it would not be possible to find a mission station on the whole Persian border. But in the interior there are splendid mission stations which are doing good work. The young man who is here did his college work in a Christian school in Persia. Then he came to this country and did three years' work in Union Seminary and two years in Columbia University and is now only twenty-seven years of age.

In Turkey conditions are somewhat different, due to the commercial relations and to location which favors contact with other nations. This has made this part of the empire the center of politics. During the last few years great changes have taken place in the political field. The uprising of the young Turks demanding a constitution and a parliament has brought a marvelous change with lightning-like rapidity. Within the course of a few weeks Turkey passed from the most absolute despotism to become one of the progressive countries of the world. This change has made a greater opportunity for bringing the Gospel to these people. And yet this great change has been brought about as the result of Christian education within this land. Education has brought these young Turks in contact with the work of civilized nations. When the American fleet was at Turkey, four young men were placed upon the *Virginia* by the Turkish Government, in order

that they might learn something of a modern war vessel. One of these men was asked this question: "Is it true that the freedom and constitutional government you are now enjoying are due to the American schools?" In reply he said: "I want to confirm the report you have heard. Were it not for the work, during all these years, of the American schools scattered over the empire, we should not today be in possession of these great blessings." Dr. Talcott Williams, editor of the *Philadelphia Press*, in an address at Brooklyn, in 1908, said: "Many causes have combined, many factors are present, many influences have turned the hearts of men throughout Turkey, but if we ask ourselves what the governing and final factor is which has brought about the first of the world's bloodless revolutions, which has seen a people divided and dis-severed by creed, by race, by language, by every conceivable difference which can separate the sons and daughters of men, suddenly act together—we do ill if we forget that for eighty years the American missionaries have been laying the foundations and preaching the doctrine which makes free government possible."

Education has not been the only object in these schools, however; they have set forth ideals of purity and honesty which have been so far above the immorality of the native schools that parents risk sending their children here. This teaching is followed by the spiritual. The Bible is a regular text-book in the mission school. The work of the day begins with religious exercises and is followed by a half-hour Bible study. "The result is," said the Rev. Jas. P. McNaughton of Smyrna at the Rochester Convention, "that the graduates of mission schools have usually a far better knowledge of the Bible than their more favored brothers in the homeland."

The great progress which these nations are making is the direct result of Christian missions, although the result seems so far removed from the first efforts of the many who have given their lives on these fields. The schools are doing wonderful work in giving broader views of life to these religion-bound people, but here as in all the other fields the stations are so far apart and so widely scattered that the evangelization of the people is yet a great ways off. But think, this is the land where the Gospel

first came to men. This is where the Saviour said to his waiting disciples, "Go ye therefore, and teach all nations." The Word has gone out and now, from almost the other side of the world, we are hearing his voice saying, "Go, redeem the land which has been left so far behind in the mad rush of civilization to the West."

A College President's Ideals for Seventh-day Baptist Young People.

Rev. H. C. Van Horn,

DEAR BROTHER: Many months ago you asked me for an article for the Young People's department of the SABBATH RECORDER, setting forth a college president's ideals for Seventh-day Baptist young people. I have not forgotten the request, even though I may have forgotten the exact wording of the subject you proposed.

The months have been full of many and varied duties, and some illness has contributed to the delay. Now for a few weeks I find myself at my summer camp, the "Kanakadea," in the Adirondack Mountains. It is a place so restful, so full of beauty, and so close to nature, that health, hope, and happiness are among its many rich gifts. All these, however, are prompt reminders of duty and opportunity. So reminded, I am now trying to fulfil my promise of an article for the young people.

A college president's ideals might be supposed to begin with college training; but that would be "putting the cart before the horse." *Character* is the first thing to be desired. No one is more aware of that fact than the college president. Furthermore, the more I study the problems of education and character building, the more I am sure that the *foundations* of character must be laid before college days begin. I would go so far as to say that colleges are throwing away valuable time and labor when they are trying to educate boys and girls who are characterless; for while it may happen that character building is begun in college, or even later, it rarely happens. In a great majority of cases the kind of life begun in the home will be continued and accentuated in college. Good will, kindness, good manners, self-respect, purity of life, and reverence, are essential qualities with which to begin making a college-trained man or woman.

Then character includes that quality of

manly strength so hard to define. It is the strength to say no; the strength to be in the minority; the strength to be a leader. Perhaps I can illustrate this by a little incident that happened a few days ago. On Sabbath afternoon some boys in their early "teens" came to my camp for two more boys of their own age to join them in a baseball game. The promoters of the game knew nothing of Seventh-day Baptists; and the two boys of the camp had never before faced that proposition, as their home had always been in a Sabbath-keeping community. But now they were in the minority; they were needed to complete the teams, and they were fond of baseball.

That was a hard problem for real boys. But these boys took counsel of their parents and then said frankly to their callers: "We observe the Seventh-day as the Sabbath, and we do not play ball on the Sabbath. We would like to join you in a ball game and any other day than the Sabbath will be convenient for us."

