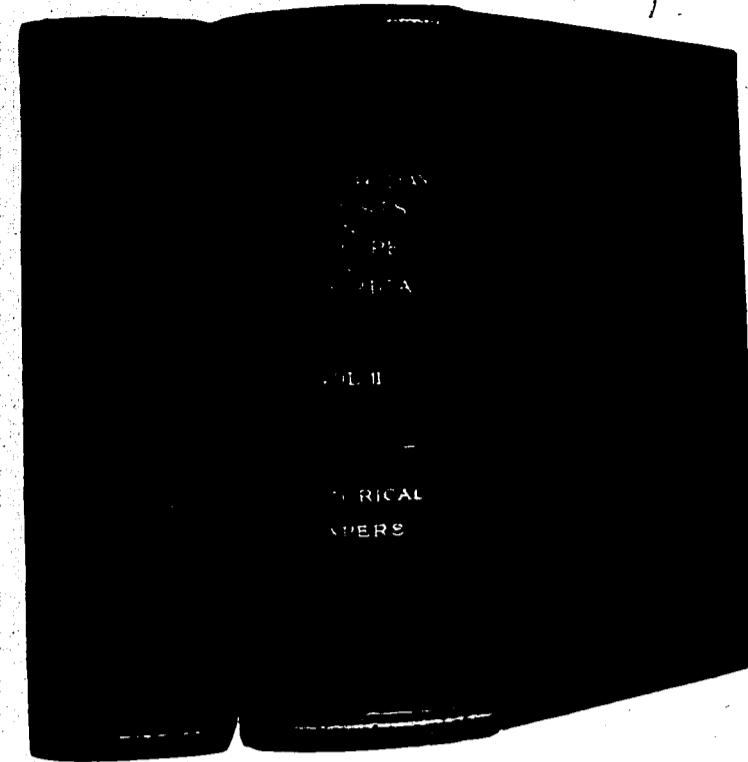


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I found them hidden in the great dim wood,
Where the good angels walk when night stars shine;
Their breath sweet as the little children's love,
Their snowy robes just touched with purple wine.

And timidly about them where they stood,
I heard the summer's little zephyrs creep;
Peace seemed to claim them as her almoners,
No grief knew they though all the world might weep.

What message are ye bringing, blossoms fair?
What mystic rune for asking eyes to find?
"We know who made us, know it well," they said,
"That is enough for little folk and blind."

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

L. A. WORDEN, Business Manager.

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EDITORIAL

All the editorials in this number are points from a talk before the American Sabbath Tract Society in an open parliament at Conference, Westerly, R. I., 1911.

What Should Such a People Do?

For some years we have been seeking better organization, perfecting our machinery, in order that free and independent churches may act together in one body for the advancement of truth and the salvation of the world. Much progress in this line has been made, and today we have the agencies and equipments that should enable us as a people to do a great work. Never in our history have demands been more imperative for aggressive work in missions, in Sabbath reform, and in moral and social betterment; and no question can be more pertinent than the one given me for a subject. What ought such a people to do?

The years spent in perfecting machinery have not been wasted years by any means, and we rejoice over the excellent work already being accomplished—a work, indeed, far exceeding the work of Seventh-day Baptists forty years ago. Under our new budget system we have met with commendable promptness the demands upon our boards, which thirty years ago it would have been impossible to meet. When debts

have accumulated, we have responded to appeals and paid them off. Our young people and our women have come to the front in ways utterly unthought of a generation ago. We have a record for loyalty to truth under adverse circumstances, that has called forth the admiration of other peoples, and of which our own may well be proud.

But we can not live on past achievements. We should do much better in the coming days than we have done in the days gone by. For instance, not merely should we be able to arouse and pay our debts when earnestly besought to do so after they have become intolerable burdens, but we should possess such constant and living interest in all our lines of work that no debt can accumulate, and no board be handicapped by financial burdens.

In matters of finance for God's work, we should understand that something more is needed than the cold, sharp business principles of the business world. Planning for the Master's work and providing for its support call for something more than mere intellectual sharpness, something more than smartness in driving bargains and the ability to figure profit and loss. It requires devout and consecrated heart-work, the spirit of sacrifice and love that gives where no visible return is expected, and where nothing is sought but the uplifting of humanity. We must learn to consecrate our gold to the Master, rather than to spend it on luxury and for selfish gain. And we can not expect always to see results from our investments for the Lord's work as quickly as we do from business investments. The results are with the Lord, and he will bring them in his own way and time. Money consecrated to his service in the true spirit should invariably bring rich blessings to the giver, whether results from its use are seen or whether they are not. Our cash gifts are never lost, though no man can say how great the returns shall be or which of our gifts shall prosper most.

Better Support for Pastors.

Our strength as a people depends largely on the ability of our pastors. We must have strong, consecrated young men for the ministry. But with the business world offering salaries many times the size of those offered by the churches, and that, too, for men with half the education required for the ministry, we can hardly hope to see many of our boys giving themselves to the churches for life-work. Within twenty years business men have quadrupled their salaries, but they have left the salaries of the ministers just where they were; and that, too, when the cost of living has doubled! Hard indeed are the struggles of ministers in these days, who are trying to support families on from \$400 to \$600 a year. They can never buy the books needed to fit themselves for their work; they can not care for their children as they should; they can not pay debts made in securing their education; and while under the handicap of constant financial worry, they can not do good work for the churches. Men worth tens of thousands ask missionaries to work for \$600; and they expect their pastors to forego every opportunity to get wealth, and to consecrate all their possessions, and all their powers, to the work of the church for the good of others! The selfishness of wealth in America is something deplorable! The self-sacrificing spirit of consecrated ministers stands in marked contrast with the worldly spirit of hundreds who live in luxury and appear unmoved over the hard lot of their fellows.

As a people we are fairly well-to-do, and the one thing we should do for our ministers is to pay them salaries commensurate with their needs, and nearer the remuneration offered them by the business world.

We Must Cultivate the Spirit of Unity.

It is imperative that a small people, so widely scattered and under such constant pressure from without, with varied local interests to absorb attention and with great general interests which we hold in common, should cultivate the spirit of unity, and loyally stand together in the Master's work. We should try to see things from the standpoint of each separate community, and from that of the great body as a whole, and learn to work in harmony for the causes

we love. Each separate church should strive, not merely to do its own work well, but to keep in close touch with all the other churches, in throbbing sympathy for the work at large. Our pastors must be in constant and loving touch with each other. We must avoid friction; and where one feels that issue should be taken with his brethren, great care is needed to maintain the right spirit and to use kindly words instead of harsh condemnation.

The expression, "like precious faith," means much more to such a people than it does to the great denominations. Too much individualism may weaken us as a people, and seriously handicap us in our work. Indeed, this spirit carried to extremes would surely ruin us. The ability to think for ourselves and to stand alone, exercised within proper limits, gives individual strength. This we have undoubtedly secured; and now this quality, consecrated to the service of the general body, in the true spirit of love and unity, can but make us strong as a denomination.

Probably no one line of work among us has done more to draw all sections together, and to develop the spirit of unity and of mutual understanding, than the various associations. These should not be abandoned. We should rally to their support, and cherish their influence as among the very best that tend to make us one. The better acquainted we can be with each other, and the more we, of widely separated sections, can unite in loving, sympathetic services for the good of men, the better it will be for us. No one can express in words the value of our associational gatherings in this respect.

Look on the Hopeful Side in Faith.

Get your Bibles and read again the story of Caleb and Joshua, who brought back hopeful reports from the land they had been sent to see, and by cheerful views and faith in God urged the people forward. Had the entire host been like those two men, that long wilderness journey with its terrible experiences might have been avoided. But alas for them! the people sided with the spies who looked on the dark side, who failed to see God's hand in the work, and therefore judged from a merely human point of view. Caleb and Joshua had faith in God. They trusted

him to stand by them and give them victory according to his promises, no matter how strong the enemy appeared, or how much superior in numbers. They felt that great numbers in opposition to God's truth should make no difference with regard to their duty to obey. What a conquering host the Israelites might have been, right then and there, if they had all been like Caleb and Joshua. The very fact that they overlooked Jehovah's mighty hand in the struggle, and became discouraged because they seemed like a mere handful when compared with their opposers, ensured their defeat.

Seventh-day Baptists need more consecrated and loyal Calebs and Joshuas! They need more men like David, who saw God in the fight against the giant, and who was therefore eager to put himself into it for all he was worth, and with just the weapon God had placed in his hand. He knew that the battle was the Lord's, and yet went into it just as though it all depended on him. He was hopeful when others were disheartened, and no great army of Philistines could phase him one iota. Though he stood alone in Israel he would be optimistic and go forward in God's name.

I suppose you have caught my thought ere this. He who sees God's hand in the battle between truth and error and goes loyally forward in unwavering trust is still the hope of Israel, even when the day seems dark. He gets most out of life who complains the least, and who never magnifies his burdens, or overestimates the obstacles in his way. And he is most sure to win who cheerfully accepts life's duties with a hand made strong by faith and hope.

One of our weakest points is the tendency to despair of our success as a people because we are so small and the opposition so great. We forget that God is the greatest factor in our real work, and viewing the field from a human standpoint alone, we are prone to think that Sabbath truth has little chance to win. Our view-point is not complete and, therefore, the impression is not entirely true. Let us not measure our prospects of success by human standards alone. God is not in a hurry. He has always taken time to perfect his plans, and has chosen his own

time for victory. He sees the end from the beginning, things that appal us are as nothing to him, and he knows that his truth shall triumph.

It may be our duty, as a people, only to keep it alive through our generation, and pass it on to the next, so it shall not be buried entirely out of sight. Had it not been for loyal Seventh-day Baptists in generations gone by, the Sabbath truth would long ago have been forgotten by the Christian world. If our plans are in accordance with the purposes of God as clearly revealed in his Word, we may not for one moment doubt their ultimate triumph. Things that tax our faith and our strength and sometimes cause us to hesitate are nothing to divine greatness, and we should take new hold of the hand that has led us for generations. The longer we hesitate, the weaker we grow. The more we lose faith, the more we shall suffer decadence. Our only hope is to rise to the emergencies of the hour and in the name of God go forward.

Faithful in Works of Reform.

As a people we have always stood at the front in all moral reforms. This is well. We should still lend a hand as we may be able in all works for social betterment. We should be false to our principles and to our record if we did not do this. But let me emphasize the truth, that no new gospel is needed either in reform or mission work. No new theories as to methods or doctrines have ever been found to succeed like the old, old story of the cross. Let us take new hold on the fundamental facts that the Decalogue and the Sermon on the Mount are the two everlasting foundations of all true reform. This gospel is applicable for the man in the slums and the king on the throne. Would you see men brought to God and his truth? Then surround them with the truths found in the Ten Commandments and the Sermon on the Mount. Would you see the world redeemed? Then with your own soul filled with the Spirit, make the world full with these truths, and your work is done.

Would you see true Sabbath reform? Then cling to the Bible as the only foundation upon which true Sabbathism can ever stand. In this too the Ten Com-

mandments and the Sermon on the Mount are our strong pillars, upon which we must depend.

How Shall We Obtain Strength to Do?

The greatest question that should concern us today is, How shall we become thoroughly fitted for all these lines of work? We should seek the power from on high, as the disciples did when they started out to win the world to Christ. This is the motive power, without which we shall do nothing. What is the best machinery in the world without motive power? What would a trolley system amount to without its dynamo?

Again, the power must be adequate to the capacity of the machinery. What man in Westerly would think of running a forty-horsepower mill with a five-horsepower dynamo? Even a twenty-horsepower would come far short of making that mill do its full work.

If our excellent denominational machinery, which has been receiving so much attention of late, is ever to produce adequate and satisfactory results, we *must have the dynamos*. If we do not have these, our equipments and organizations will only stand as monuments of our folly. Does any one here feel that the Seventh-day Baptist Denomination is working up to its full capacity? Are we as a people doing all we are able to do—all we are really fitted to do—for the cause we love?

What a mighty people we might be if, through another Pentecost, every member of our churches should become a spirit-filled dynamo of divine power behind church and denominational organizations, and each one anxious to help the work forward. All effective power for good comes from the deep, holy feelings and thoughts that fill men when in close communion with God. We can reach others only as we have this inward fire. It is this that makes a people strong. Intellectual power is of little worth without spirit-filled souls to wield it. O that we might here and now receive a new baptism of the Holy Ghost! O that in all our churches the people might once again feel the movings of the Spirit of God! Then most of our problems would be solved, and our difficulties would disappear.

EDITORIAL NEWS NOTES

The Next House of Representatives.

The new law for reapportionment of members for the House of Representatives met with some opposition in the Senate, and efforts were made in vain to keep the number down to that of the present membership. An amendment to retain the number 391 was defeated. Then followed an effort to make it 405, which also failed, and the new number was fixed at 433 with two to be added when Arizona and New Mexico are admitted. In twenty States there will be no gain; in twenty-four States there will be an increase of one to six members, making a gain of 42 in all. Oklahoma and California gain three each, and New York gains six. The make-up of the national conventions and of the electoral college will also be changed. Each national convention will contain 1,062 members without counting any from the Territories. In these conventions the Republicans will require a simple majority, or 532 votes, to nominate a candidate for the presidency, while the Democratic convention requires a two-thirds vote, or 708, to secure a nomination.

Under the new apportionment for the House, New York State will have forty-three members.

