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# The Sabbath Recorder

### MARCHING ORDERS.

REV. EDWIN SHAW.

“As ye go, preach.” Matt. x, .

Hark, the voice of Jesus calling;  
Who will go and preach today?  
Speech is silver, lives are golden,  
Pulpits are all along the way.  
Sweet and clear the Master calleth,  
Listen to him I beseech;  
Heed, oh, heed your marching orders,  
“As ye go, preach, preach, preach.”

If you can not talk in meeting,  
If you have no gift in prayer,  
You can come and join with others,  
You can fill an empty chair.  
If you can not cross the ocean,  
And the heathen can not teach,  
You can go about your business,  
And as you go, preach, preach, preach.

While the souls of men are dying,  
And the Master calls for you,  
Let none hear you idly saying,  
“There is nothing I can do.”  
Gladly take the task he gives you,  
Do the duties within reach,  
Answer quickly when he calleth,  
And “as ye go, preach, preach, preach.”

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L. A. Worden, Business Manager.

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## EDITORIAL

### The Foreign Missions at Home.

No one can visit the foreign sections in the east side of New York City without feeling that one of the greatest mission fields in America is right there. Block after block will be found swarming with men, women and children who never hear the Gospel unless it is carried to them. Do you wish to preach to Italians? If so, there are 700,000 of them in this one city, which is more than can be found in any city in Italy. Would you offer Christianity to the Jews? Then you can find 1,000,000 sons of Abraham in New York—more than in all the land of Palestine.

Then there are hundreds and thousands of Hungarians, Poles, Greeks, Russians, Bulgarians, Chinese, Japanese, Africans, and people from India.

Missions established in these foreign sections would be crowded with bright boys and girls, even though only a small per cent of the throngs could be brought into their chapels. The row of buildings on only one side of some blocks will be found to contain more than a thousand children. I noticed an account of one block wherein could be found 2,500 in the homes on all four sides of the square. These could all reach one chapel without crossing a street. In four blocks lying together 6,000

children are housed, every one of whom is less than eight hundred feet from a church. Aside from the children, you have all the adults to be added. I read of one ward in which there are nine hundred people to the acre.

WHAT IF WE DO NOT REACH THEM?

Who can think of this rapid increase of foreign population, not merely in one city, but in many American cities—an increase showing a rapid gain over the number of native-born Americans—without great solicitude for the future of our country? If we search the aristocratic sections of American cities, such as the Back Bay district of Boston, or the uptown Fifth Avenue section of New York, the scarcity of children is painfully evident; and the contrast between such sections and the districts inhabited by foreigners, so far as increase in population is concerned, becomes wonderfully suggestive as to the outlook for the future of this republic. The question as to the character and quality of citizens for the next generation is rapidly being settled, and we need only to study these facts in order to determine how it will go.

We are told that in all the Back Bay district of Boston enough children can not be found to make more than one respectable Bible school. This is not an exceptional case. You will find similar conditions in New York's aristocratic sections. But the moment you enter the foreign quarters you find every house swarming with children, and in some single blocks, others coming at the rate of one thousand in a year.

This fecundity among foreigners holds true also in rural districts wherever immigrants have settled. Great sections of the West and Northwest are almost as alien as though the inhabitants actually lived on the other side of the Atlantic. We have read that even in the rural districts of New England today the foreigners far outnumber the real Americans, and that live country churches there are almost unknown.



So we see that, in addition to the regular immigration problem, we have to grapple with the problem of the rapid increase of American-born foreigners, who will soon greatly outnumber the natural Americans in both city and country. To ignore these and leave them uneducated and unconverted would be to commit national suicide. The spirit of anarchy and infidelity would run rampant in many sections of the land. Every Christian church should awake to these momentous questions, and hasten to establish Bible schools and foreign missions among aliens. Public schools are being well established, but this is not enough if real Christianity is to prevail in America.

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### The Bible the Only Creed of the Baptists.

In the *Baptist Commonwealth* of June 13 there appears an interesting statement regarding the polity of the Baptist Denomination. The statement was made at the dedication of the new house of worship for the First Baptist Church of Pittsburgh, Pa. That city is the home of the *Christian Statesman*, the organ of the National Reform Association, which stands for legislation to compel people to observe the Sunday, and for changing the Constitution of the United States so as to compel national "acceptance of the moral laws of religion."

We are glad that in that very city the Baptist lift up the standard for the Bible only, as their creed, and "for complete separation of church and state, direct individual accountability to God, and the duty of implicit obedience."

The doctrine of separation of church and state is declared to be distinctly a Baptist doctrine. The speaker said: "Because of this doctrine Baptists were formerly persecuted everywhere, and are still persecuted in lands where there is a state church. Baptists were the first people to found a commonwealth where church and state were actually separate. Hence Baptists are not satisfied with 'toleration,' because it implies a right to interfere with men's consciences, although the right lies dormant from expediency or other reasons. Baptists demand and grant 'soul liberty,' which is a very different thing, although the difference is often lost sight of."

This is a good point, and we are glad that leaders in the great Baptist Denomination see the difference between "toleration" and "soul liberty." In the great State of Pennsylvania, Seventh-day Baptists have sought soul liberty to keep the Bible Sabbath according to the command of God, and could not even find toleration; but under the strong hand of law, in the interest of the church, they have been cast into prison. This happened not many years ago. And while Pennsylvania law remains as it is, no Sabbath-keeper can escape imprisonment except it be by the toleration that allows him to go unarrested. According to the Baptist statement, this is not a condition to be satisfied with. The Seventh-day Baptists have for many years been trying to make the Christian leaders in America see this very thing; so it is no matter of surprise that such a statement from Pittsburgh, the home of the Sunday legislation reformers, should attract our attention. Who wants to be merely tolerated by the state in cases where soul liberty is the only true way?

Again, the statement referred to at the dedication contains these strong, clear-cut expressions: "Baptists accept without question or alteration every command of God, but reserve the right to question every command of man." This too has the true ring, and we can not help saying, So do Seventh-day Baptists. Then there comes with great force the question, If Baptists really accept "without question or alteration every command of God," how can they reject God's Sabbath and place the pagan Sunday—the substituted day of the Roman Church—in its stead? "Without question or alteration, every command of God"? Is not the Seventh-day Sabbath a command of God? Did not Christ keep it? Did he ever speak a word about any change of day? Indeed, is not all authority for Sunday, human, and human only? Do Baptists "reserve the right to question every command of man"? If so, why not question this?

If any people ought to be true Sabbath-keepers, that people should be the Baptist people; for they insist too strongly upon obedience to every command of God without alteration, to reject and ignore entirely the great central command of the Decalogue, and go after the traditions of men.

### The Bible and the Children.

While all the churches have been making much of Children's day during the last few days, we have thought a good deal about the Bible as the children's book. No other ancient religious or literary book makes so much of children. It is said that Homer's Iliad mentions only one child, and that the religions of pagan nations had no recognition of childhood. All their gods appeared as full-grown men, and we do not see their prophets or great teachers introduced as babes in mother's arms, or in bulrush cradles, or in the temple of God. Children received little attention outside the religion of the Bible.

But when we come to this wonderful book we see in both the Old Testament and in the New a peculiar and personal interest in the children. God chose Abraham to be the father of the faithful and became his friend because he knew him that he would lead his children in the right path. Under the law, children were recognized as belonging to God, and were to be consecrated to him. Parents were commanded to teach all the precepts of the law diligently to their children, and the beauty of prophets and teachers stands out more clearly because we are able to trace their development from the day of their birth. Mothers prayed for children; and babes like Moses, and little boys like Samuel, are made the objects of God's care and love. Youths like Joseph and David, and Benjamin, and Joseph's two "lads," were blessed of God and made to fill the sacred pages with beautiful pictures of fidelity and loyalty, and consecrated service.

Then in the New Testament the central figure is a helpless babe, drawing wise men from afar to do him homage and calling forth praises from both men and angels. Throughout the centuries since his coming, the glory of the Christ-child has illuminated the pathway of childhood, and the Gospel of Jesus has made ample provision for children. Christ made the little child the example and illustration of true faith. When he would show the spirit and principles of his kingdom, he placed a little child before his questioners, saying, "Of such is the kingdom of heaven," and taught that whoever would enter it must become as a little child.

Jesus was "moved with indignation"

when the disciples rebuked the mothers for bringing their babes to him, and said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." It is no wonder, then, that when Jesus entered the temple after his triumphant entry into Jerusalem, the children cried, "Hosanna to the son of David"; and no wonder that when the quibbling Pharisees objected, Jesus should remind them of the words of their own writers, "Out of the mouth of babes and sucklings thou hast perfected praise."

In the Bible we see motherhood honored and exalted, and especial glory placed upon childhood in the Bethlehem story of the birth of Jesus, and what could be more appropriate than the placing of Mother's day and Children's day near together in the festivals of the church? What picture in all the Bible is more inspiring and helpful than that of the Holy Child and his mother, or those of the Christ surrounded by groups of children, brought by mothers that he might "put his hands upon them and pray"? These scenes reveal one of the chief beauties of Christ's many-sided character, and bring him near to the hearts of our children; and make all service dedicated to childhood a rare and holy service. No wonder, then, that there is a special charm to Children's day.

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### The "Boiled Down" Argument.

The following notice of Dean Main's *Bible Studies on the Sabbath Question* appeared in the *Continent* of June 13, 1912. The *Continent* is one of our exchanges, a "national Presbyterian weekly, continuing the *Interior* and the *Westminster*," and is published in Chicago. It has editors in New York City, Chicago and Philadelphia. Through the courtesy of the editors a special clipping of the notice was mailed to the publishers of Doctor Main's book.

*Bible Studies on the Sabbath Question*, by Arthur E. Main. This is the "boiled down" argument scientifically prepared from a modern and critical view-point by which a considerable number of very thoughtful and devoted Christians persuade themselves that it is the will of God for the Sabbath to be kept on Saturday each week and not on Sunday. Candid keepers of "first day" who desire to understand the point of view of those who think them entirely wrong could get no better statement of the adverse position than this. And incidentally they will find much very cogent material on the reason-



ableness of Sabbath rest and the right manner of observing it, which applies as effectively to Sunday as it does to Saturday. [American Sabbath Tract Society, Plainfield, N. J.]

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### A Question of Conscience.

We like both the spirit and the letter of the reply given in the *Sunday School Times* to a question asked by a mother regarding the matter of dancing. Coming as it does just now, in close connection with the widespread interest in the question, caused by the thorough and prolonged discussion in the great Methodist conference, the answer of the *Sunday School Times* is most opportune.

The question asked by a minister's wife is this:

We do not allow our sixteen-year-old daughter to dance or attend the theater or play cards. She wishes to dance with the girls. Shall we allow it? We can trust her not to dance when boys are even in the room.

To this the *Times* replied in the most respectful and deferential manner. We like it because it recognizes the rights of individual consciences to the very best and most helpful reply to an honest question, even though the one making the reply may regard the thing in question as one of the "harmless things" to be refrained from "for the kingdom of heaven's sake." We like it because there is not the slightest tinge of the spirit that ostracizes one for scrupulously refusing to allow things which many others regard as harmless, and in which others freely indulge. Here is the reply:

Does dancing with girls make it easier not to dance with boys? If a girl becomes proficient in the various graceful dance steps, and finds great enjoyment in dancing with other girls, are these facts going to prove an additional safeguard to her as she grows up into young womanhood, and is urged to dance with her boy and young men friends? Or, when the invitations crowd in upon her, if she quietly answers that she does not know how to dance, has never learned, is she at a safer distance from the border-line? There would seem to be but one answer to these questions. The decision to leave dancing entirely out of life may seem very hard to a girl. She will be in a very small minority for the present. And dancing with other girls is harmless enough, in itself. But it certainly exposes her to a temptation from which she may keep well away, if she will. No one's life is ever the poorer for being unable to dance. What is lost in the way of certain social opportunities may be a great deal more than made up

in other ways which are not only far more important, but are more enjoyable as well.

If this view be lovingly suggested as the parents' conviction and desire, not as a command, children may be led to see its wisdom and to adopt it as their own.

In introducing this question the *Times* says: "The beautiful fact of life in Christ is that there is no hardship, but only privilege, in such a renunciation, when it is plainly the will of the Master." We know that these words will come as a comfort and help to many who are trying to settle these questions with conscience and with God.

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### A Beautiful Gift.

So few have the gift of writing for children that we are pleased whenever our friends who can use this gift send acceptable stories or poems for our children's page. The little poems appearing now and then from the pen of Alice Annette Larkin will be welcomed by our young friends, and we are glad she is willing to furnish them.

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### Resolutions Not Enough.

We notice that most of the church conventions and conferences pass ringing resolutions against the liquor traffic and denounce the saloon as an unmitigated evil. This is good as far as it goes. But what do the liquor men care for resolutions voted in church conventions? The only voting that ever scares them is the voting against license, or votes to prohibit their outlaw business. So long as church people vote the same ticket the saloon-keeper does when saloons are in the issue, little will the liquor fellows care how many resolutions are passed in the churches. So long as brewers and saloon men can get good people to elect them to office, just so long will the criminal-making saloon ruin our boy and curse our land. If we ever see the saloon on the run, it will be when good people of every creed and party unite to vote it out of existence.

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Do you desire to know whether you are walking in the way of the Master? Are you anxious to have your face turned toward Christ and to feel the assurance that you are growing in grace? Then be sure that you cherish the Christ-spirit of forgiveness, and you may know without a misgiving.

## EDITORIAL NEWS NOTES

### Cuban Rebel Leader Killed.

On June 17 despatches from Cuba announced that the rebels had been badly defeated in battle and that General Estenoz, leader of the rebellion, had been killed. It was also reported that General Lecoste, another leader, had been captured by the federals.

Cuba is rejoicing over the success of the government arms, and an announcement from President Gomez to the effect that tranquillity in all but one province has been secured, tends to strengthen confidence and set the wheels of business and industry to moving. Officials in Cuba are loud in praise of the President of the United States, whom they call the "illustrious friend of Cuba."

### Columbia Students to Visit France.

Under the auspices of the French Society in Columbia University, New York City, a large party of students and teachers sail for Europe the last of this week. The trip includes Paris and other large cities in the French republic. Through the coöperation of the French Government and the universities of that country official passes are to be furnished, and access given to any historic castles, buildings and parks, for study of history. Those specially interested in writing and in historical studies will make up the party.

### American Olympic Team Sails.

On June 14 one hundred and fifty athletes, representing the best in the United States, sailed for Stockholm, Sweden. In July these men will represent this country in the Olympic games, and they will be in competition with the chosen athletes of all nations.

The steamship *Finland* was chartered for the occasion, and will anchor in the harbor of the Swedish capital, remaining thirty-six days until the games are over. During this time the athletes will live on board the ship.

