

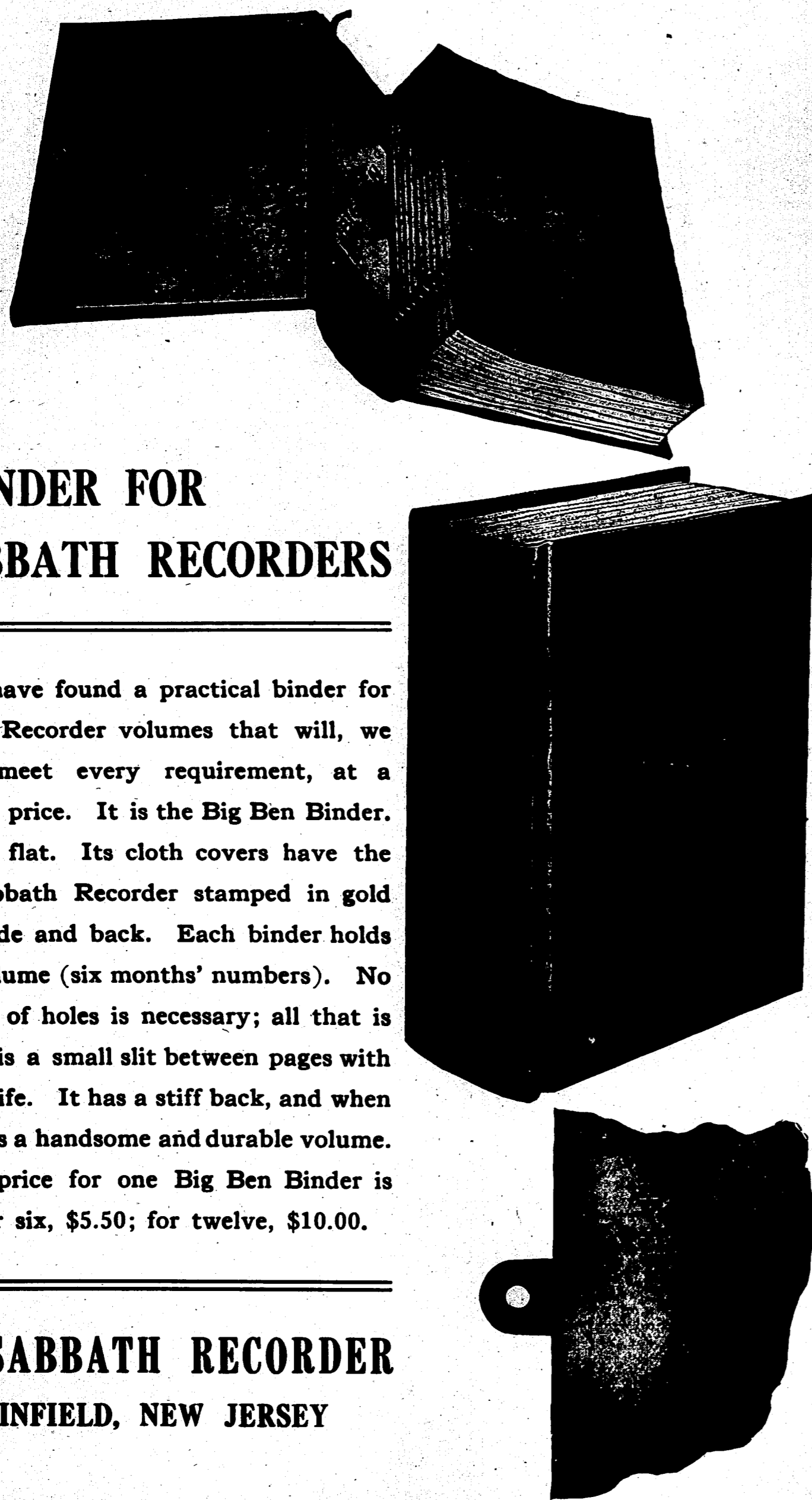
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I wish you the happiness of a kind heart—the luxury of being helpful, tender toward frailty and fault in others, reckoning your gains by your gifts, more ready to suffer than to inflict pain. This is the beatitude of the friend.

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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The Sabbath Recorder

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PLAINFIELD, N. J., SEPTEMBER 16, 1912.

WHOLE NO. 3,524.

The Annual Reports.

We began last week giving our readers the annual reports of our boards, made at the General Conference. These reports will appear in short, readable sections week by week until all are given. In this way we hope to increase greatly their circulation throughout the denomination, and we trust, insure their being read. How can all the people have an interest in the work of the boards if the annual reports are never read? These reports should be studied carefully by every loyal Seventh-day Baptist, and if we give them in brief sections, week by week, they may be thus studied.

One thing seems sure, there is no hope of immediate study of these valuable messages to the people, if they must wait the usual time before appearing in the *Year Book*. Furthermore, we know that in the past they have been practically buried from sight in the *Year Book*. Even if the books are taken to the homes, they soon drop out of sight. Few people care to study them as they should be studied. The print is finer than RECORDER print, and our old people find it hard to read. In the RECORDER they will appear in ten-point type, easy to read; and whoever turns our pages from week to week can not help seeing something of the work being done.