The Senate and the Peace Treaty.

After all the painstaking work by the President to secure the passage of a treaty for universal arbitration, the Committee on Foreign Relations struck the cause a vital blow by reporting an amendment which robs the proposed joint high commission of all power to decide whether matters referred to it are justifiable within the meaning of the conventions. The Senate seems to see in the measure a curtailing of its constitutional powers, in all treaty matters, but the President does not see it in that way. The people at large approve the President's treaty plans.

The Recall of Judges and Arizona.

The President vetoed the joint resolution providing for admission of Arizona and New Mexico to statehood, and sent to the House of Representatives a special

message giving his reasons for so doing. In the proposed constitution of Arizona, the item providing for a recall of officials, including the judges, was considered especially dangerous, in view of the fact that our courts of justice should be kept absolutely free to interpret laws without regard to any possible effect of such interpretation upon any judge's chance of holding his office. Judges in this country have been placed beyond the power of politics to bias them and affect their decisions, and it is considered especially dangerous to the cause of perfect justice for this constitutional safeguard to be removed. If whenever the people become dissatisfied they could recall their choice of a judge and elect another in his place, this independence, so desirable in the judiciary, would be interfered with.

The House approved the recommendations of this veto, and the Senate passed a resolution to admit the new States when, in harmony with the President's views, the objectionable items should be removed from the constitution. After both houses of Congress approved the changes suggested by the President, the bill was signed.

More Vetoes.

The Wool Bill, passed in such haste by Congress, was vetoed because proper regard for such data as the Tariff Board is gathering had not been exercised in preparing it. The President favored revision based solely on scientific data which that board could supply, and insisted upon waiting three months for the board to complete its work and report. The House proceeded in an effort to pass it over the President's veto. This resulted in a vote of 206 in favor to 90 against.

The Free List Bill was vetoed on the same ground, namely, that it should wait until the Tariff Board has reported upon the matters affected by the bill. The President keeps sweet, stands firm, and smiles over his hard tussle with Congress.

Campaign Publicity Law.

The Campaign Publicity Bill recently enacted by Congress requires candidates for the House and the Senate to file statements of their expenses for the campaign, whether in general election, in primaries or in nominating conventions—everything they spend to secure their election.

The candidates for the Senate are lim-

ited to \$10,000 each, and those for the House can spend only \$5,000. This does not look as though the representatives were given an equal chance with the senators, since the former are elected by the people and the latter by the legislatures. With \$10,000 spent in a legislature, a senator's chances for election might be far better than those of a representative with \$5,000 spent in a campaign among the people.

Roosevelt Pleads with His Friends.

A letter from Theodore Roosevelt written to the Pittsburgh *Leader* pleads with the editor of that paper, and through him with all his friends, to see to it that no movement whatever is made to bring him forward as a candidate for the presidency in 1912. Mr. Roosevelt says he has a right to ask all his friends actively to oppose any such movement. He says, "I should esteem it a genuine calamity if such a movement were undertaken."

Admiral Togo Goes Home.

Admiral Togo's visit to America has been marked by genuine ovations all along his line of travel. Of all the scenes visited, Niagara seemed most interesting to him. He was profoundly impressed by the cataract and the gorge. At this writing he is making a quiet journey through Canada to Vancouver, whence he sails for Japan on Tuesday, August 29.

This week, at Princeton, N. J., more than two hundred Chinese students, men and women, are holding their seventh annual conference of the Chinese Students' Alliance in the Eastern States. The conference lasts eight days. Gov. Woodrow Wilson, former president of Princeton University, gave them a formal welcome to the university, and to the State of New Jersey, and the Chinese Minister of Washington, Chang Yin Tong, was one of the speakers.

Thirteen commission merchants and jobbers, members of the Live Poultry Trust, which handles 95 per cent of the poultry business of New York City, were convicted in the general sessions of conspiracy to maintain a monopoly in restraint of trade. Each of them was sentenced to spend three months in the penitentiary, and to pay \$500 fine or serve an additional jail sentence of a day for each dollar until all is paid.

The Women's League for Animals announces the opening of a rest farm for worn-out horses. This farm is at Matteawan, N. Y., and is for the benefit of horses whose owners desire to give their animals a rest but are unable to hire them boarded in the country. Horses will be received and cared for and returned to their owners when recuperated. Horses too old to work, whose owners do not desire to kill them, can be sent to this farm and cared for while they live, and no fee is required. The owners have no expenses excepting the cost of transportation, and the Central Hudson Steamboat Company has given special low rates for such cases. The league is supported by those lovers of animals who are interested in such work.

Congress has fixed the time for the adjournment of the extraordinary session not later than Tuesday, August 22, at 3 p. m. Many of the members hope to adjourn on Monday.

Questions and Answers.

JOHN FRANKLIN BROWNE.

Should women ever be set apart as gospel ministers?—*A. W. B., Hillsdale, Mich.*

"To each one is given the manifestation of the Spirit to profit withal." Read 1 Cor. xii, 4-11. Through women as truly as through men Jesus Christ is to be "openly set forth crucified" (Gal. iii, 1). The manner in which the Divine Spirit will give "the manifestation of"—will "openly set forth"—Christ, through this one and that, will vary according to the varying gifts possessed by these different persons. If a woman have the gifts necessary to make a good pulpit preacher, these gifts, like all gifts of God, should be exercised, since "to each one is given the manifestation of the Spirit to profit withal;" not for private advantage only, but for the public good.

But God has not given to most women the gifts necessary to effective pulpit preaching; they are usually called to set forth Christ, through the Spirit, in other ways. Christ may be made known very effectively in putting the joy of the Lord, as well as skill, into darning socks; in putting love, as well as other sweetness, into johnny-cake; in putting kindness and the patience of hope into the setting of hens.

The world has great and crying need—

Of preachers whose surplices are work aprons (the "servant dress" marks the real Christian; see Greek of 1 Peter v, 5);

Preachers who, in proclaiming Christ and the joy and dignity of his service, use wash-tubs and kitchen stoves and mending bags for pulpits;

Who as parents will manifest a risen, living, indwelling Saviour by bringing up their babies "in the chastening and admonition of the Lord;"

Who as dressmakers, milliners, and clothiers will supply dress such as becomes those who aim to follow and show "the simplicity that is in Christ" (this belonging with confessing him, of course);

Who are glad in making their homes their parishes, in which to welcome and honor Jesus;

Who do mission work in looking after neglected folk, the needy, the weak, the straying;

Who make texts for holy living out of healthful coarse bread, beans without pork, apples, and all simple, natural foods;

Who give testimony for their Lord in plain, modest, healthful clothing and house furnishing, and proclaim the joyful tidings of "Jehovah that healeth" of the white plague through plain living, well-aired rooms—much of them outdoors,—laughing lungs, well-ordered stomachs, and clear consciences;

Whose sermons of helpfulness and unselfishness shall be given from teachers' desks, from the bedsides of the sick, from garden patches, or from wherever God has set their pulpits.

For every such preacher there is a parish and a call. For alas! many pulpits are vacant, though the positions offered are permanent—there is no dead line in this ministry; the living is ample, "all need supplied" and "durable riches" guaranteed;—and the profession can never be over-crowded.

Cumington, Mass.

If we would be strong and vigorous Christians we must go to God daily. We must draw upon God's boundless stores of grace from day to day.—*D. L. Moody.*

How many call Christ guide and yet refuse to let him lead them in the way!—*Allison Mead.*

SABBATH REFORM

"A Seventh Day or the Seventh Day? Which?"

[In view of the efforts being made in certain sections, to show that the fourth commandment does not mean any particular day of the week, but only any seventh day after six days of labor, we offer here the excellent teaching of the late Eld. Nathan Wardner, published by him some years ago in a four-page leaflet.—Ed.]

A method of interpreting the fourth commandment has been adopted within three hundred years, with the view to make it appear that the *institution* and the *day* of the Sabbath are distinct, so that the day may be changed and the institution remain unaffected. The following is God's record of the institution: "On the seventh day God ended his work which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made." Gen. ii, 2, 3. It was not the *institution* that God rested on and sanctified, but the *seventh day*, which thus became the sabbatic institution, and the only one named in Scripture. With this, the fourth commandment agrees. "Remember the sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day and hallowed it." Ex. xx, 8-11. Even upon the supposition that a seventh day, after numbering six, was to be observed, the day could not be changed without violating the command, since only the last day of the week would be the seventh according to the order established. Hence, sabbatizing upon the first day commenced in sin. "Sin is the transgression of the law." 1 John iii, 4. If God intended the day should ever be changed, would he not have so worded the command

as to allow of it, since he could have done it so easily? But no other day can be substituted in place of the one he there specified without turning that commandment into a lie. Insert the *first day of the week*, and it would make it say that God *rested* on the first day, *sanctified it*, and *commanded* it to be kept holy *because he had rested on it*; involving four distinct falsehoods. But "the law of the Lord is perfect." Psalm xix, 7. All translators agree that "the seventh day" is what God said; no one venturing to translate it a seventh day. To argue that that commandment does not mean what it says, is to charge God with deception; for *he* wrote it. Since the reason he assigned for sanctifying the seventh day can not truthfully apply to any other, if another day is set apart it can find no support in this command, and must be set apart for a different reason, and be altogether another institution. Sanctifying the seventh day is not sanctifying the first day; and commanding to keep the seventh day holy is not commanding to keep the first day holy; and God's resting on the seventh day is not resting on the first day. From Genesis to Revelation, no act sanctifying the first day is recorded, nor command to keep it, nor any such reason as men assign for keeping it. Not being recorded in Scripture, it is, therefore, not a Scripture institution, and has no higher authority than "the traditions and commandments of men." Hence, all attempts to teach and enforce it as an institution of God are Heavendaring presumptions.

Again, the word *seven* is not in the fourth commandment, nor in Gen. ii, 2, 3; but the ordinal *seventh*; which is also specific in pointing out the particular day. A man who speaks of his seventh son is always understood to mean the youngest of seven in the order of their birth; and should he will to his seventh son a double portion of his property, and assign a reason that could not truthfully apply to either of the other six, what court would entertain the plea that he did not intend this double portion for any son in particular, but simply for one son in seven, or a seventh after numbering six? Let a judge interpret English law in this way, and claim the Queen's authority for it, and how long would he be tolerated? No man would

consent to have his language thus construed, even in the most unimportant matters; and how dare men, in the name of Christ, thus trifle with God's Word, written with his own finger? or look him in the face in prayer, and tell him that the first day is his Sabbath, which he sanctified and commanded to be kept holy, in contradiction to every statement he has made upon the subject, and call this worshipping him! Surely, "judgment must begin at the house of God." I Peter iv, 17.

All admit that God enjoined keeping holy the seventh day, and Christ kept it, and all through the New Testament it alone is called the Sabbath; and Doctor Heylyn says that among the ancient churches "the Saturday is called by no other name than that which formerly it had—the Sabbath;" so that, wherever, for a thousand years and upwards, we meet with *Sabbatum* in any writer, of what name soever, it must be understood of no day but Saturday."—*History of the Sabbath, part 2, chap. 2, sec. 12.*

If all through the Scriptures the Sabbath meant the seventh day of the week exclusively, how came it about that hundreds of years after all the inspired writers were dead, the fourth commandment, worded just as God wrote it, should be applied to a day which it commands us to secularize, and enjoin work on the day God sanctified and commanded to be kept holy? By whose authority was this done? The Scriptures nowhere authorize it; but the history of the mother of harlots reveals the secret. If the fourth commandment, just as God wrote it, now enjoins and forbids the opposite of what it did then, who can say the other precepts of the Decalogue have not undergone a like mysterious transformation? All insist that a definite day must be kept in order to secure the design of the Sabbath; and yet it is claimed that God left the question of the day indefinite, and thus made provision in the institution itself by which its design might be frustrated!

* * * *

Thirty years after Christ's resurrection, Luke said that the women who followed him to his burial "beheld the sepulcher and how the body was laid, and returned and prepared spices and ointments, and rested the sabbath day, according to the commandment." Luke xxiii, 56. And upon the

first day of the week they went to the sepulcher with the spices which they had prepared, and found not the body of the Lord Jesus. Luke xxiv, 1-3. Luke here declared, thirty years after that event, that the seventh day of the week was the Sabbath "according to the commandment," making the seventh day the New Testament Sabbath, and the "first day of the week" the next day after the Sabbath. With this, all the apostolic writers agree.

