

The Sabbath Recorder

IN THE DAY OF BATTLE.

M. E. H. EVERETT.

How many were with us when peace was here!
 But now the enemy's lines appear;
 When the strong rose up in their strength to slay,
 Their hearts grew faint and they turned away.
 "Their strength is weakness against their God;
 Press on in the way thy Leader trod;
 Go forward and stand,
 I will strengthen thy hand
 In the day of battle."

The powers of darkness that raged of old
 Thy beautiful vineyard would grasp and hold;
 They build their battlements strong and high
 And mocking words from their towers they cry;
 Their footmen and chariots press us hard.
 "I will send for thy succor an angel guard;
 On thy left and thy right
 They shall stand in thy sight
 In the day of battle."

The widow's prayer and the orphan's wail
 Are but to their ears an idle tale,
 And false and worthless their pact of peace;
 They ever fight while they bid us cease;
 From their bended bows their arrows fly
 So fast they blacken the very sky.
 "Fear not thou," he said,
 "I will cover thy head
 In the day of battle."

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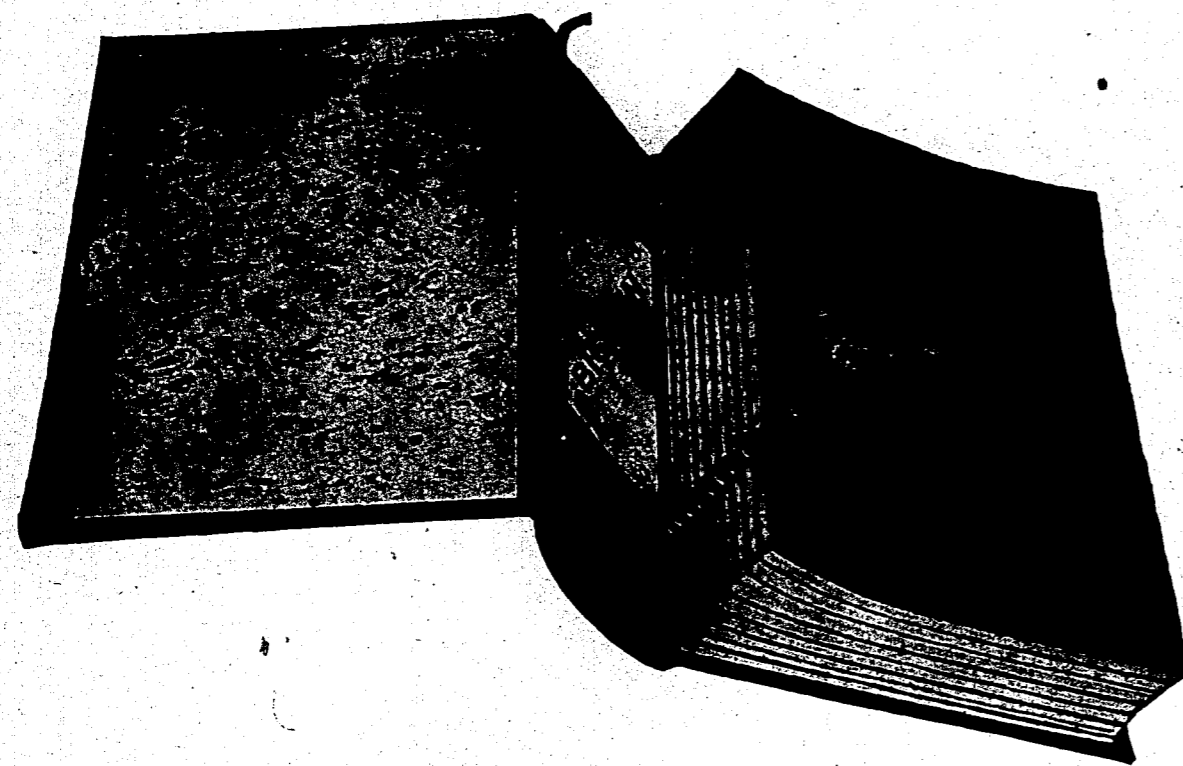
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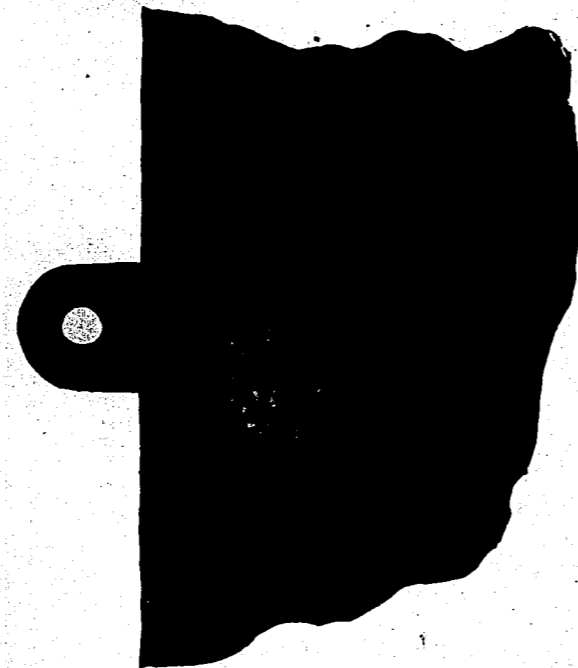
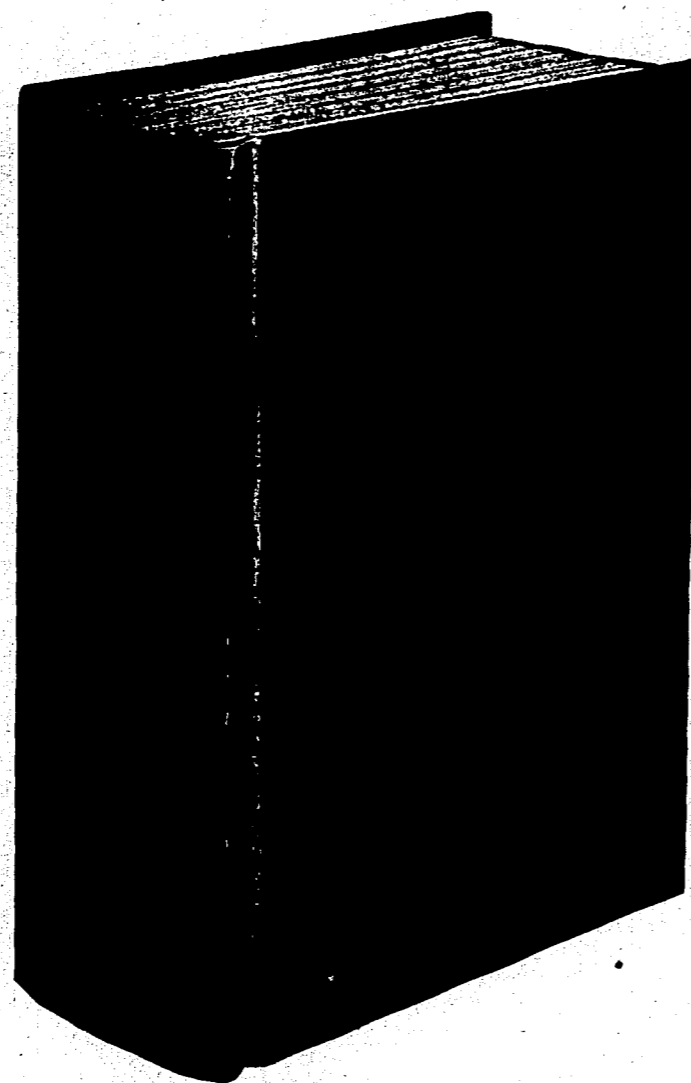
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EDITORIAL

Second Day of Conference.

Leaving the report of the young people's hour of last evening entirely to the editor of *Young People's Work*, we turn our attention to the doings of the second day at North Loup. The general work of the day sessions was given to the American Sabbath Tract Society, beginning at ten o'clock in the morning. There were, however, several other meetings worthy of note. The sunrise prayer meeting at six o'clock was strong, spiritual, and well attended, just such a meeting as might be expected at North Loup. From nine to ten o'clock was given to the work of committees. This year, instead of denominational committees for the work of all the boards meeting at the same time, this work was given to a Committee on Denominational Activities that should consider the work of the various societies one at a time in separate sessions, so that all interested in the work of any one board could be present when its matters were being considered. This seemed better than to have committees of all boards working at the same hour.

The consideration of the Tract Society's work was the special business of this committee on the second day of Conference. Aside from this general committee work, the Committee on Credentials, the Finance

Committee, and others, were kept busy during the morning hour. At every turn, where the committees were working, or wherever the men were seen talking in groups, the spirit of the Master was in evidence.

The Tract Society's session was opened by Scripture reading and prayer by President Daland. The treasurer's report was read by Rev. E. D. Van Horn, and in the absence of Secretary Edwin Shaw, on account of his long illness, the following interesting letter from him was read, after which the Conference sent him a letter of appreciation and love.

EDWIN SHAW'S LETTER TO CONFERENCE.

To the people assembled in General Conference at North Loup, Nebraska:

DEAR FRIENDS:

You can not realize the keenness of the disappointment that was mine when I was compelled to give up my plan of attending this General Conference.

For almost a month of illness I cherished the hope that by the middle of August I should be able to travel and endure the strain of excitement and work that goes with meetings like these. But it was not to be, and I cheerfully submitted.

For many reasons I had looked forward with pleasure to this occasion. It is first of all the very heart of our denominational life, and I love the denomination very dearly. The importance of a strong, healthy, vigorous, well-regulated Conference can not be overestimated, and I wanted to do my little part, however small, in this work. This is my chief reason always for attending Conference,—the welfare of our beloved denomination, and all that it means. But this year there were so many other reasons that made me look forward with glad anticipation to this time and place.

On the way I was to stop ten days in southern Illinois and help Brother Davidson in his gospel work in the new tent that we have recently provided him.

Then I was to spend a week on the way with Father and Mother Shaw and friends in Milton, and was to preach on Sabbath morning in the almost forsaken church at Rock River, where I began such work. And I had hoped to go back for a short time to the old Minnesota homestead and visit again the scenes of my youngest days which I have not looked upon in many years.

And then I was coming to Conference. What a meeting there would be with friends of former

times, neighbors and teachers and relatives and classmates and pupils, all companions, brothers and sisters, fellow students, colaborers, bound together by our love for one another, and by our common love for the same things, the same experiences of the past, the same hopes for the future, the same causes of truth and right, and the same God in whom to trust and believe.

And then the Conference was to be held at North Loup, the home of so many people whom I have known all my life, I have no need to refer to individuals or even to families by name, and my brief visit there two years ago only whetted my desire to a sharper edge to go again. And then North Loup is the home of my Brother George, the cap-sheaf of the reasons for my happy anticipations in reference to this Conference.

And then some way I have felt that it was to be a Conference long to be remembered as a time when the spirit of Christian fellowship and the desire for spiritual infilling and the determination to do united work, would come upon many, many lives with great and lasting power, and I wanted to be present and to feel this influence, and to be helped and strengthened by it.

I have no message, dear friends, to send to you. My heart's desire and prayer to God is for his rich blessing upon you, each one, and as a Conference, that the Christ-spirit may be felt in hearts that have never known its presence before, and quickened in the lives of all; that the coming year may find us a united, earnest, willing people, giving and doing our very best in the service of our Master.

Sincerely yours,

EDWIN SHAW.

Long Lake, N. Y.,
August 14, 1912.

We wish that every Seventh-day Baptist could have heard the excellent address of Dr. George Post on Denominational Unity, but since this was impossible, the best we can do is to place it before our readers, and ask every one to read it carefully. In the afternoon, following the editor's address, came an open parliament upon the report of the Committee on Denominational Activities in which the following resolutions were adopted. The spirit and matter of the discussion were most helpful upon the question of subscribers for the SABBATH RECORDER, in order to make it self-supporting. It has been many a year since I have heard such a general plea for loyalty to our denominational paper, and we hope for good results therefrom.

REPORT OF THE COMMITTEE ON DENOMINATIONAL ACTIVITIES.

Relative to the Tract Society Work.

Whereas, the object of the American Sabbath Tract Society is "to promote the observance of the Bible Sabbath" as a vitalizing factor in the Christian life, and to print and circulate the re-

ligious literature of the denomination; be it therefore

Resolved:

(1) That we commend the careful conduct of the publishing house and its work by the Supervisory Committee through the business manager as shown by the reduced deficit in the report of the publishing house this year;

(2) That we urge a more aggressive and systematic effort by pastors and churches in securing subscribers and readers of the SABBATH RECORDER;

(3) That a larger circulation of Doctor Main's book, *Bible Studies on the Sabbath Question*, with other Sabbath literature, should be made in connection with aggressive Sabbath reform work;

(4) That in the conservation of our resources the plan of the Advisory Committee for the past year, namely, the exchange of local pastors, for the strengthening and edifying of our churches, the placing of men in different sections of the denomination for a month or more during the year, and grouping the singers and workers for more extensive and aggressive work in Sabbath reform where there is an open door, should be carefully and rigorously followed up this year with a view to permanency and efficiency in all our work;

(5) That we approve and encourage the principle of the united action of the boards through the Joint Committee and recommend the continued support of work in Los Angeles and such other fields as in the nature of the case require special attention to the Sabbath question;

(6) That the significant address of Doctor Post on "Denominational Unity" be printed in proper form for wide circulation and permanent preservation, and that we urge all pastors to impress its teaching upon their congregations;

(7) That the report of the American Sabbath Tract Society be approved and adopted.

A Shining Face.

Weary with two days and two nights on the train, and after some hours of hand-shaking and visiting with the friends en route to Conference, I had asked the porter for a pillow and lain down to rest. The train had halted at a little town in Iowa surrounded by wide-spreading fields of grain and by orchards and gardens, and in the lull of a still train I was slipping away into the land of dreams.

As the train moved on, a hand was gently laid on my shoulder and a voice said, "It's too bad to wake him up, but I must speak with him." I opened my eyes to see a man bending over me with a shining face lighted all over with smiles, and pleasant eyes filled with a peculiar

An Auto Excursion.

As the second afternoon session of Conference drew to a close, automobiles were seen coming from every direction and assembling around the church and tent, ready to take all delegates who would go on an auto excursion to Ord, the county seat of Valley County, Neb. This outing had evidently been planned for two purposes: (1) to give the visitors an opportunity to see more of the country around North Loup, and something of the county seat, and (2) in order to arouse some interest in things pertaining to our denomination by telling people of the truths we hold dear and of the work we are trying to do.