Some will undoubtedly be surprised at the amount of missionary work accomplished, and we hope a new interest will be aroused. Is it too much to ask all our readers to read these reports as they come?

The Third Day at North Loup.

Bright and early on Friday morning there began to be a stir among the people, and by six o'clock a large prayer meeting was in readiness for work, friends in all the homes were preparing the morning meals for guests, work in the great general kitchen and dining-hall had begun, and the spirit of the General Conference was in the air.

Aside from the usual committee work a most interesting and enthusiastic young people's rally was held in the tent. Of this, Brother Van Horn will tell you in the young people's pages of our paper.

EDUCATION SOCIETY.

The regular Conference program was taken up at 10 o'clock and the meeting was given over to the officers of the Education Society for the day, Rev. William C. Whitford presiding. Rev. Leslie Green read the Scripture lesson, and prayer was offered by Rev. Erlo Sutton. The music was led by Mrs. Eva Hill, North Loup's evangelist singer. After the song, "Abide with me," by the North Loup quartet, Dean Main presented the annual report of the Education Society.

Dean Main's plea for the small college instead of the great university for young men preparing for life's work was most timely, and so was his appeal for a theological education for training in leadership and for the service of God and man. Any education that does not exalt God, and Christ, and knowledge as power, any education that does not send forth men for service, is a failure. Men and women need training for citizenship; to be good husbands and good wives; to be good farmers and good business men. Real education makes true men and women. This should be the first object in education.

Then, too, we need specialists in many lines, and if one is to become an *authority* or a *leader* he must be trained in whatever he is to lead. This kind of education can not be secured without teachers who are specialists in their work. And our colleges greatly need more teachers in order to meet increasing demands. Too many teachers have to teach in too many lines, and our colleges need more adequate endowments before they can be equipped to do their best.

Dean Main then gave the annual report of the three colleges: Alfred with its 33 trustees, its faculty of 50 members, its registration of 447 students and its 43 grad-

uates; Milton with 27 trustees, 19 teachers, 165 students and 9 graduates; and Salem with 24 trustees, 13 teachers, 360 students, including 100 in the summer school, and its 23 graduates.

POINTS OF INTEREST IN THE REPORT.

We give here some points of special interest contained in the printed reports of these schools.

In Alfred the School of Ceramics, supported by the State, is growing in favor, and the State has made liberal appropriations for its maintenance, including \$25,000 for an addition to the building and the purchase of equipment.

The State School of Agriculture enrolls the largest number of students of any department, and the State has increased the appropriation for support to \$40,000 a year and set apart \$10,000 for improving buildings and grounds. This department of the school is most popular with the people of the surrounding country.

The library has grown to 25,000 volumes, and the new \$30,000 Carnegie library building is to be ready for use next year.

When the pledges for the Betterment Fund were paid so the debt was reduced to \$20,000, individuals assumed the remainder of the indebtedness, taking the remainder of the pledges as security, so the University for the first time in years is out of debt. Current expenses have been paid without any deficit, and the trustees have been able to offer an increase of \$50 a year to the members of the college faculty. The outlook for Alfred University is better than ever.

In Milton College special attention has been paid to physical culture, examination as to health is required, and physical training made compulsory. The results have proved the wisdom of the plan. The college is making a great effort to secure \$10,000 to complete and equip its auditorium and gymnasium before the school year begins. This must be done soon in order to secure the \$2,500 promised by Mr. Carnegie.

The library has a small endowment now which will enable the school to make better provision for it than ever before. Milton is suffering from being obliged to overwork her teachers, and additions must soon be made to the faculty if she keeps abreast with the times. She is therefore striving

to raise her endowment funds to \$250,000 by 1917 when she celebrates her fiftieth anniversary. Every friend of Milton will be glad to see this done.

Salem College has entered upon a new era since getting into her fine new building. The attendance has greatly increased, and a large and successful summer school has added much to the efficiency of the college. The teachers there also are overworked and under paid, and as yet Salem has no such endowments as the other two colleges have. With a debt of nearly \$10,000 on her building, she has to pay an amount equal to one teacher's salary, in interest. This is so serious a handicap that she has sent out her president to canvass the denomination for funds with which to pay off the obligations, and to increase her maintenance fund.

This movement was successfully started at Conference, receiving the approval and good wishes of that body through the report of the Committee on Denominational Activities, and we bespeak for President Clark a cordial welcome among all our people as he goes about the work of soliciting aid for Salem College.

This school needs also a better, up-to-date library, and should be aided to secure at least fifty to one hundred volumes of new books each year.

One of the most enthusiastic sessions of Conference was this Education Society's meeting, especially in the open parliament at its close. The addresses will appear in due time, and we hope our readers will enjoy them.

At the close of the morning session Prof. Alfred E. Whitford of Milton sang the solo entitled, "The Perfect Life," composed by Claude Lyttleton, music by Hartwell Jones.

We seek it ever in this world of sorrow,
And think to find it hidden somewhere here;
We turn life's pages o'er, and strive to borrow
Some way of life that is without a tear;

The path which now we tread seems dark and cheerless,
No ray of sunshine sheds its golden light,
Our eyes turn heavenward, full of grief, but tearless,
And pray for hope which may dispel the night.