We have no account that the fourth commandment was ever applied to any but the seventh day of the week till A. D. 1595, by Doctor Bound, of England. He, as a Puritan, claimed that the Bible alone was authority in religion. The Episcopalians charged him with self-contradiction, since he kept the first day by authority of the Church alone, the Scriptures enjoining the seventh. To extricate himself from that inconsistency, and provide an excuse for not keeping the seventh day, he invented this a seventh day theory, and claimed that the fourth command could apply to any day of the week after numbering six. Now, we must either conclude that Doctor Bound misinterpreted that command, or else that God deceived his people and the world for 5,000 years, by precept, example, and inspiration, and that Doctor Bound exposed the deception 1,500 years after all the inspired writers were dead! not while seeking, with a martyr spirit, to know and do just what God had commanded, but to find a pretext for going with the multitude, and avoiding the cross. Which shall we believe and obey? "To whom ye yield yourselves servants to obey, his servants ye are." Rom. vi, 16. If one command can be obeyed by doing something different from what is commanded, so can another; which would break down the distinction between obedience and disobedience, holiness and sin, truth and falsehood. Christ endorsed the Decalogue without change or modification (Matt. v. 17-19), and said, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Opposition to what God says is opposition to him, for he is in harmony with his Word. A desire to deviate from it is a spirit of rebellion, from which all disobedience proceeds. Does the love of Jesus ever awaken such desires? Did he ever show such a spirit? He says, "If

any man will be my disciple, let him deny himself, and take up his cross daily, and follow me." He taught that whoever is unwilling to tear away from every earthly tie and relationship, and sacrifice his life also to follow him, can not be his disciple. Was that empty talk to scare people, or did he mean it? Have Christians outgrown this rule of discipleship? If so, they have outgrown him, and are not his disciples. If he were now on earth, would he discard his own teaching and example, and adopt men's substitutions, after having said, "In vain do they worship me, teaching for doctrines the commandments of men;" and after so severely rebuking the Pharisees, because they made the commandment of God of none effect through their traditions? He chose torture and death rather than compromise the least jot or tittle of God's law, and thus magnified and made it honorable. "If any man have not the spirit of Christ, he is none of his." Rom. viii, 9. The saved "are they who keep the commandments of God and the faith of Jesus," not *or* the faith of Jesus.

Mission of Rev. T. J. Van Horn.

Our marching orders from the Tract Board Committee contained the direction, "Write often for the RECORDER." But if the lieutenant could have seen some of the traveling stunts on the field, perhaps he would be willing to insert a modifying clause. At any rate the itinerary has been completed, and one result, at least, is happy memories of the pleasant places and delightful people it was my privilege to meet.

I must confess to a feeling of reluctance which possessed me at the start, to enter upon this work as a *canvassing agent*. But such was the hearty interest shown in our publishing interests at the very beginning of the canvass, and such the warmth of cordiality shown to me everywhere that there was little room for doubting the loyalty of the people to the interests of the Tract Society.

I found a wide-awake interest in these things at Dodge Center, my first stop. A short sermon Sabbath eve, a sermon Sabbath morning, conducting Christian Endeavor meeting Sabbath afternoon and a short address at the Sabbath-school picnic Sun-

day afternoon in the woods, constituted my public ministrations at this place. A very keen and intelligent interest was shown by the Christian Endeavorers Sabbath afternoon. A good many things in detail were placed before this meeting regarding the work of the publishing house and the Tract Board. In telling what the Albion society had done to promote the circulation of the SABBATH RECORDER, the fact was revealed that a similar movement was on foot by their society. I asked to be made a temporary member of the Good Literature Committee. Efforts in conjunction with this committee and their enthusiasm succeeded, before I left them on Friday morning, in getting a subscription for the SABBATH RECORDER in every home but two, and Pastor Sayre assured me that by one means or another subscriptions would be taken for these homes. The only uncomfortable feeling experienced while in Dodge Center was the thought that it was so easy it might have been done without me. Pastor Sayre's devoted enthusiasm, and a well-trained auto-buggy made it possible for me to visit almost every home in this large and wide pastorate. Will not Dodge Center have to be recorded now as the banner church for the SABBATH RECORDER? Where is there another church every one of whose families takes their denominational paper? "May their tribe increase."

On Monday, July 17, in company with Pastor Sayre, I visited the old Trenton field in Freeborn County, about sixty miles southwest of Dodge Center. A hasty dinner at the home of Brother John Wilson in New Richland, when we alighted from the cars, an auto ride of ten miles to the home of the Ayars, an hour's rest here and then a ride of sixteen miles to the home of Brother Chandler Sweet by means of a fine team and buggy furnished at the home of Brother Chas. Ayars, a delightful visit and rest over night in the quiet home of Brother Sweet, a call the next morning at the home of Brother Dell Sweet who has a nestful of fine children, a return to the home of the Ayars for dinner, calling on a half-dozen families in that neighborhood through a distance of six or seven miles, a preaching service at the Matawan railway depot at night in a heavy rain, a midnight talk at the home of the Ayars over Tract Society matters, up at three the next morning in order to catch the train at New Richland

for a return to Dodge Center, was the stunt for the Trenton field.

I found a new hope springing up on this almost deserted field. Initial arrangements are on foot with Pastor Sayre to return there within six months with a Dodge Center quartet to hold a series of meetings. Let us pray that there may yet be fruitage from a field which in the past has produced the Shaws and the Burdicks and others.

The two New Auburn and the Rock House Prairie in my next instalment.

The Field Secretary in the Central Association.

REV. WALTER L. GREENE.

Two Sabbaths were spent at Brookfield and West Edmeston. As the West Edmeston people hold their service in the afternoon ordinarily, to allow the Leonardsville pastor to speak to them, the field secretary was able to speak for the Brookfield in the morning of two Sabbaths. The interest is being well sustained in each of these churches in spite of the fact that they have long been without a pastor. Some of the Brookfield officers and teachers were willing to enroll in the teachers' reading course. It was gratifying to find a young man whom we had baptized when pastor at Brookfield the superintendent of the Sabbath school, and another young man whom also we had baptized, the church clerk.

The Sabbath of July 22 was spent with the First Verona Church. Here we found a live active little church. Though widely scattered, distance does not prevent them from coming to church and remaining to Sabbath school and a young people's prayer meeting which follows the church service. Plans were made for reestablishing the home department and getting some books from the circulating library for use in the school. Brother Thorngate has recently come among them as pastor and is entering heartily into the work. There seems to be a disposition among the young people to settle in the home community rather than seek new and untried fields. Here also young people seem to marry outside the church and then both keep the Sabbath,—a good example for other Seventh-day Baptist young people.

One Sabbath was spent with the little company of Sabbath-keepers in Syracuse. They have a very comfortable meeting place on Warren Street, conveniently located near

the center of the city. Brother Riley Davis is doing acceptable work with this people and his labors are appreciated. We feel that a similar work and much needed work could be done in other cities among Sabbath-keepers who have gone to the city for business reasons, provided some one with consecration is willing to start the good work and stay by it through thick and thin.

A visit was made among the Seventh-day Baptists in the city of Rome. Here were found several families who belong at Verona, Adams Center or Watson. Brother Thorngate accompanied the field secretary in the visits here and we shall look for some regular services to be held among these people. Do we as a people follow up the city interests as we ought? Are we following the line of least resistance in the rural communities and failing to attack the real source of leakage in our denominational life, the city?

Letter From the Pacific Coast.

DEAR BROTHER GARDINER:

Frequently friends from the East or South or North express interest in items from Riverside appearing in the SABBATH RECORDER and wish there were more of them. It is true that the Riverside Church is composed of people who have come from every section of the country and nearly every church in the denomination. That fact alone makes us indebted to a great many readers of the RECORDER. And if they are interested in reports of our work and are benefited at all by them, "news" ought to appear more often. As I am over thirteen hundred miles from my regular round of duties, waiting for a train, I have time to write a little for the SABBATH RECORDER.

Though I am some distance from home, I am at home. When I presented my membership card of the Riverside Y. M. C. A. at the office of the magnificent building in Portland, they at once said, "All we've got is yours." As I had been on the train or streets of San Francisco most of the time for three days, they gladly took me to the bath and plunge, where I remained as long as I wanted to and no longer than was necessary. This makes me recall my indebtedness to some of those generous Riverside people, Doctor Wells, R. C. Brewer, P. B. Hurley, G. E. Osborn, and many others, some of whom think of the value to

their pastor of the gymnasium and fine plunge, and bath, and send to him, through the mail, annual membership cards to the Y. M. C. A.; while others think to collect a little gold for the benefit of, and because of, our fine little girl, Janette.

For a moment I thought I was in Riverside. But here I am in this great building erected for, and dedicated to, every young man in the world who does now, or may in the future, identify himself with the things the Y. M. C. A. stands for. Personally I am indebted to some one in Riverside, through whose kindness I have so many homes open to me.

You see, Doctor Gardiner, I am writing of Riverside people and what they do. I believe God is blessing them. There are so many activities in which they are busy—some that the many know nothing about. People outside our little flock come to me occasionally, because they know it encourages me, I suppose, and say: "There is a fine Christian man or woman, so generous, so unselfish—such a one would honor any church." I know God will prosper our cause through them. I wish every member of every church would make and maintain records Christlike, making their lives bear witness to unselfishness in the finest sense of that word.

But you ask, "How about the progress of the Sabbath school and prayer meetings, and all the appointments of the church?" We are accustomed to seeing in print something to this effect: "They are not what we would have them in every respect." Perfect conditions will not be realized in any work of the earthly life, I am sure. Many of our people have labored under unusual difficulty during the last few months. Many came here sick; and continued sickness has, humanly speaking, stood in the way of a good many of our people. The last hour before leaving home I visited Mrs. W. H. Allen, a daughter of the late Deacon West, and aunt of Anna West who goes to China this fall. Her illness is a great care to the family. At least they must do what, but for sickness, she would do. Heretofore always on hand, supporting the church appointments, now duty often keeps them at home. So it has been in many cases, making it difficult to carry on our work as we want to. Yes, there are diseases of the head and heart which we all contend with. The remedy that guarantees a cure is bit-

ter, and we forget to take it; therefore suffer a relapse.

Our society is scattered everywhere this summer. We are glad that Mrs. C. D. Coon can visit her people in New York State after an absence of thirteen years and represent the church at Conference, and that Mrs. W. B. Wells and children can spend the summer at Hoquiam, Wash., and others camp in the mountains or have an outing at the beach towns for a few days or weeks. Most of the men, excepting the pastor, are home earning money to buy bread.

I left the Y. M. C. A. building very suddenly last evening, and have traveled some hundreds of miles by the banks of the Columbia and Snake rivers since. I will soon be at Lewiston, Idaho, and Dr. R. W. Johnson's home. Sabbath I will be with V. A. Randall's family. There I will preach and administer baptism. While it has taken a week to get that far from home, five will be spent in returning. In the meantime I will see a lot of isolated Sabbath-keepers.

Fraternally,

E. F. LOOFBORO.

Portland, Ore.,
Aug. 9, 1911.

Mission Box Sent.

Contributors to the African Mission box will be pleased to know that it left New York about the tenth of August, and is expected to arrive in Africa in about six weeks. This will give time for Mrs. Booth to make the redistribution for Nyassa as suggested in her letter.

Considering that most of the societies had adjourned for the summer when the call was received, the contributions were generous, consisting of serviceable clothing, new material, printed matter, pictures, etc. In addition to these sufficient money was contributed to pay expense of transportation and leave a balance of \$16.60, which was forwarded to Mrs. Booth.

COMMITTEE.

Plainfield, N. J.

When Christ gets into a man's heart, all the rest follows—all the cleanliness comes the same day, and on the morrow comes music, and on the third day comes the dawn of heaven.—Joseph Parker.

WOMAN'S WORK

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

"Just keep your heart a beating warm,
Be kind to every fellow;
Look out for rainbows in the storm—
But carry an umbrella."

Indeed I would, if I were you,
Indeed I would.
I'd have the best that life can give,
If I were you;
And use it hourly while I live,
If I were you.
I'd glean joy from waning years,
I'd cull laughter from my tears,
And a courage build on fears,
If I were you.

—R. W. Norwood.

The Relation of Seventh-day Baptist Women to Our Mission Schools.

METTA P. BABCOCK.

A paper presented at the consecration service of Miss Anna West, in the Milton Junction church, August 5, 1911.

It is scarcely possible in a Christian community to overestimate the exalted position of the devoted, conscientious teacher. It is the privilege of the child born of Christian parents to be instructed, from infancy, in the true religion. How much more in heathen lands, where the love of God is unknown, must the missionary be a teacher.

Belief must be intelligent; and as the educational and spiritual elements are both essential to the conversion of the idolater, teacher and preacher must be synonymous terms.

Thus to our earliest foreign missionaries the charge of the Saviour, "Go ye and teach all nations," was the plainly indicated will of God; and it has been the plan since the going of our first women missionaries, to visit and teach, as far as possible, the women in the homes, and to gather the children into schools for instruction.

One who was engaged in the work in the year 1882 wrote, "I believe the hope of the Gospel in China is in the training of the children." When in 1883, as the field

enlarged, the important step was taken toward the erection of a building for a boarding school at Shanghai, Rev. D. H. Davis says in reporting the work, "More and more is it coming to be believed that in the interests of temperance, purity and religion, greater efforts must be made in every land to save the young." And in all their reports, from year to year, the urgent need of teachers has been made prominent. A few native teachers have been trained and their help is duly appreciated, as they are able to go into homes and do a work that foreigners can not; but only those who are on the field can realize how much they need the Gospel truth explained and taught day by day, that lasting impressions may be made.

That the women of our denomination might be in a position to be more helpful toward the promotion of these ends, and believing a united effort of the women of the local societies would better attain these results, the Woman's Executive Board was organized at the Conference held at Lost Creek, W. Va., 1884, as the medium through which our women might concentrate their forces. For six years Miss Mary Bailey was the faithful and efficient corresponding secretary, and by her ardent and active interest was a great inspiration to all with whom she was associated. That she believed in woman's work the following declaration from one of her reports will bear evidence: "Woman's organized work has, for which we are grateful, an inalienable right to life, liberty to grow, and to the continued pursuit of the blessed work of the Master."