Bands played, flags waved and great crowds shouted "Good luck" as the ship sailed away. Two of the athletes, belated, were left behind; but the officers pressed

two tugs into service, which were sent to take them to the ship. The first of these two athletes was in distress because his wife and child were sailing away without him. Both tugs had a hard chase but succeeded in placing their charges on board the departing *Finland*.

Soon after the ship started, a stowaway was discovered in one of the life-boats, where he had been two days, hoping he might not be discovered until the ship was at sea. He was almost starved and quickly disposed of a meal when it was set before him. When Colonel Thompson, one of the company, discovered how badly the boy wanted to go and witness the games, he offered to pay the boy's fare over and back, and see him home again safe and sound, and so the boy went on. The Colonel remembered that the company had no mascot, and decided to make one of this boy. The ship was loaded with flowers as she sailed away.

From the time the athletes left the Y. M. C. A. building on Twenty-third Street with a thousand of their friends in line, led by a fine band of music, until they reached the ship, they received a continuous ovation from the crowds along the way. These men will make themselves heard from when the games come on.

### Two Stars Added to the Flag.

On Flag day, June 14, a special ceremony of adding two stars to the flag was held at the Betsy Ross house in Philadelphia, where the flag was born. Rev. T. Asher Hess, who was the youngest drummer in the Civil War, sounded the reveille, and two white stars representing Arizona and New Mexico were hoisted by a pulley to the flag hanging from the second story of the Betsy Ross house, No. 239 Arch Street.

It was the one hundred and thirty-fifth anniversary of the adoption of the flag by Congress, and the ten-year-old boy who pulled the rope is said to be the only boy born in that house. Three hundred children sang patriotic songs while the two stars were being sewed to the field of the flag.

Flag day was a great day in many public schools throughout the land.

The French liner *La Provence*, which was held up at Havre last week on ac-



count of the strike of the crew, sailed on June 15 manned by bluejackets from the French navy.

John P. Warren was sent to prison for life 53 years ago, having pleaded guilty to the charge of murder. During all these years he has been a trusty helper in the prison, and last week, after the board had pardoned him, he declined to leave his position until he had trained another to take his place. Probably Warren is the longest confined prisoner in America.

Think of the new world to which this old man goes as he leaves the prison walls! He was confined before the Civil War, and never saw a telephone, typewriter, phonograph, automobile and several other modern inventions. He says he is going into a new world of which he knows nothing excepting what he has read in papers.

President Taft has vetoed the army appropriation bill which was designed to retire Major-General Wood from the office of chief of staff. The President proposes to stand by the general.

A glance at the candidates of the Republican party as nominated in the national conventions for fifty-six years, since the days of John C. Fremont, is full of interest. In 1856 "Fremont and Dayton" was the slogan of the campaign. They were defeated by "Buck and Breck"—Buchanan and Breckenridge. Four years later it was "Lincoln and Hamlin"; then came Lincoln and Johnson, Grant and Colfax, Grant and Wilson, Hayes and Wheeler, Garfield and Arthur, Blaine and Logan—defeated by Cleveland and Hendricks; then came Harrison and Morton, Harrison and Reid—defeated by Cleveland and Stevenson; McKinley and Hobart, McKinley and Roosevelt, Roosevelt and Fairbanks, and Taft and Sherman.

Who can read these names, especially those in the earlier years, without a flood of memories regarding the momentous issues involved. The very mention of the principal candidates recalls many a stirring campaign and many a crisis in our history.

In response to protests made by some of the churches against allowing boys to play in the parks on Sundays, Mayor Gaynor wrote the pastor of a certain church that

for many years the parks had been so used, and that he thinks it better to allow the boys to do that way than to head them off from playing in the parks, only to drive them to worse resorts. He showed the difference between the conditions of boys in cities and in countries, asked the clergyman if his church had solved the problem as to what to do with the boys if the parks were closed, and said he knew some pastors who, unable to solve the problem, had offered to go to the fields and parks with the boys in the afternoons, rather than have them compelled to seek worse resorts.

Plainfield women, according to the New York *Tribune*, have started a false teeth fund for three poor women who have attracted the sympathy of the Charity Organization Society. The three women are toothless and, being the breadwinners for their families, teeth are necessary so they can eat nourishing food. A local dentist has made special prices to help the enterprise along. That charity is best which helps the poor to the ability to help themselves.

### Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, June 9, 1912, at 2 o'clock p. m., President Stephen Babcock in the chair.

Members present: Stephen Babcock, Edwin Shaw, W. M. Stillman, J. D. Spicer, D. E. Titsworth, W. C. Hubbard, O. S. Rogers, C. W. Spicer, E. D. Van Horn, Jesse G. Burdick, T. L. Gardiner, J. B. Cottrell, M. L. Clawson, A. L. Titsworth. Visitor: Vice-President Ira Lee Cottrell. Prayer was offered by Rev. E. D. Van Horn.

Minutes of last meeting were read. The Advisory Committee reported that owing to illness, Corliss F. Randolph was unable to attend the meeting at Snow Hill, Pa., on June 1, but the Society was represented by Rev. Edwin Shaw.

The committee also presented report of expenses thus far incurred by the pastors in exchanging pulpits, and for other expenses of the committee which on motion

were ordered paid from the field work fund. Letters were read from several pastors reporting on their visits to the various localities, and the report of Rev. Edwin Shaw was presented on his visit to Snow Hill, Pa.

On motion the reports were received and bill of expenses ordered paid.

Voted that a copy of the *History of the Sabbath and the Sunday* be presented to Mr. Shoemaker of Marlboro, N. J., and other requests for literature were referred to the Committee on Distribution of Literature, with power.

The Committee on Distribution of Literature reported tracts sent to L. A. Wing of DeRuyter, N. Y., and C. Batson of Berea, W. Va., and that about thirty new subscriptions to the RECORDER had been received during the month.

Report adopted.

The Budget Committee presented the following report:

To the American Sabbath Tract Society:

GENTLEMEN:—Your Budget Committee suggests the following appropriations for the year 1912-1913:

Boodschapper .....	\$ 606 00
Canadian field, Rev. George Seeley, Sabbath Reform manager, salary and postage .....	360 00
Los Angeles (Cal.) Church .....	250 00
Italian Mission, New York .....	350 00
Hungarian Mission, Chicago, Ill. (Jos. Kovats) .....	240 00
Java Mission, Marie Jansz .....	150 00
E. H. Socwell, Sabbath Reform, Minn. Rev. E. B. Saunders, Secretary Missionary Society, 2-5 salary and 1-2 expenses .....	550 00
Field work for Sabbath Reform in United States .....	800 00
Traveling expenses for representatives of the Society at associations, Conference, etc. ....	200 00
One-half expenses of two men to Africa to investigate and report ....	1,000 00
Postage, typewriting, legal expenses, etc. ....	50 00
Deficit on SABBATH RECORDER \$2,700 00	
Deficit on Sabbath Visitor ..	574 00
Deficit on tracts published ..	500 00
	<u>3,774 00</u>
Appropriation for Sabbath-school Junior Quarterly .....	400 00
Contingencies .....	500 00
Probable net indebtedness June 30, 1912 .....	500 00
Printing tracts in African languages ..	100 00
Work in Africa through Jos. Booth to Dec. 31, 1912 .....	300 00
Total estimated expenditures	<u>\$10,280 00</u>

SOURCES OF INCOME.	
Income from invested funds, about ..	\$ 5,200 00
Contributions required from the people .....	5,080 00
	<u>\$10,280 00</u>

The question of continuing the African work should, in our judgment, receive careful consideration and while we have not included an amount for this work in the above figures, we nevertheless urge that you give this matter careful consideration.

Respectfully submitted,  
F. J. HUBBARD,  
O. S. ROGERS,  
D. E. TITSWORTH,  
Budget Committee.

June 9, 1912.

Report adopted.

Pursuant to correspondence from Jos. Booth it was voted that the matter of the five pounds possibly due Charles Domingo be referred to the Corresponding Secretary and the Treasurer with power.

The committee on program for Tract Society day at Conference presented the following report:

#### GENERAL CONFERENCE PROGRAM.

(As regards the American Sabbath Tract Society):

##### Thursday Morning

- 10.00 Devotional Service
- 10.10 Report of the Treasurer and the Publishing House—Frank J. Hubbard
- 10.30 Report of Corresponding Secretary and Address, "Denominational Dynamics"—Rev. Edwin Shaw
- 11.10 Music
- 11.15 Address, "Denominational Unity"—George W. Post, M. D.
- 11.55 Announcements and Adjournment

##### Thursday Afternoon

- 2.00 Devotional Service
- 2.10 Address, "Denominational Difficulties"—Rev. Theodore L. Gardiner, D. D.
- 2.40 Open Parliament, being the consideration of the report of the Conference Committee on Tract Society Work led by the Chairman of that Committee
- 4.10 Adjournment

##### Sabbath Morning

- 11.00 Sermon, "Denominational Expansion"—Rev. Willard D. Burdick

Report adopted.

The Treasurer reported as follows:

The Treasurer reports cash on hand June 9, 1912, amounting to \$688.32. Present outstanding indebtedness \$1,000.00.

He also reports having received notice of a bequest to the Society amounting to Fifty Dollars under the will of Elizabeth U. Maxson, late of Waterford, Conn. "The same to be ap-



propriated and applied to the uses and purposes of the said American Sabbath Tract Society and to remain under its direction and control forever."

I take this wording to indicate that the amount should be placed in the Permanent Fund, the income only to be used, and I so move.

Report adopted.

Correspondence was received from Rev. Geo. Seeley, submitting report for May; Rev. Edward B. Saunders, submitting report for May and concerning church building at Carbondale, Pa.; Rev. W. D. Wilcox, N. O. Moore, Joseph Booth, and the South African Railways, concerning matters in South Africa and Nyassaland; G. Amon Malinda, Andrew S. Amuhoni, Jafet Malenga Mkandawiri, Andrew Shawa and Yakobe K. Chigowo, concerning the work in Nyassaland; Emm. F. Amaning, asking for help to enter school in America; E. G. A. Ammokoo, asking for copies of the SABBATH RECORDER; Rev. Clayton A. Burdick, Rev. Herbert C. Van Horn, Rev. Edgar D. Van Horn, Rev. A. J. C. Bond, Rev. Edwin Shaw, Rev. E. A. Witter, Rev. James H. Hurley, Rev. G. W. Lewis, James A. Davidson, Rev. John T. Davis, Rev. I. L. Cottrell, concerning field work for the Board; W. O'Neill, concerning the work in London; Mrs. T. J. Van Horn, Rev. H. L. Cottrell, Rev. L. A. Wing, F. H. Philips, concerning tracts and Sabbath literature; Rev. E. E. Franke, concerning Sabbath Reform work in New Jersey; Pastor Andrew S. Awlove, Nyassaland.

Pursuant to correspondence from E. G. A. Ammokoo it was voted to send five copies of the SABBATH RECORDER to him for six months.

Correspondence from Rev. E. E. Franke was by vote referred to the Advisory Committee.

E. D. Van Horn reported very favorably on the Italian Mission in New York City.

Voted that E. D. Van Horn, F. J. Hubbard and D. E. Titsworth be a committee to canvass the question of securing a small second-hand printing-press for Mr. Savarese's use in publishing his paper in the Italian language.

Rev. Ira Lee Cottrell being present spoke of his work recently in West Virginia, especially in securing new subscribers to the SABBATH RECORDER, and noting

the great desirability of having the paper in all the homes of our people.

Pursuant to the offer of the First Seventh-day Baptist Church of New York City of the services of its pastor, Rev. E. D. Van Horn, for the month of July, in the interest of the Society, it was voted to refer the same to the Advisory Committee.

Minutes read and approved.

ARTHUR L. TITSWORTH,  
*Recording Secretary.*

### Ben Hill's Tribute to Lee.

"He was a foe without hate, a friend without treachery, a soldier without cruelty, and a victim without murmuring. He was a public officer without vices, a private citizen without wrong, a neighbor without reproach, a Christian without hypocrisy and a man without guile. He was a Cæsar without ambition, Frederick without tyranny, Napoleon without selfishness, and Washington without his reward. He was as obedient to authority as a servant, and royal in authority as a king. He was as gentle as a woman in life, pure and modest as a virgin in thought, watchful as a Roman vestal, submissive to law as Socrates, and grand in battles as Achilles."

### Why Did You Not Come Sooner?

At a meeting of the British and Foreign Bible Society, the bishop of Selkirk, whose diocese is in Alaska and the Far Northwest, spoke as follows:

"I shall never forget an old Eskimo coming to me the very first time I visited Kittygagzyooit on the Arctic Coast. He asked me why it was that I had not come sooner, as I had been living in the same country. He said, 'Did you know this good news then?' I said, 'Yes, I have known it from boyhood.' 'And your fathers before you?' 'Yes, they knew it.' 'Then why was it that you did not come sooner? I thought that it was, perhaps, only a few winters since you knew; and you knew all this time! Why was this good news not brought to us sooner?' 'What could I do but bow my head in shame, and pray that God might use us, as a Christian people, more and more to extend the work of the Bible Society!'"  
—*Signs of the Times.*

## SABBATH REFORM

### Christ's Way is Best.

In 1830, when the question of Sunday legislation was before Congress, the House of Representatives reported the following:

If the Almighty has set apart the first day of the week as a time which man is bound to keep holy, and devote exclusively to his worship, would it not be more congenial to the precepts of Christians to appeal exclusively to the great Lawgiver of the universe to aid them in making men better—in correcting their practices—by purifying their hearts? Government will protect them in their efforts. When they shall have so instructed the public mind, and awakened the consciences of individuals, as to make them believe that it is a violation of God's law to carry the mail, open postoffices, or receive letters, on Sunday, the evil of which they complain will cease of itself, without any exertion of the strong arm of civil power. When man undertakes to become God's avenger, he becomes a demon. Driven by the frenzy of a religious zeal, he loses every gentle feeling, forgets the most sacred precepts of his creed, and becomes ferocious and unrelenting.

To every word of this extract we say amen. We would, however, call special attention to the "if" with which the question of the first lines begins. "If the Almighty has set apart the first day of the week as a time which man is bound to keep holy," is well put. We hardly think the writer of the report believed that the Almighty had done any such thing; for he seems to have too much knowledge of the Bible and of Christ's methods of enforcing religious precepts, to think for a moment that Sunday is authorized by the word of God as a Sabbath. This "if" clause was indeed a good and suggestive way to put the question to those who insisted that Sunday was set apart by Jehovah, and that men should be compelled by law to keep it. More than one thoughtful soul must have been led by that "if" to question the authority of Sunday as the Sabbath.