Two or three miles out of Ord a delegation from that city, in ten autos, met and escorted our company to their town. After half an hour of hand-shaking two or three hundred guests sat down in circles on the grass and partook of an excellent lunch furnished, at 25 cents a ticket, by the women of the Grand Army Post of Ord. Several songs were sung by the various quartets, standing on the courthouse steps. This drew a good audience from the townspeople, and short addresses were made by W. H. Ingham, Pres. B. C. Davis, Dean Main and Pastor Shaw. Others had been asked to speak, but the time to start back to North Loup had come all too soon, and every one had to hustle for the automobiles in order to be on time for the evening session of Conference.

This little outing will long be remembered by all who were so fortunate as to enjoy it.

Many thanks to the friends in North Loup who planned it, and to the people of the town and surrounding country who so generously went with their automobiles to take their stranger guests on this long, pleasant ride.

Next Conference at Brookfield.

The next session of the General Conference will convene with the church at Brookfield, N. Y., on the Tuesday before the fourth Sabbath in August. Pres. Wm. C. Daland of Milton College is president of Conference, and Rev. E. A. Witter first vice-president. It is expected that the fair grounds will be used for Conference purposes.

glow of peace. I immediately recognized a friend I had met for the first time two years ago at one of the associations. He knew the delegates for Conference were on the train, and anxious to see some of them once more, he had boarded it to ride to the next station, as he could not go to Conference himself.

For years this man had been a slave to rum and an inveterate user of tobacco. But a few weeks before the association referred to, the Lord Jesus had found his heart and he was soundly converted. He was then rejoicing in the victory over the drink habit, but had not yet broken away from his tobacco. I had noticed something of a cloud on his face during the meetings of that association, and finally toward the close of the session he told us why it was there. The conviction had seized him that he could not live a Christian and hold on to his tobacco. The one habit was likely to drag him into the other. Then and there he told us, in his testimony, that he had that very morning given up using tobacco, and asked prayers that he might be kept from it in the future.

I shall long remember the look of determination on his face as he gave that testimony, and as he said good-by to the departing association delegates. I felt sure he would have a struggle, and had often thought of him since then, and wondered how he was getting along, but had not seen him until just now I opened my eyes on his shining face.

That face told me the story of victory and peace. It had cleared up wonderfully, and everything about the man showed that he lives a clean life. We spoke a few moments of his victory, then the train stopped and he was gone. I could not help looking at the dear man as he passed out and turned homeward. I thought of the difference in his home now since he has found the Christ, and the transformation that must have come there.

After a little time his pastor came along and told me about the wonderful change in the man himself, how he is living out his religion day by day, and how he has become a power for good in his community. Then I said, Thank God for the power of Christ to save. Thank him for the shining face that tells of this love.

EDITORIAL NEWS NOTES

The World Pays Homage to General Booth.

Since the death, on the twentieth of August, of General William Booth, soldier of the cross and commander of the Salvation Army, the papers have been bringing to their readers the world's tribute to a great and good man.

After he underwent the operation for cataract three months previous to his death, but little had been given to the outside world concerning his health, and the public did not realize that the end was so near. The aged soldier of the cross had accepted with resignation the knowledge that his sight could never be restored, and that he could never look upon the world, or upon the faces of his fellow men again. But it was supposed that, although eighty-three years old, his remarkable vigor and general health would carry him safely over the dangers attendant upon the operation, and that he would again be able to appear in public. Up to the last day of his life the people knew nothing of his critical condition, from septic poisoning which resulted from the operation, and the news of his death caused a severe shock to his great army of friends.

The General himself knew his end was near and calmly waited the order to go. His last murmured words concerning the promises of God were, "They are sure, they are sure, if you will only believe."

Since William Booth was fifteen years of age, he has labored incessantly for the salvation of the neglected poor and for the social betterment of the lower classes. He braved the ridicule of the church and pushed the Salvation Army methods in winning the lost, until at his death the entire Christian world had come to revere him, to acknowledge the value of his plans, and to recognize the blessings General Booth had brought to men by his social service work. Since the days of John Wesley, no one man has ever moved the masses and held them to the standard of the cross as has William Booth. He has built up a great system of organizations which reaches every land, and by rescue homes, food depots, lodging houses, and

social farms, has ministered unto his fellow men in things temporal as well as in things spiritual.

When the Christian world was most critical regarding his methods, and ridiculed his drums and cymbals and tambourines, and when men like Spurgeon publicly denounced the new army, General Booth kept sweet and stoutly defended his methods by saying: "When the excitements of the world are luring men away from righteousness, it is perfectly legitimate to make religion a counter excitement to win them to God." The results have proved the wisdom of his decision.

Today the kings and presidents of great nations are paying tribute to the memory of William Booth. The following message of condolence sent to Bramwell Booth, the General's oldest son, and his successor in command, from King George, is a fair sample of the messages being sent by distinguished rulers and statesmen and church leaders from all parts of the civilized world:

I am grieved to hear the sad news of the death of your father. The British Nation has lost a great organizer and the poor a whole-hearted and sincere friend, who devoted his life to helping them in a practical way. Only in the future shall we realize the good wrought by him for his fellow creatures. Today there is universal mourning for him. I join in it, and assure you and your family of my true sympathy in the heavy loss which has befallen you.

President Taft paid the following well deserved tribute to this good man:

General Booth was one of the remarkable characters of the world. He had a genius for the organization of men and women against vice, and for the uplifting of those usually regarded as lost in immorality and crime. The Salvation Army was for years the subject of ridicule and was looked upon by many sensible and good men as a ridiculous parade of notoriety-seeking persons.

General Booth and his most remarkable family have lived long enough to see the Salvation Army grow to be a force in every great country of the world. He was as fully entitled to the term general as any military officer who marshaled his armies in the field, for it was in this respect that he has shown his power as a leader of men and women and as an organizer of their enthusiastic emotions into a force that has made for righteousness among the people of the world.

The home of Napoleon on the island of Elba, called the Villa de San Martino, has been sold for \$60,000.

The Carpathia to Go Out of Commission.

When the *Titanic* went down last April, the good ship *Carpathia*, under command of Captain Rostron, endeared herself to all the world by hastening to the rescue of the survivors. The *Carpathia* is an old ship and the announcement is made that after she has completed one more trip through the Mediterranean to Boston and to Liverpool she is to be cast aside as a passenger steamer. She has stood the storms and endured the strains of many a voyage, and will be remembered fondly by the hundreds whose lives she saved on that fatal morning, April 15, 1912.

Better Pay for Mail Carriers.

The salary of thirty thousand rural letter carriers has just been increased from \$1,000 to \$1,100 a year, the order taking effect the last of this month. This is the second advance for rural carriers in four years, and means an expenditure of \$4,000,000 when all grades of carriers are included which come under the present raise. On June 30 there were over 40,000 carriers of all grades, but all are not given an increase of \$100. The advance is made in view of the added labors made necessary by the new parcels post system which will come into use on January 1, 1913.

Mr. Hitchcock has also directed that rural carriers, on completing twelve months of service, be granted fifteen days of leave with full pay.

It is thirty years since the founding of Labor day, which occurred Monday, September 2. For eighteen years it has been a legal holiday, and each year shows an increase in public interest in the event.

No one can say truthfully that the American people have no interest in the working man. There are but few who do not appreciate the worth of the laborer in making this a great nation. Every year sees new laws placed upon our statute books favoring the wage-earner, and aiming to improve his condition.

Quite an exciting race occurred last week across the Atlantic from New York to Southampton, England, by the rival steamers, the *Majestic* of the White Star Line and the *St. Paul* of the American Line. It was the five hundredth voyage

of the *Majestic*. The two vessels kept in sight of each other forty-eight hours, and were in wireless communication all the way across. There was much excitement among the passengers, and some betting on the result. The *Majestic* reached Plymouth two hours ahead; but owing to delay in sending out boats to land her Plymouth passengers, the *St. Paul* beat her to Southampton by one hour. The same train took the passengers of both boats to London.

An experiment showing the value of the aviator in time of war proved successful last week at Newport, R. I. "Jack" McGee, an expert, carried in his biplane small bags of flour to represent bombs, and in the mimic war drill, dropped six of them from an altitude of 1,500 feet upon vital points in the naval training station, the naval torpedo station and in Fort Adam. On each bag was tied a label asking the question, "What would have happened if this bag had been a bomb loaded with explosives?" The aviator lost two bags, but the fact that he landed six out of eight upon vital spots about the forts shows that the aviator must be reckoned with in future wars.

A desperate organized effort is now being made by the gambling fraternity of New York to hustle every prospective witness for the prosecution in the Rosenthal murder case out of the city and into hiding. The prosecuting attorney has evidently filled the fellows "higher up" in this shameful gambling den affair with consternation, and every obstacle is being placed in his way, in order to prevent his bringing to light the crimes of officials, as well as those of den-keepers and murderers. There is a great panic among the suspected ones, lest some of their number shall weaken and turn state's evidence against the gang.

Robert R. Church, a negro who was once a slave and sold at auction, died last week in Memphis, Tenn., aged seventy-four years, and worth one million dollars.

It is now officially announced that the great Panama Canal will be ready for use in September, 1913, one year ahead of time. Some foreign nations are siding with Great Britain in her objections to the

plan to favor American shipping as to tolls. They are clamoring for a submission of the question to The Hague tribunal for adjustment.

Gen. Thomas H. Barry, who for several years has been superintendent of the West Point Military Academy, has been retired from that post to succeed the late General Grant at Governor's Island. General Barry's successor at West Point is Col. C. P. Townsley. Barry was escorted to the landing by the cadet battalion and the entire post staff. He assumes command of the Department of the East.

England has notified China that she will not recognize the new republic unless China abandons her proposed expedition into Tibet for the purpose of reestablishing Chinese sovereignty over her southwestern territory. Tibet had declared her independence, and while it does not appear that Great Britain means to govern Tibet, still it is clear that she does not mean that China shall.

This move is creating some excitement among the powers, because it seems to establish a precedent of which Russia may take advantage in regard to Mongolia. The position of the United States appears to be that neither Tibet nor Mongolia is essentially under the Peking government, and therefore it will not interfere.

Panic reigns in Mexico, especially along the border and in Sonora, and Americans with other foreigners are said to be fleeing across the Rio Grande for safety. The alarm is more pronounced than at any time since the rebellion began. There is no organization among the rebels, but they are operating in small bands, and are committing more depredations now than when they were organized under General Orozco. Great threats are being made against Americans, which cause some uneasiness. The rebels are evidently more desperate than ever.

The laws regarding the oyster are not being obeyed, and the reports of experts give warning against their use unless consumers are sure the bivalves have been fattened in healthful waters. The oysters, when taken, are lean and dark, and dealers are in the habit of placing them in floats anchored in the mouths of fresh

water streams, where they drink the water and soon become fat and gray, ready for the consumer. If this fattening process is carried on at the mouth of streams filled with sewage, as must be the case anywhere near New York, the oyster is sure to carry typhoid germs. Oysters from the deep sea are excellent for food, and perfectly safe to eat, but one should avoid if possible the use of oysters "fattened" in objectionable places. The authorities are evidently taking pains to ferret out offenders, and to secure the greatest possible safety for lovers of the oyster.

Brethren Moore and Wilcox in Africa.

To the Joint Committee:

DEAR BRETHREN:—This is a brief note of information as to our movements. As I wrote you from Blantyre (you will receive this in the same mail probably) Wilcox left Blantyre by machila for Ft. Johnson Monday morning, June 24. I started about two hours later, traveling the same route. Alexander Makwinga, who had accompanied us up the river from Chinde, had gone to Shiloh, intending to return Monday morning, but did not appear in time to go with us. However as Domingo did not come to Blantyre we expect to find him at Mzimba and therefore shall not need Makwinga there.

We reached Zomba on the evening of the twenty-fourth, ten hours' travel from Blantyre, forty-two miles. Machila traveling is *not* exactly luxurious. Our machila "teams" consisted of twelve boys for Wilcox and sixteen for me, while our loads were carried by nine carriers. They traveled by another route and we did not see much of them on the road. The machila boys take turns carrying, and average about four miles and a half an hour, including stops. They stopped only twice during the forty-two miles with me.

We left Zomba the following morning together, and arrived at Liwande, thirty-two miles distant, about 5 p. m. At both Zomba and Liwande we stayed at the African Lakes Corporation's station, as we had engaged our passage through to Ft. Johnson by them. They provide everything for transportation and meals. At Liwande we had our choice of proceeding either by machila or houseboat, on the Upper Shire, to

Ft. Johnson. As our loads got in during the next forenoon we decided to go by houseboat, together with a Mr. Cowie, in the employ of the African Lakes Corporation, enroute to Karonga. The boat was large enough for only two in the cabin, but one of us slept on the roof. By rigging up our tent fly for an awning, we were very comfortable, and sat and had our meals on the roof. The cabin was barely large enough for two to sleep in, and practically all the deck space was occupied by the fourteen or more boys who poled us up the river. Regular three course meals were served in proper European style by one of the boys, who did his cooking at a small open fire on the deck.

We reached Ft. Johnson about 1 p. m. yesterday, our second day on the boat. Here we had expected to be allowed to proceed up the lake by the government mail boat, as the African Lakes Corporation boat had been disabled. But on arriving we learned that the mail boat instead of sailing today, as scheduled, would not sail until July 9; and further, that as the deputy governor was going up by her, we would not be allowed to go at the same time with him, and would have to wait till her next trip, which might be in a month. (Travel in this country, as I think I remarked before, is rather uncertain.) However, we were lucky enough to engage passage by the *Adventurer*, a privately owned steamer which is going up first to a Portuguese port, then across to a point that will allow us to reach Mzimba easily. We go on board this afternoon and sail tonight. She is a small boat and we will probably have to sleep on deck, but there is no hardship in that.

All along the road we have secured information as reliable as possible, as to the conditions of travel, time necessary, etc. It appears that from Mzimba it is necessary to allow three weeks to reach Chinde, under favorable conditions. Inasmuch as Wilcox must get the September steamer (which is due to leave Chinde September 1), he will have to leave Mzimba early in August. As we shall probably reach Mzimba about July 5, that will give us four weeks for visiting Mzimba and points nearby. If we spend that much time there, we will have no time whatever to visit Shiloh, near Blantyre. Hence our plans now are somewhat like this: we will both stay

at Mzimba till it is necessary for Wilcox to start back. If it seems worth while to make a longer visit there, I will stay as long as it may seem advisable; if it is not necessary, probably will not be, we will both come down together as far as Blantyre. I will then visit Shiloh and take the October steamer. A month will probably be more than is necessary at Shiloh; still there is a good deal of information to be had, I think, by visiting at all available points of mission work, whether allied with us or not. Hence I think the time will be profitably spent.