You will notice that they did not insist on playing the game on Sunday in order to show disrespect for that day; but *any other* day than the Sabbath. These were boys who observed Sunday religiously and their consciences were to be respected also, even though they were in error in their training and belief. So the game was arranged for Friday and all the boys were satisfied and happy. The point which I would have you keep in mind is that the two boys who were in the minority, because they were strong, became leaders. Eighteen boys of the two teams played the game on Friday because the two boys were strong enough to be in the minority when necessary, and that gave them the power of leadership. Now character has a "good helping" of that kind of strength, and if it is ever acquired, it must be begun, as a rule, before college days.

It is remarkable how easily people nowadays can be led in such matters. A *leader* is worth more than twenty drivers, not only as a college man, but in all the world's great work.

Many people have wondered how the scores of men, contractors, state inspectors and all, who have worked on the new state school buildings at Alfred, have rested Sabbath days and worked Sundays, when the great State of New York pays for the work. But it is easy to explain. Before

the contracts were let, when the contractors were bidding, they were told that Alfred is a Sabbath-keeping community and contractors would be expected to refrain from work on the Seventh-day. They were left to use their own pleasure about working on Sunday.

Not a bidder in the entire lot of competing contractors refused to put in writing his agreement to do no work on the Sabbath. Before the contracts were let, therefore, the matter was settled, and each contractor preferred to work Sundays, rather than to remain idle on two days of each week. These Sabbath illustrations of the power of leadership on the part of the minority might be multiplied many times, and found in every other field in which character shows itself. What is needed is the strength that is firm, tactful, and kind.

Colleges train leaders of men, and this is the kind of material we are all looking for. With young people of *character* for college students, it is easy to secure honest work, good scholarship, clean athletics, refined sensibilities and spiritual-mindedness, which are all comprehended in a college president's ideals for all Seventh-day Baptist young people.

With prayers and best wishes for all our dear young people, I am,

Faithfully yours,
BOOTHE C. DAVIS.

Alfred University,
Alfred, N. Y., Aug. 1, 1911.

A Letter.

DEAR EDITOR:

You have heard of the man who told his friend that if he ever got within six or eight miles of his house he must stop and stay all night. When I got within sixteen miles of Fouke, I stopped and stayed all night, the stopping place being Texarkana, U. S. A. Again in leaving Fouke I made the sixteen miles' journey in the evening, and spent the night in Texarkana, leaving there in the morning for Stuttgart over the Cotton Belt. I had a three-hours' wait at Stuttgart and arrived at Gillette, the end of the road, at 8 p. m. There are many rice farms in this section of the State, and they bring the white crane, which attracts you, and the black mosquito, which you attract. Instead of sitting out in the yard fighting mosquitoes with the rest of the hotel guests,

I hunted up a Methodist prayer meeting.

I enjoyed the meeting except that I was disturbed somewhat by the elongated inverted basket on the back of the organist's head, and by the continuous noise made by the preacher while others were praying. I desired to hear what was said in order that, if possible, I might join in the prayer. This is making no objection to your saying "Amen" at the end of a sentence which you have made your own prayer. I rather like that, on occasion. But even Paul was unable to see how one could say amen unless he knew what was said.

As for the extreme styles in hair, I have received some consolation lately in reading a description of the autumn girl, that is to be, whose "hair is parted and brushed until it shines like satin and is coiled close to her head."

The following morning, as soon as he could make the trip, Eld. J. L. Hull drove into Gillette, and we soon started for Little Prairie. Brother Hull had sent his mules and wagon after two families of our people living twenty-five miles from the church, who desired to attend the meetings; therefore I was obliged to ride behind a horse. We arrived at "the shanty" about 4 o'clock, not having had any dinner. The folks had nothing prepared for us to eat, simply from the fact that there are no folks left at home when the Elder is away. He soon had a fire going, however, and made some coffee and prepared our evening meal. Brother Hull is trying to get his farm in shape to sell, so that he can go back to Little Genesee where his wife is. Meanwhile he is making use of his opportunity to help the Little Prairie Church and people. At the time of my visit here last November he was elected superintendent of the reorganized Sabbath school. The school has continued to the present, and he is still at the helm.

We had our first service here Sixth-day evening. We met again Sabbath afternoon and evening (or evening and night, as you prefer), Sunday morning and evening, and Monday and Tuesday evenings. The attendance at these meetings was large. There was one call for us to "open the doors of the church," but it seemed to me they had been opened too wide already, and members with whom I talked agreed with me. So I made an appointment with the young man and had a good talk with him, advising him to attend Sabbath school, to

read his Bible daily, and to write to me of his progress. I tried to encourage him in the step he seemed desirous of taking, and he agreed with me that it would be better for him to prepare himself for membership.

I appreciated here the desire often possessed by the Master to withdraw from the multitudes and to instruct a few earnest souls in the principles of the kingdom. This desire on my part was satisfied in the above case, also the day I helped a young husband and father unload cypress shingles, and the last night when I called the members of the church around me and encouraged them to be faithful to the Sabbath school. I enjoyed speaking to the crowds, and in the seven sermons which I preached tried to sow the seeds of truth. And while I can not tell what the Holy Spirit can use best of my feeble efforts, I feel that some of these private conversations and earnest talks to smaller groups, will bear fruit. Hand-picked fruit keeps the longest.