Again, it is seldom that we see the true way to secure the observance of Sabbath put so tersely. The appeal to individual consciences is Christ's way and preachers who clamor for Sunday laws seem to have forgotten it and to have undertaken

the task of being God's avengers. They would secure the right from human government to make the police club an agent to bring men to the Sabbath! Wherever this is done, "the most sacred precept" of the Christian creed drops out of sight. It does seem strange that followers of Christ should wander so far from his own best way, in their efforts to compel men to accept the tenets of religion.

### Prosecution for Sunday Work in New Brunswick.

On May 9 Brethren Gilbert Graham and Robert Embleton were tried for Sunday work at Harvey Station, New Brunswick, before Magistrate J. W. Taylor, the charge being that "they did on Sunday, March 24 last, perform labor by hauling hay to Harvey Station, contrary to the provisions of the Lord's Day Act."

The defendants pleaded guilty, but were given opportunity to make a statement before sentence was passed. They requested Elder J. A. Strickland, pastor of the Seventh-day Adventist church, to speak for them. In his address Brother Strickland said:

"Your Honor, these men are well known to you and to all who are present in this court-room. They were born in this vicinity, and have been lifelong residents of this community. That they have always been law-abiding citizens of Canada and loyal British subjects none will deny. You and all the spectators here know them to be men of high moral character and sterling worth, your neighbors and trusted friends who have grown up with you from childhood. They deeply regret that a religious question should cause a cessation of the friendly feelings that have heretofore existed toward them. They sincerely respect the religious opinions of all, and grant to every man the right to worship God according to the dictates of his own conscience.

"They conscientiously believe that the Seventh-day is the Sabbath, and that their Christian duty is to observe it, as it is commanded by God and contained in his eternal law.

"They admit the charge against them, and are perfectly willing to go behind the prison-bars for their offense, if it is the desire of the professed Christians of this



community. They will entertain no hard feelings against you, Your Honor, nor any one of His Majesty's servants who legally performs his duty. But as loyal Christians they have conscientiously observed the seventh day of the week, and they now take their stand with the apostle Peter, who said, 'Whether it be right in the sight of God to harken unto you more than unto God, judge ye'; but as for us, we hold that 'we ought to obey God, rather than men' (Acts iv, 19; v, 20). God, who commanded us to keep the Seventh-day, set the example for the First-day conduct, when he created the heavens and the earth on the first day."

The magistrate said that, "owing to the seriousness of the charge," he would fine them \$10 and costs, giving six days in which to settle; and in the event of failure to pay, their property would be levied on, and the amounts forcibly collected.

Doubtless the "seriousness" of the charge against these persons grows out of the fact that the question of religion is involved. And yet, had the following royal declarations by British sovereigns on civil and religious liberty been honored and adhered to, there would have been no prosecution—which in such cases is really *persecution*—of these brethren:

"Firmly relying on the truth of Christianity, we declare it to be our royal will and pleasure that none be in any wise favored, none molested or disquieted, by reason of their religious faith or observance."—*Queen Victoria*.

"It is my constant desire that religious and civil liberty should always be enjoyed by my subjects in all parts of the empire."—*King Edward VII, to the Plenary Council of the Roman Catholic Church in Quebec, Canada.*—*S. B. H., in Review and Herald.*

### At Cape Town.

To the Joint Committee:

DEAR BRETHREN:—We had hoped during the past week to have time to write you a letter of some length in regard to conditions here in Cape Town as we have found them. But owing to the fact that our time has been very fully occupied, days and evenings both, in discussions with Mr. Booth, reading letters from native pastors, visiting his native school work, and

talking with students, we have not had time to write much.

We feel we have accomplished about all that can be done here, hence have booked passage on the steamer *Briton*, leaving Cape Town tomorrow night. We expect to stop at East London, between steamers, in order to visit some educational and missionary institutions, for the sake of getting further information of a general nature, bearing on African missionary operations in general. We also hope to be able to visit Amatole Bason, the home of Ntlonga, which is near East London, and where there is a Sabbath interest of some extent not definitely known. Leaving East London by the following steamer, we will proceed to Durban, where it is necessary to transship to the East Coast steamer. Here also we expect to visit an industrial mission.

These two stops will not delay us in getting into Nyassaland, nor add to the expense, as we can not get a steamer to Chinde at Durban earlier than June 3 in any case. Hence we think we can use the intervening time to good advantage in these two stops. We make these stops both at Mr. Booth's suggestion and because we think the time will be well spent in visiting these institutions.

We have received no word from Domingo indicating whether or not he ever received Secretary Shaw's letter asking him to meet us. If he does not appear at Chinde or at Blantyre, we can doubtless use Makwinga, whose station, Shiloh, is near Blantyre, to guide us to Domingo's district.

We shall have four days on the steamer between here and East London, during which time we shall write you fully concerning our visit in Cape Town. Hence we will not go into details now. You will be interested in getting an idea of our conclusions, hence we will say briefly that so far as we can see, the work, though small, is fairly well organized and carried on; that there seems to be a real interest on the part of the native students, three of whom are fairly well advanced and are anxious to go to their own homes and people to do missionary and evangelistic work. In brief we feel, with possibly some reservations, like O. K.-ing things here as we have found them.

Mr. Booth is extremely anxious for us

to visit several parts of Africa where we have no work or interest at present, but which he regards as of great importance for future work. He tells us that he intends to write you urging that this be done, but we do not feel like advising it, nor are we at present convinced of its wisdom.

We are both in good health and spirits and enjoying our work.

Sincerely and fraternally yours,  
N. O. MOORE,  
W. D. WILCOX.

Cape Town,  
May 12, 1912.

### Bread Upon the Waters.

REV. H. D. CLARKE.

I have just received an invitation to the commencement exercises of a Baptist university in Iowa. The card inside says William A. That reminds me. In 1898 I arranged my first company of orphan boys and girls at Lime Springs, Iowa. Willie was one of the boys. He was taken by a farmer in that vicinity. After awhile the foster-father moved to town and did not want to take Willie with him. The boy went to a neighbor's where I soon found he was working seven days in the week and had very few clothes. I made them buy him a suit of clothes and then took him away to Dodge Center. There he stayed until old enough to earn fair wages.

One evening he came to church well dressed in a new suit of clothes and said, "Mr. Clarke, I'm going up into the lumber camps in Wisconsin to get a job." "Willie, don't go. There is no refining influence of women there. The men smoke and swear and drink and gamble. You don't want that, Willie. Please don't go." "Where, then, Mr. Clarke?" "Strike out, my boy, and work for some good farmer and do your best." He went into Iowa. Winters he went to high school. Then he went to the Baptist university. Today he is a graduate ready to fill some honorable position but it is reported that he will enter the Baptist ministry.

Boys, don't go to the lumber camps until they are reformed. Willie is now a glad boy, or rather man, that he met Mr. Clarke on that evening that decided his destiny.

The other day I delivered a little girl

of six and a half years to her own mother, who had not seen her in almost three years. The mother is in Cincinnati. They once lived in New York City and the stepfather of the child was a candy maker. Circumstances made them board the child with a neighbor. They fell behind in the board bill. The child was with a French Catholic who took her away with threats that the mother would never see her again. But he brought her back to his home and the mother and husband came to Cincinnati.

I was put on the track of the Frenchy and the child. First I did a little detective work to find out the character of the mother. I called to assistance a member of the United Charities and we soon decided the mother was entitled to her own girl. But the child was gone and I could not tell where. Letters were written to New York with no replies. I searched until I secured a clue. The Frenchy had given the child to an institution to place in some home as a homeless child. The institution would not answer my letter. That assured me that they had had the child. I did a little threatening and received an angry reply. I demanded the child. I went to the assistant-general passenger agent in Cincinnati and prepaid a ticket for the child and sent for her.

Then word came that the child would not be sent without being accompanied by some one sent there. I had the ticket money refunded and went to another railway official and told him of the "kidnapping scrape," as it were, and he said he would furnish the child a ticket and send an agent of the road to the institution and get her. I prepaid the ticket and a berth in the Pullman, paid for her lunch on the train and sent a tag for her to come to me. A telegram came that she was started and to meet her. A sweet little girl, bright and active, met me or I her at the car door on arrival of train and we went to the office first where I introduced her to the men and office girls. She was loaded down with pennies and quarters and then I took her to her mother's flat. The mother was not looking for the child. The reader can imagine the rest. She paid me the fares and saved lawyers' fees, and any mother who has never lost a girl and does not know the joy of this mother may be glad.



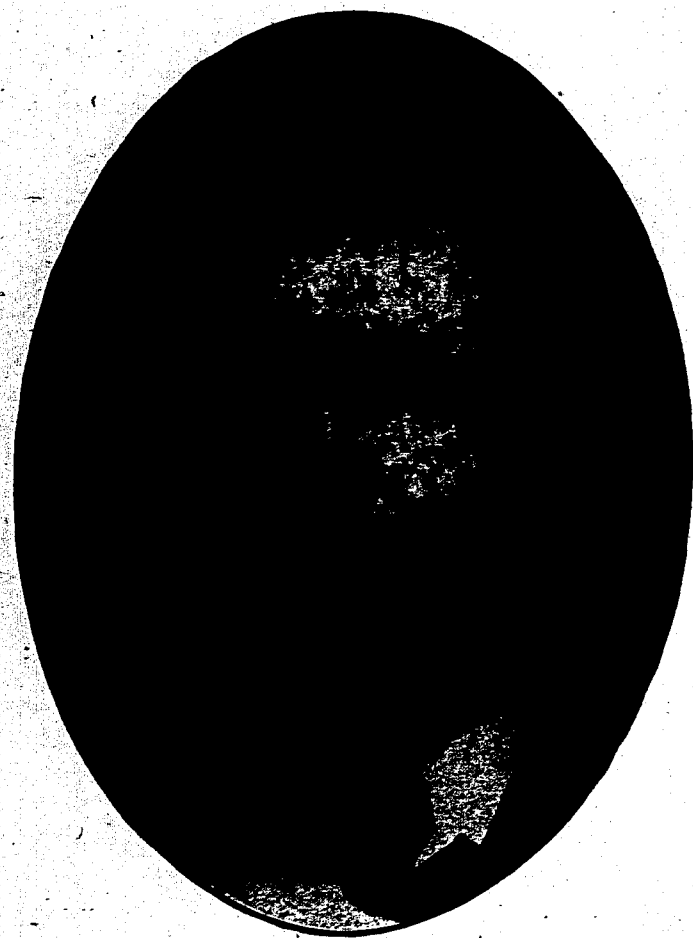
### Historical Sketch of the Dodge Center (Minn.) Seventh-day Baptist Church.

REV. H. D. CLARKE.

(Continued.)

August 8, 1869, Deacon Burdick resigned as deacon and it was voted that all the deacons cease service until certain difficulties were settled. In December, the ninth, 1872, it was voted to reinstate Deacon Burdick.

In the winter of 1868-69 Eld. Stephen Burdick came and held meetings which resulted in an increase of fourteen members. Elder Burdick was a strong man, modest, very earnest, a deep thinker, discarding all sensational methods and proclaiming the testing truths of "the law and the gospel." In 1870 Eld. H. B. Lewis declined a call to the pastorate.



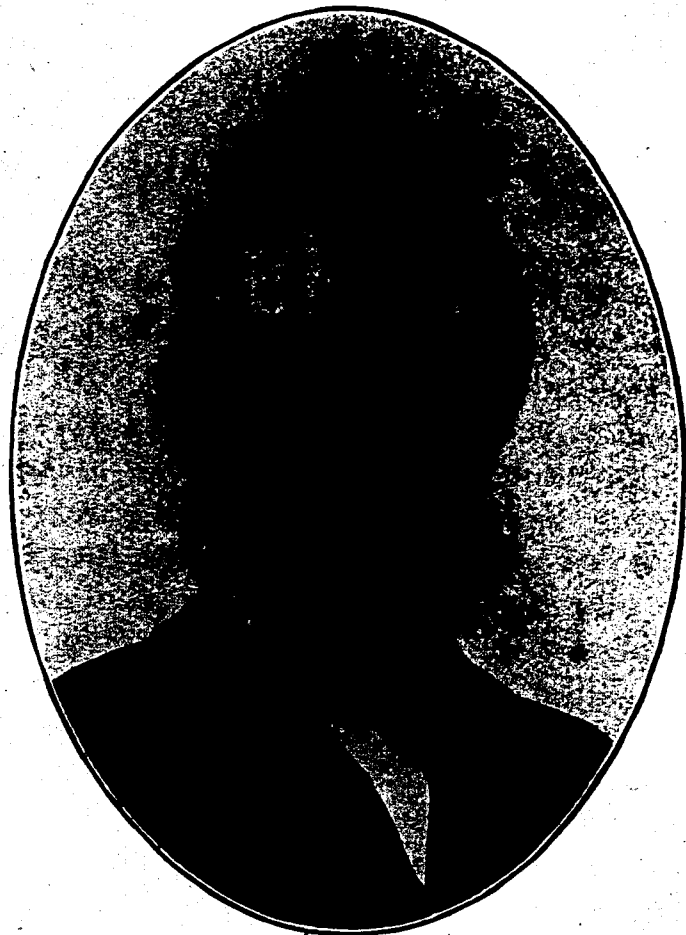
ELD. J. C. WEST

In October, 1871, Eld. Chas. M. Lewis, familiarly known in the east as "the little giant," a very successful revivalist, with mighty power and faith, came from Verona, N. Y., and held meetings, resulting in a substantial increase in the membership.

The church being from time to time without a pastor, several of the brethren were chosen from Sabbath to Sabbath to lead the meetings. In December, or No-

vember of 1871 Eld. Zuriel Campbell of New Auburn, Minn., was called to the pastorate, which office he held until March, 1877, when he returned to New Auburn where he died in 1884.

In 1872 the church gave considerable attention in church meeting to backsliders and those in attendance at dancing parties. In December of that year it was decided to hold meetings at Dodge Center and in 1873 there were secured lots to which the meeting-house was drawn with teams, and af-



ELD. Z. CAMPBELL

terwards enlarged and improved at a cost of over \$800. Mr. D. C. Fairbanks of Dodge Center gave three lots for the church on condition that they should never be used for any other purpose, but an objection was made to building on the leased lot and so the church gave \$25 and secured a deed of two lots, the third leased as long as it shall be used for the church.

In October, 1873, it was voted to examine the laws of Minnesota and ascertain the legal rights of Sabbath-keepers, and if necessary petition the state legislature for the full rights of Christian citizens. The committee appointed reported that there existed a sufficient state constitutional protection.