These plans may be altered, but it does not seem likely that it will be possible to see and visit all the places we should, and both of us get away by September 1. If we could have arrived here earlier, of course it would have helped a great deal, but under all the adverse circumstances we have encountered from the time of leaving New York, it has been impossible to get along any faster. But at present it seems that we shall both have opportunity for a thorough view of things at Mzimba and vicinity, and (by staying a month longer), of Shiloh also. And merely for Shiloh, it hardly seems necessary for us both to stay the month longer.

We are both well and are taking proper precautions to stay so. Weather is fine. We have scarcely had a disagreeable day since we left Southampton.

I hope soon to send you a long letter covering more fully all the trip from Durban on. The amount of interesting matter that might be written about things as we see and find them, is so great that it is almost discouraging and tempts one to merely send short notes such as this. But taking it for granted that you will be interested in numerous small details and descriptions, even though they do not bear directly on our mission, I will try to continue the long letter I sent you from East London with another covering our trip as far as possible.

We received Pastor Shaw's letter, with enclosures, at Blantyre.

With best regards and best wishes, I am

Sincerely yours,

N. O. MOORE.

*Ft. Johnson, Nyassaland,
June 28, 1912.*

Received August 24, 1912.

SABBATH REFORM

An Utterance of 1776.

From the address of the Presbytery of Hanover, Virginia, and the Baptists and Quakers, to the General Assembly of Virginia, 1776.

In this enlightened age, and in a land where all of every denomination are united in the most strenuous efforts to be free, we hope and expect that our representatives will cheerfully concur in removing every species of religious as well as civil bondage. Certain it is that every argument for civil liberty gains additional strength when applied to liberty in the concerns of religion; and there is no argument in favor of establishing the Christian religion but may be pleaded with equal propriety for establishing the tenets of Mohammed by those who believe the Alcoran; or, if this be not true, it is at least impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith without erecting a claim to infallibility which would lead us back to the Church of Rome.

Why Observe the Seventh-day as the Sabbath?

W. D. TICKNER.

Why observe any day if not the Seventh?

In order to a correct understanding concerning any form of symbolic worship we must necessarily acquaint ourselves with its history. Any form of symbolic worship that has no historic or prophetic associations would be meaningless and utterly worthless. Yes, more, it would be contemptible.

Ceremonial worship makes use of forms best calculated to impress upon the mind of the worshiper the event typified. Sabbath observance is no exception to the rule. It has its foundation in the economy of God. Much has been said and written concerning the economic value of the Sabbath as related to the physical man, but long before man had made this discovery

the Sabbath had its origin. So far from being an institution originated, promulgated and defended by man on the ground of social, economical, or other need, it has met with scant courtesy from the majority of the human race. Only a small minority, even at the present time, recognize its worth.

That it has value, there should be no question, for it has persisted through most disadvantageous circumstances, and continues a prominent factor in the world today. According to the law of "the survival of the fittest," there must be in this Sabbath observance something of intrinsic worth. What this something is, is apt to be lost sight of in controversy concerning which day is the Sabbath, whether Christ or the apostles changed the Sabbath from the seventh to the first day of the week, etc., etc.

If the case be rightly estimated, these matters would soon be forgotten in the contemplation of the greatness and far-reaching influence of the Sabbath itself. To the revelation of God's will and purpose we must look if we would discover the basic principles which underlie all true Sabbath-keeping.

We read in Genesis ii, 3: "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." From Sinai's crest, God proclaimed the law of the Sabbath. Not a word was said concerning man's need of such an institution on account of his mental, moral, social, or physical nature. The reason given is the same as that given in Genesis ii, 3. No other reason is given, because upon the historical fact stated and upon no other rests the reason for the divinely appointed Sabbath. Divorce the symbol from its historic associations and it becomes meaningless.

He who created the heavens and the earth established a memorial of the event and impressed upon Israel the reason why the Seventh-day should be observed for a perpetual covenant (Ex. xxxi, 14-16). Its observance rests upon the statement made by God himself that he created the heavens and the earth in six days and rested on the seventh. To deny the foundation upon which the Sabbath rests makes Sabbath-keeping a mockery. To claim any other meaning for the Sabbath is to acknowledge

that God is no party to the transaction. In Isaiah xlii, 8 occur these words: "I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images." The Creation was his own and of such importance that he saw fit to demand recognition of the fact. He does not intimate whether this is the greatest act that he had ever performed or ever will perform. The institution of the Sabbath was not conditioned upon anything other than that he did just what he said he did, create the heavens and the earth in six days. Too great for our comprehension? Of course it is. God himself is great beyond all the powers of human intellect to comprehend. Not a single law that he has ever ordained do we understand.

The validity of the sabbatic ordinance does not depend upon our being able to understand how God could have done all that he said he did in six days. Its validity does not depend upon whether it enhances man's physical, mental, moral, or social well-being (though it doubtless does all this), but it does depend entirely upon the will of God. The Seventh-day was set apart by him as a day of holy rest. He told man why he chose that day. No later event or series of events could undo the past. The act of Creation is as much a fact today as it ever was and the need of commemorating the event is as great as ever.

Israel was commanded to keep the Seventh-day as a memorial of the fact that God rested on the Seventh-day from his creative work. This memorial they were to observe throughout their generations for a perpetual covenant. (Ex. xxxi, 14-16). Christ died for the Jew as well as for the Gentile. The Jews must keep the Seventh-day for a perpetual covenant, hence the act of redemption did not in any way change or nullify the law of the Sabbath for the Jew; and if not for the Jew, then it did not for the Gentile, because the redemptive act was one; there was no special redemption for the Gentile whereby he could obtain any privilege not granted to the Jew, but whatever rights and privileges accrued to the Gentile accrued to the Jew also, no more, no less.

The law of the Sabbath, therefore, remains unchanged. The same reason for

its existence is as potent today as it was when from Mt. Sinai God declared: "Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day and hallowed it."

American Sabbath Tract Society.

Report of the Treasurer.

The report of the treasurer shows some things of which the denomination ought to take cognizance, for the financial condition of any organization is a pretty good index of its character. A good balance and live assets indicate a going concern, while many notes in the bank and no collateral are danger signals that should wake up any business man.

Our contributions this year amounted to thirty-five hundred and sixty-two dollars, as against thirty-eight hundred and eighty-eight dollars last year,—a falling off of three hundred and twenty-six dollars, instead of the nine hundred dollars increase we asked for, exclusive of the two thousand dollars for Africa.

Fortunately our income from invested funds increased about seven hundred and fifty dollars, but some of this is next year's income, paid in advance, and will decrease the amount from this source in 1913.

The net deficit on the RECORDER was twenty-seven hundred dollars, or two hundred and fifty dollars less than last year; on the Sabbath Visitor, two hundred and fifty dollars, or four hundred and forty dollars less than last year; while the profit on the Helping Hand increased about seventy-five dollars for the year.

The total deficit on our publications is one hundred and thirty dollars in excess of the amount estimated in the budget.

We asked for two thousand dollars for our half of the expense of African investigation; we received just one hundred and seventy-four dollars and twenty-five cents for this work, or about eight cents on the dollar.

Pretty slim showing, isn't it, when you remember what a large number of church members voted that we should undertake this work?

On the whole we ran behind about twelve hundred dollars during the year and our present indebtedness is one thousand dollars.

Now the difficulty is that this one thousand dollars will be doubled by the end of this year unless our people wake up to their responsibility.

From the letters I have received it occurs to me that the churches (some of them) may be waiting for a further presentation of the situation but, if so, that strikes me about like the man who rents a house, agreeing to pay a stated sum every month for its use. Then he makes the excuse for not paying; that the landlord did not let him know how much he owed.

Ridiculous, isn't it?

Well, take the African question and the expense of investigation. You members of the churches voted, in the first real referendum in our history, by an overwhelming majority to send two men to Africa. You knew the cost would be four thousand dollars. A little use of the *Year Book* would show that there are about six thousand resident members reported in our churches. Four thousand dollars divided by six thousand members gives sixty-seven cents per resident member as a *minimum* that each church should contribute to make up this sum.

Has your church contributed that much for this special cause?

Turn to the itemized report and look up your church.

A study of the receipts shows that there was a balance at the beginning of the year, including a Sabbath Reform work account, of\$ 654 00
 Contributions for the year amounted to 3,562 00
 Income from invested funds 5,351 00
 Denominational publications 5,826 00
 Loans and interest on daily bank balances 1,025 00

Making a total of\$16,419 00

We have spent this in the following manner:

For *De Boodschapper*, in Holland; the Java work, through Miss Jansz; the Canadian field; the California field; the Minnesota field; the Hungarian Mission in Chicago; the Italian Mission in New York; the work in England and part of the salary and expenses of the Missionary Secretary, the sum of\$ 2,954 00

For work in Africa, through Joseph Booth 876 00
 For partial expenses of two men to go to Africa and investigate conditions For Sabbath Reform work in the United States, other than the above, such as special field work, exchange of pulpits by our ministers for Sabbath sermons, etc. 926 00
 For sundry expenses of officers of the board for traveling, postage, type-writing, etc. 81 00
 For the cost of denominational publications, and appropriation for *Junior Quarterly* (including five hundred thirty dollars for a new folder) 10,158 00

As I said before, we have a note in bank for one thousand dollars and I have a feeling that when it comes due, about a month from now, we will double it just because you and I have not yet seen fit to do just all that we agreed to do.

What's the use of paying interest on that debt?

Let's clean it up and then *keep* it up to a little higher mark of income so that the Master's work may go forward in ever-increasing ratio.

Render unto Cæsar the things that are Cæsar's, but forget not that it *all* is the *Lord's*.

F. J. HUBBARD,
Treasurer.

The Folly of War.

We believe the nations are beginning to realize the absurdity of a program of war, and, upon the more serious side, the fearful cost in money, the terrible drain of its choicest young men by death or through a diverted, crippled, and unproductive life of such folly and ferocity. There is no need of a lengthy argument to show the fallacy of war. It stands condemned before the conscience of an enlightened world. There is no more need of dwelling upon the unrighteousness of a resort to arms than there is of attempting to prove the iniquity of intemperance. The difficulty in both cases is how to break the habit. The problem, we admit, is an involved one.—*Western Christian Advocate.*

"The religion, then, of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it as these may indicate. This right is in itself an inalienable right."

CONFERENCE, 1912

Resolutions Presented by Rev. T. J. Van Horn.

Inasmuch as the lone Sabbath-keepers of the United States represent a large unutilized force, in the kingdom of our Lord and Master, and

Whereas great loss has been sustained by neglect of these isolated ones; therefore, be it

Resolved, That we recommend the organization of these forces to the end that the wavering ones may be encouraged, and that all may be directed into systematic and effective service for the cause of truth and the salvation of men.

Resolved, That we recommend the appointment of a general field secretary with an assistant secretary over this body which shall be known as the Conference Auxiliary of Lone Sabbath-keepers.

We further recommend that this organization be recognized as a part of the General Conference to be accorded a place on its annual program.

Extracts From Report of Corresponding Secretary.

Reports from our European churches are very satisfactory in details regarding their spiritual condition. Like a breath from apostolic times are these letters from our brethren across the sea. There evidently is no easy-going Christianity for our fellow worker. Since the details of the work on these fields will doubtless appear in the reports of the Missionary Society, they may be omitted here. A few things, however, are too interesting and stimulating to be passed over without notice. The Rev. J. F. Bakker writes: "You must know, brother, that Mrs. Bakker always travels with me. She thinks it very lonesome for me to travel on Friday thirteen English miles and on Sunday the same distance back again, and so she likes to go with me. I am past seventy years of age and can not say easily how long our Lord will permit me to do his kind of work

(my wife is nearly sixty-four) but we are both, the Lord be thanked, well and strong." He states incidentally that since they can use the trains but little, most of the journey of thirteen English miles is made on foot, going and returning. Think of that, we who are worn and jaded with our journeys on Pullman coaches.

An unusually interesting letter from our esteemed brother, Gerard Velthuysen, reveals the trials of a peculiar character with which they are struggling in the maintenance of the work in Holland. We have much to be thankful for in the strong leadership of this brother. He is sacrificing much, though he is far from referring to it in that light, to continue the work his father laid down at his death.

The official letter from Dea. J. M. Spaan gives an interesting account of their religious meetings, relates some of the perplexities of the Rotterdam Church, and speaks of pulling down the old chapel, preparatory to rebuilding in Haarlem. They ask the assistance of the brotherhood in America in this work. In most sympathetic and commendatory terms he refers to the "work of our dear Sisters Jansz and Alt" in Java, "which they continue to support. In spite of difficulties, they report for the Haarlem Church an encouraging net gain. They express the earnest desire to be with us and pray that God will bless the Conference for all who meet there and guide its deliberations by his Holy Spirit. May its resolutions be wise and expedient, and may there be found good and willing hearts to carry out the resolutions. May these solemn congregations be greatly conducive to the Lord's cause."

The report from London includes the following items: "Mill Yard has called to the office of deacon one of the three new members who are all residents. The pastor has removed to a much more central home, much nearer the meeting place of the church. It has a fine large dining-room which I hope may be very useful in missionary work for the church."

"Ayan Maim wishes especially the continuance of one hundred SABBATH RE-

CORDERS sent by the Tract Society as formerly."

The matter of publishing a Lone Sabbath-keepers' Directory was suggested last year in my report. The adoption of that report with the subsequent approval of a number of our leading men encouraged me to submit the question to the Executive Committee of Conference who authorized the expenditure of \$30.00 more or less for the purpose. A good deal of time and labor have been expended in revising and completing the list of names and addresses which have been accumulating for more than two years. Aiding in this the SABBATH RECORDER published provisional lists early in the year. The Davis Publishing Co. of Milton undertook the printing of an edition of 2,000 directories for the amount appropriated for this purpose. They are herewith submitted as a part of this report. I may add to the suggestion in the "Introduction" of the booklet that one or more churches of each State undertake to put a copy of the directory into the hands of every lone Sabbath-keeper within the bounds of that State, together with a personal letter of encouragement and appeal to hearty enlistment in a campaign for consecrated and aggressive work in denominational expansion. Every State should be so organized that at least once every year a pastor or some efficient field worker can visit every lone Sabbath-keeper within the limits of that State, with a view not merely of establishing him in the faith, but of making that place a propagating center for Sabbath and gospel truth. From henceforth let the local church take as a basis for the computation of its strength its power to send out and sustain such workers, rather than the length of its membership roll, its money wealth, or the learning and eloquence. The time is at hand for us to take our eyes off the statistical tables. It is not a time for us to consider our poverty or our wealth, our culture or our ignorance. Long enough has the question, "What is the matter with us?" been asked. We are about diagnosed to death. I repel the intimation that we are dying but, if dying, we are dying of introspection and inaction.

"You are beaten to earth? Well, well, what's that? Come up with a smiling face; It's nothing against you to fall down flat, But to lie there—that's disgrace."