There are some splendid people in the Little Prairie Church, and they are endeavoring to hold up the banner. They are looking forward to the meetings of the association which will be held with them in November.

We had intended to have a meeting Wednesday evening, but I learned the evening before that I could get a launch down the river Wednesday morning, with no assurance of one Thursday morning. So we closed out a day early and I took this opportunity to get to Rosedale, Miss., where I could get the Illinois Central for Hammond. There are no regular boats running, but not infrequently some one is going down the river to trade or for freight, and one can catch a ride. We went down the Arkansas River thirteen miles, including the "cut off," down the White six miles, and down the Mississippi six miles. We stuck on a sand-bar twice, leaving our rudder on the first one, which relieved the monotony of the trip some. Then the engine stopped so often that it created a monotony more tedious than the one of which we had been relieved. Cleveland Sweeney, owner of the boat, said I should write it up for the SABBATH RECORDER, but that I must not say who was with me. I mention this here to let him know that I have not forgotten his request. I got to Rosedale just in time for the train which goes next after the train I had started for. From here I made very good time.

I passed through Vicksburg about one o'clock in the morning. I looked out of the car window upon the artificially lighted city and wished I might spend a day here at this scene of that famous fight where Grant won such a costly victory and where Uncle Oliver says *our* Uncle Sam takes such good care of our soldier dead. But I was bound for Hammond, and home, and could not stop.

[CRITICAL NOTE.—While there is no date and no address on this epistle, the "internal evidence" is highly in favor of Bond authorship.—ED.]

The Cloud With the Silver Lining.

ALICE ANNETTE LARKIN.

CHAPTER VII.

Sunshine and Shadow.

There's many a day of sunshine,
Of pleasure with naught of strife;
But often the sunlight is blended
With shadow: and such is life.

"Esther Williams, where are you?" came a ringing call from the kitchen.

Esther, sitting in her favorite place near the window that looked out on the beautiful old trees that shaded the lawn, hastened to the door to answer.

"Yes, Avis, I'm coming," she called. "Just let me find my apron first." And donning the above-mentioned apron, she ran lightly down the stairs. At the kitchen door she stopped, for mother was hurrying back and forth with boxes and baskets, while Avis stood at one end of the long table making sandwiches.

"Why, what are you folks doing?" she asked, as no one ventured to explain matters to her.

"Getting ready for a picnic," Avis hastily answered. "And we want you to prepare the salad. You'll find everything on the shelf by the window."

"But what picnic is it, and where, and who is going?" Esther persisted, as she went to look for the salad-dressing.

"Why, Mrs. Barnes sent word late last night after you had gone to bed that she and the Doctor were to go to Glen Falls today for a drive, and wanted us to go too. And of course I accepted for us both. There are some others in the party, I believe, but the note didn't mention any names; and I asked the boy, but he didn't

seem to know—at any rate he didn't tell. I thought you would be delighted to go, for we haven't been to the Falls since you began to study music. We leave here at eight o'clock, so we'll all have to hurry."

"Of course I want to go," Esther promptly replied. "I imagine that we'll need heavy wraps though, for it seems chilly to me. There, that salad is all done, so you finish packing the lunch, and I'll run out and carry this jelly to Mrs. Bascom. I promised it to her for her dinner. I'll be back very soon."

It was a morning early in September, nearly a year since Esther Williams had sat in the office of the great eye specialist, and listened to his final verdict on the condition of her eyes. And little had she dreamed on that never to be forgotten day of how quickly the year would pass. For then her hopes were blighted, and she felt that life had little in store for her.

But what of today? Yesterday she had visited the eye specialist again, and he had informed her that her eyes were in much better condition than they were a year ago. And eventually they would be perfectly strong; another year of rest would surely accomplish all that could be desired for them. And Esther had come away from his office with a light heart.

How much she had to be thankful for—not only on her own account, but for the little community in which she lived as well. For great blessings had come to the little Seventh-day Baptist church at Hazelton in the year that was past, and there was promise of blessings still to come. Not that everything that might be desired had been accomplished; far from that. But for not one Sabbath in nearly a year had the little church among the pines failed to open its doors to a good-sized congregation. For six months the Sabbath school had been holding its weekly sessions, and for the three months that were just past the Junior Society of Christian Endeavor had been doing its part in the upbuilding of Hazelton. Now there was a probability of the early reorganization of the Young People's Society.

The Sabbath-school orchestra was doing good work under the efficient leadership of the earnest young school-teacher; and Dick Robinson had hunted for no more lost treasure. His mind seemed to be running in other directions.

Esther thought of all these things, as she

hurried about her room, donning her wraps for the trip to the Falls. On her open desk lay the note that she had received several months before from Richard Bond Powers. Over and over again had she read it since that time. It was the only word that she had received from him, neither had she seen him, for he had not been home to Hazelton in nearly a year. But few days passed in which the letter was not taken out and read, and read again. For Esther Williams had at last awakened to a sense of what she had lost, perhaps forever, when she refused to put love before her career.