Behold! a voice comes, as from heaven,
"Hope on, brave heart," it seems to say,
"Bear thou thy sadness till the clouds be riven,
Thou shalt have perfect life away."

As we recall the years that long have vanished,
And we behold a glimpse of cherished days,
We seem to hear the sound of voices, banished
From earthly care, and this life's rugged ways:

'Tis then the soul dwells in a world immortal,
'Tis then the light of heav'n breaks thro' the gloom,
And our hearts yearn to reach the golden portal,
Where Love illumines the shadows of the tomb:

Behold! a voice comes, as from heaven,
"Hope on, brave heart," it seems to say,
"Bear thou thy sadness till the clouds be riven,
Thou shalt have perfect life away."

President Daland Accepts the Gavel.

Near the close of the afternoon session on Monday, since President-elect Wm. C. Daland could not remain for the closing session of Conference, President Davis called him to the platform to receive the gavel as the insignia of office for the year to come. As President Davis handed it out, he said it was a token of the love and esteem of the people, from one of the best General Conferences ever held by Seventh-day Baptists. As President Daland accepted the gavel, he spoke in fitting words of the progress of this entire session toward unity and high ideals, and of the epoch of uplifting spiritual life we had reached. "Wise prevision," said he, "has made this Conference a wonderful meeting, and I shall try to be faithful to the work entrusted to me. I pray that God's blessing may be with you, and that a full outpouring of the Holy Spirit may come upon all the workers."

Organize the Lone Sabbath-keepers.

The little pamphlet of thirty-five pages, entitled "Lone Sabbath-keepers' Directory," which appeared at the General Conference, will be interesting to many. Through the untiring efforts of Rev. T. J. Van Horn, corresponding secretary of Conference, more than eight hundred and fifty names with addresses have been secured from forty-eight States and two foreign countries.

On the title-page we find the words, "Therefore they that were scattered abroad went everywhere preaching the word." On the other side of the leaf we find the words of the prophet as follows:

If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

Then shalt thou delight thyself in the Lord; and I will cause thee to ride on the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.

Verily my Sabbaths shall ye keep, for it is a sign between me and you throughout your generations.

Our readers will see by a resolution passed by Conference that steps are being taken to organize these scattered ones so they may have a place in the annual meetings and some part in the programs. This will be a good move, and we hope those having the matter in hand will be successful in the work assigned them.

A history of the movement is presented by Brother Van Horn in his Introduction to the pamphlet as given below. The other two members of the committee are Rev. Edwin Shaw and Rev. Walter L. Greene.

At the Convocation of Ministers and Christian Workers held at Lost Creek, W. Va., in 1910, a committee was appointed to compile a list of names and addresses of Sabbath-keepers who "were scattered abroad." This was the beginning of a systematic effort to conserve a large portion of valuable Seventh-day Baptist life which seemed in danger of being dissipated rather than utilized. Some sort of organized usefulness was regarded as possible for these hundreds of lone Sabbath-keepers.

Although the "Convocation" appointing the committee above referred to has not been convened since 1910, yet the Corresponding Secretary of the General Conference has been encouraged in various ways to assume the leadership of the work. Through the efficient cooperation of the other members, and the pastors and many interested people, the matter was pushed forward.

The report of progress in the early part of 1911 met with the hearty approval of the General Conference at Westerly, R. I., and the Corresponding Secretary was directed to publish in convenient form a Seventh-day Baptist Directory of Lone Sabbath-keepers.

Thus authorized by the General Conference, this little book is presented as the result. Mistakes and omissions will, of necessity, be discovered. But it is submitted with the hope that in some ways it may be a means of useful information to the denomination at large.

A Lone Sabbath-keepers' map of the United States has been inserted. May I suggest a few ways in which this map may be of use:

1. It shows the location of every church in the United States.
2. Home mission stations are indicated by an appropriate symbol (x).

3. The reported number of lone Sabbath-keepers in each State where they occur, is printed within the boundary of that State.

To pastors and our mission workers it may thus indicate where new mission stations might be established, or new churches organized. Thus may we more fully honor the divine economy: "Gather up the fragments that remain, that nothing be lost."

May this directory encourage and establish a helpful acquaintance of these isolated ones among themselves. May it afford an avenue of communication to draw with a firmer and more sympathetic union, the bonds of fellowship between the various members of the great body of Christ.

God grant that these who are "scattered abroad" may, wherever they go, "go preaching the word."

Parting Time Had Come.

As I sat at my table on the last evening of Conference while people were gathering for the farewell meeting, looking the entire length of the large tent I could see the full moon hanging low over the town and casting its rays through the trees over the heads of the people in the tent before me. The shadows deepened, and the electric lights overhead gave a peculiar glow to the scene. The quiet and cool of evening, after the heated day, were most refreshing. The scene was one of perfect peace. Then, as a gentle evening breeze cooled the brows of the toilers, a perceptible hush came over the people, and strains of music greeted every ear. All joined in the song, and united in the evening prayers. It was a most fitting close for that splendid, spiritual Conference.