"The harder you're thrown, why, the harder you bounce,

Be proud of you're blackened eye;
It isn't the fact that you're licked that counts,
It's how did you fight—and why?"

"And though you be done to the death, what then?
If you battle the best you could,
If you played your part in the world of men,
Why, the Critic will call it good."

"Death comes with a crawl, or comes with a bounce,
And whether he's slow or spry,
It isn't the fact that you're dead that counts,
But only how did you die."

In hearing and promptly obeying the campaign orders of the Master, "Go ye" and "As ye go, preach," will the problem of the rural church and of every church be solved, and our glorious possibilities be realized. Learn a lesson from Connie Mack, the baseball manager. He says that a successful ball player must *keep his eye on the field and not on the score board*. You have made it my business to study the denominational score board. I have tried to do that and the result is herein tabulated. But it is also for me to hear and re-echo the words of Jesus to his loyal disciples, "Lift up your eyes, and look on the fields." There is sufficient in that vision to make us rub our eyes and to startle us out of indifference. Fields are whitening. Men are awakening to the truth. Workers are standing in the market-place. The general survey has revealed to me at least one young man of large caliber, a convert to the Sabbath, eager to prepare for service in our Sabbath cause, bitterly opposed at home and greatly coveted by first-day ministers, finally won from us by offers of assistance in securing an education, and brilliant prospects for life and service. There are doubtless young men and women whose hearts and lives have been touched by the purifying fire from off the altar, who are answering the call to labor, "Here am I; send me." Two college men on the Wisconsin field, one young woman in Arkansas are conspicuous illustrations of this.

A glance at the financial statement of this report will show that there has been contributed during the year for the maintenance of the Gospel both at home and abroad \$9.55 per capita of the resident membership. Of this sum \$8.33 was used for the support of the local church. For missions and the spread of the Sabbath truth \$1.22 or an average of .02 a week

for each member. Is not this disproportionate—spending \$8.00 for self and only \$1.00 for the whole world? I recognize that allowance must be made for incomplete statistics in this statement but it will serve to illustrate the unfortunate tendency.

O. S. Mills under the auspices of the brotherhoods of the southern Wisconsin churches; A. L. Davis for the Missionary Board; E. D. Van Horn and J. E. Hutchins on the Vermont field this summer, are illustrations of what many churches ought to be doing in the encouragement of our scattered forces. One pastor after a prayer meeting had the pleasure of having his people come to him and say, "We want you to go out onto the field in our stead." This work has always been done by our people, but only spasmodically. It should be the settled policy of the churches to reach out and occupy; to become centers of influence that shall radiate until the circles shall touch.

T. J. VAN HORN,
Corresponding Secretary.

Recommendations.

The Committee on Denominational Activities makes the following recommendations:

(1) The recommendation already presented in regard to the days of holding the sessions of Conference.

(2) We recommend the president's opening address to our people for careful reading.

(3) We recommend that our churches, the Conference, and the Executive Committee recognize the possibility and value of increasing efficiency on the part of that committee, its endeavor, of course, to be within the limits prescribed by the constitution, and the instructions of Conference; and for the sake of greater efficiency we recommend that the Executive Committee at each meeting of Conference appoint 9 of its members, including the president of the next preceding year, as a commission to perform the work now assigned to the committee as a whole; that the members of the commission be located as near together as possible; and that the commission keep in closest possible fellowship and coöperation with our various boards.

(4) We recommend the discontinuance of the present Committee on Finance and

the Board of Systematic Benevolence and the appointment of a Board of Finance of eleven members, whose duties shall be (1) those now assigned to the committee and board named above; (2) to seek to secure from churches and individuals the funds called for in the several budgets approved by Conference; and (3) to use all reasonable endeavor to improve the financial condition of the churches, boards, and schools; and in general (4) to perform such duties as shall be assigned to it by Conference.

(5) We recommend the appointment of four delegates to the next quadrennial meeting of the Federal Council of Churches of Christ in America, to be held in Chicago next December.

(6) We recommend the appointment of a committee of seven to represent our Conference in connection with the Faith and Order Movement—a movement that has in view the greatest possible Christian unity, as a result of the study of one's own and one another's faith and order, and of mutual conference and discussions among all who believe in Jesus Christ as their God and Saviour.

(7) We recommend that the plan of selling the *Year Book*, say for 25 cents a copy, be substituted for the present plan of free distribution, the details of arrangement being left with the publishing house in consultation with the Executive Committee of Conference and the boards of our three societies.

The Witnessing Church.

REV. A. L. DAVIS.

Sermon preached before the Seventh-day Baptist General Conference, North Loup, Neb., August 25, 1912.

Text: Luke xxiv, 48; Matt. xxviii, 19, 20.

When informed of the topic of this General Conference—"The Rural Church: Its Problems and Possibilities"—I said, Good; we ought to have a splendid Conference, for the topic indicates we are to consider practical themes.

In my sermon, however, I shall not confine myself to the rural church. For after all, save only in minor matters, the problem of the church is a common problem, common to rural, village, and city churches.

Whenever the servant of Jesus Christ

is brought face to face with the problems of the church, to the conditions within and without the church, who is not tempted to grow restless, impatient, or discouraged? There is the indifference of the world to the cross of Christ. And there is the spiritual apathy, intense selfishness, worldly conformity, secularism, materialism, and the manifest lack of spiritual life and power within the church.

Statistics often startle us. According to the World Atlas of Foreign Missions the total number of communicants in the foreign fields is 2,346,986. In Christian America a large majority of our 90,000,000 are not attendants upon any church or mission station. And for the 16 years, from 1890 to 1906, the membership in the Protestant churches has barely kept pace with the population, the increase being less than 2 per cent.

Yet in the language of Doctor Work let me say: This is "no day for a narrowed vision or a vanishing hope. If difficulties multiply they are made to conquer. If obstacles increase, the dynamic of the Gospel is not weak. . . . God is with us. . . . He is more masterful than the storm." He can break down every barrier, quell every storm, instil courage in the faint-hearted, and inspire his people with confidence.

Time and again when I have felt a sense of discouragement, or depression, creeping over me, I have turned to those closing days of the Master's life. I linger with him in the upper room and doubt and discouragement give way to encouragement, hope and peace. To this same scene I would turn your thoughts.

The eleven disciples and a few believers of Jesus were assembled in the upper room, burdened only as followers of Jesus are sometimes burdened. Through three strange eventful years they had followed Jesus, when the multitudes shouted: "Hosanna, blessed is he that cometh in the name of the Lord." But now what a change has taken place! They had seen their Lord and Master arrested and brought to trial; they had seen him fall beneath the cross; they had seen the soldiers drive the cruel nails in his hands and feet; they had heard him cry: "Father, into thy hands I commend my spirit"; and with their own hands they had placed him in the tomb. And there with him in the tomb

lay buried their hopes. Oh, the blackness, the gloom, the despair of that hour!

But from the slough of despond they rise to the mountain top. Jesus stands in their midst and says: "Peace, be still." How those words thrilled them! What cared they now for the resentful, persecuting, sinful world outside? Jesus was with them and their joy was full.

I have returned from mission work in the slums with my whole soul rebelling against what my eyes have seen and my ears have heard. Then in the quiet of my own home, I have drawn a sigh of relief, thankful to be away from such scenes, and feeling I never could mingle with such again. In my own home, what cared I for the misery and sin of others?

But Jesus does not leave his disciples long in such selfish enjoyment. They must care for the cruel, hateful, sinful world. It was for such the blessed Christ came. "For their sakes," said he, "I sanctify myself."

Yes, they must care; it was their business to care. He was going away, but his work was to be carried forward. From that upper room was to emanate a force incarnate that was to break down every barrier, overthrow every despotism, cure every sorrow, and atone for every sin. The method of transformation was not that of force. He said nothing about armies, or scholarship, or money, or influence. With the simple, "Ye are witnesses of these things," they went forth to do and to dare for him.

Oh, the very marvel of the Gospel which Jesus preached was the way he lived it before the people! They treated him with scorn, contempt and derision; they crucified him on the cross, yet he prayed: "Father, forgive them." Even those who understood him best, during those darkest hours, deserted him. But these he forgave, and took back into his confidence and love.

Here is one of the most marvelous facts of our religion—Jesus took those sinful disciples and transformed them into apostles and sent them forth to organize churches and extend the kingdom among men. For three brief years they had seen him, followed him, loved him, served him. They had seen him thronged by the multitudes, deserted, denied, crucified. And they had been among his deserters, leaving

him alone at Calvary. But the marvel of all marvels! When Jesus comes forth a victor from the tomb, they rush to him with broken hearts, crying, "My Lord, and my God." And then he sends them forth to tell the story. "Ye are witnesses of these things." A message so simple it seemed it must fail. But it didn't fail. With that message they went forth to be missionaries and martyrs, transformers and builders of nations and empires, and writers of the gospel story.

They were persecuted, they were thrown to the lions, they were burned at the stake. But they were partners in the work with Jesus Christ, and like him, "for the joy that was set before them, they endured the cross."

It is true now that it is easy to be a Christian. All the foremost nations of the world are Christian. Christian schools for the education of our children, hospitals for the sick, asylums for the unfortunate dot our land. Church spires rise heavenward, almost as numberless as the sand on the seashore—and yet—and yet—nations for whom Christ died sit in darkness; millions are without God and without hope in the world; sin grips the lives of men and women; vice and iniquity flourish blighting the flower of our manhood and womanhood; and we his witnessing church, commissioned to tell the everlasting Gospel, are at ease in Zion, not half awake to our privilege or our responsibility before God.

We know it is God's purpose that the world shall ultimately become Christ's world; that not only America, England and Germany, but all nations, tribes and tongues shall be his. It is not that God is not willing or able, not that he does not desire the extension of Christ's reign over the earth, not that the appointed means are inadequate for the task. It is because the church has been unfaithful and has failed to use, or has misused, the means appointed for accomplishing the work.

Ah, yes, the church has gotten many things together since that night long ago in the upper room. She is rich, she is cultured, she is powerful. But, brethren, remember these are not the essentials for a conquering church. The world is to be saved only as Christ's disciples witness for him.

It becomes evident then that the value of

the church as a witnessing power, depends upon the testimony she gives. Aside from those functions usually recognized as religious, such as worship, preaching, teaching, etc., it is the duty of the church to seek to establish right relations between men. But we must not minimize the fact that the first and chief work of the church is to preach the Gospel of Jesus Christ, and to train leaders for Christian service.

Social conditions in many respects are becoming alarming. We are rapidly becoming a nation of city-dwellers. The great mass of our workers are mere tenants, driven hither and thither by shifting employment, living in crowded tenements, in bad air, with but little chance for recreation and self-culture. I am firm in the belief that the religion of Jesus Christ can not be kept alive, that the church will die, unless it becomes allied more definitely with the social forces. And yet it is just as essentially true that the social forces can not be kept healthful without the aid of the religion of Jesus Christ.

Rauschenbusch in his *Christianity and the Social Crisis* devotes a whole chapter to the reasons why the church has "never undertaken the work of social reconstruction." Much that he says is good and well said. But like many other social writers his point of view is wrong, or else puts the emphasis on the wrong point. He admits that "in so far as humanity has yet been redeemed, Christianity has been its redemption." He then asks: "Why has the church never done what it was sent to do?" His answer to this is: The church has lost the point of view for social service which Jesus had. His aim at social reconstruction "was the realization of the national theocracy . . . not a matter of individual salvation, but the saving of the social organism."

I admit the church has not met as frankly as she should the social problem; that she has not definitely committed herself to the work of social reconstruction; that she has not used the mighty power at her command for social regeneration. Yet I want to protest against any attempted social reformation that loses sight of the salvation of the individual.

Jesus was not a social reformer in the modern sense. And the minister is not so much a reformer as he is an evangel. He is not to do the work of a reformer or

a politician; but as a messenger of Jesus he is to declare the unsearchable riches of the Gospel, and to work with the solemn conviction that what men need is not merely a better environment but a cleansed life. To my mind the church is suffering today from the very fact that the ministry, in a large measure, has lost the authoritative note in its preaching. May it not be that we are working too much outside our sphere, and thus consciously or unconsciously summoning the church to a work she was never called to do?

The modern injustices, the poverty, the misery and vice among us are calls of God to the Christian Church. Her ears must ever be attentive to the cry of the poor, the needy and oppressed; her ministry must be one of love and service; and the Gospel she preaches one that will call men to God for cleansing, and call them to lives of honesty, righteousness and brotherliness among their fellows. Whatever our social problems may be, the solution, in the last analysis, lies in preaching a vigorous individual evangelism.

On the example of Jesus Christ himself, who put the preaching of the Gospel his first concern, who was an expert in dealing with men individually, whatever the church does in the way of social reconstruction must be done through moral and spiritual agencies. As the leaven hid in three measures of meal leavened the whole lump, our business is to hide Christ in the hearts of men, and thus diffusing throughout society, work out the social transformation.

There can be no doubt that the church should have a more definite program for social service. But the church, standing as Christ's representative in the world, must not forget that her chief business is the salvation of men, leavening society through the Gospel of Christ which is "the power of God unto salvation to every one that believeth." Her work is to do what John R. Mott has so forcibly said: "To represent the living Christ with such fulness and attractiveness that he will do what he always has done when thus presented,—appeal to living men so that they feel the touch of his power."

In the next place, by our devotion and consecration, we must make our testimony credible. We must have a "world-wide outlook and a challenging faith—a faith that will credit God with all the resources

of earth and heaven and his willingness to use these for the extension of his kingdom among men."

We believe that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." The Gospel is for the whole wide world, and Jesus died for all. Africa is calling. China is calling. Java is calling. Jesus is saying: "Go! Go! Go teach all nations." But we say: "Lord, we can't go; we haven't men; we haven't means." And we hesitate and wait. Our very hesitancy dishonors God, and the message dies on our lips.

I tell you, friends, we shall never convince the world of our message until we convince Christian men and women of their individual responsibility before God. We grow enthusiastic and sing, "Like a mighty army moves the Church of God." Yes, and that's the pity of it. An army is a great, incorporate body, in which the individual soldier is lost sight of. In the church of Jesus Christ the great majority of her members have never won a soul for his kingdom. Yet, remember, that religion is personal, God's approach to men is personal, and his call is personal.

Oh, if we really did believe what we profess to believe—that Jesus came from heaven to show his love for the whole world, how eager we would be to bring him our money, our talents, our lives, our all, and lay them upon the altar for his service. There would then be no Chinese, no African question. National, or racial lines would be obliterated, and we would see in all men our brethren for whom Christ died. Nothing less than this world-wide outlook, and the consuming conviction that there is no other power save the Christ power, no other message save the Christ message able to transform the lives of men will ever send us forth with relentless strength into a victorious conflict. It has been this consuming conviction that has sent men through fire, flood and famine for the Gospel's sake.