An article in the *Historical Volume*, written by Mrs. L. A. Platts, on "The Woman's Board," clearly expresses in few words the attitude of our women toward the need of teachers for the schools in China. She says: "The pressing need upon the China field for a woman to have sole charge of the girl's school work appealed strongly to our women, and Miss Bailey opened correspondence upon the subject with Miss Susie Burdick of Alfred. Under date of January 21, 1888, Miss Burdick, then at Wellesley College, writes: 'If it is the work for me I am sure that I shall do it gladly, joyfully.' At another time she wrote to Miss Bailey: 'If it pleases the board to send me to the Chinese Mission I am ready, God helping me,

to commit myself to the work.' In November of the same year she was accepted by both the Woman's Board and the Missionary Society

"Carefully defined agreements had been made by the two boards relative to their mutual relations in sending out missionaries, and in February, 1889, the Missionary Board duly appointed Miss Burdick to the China field as teacher of the girls' school, the women of the denomination through the Woman's Board becoming responsible for her support. At the annual session of the Missionary Society at the Second Alfred church, in August, 1889, in a tender farewell service, Miss Burdick was consecrated to the foreign missionary work, leaving the homeland for her field of labor in November of the same year. Since then she has been the successful and beloved missionary of all our people, though we women claim her as belonging, in a very near and dear sense, to us."

The years have passed on—twenty-two of them—and our women have fulfilled year by year the responsibility for the support of our teacher in the mission school.

The work has grown, and she has faithfully toiled, amid much anxiety and many discouragements, patient and uncomplaining. How much she has needed a helper we have been slow to see. A little more than one year ago a call came from Shanghai, asking that some one be sent as soon as possible to Miss Burdick's assistance, and quite to the surprise of the whole denomination a worthy and competent young woman, who was already under marching orders, having joined the Student Volunteers some three years previously, came forward and modestly offered herself to the Woman's Board for recommendation to the Missionary Board as a candidate for the position. The recommendation was presented at Conference at Salem, and later accepted by the Missionary Board.

Miss Anna West needs no formal introduction to this audience. Her faithful life of Christian service has, much of it, been lived among you. The ties that have bound her to home and loved ones are to be not broken, but loosened and extended, as she loses personal aspirations for worldly pleasure and honor in the larger desire for the greater good of the cause of the Master to those who now sit in the darkness of heathen lands. And she goes, as

did Miss Burdick, as the special agent or deputy of Seventh-day Baptist women, who are willingly—yes, eagerly responding with substantial proof of their faith in her and the cause she is to represent for us.

Thus the relation of Seventh-day Baptist women to our mission schools has been strengthened. For twenty-two years one woman was their representative; from now on there will be two women teachers who look to them for support. Nor should it be financial support alone, essential as that must be. Miss West must carry away with her and to Miss Burdick from our women the assurance that their work is nearer and dearer than ever before, that our sympathy shall find expression in practical ways, and that we will, day after day, lovingly commit their cause to the dear Father of us all.

The work of all our foreign missionaries must appeal to us all, but especially to our women belongs the support of these two teachers,—a great work in which we may each have a part.

We do not know what enlargements the future may bring. Ten years ago Anna West could not have been sent. Possibly our women were not yet fully enough consecrated to send another teacher. But if the signs of the times are read aright, in this fast moving age, another twenty-two years will not go by before the way opens for other teachers, and preachers, to find a place among the missionaries in foreign lands.

The doors are opening wider, men and women are being raised up, made ready for the work. Will we, or those who are to take our places, be ready to send them?

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.

Alias Pietro.

W. H. MORSE, M. D.

"Be me!" he said.

It was a strange request, but the young Italian was in earnest.

"But how can that be?" I asked him.

He laughed merrily and explained himself. I liked the fellow because he was always so merry. He was a fruit dealer, a Protestant, and prosperous. For two or three years he had been contemplating a visit to the homeland, and learning that I was to visit Italy, had proffered his guidance and a trip with me. Arrangements had been made, when his partner had died suddenly and made his plans impracticable.

"I can not go," he said, "and I want you to be me! Yes? You go to Cutri Bacini, and that is my home. You see my good folk, and you see Marcia."

I took his messages and promised that I would do as he asked. He was anxious that his parents and relatives from whom he had been absent nine years should know "all about Am-e-ree-cah," and incidentally about himself, and I promised that I would do my best. Circumstances had given me an acquaintance with the Italian language, and I knew Pietro well, so that I could tell his friends that which they would naturally like to know about him. As it turned out, the task was greatly modified.

Unwittingly, he was responsible for the modification. Designing to have his parents know me, he asked for my photograph, to be sent in advance; and finding that he could not enclose with it the letter that he had written in explanation, he had written my name on the back, and sent it.

After a stay of some time in Naples and before going to Rome, I went out to Cutri Bacini, a mountain town near Benevento, hardly beautiful of situation, and not fairly romantic. There are hundreds of towns like it, and nothing to distinguish it. At least, there was no distinction until I arrived!

I spent a night at Sesso, so as to reach the village in the early forenoon. I had debated with myself as to how I was to find the home of Antonio Petri, father of Pietro, and asked advice of the boy who was driving me in his cart.

He promised to make inquiries, but there was no need. It was a Tuesday, and as we drove into the town the people came out of

the houses, the men and women from the fields, and the children, dogs, and fowls in flocks, watching us. Then some of the children started to run down a lane, but had gone but a few rods when they met a man and woman hurrying forward. I had just stepped from the cart when they came up, and both, with glad cries and now laughing and now crying, threw themselves on me and embraced me, exclaiming,—

"Oh, our Pietro! Our dear! Our Pietro dear! Our brave son! Our noble one! Pietro, the noble! Pietro beloved! Oh, our Pietro come again!"

To disengage myself was impossible. To say a word was even less possible. Now they kissed me, and hugged, squeezed, and cried! It was a little embarrassing, but at the moment I was glad that I had done their son's bidding, and gone to them. Naturally it was pleasing, although I could have done with less effusion. Fortunately I did not at the moment fully understand! A crowd had come together, and hands were stretched out in greeting on every side. Grasping the old man's arm by one hand and the old woman with the other, I hurried them into the lane, the old man meanwhile protesting that I was "all tire," and promising that after a little siesta all would have a chance to see me.

Their house was but a few steps away, and as they ushered me in, a still greater surprise in the way of welcome awaited me. The room was filled with steam and odors from boiling meat, and as we entered the moisture clouded my glasses so that I had to remove them and wipe away the steam. As I readjusted them, a young woman stood before me, smiling. I regret that I am unable to say that she was pretty and attractive. On the contrary she was very plain, tall, angular, and swarthy, and yet she was dressed quite tastefully in white, and decked with paper roses and ribbons. I knew that it must be Pietro's sweetheart, Marcia, and was beginning to commiserate him on her homeliness, when before I could say a word, she grasped me in her long arms. "Grasped" is the only term that does justice. It was not a hug or an embrace; it was a grasp. And the expressions of endearment! Her stock of adjectives of affection flowed forth like Tennyson's brook, and the more she used them, the more strenuous was that hold, which was alternately around my neck and waist.

Then came the climax.

"Oh, Pietro," she whispered, "O my love, my dear, my own! You are come home to marry me! How good! How nice! What a noble Pietro! I—" and then she whispered coyly, "Let us, let us be married this very day, happy day!"

My consternation eluded thermometric measurement. Trying in vain to disengage myself, I appealed to old Antonio to know if the girl was crazy.

"Oh, no," he said. "She is so happy because you are home again. Oh, my son, Marcia will make you a good wife!"

If I was rude it was pardonable I trust. Disengaging myself from the girl's arms, I exclaimed,—

"Your son, my good man, 'your son'? What is all this? I am not your son!"

But there was no consternation on the part of the trio. They all laughed joyously, and called me "Pietro" in chorus.

"We knew you by your photograph," they said, and then the adjectives and the gripping and embracing were renewed.

With the utmost difficulty I managed to extricate myself, and then to explain my position. It was difficult at first to make them believe that I was not Pietro, but it was managed after a while, and I succeeded in getting them seated that I might tell them all that Pietro had enjoined upon me.

How they listened! Never did one have more attentive auditors. They asked questions, uttered loud exclamations, and showed their pleasure by unmistakable signs. I told them of Pietro's prosperity, of the opportunities for Italians in our country, of the business chances, generous wages, and splendid "liberty" to be had in "that Am-e-ree-cah." After a while I spoke of Pietro's new hope in Christ, and this was received with even greater interest and enthusiasm. When I explained that he was a Protestant, the father remarked,—

"E protestante in quanto alla politica, essendo indipendente del Papato!" (He is Protestant independently in being independent of the pope!)

That touched his pride. His son independent of the pope, an independent Christian, with liberty, in the land of liberty! The story of his business and social prosperity was secondary to this. Liberty! It was the old-time Puritanical creed. Liberty of worship! Liberty of faith, of political independence, of allegiance to the church

system! It pleased him hugely. It was a realization of the grand old Italian dream. Pietro was "rich," prosperous, respected, but all this counted as nothing when his new hope was mentioned.

"Ah," said the old man (and the same remark was made by many as later I met the villagers as "Pietro's friend") "that is what comes of going to the land of liberty! Over there we have the true independence."

Both he, and his neighbors later, were curious to know "more," and as to how the new hope was founded. When I brought forward the Italian Bible, it was greeted with open-mouthed delight, and they who had never seen a copy of the Scriptures were eager to hear it read. I remained there overnight, and in the evening, after telling the villagers "all about" this country, read to them for nearly three hours from the Bible, and never had a Bible reader a more attentive and generous audience.

The following morning when I was preparing to leave, Marcia came and took my hands in hers.

"I think," she said, "I understand Pietro's object. He wants you to marry me by proxy, is it not?"

It was cruel to defeat that idea in her much-abused mind, but it had to be done. Meantime, however, an idea had come to me, and on my return to Naples I cabled Pietro asking if I should not bring Marcia with me when I came back. I had his answer at once—"Yes."

At the conclusion of my tour I went back to the mountain village and made Marcia's heart glad with my message. She clasped her hands together in ecstasy, and then said,—

"Protestants are in Naples?"

"Yes," I assured her.

"Then," said this modern Rebekah, "I will like to go Protestant to Pietro. I will be like him more."

I carried the suggestion to a faithful minister when we reached Naples, and she was baptized. Pietro met us on the wharf at New York. The girl gripped him as she had gripped me, and then, turning to me, said,—

"You no more handsome than he is!"

Hartford, Conn.

Admit and then transmit the light of God.—Andrew Murray.

Relation of the Sabbath School to Denominational Growth and Permanence.

REV. H. D. CLARKE.

Northwestern Association, Garwin, Iowa.

I understand that the general theme for this association is, Practical Christian Living Essential to Denominational Growth and Permanence. We have, therefore, at this hour, The Relation of the Sabbath School to Denominational Growth and Permanence.

Our denominational growth of course means numbers. But it means more than that. We would be glad to have great numbers if it could mean corresponding power for good and so much more of spiritual energy and example of obedience. Without that, mere numbers are worthless and a hindrance in many ways. Gideon's band when sifted and tested and few in numbers did more for Jehovah and his truth than the original numbers could possibly have done.

Growth that insures permanence is growth in grace and in the knowledge of our Lord Jesus Christ. Grace and the right knowledge are elements of power—power of argument and power of persuasion and power of example. We must have all that for denominational growth in suitable numbers. If we have the truth and live the truth we can not expect great numbers, for the crowds do not go that way in this generation; therefore such numbers as we do or may have come from such as are convinced of our being right and that it is essential to please God and be the highest type of a Christian.

We do not hold out popular or worldly inducements like some denominations. It is generally conceded that it costs more in many ways and in cross-bearing to be a Seventh-day Baptist than to be a First-day Baptist or Methodist or otherwise denominationally. Seventh-day Baptist growth is a growth from principles. We must have the right spirit or growth of grace and knowledge of truth as in Christ to maintain our existence and bring others to this truth. Denominational permanence is the permanence of truth. Truth is permanent. If we have the truth and live the truth, we will be permanent—not necessarily large, but permanent.

Now the home more than elsewhere must teach and live truth, but the Sabbath school

is the spiritual college of the denomination. Many homes do not teach religion, and the only school for a large share of the youth is the Sabbath school for this knowledge and inspiration to seek and live the truth. In the Sabbath school must be taught the subject-matter needful for this growth and permanence. The officers and teachers in the Sabbath school must have the grace of God to impress this upon the school and must have the knowledge to impart the truth—not mere historical data and fact, as important as that is, but the knowledge of experience in living the truths that make us a denomination. From the infant class to adults, example and precept teach that these things are essentials—essential to real spiritual life and to salvation.

"Do these things and live." Do them for they are right. Do them and have the joys of salvation. Do them for they please God. Justification by works? No. Do them for fruits of faith. Do and know that the denomination may have power to win the erring and the lost to God and may be the organized agency of real lasting gospel effort.