Glowing reports continued to come to the little village of the great work that the talented young minister was doing in Easterly. There seemed to be nothing too hard for him to attempt. His people wondered somewhat that he didn't marry, and many a mother wished that her daughter might be the one chosen for his life companion. But as yet there appeared to be little prospect of any of their wishes being fulfilled in this way.

Esther carefully folded the note, and put it back in the secret drawer of her desk before going down-stairs. The Doctor's horse and surrey were at the door, and Avis was calling to her to hurry. So she tried to leave the memories of the past in the desk with the hidden letter, as she started off on her pleasure trip.

The young people could not have chosen a better day for their outing, for it was not too warm for comfort, and still warm enough for a day out of doors. A shower during the night had laid the dust, and made riding a pleasant occupation. Other carriage loads of young people joined them along the way, and all seemed to be headed for the same place.

Glen Falls was a beautiful place nearly ten miles from Hazelton. It was far back in the woods, only a narrow path leading to it; but when once the cool, shady spot was reached, it proved to be an ideal location for such a picnic.

It was a merry crowd of young people that gathered there at the end of the long drive, and frolic and fun occupied the time until lunch was served.

Esther noticed that Dick Robinson, John Peterson, and the other members of the Sabbath-school orchestra, who were in the party, had their instruments with them, and so was not surprised when they tuned up

and furnished the company with music while they were eating their lunch.

"How well they play," she remarked to Mrs. Barnes, who sat beside her. "I wouldn't have believed that any one could improve as much as they have in so short a time; not only in their music, but in other ways as well."

"Whoever donated those instruments," Mrs. Barnes replied, "did a grand thing. I have wondered many times who could have been so kind. I don't suppose you have any idea, have you?"

Esther was very glad that some one called her friend's attention to something else before she had time to answer, for she didn't care to tell what she surmised about the gift of the musical instruments. She was not sure of anything, but she could imagine from whence they came.

Lunch over with, the afternoon was pleasantly passed in conversation, intermingled with music from the little orchestra. Then the Doctor started some college songs, and those who were familiar with them joined heartily in. These were followed by some that were well known to all, and the woods soon rang with the music of many voices.

"Now, Miss Esther, it's your turn to amuse us," the Doctor was saying, "you know more than all the rest of us put together about these things. No, don't shake your head like that; we can't take 'No' for an answer, so you might as well begin right now."

So after thinking a moment, Esther began very softly at first, then her clear, sweet notes rang out higher and higher in the song that she had always loved, and which had been especially dear to her this last year:

"Lead, kindly Light! amid th' encircling gloom,
Lead thou me on;
The night is dark, and I am far from home,
Lead thou me on;
Keep thou my feet; I do not ask to see
The distant scene; one step enough for me.

"So long thy pow'r has blessed me, sure it still
will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone,
And with the morn those angel faces smile
Which I have loved long since, and lost awhile."

As always, when she sang, her audience was spellbound; but at last there were many expressions of pleasure and wonder, for Esther's voice had not failed in the year

that was past. To her listeners it seemed that they had never heard her sing so well; and yet she had spent the twelve months without study. And there was one thought in the minds of nearly all who heard her this beautiful September afternoon, and that was of how much she might have accomplished in the great world outside. And would she not feel that she must leave Hazelton ere long for the place that she had so long desired to fill? And some at least were still thinking of this, and of what it would mean to the little church and community if she should go, as they drove home in the moonlight.

"What a beautiful day this has been!" Esther said to Mrs. Barnes, as she left her at the gate. "I don't know when I have had such a delightful time, and I feel very grateful to you for planning this little outing. Come in and see me tomorrow, and we will talk it all over. Good night."

"How still everything is," Avis remarked, as they went up the walk. "You don't suppose father and mother have gone to bed yet, do you? It must be quite early, for the last time I looked at my watch it was only nine o'clock."

But opening the door that led into the kitchen, they found that mother was just washing the supper dishes.

"Why, mother!" Esther exclaimed, "what makes you so late, and why is the house so dark? We thought you must have gone to bed. Why, mother! what makes you so white, and where is father?"

"Father has gone to Crawford to take Mr. and Mrs. Powers to the train. They've gone to Easterly. Richard was thrown from an automobile this afternoon, and seriously hurt, they fear. They got the message just about two hours ago, and father took them right off."

"Oh, mother!" was all Esther could say, as she sank helplessly into a chair.

(To be continued.)

News Notes.

MIDDLE ISLAND, W. VA.—Esle F. Randolph, president of the Sabbath School Board, spoke to us, Sabbath day, July 22.—Children's day was observed in our school, August 5.