That in our work we stand face to face with grave and serious problems we are all aware. Our boards are handicapped by lack of men and money with which to carry on the work already undertaken. Work on the foreign fields has scarce begun. Fields in the homeland are suffering from lack of pastoral care. The needs of this

hour are great, tremendous and insistent. But the greatest need of this hour is not anything material or external. I had almost said, We don't want more money. And we don't. We now have more money than we are willing to consecrate. I had almost said, We don't want more numbers, or more mission workers. And we don't simply for the sake of numbers or workers. The supreme need of this hour is spiritual—a vitality that is equal to the task of extending the kingdom of God over the world.

As Seventh-day Baptists we face one of our greatest crises. The Christian world is trampling upon the Sabbath. God has miraculously preserved us for this hour. But let us not be blind devotees of the past. We live in the present, tremendous with opportunities. Doors are wide open. The world cries out to us for the Sabbath truth. The demands of every hour multiply. From a human standpoint they are infinitely more than we can meet. But, brethren, let us recognize the fact that from every conceivable human view-point the task before us is impossible, hopeless. Recognizing this, let us throw ourselves upon God with whom "all things are possible."

But some one says: "Yes, our needs are spiritual, but how are we to attain this spiritual life and power in our churches?" I answer by saying, First of all, let us recognize that our supreme need is spiritual, a baptism of our churches with the Holy Spirit of God. This will throw us back upon God as never before. And, blessed be God, we can have whatever we need in answer to, holy, believing, practical intercessory prayer. The church upon her knees is practically omnipotent. Jesus said: "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you."

Our Lord never theorized about prayer. In every great crisis in his life he was found praying. In the very beginning of his ministry as he prayed the heavens were opened. Before choosing the Twelve he spent the whole night in prayer. He prayed in the garden, he prayed on the cross. The early church caught this same spirit from their Lord and Master, and their every step was christened with prayer. It was in answer to prayer that the Holy Spirit of God came, and 3,000 souls were added to the church after a single sermon.

It was in answer to prayer that workers were chosen and missionary journeys undertaken. And in all subsequent time, whenever the church caught the spirit of Jesus, and in agonizing prayer carried the work to him, there has been a revival of religion and missionary endeavor, and souls by the thousands have come to Jesus.

One hundred years ago the doors of the non-Christian world were closed against the Church of Christ. In answer to prayer the doors were flung open. Now we are seeking men. And so many things are involved, financial, supervisory and otherwise, that we need to exercise the utmost care that we do not take the matter in our own hands, and forget God. There is but one way to obtain our laborers—that is the Lord's way. "Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest." God knows the work needs to be done; he knows laborers are needed, and he is ready to supply them and the means when we are ready to fulfil our part in the program. Doctor Ferguson says: "We get no further and move no faster than we pray." And he is right. Money without a praying people back of the gift is useless. Laborers, save only as prayer becomes a consuming devotion, backed by a people with a passion for prayer, will be powerless to lift souls to God. Dr. George H. C. McGregor, who has been so marvelously blessed in sending missionaries into the foreign fields from his own church says: "I would rather train one man to pray than ten men to preach."

I have spoken at length upon the necessity of a deeper spiritual preparation, for I feel this most profoundly. And I am not alone in this feeling. Everywhere there are evidences of the growing conviction of the need of a revival of religion among the churches. And this fact alone should lend hope and encouragement to us. Doctor Horr at the Third Annual Convention of the Religious Education Association at Boston said: "Various causes are adduced to account for the fact that the young men in our colleges are not making a choice of the ministry. But the underlying cause of the situation is that since 1858 America had not been spiritually moved, so that the spiritual consciousness of the nation has been aroused. I am not arguing for any revival that wastes itself in emotionalism, but I do not see how any

religious man can deny that we need a profound reawakening of the spiritual consciousness of the American people to eternal things. Most of the problems that confront the religious world would be largely settled by a deep and general reawakening of the spiritual consciousness of the American people."

The revival which we need today to make his church a witnessing power in the world is a revival that will send us to our Bibles with an abiding faith in the grand old doctrines of the Gospel of the Son of God. It is a revival that will put the minister in his rightful place as an ambassador of Jesus Christ, declaring the unsearchable riches of Christ's love. It is such a revival as will make our religion one of individual concern, when the laity and ministry alike will cry out: "Lord, what wilt thou have me to do?" It is such a revival as will revive the spirit and practice of prayer,—of agonizing, fervent, intercessory prayer, and that will enable us to rely upon the Holy Spirit of God in preaching the Gospel, raising our finances and manning our mission fields.

Such a revival is our only hope. But, brethren, we can have such a revival. God's challenge is to us: "Ask and ye shall receive." "Prove me, prove me . . . and see if I will not pour you out a blessing, that there shall not be room enough to receive it."

"Sovereign of worlds, display thy power,
Be this thy Zion's favored hour;
Bid the bright morning star arise,
And point the nations to the skies.

"Set up thy throne where Satan reigns,
On Afric's shores, on India's plains,
On wilds and continents unknown,
And make the nations all thine own.

"Speak and the world shall hear thy voice,
Speak and the deserts shall rejoice,
Scatter the gloom of heathen night,
And bid the nations hail the light."

Twenty steamships will bring thirty thousand tourists home from Europe during the first week in September. These are all booked as first and second-class passengers, since but very few tourists travel third class. This gives some idea of the immense throngs of Americans who go abroad each year for their outings.

The Ever New Arrival.

We have all experienced the supreme delights of a home-coming. A child has returned from school for holidays. The son or daughter has come back from the work in the distant city, or a parent is home again from much journeying in far-off lands. And what joy there is in it all, and what exuberance of spirit, and what thanksgiving! But in one and all of them the freshness wears away. We get accustomed to their presence and the gracious surprise passes away. I was in London when Lord Roberts was welcomed home from South Africa. How all London turned out to share the rapturous reception! A few weeks later I saw Lord Roberts in the Strand walking unheeded through the crowded way. The delight of the home-coming had spent itself, and we were now accustomed to his presence.

But the coming of the Master is to be like an ever-fresh arrival. He wants us so to experience his presence that it shall be as though we had the feast of his coming every moment. He wants every blessing to be as new to us as though we had never been blessed before. It is his will that we should be always finding him, always making a new discovery. And therefore it is the mind of the Master that we should retain certain things through all our days.

First, he wants us to keep the first sense of his sweetness. It ought to be impossible for us to say:

Where is the blessedness I knew
When first I saw the Lord?

He wants the early blessedness to remain with us in all its strength and winsomeness. He wants us to retain the first surprise and to relish his presence every hour.—*Rev. J. W. Jowett, in The Christian Herald.*

The new subways in New York and Brooklyn seem destined to put out of commission the ferry boats running to Staten Island. The report of the Commissioner of Accounts shows that for the year just ended the boats have lost at the rate of nearly \$2,000 a day, and for the last seven years the deficit has been nearly four and a half million dollars. It takes about half the tax levy of the town of Richmond to pay this loss and so furnish the people ferry transportation to Manhattan.

MISSIONS

Seventh-day Baptist Missionary Society. —Seventieth Annual Report of the Board of Managers.

It is a matter for profound gratitude to God that the lives of all our workers have been spared another year, and that in spite of all the difficulties and dangers which have been greatly increased by the revolution in China, our work has been blessed with an encouraging measure of success.

This year has been the most notable in China's history, in that the largest and one of the oldest nations of the earth has emerged from her despotic form of monarchical government and is looking toward becoming a republic without an extended civil war. Our missionaries in this and in other lands all agree that the great hour of opportunity in missions has struck.

Foreign Missions.

CHINA.

During the past year the work in China has been continued by Rev. J. W. Crofoot, B. A., and wife; Rosa W. Palmberg, M. D., Grace I. Crandall, M. D.; Susie M. Burdick and Anna M. West, who entered upon her first term of service last October. Rev. D. H. Davis, D. D., and wife left the field July 1, 1911, for their vacation in America.

Thirty-second Annual Report of D. H. Davis to the Seventh-day Baptist Missionary Society.

DEAR BRETHREN:

You as well as the people in general are quite familiar with the work I have been doing since returning on furlough, and it seems unnecessary that I should give an extended report. During the year I have visited 25 churches, located in 7 States, and preached on the subject of Foreign Missions 27 times, and given 44 stereopticon lectures on China. Mrs. Davis and I attended the yearly meeting of the Berlin, New York, and New Jersey churches, held at Marlboro, N. J., last November. This meeting was a most interesting oc-

casional, being characterized by a deep spiritual interest.

After the close of these meetings we spent ten days visiting friends in the Shiloh Church. This was a most enjoyable occasion, made so by the associations of former years and the cordial reception given us by the dear friends still living there.

Another precious privilege afforded us was a visit to the First Verona Church, my mother church, where I gave my heart to the Lord and where I was ordained to the gospel ministry. During my visit at this old home church there was a strange mingling of the emotions of joy and sadness, joy to meet with the faithful workers that remain, but sadness when we see how the ranks have been depleted.

Our visits among the churches have been much appreciated and a source of great inspiration to us. Almost without exception we have found the people interested in the cause of missions; only in a few instances have we felt the chilling atmosphere of cold indifference. The frequent expressions of interest and the loving sympathy shown us and the work in which we have been so long engaged have been a source of cheer to us.

It was my good fortune to be able to attend a Medical Missionary Conference held at Battle Creek, Mich., during the month of January. There were some 200 missionaries, embracing workers from all parts of the missionary world, present at this meeting. It seemed that the missionary interests of the whole church and the whole world were for the time being brought before our minds. It was a grand demonstration of the power of the Gospel over the hearts of men in every land.

During the last of May Mrs. Davis and I accepted an invitation to attend the twenty-ninth annual meeting of the International Missionary Union held at Clifton Springs, N. Y. The meetings of this convention were of deep missionary character and were especially interesting to us. There were present here also missionaries from various mission fields. By request I gave one of my stereopticon lectures on China.

Mrs. Davis and I greatly appreciated the privilege of attending the commencement exercises of Alfred University. The friendly greetings of old students and the

recalling of events of former years were very pleasant and it was inspiring to notice the enthusiasm that prevailed on that occasion.

In my visitations among the churches I have frequently spoken of the needs of our work in China, but more particularly of the needs of the girls' boarding school in providing greater facilities for its work and I have suggested the plan of the dwelling now connected with the school being transferred to its use and a new dwelling erected on the new chapel lot. Finding a number of friends interested in this plan I have sent out a letter asking for pledges to this object and a few friends have already responded most liberally and I trust the full amount required will be promised.

The present revolution in China makes the time opportune for us to redouble rather than slacken our efforts. I trust we as a people will be alive to the opportunities now afforded us in extending this branch of our work in that land.

Most respectfully submitted,
D. H. DAVIS.

Plainfield, N. J.,
July 4, 1912.

Report of J. W. Crofoot.

Report of the Seventh-day Baptist Mission
in China to the Seventh-day Baptist
Missionary Society, for the year
June 1, 1911, to May 31,
1912.

If one were called upon to report the progress of a nation, the events of the past year in China have been of a sufficiently stirring nature to inspire a thrilling report. War, famine, revolution, both political and social, have combined to make this an *annus mirabilis* for the people of this country. To us who are living in the midst of the present changes, after becoming to some extent familiar with the age-long conservatism of the Chinese people, the changes now taking place may loom larger than to the rest of the world; but to us the events of the past year appear to be the most important that have ever happened in the history of the Mongolian race. And what is of such great importance to a third of the human family can not fail to be profoundly significant to the whole world.

It is the relation of these changes to the work of advancing the kingdom of God

that is of most interest to us however. Just how much Christian missions have had to do with the revolution in government, in social life and in view-point, it would be a bold man who would attempt to say; but it is surely significant that so many leaders of the New China, from Doctor Sun down, are the product of mission schools. And the Chinese reading public believe Christianity to be responsible for the revolution. As one old missionary expressed it recently, "Christianity is on top." From all sides come reports of a new willingness, in many cases eagerness, to hear the Gospel.

This does not of course mean that the task of the missionary is done, or anything more than well begun, for a profound ignorance of what Christianity is, prevails among ninety-nine per cent of the people. But while formerly the opposition of parents was a decided hindrance to the increase of the church, we now seem to be coming to a time when children will wish to join the church because their parents tell them to—the parents themselves knowing nothing of Christianity except that it is popular. As another old missionary said the other day, "I used to think that when Christianity became popular our task would be easier, but now it seems as if the problems that we have to think through become harder every day."

When we come from a more general view to the consideration of our own particular work it is less easy to be enthusiastic. Still the attendance at our church services has been larger than ever before and seems to be increasing.

Among those glad to hear the Gospel are not a few soldiers. During December and January we held daily prayer meetings to pray for the country, and nearly every day some soldiers were present. Again this spring they have sometimes come in rather large numbers to our services. Mr. Toong was in Lieu-oo and held evening meetings for them for about a week. These were well attended, sometimes as many as a hundred being present, and several wrote their names as inquirers. I have wished that I were able to hold evening meetings for them myself, but it is out of the question.

Besides the soldiers, five schoolboys, two schoolgirls, a teacher in the boys' school, and four other men have signed their

names as desiring to join the church. There were three baptisms last June and we hope to have baptism next Sabbath (June 15).

Though it was unfortunate for Lieu-oo it was fortunate for us that the political unrest kept Doctor Palmborg, Doctor Crandall, and Mr. Toong here through the fall and winter. We have much appreciated the work Mr. Toong was able to do, both in preaching in the church and in work for the soldiers, among whom he distributed many hundred Gospels and tracts. And when one of the schoolboys broke his collar-bone in playing football, we were especially glad the doctors were here.

The attendance at the Sabbath school during the summer vacation was small, but has been so large during the school terms that it has again been necessary to increase the number of classes. The average attendance for the whole year was 91, the greatest number present at any time being 193.

The Sabbath collections for the year have amounted to \$88.80 (Mexican); the contributions of the Native Missionary Society have been \$72.10; special collection for the famine sufferers about \$50.00. (In all equal to about \$110.00 gold.)

As to my own particular charge, the boys' boarding school, the most notable thing to report is the falling off in numbers in the fall term, and the filling up again this spring. Of course the disturbed condition of the country lessened the attendance in the fall, and later the success of the revolution made mission schools popular. In November three of our boys left before daylight and joined the volunteers, but they were all mustered out some time ago. One of them is now teaching military drill in the school, new wooden rifles and new uniforms uniting with the military spirit to give interest to this work.

As I have had so many other things to do Mrs. Crofoot has taught in the school more than formerly—in fact has done more teaching than I have. The other teachers have remained as before. More than half of the present number being new boys has not made it easier to manage the school but, on the whole, the year has not been an unsuccessful one.