For denominational growth and permanency denominational themes must have a part in the lessons. A world-wide committee of all denominations can not outline all our lessons or furnish us scriptural comments. Knowledge must be imparted in the Sabbath school that is correct historically and scripturally. In the broadest sense and most charitable way yet most impressive and convincing, must be taught or studied the great denominational themes and truths that make for righteousness and stand for the authority of God in law and Gospel. This is far from narrow sectarianism. We'll be accused of that, but only by prejudiced critics and those in whom is the spirit of disobedience. There must be something in the Sabbath school that holds the scholar to the truth and a great love of right. The atmosphere of the school must be healthful and invigorating. The earnestness and sincerity and cheerfulness and winsomeness of teachers and officers and adult members must be such as to make it a most attractive place and make the youth look forward with joyful anticipation to the hour for it to convene. There must be no graduation days, no diplomas. Only death or physical incapacity

may cause attendance to cease. The adult who ceases activity in the Sabbath school from lack of interest and for ease is woefully responsible in part for the weakening of the spiritual life and power of the school and denomination and the home and many individuals. It is a sign of spiritual decay or lack of evidence of true conversion when a man or woman remains outside of the church house while children or friends are inside at study of the Bible. He who wants to keep the youth in the Sabbath school and see his denomination growing and permanent, must be there himself, an active, studious Christian.

Am I not safe in saying that today nine tenths of the men and women who are examples of religious life and who are denominational leaders or who are consistent or helpful church members were early trained for it in the Sabbath school? From the Sabbath school will go out our public teachers and preachers and missionaries and church officials and strong Christian men and women who are the salt of the earth.

The next hundred years or longer or as long as the world stands, the Bible school on the Sabbath will be the recruiting station for the great army of Christian warriors.

If the Seventh-day Baptist Denomination shall stand for loyalty to God and be a permanent force for righteousness, the Sabbath school must be maintained and must be the place for right instruction and the place for greatest inspiration aside from the Christian home and the Christian pulpit.

The relation of the Sabbath school to denominational growth and permanence is a most important relation.

True Education.

What is an education? It is the right development, in the right direction, all the time, of the whole being, for the purpose of giving one as much life as possible for himself, and to share with others.

This means that the whole person must be taken into account. Education means more than a one-sided development of one talent or ability. It means symmetrical and many-sided growth. The reason why there are not more interesting people in the world is because so many people are content with a one-sided development. They are willing

to be musicians and nothing but musicians. They are willing to be newspaper men and nothing but newspaper men. They are willing to be lawyers and nothing but lawyers; teachers and nothing but teachers; ministers and nothing but ministers. And so their range of thinking, of conversation, and of action is limited. True education takes into account a whole being, with many different possibilities—a life which has in it the elements of surprise and an eagerness to know everything which can be known about a very great world in order to sympathize with and enter into the thought, so far as possible, of all sorts and conditions of men.—*Rev. Chas. M. Sheldon, in The Christian Herald.*

How good it is that though new chapters go on with our life's story, and people drop out whom we have loved, and incidents change so that it seems quite like another tale, yet the real plot is spiritual and eternal. The true friendships and affections will all come in again, in the next volume. There is no "Finis" at the end of Volume One, nor yet of Volume Two. Always to be continued, never to be concluded, are the life and love that are rooted in Jesus Christ.—*Maltbie D. Babcock.*

Annual Meeting.

The annual meeting of the members of the American Sabbath Tract Society for the election of officers and directors, and the transaction of such business as may properly come before them, will be held at the office of Charles C. Chipman, 220 Broadway, New York City, N. Y., on Wednesday, September 13, 1911, at 2.30 p. m.
STEPHEN BABCOCK,
President.

ARTHUR L. TITSWORTH,
Recording Secretary.

The man called to a great work must not waste his life on trivial things. He must not act like the keeper of the lighthouse who gave to the people in the cabins about him the oil which was intended for the mighty lanterns of the sea.—*Maeterlink.*

Be such a man, live such a life, that if all lives were like yours earth would be paradise.—*Phillips Brooks.*

YOUNG PEOPLE'S WORK

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

The Need of Denominational Schools.

PASTOR WILLARD D. BURDICK.

Prayer meeting topic for September 2, 1911.

Daily Readings.

Sunday—Wisdom's Cry (Prov. i, 20-33).

Monday—Benefits of learning (Prov. iii, 1-20).

Tuesday—Wisdom from God (Dan. i, 17; ii, 19-24).

Wednesday—Eternity of wisdom (Prov. viii, 22-36).

Thursday—True wisdom (James iii, 13-18).

Friday—Spiritual knowledge (1 Cor. ii, 1-16).

Sabbath day—Topic: The need of denominational schools (Prov. viii, 1-21). (Consecration meeting.)

Some of the many reasons why a good education is obligatory upon the young are: Man has a mind capable of development; to him there is a possible dominion over other forms of animal life; the earth, the sea, and the air are ready to reveal their secrets through investigation, invention, and discovery; the truly cultured have splendid opportunities to help in the social, moral and spiritual elevation of the people; the Bible repeatedly teaches its importance.

In order that the young may have opportunities for mental development and culture, a public school system has been worked out, supplemented with advanced work in colleges and universities. But these schools are failing to furnish that "preparation for complete living" that is needed. At the World's Sunday School Convention in 1910 President Taft "pointed out the insufficiency of secular education at its best, the actual peril of such education without religious training, and the absolute necessity of the Sunday school for the doing of what would otherwise go undone."

In *Religious Education* for February, 1911, are several articles on "Moral Instruction in Public Schools." In the one by Harold Johnson, secretary of the Moral Education League, London, are these words: "It has been well said that the question of moral education is the heart of the modern education problem. If this is neglected, education is a peril."

Thoughtful men hold with President Clark, of Salem College, that "we and the world need more of a certain kind of education—the kind of education which unequivocally makes character the highest product of educational training."

To provide our young people with opportunities for obtaining a Christian education that will best fit them for their service as Seventh-day Baptists, denominational schools are needed. I think I can make this study most helpful by making quotations from the writings of others.

WHY WAS DERUYTER NEEDED?

In Bailey's *History of the General Conference* we learn that there was in this period a strong feeling that leaders should be trained in a denominational school to be able to stand for the truth of God's Word. He gives this incident: "Are you an educated man?" inquired a minister once of Eld. E. S. Bailey, when debating the Sabbath question with him; to which he replied, 'No, I am not.' 'Then,' said he, 'the Greek language sustains my argument, and overthrows yours.' 'Will you have the kindness to name the passages to which you refer, and I will examine them.' 'But,' said he, 'I thought you said you was not an educated man.' 'So I did; but I have sufficient knowledge to determine this question.' The learned man then recalled his proposition, and gave up the discussion, and still adhered to his indefensible doctrine."

The splendid work accomplished by the men and women who received training in DeRuyter Institute is evident in the history of our people subsequent to that time.

It was not long before it was felt that other than ministers needed training in denominational schools, and several academies, colleges, a university, and a seminary were started to meet the increasingly felt needs of our people.

In *Jubilee Papers* President Whitford answers the question, "What have these schools done for our people?" "A review of this subject in 1888 presented the following facts, as indicating some of the beneficial results of our schools to the denomination. Of the forty-six professors and other instructors engaged at Albion, Milton, and Alfred, all but two—and these fill subordinate places—received, in whole or in part, their higher education in our

academies or colleges. Of the sixty-seven pastors of our churches, the same can be said of forty-seven of them. Of the remaining twenty, fifteen came in mature life to us from other denominations, mostly as ordained ministers, leaving only five who were originally Sabbath-keepers—men of superior natural talents—as not having attended our institutions. Of the thirty-seven other clergymen, who are not pastors, but are usually called elders, eleven were students in our schools, and three others were, for different periods, efficient principals of these schools, and fifteen of the remainder embraced the Sabbath while they were active preachers in First-day churches. Only two of these elders who have observed the Sabbath from their childhood have not been connected either as students or teachers with our institutions. All our missionaries, male and female, whom we have sent, or are sending, to the China field, have either taught or studied in our schools. Two-thirds of the trustees of Milton College, and three-fourths of those of Alfred University, were once under the instruction of our teachers. The same is true of all the members of the Sabbath School Board, three-fourths of the Woman's Board, five-ninths of the Memorial Fund Board; nearly one-half of the Missionary Board, two-thirds of the Education Board, and one-half of the Tract Board. For many years, with few exceptions, former students of our schools have been the presidents and the secretaries of our General Conference. It seems that fully three-fourths of the delegates present at the Council of our churches, held in Chicago in 1890, had been enrolled in the classes of our institutions."

Our people have often declared in General Conference and in other meetings that we need denominational schools. The report on education adopted at the Council in Chicago in 1890 contained the following: We "regard the cause of education as of the highest importance to us as a people. In each and every phase of our manifold work, we need men who are prepared, by thorough and liberal culture, to stand on the highest planes of intellectual and scholastic attainments, and who are, by all the pleasant and tender memories of school life, as well as by deep convictions and spiritual training, in profound sympathy with our denominational life and

work. We can have such men in no other way so well as through our own schools; and our schools can give us such men only as they are liberally supported, thoroughly equipped and wisely managed."

READ THESE WORDS OF PRESIDENT CLARK.

"This is an age of profound change. Nearly all forms and phases of human life and thought have undergone marked contrasts in the last twenty-five to fifty years. It is especially true that in recent years there have been notable changes in the religious thought of the world. Doubtless when the true meaning and significance of these developments are fully understood they will appeal to us as decidedly advantageous and helpful. All transitions, however, and especially religious transitions, are accompanied by grave dangers. Perhaps the most serious danger accompanying religious change is that of losing our old views before we have secured a conserving hold upon new ones. But this danger must be faced and overcome. To ignore the movement would be the most fatal of all positions. We can do so if we choose, of course; the result will be to be ground between the upper millstone of advancing truth and the nether one of unreasoned conservatism. In this particular situation, then, our schools sustain a very important relation to our young people—that of tenderly and sympathetically guiding and helping them to a sure religious foundation which will serve to anchor and hold them in an age of much religious questioning and infidelity. Our schools can and should do this. Every young man and woman who comes under the influences of our colleges should discover the way to a rational religious consciousness and experience."

DOCTOR MAIN SAYS:

"We need the information, stimulating influences, higher ideals of life, ennobled character, and power for service, that our schools may give to us."

"Fellowship and friendships among young men and among young women are established in school-days that are among the most delightful of all that enter into human experience. Foundations are laid here for unity and coöperation in spirit, purpose, and work, that abide all through life. It is said that our schools are match-making institutions. Very well; let it be admitted; but they might be engaged in in-

finitely worse business. Hundreds of persons have been joined in holy matrimony who gratefully trace the roots of a happy family life back to the years when they were in school."

I can not think of a single good reason for closing our denominational schools. Can you? Then if they are needed, they have a strong claim upon our young people. I regard the following as very good reasons for attending our own schools: "For your own sake you ought to obtain your general education, at that time of life when your habits of taste, judgment, and of moral and religious attitude are forming, among your fellows of like ideals. Then for the sake of others and of future generations you ought to give the support of your presence and personality to the college life of our own people."

SUGGESTIONS TO LEADERS.

Have several of the quotations in these notes read in the meeting.

Make selections from the articles suggested below for the meeting.

Have two or three short talks on topics relating to the lesson; as, The Bible and the public school; Inducements for attending our schools at Fouke, Milton, Alfred, and Salem; Are the good results of our schools commensurate with the expense of maintaining them? How can we obtain a more general attendance of our young people at our schools?

GOOD ARTICLES TO REFER TO.

In *Religious Education*, February, 1911. *Seventh-day Baptist General Conference*, Chap. xiii, "Education." *Jubilee Papers*, "Education Among the Seventh-day Baptists." Pamphlet, "Our Young People, Their Relations to Our Schools." *SABBATH RECORDER*, Dec. 6, 1909, "Laying the Foundations of Alfred University." *SABBATH RECORDER*, Nov. 15, 1909, "The Duty of Our Young People to the Cause of Education." Booklet, *Seventh-day Baptist Schools*.

My Denomination.

REV. J. E. HUTCHINS.

Prayer meeting topic for September 9, 1911.

Daily Readings.

Sunday—The roots (Eph. iii, 14-21).

Monday—The trunk (John xv, 1-10).

Tuesday—The branches (Mark iv, 30-32).

Wednesday—The fruit (Gal. v, 22, 23).

Thursday—Its work (Luke iv, 18-21).

Friday—Its hope (Eph. iv, 1-6).

Sabbath day—Topic—My denomination: roots, trunk, branches, fruit (Acts xx, 17-35). (Honorary members' meeting.)

A few years ago at Conference Charles B. Hull illustrated some point in regard to the work of the denomination by referring to some farmer who sold his hogs to buy more land to raise more corn to feed more hogs to buy more land, etc. Now that's the way the work of "my denomination" looks when I think of it as roots, trunk, branches, fruit, work, and hope. Our hope is that we may feed the roots in order to nourish the branches and raise more fruit to increase our hopes. Where is the fruit? Is it the strong men of the pulpits who are so mightily proclaiming the Gospel to lost souls; the business men who have become successful; the professional men who have "made good" in adverse surroundings? Or is the fruit these splendid young men and women who are filling our schools and preparing for the work before them? No, I am not reasoning in a circle. How discouraging it would be to these men who are laboring under such heavy responsibility were it not possible for them to see their work resulting in such earnest young manhood and womanhood! How discouraging it would be to the young people were it not for the hopes which they have of the future as it holds out so many opportunities before them!