Parting time had come. As darkness settled over the earth the question pressed itself upon some hearts, "Shall we meet again?" Yes, though night did close about us, we confidently expected a fresh, bright morning. Six days before, all hails and happy greetings marked the hour of meeting. Now the work of Conference was done and the farewells must be said. Probably some dear ones then said good-by for the last time, for there are no good-bys in heaven.

This should be a comfort to those whose days of toil are nearly done. When they see the evening shadows of life's day gathering about them, and realize that farewells are near, they too may confidently look to a coming morning in a land where good-bys are never spoken.

EDITORIAL NEWS NOTES

Aptness of Filipino Students.

Under the leadership of American teachers, education in the Philippine Islands is making wonderful progress. This is given under the authority of the United States Bureau of Education in its recent report. Especially in lines of industrial training and useful arts are the Filipinos most apt. School children in the Philippines are so expert in making fine lace and embroidery that the people of that country promise to become formidable rivals of experts in France and Switzerland.

The schools in Manila are educating the boys and girls in those practical lines of handicraft that will fit them for self-support in the conditions wherein they must live. Even in the lower grades of manual training boys and girls are taught to make useful things that can be sold either at home or abroad. Because the Filipino girls are especially patient and painstaking, in addition to their natural aptness, they make the most skilful workers.

Crown Prince Insane.

Crown Prince George of Servia, eldest son of King Peter, has become mentally unbalanced to the extent that he has been debarred from further studies and training in the military school of St. Cyr, a school corresponding to our West Point.

This is the one who, on account of his ungovernable temper, was made to yield his claim as Crown Prince, allowing his younger brother, Alexander, to take his place in the succession to the Servian throne. At that time he fatally injured his valet in a fit of temper, and now he has become so violent that it will probably be necessary to place him in an asylum.

Italy Determined to Hold Tripoli.

In the unofficial negotiations for peace being held in Switzerland between Italian delegates and representatives of Turkey, little progress has been made. Italy insists upon holding fast to Tripoli and Cyrenaica, while Turkey refuses to yield this point. Italy promises to grant general amnesty to all Arabs who do not undertake reprisals

against the Italian Government, and also to respect the sovereignty of the Caliph in matters of religion. She also offers to reimburse the Porte to the amount of the value of government buildings and properties existing in Tripoli before the war; and to pay that part of Turkey's debt guaranteed by Tripoli's revenues, deducting from this sum the expenses of Italy in caring for Turkish prisoners. It is also proposed that Turkey immediately readmit Italians to the Ottoman Empire under the same conditions as those previous to the war.

Italy proposes to hold one island in the Aegean for a naval basis, and to return the other captured islands on certain prescribed conditions regarding the wishes of the islanders. Most of the inhabitants desire to be under Italy or Greece; but if this can not be they want some such self-government as is granted to Crete.

Madero Sure We Will Not Interfere.

While conditions are very serious in Mexico, and our government has been obliged to strengthen its patrol along the border, and while many business interests as well as Americans in Mexico are clamoring for more adequate protection, even for the sending of troops across the borders, still President Taft is very loath to send soldiers into Mexico. He is determined not to do so until such a course is clearly the only one left for him to take. This is wise. He will certainly not interfere without calling Congress first, and securing full authority from the nation's legislature.

On the other hand President Madero of Mexico expresses himself as sure that Mr. Taft will not intervene. Madero affirms that American interests are not now in danger, that he is really master of the situation, has all the men he needs, and all the money he requires to enable him to restore peace. He promises to send more troops immediately to the places most threatened, and to relieve the pressure. He assures us that conditions have greatly improved in the last few days. He says perverted ideas have been given through exaggerated reports; and it is evident that the President of Mexico is more hopeful than he was a few days ago.

Two great landslides at the Culebra Cut in the Panama Canal have filled sec-

tions of the ditch and buried a big steam shovel and other machinery, and threaten to ruin the Young Men's Christian Association club building. This building has moved eighteen inches toward the cut, and engineers say it can not be saved from sliding in. Its use is forbidden.

The entire hill seems to be settling, and commissioners say the slides will delay work on the canal from six weeks to two months.

A monumental gateway and doors in artistic wrought-iron for the Carnegie Palace of Peace at The Hague have been contributed by Germany and are now on exhibition at Berlin. The two large portals contain designs symbolic of peace.

On September 21 will occur the fiftieth anniversary of the battle of Antietam. The veterans of the war and sons of veterans are preparing a great celebration of the event in Prospect Park, Brooklyn. Survivors of the battle will be guests of the association, and after the military exercises in the park, will be entertained in the Fourteenth Regiment Armory. New York State had fifty-three regiments in that battle, two of which, the Ninth and the Fourteenth, still retain their organizations.

The applicants for admission to the Moody schools at Northfield have been 800 more than could be admitted. On opening day 1,200 were registered, while the remaining 800 out of 2,000 applicants had to be rejected for want of room.

The trustees still hold to Mr. Moody's original plan of keeping the school for those of limited means who can only pay a part of the expenses and who must work two hours a day to help pay their way.

Moody's Northfield schools are not alone in having students who work to pay their way. The reports of Columbia University show that during the year 563 students earned \$95,035 by working to pay their way. Among these were 47 young women. Domestic service, tutoring, clerking, and sawing wood are mentioned as sources of profit to these students. Odd jobs of all kinds were accepted as a means of securing funds to help keep them going. The girls were just as successful as the boys in securing work for this purpose. The story of the way many individuals earned their

money is indeed interesting. All honor to the boys and girls who are willing to thus work their way through college!