On February 8, 1874, the name of the church was again changed to that of Dodge Center Seventh-day

Baptist Church. On February 7, 1875, it was decided to try the envelope system of collecting money. This was not long maintained, but was tried again in 1887. At this time, however, there was an unusual and bitter warfare by a few against making offerings on the Sabbath in the church, although it had been practiced in the Sabbath school for years without this serious opposition. The system was abandoned except the quarterly offerings for the poor. Again the envelope system, especially for the Tract and Missionary societies, was, upon recommendation of a committee of five appointed by the church, adopted in January, 1897. This seemed to increase the missionary spirit and the spirit of loyalty to the denomination, and was in a measure successful, having the endorsement of nearly all the active membership. But again the old hostility to Sabbath offerings increased, becoming open and threatening against the church and its pastor who had recommended it, and for peace and under the next pastorate it was again abandoned in April, 1900.

Sometime in 1876 the church purchased an organ to lead in devotional singing, the old-time way of "lining" hymns having been abandoned. Mrs. Lulu Ellis was the first organist.

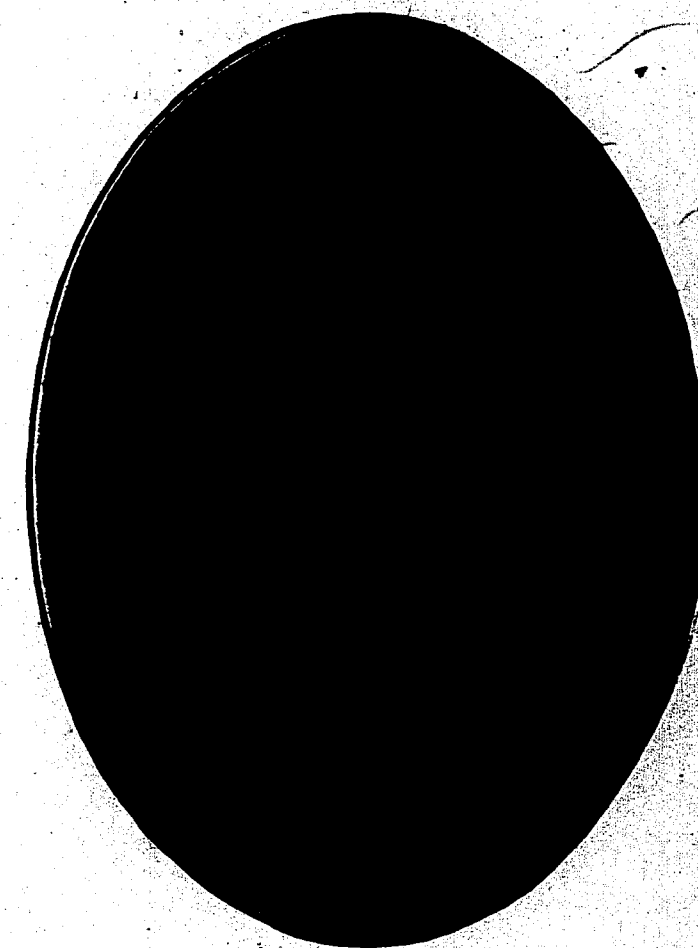
In 1877 it was voted to grant the free use of the church to First-day Baptists and Congregationalists when not conflicting with the services of the Seventh-day Baptists. In the autumn of 1877 George M. S. Cottrell of Richburg, N. Y., a graduate of Alfred University, was called to the pastorate, and on December 13 was ordained to the gospel ministry.

In 1878 the pews were newly arranged and declared free for occupancy. With untiring energy Pastor Cottrell secured money for the purchase of a bell which was placed in the belfry. This was the first church bell in town. Pastor Cottrell was very active for the temporal prosperity of the church and secured to its advantage whatever seemed to be within the means of the church. He was a fluent speaker and his wife was possessed of marked literary ability.

In 1870 Geo. W. Hills was ordained a deacon in the church. Brother Hills was a man of much energy and perseverance and later on amid much difficulty pursued

a college and theological course and was ordained to the gospel ministry. He is still serving with marked ability as pastor in the denomination.

In February and March, 1880, Eld. J. E. N. Backus, pastor of the Trenton (Minn.) and New Auburn (Minn.) churches, came to the assistance of Pastor Cottrell, and conducted what many have called the most successful and far-reaching revival in the history of the church to this date. He has been called the "manuscript revivalist," his sermons all being carefully written and well delivered, proving that God blesses and honors his truth preached from manuscript with power, as well as so-called extemporaneous speaking. There was a



ELD. G. M. COTTRELL

good addition to the church by baptism and letter.

O. S. Mills became a licentiate late in 1883. Later he became a student in college and theology and was ordained elsewhere to the gospel ministry.

In 1883 Eld. Henry B. Lewis was called from the Welton (Iowa) Church and succeeded Pastor Cottrell who went to the South Hampton (Ill.) Church. Pastor Lewis was a fearless advocate of all truth and reform. During his pastorate the church reported to the General Conference 45 additions and 37 dismissals. The pastorate closed with 129 members. Eld.



C. J. Sindall was an elder in the church during this time and Eld. Z. Campbell during the first year. Geo. W. Lewis, son of Pastor Lewis, and Dea. G. W. Hills became licentiates in 1886.

We can not do justice to Pastor Lewis and his work here at this and other times. The records are too meager. But he lives in the memory of his people still living with loving regards, and his faithful wife was esteemed greatly for her efficiency in every department of her work.

April 1, 1887, Eld. Samuel R. Wheeler, previously mentioned in this sketch, came from Nortonville, Kan., and succeeded Pastor Lewis, the latter going to Ritchie, W. Va. This seemed to be a very peaceful and prosperous pastorate. The Christian Endeavor society during this pastorate



FIRST VILLAGE CHURCH

became an important auxiliary to the church and in 1892 John Wheeler, son of the pastor, greatly assisted in the organization of the Junior society, being its first superintendent.

During Elder Wheeler's pastorate, by invitation, D. Burdett Coon and W. D. Burdick, about to enter the ministry, came and held some meetings, this being their first evangelistic work. Their zeal and consecration to their chosen calling were evident and appreciated, and are now evidenced by the pastorates they hold at Battle Creek, Mich., and Farina, Ill.

By invitation of the church Eld. E. Adelbert Witter also came January 19, 1893, and with Pastor Wheeler held meetings for eighteen days. The people seemed ready for the work and deeply anxious for the

spiritual uplift of the church and community. The house was well filled at all sessions and people came in team loads from four to six miles in the severe storms which began to prevail. Elder Witter sought to get into every home and every place of business with the invitation, and even into the saloon. One saloon-keeper's wife attended and became concerned for her and her husband's welfare. But the storm became so great and the snow so deep that they were obliged to close the services before witnessing an ingathering of souls. These meetings and Pastor Wheeler's loyalty made it most helpful to the newly elected pastor soon to come.

At the close of this pastorate there had been reported to the Conference 44 additions, a little more than half by baptism.

There were 27 dismissals and a membership of 135. Elder Wheeler was a faithful pastor and his sermons showed much thought and deep piety. He went from Dodge Center to Boulder, Colo., to organize a church and become its pastor.

On December 16, 1892, the church for the first time lost one of its deacons by death, the rest having moved away except Deacon Eugene Ellis. Nathan Burdick, mentioned as the first deacon of this church, served faithfully for thirty-three years and was in his eighty-fifth year. Long will he be held in precious memory.

He labored hard to establish the church during trying days of discipline and other discouragements.

The last of March, 1893, Eld. Herman D. Clarke came from the Independence (N. Y.) Seventh-day Baptist Church, and on April 1, assumed the pastorate. On the same date Elias A. Sanford, having previously been elected deacon, was ordained by Elders S. R. Wheeler, A. G. Crofoot and H. D. Clarke, and Dea. Eugene S. Ellis.

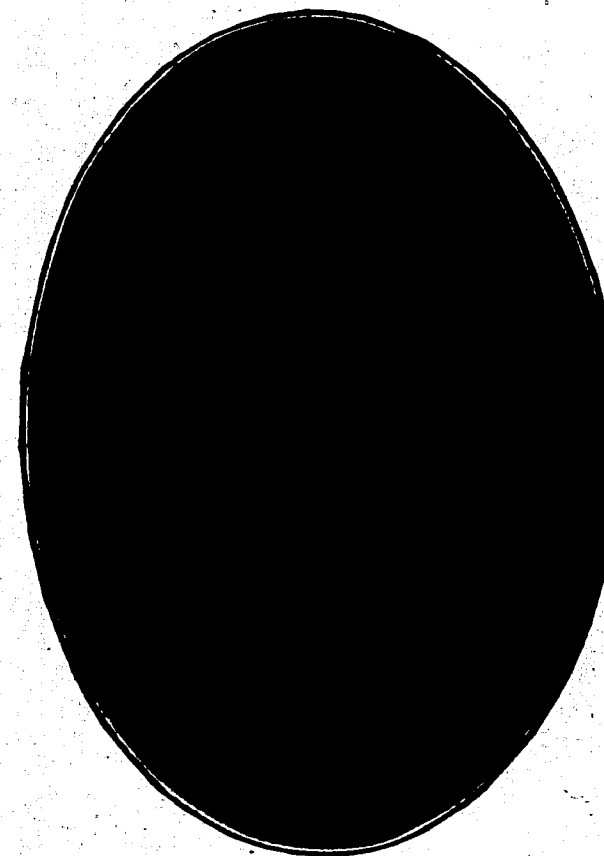
Heretofore the church had owned no parsonage, but Edward L. Ellis, having purchased a house on Main Street, near the meeting-house, offered it for sale to the church for less than he paid for it and it was purchased for the use of the new pastor in the spring of 1893. This with a new barn cost about \$600. The parsonage was

immediately enlarged and was used until the autumn of 1905.

The pastor, in addition to the usual duties, gave the children and young peo-

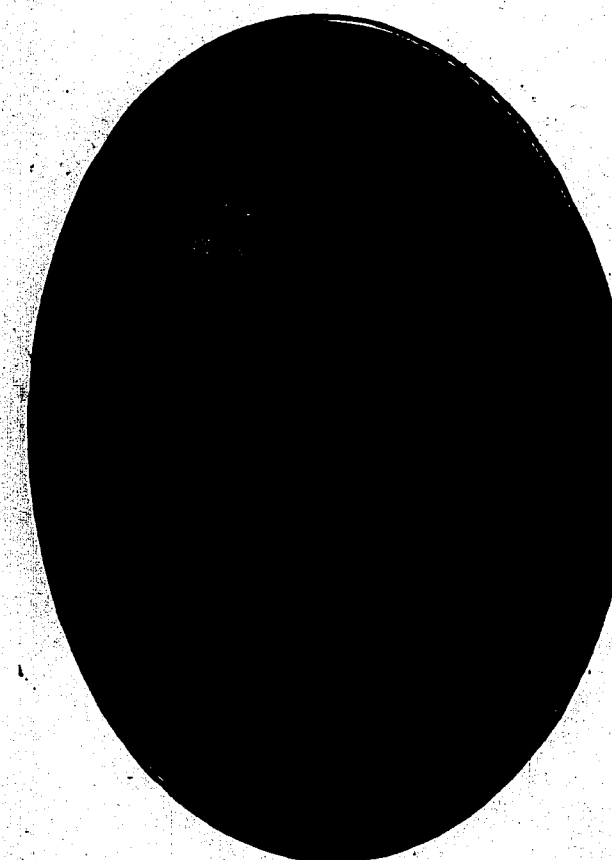
ganization of its kind in the denomination, about 60 members in all. The weekly meetings, aided by teachers, blackboard work by the superintendent, and the interest of parents, soon educated for church work a large company of young people. Many of these, with those older in the society, gradually came into the church by baptism, the pastor baptizing none who could not assume church relations.

In September and October, 1894, the congregation being too large for the building, an addition was built and a new bell-fry at a cost of over \$800. This made a

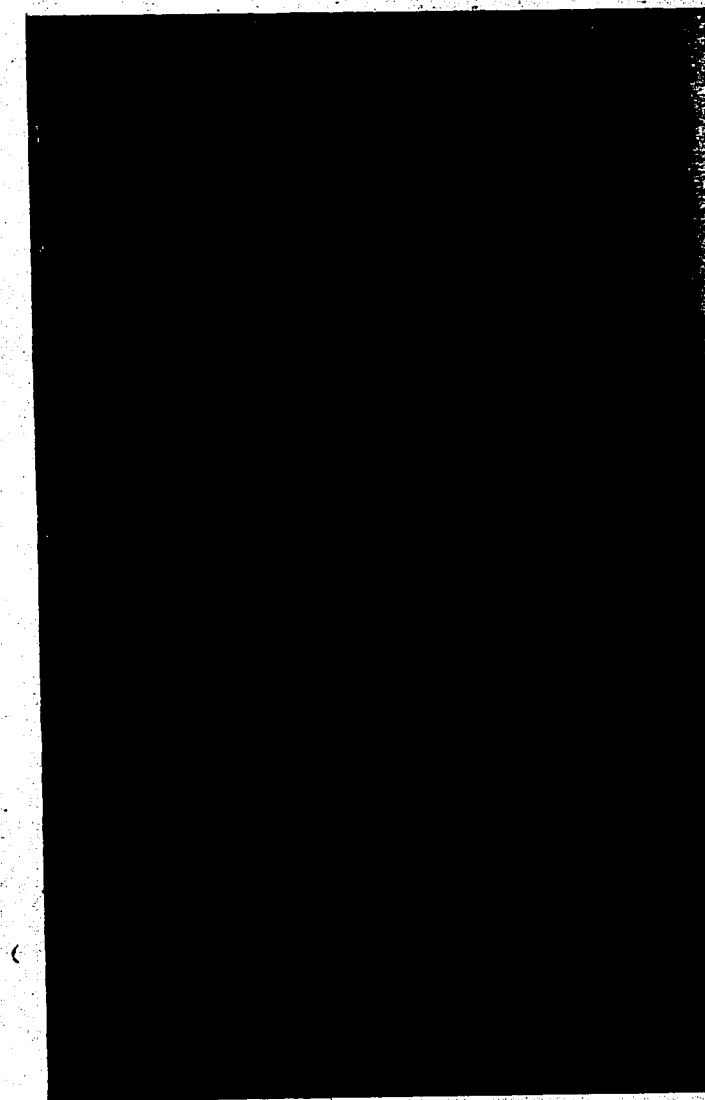


ELD. H. B. LEWIS

ple singing-schools, and a chorus practice for all ages. This created considerable enthusiasm and proved a means of grace and help in general song service and in all departments of church service. He also enlarged the working force of the Junior society, serving as its superintendent for six years and having about the largest or-



ELD. S. R. WHEELER.



ELD. H. D. CLARKE

very pretty building and served to increase the attendance at divine service.

In 1896 the pastor organized a reading circle for instruction in church history and secured the lectures of Dr. A. H. Lewis, delivered before the Alfred University theological classes, for reading and study. These were received by the circle with much interest and no doubt religious improvement.