SALEM, W. VA.—Mrs. Hutchinson, the state junior superintendent of Ohio, has been lecturing in this State and spoke to the young people and Juniors, Friday night, August 11.—Pastor Hills has been preaching the past month at the

Industrial Home; has also filled the pulpits of the Methodist and Baptist churches during the absence of their pastors.—The Ladies' Aid Society is engaged in a contest in their exchange work. The society has been divided into three sections, the one clearing the most money through their furnishing for the exchange in given time to be entertained by the other two.

FIRST ALFRED, N. Y.—The Ladies' Evangelical Society enjoyed a picnic supper on the campus, Thursday, July 27. It was largely attended and enjoyed by all.—The annual Sabbath-school picnic was held, August 9, in Rose's Grove.

A Pleasant Summer Shower.

It came about the eighteenth of July. The first sprinkle came from the Atlantic, the second from the Pacific. Then came the downpour from east, west, north and south. It was a genuine surprise—some seventy beautiful post-cards and letters with friendly and loving sentiments printed and written upon them that gave me great pleasure. Thanks to you all, good friends. Your thoughtfulness of me is very much appreciated. I wish I was more worthy of such attention.

On the birthday several came and with gifts and lunch baskets. The table was set under the trees and we feasted on the good things placed upon it. It is another sunshine spot in the journey of life.

Dear friends, words seem but weak things to express my gratitude for such occasions. Thanks be to the dear Father for all these great blessings in life. Dear friends, it is a grief to both my husband and myself that we can not now go out into the great harvest field and help gather in the sheaves. My earnest appeal to young men and young women is to work in the vigor of youthful life to carry forward the Saviour's work, "For the Son of man is come to seek and to save that which was lost." The fields are all white, waiting for the harvesters to gather the rich harvest of souls.

MRS. S. R. WHEELER.

Boulder, Colo.

I believe more people stumble over the inconsistencies of professed Christians than from any other cause. What is doing more harm in the cause of Christ than all the skepticism in the world is this cold, dead formalism, this conformity to the world, this professing what we do not possess.—D. W. Moody.

CHILDREN'S PAGE

"The Spectator" and the Cat Lady.

A little crowd had gathered round the cat; and truly it was a forlorn sight. Mangy, half-frozen, seemingly blind, it lay on the pavement as if, in crossing it, it had suddenly given up all nine lives, and laid down to die in the open. The fur was eaten off its head in great patches; its ears were cracked and bleeding. Even the most careless passer-by could not ignore so pitious a creature, and yet no one wanted to touch it. The Spectator is fond of cats, and yet he shrank from picking up the leprous-looking animal. Just as he was making up his mind to do so a child pushed through the crowd—a thin, energetic, small girl in her teens, with a large basket with a lid on her arm.

"Oh, let me have it to take to the cat lady!" she cried, and the group made way for her willingly, each one glad to have the cat succored by somebody else. She knelt down, and with her shabbily-gloved hands lifted the half-dead creature. The cat, which had been a large and fine animal, was too weak and wasted to resist or to care. It turned its sightless head a little, but lay limp in her hands as she stowed it away in the basket. "I saw it lying here," she said to the Spectator, "and I've been and telephoned to the dog-catcher, but he says he doesn't take cats. So I went and got the basket, and I'm going to carry it to the cat lady myself."

The Spectator, though he was a stranger in the small town, asked if he could carry the basket. . . . The girl, after a shrewd look at him, handed him the basket, and guided him down an old-fashioned red-brick street. . . . "The cat lady's house useter be a nice house," said she, confidentially. "She had everything she wanted, but now she's poor. 'Nd she always loved cats; so the neighbors, they brought her all the sick ones, and she took care of them. The Society, it gives her the stuff to put them to sleep with, 'nd she does it without hurting them. They just go to sleep, you know. My! the way some folks treat cats! You like 'em, don't you?"

The Spectator confessed a weakness for

cats. "You don't love 'em like the cat lady does, though," the child went on. "She'd have picked this one right up in her arms. Mother won't let me do that. She won't let me touch a strange cat 'less I have gloves on, for fear I might get bit or something. But it hasn't never hurt the cat lady to touch 'em. Here's where she lives."

Between a laundry and a cobbler's shop a wooden door, shut fast, led into an alley. The child tapped on the door. "I guess her hours is over for the day," she explained, "visitin' hours, you know. But we can get in through the laundry, any time." She darted into the Chinese laundry, and the Spectator, basket on arm, followed the adventure. A lean, yellow Chinaman with a coiled pigtail remonstrated in pigeon English, but the child marched on into an inner room, pushed past another inhospitable Celestial, jabbering harshly from behind an ironing-board, and stepped out of a side door into the alley again, the other side of the closed door, and so into the back yard.

It was a yard of quite spacious dimensions, with green grass in it. Its principal crop, however, was cats. On boxes and barrels that seemed arranged in pedestal style sat or curled cats of yellow, cats of gray, white cats, Maltese cats, and more cats. They were all world-worn specimens—not a kitten among them; but they reclined in dignity and had no fear in this serene spot. "If they're going to get well, she keeps them out here," said the child, "and finds homes for them. She gave my Uncle Henry, out in the country, an awful nice gray one for his barn, that can kill rats. It only has one eye, but Uncle Henry says he wouldn't take five dollars for it. The cat lady'll come and drown kittens for you, too. She does it in warm water, so's it doesn't hurt them."