The Christian Endeavor society should be considered as an opportunity whereby the young people can prepare themselves to enter into the fuller and more vigorous service of the denomination. And as this is the honorary members' meeting, we should think of our position and all that the word *honor* implies. The only reason that we should ever cease from being active members of the immediate society is because we have found so much to do in some other department of our church or denominational work that our strength will not permit us to do all we should like to do. The designation *honorary member* should by no means be a "let down easy" from the activities of the society, but it should mean that because of our faithful work in the past the society does not want to let us go and so considers it an honor to have us associated with it. And we in turn should

consider it an honor to have some connection with the organization which has done so much for us.

Now let us look at our text and see how well it has been chosen, and what suggestive and practical lessons it contains. It is the message of Paul to the church at Ephesus as he calls them to witness, "You know . . . I was with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials; . . . how that I shrank not from declaring unto you anything that was profitable, and teaching you, . . . testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ." This he continues with other splendid thoughts and sums up the whole matter with these words, "In all things I gave you an example." Yes, we have all left an example, but has it been in the things which Paul mentions here? Let us see. I have been looking over the field here at Berlin. We have no Christian Endeavor society here now. I have discovered that through these valleys there are over sixty persons whom we might today count as faithful members of this church if all those who have been brought up in Seventh-day Baptist homes had kept the faith and had married well. And what an influence all these would have exerted for our cause during all these years! It has not been merely the number of those who have gone away, but it is the demoralizing influence which always follows when we fail to keep those of our own homes. My denomination (with lots of emphasis on the *my*), roots, trunk, branches, fruit. Where are you, young people? What is your example? Have you found your place in this great system? And you, honorary members, are you an honor to the society which has helped you through so many discouragements and set you on your feet? "But I hold not my life of any account, as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God."

A Letter From Louisiana.

DEAR EDITOR:

I had quite an interesting introduction to Hammond. As I was a day ahead of time, there was no one at the depot to meet me. I left my baggage at the hotel and started out to find Dea. W. R. Potter. I learned

upon the first enquiry that he lived near the Seventh-day Baptist church, and my informant described for me the location of the latter. As I approached, I discovered some one mowing the church lawn. As I came up to the man I told him my name was Bond, and he replied that his name was "Baum, almost the same," and added before I could say anything further, "My, if I was as good looking as you are, I'd cut a swell here in Hammond." Now I had never been accused of being handsome, and to avoid further embarrassment, I asked if this was the Seventh-day Baptist church. He replied in the affirmative and said he was mowing the lawn for them. He continued, "I don't belong to them, but they are right. They didn't tell me that, either; I read it in the Bible in '78, and when I told my folks they laughed at me." Then he added, "The Seventh-day Baptists in Hammond pay their debts." I said, "I am glad to hear that; I am a minister of that denomination." In response to my further enquiry, he pointed out Brother Potter's home to me, and I bade him good-by.

This man, who is not a Christian, whose family are Roman Catholics, preached a Sabbath sermon with two divisions. First, the Sabbath is plainly taught in the Scriptures. This vital question which is pressing to the front and demanding consideration has one simple solution when reference is made to the Bible, and increasing regard for the Bible strengthens the argument of Sabbath-keepers. Second, this argument is greatly reinforced in a community where there are Seventh-day Baptists who live in such a way as to demonstrate the relation between Sabbath observance and character and conduct. The Hammond Church is somewhat discouraged because so many have moved away, but this man's twofold testimony ought to give the Hammond people courage for years to come.

I preached three times at Hammond, administered the Lord's Supper Sabbath morning, called at nearly all the homes of our people, and taught a class of young people in the Sabbath school—not a large class, but one of excellent quality. Who can tell who of the young people in these churches are to be the leaders by and by? We do not know whom we are teaching when we face a class of girls and boys in our Sabbath schools.

The Hammond Church, which has always enjoyed the labor of a resident pastor, had not seen a Seventh-day Baptist minister since Eld. A. P. Ashurst left them more than a year ago. They made me understand that I was a welcome visitor, and some assured me they would take up the work with renewed courage. I suggested that they have a prayer meeting in connection with their Sabbath school. I also suggested the possibility of their having one of our ministers visit them regularly, say twice a year, the church paying the traveling expenses. I believe that a regular visit by a minister to the pastorless churches would do much good, even though the visit is not made oftener than once in six months. When a minister has visited a church and awakened some special interest, or helped to inaugurate some plan, it means much more to the people to know that he will come back again in three or six months, than it does to feel that *possibly sometime* they will have a visit from *some one* who may *happen* to come their way.

Let the people of Hammond and of all our small, isolated and pastorless churches (keep on sawing wood?) keep on paying their debts and observing the Sabbath of the Bible, and they will be preaching most effectively the Gospel which the world needs.

On this trip to the Southwest I was gone twenty-eight days. I traveled 2,400 miles, and spent six days and six nights on the road, including three nights at hotels. I spoke twenty-eight times, an average of once a day, including the days spent in travel. I preached in three Seventh-day Baptist churches, in one Methodist church, in one Baptist church, in a schoolhouse, and on the lakeside. I visited "friends of other days," renewed many acquaintances of last year, and met many new faces which I shall hold in memory, people whose friendship I shall cherish.

I tried to sow the good seed. No doubt it has fallen upon every kind of soil. That some one may reap from this sowing sheaves for the eternal harvest is my hope and my earnest prayer. My confidence is not in the sower or the manner of the sowing, but in the seed and the soil, and above all, in Him who giveth the increase.

A. J. C. BOND.

Our Young People.

MINNIE A. MACK.

We look back almost with sorrow and regret to the time when our young men and women of today were our small boys and girls of yesterday. How they filled our homes with laughter and our lives with joy,—the lad playing with tops, the little maid with dolls. What grows so fast as children? Today we have them; tomorrow they are gone from us. O the sadness and loneliness of those parting days, when for the first time they leave home! Home—that hallowed name—that name so full of enchantment, so dear to the heart. Now comes the thought—Are our homes today paradises of purity and peace, where love, patience and pure religion reign supreme? Do we as parents realize that home is the first school where impressions are made upon the young heart that can never be entirely erased? Whether these impressions be all that are desirable lies wholly with us.

There is nothing more beautiful than the atmosphere of a Christian home where love forever smiles and practical every-day religion is lived. What is more pitiful than the reverse, where a prayer is never breathed, no higher power recognized; when sorrow comes, no comfort, no hope, no trust, no belief in the help of a supreme power. Let us today examine ourselves and see if our home life is without reproach, if we live the fundamental principles of Christianity as Christ taught them.

Be always sure our influence is on the right side. It is an indisputable fact that we each have an influence that makes all those who come in contact with it either better or worse. Our young people today are looking to us for that love that perfects religion—the religion of Christ in which love is root, blossom and fruitage. When we let love make the most of us, it overflows to bless others. There is no force upon earth like divine love in the heart of man. If we allow that love to predominate in our hearts, it will sweeten our lives and make glad the lives of those around us.

We love our children; therefore, some of us toil and sacrifice, denying ourselves many pleasures that they may profit by the advantages of education afforded by our schools and colleges. This is an age of thoughtlessness, restlessness and higher

criticism, when the old-time religion of Christ seems to be almost drifting away from us, to be supplanted by religion of the brain devoid of the dictation of the heart. Doctor Hillis says, "Today there has sprung up a rivalry between brain and heart. Men are coming to idolize intellect. Brilliance is placed before goodness, and intellectual dexterity before fidelity." Is it any wonder that we feel so deeply concerned about our young people when they leave the home influence? Prayerfully we watch for the results obtained by education that shall fit them for life's duties. It is said that no question is settled until it is settled right. It is so much to be desired that our young people settle right the question of what God requires of them in this life. After leaving the home influence they have many new life problems to solve, many new phases of life to meet, and many lessons to learn that only experience can teach them.

Let us then have the full confidence of our boys and girls, that they may bring to us their failures, their heartaches and disappointments, feeling that we will sympathize with them in these as well as that which brings them joy and honor. Let us be the chums and companions of our sons and daughters. In no other way can we help them so much as by making them feel that we do not condemn or censure them for any mistakes or failures they may make. Let them understand that we know how it is, for we were once young ourselves.

Always keep before them the thought that they must have definite aims and purposes in life; that systematic useful effort brings real happiness. We should impress upon their young hearts that it is safe to do right, but dangerous to do wrong. No matter how smooth, how soft and sweet seem the paths of sin, they should know that beneath every rose there hides a thorn and beneath every wrong indulgence there sleeps a serpent. Let the heart rule the brain, then the heart will lead to the paths of righteousness. All the great achievements for civilization are achievements of the heart. When the heart speaks, it is God within making known to us his divine will. Useless the intellect without the guidance of the heart. Our young people stand forth as a great opportunity for loving hearts. Let us never fail them, but by love and sympathy make beautiful the pathway

of knowledge, alluring their young hearts along right thinking and living. Unspeakably precious are these days of opportunity. God sends them and we should watch for them. We must not sleep while opportunity passes by. Today is ours,—the future may or may not be ours; then let us improve the present.

In our aim to help our young people, let us keep in mind the age in which we live. Let us be slow to criticize and censure their actions. It is a deplorable fact that such amusements as dancing and card-playing are creeping into our church societies to such an alarming extent that in many cases they are sapping all the religious vitality of our young people. There is a fascination about these amusements that seems to hold our young people aloof from being actively engaged in Christian service. The prayer service and social functions of the church are too often neglected for these amusements. The situation is certainly appalling.

Now comes the question: Is there anything we can do to prevent or remedy it? It seems to me that many times parents are somewhat to blame. In many of the Christian churches of today it is not an uncommon thing to find that the leading members and deacons are members also of progressive card-parties. Later they will reap the results of their sowing in the acts of their children, stand aghast, horror-stricken, and wonder how it is that their children could do such things. "Whatsoever a man soweth, that shall he also reap." This law is inevitable. They who sow selfishness shall reap unhappiness and make others unhappy; they who sow reflection and consideration for others shall reap wisdom and kindness; they who sow sorrow shall reap sorrow and bitterness; they who sow sympathy shall reap love; they who sow tenderness to the wounded by the wayside shall reap tenderness "when angels stoop to bind up their broken hearts." Today more than ever before our children and our neighbors' children are looking to us for precept and example, are copying from our conduct.

How important it is then that we pattern our lives after the life of the great Master, having that charity which suffereth long and is kind, that forgiveness which forgiveth seventy times seven, that patience which maketh perfect, and that love which embraceth all humanity. Our young people are the ones to continue the work after we

are gone. Let us hope that they, early in life, awake to all the possibilities and opportunities God has placed within their reach.

It is the little things in life that count most. To only a few is given the honor of doing great things. The Christian life is made up of little trifles, little sacrifices and little duties. We can all do these little things, and find pleasure in doing them. None of us can afford to do less than use the talents God has given us in his service. He that is faithful in little is faithful in that which is great.

New Auburn, Wis.

The Cloud With the Silver Lining.

ALICE ANNETTE LARKIN.

CHAPTER VIII.

Mixed Notes.

It is said that everything good will come
To him who is always true;
That the darkest clouds will surely break,
And the sky at last will be blue.

Esther Williams was not the only one in Hazelton who was shocked at the news of the accident in which Richard Powers had been seriously injured. The whole village anxiously awaited the few meager messages that were forthcoming in the succeeding days. The only fact that had yet been learned was that the owner of the machine had been run into by a man who was intoxicated, and that he, as well as Elder Powers, was still unconscious.

Esther went about the house with a sad, white face, while her father and mother could only watch for better news, and silently sympathize with her. Perhaps they had not realized until now how much Richard had really meant to her; for she had seemingly sent him away with no great regrets.

But one morning the cloud lifted a little when Deacon Williams received a telegram saying that there had been a slight change for the better; and then the Hazelton people began to go their own ways once more. The telegram was soon followed by a letter in which were told the particulars of the accident, and also the good news that, while Richard would be unable to do any work for some time, still they hoped to bring him home to Hazelton within a few weeks. His worst injury had

been to his head, and the doctors thought that complete quiet and change of scene would do a great deal for him.

Thus the weeks went slowly by until the eventful day arrived when the Powers family was expected home. Deacon and Mrs. Williams had been at the Powers home since early morning getting things ready for the coming of the invalid.

At home Esther wandered from one room to another trying to think of something that she could do for him, and thinking of nothing. For what was there for her to do when three years before she had deliberately sent him away from her? She robbed her primroses and carnations of their prettiest blossoms, and sent them by her mother; but, as for her, her place was at home.

And in the days that followed she tried to turn her mind to the plans for an entertainment which the Juniors were getting up. There was much to be done, and she threw herself, heart and soul, into the training of the children for their parts. Though little was said in her presence, she knew that the invalid was improving, and also that he had asked about her many times.

One day after she had been to the church with the children, and spent some little time in hearing them rehearse their parts, she returned home to find that there were several letters there awaiting her attention. One especially needed an answer, so she immediately sat down at her desk to write.

Little Ruth was spending the day with Grandma Williams, and was now sitting in her little willow rocking-chair in Aunt Esther's room, trying to cut paper dolls from an old fashion magazine. She was very quiet, and Esther almost forgot that she was there, as she hurried with her writing.

"There! that's done at last," she exclaimed aloud, as she penned the last line, "and I shall be sure of my dressmaker for once." For she had been asked to be a bridesmaid at the wedding of an old school friend in Crawford, and had just learned of some one whom she could secure to do some sewing for her.

"Let me see," she said, "what did mother say her first name was? I'll have to leave the space for her name blank until I find out."