In finances my reports to the treasurer show receipts for the year of \$2,310.67 (Mexican) and disbursements of \$2,502.19,

being a net loss for the year of \$191.52. This is the first year for some time that the expenses have exceeded the receipts. This is partly because of the lessened attendance last autumn, and partly on account of the high price of rice. The present balance in the school fund is \$1,524.83 (Mexican).

My activities outside of our own mission have perhaps never been more than during the past year. I have continued to act as secretary of the Executive Committee of the Educational Association of China, and have again been helping a class of new missionaries in their struggles with the Shanghai dialect, meeting with them two hours a week. I also served as chairman of a committee appointed at Mokanshan last summer, which arranged for and conducted a month's Union Language School in Shanghai during the China New Year vacation. I have seldom had a share in anything to which I could look back with greater satisfaction.

In closing this report I feel that the thing to do is to "thank God and take courage." At the same time I can not refrain from saying that the tremendous amount of work that might be done, and the unprecedented opportunity that confronts us, make it difficult for one to go slowly enough to take proper care of his health; and that it looks from here as though it is time for our people to send out another missionary family. "Come over into Macedonia and help us."

(To be continued.)

Monthly Statement.

August 1, 1912, to September 1, 1912.

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

Dr.	
Balance in treasury August 1, 1912	\$1,406 28
In memory of Ezra Crandall	25 00
Mrs. Delos Greene	25 00
Wm. Franklin Johnson	5 00
D. H. Davis, receipts from lectures	134 25
S. H. Davis, temporary loan	40 00
Doctor Palmborg	10 00
Alfred Collins	50 00
C. G. Burdick	5 00
S. C. Maxson	5 00
Andover Church	2 00
Pawcatuck Church	68 54
Second Alfred Church	35 75
First Westerly Church	6 55
Plainfield Church	23 16
Scott (N. Y.) Church	5 00
Cartwright Church	5 00
Berlin (N. Y.) Church	15 00
Verona, Church	20 38
Nortonville Church	12 30
Fouke Church	5 00
Lost Creek Church	25 00

Young People's Board	25 00
Shiloh Female Mite Society	15 59
Tract Society	12 33
Permanent Funds	157 00
Loan	500 00
	<hr/>
	\$2,639 13

Cr.

The first two items credited below, that of E. B. Saunders, \$25 for expenses, and interest on note \$8.55, were credited on last month's report by mistake.	
E. B. Saunders, acct. expenses	\$ 25 00
Interest on note	8 55
Mrs. W. D. Wilcox, acct. W. D. Wilcox's salary ..	75 00
E. B. Saunders, salary and expenses	119 64
J. J. Kovats, July salary	20 00
D. B. Coon, July salary	50 00
J. W. Crofoot, allowance and salary, June-Aug.	287 50
Susie Burdick, salary, June-August	112 50
Dr. Rosa Palmborg, salary June-August	150 00
Miss West, salary, June-August	150 00
Toong Tsing Oong, salary, June-August	28 00
Grace I. Crandall, salary, June-August	150 00
J. A. Davidson, advance salary	50 00
Mrs. Mary W. Moore, acct. N. O. Moore's salary ..	83 33
Wayland D. Wilcox, acct. salary	16 96
Cablegram to Africa	6 00
D. H. Davis, return to China and expenses ..	472 98
Utter Company	7 13
Milton E. Burchard, certified copy of Philip Burdick's will ..	2 75
Mrs. Martha Burdick, lumber in Carbondale church ..	25 00
J. G. Burdick, expenses in Italian movement ..	12 05
H. N. Jordan	2 50
Incidentals in the China field	25 00
Girls' School, China field	75 00
Susie Burdick, ticket to San Francisco and travel in U. S. A. ..	198 72
J. G. Burdick, freight on lumber	34 07
L. A. Worden, 400 Conference reports	42 75
Moore and Wilcox	200 00
Interest on loans	8 47
S. H. Davis, payment of temporary loan	40 00
Treasurer's expenses	30 00
Foreign exchange	9 95
Total ..	<hr/>
	\$2,518 85
Balance in treasury September 1, 1912	120 28
	<hr/>
	\$2,639 13

Bills due and payable September 1, 1912	\$488 01
Notes outstanding September 1, 1912	\$3,500 00
E. & O. E.	
S. H. DAVIS,	
Treasurer.	

Western Association.

To be held with the Second Seventh-day Baptist Church of Alfred, N. Y., October 3-6, 1912.

PROGRAM.

Thursday Morning.

- 10.00 Song and Prayer Service.
10.30 Introductory Sermon—Rev. E. E. Sutton.
11.30 Report of Executive Committee, Communications from Churches and Corresponding Bodies.

Thursday Afternoon.

- 2.00 Communications from Churches and Corresponding Bodies Continued, Reports of Corresponding Secretary, Report of Treasurer, Appointment of Committees.
3.00 Prayer Service.
3.20 Tract Society Hour, Conducted by the Representative of the American Sabbath Tract Society, Rev. Edwin Shaw.

Thursday Evening.

- 7.30 Song and Prayer Service.
8.00 Sermon by Rev. E. A. Witter, Delegate from the Central Association.

Friday Morning.

- 10.00 Song and Prayer Service.
10.30 Unfinished Business.
11.00 Sermon by Rev. D. C. Lippincott, Delegate from the Northwestern Association.

Friday Afternoon.

- 2.00 Song and Prayer Service.
2.30 Education:
(a) The High School—Principal Frank L. Greene.
(b) The College—President B. C. Davis.
(c) The Seminary—Dean A. E. Main.
Music.
(d) The Bible School—Rev. H. L. Cottrell.
(e) Education for the Farmer—Prof. L. B. Crandall.

The Evening of the Sabbath.

- 7.30 Song Service.
7.45 Prayer and Conference Meeting, Conducted by Mr. William M. Simpson.

Sabbath Morning.

- 10.30 Public Worship—Sermon by Rev. L. D. Seager, Delegate from Southeastern Association. Collection for Tract, Missionary, and Education Societies.

Sabbath Afternoon.

- 2.00 Sabbath School, Conducted by Mrs. Mary Odell, Superintendent of the Bible School of the Second Alfred Church.
3.00 Children's Half Hour, Conducted by Mrs. I. L. Cottrell.
3.30 Young People's Hour, Conducted by Mr. Mark Sanford.

The Evening After the Sabbath.

- 7.30 Praise Service.
7.45 Missionary Society Hour, Conducted by Sec. E. B. Saunders.

Sunday Morning.

- 10.30 Song and Prayer Service.
10.45 Business.
11.00 Sermon by Rev. J. E. Hutchins, Delegate from the Eastern Association.

Sunday Afternoon.

- 2.00 Woman's Board Hour, Conducted by Mrs. J. B. Whitford.
3.00 Sermon by Mr. L. O. Greene.
4.00 Unfinished Business.

Sunday Evening.

- 7.30 Song and Prayer Service.
7.45 The Opportunities for Seventh-day Baptist Christian Young Men:

- (a) As Artificers—Dean A. E. Main.
(b) As Ministers—Rev. George P. Kenyon.
(c) As Farmers—Mr. A. Clyde Ehret.
Music.

- (d) As Teachers—Prof. William C. Whitford.
(e) As Physicians—Dr. H. L. Hulett.

Music Directors—Miss Emma Robinson and Rev. H. L. Cottrell.

L. E. BURDICK,
Moderator.

While it is true that "no matter how far a man has gone into sin he can not get outside the circle of the love of God," yet how much better it is for him not to have the sin into which he has gone stand as an item in his spiritual record.—*Exchange*.

If capital and labor would kneel together at the Master's feet, for he loves them both, the Master would say unto them—A new commandment I give unto you, that ye love one another.—*Rev. Stephen Burrow*.

"New York has many things to be proud of, but it ought to be, if it isn't, ashamed of the fact that it consumes one seventh of all the beer produced in the United States."

WOMAN'S WORK

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

Live a Little.

Give a little, live a little, try a little mirth;
Sing a little, bring a little happiness to earth;
Smile a little, while a little idleness away;
Care a little, share a little of your holiday.

Play a little, pray a little, be a little glad;
Rest a little, jest a little if a heart is sad;
Spend a little, send a little to another's door—
Give a little, live a little, love a little more.

—*Douglas Malloch*.

Miss West Writes of Girls' School.

To the Woman's Board:

DEAR FRIENDS:—We celebrated the Fourth of July by closing school on that day and you may be interested to hear what we had for closing exercises. The program was short but mostly in English, consisting of some motion songs and selections from Hiawatha. The oldest girls had learned portions of the poem and we built a wigwam under a big tree on the lawn and held the exercises out of doors in the shade. Two of the younger girls, decorated with red blankets and beads, sat before the door as Nokomis and Hiawatha. The audience, consisting mostly of relatives and old schoolgirls, seemed very much interested in spite of the fact that they could not understand much of what was said. At the close of the program Miss Burdick presented a certificate to the girl who finished at that time.

We expect most of the girls back in September when school reopens. The girl who finished—one of Lucy Daung's granddaughters—will teach in the city school where her sister has been teaching. One of the girls who entered at China New Year had bound feet, and since her parents have not yet given permission for unbinding them, she will probably not return. You would be surprised to see what a difference this binding of the feet seems to make in a child's mind. This girl was apparently bright enough but she seems now to have lost all power of concentration. It is very difficult for her to remember what

she learns. Binding the feet may not affect all children so, but I have heard others speak of how it dulls the mind and ruins the disposition of so many.

Did you know that this is the land where "moth and rust doth corrupt, and thieves break through and steal," especially the latter? Miss Burdick and I were suddenly awakened about three o'clock one morning by two of the girls calling Miss Burdick in most excited tones. I thought some one must be very ill, and we both ran down the hall into the school as fast as we could. There we found all the girls up and they said, "He is in the east room." There, sitting cross-legged upon the floor as composed as could be, sat a young thief! He was very frank and bold, absolutely fearless, yet making no effort whatever to escape. He told us just how he had entered—climbed the wall by means of window ledges and blinds, and entered by the second story window into the large dormitory. In looking for a means of escape he had gone into another room where, on hearing a noise, he had crawled under a bed and thus wakened one of the girls.

The school coolie and our cook took him in charge until daylight when he was taken to the police station. Here they immediately cut off his cue—a proceeding which seemed a bit strange to us. A time was set for the trial and we hoped for justice and suitable punishment under the new government.

When the thief told his story at the trial and the judge learned that he entered by an open window, he asked if it were true, and they said the expression of his face was as much as to say: "What else could you expect if you were so foolish as to leave it open?" Among other things the thief stated that there were 85 girls in the school. There were really about thirty, but as he sat in that little crowded room with eyes peering at him from every direction I have no doubt that there seemed to him at least 85 pairs of them.

He had said some vile things to the girls and when this was reported the judge looked serious. When he rendered his decision he said since the thief had taken nothing, the punishment for that could not be very great, but because of the things he had said, he would pronounce a heavy sentence—a very heavy sentence. He should be imprisoned for one month! The schoolgirls

had wanted to give the thief a good beating before sending him to the police station, for fear that he would receive no adequate punishment; and when they heard what he was to have, they regretted more than ever that he had not been beaten.

He told us that he had just three days before been released from the English jail after serving a year's sentence there. He was a lithe, alert, erect young fellow, with nothing in his appearance to indicate that he was a thief. It seems a pity that his activity could not be turned into other channels and his delight in attempting difficult feats lead him into a worthier occupation. He insisted he was not ashamed of his calling. He had been a student himself and he had a mother. These two statements he made over and over, seeming to think that instead of increasing his guilt, they would quite clear him.

As a result of his visit all the second story windows as well as the first are fitted with iron bars and the next thief will have to dig through the wall again or find a new means of entrance.

Miss Burdick left for home a week before I left Shanghai and will be home before this reaches you. I can hardly realize that she will not be with me when I return to Shanghai. I hope this year will bring the rest to her that she so much needs and deserves.

Sincerely your friend,

ANNA WEST.

Paitaiho, China,
July 29, 1912.

Woman's Hour at Conference.

The Woman's Board occupied the time of Conference on Thursday evening, August 22. A large audience assembled in the tent with Mrs. A. B. West, the president of the board, as presiding officer. Mrs. D. H. Davis and Miss Susie Burdick, our two women missionaries at present in the homeland, occupied seats on the platform with other well-known women.

After music by the congregation led by Chorister Claude Hill, the Nineteenth Psalm was read by Mrs. West, and prayer was offered by Mrs. G. W. Burdick of Welton, Iowa.

The first order of the program was the message of the corresponding secretary,

Mrs. J. H. Babcock, in whose absence it was presented by Mrs. West.

"The Woman in the Rural Home" was the subject of a paper by Mrs. E. J. Babcock of North Loup. This paper and that of Mrs. Churchward will doubtless find their way to the Woman's Page and we bespeak for them a most careful reading.

The next order was a tender little song by the North Loup ladies' quartet, "When the Little Ones say Good Night."

"The Woman in the Rural Church" was the subject of Mrs. A. G. Churchward's paper, which was read by Mrs. Church of Greeley, Colo.

The Garwin ladies' quartet sang "To do Thy Will" in their usual sweet manner and then Miss Susie Burdick spoke concerning our girls' school in Shanghai, referring especially to the changes which have taken place since she first went to her work in China. This talk was so interesting we regret it could not have been reported for the benefit of RECORDER readers.

After the offering to the work of the Woman's Board, amounting to \$40.00, had been taken the meeting was put into the hands of the Conference president.

MRS. DOLLIE B. MAXSON.

Never Again.

Johnny was not often allowed to go calling with his mother, because he had an embarrassing way of asking their hostess if she had "anything for little boys." But Johnny preferred going calling to anything he knew of.

"Mamma," he teased one day, "if you will let me go just this one time I won't ask for anything to eat."

"All right," said his mother. "Get your hat."

Johnny behaved very well at the first home where they stopped; but at the next, as he sat perched on the edge of a big chair, he became restless as savory odors came from the region of the kitchen. At last he blurted out:

"There's lots of pie and cake in this house."

The admonishing face of his mother recalled his promise, and he added:

"But what's that to me?"—*Exchange.*

YOUNG PEOPLE'S WORK

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

Profits From Prayer.

THE YOUNG PEOPLE'S BOARD.

Christian Endeavor topic for September 14, 1912.

Daily Readings.

Sunday—Getting fellowship (Matt. xviii, 19, 20).

Monday—Getting confidence (1 John v, 14, 15).

Tuesday—Getting the Spirit (Luke xi, 9-13).

Wednesday—Getting visions (Mark xvii, 1-8).

Thursday—Getting strength (2 Cor. xii, 7-10).

Friday—Getting understanding (Eph. i, 15-23).