As she spoke she rapped on the back door, and the "cat lady" herself opened it. The Spectator had expected something out of the ordinary, and was not disappointed. A very small, very erect old woman, with abundant curly gray hair, stood revealed in the frame of the door. Over a shabby, old-fashioned black dress she wore a shabbier gray knit shawl, and poverty spoke in every line—but poverty accepted and ignored, the poverty of an unworldly recluse. "Come in, come in, my dear," she said to

the child, including the Spectator, the basket, and the cat in one sweeping gesture of welcome. "Got a poor pussy in there? Well, well, let's see it. Poor kitty!" and with that she lifted the lid and peered in at the helpless animal, while the Spectator looked about him, quite dumbfounded.

For the tiny kitchen was fuller of cats than the yard. In fact, it was like a nightmare of cats, all very sick or crippled. There were one-eyed cats, and three-legged cats, and swathed and bandaged cats that looked like mummies. There were messes for cats simmering on the stove, and liniment for cats pervading the air. And standing in the midst of it, like a queer old Egyptian priestess of cats, the "cat lady" lifted the poor, limp, mangy creature out of the basket and held it gently in her arms. "Hand me the bag over there, my dear," she said to the girl; "that gray flannel one. Hold it open—that's right. We'll put pussy in there, and then we'll send it to sleep." Then, as she lowered the poor cat tenderly into the warm flannel, her face took on a wonderful expression—and she bent over it and kissed its head lightly. "I always do that, dear, before I put them to sleep," she said, swiftly. "Now go away, please, both of you, because if pussy should cry I don't want you to hear it."

The girl and the Spectator came away together with the basket, and left her with the bag in her arms. Somehow the Spectator felt that he understood Francis of Assisi and the lepers better than he had ever done even in the Portiuncula. "She makes you feel sort of ashamed of wearing gloves," said the little girl. "But, then, mother told me always to. I'm awful glad there is a cat lady, though, in this town!"
—*The Outlook.*

Home News.

MILTON, WIS.—The Milton Christian Endeavor society recently held a session which was remarkable by reason of the fact that two missionaries, destined for two widely different fields, were present and spoke. One of these was Miss Anna West, who is soon to leave for Shanghai. She carries with her the love and confidence of our people. She has several qualities which are quite important in one who is to go to work among a strange people, qualities which our missionaries possess. She has

good health, common sense, a friendly spirit, and a face that wins confidence.

The other missionary present has not usually been regarded by us in that light, but he said, with evident feeling, "I want to be regarded as your missionary, too." Indeed, why not? For several years now Eld. H. D. Clarke has been caring for homeless children, locating them in homes, looking after their welfare morally and spiritually as well as physically. He is now called to a more responsible and lucrative post in the same kind of work. His visit to Milton was on the eve of his departure for Ohio to enter upon his new duties. His address on Sabbath morning was delightfully interesting as well as instructive and touching. I wish that every church in the denomination might hear it, and might regard him as our traveling missionary to the homeless children and the childless homes of America. Brother Clarke says this work has done him good. It has broadened his outlook and made his heart more sympathetic. His voice sometimes trembled as he spoke of his foster-children, and wet eyes in the congregation gave their response. Nothing touches the popular heart like childhood. The hope of the future is in the children.

LESTER C. RANDOLPH.

PRAIRIE VIEW, KAN.—Yesterday [Sabbath day] was a big day here. The Seventh-day people of Cosmos had arranged a program and brought their dinner to meet with the little Sabbath school at this place. The house had been beautifully decorated the day before by willing hands of both communities. E. D. Stillman of Cosmos came over and cleaned the organ and put it in good shape. At 11 a. m. teams began to arrive from every direction. At noon a large picnic dinner was spread, in which all who were present took part. At one o'clock the program began, which consisted of Scripture reading and prayer, songs, recitations, and a sermon by Rev. Mr. Goff. After the program was over and the congregation dismissed, E. D. Stillman announced that they would remain a few minutes and continue in a song service, while those who did not take part in the singing could quietly visit and listen to the music. Everybody stayed and many expressions of satisfaction were heard.—*The (Cosmos) Pioneer.*

MARRIAGES

STEVENS-SMITH.—At Alfred Station, N. Y., at the home of the bride, June 22, 1911, by Pastor I. L. Cottrell, Mr. Thomas Dwight Stevens and Miss Clara Viola Smith, both of Alfred.

PALMITER-PIERCE.—At the home of the bride's parents, Mr. and Mrs. John L. Pierce, Alfred, N. Y., August 1, 1911, by Pastor I. L. Cottrell, Mr. Earl Leroy Palmiter and Miss Bertha Irene Pierce, all of Alfred.

DEATHS

OUWERKERK.—The oldest member has been taken away from our church in Rotterdam by the angel of death. On Sabbath morning, June 17, about 8 o'clock, entered into rest Sister Willemina Ouwerkerk-van Ry, aged nearly 69.