During these years the church became more active in the temperance reform movements and had many strong men to

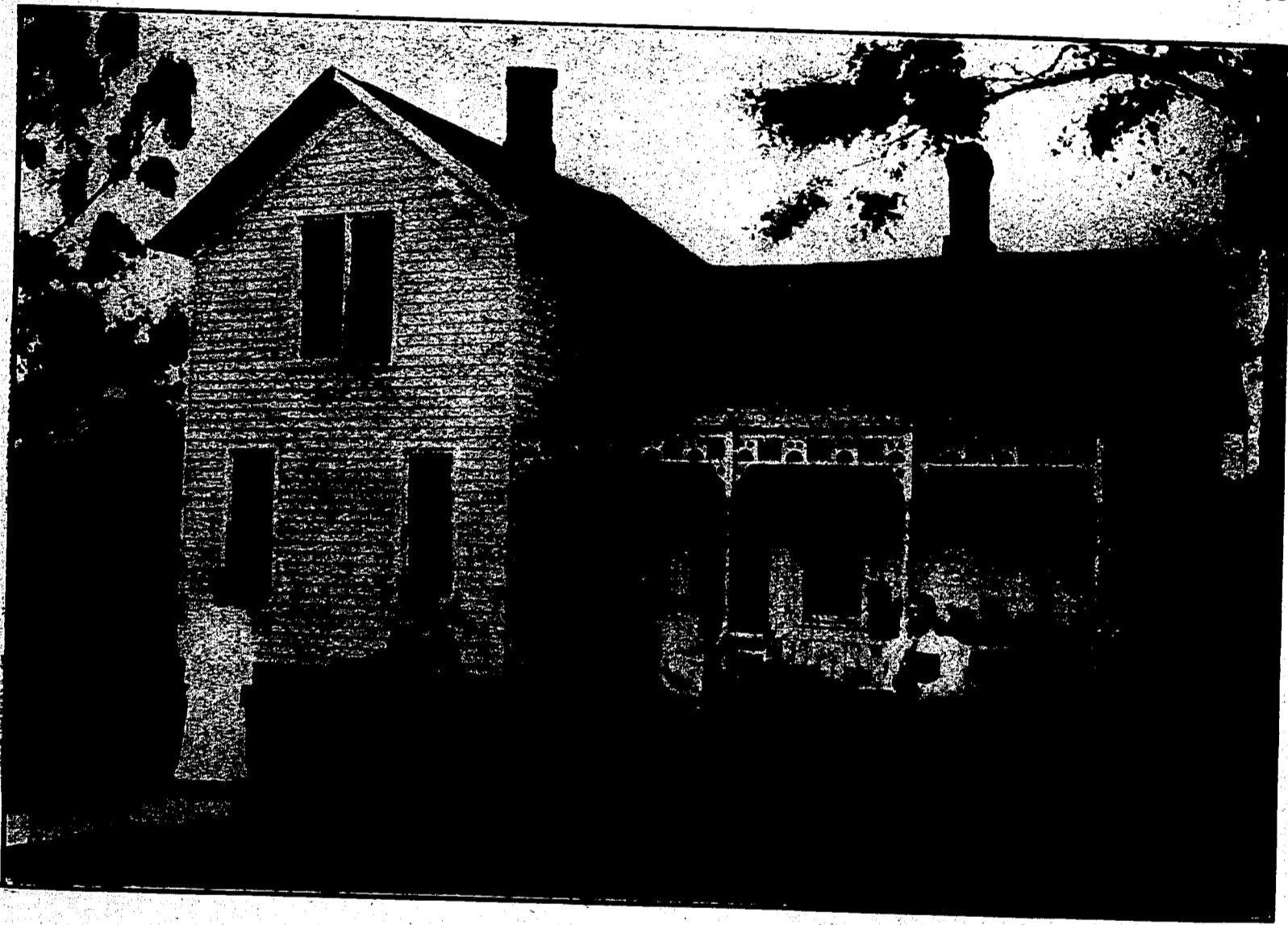


lead in the fights against the licensed saloons in the community. So much depended upon the members of this church in these local option fights, that it was a common remark, and the liquor element hurled its anathemas chiefly at "Sabbatarians." However, many others rallied to the support of the no-license movement until at one election the editor of the *Record* remarked that he was glad the "Seventh-day people did not have all the credit of victory." The victory was short-lived, as all local option victories are sure to be,

and the pastor were spiritually refreshed and given new zeal.

Again in January Eld. L. C. Randolph of Chicago, Ill., came and conducted extra services and 18 candidates received baptism. All of these except two had been more or less active in the Sabbath school and Christian and Junior Endeavor societies and were well prepared to accept Christ in public confession.

Eld. Wm. H. Ernst came into the society in the autumn of 1894, retiring from the pastorate of the church at Trenton,



FIRST PARSONAGE.

being on the wrong principle in the "fight to finish" with the liquor traffic. The church came mostly to stand for prohibition with a political party for its accomplishment. Its pastors have all or nearly all been up-to-date radical Prohibitionists.

In January and February, 1897, Evangelist Simeon H. Babcock, in the employ of the Seventh-day Baptist Missionary Board, came and assisted the pastor in a series of meetings. Elder Babcock's sermons were very instructive, deep in thought, and earnest, and though no conversions were professed, the membership

Minn. Eld. Orpheus S. Mills, retiring from the Richburg (N. Y.) Church pastorate, settled here in 1899. These able ministers have been of great service in the church as coworkers with the pastor, and as supplies when the pastor was absent, and after his resignation. Especially as teachers in the Sabbath school were they efficient. Brother Mills also engaged in public school teaching at this time in the vicinity. His esteemed wife, Josie Coon Mills, daughter of Rev. Amos W. Coon, slowly wasted away and died here soon after they came. Sister Josie was a faith-

ful teacher and worker at Independence, N. Y., a portion of the time when the pastor was laboring there.

During this pastorate there were added to the church 39 by baptism and 12 by letter and restoration, making 51 in all. This, though not a large number, was the largest increase during any single pastorate in the history of the church for fifty years. The dismissals left the church with a membership of 163. This pastorate closed May 28, 1899, being the longest in the history of the church to date, the pastor going to

the pastorate he received a call but refused it. Eld. O. S. Mills became supply until a new pastor was obtained.

In the autumn of 1890 Eld. Amos W. Coon settled here, coming from Alfred, N. Y. His great age forbade any service as pulpit supply, but his services in the prayer meetings and during extra meetings were very helpful, until his death. Elders Ernst, Mills and Coon were elders in the church and so reported to Conference.

June 4, 1899, the church celebrated the



PRESENT REMODELED CHURCH

the pastorate of the Garwin (Iowa) Church. He had already commenced some work placing orphans for the New York Children's Aid Society, and after a short pastorate in Iowa gave his whole time to the new work of placing and visiting orphan children in the various Northwestern States. After thirteen years of work for this society he is engaged in helping to build up the new one at Cincinnati, called the Children's Country Homes Society.

The revival services by Elder Randolph having made him a popular candidate for

fortieth anniversary with appropriate services as follows:

Devotional services conducted by Eld. E. H. Socwell.

Condensed history of the church, read by Mrs. H. D. Clarke.

A talk on "Forty Years Ago and Now," by Mrs. Purdie of Freeborn, Minn., a daughter of Eld. Phineas Crandall, and a constituent member.

"The Church as Related to Reforms," by Eld. Wm. H. Ernst.



"The Growth of the Church," by E. A. Sanford.

"Church Prophecy," by Mrs. Lottie Langworthy.

Letters were read from Elders H. B. Lewis, Geo. W. Lewis, N. M. Mills, Martin Sindall, Geo. M. Cottrell, Geo. W. Hills, S. R. Wheeler, Mrs. Z. Campbell, Mrs. H. B. Lewis and Prof. Albert Whitford. A picnic dinner was served on the church lawn, and in the evening Eld. O. S. Mills preached the anniversary sermon which was followed by baptism.

In the middle of July, 1899, Eld. James H. Hurley of North Loup, Neb., commenced his pastorate and continued until August, 1901. During this pastorate, at Elder Hurley's request, the church appointed what is called an Advisory Committee, consisting of pastor and officers of the church, Sabbath school superintendent and president of the Christian Endeavor society. All important matters needing counsel and unity of action were to be submitted to this committee and then, if advisable, reported for acceptance or rejection by the church.

Pastor Hurley, having engaged in considerable evangelistic work, was voted sufficient time to respond to many calls for such labor on other fields, other pastors in the village and the church elders supplying the pulpit during his absence. It was on such an occasion as this that he labored at Gentry, Ark., where a church was soon organized, to which church he went as pastor, closing his labors at Dodge Center. Twenty-six were added to the church by baptism and letter and there were a number of deaths and dismissals.

(To be continued.)

A friend in one of the churches in the Northwest says: "We have a missionary committee recently appointed from the church, Sabbath school and Christian Endeavor. One of the things we wish to accomplish is to secure subscriptions to the RECORDER. . . . If there is any work that I can do to help the paper or the denomination, in the name of Christ I desire to do it. I wish above all things to do the work most needed, and which my Lord would have me do."

### A Stroke at a Time.

"O father! need I go to school?" said Johnnie one morning as his mother was getting him ready. "I don't understand books, I never shall. I had rather cut wood in the forest with you and work ever so hard."

"Johnnie, how did we fell that big tree yesterday?" asked his father.

"A stroke at a time, and keeping at it," answered the boy.

"Yes," said his father. "A word at a time, and keeping at it, will make you a good reader; a syllable at a time, and keeping at it, will make you a good speller; a sum at a time, and keeping at it, will make you good in figures; an idea at a time, and keeping at it, will make you master the hardest book in the world. A patient keeping at it, Johnnie, and you will be a scholar."

"Is that all?" asked Johnnie.

"All," said his father.

"I do not know but what I can do that," said Johnnie, and before six years from that time he stood first in the highest class in the school.—*Exchange*.

### A Mother's Creed.

Mrs. Ozora S. Davis, in *Zion's Herald*, gives the following beautiful "mother's creed":

I believe in the eternal importance of the home as the fundamental institution of society.

I believe in the immeasurable possibilities of every boy and girl.

I believe in the imagination, the trust, the hopes, and the ideals which dwell in the hearts of all children.

I believe in the beauty of nature, of art, of books, and of friendship.

I believe in the satisfactions of duty.

I believe in the little homely joys of every-day life.

I believe in the goodness of the great design which lies behind our complex world.

I believe in the safety and peace which surround us all through the over-brooding love of God.

"This work of missions is the biggest, the most far-reaching, most divine task that confronts the twentieth century man."

## MISSIONS

### Missions, "Home or Foreign"?

In southern Illinois there is a town with 1,300 Roman Catholic and about 200 Protestant population. The latter had no religious worship or public services of any kind until recently. Brother J. A. Davidson has started a Sunday night appointment in the town hall, the use of which is donated. He has also opened a Bible school. He writes that at the last session held, there were forty pupils in attendance.

Brother J. H. Hurley of New Auburn, Wis., has returned from a five weeks' trip in Dakota and Minnesota, where we have scattered Sabbath-keepers. At most places visited, public meetings were held and a good interest taken. As a rule the lone Sabbath-keepers either finally move to communities where they can have Sabbath privileges or give up the Sabbath. They seldom "embrace" Sunday after having known the Bible Sabbath. As a rule the sabbathless man will become a godless man; the same of a family and also of a nation. And yet people of good family and education will deliberately settle in localities where money prospects are the only inviting ones.

Not long ago I visited the old church building near Carbondale, Pa. The farm on which it stands has been owned by Sabbath-keepers for several generations, but has finally been sold to other people. The country is a beautiful one with forests and lakes. It is a few miles north of the Scranton coal regions. Markets are good and farms are advancing in value but not character. The people are kind-hearted; some of them deplore the religious decline. One old man who used to know our people and attended services when held in our church said he wished we would come back and hold services again, said he would do anything he could to help. His son, who has recently bought part of the old farm on which the church stands, said he would plaster and help fix up the church. They invited me to dinner with them. I learned that the bright little boy at the table was an adopted child and that they would like to adopt a little

girl, but the lady said: "We do not wish to bring them up as heathen." The old church is broken into as often as it is closed and locked.

The mention of this turned the conversation on the question of morals of the people and especially of the young men of the community. I was reminded of Christ's parable to the scribes and Pharisees in the twelfth chapter of Matthew about the man who "taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first." I confess to a measure of a feeling of guilt that we have abandoned such fields as this near Carbondale. It was a serious day with me. My visit was partly to see if it would be practical to think of removing the benches and using them for seating another place of worship. But when I had called on a number of families and visited a couple of old women who still keep the Sabbath, the question grew on me to that of souls and not seatings. I confess I would like to go there and rebuild the walls of Jerusalem, close the gates on the Sabbath and tell men of something better than even good farms. I rode part way from the station, Uniondale, with a bright lad of twelve years. He knew the kinds of birds in the forests and fish in the brook but he did not have the one thing needful. He lives under the shadow of the old church, the title of which passes from us with its use for religious purposes. This is not in Africa or China.

We have not finished our work at such places. We have not discharged our obligation to them. We do not hang on and strengthen the things which remain as we should. Some of us saved Rock River for fifteen years and one generation of children. I could name a dozen places like Allentown, Main Settlement, Shingle House and also the men in each case who were the power which added years to the religious life of those places. I could name as many more churches which have gone down years before it was necessary, just for lack of a man (not necessarily a minister) who would lovingly put his life into the old church. I call that kind of a man a "leader." One man said, "There are churches in the villages several miles around; people could attend church if they would." But they do not do it.



They could keep up the religious life and the family altar too if they would. The people who live on the farms and attend church in the city or village are few. There is no surer way to send the children adrift religiously. The atmosphere is not congenial. It simply does not work. I am going to close by saying there is but one right thing for us to do and that is to strengthen the things which remain.

Our need is for men who can spiritually care for a church or community, far more than for churches which can care for a pastor.

Yours in the work,  
E. B. SAUNDERS.

### Lieu-oo, China.

DEAR FRIENDS:

I have recently had an experience which I am sure you would like to hear about. Perhaps since you are not so well acquainted with old Chinese customs as I am it may not make so great an impression on your mind as it has on mine, but to me it was certainly interesting, as showing so emphatically the change that is taking place in China, and that for the better. It was a wedding which I attended here in Lieu-oo, after the new order. Not long ago I wrote of one such, but this showed a greater advance and also had some real romance connected with it. It seems to me a wedding, of all things, should be allowed a little romance. Perhaps the reason for so many divorces at home nowadays is that it is being more and more excluded.