Sabbath day—Topic: Getting the most from prayer (Ps. xxxiv, 1-22).

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. John xv, 7.

Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. Mark xi, 24.

If we look at these verses carefully we shall see that there are four things that a Christian must do in order to get the most out of prayer—abide, ask, believe, have.

ABIDE.

What does it mean to abide in Christ? It means to live with Christ, to feel his presence at all times. To be grieved when we do anything that displeases him. As Hannah Whitall Smith says: "Once it was 'I and not Christ.' Next it was 'I and Christ.' Perhaps even now it is 'Christ and I.' But has it come to be Christ only and not I at all? . . . We are exhorted to lay down our own life that his life may be lived in us. We are asked to have no interests but his interests, to share his riches, to enter into his joys, to partake of his sorrows, to manifest his likeness, to have the same mind that he had, to think and feel and act and walk as he did." When we do this we abide in Christ.

ASK.

There are many things that we should ask God for; in fact, it is right for us to ask him for anything that we really need. However, there are some things that a

great many people neglect to ask God for that are so important that I wish to speak of them.

1. Ask God for help in time of temptation. So many people try to overcome temptation in their own strength and then because they fall they get discouraged and lose faith in God. Remember that God is not only willing but eager to help you, and if you will only trust him he will assure you of victory.

2. Pray definitely for the conversion of souls. There are those round about you that are unsaved. Perhaps it is some dear relative or friend. Your prayers may be the means of bringing them to Christ. Silence on your part may be the cause of their eternal ruin. It is a wonderful privilege and at the same time a great responsibility that we Christians have. Do not delay but look about you and pray for the salvation of some soul. General Grant's sister prayed twenty years for the conversion of her brother before he finally accepted Christ, but she got the answer to her prayer.

Let the leader ask each one present to name one thing that we might pray for and write down the suggestions on a blackboard.

BELIEVE.

Did you ever stop to think that men have faith in almost everything that is around them and yet do not have faith in God? Think a minute. You got up this morning and ate some breakfast and you did not stop to find out whether the person who cooked it had put poison in it or not; you had faith enough in her to believe that she did not. Perhaps during the course of the day you "hitched up" the horses and drove to town and the chances are that you did not take time to examine every part of the buggy or harness for fear it would break down; you had faith that they would hold. Perhaps when you reached town some one offered you a dollar bill in payment of some debt that he owed you. Did you take that bill to the bank to make sure that it would be accepted before you took it or did you have faith enough to believe that it was all right and put it in your pocket without a question? Why can we not have as much faith in our kind heavenly Father as we have in other things? Christ said, "Ask, and it shall be given unto you." Why not take him at his word?

HAVE.

Let each member present tell of some definite answer to prayer that he or she has had.

More things are wrought through prayer
Than this world dreams of. Wherefore let thy
voice

Rise like a fountain for me night and day.
For what are men better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them
friend.

—Tennyson.

Believe! Believe Much! Believe Strongly!

REV. T. J. VAN HORN.

Topic for Sabbath day, September 21, 1912.

Daily Readings.

Sunday—Trembling faith (Mark ix, 14-24).

Monday—Astonishing faith (Matt. viii, 5-13).

Tuesday—The mountain-mover (Mark xi, 20-26).

Wednesday—What faith can do (Jas. v, 14-18).

Thursday—Faith's heroes (Heb. xi, 1-8).

Friday—Believe on (Heb. iii, 1-6).

Sabbath day—Topic: Believe! Believe Much! Believe Strongly! (John xi, 17-27; 41-46.)

If ye will not believe, surely ye shall not be established. Isa. vii, 9.

There are two conflicting tendencies of the mind. One is a tendency to believe and the other is a tendency to doubt. As between these tendencies it is infinitely better to believe. Belief affirms; doubt denies: belief is aggressive; doubt hesitates: belief pushes on to victory; doubt invites defeat. Believers have been the world's benefactors. They have been the men and women who have had abiding confidence in the permanence and stability of the laws of both the material and moral universe. Believing thus they have been enabled to bring things to pass. If the eleventh chapter of Hebrews could be rewritten so as to record some of the things which believing men have done since that author lived, a part of it would read:

"By faith our forefathers crossed the Atlantic Ocean and established homes under the most difficult conditions; by faith they endured the rigors of winter; subdued the wilderness; founded schools and colleges. By faith they discovered the force of electricity, and applied the power of steam. By faith they devised the harvester, the sewing-machine, the cotton-gin and the spin-

ning-jenny. By faith they laid the Atlantic cable and the railroads which gird the continent with bands of steel. They invented the phonograph, the telephone and the wireless telegraph. By faith they have stopped the ravages of disease and pestilence, robbing smallpox, yellow fever, diphtheria, tetanus, hydrophobia, the bubonic plague and tuberculosis of their terror. No cowardly, whining doubter has ever stood with the heroes who have wrought these things.

But these men of faith were, for the most part, believers in the field of physical research. The results have been material and humanitarian. They have believed on the grounds of reason and experience.

"Lord, I believe; help thou mine unbelief."

But our topic suggests a class who believe much. Let us think of them as believing in things beyond the circle where their physical senses furnish data for belief. They are people who like Abraham go out on invitation and command of God not *knowing* whither they go. Here is one great advantage which this class of believers have over those who are limited by earthly environment. Suffering, misfortune, calamity is often all that is experienced in this area. But those who believe much, by the enlarged vision of faith are assured that there is infinitely more to life than our physical senses make known to us. They believe the word of Jesus: "He that believeth on me, from him shall flow rivers of living water" to bless unfortunate people in their distress. They also believe the word of Jesus who said, "In my Father's house are many mansions. . . . I go to prepare a place for you." They accept without the full satisfaction of their reasoning faculties some statements that are beyond the powers of the mind to grasp in its present state of development; for instance, the statements in John i, 12, 13; iii, 16; Mark ii, 10; John vi, 47; x, 10.

The Christian understands that he must be a "much" believer. He is one who recognizes that his is essentially a faith in One whom he can not see or touch or hear, a realm where one walks by faith, not by sight. There is little to commend in the verdant mind of that youth who parades his skepticism of spiritual realities in repeating that phrase assumed to be a token of manhood and independence, "I don't believe." There may be such a thing as

overcredulity in matters of our religion. Paul's advice is good: "Prove all things, hold fast that which is good." But that does not mean that we are to reject everything that we can not be sure of by purely physical or intellectual tests. The intellect of the Christian is involved in his faith, but faith goes beyond it. For you, my doubting friend, there is sound advice in the admonition of the old theologian: "Believe your beliefs and doubt your doubts; don't get into the habit of doubting your beliefs and believing your doubts."

Lastly, we must think for a moment of those who *believe strongly*. After all, it is not so much the quantity of things we believe, as the quality of our faith.

"And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you."

A Christian's faith may be sufficient to save him, but it is little good for the work the Lord sets him to do here, if it is not a mountain-remover. There are difficulties in the path of every one who attempts to do anything whatsoever of value. Obstacles will surely confront us. Shall we weakly quit, because of this? Have we not a strong enough faith in the cause we have espoused, so that the very obstacles will prove incentives to effort? No one who really believes strongly will allow hindrances to deter him. His faith will but urge him on. Seventh-day Baptist young people should believe so strongly in the importance of keeping the Sabbath holy that they will count nothing too hard for them. Are we so sure of its value in the sight of God that we will guard it with our lives?

In a certain ancestral home in England there is a hidden room. Within its secret walls are kept the family treasure. The location of this room is never known to more than two people, the heir and the one other trusted friend. When the secret must be revealed to the new heir, he takes a solemn oath that he will never divulge the secret to any one but his successor, and that he will guard this secret with his life. Shall a man be found more faithful in guarding his earthly treasure, than in keeping inviolate the sacred gift which God has entrusted to us? God has given to us Seventh-day Baptists the trust of preserving to the world the priceless gift of his holy

Sabbath. The world thinks it does not need it, but God knows how much it means to the world. He asks us to preserve it. Do we believe this strongly enough? Will he be able to use us for this purpose? Or must he sift us out, as unworthy of the trust? This is a personal question.

Conference Resolutions.

Below are the seven resolutions on young people's work passed at Conference after general discussion in open parliament. We believe they will form a good working platform for us the coming year. Read them carefully. There never was greater need for thorough establishment in and upon the doctrines of truth that distinguish us as Sabbath-keeping Christians. To this end the young people are urged to consider earnestly the suggestions in Resolutions 4 and 5.

From Report of Committee on Denominational Activities.

The Committee on Denominational Activities presents a further partial report recommending for adoption the following resolutions:

(1) Since the success of all Christian effort depends upon the spiritual life of individual Christians, resolved that we recommend that all our young people's societies endeavor to deepen the spiritual life of their members, especially by a faithful and thoughtful use of the quiet hour.

(2) Resolved that we approve a budget of \$800 to be raised by the Young People's Board and that we recommend that this amount be proportioned among our societies. Further that we recommend to the societies the principle of systematic giving for securing these funds.

(3) According to the somewhat general desire among the societies we recommend that no banner be awarded this year.

(4) Believing that the "efficiency literature" prepared by the United Society of Christian Endeavor meets a very great and deeply felt need of our societies, we recommend that the Young People's Board institute a vigorous Efficiency Campaign through the medium of the SABBATH RECORDER and the associational secretaries.

(5) Resolved that we commend the work

already done by the Young People's Board for the general study among our people of the denominational faith and order, and recommend the more extended use of this plan of work.

(6) Resolved that the general Junior superintendent be requested to furnish material for a separate column relative to Junior work in the Young People's department of the SABBATH RECORDER.

(7) Resolved that the report of the Young People's Board be adopted.

Other Resolutions.

While the two resolutions following were not given as a part of the above, they really belong to them and are given in this connection. Your department editor, upon whom the arrangement of this study is placed, invites suggestions from all interested. What material in the *Year Book* do you consider most important? What lines should be emphasized?

Resolved, (1) That this Conference recommend (beginning the second week in January, 1913) a systematic study of our *Year Book* by our Junior and Senior Christian Endeavor societies and by the women's societies, in all our churches. (2) That, to unify the work throughout the denomination, the editor of the Young People's Department of the RECORDER be asked to supply a brief outline of the work to be covered week by week, and some sort of a review or examination at its completion.

News Notes.

WEST EDMESTON, N. Y.—Our hearts have been made glad by the presence and efficient labors of Mr. and Mrs. H. L. Polan who came among us the latter part of July.—Our Young People's society has been reorganized, the Sabbath school strengthened, and a larger attendance has been gained at the Sabbath-day service, as it is now held at 11 a. m.—A number of our young people will go forward in baptism in the near future.—We regret the departure of Mr. and Mrs. Polan which must necessarily come soon.

MILTON JUNCTION, WIS.—The Ladies' Aid society held a very successful bake sale on July 29.—The first meeting in August

was an all-day meeting in the church parlors with picnic lunch at noon. All present thought it a pleasant occasion.—President Clark of Salem gave us a splendid sermon on August 17.—Eight from our church went to Conference.—Rev. Mr. Neff of the M. E. church preached for us the Sabbath of Pastor Bond's absence.

In the Age of Science.

"Come over and play with my little boy, sonnie," called the pleasant faced new neighbor to the solemn faced urchin on the fence between the two lots.

"Is your little boy sick of anything?" came the child's earnest question.

"No, indeed, sonnie. Why?"

"'Cause I've had my tonsils taken out an' my adenoids removed an' my appendix cut out an' I've been vaccinated an' serumized for typhoid an' spinal meningitis, an' I've had antitoxin injected, an' I do hope I won't have to have anything done to me this year, so's for a little while I can have a bit o' fun!"—*Chicago Record-Herald*.

The Little Pig Stayed Home.

A New Jersey farmer tells this remarkable story, and vouches for its truth: "I had more pigs than I wanted to keep, so I sold one to a man living in the neighboring village. The little pig had been living in the pen with his brothers and sisters, and had never been outside of it until the man who bought him put him in a basket, tied down the cover, and put it in his wagon to carry to the new home. Late in the afternoon the farmer who sold it saw something coming across the swamp meadow below home. He watched it struggling through the wet places, climbing the knolls, until he could see it was his little pig, all covered with mud and very tired. He went straight toward the barn, against which was the only home he recognized. The money was returned to the man who bought it, and the little pig stayed at home."—*Selected*.

No matter how much you have to do, remember you can only do one thing at a time. You can get through it all by doing one thing at a time, and that's the only way you can get through. You are lost if you try any other way.—*E. K. Warren*.

CHILDREN'S PAGE

Best of All.

'Twas a brown little, plain little, thin little book,
In passing you hardly would give it one look.
But the children all loved it. "Because," they
all cried,
"Tis full of nice stories—'tis lovely inside!"

'Twas a brown little, plain little, thin little girl,
Her nose was a failure, and her hair wouldn't
curl,
But the children all loved her. "Because," they
all cried,
"She's so kind and so bright and so lovely in-
side!"

—*Minnie Leona Upton, in Apples of Gold.*

Thomas Fitzpatrick's Whistle.

Ted was hungry. The loaves in the baker's windows and the fruit in the market stalls made him sick with longing. He had had nothing to eat since early morning, and it was now well on in the afternoon. Then there had been only a solitary cup of watery soup and three little crackers to divide among Agnes, Billy and himself. Moreover, because Billy hadn't been able to understand why he could not have all he wanted, and had whimpered a little, his brother and sister had shared their crackers with him. The children had had all there was. The father and mother meanwhile occupied themselves with other matters than breakfast. Father was not to blame—Ted realized that. He hadn't wanted to strike; but the other men had stopped work, and, to be loyal to his fellows, he was compelled to follow. And mother was not at fault—dear me, no! Didn't she sit up half the night to sew for a man who hadn't paid her for a whole two weeks!

All this was running through Ted's mind as he sauntered down the street. His feet led him towards the hall where he knew the strikers were having a mass meeting that afternoon. Cutting through a cross alley, he neared the avenue to which he was bound. At the corner his ears caught something above the usual din of travel, and, looking ahead, he saw that the way was blocked by a crowd of excited people,

and women and children were running to and from the scene.

"Hello, Jack!" he called, as a boy came racing across the street. "What's up?"

"Oh, something fierce!" cried the lad. "Better not go any nearer! There's goin' to be trouble! Hope dad won't git killed—my!"

"I'm going!" and Ted started.
"Oh, don't," pleaded the other. "I tell you, there's goin' to be a big fight!"

"A fight! Not much! Why, there's Tom Fitzpatrick down there—I see him! Guess there won't be no fight where he is!"

"Huh! What can one cop do all alone? There ain't another anywheres, an', I tell you, he's got his hands full."

"He can bring 'em easy enough with his whistle! He told me how—"

"Aw, he wouldn't dare blow it in the face o' that mob! Why, they'd knock him down quicker! Bet they'll kill him anyway! Oh, don't you!"