She had been ailing a long time. Only a short time before her decease she testified in the fullest assurance: "I am going home trusting fully in my Saviour." She was buried Tuesday noon, June 20. Although the day had been very rainy, the clouds rifted just long enough to give the little company of friends who had come to pay our sister the last honor a chance to speak a few comforting words. Brother P. Taekema reminded us that death is a terror, but also of the personality of the ascended Saviour who changes death into an entrance into everlasting happiness. Here on the grave of destruction we make profession of the resurrection. The speaker also reminded us of the faithfulness of the dead one, a quality of character which is of much value in church life. To us who believe, this funeral reminds us anew that sooner or later we also have to leave this earth in the same way, only to appear in glory, to see Jesus. Therefore we must gird up our loins. We must go on to the city whose builder and founder is the Lord. For this reason we will leave off evil, die to sin. This was followed by prayer by the speaker.

Next Brother Spaan, deacon of the Haarlem Church, followed, who had known this sister a long time. He testified to the fact she had not eaten her bread alone; he also spoke of the consolation we find in the Gospel, whether in life or death. After sorrowing friends had returned into the home of the departed, Brother Velthuisen, elder of the Haarlem Church, and Brother van der Volk, deacon of the Rotterdam Church, also spoke. Brother Velthuisen, much bowed down by the long sickness of his beloved little daughter, reminded us of the adorable in all the

Lord's doings. The fact that this sister had been called away happened just at the right time, and served to produce spiritual fruits by the bereaved ones. Our sister had been a member of our church along with her husband for twenty-six years. Before that time they belonged to the Christian Reformed Church, where Brother Ouwerkerk was deacon. All their friends prophesied that they would be ruined in case they should keep the Lord's Sabbath. But God has blessed them wonderfully, even in material things.

Her departing is a great loss; she leaves an empty place. She never missed a service when she was well. By her going home a worthy woman, a hospitable sister has passed away.

P. TAEKEMA.

MAIN.—Theresa Main was born in Hebron, Pa., March 15, 1838, and died in Albion, Wis., July 25, 1911, in her seventy-fourth year.

Her father was Dea. Ezekiel S. Main, one of the organizers of the Hebron Seventh-day Baptist Church. At about the age of twelve Theresa was led to accept Christ as her ideal of life, was baptized and united with the Hebron Church. In 1850 her family removed to Alfred, N. Y., where she attended school. Four years later she accompanied her parents westward to the town of Albion, in which she spent the remainder of her life. On February 26, 1859, she was united in marriage to John O. Webster by the Rev. Thomas Babcock. The union thus formed continued for over fifty-two years and was terminated only by her death.

Mrs. Webster's church membership was early transferred from the Hebron to the Albion Church, of which she has remained a humble but loyal and consistent member. There remain to mourn her loss her husband, John O. Webster, five children—Mrs. A. C. Burdick, Mrs. F. J. Crandall, Mrs. W. A. McCarthy, Mrs. H. E. Lilly and A. E. Webster—and two brothers, E. C. Main and L. J. Main.

The large attendance at her funeral, on Friday afternoon, July 28, indicated the respect and esteem for her in the community. In the absence of Pastor Van Horn the services were conducted by Elder Babcock, who spoke words of comfort from 2 Cor. v, 1.

S. H. B.

A Tribute From the Missionary Benevolent Society.

Dear Theresa,

In the early hours of evening,
When the sexton smooths thy bed,
We with saddened hearts turn homeward;
Regardless, thou, of the tears we shed.

In thy home was brightest sunshine;
Mother-love its mission filled,
And a helping hand to others
With the kindest friendship willed.

In the missionary circle,
In the prayer-room's sacred place,
Ever ready, and so faithful,
And with sweet and quiet grace.

Fare thee well, our much loved sister,
Faithful, fearless, good and true,
Heeding thus the calling Master,
While we weep our last adieu.

CLARKE.—Lulu Raymond Clarke was born at Omro, Wis., April 10, 1877, and died at Mercy Hospital, Janesville, Wis., July 28, 1911, aged 34 years, 3 months and 18 days.

Her parents were Darwin J. and Ellen Seamore Raymond. On June 13, 1896, she was married to Charles Fremont Clarke of Berlin, Wis., by the Rev. D. Burdett Coon. Mr. Clarke died January 31, 1903. There were born to this union five children, four of whom, having been fatherless for eight and one-half years, are now left to face life without a mother.

During the life of her husband their home was at Berlin, Wis., but soon after his death Mrs. Clarke, with her family of little children, came to Milton Junction where they have since lived. She was baptized at about the age of nineteen years and joined the Berlin Seventh-day Baptist Church, later joining the church of the same faith in Milton Junction, of which she was a consistent member to the end, dying in the triumphs of the Gospel.