There has certainly been little enough of it connected with Chinese marriages heretofore. This was brought forcibly to my mind when, on the evening of the same day, I met one of the regular old wedding-chairs, beautifully decorated with red embroidery and little glass lanterns—but the bride inside of it was wailing, a custom which usually rightly belongs with that kind of a wedding, because she is not at all acquainted with her husband or his family and her fate is most uncertain.

The bride in the wedding of which I am speaking was the daughter in a wealthy family here. The brother studied English with me for some time, but I never felt much respect for him. Years ago, when his sister was a girl of twelve or thir-

teen, she came to me in the evenings, accompanied by a woman servant, for English lessons, as she could not study with the boys. Although not very attractive in appearance, she showed a quiet steadiness of purpose which I could not but admire, and she has continued to feel that I am her friend. Later, when an educated woman connected with their family opened a school for girls in Shanghai, she became a pupil there. The head of that school has been an enthusiastic reformer and republican for years, and of course her spirit was imparted to her pupils. When the war opened, several corps of young women went to the front as soldiers and in one of them was this girl.

I did not approve of such a step, but when some time ago she came to see me in Shanghai and told me how she felt about it, I could but realize that pure devotion to her country moved her to it. She was not only willing, but anxious, to die for the cause. She gave away everything she had, never expecting to return.

When her corps arrived at Nanking, instead of being given rifles and allowed to fight they were kept doing nothing. This was not according to her desires, and greatly disappointed and ashamed to return without having accomplished anything, she decided to end her life, anyway, by drowning, but was prevented, and after a good deal of wandering about she returned to Shanghai.

The report that she had committed suicide had reached her home, and hearing that her mother was grieving about it, she at last went back home. She called on me and said people laughed at her and accused her of evil motives, but protested that she had had only one motive, and that was the desire to help free her country from the Manchus.

I can well believe it was true, because this revolution has certainly called out a patriotism in the people of which we did not suppose they were capable, a patriotism which has heretofore lain dormant, probably because the proper stimulus had not arrived to awaken it.

Our young woman had been betrothed, at the age of seven, to a young man who has studied in a mission school and has become a doctor and a Christian. I understand that the two families have been acquainted and that the girl has declared

that she would never marry him; but he also went to the war as a Red Cross surgeon, and evidently the discovery of a similar enthusiasm united them, and now they seem to be very companionable and to understand each other.

The young man came to spend China New Year's vacation with the bride's family—a most unusual thing—and what was a still greater shock to old prejudices, he came with his betrothed on New Year's day to call on me. It gave even my mind a little jolt! He seemed, however, a perfect gentleman, quiet and serious. He was dressed faultlessly in European costume. That was my first knowledge of him.

It was really at his request that Doctor Crandall and I were invited to the wedding, which according to European custom was at the bride's home.

We thought at first we would not go, but they were so urgent about it that at last it was decided that I should go, as I was an old acquaintance, while Doctor Crandall stayed to treat the patients. I really did not care to go, as I supposed it would be just like others I had seen, with a crowd and hours of waiting, but I was pleasantly disappointed. I finished my teaching before going, so arrived a little past the appointed time, which I supposed would make no difference, as usually the feast is a good deal later than the time stated; but I found them waiting for me, and as soon as I arrived we sat down to it. The bride, instead of sitting in state with a red silk veil on her face, and eating nothing, sat beside me and ate as much as she liked and chatted pleasantly in a quiet, self-possessed way. I asked her if she was going to wear the regulation blue spectacles, but she smiled and said she had none. She was dressed in a beautiful pink brocaded satin, with plenty of ornamentation in gold and jewelry. She showed me a little enameled gold watch, the gift of the groom.

As soon as we had finished eating, the rooms were cleared and prepared for the ceremony. The big guest-room was decorated with flags of all nations and with flowers. There was a raised platform at the back, on which was a table. At each side was a "baby" organ, on which two young schoolboys played in unison what was intended to be the same tune. The

first tune was rather *hair-raising*, for though played more or less in unison, they played it in entirely different keys! The later efforts were not quite so excruciating.

The groom told me that had there been an ordained man here he would rather have had an entirely Christian wedding, but as it was, every heathen feature was eliminated. Only one old custom was retained, that of having a master of ceremonies to call out the order of events. At his order the man who read the ceremony took his place on the platform behind the table and the principal witnesses theirs on either side of him. Then the bride and groom took theirs facing him. With the bride stood her older sister and another girl, and with the groom his brother and a friend. The brother and sister and the father later signed the certificate with the witnesses.

The ceremony, which was read, must have been much like a Christian one. As it was in the classical language I could not understand it all. When the promises were read, instead of saying "I will," the bride and groom together made a low bow. I am inclined to think this is an improvement on our way of doing, for it excludes all discussion as to whether or not the bride answered "I will"! All can see the bow! Rings were exchanged, the bride's being a little *solitaire* diamond, instead of the plain wedding ring, which rather disappointed me. The groom handed it to his brother, the bride gave hers to her sister, these two exchanged them and handed them to the bride and groom.

Then came the surprising part, for the bride came to sit with the women and the groom sat with the men, and a young man in foreign clothes, who had been educated in Japan, got upon the platform and made a long speech about the new China, and the abolishment of old customs, the importance of a change first of all in the mode of marriage, as the family is the foundation of the nation, etc. Then another young man, a teacher, in Chinese dress, made a speech in which he referred to the bride's patriotism, and an old teacher hesitatingly read a little address. I saw that several others were being asked to speak and almost prayed that they would ask me, and at last they did. I was really frightened, but prayed for help. I spoke



to a quiet, attentive audience, one I could not under any other circumstances get. I told them how glad I was to see bad customs passing away and that I hoped they would not accept everything just because it was new, but would distinguish between the good and bad and retain whatever was good in their national life. I spoke of my sympathy with the republic (at which they applauded), of my acquaintance with the bride and my faith in her purity of purpose, and wished them much happiness and opportunity to serve their country in many ways. Then I closed by telling them that I hoped they would recognize and accept the only true God, who was the author of all good and had given to every nation acknowledging him, the greatest prosperity. As the reform spirit is not always pro-Christian, I was surprised when they cheered me heartily, even on this.

When I finished, the groom said a few words and even the bride stepped out quietly and thanked them for the kind words they had said about her.

We invited the bride and groom to dinner with us on Wednesday night, and although they were leaving for Shanghai by boat at twelve o'clock that night, they accepted the invitation. The mother seemed very grateful for my words of faith in her daughter.

Altogether it was quite a new experience and one which gave me hope for the future of China.

This letter is already too long, so I will say nothing more except that our work is now increasing continually.

Yours in service,

ROSA PALMBORG.

May 11, 1912.

### Attalla, Ala.

DEAR BROTHER SAUNDERS:

After so long a time I write you a few lines. I have just returned home from a trip to Sand Mountain in Dekalb County, ten miles from Valley Head on Sand Mountain. Where I went last week, the farmers were so busy that I found it impossible to hold meetings through the week, but the people met to clean off the cemetery one day and I went out and preached to a good crowd at eleven o'clock and also Sabbath day night. On Sunday the people met to decorate the graves and

I was to make the principal speech of the day. I spoke at eleven o'clock to between three and four hundred people. My text was: "If a man die, shall he live again?" Job xiv, 14. . . . Then I preached Sunday night to more than a hundred. This was all at a Methodist church, a large and well-finished house, too.

I talked to some privately who say they believe that the Seventh-day is the Sabbath, but what the outcome will be, I can not tell. I am to go back in June and again in August and hold some meetings. The rainy spell seems to have broken away and I hope we can do more work. My nephew will try to start the Sabbath school next Sabbath. Pray for us.

Yours in Christ,

R. S. WILSON.

### Java.

DEAR BROTHER SAUNDERS:

We both thank you very much for your kind letter. Although it was a short one, we were glad to hear from you and to receive a few sympathizing words. I hope you have received my letter, which I sent on January 25, with a little parcel containing two weapons used for witchcraft.

Now I have to tell you good and bad news from our people. Many things have made us very, very sad lately. One of the confessing Christians, a young man, has been behaving very bad for several months. He has been telling lies and deceiving me, just as he used to do years ago, so that for a long time he has not been allowed to join the others at the Lord's Supper. But when he repented and confessed his sins before the others, praying earnestly, as it seemed that the Lord would forgive him, we took him again as one of us, and he joined us at the Lord's Supper several times.

After that it came out that he was wrong again. He was warned, but he answered very rudely and impudently. At last he went away and we have not seen him now for several months. Another young man, once so bright and happy following the Lord, testifying of his love and grace wherever he went, joined the Adventists after being a backslider for a long time. Once, speaking with him very earnestly, I suggested that there was something separating him from the Lord, as it was evi-

dent he was not the same as he had been. He said, "Yes, I feel far from him now, and my heart is dark." But still he would not confess in what thing he had been doing wrong, and at last secretly left us. A young woman, also one of the Christians, has left us for immoral conduct and many falsehoods. She was warned over and over again, and finally I had to send her away. I said to her parents: "Take her to her old village, and let her stay there with her relations, say for a year. After that time I will try if she is changed; then, perhaps, she can come back." They would not listen, but made her stay at the town near by. There she got worse and worse, till at last she went with a party of coolies to Deli. This is a place in Sumatra, another island far away, where Europeans have vast plantations. For that work they seek Javanese men and women who are willing to stay for three years or longer. Those Javanese are living a wild life over there, they being used for all sorts of bad things. You can imagine how our hearts feel quite broken. I have had that girl since she was a child, now already ten years. For a long time I had her in my house, and I loved her so much. It was such a joy in my life when she was baptized. And now she has gone astray. When I heard the news, I immediately went to the town to seek her; but it was all in vain, she had gone away already. Still we keep on praying every day for her and for all our poor backsliders; and some day the Good Shepherd will break these hard hearts and bring them back to the fold. In his eyes they are still more precious than in ours.

A few weeks ago seven persons were baptized,—five men and two women, who have been waiting and longing for a long time. Oh, we urge you, dear brethren and sisters, to pray earnestly for these precious souls, that God's Holy Spirit may keep them true and faithful. It is often a hard fight for the poor weak creatures with so very little energy. And will you pray for us too, please, that we both may become instruments in our Lord's hands by which he may help our Javanese brethren and sisters in every way.

[The above is a portion of a long letter from Sister Marie Jansz. She has hoped that Brother Velthuysen of Hol-

land could visit them. If he can not she pleads piteously for me to come and for a missionary and his wife to be sent to take charge of the work.—E. B. S.]

### Monthly Statement.

May 1, 1912, to June 1, 1912.

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

Dr.	
Balance in treasury May 1, 1912	\$ 624 68
Dr. Grace I. Crandall	10 00
Syracuse Church	1 01
First Alfred Church	21 18
New Auburn Church	14 05
Plainfield Church	24 82
Milton Church	47 61
Tract Society	5 93
Woman's Benevolent Society, Leonardsville, N. Y.	15 00
Young People's Board	50 00
H. Alice Fisher Estate	1,249 00
	\$2,063 28

Cr.	
E. B. Saunders, account of salary	\$ 95 19
D. B. Coon, April salary	50 00
J. J. Kovats, April salary	20 00
Joseph Booth, April salary	50 00
Ira S. Goff, salary April 1 to July 1	62 50
Dr. Grace I. Crandall, account of salary	100 00
E. D. Van Horn, Italian Mission	100 00
O. Stillman, steamer passage for Ammookoo	147 25
E. B. Saunders, expense of Ammookoo	50 00
Chas. S. Sayre, bal. salary for African trip	55 83
N. O. Moore, salary for April	166 67
Wayland D. Wilcox, salary for May	100 00
Treasurer's expenses	20 00
Foreign exchange	50
	\$1,017 94

Balance June 1, 1912

1,045 71

\$2,063 28

Bills due and payable June 1, 1912.  
Notes outstanding June 1, 1912

\$3,000 00

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

Treasurer.

"God hath called us unto holiness"—through form, through faith, through Moses, through Christ; but always to holiness. "Be ye holy, for I the Lord your God am holy." This is the kernel of the Old Testament. It is also the core of the New. Nearness to God, dearness to God, holiness—these were the characteristic demands and blessings of both Covenants.—*J. M. Gibson.*



## WOMAN'S WORK

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

### Do You?

Whistle? and things go easy;  
Your neighbor is cheered by it, too;  
And up above  
Is a record, in love,  
Of the good that your merry notes do.

Smile? the response is quite certain;  
Your brightness reflects from the face  
Of the people you meet  
In the car, on the street,  
And gives to each one added grace.

"With what measure ye mete" is still current:  
Then pause, 'mid the hurry and strife,  
To do what is kind,  
And through it you'll find  
Recompense on the pathway of life.

—E. T. P.

### A Prophecy.

Upon the occasion of his jubilee Dr. Griffith John concluded his address to Chinese Christians with these words:

I now want to assume the *role* of a prophet, Another fifty years and there will be no idols in China. Fifty years and there will be no Buddhist or Taoist priests. In fifty—or shall we say a hundred?—years I do not think there will be any foreign pastors in China. Why? Because the Chinese church will have its own pastors in great numbers and all China will be changed. We older brethren will not see this sight in life but we shall look down on it from heaven, and the little ones here tonight will see it and will play their part in it.

### Progress Among Women and Girls in China.

When I came to China, over twenty years ago, I saw so much still to be done for the uplifting of China's womanhood, that I could not appreciate what had already been done, and I presume that is how the situation still appears to the recently arrived missionary.

But when one can look back even over twenty years, one can not but think that the hardest part of the work has been accomplished.

Progress is no longer confined to mission schools, but is most marked in the newly established government schools; but in the beginning it was the mission school, and that alone, which stood for reform.

#### FOOT-BINDING.

Only those who can recall the situation in regard to foot-binding in the early days of missionary work can realize the progress which has been made.

Our Christians were taught from the first not to bind the feet of their daughters, and few mission schools received bound-footed girls; but the criticism of this policy by the non-Christians was so bitter that we can hardly realize that today in all the great centers of China the very people who twenty years ago held so tenaciously to this time-honored custom have broken with it completely.

It is no longer necessary for mission schools to have the rule, "No bound-footed girls will be received," since the government schools which are being established also exclude them.

The unbinding of feet already bandaged is a more recent reform, but one which is making great progress.

In the beginning we were frankly told we were pushing the reform along unnatural lines; that we should be content to save the children but to leave those already bound alone.

Those who unbound were ridiculed for their shapeless feet, neither bound nor natural, but no longer are the unbound feet a sign of Christianity, for non-Christian teachers and matrons in the government schools—some of them women of fifty or sixty—have unbound their feet, and are as happy over it as are our old Bible-women, whom they now very much resemble.

#### INFANT BETROTHAL.

Progress along this line can not be seen with the eye as can that of unbinding the feet, but the progress is no less marked. Of the two forms of infant betrothal,—the one where the girl continues to live in her own house, the other where she goes to live in the home of her mother-in-law—the latter is the more objectionable as the girl is usually treated no better than a slave, and is married at an early age.