But Ted was already flying towards the tumult. Tom Fitzpatrick in danger! The mere thought gave speed to the boy's feet. Tom, who, only three months ago, had snatched Baby Billy from the path of a swift motor car! Tom, who always thereafter had a big, hearty smile and a happy word for Billy's brother, and once a big apple, and once a lemon lollypop! That tall, splendid policeman, who was saving people's lives every day or two, now in danger of his own!

Ted could hear his voice, as he came near, loud—very loud, but calm and steady, not a bit as if he were afraid of those angry men. "Don't you know you mustn't carry that?" he was saying, and, making a thrust at a small red flag, he grabbed and furled it.

There was an instant shout, and, "Down with him! Down with him!" rang along the street.

At that minute, right in front of the fearless officer, popped up a small boy, who has been worming himself through the crowd. "Can I help you?"

It was a little more than a breath, but Tom caught it, and glanced down with the hint of a smile as he recognized Ted Berry.

"Sure! Blow my whistle!" was the quick answer, in a tone to match the query, and, with a deft motion, the little instrument was in Ted's hand.

Tom Fitzpatrick's whistle! The boy could scarcely believe the truth. For the joy of this moment he would have braved greater dangers than the present. Only a few days ago—or so it seemed—the kindly officer had explained the uses of his whistle, telling over his various signals. Ted remembered them every one. Three shrill toots, then a long, long blast—that was for help, and, freeing himself from the jam, he raised the bit of wood to his lips.

Above the tumult, Tom heard the call with inward relief. He had not felt sure that Ted would recollect; but he could scarcely have done better himself.

As for the boy, he repeated it fearlessly, exultingly, once, twice, three times, in swift succession, yet nobody interfered. A small boy with a whistle was no uncommon thing, and the mob had too much else to attend to. It was not an ugly crowd, but it was excited, defiant and reckless. If Thomas Fitzpatrick had not known just how to manage it, and if three brass-buttoned men had not come racing to his aid—there is no telling what might have occurred. But before the leaders of the disturbance realized what was happening, they were being marched off to the police station.

Ted returned the whistle, and received a hearty thank you, given in his hero's best style; then he ran home, having forgotten entirely that he had had nothing to eat since morning.

In less than an hour a boy appeared at the Berry door. "You're wanted at the police station," he told Ted.

Mrs. Berry looked troubled.

"I wish your father was here to go with you," she said. "I'd go, but—"

"Aw, I ain't afraid!" cried Ted, with ready scorn. "Tom Fitzpatrick'll back me up, never you fear!"

"Well, tell the truth about everything," she urged, trying to brush the dust from his jacket.

Underneath his assumed bravery, the boy was a bit dismayed to find that his friend was not visible, at the police station. Still he went where he was bidden, with no show of shame, but holding his head high, as became the blower of Thomas Fitzpatrick's whistle.

"What is your name?" asked the chief.

"Ted Berry, sir."

"And your father's?"

"Edward Berry, sir."

"You are the boy that summoned aid to Fitzpatrick this afternoon, I believe?"

"Yes, sir; I am."

"Your father one of the strikers?"

"Yes, sir."

"Was he in the fracas there?"

"No, sir; he was home, mother says. He didn't want to strike; he wanted to work, so we could have something to eat."

"Don't have enough to eat, eh?"

"Didn't this morning," and Ted, remembering his mother's instructions, innocently pictured the breakfast.

"Well, we are under great obligations to you for the service you rendered the city this afternoon, and you will no doubt hear from us later, but there's a little something for your supper," and a bank bill was thrust into his hand. "Tell your father we'd like to have him come around here this evening; we want to talk with him." And with that Ted was dismissed.

His feet could not fly fast enough on the way home. He dashed up the three flights, and burst into the room, proudly displaying his gift of two dollars, and delivering the chief's message all at once.

Mr. Berry was not many minutes in exchanging the bit of green paper for eatables; but he ignored supper in order to obey his summons to the station. He came back, however, before the appetites of his family had been satisfied, and his news was the best kind of dessert for the little feast.

"They've given me a job on the city force," he told them, "a great deal better than anything I ever had at Mead & Company's, and almost twice as much pay. I'm to go to work tomorrow morning."

Since that day Ted Berry has had plenty to eat; but never again will a meal have quite the flavor as that bought with a portion of the money he earned by blowing Thomas Fitzpatrick's whistle.—*Caroline Wheaton, in What To Do.*

One Monday morning Dorothy volunteered to superintend the family washing. When Nora put the clothes on to boil, the little overseer gave one astonished look, then ran to mamma, exclaiming in great excitement: "O mamma, mamma, Nora's cooking the clothes!"—*Exchange.*

HOME NEWS

HARTSVILLE, N. Y.—It has been a long time since there has anything appeared in the Home News from this place; but as I always enjoy reading what the rest of our churches are doing, perhaps some one would like to know we are doing things even if there has not much been said about it. I want to tell you Pastor Simpson and his excellent wife are workers, and it was with much regret on our part as a people that, on account of overwork, it was necessary for our pastor to ask for a vacation; but his companion is very acceptably acting as supply.

During the summer gospel meetings have been held every Sabbath night, and have been well attended. On July 6 a patriotic program was given to a large audience. Ice-cream was served after the services, which gave a profit of \$16.50. August 1 a recital was given at the hall by Prof. Gates Pope, which was listened to by an appreciative company. Ice-cream was served afterward. The profits from the entertainment and the sale of cream were \$25.15, the money to be used for repairs and paint for the church which is now being repainted.

Among many other things, the pastor has organized and drilled an orchestra consisting of nine pieces. This is doing good work, the music adding much to the evening meetings and socials. On August 17 the orchestra gave a literary and musical program and served ice-cream and cake for the benefit of the orchestra fund and received \$25; but best of all this same Sabbath Pastor Simpson baptized and received into the church four of the boys (who belong to his orchestra) and two girls, one being the daughter, Olive, of Collins and Ruth Threlkeld from Memphis, Tenn.

The Aid society socials are well attended and are doing good work. They are getting ready to have a sale or bazar some time near the holidays. We are on the hilltop and trying to keep our lights burning.

MARY E. BURDICK.

Sept. 9, 1912.

BERLIN, N. Y.—The annual meeting of the Ladies' Aid society was held August 1. Officers were elected for the coming year and other business transacted. We have earned by suppers, quilts, food-sales, etc., \$80.77; have forwarded to the Woman's Board \$15; paid toward Miss West's salary \$12; helped Italian Mission \$5.43; have helped in various other ways and have on hand \$32.66. We feel that we have had a prosperous year and would thank God and take courage.

On August 22 an experience social was held at the home of Esther Greene. Refreshments were served; experiences in earning the dollar were related,—in rhyme and otherwise,—and a pleasant time enjoyed.

It seems to be a time of general health among our people. Tourists are in evidence and greatly enjoy the fields of glad-oluses which are now in their full beauty.

About nine hundred soldiers of the 5th U. S. Infantry recently marched through this valley, returning from the sham battle on the coast, and encampment for the night of August 22 in a meadow on the northern suburb of the village—a fine sight and one long to be remembered by the inhabitants of Berlin.

E. L. G.

Deaths.

DAVIS.—Bessie Gladys Davis, daughter of C. P. and Debby E. Davis was born August 17, 1894, and died August 6, 1912.

The stricken family have the sympathy of all in giving up one of their number in the glory of her youth. They have the solace of her beautiful faith and entire submission to the Father's will. Her only anxiety was for the salvation of loved ones. The funeral was at the Middle Island church, W. Va. L. D. S.

KELLEY.—Emma E. Kelley, daughter of Dr. S. D. and Jane C. Bond, was born at Roanoke, W. Va., March 4, 1871, and died at her home in Ritchie County, W. Va., August 21, 1912.

She was united in marriage with Festus Kelley, May 22, 1890. She became a Christian when a child, in a meeting conducted by the late Rev. S. D. Davis, and has ever as Christian, neighbor, wife, mother, truly "adorned the doctrine of God our Saviour." As Aaron carried the names of God's people on his breast when he entered the sanctuary, even so did she carry her loved ones to the throne of grace and her last days were full of bliss because of the happy news that her prayers had been answered in the conversion of her boys, all the nearer to her because far away. L. D. S.

SABBATH SCHOOL

LESSON XI.—September 14, 1912.

JUDGMENT AND MERCY.

Lesson Text.—Matt. xi, 20-30.

Golden Text.—"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. xi, 28.

DAILY READINGS.

First-day, Gen. xix, 12-28.

Second-day, Isa. xxiii, 1-18.

Third-day, Matt. xxiii, 13-26.

Fourth-day, Matt. xxiii, 27-39.

Fifth-day, Rev. iii, 1-22.

Sixth-day, Luke x, 12-24.

Sabbath day, Matt. xi, 20-30.

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

Annual Meeting.

The annual meeting of the members of the American Sabbath Tract Society for the election of officers and directors, and the transaction of such business as may properly come before them, will be held at the office of Charles C. Chipman, 220 Broadway, New York City, N. Y., on Wednesday, September 11, 1912, at 2.30 p. m.

STEPHEN BABCOCK,

President.

ARTHUR L. TITSWORTH,

Recording Secretary.

Next Board meeting September 15, 1912.

Annual Corporate Meeting of the Sabbath School Board.

In compliance with Section 2 of Article III of its Constitution, notice is hereby given that the annual corporate meeting of the Sabbath School Board of the Seventh-day Baptist General Conference will be held in the office of Charles C. Chipman, in the St. Paul Building, at 220 Broadway, in the Borough of Manhattan, in the City, County, and State of New York, on the Fourth day of the week, September 11, 1912, at half-past four o'clock in the afternoon.

EDWARD E. WHITFORD,
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SPECIAL NOTICES

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

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

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, 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, 198 N. Washington Ave.

Historical Sketch of Dodge Center Church.

This is now published in booklet form on fine paper and thick cover with twenty-three excellent illustrations. Any one interested in this History can have the same at less than cost, 24 cents, in stamps or coin. If too poor to pay that, send a two-cent stamp to H. D. Clarke, Mt. Healthy, Ohio, R. D. No. 3.

Marks—So you saw the woman who dropped the purse, but lost her in the crowd. Did you advertise for her?

Parks—Yes; I put this in: "If the very homely woman of forty, wearing a dress of last year's style and a most unbecoming hat, who lost her purse, containing \$3.50, on Boylston Street, will apply to —, her property will be returned." I've had no answer, though.

Marks—Do you think a woman would own up to that description for \$3.50?—*Boston Transcript.*

A song leader does not always select the most appropriate song for the occasion. At the end of a very long and tiresome sermon, a Sankey struck up on the piece, "Hallelujah, 'tis done!"—*Exchange.*

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Stated meetings the third First-day of the week in September, December and March, and the first First-day of the week in June.

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The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

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The Sabbath Recorder

GOOD WISHES.

I wish you the happiness of a sound body—the sheer ecstasy of full lungs, dreamless sleep, zestful appetite, and healthy play. This is the beatitude of the child.

I wish you the happiness of a skilled hand—the joy of doing good work, whether with tool or brush, tongue or pen. This is the beatitude of the artist.

I wish you the happiness of an open mind—the delight of being hospitable to all truth, keen for the inner meaning of things, most obedient to the highest calling. This is the beatitude of the learner.

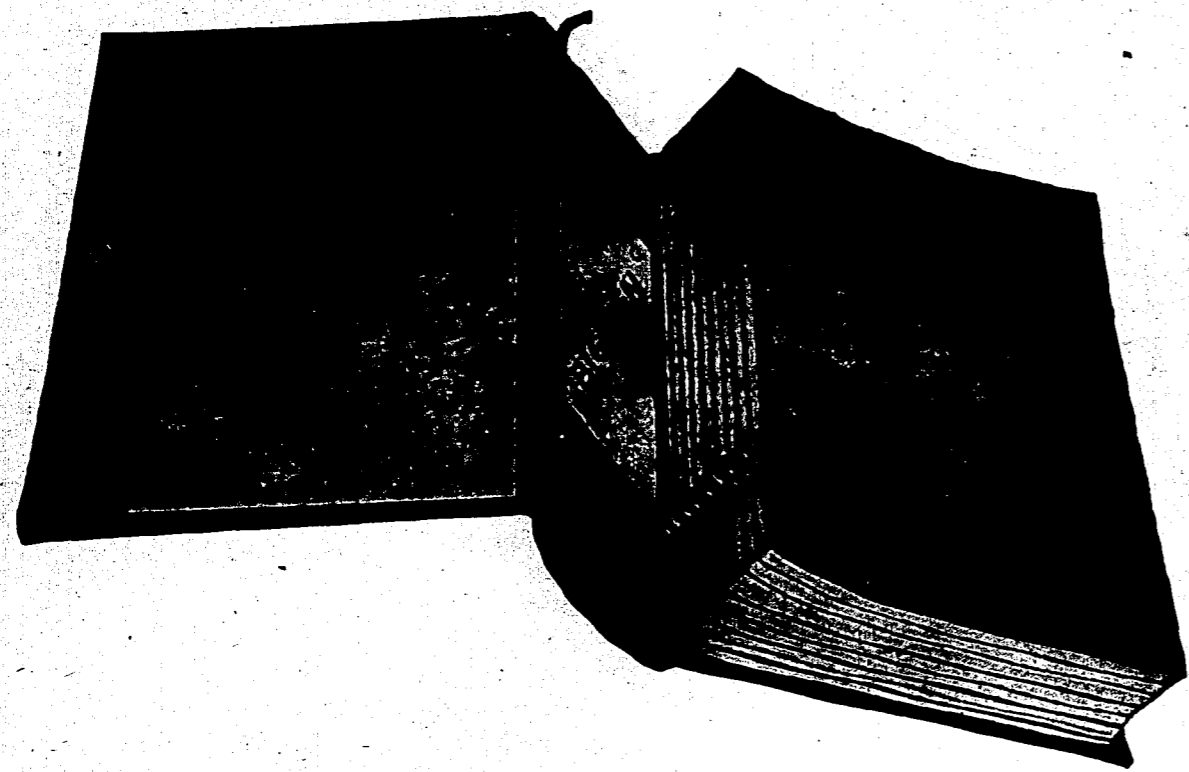
I wish you the happiness of a kind heart—the luxury of being helpful, tender toward frailty and fault in others, reckoning your gains by your gifts, more ready to suffer than to inflict pain. This is the beatitude of the friend.

Most of all I wish you the happiness of a contented spirit—the calm rapture of being able to accept life's crosses without bitterness and its crowns without vanity, greeting each new day with a cheer, believing in the Father's house at the end of the road, and his rewarding smile. This is the beatitude of the Christian.

—Dr. G. C. Peck.

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