In speaking of the Christian virtues and graces of a frail body like Mrs. Clarke, we are wont to begin by saying, "In spite of her suffering," or "Although a great sufferer." Would it not be just as appropriate, or more so, to say, "Because of her frail body and her slender hold on this life she developed those higher graces which have more abiding value in the realm of the eternal?" And yet Mrs. Clarke had very much to do with the things of this life. Left a widow at the age of twenty-six years, with limited means and four small children to support, against great odds, she fought a brave and winning fight. Largely by the labor of her own hands she provided the comforts of life, gave to the children the advantages of school and church, and in her own counsels and advice did not neglect the higher interests of the mind and spirit. She lived for her children and she was a good and wise mother. How they will miss her as the long years roll on, no one, not even they, can realize at present, and yet her prayers of faith and her loving counsel will be remembered through life and will have increasing value as maturer years bring a truer conception of their infinite worth.

The three older children are members of the church, having been baptized a year ago. One will return with her uncle, Perley Clarke, to Denver, and the other three have found good homes in Seventh-day Baptist families of this vicinity.

Funeral services were held at the Seventh-day Baptist church at Milton Junction, conducted by her pastor, burial being made at Berlin, Wis., beside her husband.

A. J. C. B.

ROSE.—At his home in Rock River, Wis., August 4, 1911, Nathaniel M. Rose.

He was born in Alfred, N. Y., October 3, 1831, one of nine children born to Peter and

Abigail Whittaker Rose. He was fourteen when the family moved West. He was married to Nancy Greene, July 7, 1858. The loss of three beloved daughters, two in young womanhood and one a mother in her own home, has been a deep grief to him. His wife, three children and seven grandchildren survive to cherish his memory. He was industrious, honest and hospitable.

A large company attended the funeral of this pioneer citizen, August 6. The services were conducted by Pastor Randolph, assisted by Rev. W. D. Burdick and Rev. G. B. Shaw.

L. C. R.

WOODMANSEE.—Wm. W. Woodmansee was born in Hopkinton, R. I., January 23, 1825, and died at his home in Rockville, R. I., August 7, 1911, aged 86 years, 6 months and 14 days.

On October 30, 1852, he married Almedia Burdick, who died May 1, 1897. To them were born eight children, three of whom survive them—Orrin G. of Rockville, LaCledé of Westerly, R. I., and Geo. W. of New York City. October 3, 1846, he became a member of the Rockville Seventh-day Baptist Church and was one of its most faithful members for about sixty-five years, till called home. He loved the church with all its appointments and was a willing worker in its prayer meetings and business meetings. From 1868 to 1894, a period of thirty-six years, he was the treasurer of the church, attending faithfully and conscientiously to all his duties. March 23, 1889, he was ordained deacon of the church. He "served well" as a deacon and gained a "good standing" in the church and among all who knew him. The church has lost one of its most devoted members, but our loss is his gain.

A. G. C.

The history of human sin is the history of man's attempt to deny the Divine Kingship and to resist its claims. In spite of all this terrible history of rebellion and failure, God has not resigned his throne, he has not abandoned his sceptre, he has not yielded the reins of government. . . . His right to reign does not depend upon the vote of a crowd.—G. Campbell Morgan.

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SABBATH SCHOOL

LESSON IX.—AUGUST 26, 1911.

JUDAH CARRIED CAPTIVE TO BABYLON.

Jer. xxxix, 1-18.

Golden Text.—"Be sure your sin will find you out." Numb. xxxii, 23.

DAILY READINGS.

First-day, 2 Kings xxv, 1-12.

Second-day, 2 Kings xxv, 13-30.

Third-day, 2 Chron. xxxvi, 1-21.

Fourth-day, Jer. xxxviii, 1-13.

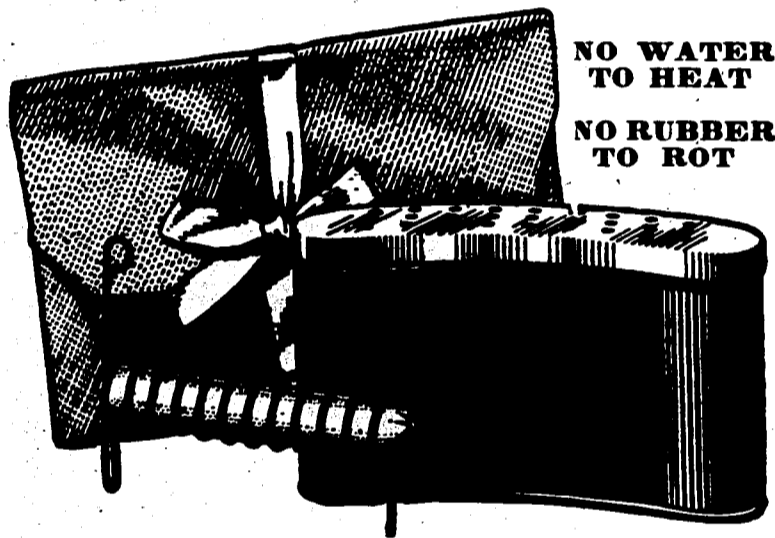
Fifth-day, Jer. xxxviii, 14-28.

Sixth-day, Jer. xl, 1-16.

Sabbath-day, Jer. xxxix, 1-18.

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

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

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

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