This form of betrothal is very common in Fukien Province, where there are whole

districts in which you can scarcely find a girl living in her own home.

By not giving scholarships to those who have been betrothed in infancy, we have reduced the number of little daughters-in-law in our school from one in three, twenty years ago, to only one in the school of one hundred and seventy pupils at present.

While this rule has helped much, the awakening of China's young people to the fact that the choosing of a companion for life is something on which they should be consulted, has done far more to doom this unnatural custom, the abolishment of which spells progress with italics.

#### EARLY MARRIAGES.

The emphasis now being laid upon the education of *girls* rather than of *married women* is most timely.

A girl's school-days should be finished before she is married, although her education should not be.

Years ago Miss Robinson of Chinkiang said to me in regard to doing away with the custom of foot-binding: "The real work will not be accomplished by working with the girls, but with the boys." We know now how true that was.

In regard to early marriages, we realize how difficult the work is when dealing with the girls, so it is up to the heads of the boys' schools to bring about this much needed reform.

So long as married men—many of them in their teens—are received into our boys' schools, and so long as boys are free to marry any time during their school course, so long must we heads of girls' schools weep tears of disappointment over the too early marriage of our girls, and so long will early marriages hold sway in China.

#### DRESS.

While the question of attire is a very live and momentous one with the men of China, we may be thankful that with the women—now that foot-binding is gone—there is little we need to change.

More and more—not only in this section of China, but also in central and north China—the good old time-honored custom of wearing skirts is being more and more carefully adhered to.

In a drawing of the opening of the exhibition at Nanking last year, an ideal not a real picture, all the ladies wore skirts.

The men wish their women folk to wear

skirts and so we hope the hideous costumes we have seen during this last year may not be copied by our Christian girls, but that the skirt, so long worn by the high class women of China, may speedily win the day.

#### CONCUBINAGE.

This is the last great stronghold of the powers of darkness, and the forces of righteousness have been very slow to attack it.

But the last year has witnessed a great awakening in China on this subject, and our Christian schools will surely take the same position taken by the government schools, namely, that concubines are not eligible for entrance.

#### SPIRITUALITY.

Encouraging as progress along social lines may be, a missionary is looking for spiritual growth and will be satisfied with nothing else.

Are our women and girls failing in this essential?

A Chinese gentleman, a graduate of a European university, but decidedly anti-Christian, said to me when discussing the education of some very wealthy Chinese girls, "They have had every advantage which wealth can give, but still they lack something your girls possess."

May that "something" which wealth can not buy, but which so beautifully adorns the humble followers of Christ in every land and clime, be the rich heritage of our Chinese sisters.—Miss Julia Bonafield, in *Woman's Work in the Far East*.

Foochow, China.

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

The Woman's Board met with Mrs. G. E. Crosley, Monday afternoon, June 3, 1912.

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

Visitors: Mrs. George Boss, Mrs. L. C. Burdick, Mrs. J. L. Shaw, Mrs. D. B. Coon, Mrs. Daisy Schrader, Mrs. A. E. Whitford, Mrs. J. I. Noble, Mrs. D. L. Babcock and Mrs. H. E. Stone.

The President read a portion of the second chapter of James and offered prayer.

The minutes of the previous meeting were read.



The Corresponding Secretary read letters from Mrs. Nathan Randolph, Plainfield, N. J., and Mrs. Anna S. Booth, Cape Town, S. Africa.

The Mission Circle leaflet for July was read and adopted.

The Treasurer's report for May was read and adopted.

Voted that the Treasurer take from the unappropriated fund sufficient funds to meet the obligations of the Board.

The President read an interesting letter from Miss Anna West telling of her first visit to Lieu-oo.

An interesting program followed, in which the visiting ladies told of the work of their societies. Mrs. D. L. Babcock represented the Home Benefit society of Albion; Mrs. J. J. Noble, the Missionary and Benevolent society of Albion; Mrs. H. E. Stone, the Willing Workers of Albion; Mrs. S. J. Clarke, the Benevolent society of Milton; Mrs. A. E. Whitford, Circle No. 3, an auxiliary of the Benevolent society of Milton; Mrs. George Boss, Circle No. 5; Mrs. D. B. Coon, Circle No. 4; and Mrs. Daisy Schrader, the Ladies' Aid Society of Milton Junction.

Adjourned to meet with Mrs. J. F. Whitford the first Monday in July.

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

#### Unawares.

They said, "The Master is coming  
To honor the town today,  
And none can tell at what house or home  
The Master will choose to stay."  
Then I thought, while my heart beat wildly,  
What if he should come to mine?  
How would I strive to entertain  
And honor the Guest divine!

And straight I turned to toiling,  
To make my home more neat;  
I swept, and polished, and garnished,  
And decked it with blossoms sweet!  
I was troubled for fear the Master  
Might come ere my task was done,  
And I hastened and worked the faster,  
And watched the hurrying sun.

But right in the midst of my duties  
A woman came to my door;  
She had come to tell me her sorrow,  
And my comfort and aid to implore.  
And I said, "I can not listen,  
Nor help you any today;  
I have greater things to attend to,"  
And the pleader turned away.

But soon there came another,  
A cripple, thin, pale and gray,

And said, "Oh, let me stop and rest  
Awhile in your home, I pray;  
I have traveled far since morning,  
I am hungry, and faint, and weak;  
My heart is full of misery,  
And comfort and help I seek."

And I said, "I am grieved and sorry,  
But I can not keep you today;  
I look for a great and noble Guest,"  
And the cripple went away;  
And the day wore onward swiftly,  
And my task was nearly done,  
And a prayer was ever in my heart,  
That the Master to me might come.

And I thought I would spring to meet him,  
And treat him with utmost care,  
When a little child stood by me,  
With a face so sweet and fair;  
Sweet, but with marks of tear-drops,  
And his clothes were tattered and old;  
A finger was bruised and bleeding,  
And his little bare feet were cold.

And I said, "I am sorry for you;  
You are sorely in need of care,  
But I can not stop to give it;  
You must hasten other where."  
And at the words a shadow  
Swept over his blue-veined brow;  
"Some one will feed and clothe you, dear,  
But I am too busy now."

At last the day was ended,  
And my toil was over and done,  
My house was swept and garnished,  
And I watched in the dusk alone;  
Watched, but no footfall sounded;  
No one paused at my gate,  
No one entered my cottage door;  
I could only pray and wait.

I waited till night had deepened,  
And the Master had not come;  
"He has entered some other door," I cried,  
"And gladdened some other home!"  
My labor had been for nothing,  
And I bowed my head and wept;  
My heart was sore with longing,  
Yet, spite of all, I slept.

Then the Master stood before me,  
And his face was grave and fair;  
"Three times today I came to your door,  
And craved your pity and care;  
Three times you sent me onward,  
Unhelped and uncomforted;  
And the blessing you might have had was lost,  
And your chance to serve had fled."

"O Lord, dear Lord, forgive me;  
How could I know it was thee?"  
My very soul was shamed and bowed  
In the depths of humility.  
And he said, "The sin is pardoned;  
But the blessing is lost to thee,  
For failing to comfort the least of mine  
Ye have failed to comfort me!"

—Author unknown.

## YOUNG PEOPLE'S WORK

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

### Honesty.

REV. A. L. DAVIS.

*Christian Endeavor topic for July 6, 1912.*

#### Daily Readings.

Sunday—In business (Prov. xi, 1).

Monday—In money matters (Rom. xiii, 7, 8).

Tuesday—Honest with one's self (Jas. i, 19-25).

Wednesday—A faithful servant (Num. xvi, 12-25).

Thursday—An upright man (2 Cor. vii, 1, 2).

Friday—Incarnate Peter (Acts viii 14-23).

Sabbath day—Topic: The Christian virtues.  
VII. Honesty (Rom. xii, 9-17). (Consecration meeting.)

The first eleven chapters of Romans are devoted largely to a discussion of doctrinal questions. We could almost state that the thesis of these eleven chapters is: "Christ our Justification and Sanctification." The doctrinal part finished, he proceeds to the practical. Among the sundry practical duties discussed in our topic lessons is that of *honesty*, the conclusion of which is: "Provide things honest in the sight of all men."

#### BUSINESS DISHONESTY.

Not long ago a noted governor in a public address said: "This nation has gone money mad. For ten years this land has enjoyed material wealth and prosperity such as the world never before has seen, and during that time this madness has come upon us in full force. We have forgotten the commandment, 'Thou shalt not steal,' and are taking the position that it does not matter how money is obtained so long as it is got. We can not continue in this road indefinitely and secure the continuance of our free institutions. The dangers of peace will destroy this country at the present rate just as certainly as might a disastrous war." These are not the words of a pessimist or an alarmist, but of an earnest, far-sighted Christian man.

The conditions in our cities are appalling. No one can read the reports of some of our vice commissions without being shocked at the revelations. These vices

and immoralities have a commercial value. All these infamous forms of corruption are entrenched in politics, and have back of them business methods. Yet, no honest man can conduct them. It is theft of the highest kind, though it may be legalized. The saloon is stealing money from the poor and needy, robbing the homes of the best manhood and womanhood, and destroying the nation's chastity, vitality and honor.

Business concerns and corporations that increase the price of their commodities above a fair and reasonable profit, even though by so doing they may add an additional gift of a few million dollars to some educational or charitable institution, are none the less guilty of theft. A corporation that waters its stock that its profits may thereby be increased, or that pools its stock that prices may be kept up and its own selfish interests served, is guilty of robbery. It may be that such may not be judged a *crime* by the law of the land, but judged by the law of God it is a *sin*, and a violation of the commandment, "Thou shalt not steal."

#### A PERSONAL TEST.

But let us be fair. It seems all right, quite in keeping with the spirit of our times, to denounce the corporations, the sins of the patriarchs, or the dishonesty of our neighbors, and forget that we too are to "provide things honest in the sight of all men." Like the negro slave, whom Mr. Moody mentions, that wanted to preach, and who, when his master gave his consent, stating that he wanted him to preach on the Ten Commandments, "bearing down especially on stealing," allowed he wouldn't like to do that, as there wasn't "much warmth in the subject,"—like the slave, when a personal application is made we, too, often feel that the subject is not so attractive.

There is a sin all too common today—that of dishonesty with corporations. Scores of people who would not think of cheating an individual do not hesitate to take the advantage of the street-car or railroad conductor if the opportunity presents itself. I recall some years ago riding on a train with an Endeavorer several years my senior. In collecting the fares the conductor missed this Endeavorer, and the latter quietly put the ticket back into his pocket saying: "I will get another ride on this ticket." Was that the act of an hon-



est man? I am sure that in his dealings with individuals he was honest. Such usually try to justify their conduct by saying that these companies are rich, heartless, dishonest and oppressive, and that they are only getting even with them. But this is not the question. It is just as much a sin to steal from a rich man as a poor one, from a corporation as an individual, from a dishonest man as an honest one.

We, too, might well consider our dealings with our fellows. What we sell ought to be just what we say it is, and full measure. Through misrepresentation in buying or selling we may play the part of a real thief. Not only should the employer pay just and equitable wages, but the employe should render whole-hearted, honest service.

Endeavorers, in our dealings with our fellows there is only one thing for the Christian to do—be strictly honest. Whenever he stoops to anything that savors of dishonesty, or unfairness, though he may call it "sharp trading," he has marred his religious life and wrought havoc with his influence. "Whatsoever ye would that men should do to you, do ye even so to them," should never be forgotten.

#### THE PLEDGE.

Then, too, many of us have promised God to be faithful in our attendance at the Endeavor prayer meeting, to take some part aside from singing, to read our Bibles, etc., etc. Maybe we have not taken the Endeavor pledge, but we have taken another. When God for Jesus' sake spoke peace unto our souls, and blotted out our sins, we promised him a certain consecration, that we would love, obey and serve him. Does not strict honesty require that we earnestly seek to fulfil our promises?

Any lack of faithfulness to our spoken word, or silent promises, reduces us to impotency. If we are not faithful to our Christian profession in actual living, we reduce ourselves to the position of those who do not mean what they say. It is at this point that the moral authority of the parents so often wears through. They say things and do not stand by them; make promises and do not keep them. The children soon understand us and come to feel that words are not real things. When the time comes that the parent desires to speak with all earnestness, he often finds that he has forfeited his right to speak.

So it is in our Christian lives, any lack of faithfulness to promises made to God, friends, or self weakens our influence and reduces us to impotency. May God forbid that through any remissness to duty we shall forfeit our right to speak.

#### A STRING OF PEARLS.

Honest men are the gentlemen of nature.—*Bulwer-Lytton.*

It is worse to steal a man's reputation than his money.—*Wells.*

Show me a people whose trade is dishonest, and I will show you a people whose religion is a sham.—*Froude.*

Think truly, and thy thoughts  
Shall the world's famine feed;  
Speak truly, and each word of thine  
Shall be a fruitful seed;  
Live truly, and thy life shall be  
A great and noble creed.

—*Horatius Bonar.*

#### SUGGESTED HELPS.

Read "Great Immoralities," RECORDER, April 8, 1907.

*Boulder, Colo.*

#### Personal Work.

In one of our societies in southern Illinois the members have recently been trained to do "personal work." They have devoted part of their time to the study of helpful methods and texts under the leadership of an elder, and the result has been beneficial.

If other organizations would follow the same plan and would then put their knowledge into practice, a great blessing would come to the church. At present there is generally but one man in each congregation who does "personal work." That one man is the minister, and as such is expected to be on the lookout for needy souls. It is very evidently Christ's thought, however, that every one of his followers shall bring others to him, and our young people's societies can do nothing better than to equip their members for service along this line.

If I may be pardoned for relating a personal experience, the following incidents may show how easy this work is and how hungry men are to talk about Christ.

A few months ago I found it necessary to take a trip to western Pennsylvania. For some time I had been following the practice of talking to at least one person

each day concerning Christ. It had grown late on the particular day of which I speak, and a man I met on the train presented the first chance I had had for carrying out my purpose. In my first question I asked where he was going. He mentioned the name of his destination, and then inquired what my stopping-point was. I told him I was going to a Christian Endeavor convention. That gave me an easy line of approach, and I inquired if he was interested in that kind of gathering. When he said he was not, I asked if he was a Christian. After some conversation, he told me that he had been reared in a Presbyterian home; his father and mother were both Christian people, but he himself had been more careless of such things and had never given the subject sufficient thought to decide what he would be. I told him that the matter was of too serious a character to be neglected, and suggested that he ought to think it over at once. Before we parted he grasped my hand and remarked with great earnestness: "Mr. Gelston, you are the first man who has spoken to me about Christ for eight years. In traveling around I have grown to be just what other men are whom I meet. We talk about almost everything except our religion, and I think you are right. It is time for me to do as you say. I wish you could talk with my wife." Five minutes later I saw him sitting deep in meditation as I passed out of the train at the town at which I was scheduled to speak. His mood gave promise of good results; and I thanked God for the seed he had permitted me to sow.