The veteran warrior, Gen. Daniel E. Sickles, has applied for an inventory of his furniture and personal effects and a sheriff's sale of the same to satisfy a judgment of \$8,000 held by the Lincoln Trust Company.

The funeral of General William Booth was the most remarkable the world has ever known. Thousands upon thousands joined in the parade. No black emblems of mourning were displayed, but banners were trimmed with white, and Salvation Army music was played by the bands. At the immense auditorium more than 30,000 people joined in songs of praise and the meeting was turned into a Salvation Army revival meeting in which a great many were brought to the foot of the cross. This was just as we believe General Booth would have had it if he had planned his own funeral.

The Twentieth Century Endowment Fund.

Closing words of Education Society's Report.

Efficiency requires progress. Our schools need, and are likely to continue needing, more money, that they may better meet growing demands and opportunities. From time to time new buildings, books, and other equipments, are necessary, if best results are to be reasonably looked for. More teachers, and better paid teachers, are needed. We have young men and women equal to the attainment of a high grade of scholarship and proficiency in the teaching profession; but we can not justly expect this of them if they are overworked and underpaid. For the sake of our schools and ourselves, if we desire an honorable place in the work of Christian learning and in the world's work, these things should be seriously considered.

Although personal righteousness, spiritual warmth, and intelligent devotion, are the supreme things for our ministers, an important and vital kind of usefulness in the pulpit and pastorate calls for the possession of knowledge, education, and acknowledged power in service and leader-

ship. And this gives rise to a present and large problem for our churches.

Each of our schools has been making, and no doubt will continue to make, vigorous and independent efforts to raise money for increased equipment and endowment, by gifts from its more immediate friends. This is necessary, right, and wise; and the Education Society commends these efforts to your sympathetic and generous support. But there are many persons who have a real and general interest in the cause of education as represented by all our schools in the fellowship of their one work and common purpose. To such persons the Twentieth Century Endowment Fund movement, approved by the Boulder Conference, offers an excellent way of giving substantial and permanent aid by gifts or in wills. Funds coming in this way may be placed in the care of the Seventh-day Baptist Education Society, or of the Board of Trustees of the Seventh-day Baptist Memorial Fund, for investment. The income, by vote of Conference, is to be divided as follows: Thirty per cent each for Alfred, Milton, and Salem, and ten per cent for the Theological Seminary.

This plan symbolizes our unity of spirit, purpose, and work; and it is the desire and aim of the Education Society to promote this unity of motive and action. The material, intellectual, moral, and religious building up of our schools, churches, and homes, is Christian and denominational up-building.

Approved by the board, at Alfred, N. Y., August 4, 1912, as its annual report to the Seventh-day Baptist Education Society, and to the Seventh-day Baptist General Conference at North Loup, Neb., August 21-26, 1912.

WM. C. WHITFORD,
President.

ARTHUR E. MAIN,
Corresponding Secretary.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." Eccles. xii, 13.

What is a pessimist? The *Baptist Witness* answers: "A pest who has missed the real purpose of life."

SABBATH REFORM

A Recent Convert to the Sabbath.

In this department we publish today an article from one who has never before spoken through the SABBATH RECORDER. Brother W. H. Bramley was introduced to the editor by a letter from Rev. George Seeley of Sunny Brae, Moncton, N. B., Canada, who also sent the article for publication. It had been sent to Brother Seeley with an interesting letter explaining Brother Bramley's conversion to Sabbath truth, and also stating that it was a copy of what Brother Bramley had sent with a letter of criticism to the secretary of the Toronto Lord's Day Alliance.

In the letter to Brother Seeley, our friend explains that he is now a Sabbath-keeper, although two weeks before he had no idea of such a thing. He had never examined one of our tracts until a few days before writing the article. He had been a member of the general Baptist Denomination, and says: "I used to imagine Seventh-day Baptists as cranks, but through an accident I was led to examine the Scripture on the subject, independently, and the Scriptures back you up."

After giving permission for Brother Seeley to publish the article, if he desired to do so, Brother Bramley says: "I would like to know something in regard to other tenets of doctrine and practice. In what do you differ from the general body of Baptists, aside from Sabbath observance? What is the number of adherents? How do you manage to keep the Sabbath, and still obey the law of the land, and yet retain employment if employed as weekly servants. Give nearest members, and other information at your disposal."

We are glad to welcome this searcher after truth, and hope he may be a light to others who are in darkness regarding the Sabbath of Christ.

How can any one claiming the Bible as the only rule of faith and practice, come to any other conclusion than that reached by Brother Bramley if he really makes an independent study of God's Word regarding the Sabbath?

The Christian Sabbath.

W. H. BRAMLEY.

In answer to the question, "Is there a specific command from either Christ or his apostles to keep the Seventh-day as the Christian Sabbath?" I say, "Yes, there is such a command." As evidence I shall rely upon the written Word,—the word of Christ, corroborated inferentially by the actions of his disciples in the early years of the Christian era, in so far as we are guided by the teaching of the New Testament.