So she placed the letter in the envelope, and laid it aside.

"I believe," she continued, "that I'll just write a word of sympathy to Richard, for I feel ashamed not to say anything after his splendid letter to me." And acting on the impulse of the moment, she at once proceeded to do it.

This letter was completed and placed in the envelope ready to seal when Avis called, "Esther, can you come down-stairs pretty soon? Mrs. Barnes wants to talk with you a few minutes."

"All right, I'm coming," Esther answered, as she closed her desk, leaving the two letters on the top of it. "I mustn't forget to have father mail those notes tonight." And without a glance at her little niece, sedately rocking back and forth in her little rocking-chair, she hurried from the room.

The scissors were dull, and Ruth soon tired of the magazine dolls. So she got up and began to look around.

"Lots o' pretty things!" she said aloud, going up to the little writing-desk in the corner. "Lots o' letters!" taking the two that had just been written, and turning them over in her hand. Then she drew one of them out, and spied the blue and gold monogram on the first page.

"More pretty," she said, "I wonder if 'at other letter has got it too." And she proceeded to investigate.

"Jus' like it," she said as she put them back in the envelopes, only as it happened, the one intended for the Rev. Richard Powers was slipped into the dressmaker's envelope. To the little girl they looked exactly alike. Then she pattered softly down the stairs in search of Aunt Esther. But grandpa was just coming into the house after the letters to be mailed, and she ran to meet him.

"Aunty Esther's got some," she informed him, "lots o' letters. I go get 'em for you."

"Wait a minute, Ruthie," Esther called, as she started for the stairs. "Can you bring me my pen too? I want to address one of the envelopes. That's a good girl."

Ruthie soon returned with the letters and the pen, and, as her father was in a hurry, Esther didn't stop to insert the name inside of her dressmaker's note, but hastily sealed both envelopes, and handed them to her father.

And so it happened the next morning that Richard Bond Powers, in carefully

opening his mail, chanced upon a letter that gave him no little surprise, and still more joy. The handwriting on the envelope was very familiar to him, although it had been a long time since he had been privileged to see any of it. What could it mean? Had Esther changed her mind at last? Was the dream that he had cherished to come true after all these years? For, when she had broken her engagement with him three years ago, she had promised that if she ever wanted or needed him at any time she would send for him to come. But no, he mustn't think of such a possibility; her eyes were much better already, and she would soon be taking up her long-anticipated work.

And yet with eager hands he cut the envelope and drew from it the monogrammed sheet of paper. There were the well-known initials in blue and gold—E. M. W.—and underneath,—

"Come as soon as possible for I need you at once.

"ESTHER M. WILLIAMS."

He didn't notice that his name was missing; he saw only the message beneath.

"Mother," he exclaimed, limping into the kitchen where Mrs. Powers was washing the breakfast dishes, and startling that good lady so that she dropped two glasses on the floor, where they lay a little pile of broken pieces, "do you suppose I could walk as far as the Williams place without using myself up? Esther has sent for me at last, and I must go."

And his mother, seeing how excited he was, dared not oppose him for she feared that the disappointment of not being able to go would be worse than the walk itself. So she let him use his own judgment about it, though he had not as yet been strong enough to go out of the yard. And she stood at the window and watched him until she saw that he had safely reached the driveway that led to the Williams homestead.

Esther, returning from an early visit to Mrs. Bascom, to whom she was a ministering angel these days, stopped in astonishment as she suddenly saw a tall, straight young man with a bandaged head, and a decided limp, coming toward her. But the identity of the young man it was impossible to mistake; and she cried out, "Richard, O Richard! Is it you or your

ghost?" And there was a muffled answer, as two strong young arms, that fortunately had not been injured in the automobile accident, held her close.

"O Esther!" he cried, "you won't send me away again, will you? I don't believe I could stand it any longer without you. You never can know how much I have wanted you; and haven't you wanted me just a little bit, dear?"

Esther made no effort to throw off the strong, young arms; love had found its own at last, and oh, how sweet it was!"

"But Richard Bond Powers!" she said practically after a few moments, "you'll catch your death-of-cold standing out here. We must go right in this minute. Yes, I'll promise not to get out of your sight this forenoon if you'll come in now."

After the rest of the family had welcomed the visitor, and made him feel entirely at home, they left him to Esther's tender mercies. There was great elation among them all to think that Richard had come back at last. Mother tried to attend to her usual duties, but failed to do much but talk the matter over first with father and then with Avis. Father himself was making errands suspiciously often from the barn to the house, and singing:

"There's gladness in my soul today,
And hope, and praise, and love,
For blessings which he gives me now,
For joys laid up above.

"Oh, there's sunshine, blessed sunshine,
When the peaceful happy moments roll;
When Jesus shows his smiling face
There is sunshine in my soul."

In the cozy sitting-room Richard Bond Powers, lounging among the pillows in the big chair by the window, could hardly take his eyes from the young lady in front of him.

"O Esther!" he pleaded for the fourth time, "I want you now. How much longer are you going to make me wait? I know I look pretty bad, but my happiness will help me to gain very fast, I think. You're sure you won't back out, aren't you?"

"Very sure," Esther replied, coming to his side, and nestling on the arm of his chair, her head very close to his.

"And the music won't call you away again?"

"Never, so long as I have you, dear! I have learned my lesson. Now your peo-

ple shall be my people. Where you go, I will go too. O Richard!"

"When can it be, Esther? If I had my way, I'd not wait a day longer. Won't you say two weeks from today? Oh, won't you? Then I shall have so much to be thankful for."

"Just as you wish, dear," was the low answer.

Late that night, as Esther lay and thought of the events of the day, for she could not sleep, her happiness was so great, for the first time she wondered what had brought Richard to her side so soon.

Little did she know of the note that was lying on the table in his own home, for he had forgotten to mention it to her, or of the one that her dressmaker, twelve miles away, was perplexing herself over. But Mrs. Manton finally managed to untangle the mystery enough so that she appeared at the Williams home bright and early the next morning. And Esther welcomed her gladly, for now there was more need than ever of her services.

When she learned about the exchanged notes, and little Ruthie's part in them, Esther hugged that wondering little girl, as she said, "Bless you, my dear child, you never can know what you have done for Aunt Esther." And Ruthie looked up at her with wondering eyes.

(To be continued.)

Regular Meeting of the Executive Board of the Seventh-day Baptist Education Society.

The Executive Board of the Seventh-day Baptist Education Society met in Alfred, N. Y., August 14, 1911, at 4:45 p. m. The following members were present: Professor W. L. Greene, E. E. Hamilton, Dean A. E. Main, Professors P. E. Titsworth, W. C. Whitford, and W. D. Wilcox; and Rev. B. F. Rogers, visitor.

The meeting was called to order by the President, Professor W. C. Whitford, and prayer was offered by the Rev. B. F. Rogers.

The Treasurer, Prof. Paul E. Titsworth, presented his report for the quarter ending August 1, as follows:

Fourth Quarter—56th Year—May 1, 1911, to Aug. 1, 1911.

I.—REVENUE AND EXPENDITURE.	
Dr.	
Balance, May 1, 1911:	
Seminary Fund	\$192.33
General Fund	92.52—
	\$284.85
Interest on Bonds:	
Alfred University	315.50
Seattle, Renton, and Southern Railway	37.50—
	353.00
Interest on Mortgages:	
G. F. Berry	30.00
W. C. Belcher Land Mortgage Co.	60.00
A. J. Clarke	60.00

W. S. Emerson	36.00	
F. W. Mundt	75.00	
Della M. Sullivan	18.00	
Sophia Whitford	25.00—	304.00
Interest on Real Estate Contract:		
W. H. Jacox		80.00
Contributions for Theological Seminary:		
From Churches:		
Chicago, Ill.	10.00	
Milton, Wis.	7.10	
Milton Junction, Wis.	4.80	
New York, N. Y.	16.10	
North Loup, Neb.	6.23	
Nortonville, Kan.	3.87	
Plainfield, N. J.	26.17	
Salem, W. Va.	2.65—	76.92
From Associations:		
Eastern	10.00	
Central	15.75	
Northwestern	6.36—	32.11
From Memorial Fund		200.00
Total		\$1,330.88

Cr.	
Alfred Theological Seminary	\$ 175.00
Alfred University—General Fund	75.00
One-half Expenses W. L. Greene to Eastern and Central Associations	9.28
N. Y. Draft—Bryan Mortgage	1.50
Salary of Treasurer, May 1, 1911 to August 1, 1911	25.00
Balance, August 1, 1911:	
Seminary Fund	\$637.25
General Fund	403.05
Twentieth Century Fund	4.80—
	1,045.10
Total	\$1,330.88

II.—PRINCIPAL.	
Dr.	
Balance, May 1, 1911	\$ 550.00
Mortgage Paid:	
W. C. Belcher Land Mortgage Co.	1,000.00
Bonds Paid:	
Alfred University	1,500.00
Washington Trust Co., Westerly, R. I., (Withdrawal)	1,900.00
Twentieth Century Fund:	
Rev. and Mrs. A. J. Crofoot, Berlin, N. Y.	\$4.00
Mrs. C. N. Morse, Chicago, Ill.	5.00
Borrowed from Revenue Account	103.00
Total	\$5,058.00

Cr.	
Alfred Mutual Loan Ass'n, July Dues	\$ 8.00
Washington Trust Co., Savings Dep't	1,550.00
Mortgage:	
Horace G. Bryan, North Loup, Neb.	3,500.00
Total	\$5,058.00

III. CONDITION OF ENDOWMENT.	
(a) Productive:	
Bonds	\$15,552.35
Mortgages	23,450.00
Loan Association Stock	1,140.00
Theological Endowment Notes	2,837.66
Washington Trust Co., Savings Dep't ..	6.42
Real Estate Contract	3,200.00
	\$46,186.43
(b) Non-Productive:	
Theological Endowment Notes	\$ 550.00
Borrowed from Revenue Account	\$46,736.43
	\$ 103.00
	\$46,633.43

Respectfully submitted,
PAUL E. TITSWORTH,
Treasurer.
Alfred, N. Y.,
August 1, 1911.
Examined, compared with vouchers, and found correct.
E. E. HAMILTON,
W. D. WILCOX,
Auditors.

The above report was adopted by the Board. Voted that \$600 be paid to the Alfred Theological Seminary and \$375 to the General Fund of Alfred University.

Voted that \$1.44 each be paid to Alfred University, Milton College, and Salem College, and \$.48 to Alfred Theological Seminary from the income of the Twentieth Century Endowment Fund.

Voted that the Treasurer and President be a committee with power to begin foreclosure proceedings on the C. G. Callen mortgage.

Voted that the Treasurer be instructed to prepare for publication a list of the securities of the Seventh-day Baptist Education Society.

The Committee on Conference Budget recommended that the Education Society ask for an appropriation from the Conference budget of \$1,600 in behalf of the Alfred Theological Seminary.

The Treasurer presented an abstract of his annual report, which was approved, and the report was adopted as the statement to the Education Society and part of the annual report to Conference.

The Corresponding Secretary, Dean A. E. Main, submitted his annual report, which was approved and adopted by the Board as its annual statement and a part of the annual report of the Education Society to the General Conference.

The minutes were read and approved. Adjournment.

W. C. WHITFORD,
President.
W. D. WILCOX,
Recording Secretary.

For Young Married People to Try.

Try to be satisfied to commence on a small scale.

Try to avoid the too common mistake of making an unwise effort to "begin where the parents ended."

Try not to look at richer homes and covet their costly furniture.

Try going a step further, and visit the homes of the suffering poor when secret dissatisfaction is liable to spring up.

Try being perfectly independent from the first, and shun debt in all its forms.

Try to cultivate the moral courage that will resist the arrogance of fashion.

Try buying all that is necessary to work with skilfully, while adorning the house at first with simply what will render it comfortable.

Try to cooperate cheerfully in arranging the family expenses, and share equally in any necessary self-denials and economies.

Try to be cheerful in the family circle, no matter how annoying may be the business cares and the housekeeping trials.—
McCall's Magazine.

CHILDREN'S PAGE

At Church.

At church I have so much to do
I'm almost sorry when it's through.
I sit beside my mother and
I stroke the kid glove on her hand.
I always wear my shiny shoes
And mother has a fan I use;
For every song I find the place
And watch the singer's sunny face.
I see the outside branches blow,
And smile at all the friends I know,
And in the plate, when it comes 'round,
My penny falls with tinkling sound.
But if the time should seem too long
Before they sing the ending song,
I lay my head in mother's lap
And try to get a little nap.

—Emily Rose Burt.

Nubbins.

Grandpa was going away for a fortnight, so mamma and the three little girls came to spend the time with grandma.

"When I come back, the sweet corn will be ready to eat," grandpa had said the morning he went away.

The children found the loveliest place to play with their dolls, on the rock back of the sweet corn in the garden, all shaded by a big maple tree.

The very first day Marjorie spied a bunch of pale-green silk sticking up from the top of an ear of corn.

"Oh!" she cried, "how sweet that would be on Dollykin's hat!" And she pulled down the tall stalk, and robbed the ear of its shining plume.

Then Ida and Doris found plumes for their dolls' hats, too, but the next day all the plumes were withered and dried up.

"Never mind," said Marjorie, "more are growing. The dollies shall have fresh plumes."

So the little girls picked the soft, shining silk about as fast as it came. They made little braids of it, which they wound around the dolls' heads, though no one was ever known to have green hair before.