Hardly had this incident passed when another opportunity of the same sort was thrown in my path. Another man gave me a chance to speak to him in much the same way. We had not talked for more than a minute when he told me that he was an agnostic. I answered that I was sorry, for I thought he was missing the best things life had to give. It was not five minutes before we had to part, but he gave me his card as we did so, and, as he shook my hand, he urged me to come and see him in his office. "I am not an agnostic because I want to be," he said. "I should like to be just what you are, and possibly I can be in the future. Please hunt me up; I am in the ——— block of ———." If those who read this article could only

have seen the look on this man's face, and could have felt the deep longing expressed in his voice, it would impel all to wonder why "personal work" is not more general.

Neither of these men was hard to approach. It was just as easy to talk to them about Christ as it would have been about some topic of the day. Neither of them objected, either, to a most serious consideration of his personal relation to our Saviour. Instead, both seemed fairly hungry to talk about it, and the words spoken seemed to benefit them.

If these two were exceptions, then the fears of some of us lest we may be repulsed in our personal work would be well grounded. But out of many incidents that have come to my attention, these are typical. After dealing with scores of people I can add my limited testimony to that of experienced workers in saying that not one man in a hundred will treat a personal worker in anything but the most courteous manner. Hundreds of them seem glad to have the subject opened, and the question is before us Christians, What are we going to do about it? Christ's command is plain and the need is plain. What then shall our answer be? Every individual can decide for himself, but the plan of the Illinois society is worth considering.—*Willis L. Gelston.*

#### News Notes.

NILE, N. Y.—The Christian Endeavor society held a social in the church parlors the evening of June 8; proceeds \$3.50.—The annual meeting the W. C. T. U. was held at the home of Mrs. W. D. Crandall, June 11.—The Ladies' Aid society met in the church parlors, June 6, the work of the day being quilting. Division No. 7 served supper. There were twenty members present.

LOST CREEK, W. VA.—Since our last report two members have been added to the church by baptism and it is hoped that others will offer themselves soon.—The church and society have lost a beloved and esteemed member in the death of Deacon Levi Davis.—The district Bible-school convention will be held on June 28, in which several of our members will have an active part.



## CHILDREN'S PAGE

### Buttoning Time.

ALICE ANNETTE LARKIN.

I wonder if you have a buttoning time  
In the house where you little folks stay;  
And if your mamma takes you up in her lap,  
And counts off the buttons this way—  
"Rich man, and poor man, and beggar-man,  
thief;  
Doctor, and lawyer, and merchant, and chief."

Sometimes it's my blue dress I don't like to wear;  
Then mamma says, "Sweetheart, you'll have to take care

Or the queer little button-folks'll surely forget  
The story they thought was the nicest one yet."  
And then she'll begin, so I keep very still,  
And not jump around like little girls will—

"Hinty, minty, cutey corn; apple seeds and apple thorn;  
Wire, brier, limber lock; three gray geese fly in a flock;

One flies east and one flies west,  
And one flies over the cuckoo's nest."  
Then she looks all around for more buttons on me,  
And says, "O-U-T, Out, and away must go she!"

My pink and white dress has a lot of wee pearls,  
That are just the right size for such little girls.  
There are buttons that button and buttons that won't;

There are buttons in back, there are buttons in front.  
But first thing I know the story's begun,  
And the buttons are buttoning fast, every one!

"One, two, come buckle my shoe;  
Three, four, shut the door;  
Five, six, pick up sticks;  
Seven, eight, lay them straight—"  
Oh, that isn't all but the rest I forget,  
My mamma can tell it the nicest way yet.

Now I wonder if you have a buttoning time  
In the house where you little folks stay;  
And if your mamma takes you up in her lap,  
And counts off the buttons that way?  
*Ashaway, R. I.*

### Mannerisms.

"Long ago, when I was a child," said the little woman in gray, "I read a story about a hen who couldn't say anything bad enough about one of the other hens because she (the other hen) had a speckled feather in her wing, while all the time the gossip was being laughed at by the whole

barnyard because she had two speckled feathers in her wing and didn't know it. I reminded myself of that hen the other day.

"For a long time I've been annoyed by the mannerisms of my family. Tom doesn't eat his soup in the quietest fashion, and father keeps up a continual tattoo with his fingers while talking, and even my dear mother hums about her work, off the key, too. I've said little things from time to time about the mannerisms, and they promised to reform; but yesterday they turned on me. I proposed that we set up a mite box, and each one put in a penny whenever he or she gave way to a mannerism.

"And if I have any mannerisms you must remind me when I sin," I said generously, but feeling quite sure that I'd kept too close a watch over myself to have any annoying habits.

"There was a silence. Then my mother spoke:

"Well, dear," she said, "if a mite box would only cure you of that way you have of giving a perfect meaningless little 'tee-hee!' at the end of nearly every sentence you speak I'd be in favor of it."

"Her tee-heeing isn't half so bad as the way she has of rocking madly while she converses." This came from my younger sister. Then Tom said he could stand the rest of my faults if only I'd cure myself of that dreadful habit of drumming on the edge of the chess-board when he was trying to concentrate his mind on his next play; and dear old father finished me by saying, mildly:

"My dear, of course you're not conscious of it, but that trick of sniffing is growing upon you. Now for a lady to sniff—"

"Et cetera, et cetera. Well," finished the little woman in gray, "we haven't set up that mite box yet."—*Tribune.*

Nothing will give you such power over men as a complete surrender of your will to Christ, and personal communion with God.

The best evidence that one is truly walking with God is found in the spirit of forgiveness that goes out toward the enemy as well as the friend.

## DENOMINATIONAL NEWS

Dean Edwin H. Lewis of Lewis Institute, Chicago, who is to give the commencement address here June 20, gave the dedicatory poem when the Harper memorial library was dedicated at the University of Chicago this week.—*Milton Journal.*

The local papers near by our three colleges are full of interesting write-ups regarding commencement week at Alfred, Milton and Salem.

Director A. N. Annas, who has been head of the music department of Alfred University for the past five years, has resigned that position and accepted a position as head of the music department in the Illinois State Normal School at DeKalb, Ill.—Rev. D. H. Davis and wife will visit Nile this week. Doctor Davis will give his lecture Wednesday evening at the church.—Dr. H. L. Hulett's family have arrived from Allentown. The Doctor will be here in a few days. The family will reside in the house on High Street, recently acquired by Doctor Hulett and he will have his office in the Potter house.—Dean A. B. Kenyon and wife started for Oswego this morning to attend the twenty-fifth annual convention of the New York State League of Savings and Loan Association, of which Dean Kenyon is the president this year. He is also delegate from the Alfred Mutual Loan Association.—*Alfred Sun.*

### Home News.

NORTH LOUP, NEB.—By vote the Sabbath school of the Seventh-day Baptist church decided not to observe Children's day this month as is its usual custom but to observe it in connection with the usual promotion exercises in the fall. The pastor announces he will preach next Sabbath a sermon especially for boys and girls and young people and that seats will be reserved for them. So remember, boys and girls, there will be a special sermon and seats for you and be on hand and on time.—*The Loyalist.*

### Deacon Levi Bond Davis.

Levi Bond Davis was born at Lost Creek, W. Va., February 22, 1836, and died in Salem, W. Va., June 4, 1912, at the age of 76 years, 3 month and 12 days.

He was a son of Jesse M. and Abigail Huffman Davis, whose children were: Belinda, Jacob, Milton S., Moses H., Levi B., Elizabeth (Mrs. Lloyd Randolph), Edgar S. and Melissa (Mrs. John Randolph).

The surviving members are Milton S., Elizabeth and Melissa.

Brother Levi B. Davis experienced Christian faith and united with the Lost Creek Church at the age of fourteen, and has been a member these 62 years. He must have well learned the privileges and duties of a true servant of Christ.

He married Miss Sarah J. Rymer, September 27, 1860. To their happy home were born also eight children: Ilea V., Laura A., Victoria E., Althea J., Alice M., Okey W., Girtha S. and Warren L. (who died in 1881 under two years of age).

In 1892 Brother Davis was ordained as one of the deacons of the church, and thus has served with honor these twenty years. Having a good gift of music he was for many years a leader in the church music. As a man of good judgment, and a wise counselor, he had been honored in other offices of church and educational service much of his time. As a loving father and husband, he held it a high privilege to bring whatever encouragement he could in word and deed to his family. As a careful student of the Bible and public-spirited citizen, he took proper interest in the events that make history, being a thoughtful reader with good discernment of the great movements of our time.

While for some time he had been in very uncertain physical condition from heart failure, his last day was like other days, in that no one knew what an hour would bring forth.

Funeral services were held at the home church, June 6. Pastor G. W. Hills and Pres. C. B. Clark of Salem were present assisting in the service. In my nine years of service with him I have found Brother Levi Davis one of the most encouraging of my helpers. He had a faith and hope that might say with the apostle who wrote in the Scriptures, "To depart and be with Christ, which is far better." M. G. S.



## DEATHS

**MAXSON.**—Caroline Dorcas Maxson, daughter of Ichabod and Sally Clarke Babcock, was born in Plainfield, Otsego Co., N. Y., July 28, 1834, and died at the home of her adopted daughter, Mrs. Babcock, in Olean, N. Y., May 19, 1912, aged 77 years, 9 months and 21 days.

When about twelve years of age she went to Nile, where she made her home with her sister, Mrs. Stillman. While here she taught school for a time in her home town and near by. She was married to James W. Young in 1856, who died March 9, 1882. On July 11, 1883, she was married to A. L. Maxson of Little Genesee, who is left to mourn the loss of a faithful wife.

It was at Nile that she professed Christ and united with the Seventh-day Baptist church at that place, October 29, 1853, during the pastorate of Rev. B. F. Robbins. After her marriage to Mr. Young they lived for a time at Independence but later moved to West Genesee when she changed her church relation to the Seventh-day Baptist church in that place in 1857. After her marriage to Mr. Maxson, or in 1884, she became a member of the First Genesee Seventh-day Baptist Church, of which she remained a faithful member until her death. Her work in the church and community was prompted by the spirit of the Master. She was a sociable and pleasant companion to all who came to know her intimately.

Funeral services were held in the Little Genesee church, Tuesday, afternoon, May 21, conducted by her pastor, E. E. Sutton; burial in the West Genesee Cemetery. E. E. S.

**JACOX.**—Near Alfred Station, N. Y., Mrs. Casandana Cummings Jacox, in the eightieth year of her age.

Mrs. Jacox was born in Weybridge, Addison Co., Vt., and was the daughter of Samuel and Eunice Howe Cummings. When she was a child her parents moved to Monroe Co., N. Y., and about thirty-eight years ago she with her husband (the late John S. Jacox) came to Alfred, N. Y., where they have since resided. Mr. Jacox died December 16, 1908. She was quiet and retiring, a lover of home, and faithful in her duties. Two sons, William H. of Alfred, N. Y., and Charles of Hornell, N. Y., and three daughters, Mrs. Edson Burdick of Alfred, N. Y., Mrs. Ella Perkins and Mrs. Elizabeth Crandall of Rochester, N. Y., remain to mourn her departure.

Funeral services, conducted by Pastor William L. Burdick, were held at the home of Edson Burdick, Sabbath afternoon, May 25, 1912, and interment took place in Alfred Rural Cemetery. WM. L. B.

**DAVIS.**—Dea. Levi Bond Davis, at Salem, W. Va., June 4, 1912. See extended notice on another page.

## SABBATH SCHOOL

LESSON I.—July 6, 1912.  
MALIGNANT UNBELIEF.

Lesson Text.—Mark iii, 20-35.

*Golden Text.*—"This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John iii, 19.

DAILY READINGS.

First-day, Num. xvi, 20-40.

Second-day, I John v, 1-17.

Third-day, Matt. xii, 22-37.

Fourth-day, Matt. xii, 38-50.

Fifth-day, Luke xi, 14-28.

Sixth-day, Luke xi, 29-36; viii, 1-3.

Sabbath day, Mark iii, 20-35.

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

## SPECIAL NOTICES

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

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

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, 450 Audubon Ave. (between 187th & 188th Sts.), Manhattan.

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

The church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue, every Sabbath afternoon. Sabbath school at 2 o'clock, preaching at 3. Everybody welcome. L. A. Platts, pastor. The pastor's address is 264 West 42d St., Los Angeles, Cal.

The Seventh-day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Rev. D. Burdett Coon, pastor, 136 Manchester St.

Do you think the prodigal will ever get over being sorry he wandered away and went to the depths of degradation? Whenever he remembers his treatment of his father, pangs of regret must fill his soul. It will not pay to be a prodigal, even when we count the joy of being forgiven.

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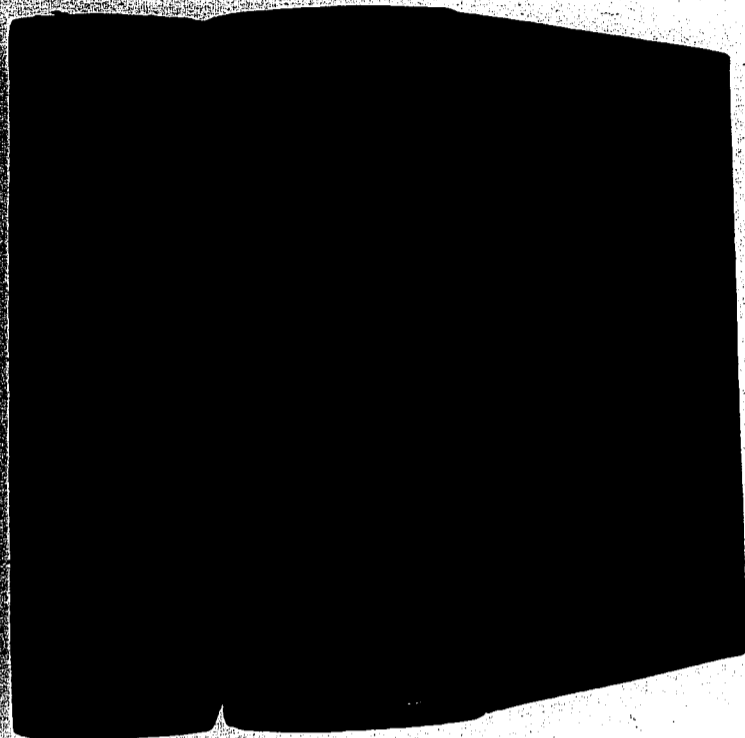
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