According to the evidence I have, which is open to your inspection, the Jewish Sabbath was also the Christian Sabbath, and observed by Christ and also his disciples.

I shall first point you to the teaching of Christ with regard to the Sabbath, then to the Word of God touching the inauguration and institution of the Sabbath, and lastly, the observance of the Sabbath by the disciples after the crucifixion, resurrection, and ascension of Christ, for at least sixty years.

Let me refer you first to Matthew v, 17, 18, 19. There Christ says of himself, that he came not to destroy the law, but to fulfil it. Furthermore, the law will not lose its force, while time shall last, so that the law of the Sabbath, as well as other laws, still held good so far as he was concerned, according to his own statement. In the light of that declaration, you can see that the law was not abrogated by him in his life time. Nor was it abrogated in the early history of the church. Luke xvi, 17, supports the idea of the immutability of the law. The law is amenable to amendment, but not subject to destruction. See Isaiah xl, 8 and John xii, 49.

Christ obeyed the laws of God. Whatever he said or did was in accordance with God's will, or law. "The word of the Lord endureth for ever" (1 Peter i, 25). In Matthew xii, 8, Christ says that he is Lord of the Sabbath. There can be no doubt that he was referring to the Jewish Sabbath, Saturday. Here he was speaking to Jews concerning the law of the Sabbath, which they accused him of desecrating. In that sense, the Lord's Day is the Sabbath, and the Sabbath is the Lord's Day. There is no indication to show that the Lord's Day mentioned by John in Rev. i, 10, was other than the Jewish Sabbath.

When Christ first made himself known to his disciples, after the resurrection, it was on Sunday; but he said nothing then about a change of the Sabbath, so far as we know. His next appearance was after the eighth day following, or Monday week, then he greeted his disciples with the same salutation given on the previous occasion. See John xx, 14-25 and 26-31. Nothing was said by Christ about a change of the Sabbath, either then, or on any occasion previous to his ascension. Christ said that it was allowable by the law to do good on the Sabbath day (Matt. xii, 12). "For whosoever shall do the will (or obey the command, or law) of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. xii, 50). That is, he gave full recognition to the value of obedience to God's will.

In Matt. xv, he defines the difference between man-made law and the law of God, showing that men can not effectually worship God by, or through, laws of human invention. When the rich young man came to Christ with a question, the reply given was, "If thou wilt enter into life, keep the commandments." See Matt. xix, 17. Matthew xxi, 28-32 is a parable teaching obedience. "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's" (Matt. xxii, 21). Matthew xxii, 37 is the preeminent commandment and its sequel. Love impels and compels obedience to the whole will of God, which is expressed by law. The greater the love, the greater is the desire to obey God's laws.

Christ tells all his hearers to obey the Divine laws as laid down in the Old Testament, which was in the possession of the priests, and read by them to the congregation on the Sabbath day (Matt. xxiii, 2, 3). They were to obey the law in the spirit as well as the letter, not as an outward show,—with their hearts, not lip-service, or as a mere matter of ceremony. The law of the Sabbath was included in the Divine laws; therefore he taught them to obey the law of the Sabbath, as amended by himself,—the established and recognized Sabbath of the Jews. The last command of Christ is recorded in Matt. xxviii, 19, 20. There he told the eleven disciples to teach all nations. "Teaching them to observe all things whatsoever I have commanded you." He charged them to teach obedience to the

law of Christ, which is also the law of God. Now what is the law of God, concerning the Sabbath? See Exodus xxxi, 12-17. Please note the words "perpetual covenant." A covenant that should last to the end of time. There is the law of the Sabbath, preeminent, above the main body of the general laws. A day set apart, sanctified from the beginning, sacred, made holy by the Creator, God himself. Is not that sufficient evidence of Divine authority, and was not this authority upheld by the teaching of God, the Son? If the evidence is not sufficient, then read Exodus xx, 8-11 and Genesis ii, 2, 3. There is surely evidence of Divine authority for the celebration of the Seventh-day as the Sabbath.

Now I have to prove that the Seventh-day is the Christian Sabbath. That I can do by referring you to the actions of the disciples after the death of Christ, and also after the ascension. First then, we find that the two Marys obeyed the law of the Sabbath. See Luke xxiii, 54-56. Then in Acts xiii, 14-48 you will perceive that there was no change in the Jewish Sabbath previous to the year of our Lord, A. D. 45, neither was there a change in the day from that date to A. D. 90, which is as far as the New Testament takes us. The Christian Sabbath, as that term is generally understood, is a paradox. There is, according to the Scripture, only one Sabbath; that was the Seventh-day, and was observed as the Sabbath by the orthodox Jew, by the converted Jew, and by the Gentile, in the years mentioned. The inference from the teaching of the New Testament is, that during the lives of the apostles, they strictly adhered to the Divine command, as given by God himself to Moses, which was upheld by Christ, both by practice and precept, and that law was never abrogated before the crucifixion, nor in the times following upon the resurrection and ascension; and the observance of the Lord's Day, so-called, is not in line with scriptural evidence. It is not obedience to the only divine command ever given on the subject. The disciples were called Christians first in Antioch. See Acts xi, 26. There we find Paul in the synagogue on the Sabbath day, the Seventh-day. He sat down among the congregation, but was called on to speak to the people. At the conclusion of his address he was called upon to preach again the next Sabbath

day, still the seventh day of the week. What is the inference? Sunday, commonly called the Lord's Day, is an institution of a growth antecedent to the early history of the church, and is based upon the events occurring on the third day after the crucifixion; not from any specific command of the apostles, derivable from any interpretation of the New Testament.