"I think I have read," said Marjorie, "that mermaids have green hair."

"I'm sure it would be all right if it was only stylish," said Doris.

"Anyhow," added Ida, "it's the beautiful green that ever was."

More than once a day the dolls must have fresh plumes in their hats, and, of course, with all this, the little girls broke down a good many corn-stalks, but they meant no harm.

Every day they spoke of the treat they should have when grandpa came home—boiled corn and roast corn! They could hardly wait for the time to come.

It was after dark when grandpa got home, but when he went into the garden in the morning he was shocked to find the corn so broken and trampled. And not one full ear of corn could he find, for it had been robbed of the silk which fed it.

"Tut, tut!" he exclaimed when he came in to breakfast and saw the three little bright faces. "Who's been spoiling the sweet corn?"

"We didn't spoil it," said Marjorie; "we only took out the silk."

"And you couldn't eat that," Doris hastened to add.

Then grandpa took an ear of corn from his pocket, and showed them the wonderful way that the tiny threads of silk ran down to each little kernel, and fed it with the pollen which fell from the tassels above. It was all so interesting that the children forgot to eat their oatmeal till it was cold.

"And now sha'n't we have any corn to eat?" asked Ida.

"Not very good, I fear," replied grandpa. "It will mostly be just nubbins." And so it proved.—*Pittsburgh Christian Advocate.*

Bear On.

Oh, never from thy tempted heart
Let thine integrity depart!
When disappointment fills thy cup,
Undaunted, nobly drink it up;
Truth will prevail, and justice show
Her tardy honors, sure though slow.
Bear on! Our life is not a dream,
Though often such its mazes seem.
We were not born for lives of ease,
Ourselves alone to aid and please.
To each a daily task is given.
A labor which shall fit for heaven;
When duty calls, let love grow warm;
Amid the sunshine and the storm,
With faith life's trials boldly breast,
And come a conqueror to thy rest.

Bear on.

—*St. Anthony's Monthly.*

Every one of us shall give account of himself to God.—*Paul.*

HOME NEWS

GENTRY, ARK.—We have heard it remarked by one who has traveled some among our people that there were those who thought that all that was left of the Gentry Church was the Christian Endeavor society, and judging from anything that ever appears in the SABBATH RECORDER from this place, we could not be surprised. But I wish to inform any such that the Gentry Church is still doing business at the old stand, and expects to keep right on; and while from different causes our numbers are not what they have formerly been, still we maintain our services with a fair gathering each Sabbath morning. And Pastor Davis is giving us some very earnest sermons.

We have passed through the most severe drouth and the hottest weather it has ever been mine to experience, or that any of the oldest inhabitants can recollect; but the rains came in time to save corn, and today, with rank vegetation, and late crops of all kinds looking fine, it does not appear like the same country. There will be any quantity of fodder of all kinds, thanks to a kind Providence and to living in a country where one can practically raise two crops in one season. Any one looking for a place to locate where there are good schools, good churches, good people, good water, and one of the best of climates, had better come this way, as hundreds of others have done within the last year. People have located here even from California and Washington, and still they come. Farm values have advanced, and are bound to keep advancing. ONE OF THEM.

JACKSON CENTER, OHIO.—Since our last report we have had an unusual amount of hot weather, which has greatly damaged all crops, but we have been spared the usual sickness that attends such weather. The physical heat is not, however, the only kind that has affected us. We have been greatly embarrassed by the intensely vicious conduct of the "wets" of our town as they have done their level best to boycott and kill the town during the last thirty days. They not only circulated all sorts of untrue stories, but by the introduction of an en-

tirely unnecessary store did all they could to break down our merchants who supported the "dry ticket." But our trouble is largely over, as the saloons are now closed and peace again reigns. The vote stood 93 to 101 in favor of the "drys."

The very enjoyable two weeks' Chautauque course has just closed at Orchard Island, Logan County. Though eleven miles distant, many of us attended, and received much valuable instruction as well as some entertainment. William Jennings Bryan of Nebraska and Governor Glenn of North Carolina were among the speakers.

We have been favored by a large number of Seventh-day Baptist visitors during the last few weeks, namely, George Potter of West Hallock, Ill., Mrs. Lucy Babcock and son Corliss of Muncie, Ind., Mrs. Alice Babcock of Illinois, and W. H. Ingham of Fort Wayne, Ind., who spent Sabbath and Sunday, July 29 and 30, with our church and on Sunday afternoon gave a very interesting and instructive address before our Men's League. Brother William Simpson and his efficient wife spent some three weeks with his father's family prior to the introduction of their work in Alfred Theological Seminary and Hartsville Church. Brother Simpson gave us a practical sermon on Sabbath day, July 22, subject, "The Relation of the Church to Boys."

A happy family reunion is now in progress at the Polan home, somewhat in response to the ringing of wedding bells. The loved ones responding are Herbert Polan and wife, Mrs. Nina Polan Potter of West Hallock, Ill., and Ray Polan, who is soon to enter Milton College.

A move is now on foot by which we hope to remodel our church building and thus be ready for a session of the Northwestern Association in the near future. Next Sabbath we again visit the baptismal waters, when four more of our young people will put on Christ in this holy ordinance. Remember us in Jackson Center in our somewhat isolated position.

G. W. L.

ALBION, WIS.—The Albion Church and the Albion pastor still live. The pastor does not feel disposed to apologize for his long silence on the ground of being too busy to report anything for the columns of our beloved RECORDER. He feels rather like the traditional steamboat on the Ohio

River which had to stop in order to get up steam to whistle. I had not wind enough to write. But on the principle that each one ought to give something where he receives so much, "I now take my pen in hand."

To write all that might be of possible interest would take up too much space. So this article must not be regarded as complete history since Christmas, 1910. Perhaps, however, an historical inaccuracy quoted in the RECORDER of February 13, 1911, from the *Janesville Gazette* ought to be corrected. The Albion pulpit was not supplied by the neighboring pastors for "several months," five Sabbaths being the actual number that the pastor was unable to attend service. I shall hold in grateful remembrance our pastor emeritus, Eld. S. H. Babcock, and our licentiate, Brother Fred Babcock, as well as the neighboring pastors who so generously stood by in the time of our weakness. Besides the pastor's family being generously remembered at Christmas time by the Albion congregation, they most royally sustained the reputation they bear for material assistance in time of trial. The nurse's bill was shouldered by the Albion friends.

Preeminent in the minds of the Albion Church will remain the memory of the visit of Dr. Rosa Palmberg. Simply and graphically she told us many interesting things and things we ought to know about China and her special work there. Her lecture, illustrated by photographs, given the night following the Sabbath, was a model of simplicity regarding Chinese life and customs, and direct missionary information. Other speakers who have instructed Albion audiences are J. C. Bartholf of the "Brotherhood," U. G. Humphrey of the "Anti-Saloon League," and our quarterly meeting delegates, July 7-9.

This quarterly meeting of the southern Wisconsin and Chicago churches was distinguished by a fine set of sermons, and one would have to travel far to hear their equal. The general theme was "The Bible and Problems of the Twentieth Century." With unusual clearness and power the Bible as the practical solver of these problems was held forth by Pastor A. P. Ashurst of Walworth, Pres. W. C. Daland of Milton College, J. C. Bartholf of Milton, and Pastor L. C. Randolph of Milton. The absence of some of our pastors found us

in something of a disorganized condition for the Sunday morning discussion. Some of our lay workers also failed us in this meeting. Nevertheless the more common problems were largely relieved of their complexity by the speakers of the morning.

Pastor Randolph on "The Modern Problem of the School," J. C. Bartholf on "The Problem of the Home," A. P. Ashurst on "The Problems of Business Life," and President Daland on "The Problem of the Pulpit," each in his characteristic way unraveled the perplexities of these modern problems. It is rare to listen to a series of addresses, almost impromptu, of a more telling character than these brethren delivered that Sunday morning.

The pastor was permitted through the thoughtful generosity of the church to enjoy the unparalleled session of the Northwestern Association at Garwin. Let us have more meetings of this character that shall result in something more than temporary enthusiasm and good feeling. Immediately following upon the quarterly meeting described above, the church granted leave for me to engage in a delightful four weeks' labor for the Tract Society on the wide field of Minnesota and northern and central Wisconsin. See another department of this paper.

The death list has been very small in Albion for a number of years, a fact we have with sincere gratitude recognized. But during my absence on the above mentioned work one of our best beloved members was called to her eternal reward, Sister Theresa Webster. She was a daughter of the King, and her service will be indeed as grateful incense in the higher realm to which she has been promoted if it is rendered there in a sweeter spirit than the beautifully humble and efficient manner in which she served in this household here. There are many sad hearts in Albion because we shall see her here no more. God grant we may be faithful as she, that we may meet her there. T. J. V.

COSMOS, OKLA.—Friends of Riverside and other places have requested us to write more often, so we come again. On the last Sabbath of July we took a few of the children of the Cosmos Sabbath school and drove over to Prairie View, Kan. At noon there was "a bountiful dinner" spread. At one o'clock our superintendent called

DENOMINATIONAL NEWS

Westerly and Ashaway Seventh-day Churches.

The joint basket picnic of the Bible schools of the First Hopkinton Church at Ashaway and the Pawcatuck Seventh-day Baptist Church of Westerly was held Wednesday at Pleasant View with headquarters at the Casino. The Westerly school and its friends attended as guests of the Ashaway school. Two special trolley cars took the party down in the morning and brought them back late in the afternoon, there being nearly two hundred who enjoyed the day's outing.

The day was given over to recreation and amusements of different kinds, the ocean and salt water pond both proving attractions of the day's pleasure, both for old and young alike. A ball game between the two schools aroused keen interest and made the contest spirited throughout. Rev. Clayton A. Burdick, pastor of the Westerly Church, gave an interesting talk on his trip to the Pacific, while music furnished by an orchestra from members of both schools helped to make the gathering a most happy and successful event.

A postal from Holland tells us that Brother Jacob Bakker expects to return to the United States in a few weeks.

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the house to order, and we listened for more than an hour to a Children's-day program given by the Cosmos and Prairie View Sabbath schools. Following was a sermon by their pastor. After dismissal an hour was spent in singing. At four o'clock we all set out for home, counting the day well spent, and we were happy in having had the opportunity of preaching to a company of forty. You know that is a good crowd for a Sabbath-day service on the frontier.

On Friday, the fourth of August, in company with E. D. Stillman, we drove over to James, Okla. On the Sabbath day we met with a company of twenty-one in the home of Brother John Knight and spent one hour with these noble people in searching the Scriptures, for our lesson was Paul's visit at Berea. After this, Brother Stillman gave them an interesting talk. There had been some misunderstanding, so we had already spent a part of the day shaking hands with the people and telling them there would be preaching at the Baker schoolhouse that night. At early lamp-lighting we met forty-eight earnest listeners.

On Sunday we went to Sunday school, and following the study of the lesson about sixty-five people listened to another sermon. We heard many words of appreciation: "I like your way," "Come back again," "Can't you stay longer?" "I wish you could come every month," and we had an urgent invitation to visit many homes.

On Sabbath morning, the twelfth of August, we had our Children's-day exercise at Cosmos. In the afternoon a sermon was preached, after which we welcomed Brother J. C. Greene and wife of James into the church. We are expecting others to take this step in the near future. Brother Maxson and family, lone Sabbath-keepers of Texas, were present at this service. We also enjoyed a visit from Brother J. J. Jeffreys of Elmdale, Kan., at this time. We believe the interest is growing in spiritual things.

I. S. GOFF.

In the moral world there is nothing impossible if we bring a thorough will to it. Man can do everything with himself, but he must not attempt to do too much with others.—*William von Humboldt.*

SABBATH SCHOOL

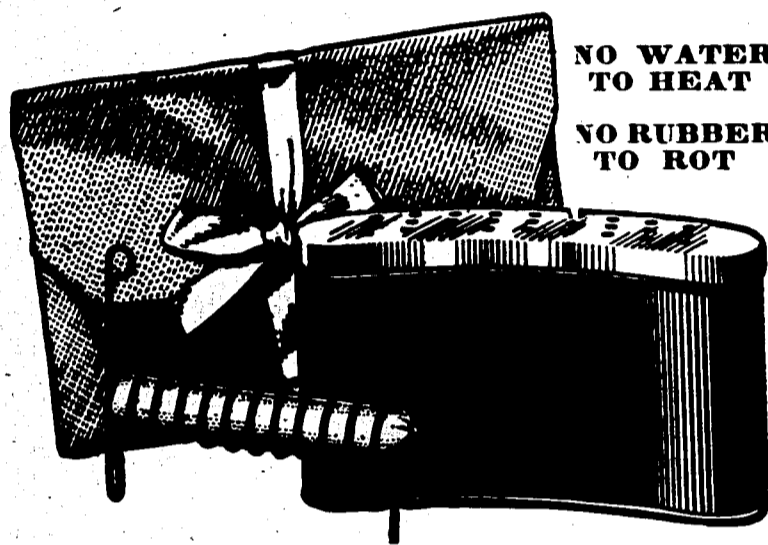
LESSON X.—SEPTEMBER 2, 1911.

THE UNIVERSAL TRUTH AND DUTY OF
SABBATH DOCTRINE AND PRACTICE.

Gen. i, 1—ii, 3.

(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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