Systematic Giving.

[The following on systematic giving was widely circulated at the General Conference in North Loup, and we gladly give a denominational-wide circulation here. It is from the Board of Systematic Finance. If you do not know the nine men who composed that board last year, get your 1911 *Year Book* and see for yourself. Since the neat folder given out at Conference can not be seen by all, the next best thing is to ask you to read its contents here.—Ed.]

Friend, can you spare a few minutes to consider a subject that is vital to individual, church and denominational life?

Systematic giving is a matter that is not altogether understood, and is therefore slow in adoption.

What is systematic giving? It is regular giving according to some previously accepted plan. Various methods have been adopted by individuals and churches, but most of these have been wanting in a regular and definite time for the giving and have been more or less unsatisfactory.

The Old Testament says, "Bring your tithes and offerings." The New Testament teaching supports this idea and reduces it to a system, when it says, "Upon the first day of the week, let every one lay by according as the Lord has prospered him." We have here found a Scripture foundation for systematic giving and for weekly offerings to the work of the Lord. While we have recommended a weekly system, it is nevertheless so adjustable that the giver is permitted to pay weekly, monthly, or quarterly as he shall choose.

The question often arises, What are the benefits of this system? There are three of which we will speak briefly.

First. A voluntary obligation to give for a certain object at frequent and stated times, is well calculated to keep the thought of this object so before the mind of the

giver that his interest will be constant and increasing. This is of no small value.

Second. It is much easier to give a small amount frequently than a large sum at one time. When this giving becomes a part of our religion, then it is an element of enrichment in our life, for "God loveth a cheerful giver." When giving is prompted by love for God and interest in that for which we give, the blessing will follow, as is seen in the case of the widow and the two mites. When this method is adopted and conscientiously carried out, we are surprised to find with what ease, and pleasure, we have given more than formerly, and the blessing to our lives has been in still greater ratio.

Third. The benefit is not all to the giver. The recipients of our gifts are helped with a regular and constant income. This enables them often to do needed work that could not otherwise have been done. The educational value of this system to the rising generation can not easily be estimated. There is much more that might be said but we will answer only one objection. One says, It is impossible for me to attend church regularly, therefore it would be of no use for me to adopt this system. Let us see. You prayerfully consider the matter and conscientiously adopt the system and then each week put your offering into the envelope to take with you when you can go to church. Try this plan for one year. Make it a part of your Christian service, a habit of your life, and we believe that you would not do without the joy it brings.

Giving is easy and natural, if first there is a willing heart and a warm love for Him whom we serve in our giving, who loved us and gave himself for us. Friend, read, consider, and ask the Lord to help you into the joys of a newly devoted life.

Cards, envelopes and other supplies may be had free of cost and postage paid on application to Dr. A. S. Maxson, Milton Junction, Wis.

Where you are is of no moment, but only what you are doing there. It is not the place that ennoble you, but you the place; and this is only by doing that which is great and noble.—*Petrarch*.

"If a lemon is warmed before squeezing, nearly double the quantity of juice will be obtained."

THOUGHTS FROM THE FIELD

From Lone Sabbath-keepers.

"I enclose \$1 for the RECORDER. If it were my last dollar it would go just the same, for I can not get along without the RECORDER. It does double duty here, as I pass it on where it is appreciated.

"I am waiting anxiously for word from Conference. Could not go, for the treasury was low, but I stayed at home and prayed earnestly that all might have wisdom and power from on high, that great things might be done for God, and that our denomination would arise and go forward as never before. I pray that the Lord may send forth laborers into his harvest fields at home and abroad."

"DEAR BRETHREN:—I live in Kentucky, in county of Washington, and have been keeping the Seventh-day Sabbath for several years, and now there are others keeping it. I do not know a Seventh-day Baptist church in Kentucky, and write to ask if you know of any in this State. If so will you please give me the address of some to whom I can write. I am poor, but I would love to see the Seventh-day Baptists making a start in this country."

This brother asks how we organize a church and if we ordain ministers, and wants Sabbath literature including articles of faith.

Four Suggestions.

DEAR BROTHER GARDINER:

May I call attention of the readers of the RECORDER to a few matters?

First. During the recent Conference attention was called to the fact that two or three members of the retiring Sabbath School Board would feel called upon to pay the indebtedness of that board amounting to about two hundred dollars. Some one proposed to take up a collection at Conference to pay this debt. I objected on the ground that it was not fair in view of the liberal support which the North Loup society has given the board. You

remember that I said that the delegates should go home and there take up the collection. It is a shame for the new board to assume this debt and it is a shame for a few members of the old board to pay the debt. I appeal to your readers to make this wrong right and remove the shame.

Second. Brother Jay W. Crofoot of Shanghai, China, has published a neat little booklet in paper binding, which is described by its title, "Four Addresses." Those who support the Boys' School should know what our teacher believes and what he teaches, especially what he believes in the matter of what we call "foreign missions." Brother Crofoot is more anxious that these addresses be read by our people than that he should get back the money spent for publication, postage, duties, etc. I have a large number of copies still at North Loup. These will be sent postpaid for ten cents a copy or six for fifty cents. I have a few copies of a better binding for fifteen cents. Stamps will be received. Let us encourage the building up of a literature of this kind. A word to the wise is sufficient.

Third. I wish to make public a resolution recently passed by the North Loup Church:

Whereas, Sister Eva Hill has been doing for many years very valuable work for the kingdom of Christ as an evangelistic singer, especially in connection with revival meetings, therefore,

Resolved, That we heartily commend her for such service to the Seventh-day Baptist Missionary Society and to any church in need of assistance of this kind.

Fourth. As pastor of the North Loup Church I wish to extend to all our people our sincere thanks for the effort made, East and West, North and South, to make our recent Conference representative, harmonious, spiritual and enthusiastic.

Fraternally yours,

GEO. B. SHAW.

North Loup, Neb.,
Sept. 3, 1912.

"Vanity does not seem a very large sin at first sight, but how many souls it has choked and destroyed, it would stagger its apologists to compute. Its very emptiness and apparent harmlessness make it doubly dangerous."

CONFERENCE, 1912

Address.

REV. W. C. WHITFORD.

Education Society, North Loup, August 23, 1912.

The Seventh-day Baptist Education Society is not merely a corporation to hold and administer trust funds. It stands for ideals of development, physically, mentally, and spiritually for the honor of our Lord and Master. It is a part of our duty in the sight of God to bring out and develop the best that is in us. Education is not an addition from without, but a growth from within. It is the expansion and development of the whole man. Education is not a matter that concerns the few, but the many. All have a responsibility and a privilege in this matter. Education is not confined to the few years of a man's schooling, but should continue all the way through life.

To those who are young and can attend school I say, There is hardly any sacrifice too great for you to make to go on with your schooling. For you who are older and to whom the path seems shut up for further schooling for yourselves, there remains the privilege of helping your children and your neighbor's children. But do not lose interest in education for yourself, and take advantage of every opportunity. Be reading some magazine that has to do with the problems that interest you, and be experimenting for yourself. If you are a farmer, attend the institute schools, and keep up with the times and a little ahead.

I was pleased to read the other day that a Michigan woman at the age of fifty years had just graduated from high school, and that she was was planning to study for a degree in the University of Chicago; and also that a Brooklyn woman aged seventy-seven attended one of the public night schools and received her diploma with the rest of the class at the end of the session.

Whether we are bent upon an education for ourselves or are thinking of helping others we need to be alive to the significant principles upon which true education is

based. There is danger that we may be thinking carelessly or superficially about education, and this is especially true in this transition period when schools and systems of education are being so severely criticised.

The great end of education may be approximately expressed by three words: life, character, service. Education is not to make a man a scholar, but to help him to live. It is not to enable him to make money, but to make character. It is not to give him a more honored place in society, but to enable him to serve more efficiently.

I am not intending to say that education ought not to make some men scholars, and ought not to help others to make money, and ought not to give others honored places in society; but these are not the primary objects of education. I am inclined to think that in this age of diversity of interests for the student true scholarship is often neglected. The student certainly ought to be a scholar, and not a mere dabbler in learning. But for all that the true aim of the boy who goes to school is not to acquire knowledge, but to learn how to live. He is not to make a specialty of storing up information, but of developing ability. The youth whose culture is particularly manifest in readiness to talk fluently of the manners and customs of the Greeks and Romans has really not very much education. True culture enables a man to meet manfully and smoothly the various situations that arise from contact with fellow men.

Some people need to get rid of the idea that a man is any better because he is learned. He will be better when he is truly educated, but the truly educated man is no pedant. My father used to tell of a certain preacher who was taught respect for a man of half-wit. The preacher happened to be trying to bore a hole with an auger through a small piece of board, and was having considerable trouble to hold the board still. The half-wit coming along suggested that the preacher put the board in a trough that was near by. The suggestion was accepted and the hole bored

without further difficulty. The preacher was pleased, and remarked that it was possible to learn something even from a fool. The half-wit replied, "I know that: that is why I come to hear you preach."

Since so few (some one says only seven per cent) of the children who attend the common schools ever go on to the high school, and so few (some one says five per cent and some one says only three per cent) that attend high school ever go on to college, there is some sense in the criticism that the courses ought not to be framed from the very beginning to fit those who are going to college, and should contain much that has to do with the specific fitting of the boy or girl for what he is going to do. It is not yet proved however that our public schools should become trade schools; for the second principle which I mentioned certainly has some bearing. The end of an education is not to enable the student to make money, but to make character. Other things being equal the boy or girl who graduates from a high school or college has a better chance in the world than those who lack this advantage. But the real gain of this education is in the development of a broader point of view for discerning the various situations of life, and a sounder basis for judging what is right and expedient in the circumstances, and a more sensitive conscience for matters of equity. I am willing to admit that a good many men and women have acquired this balance of character without much schooling. They are indeed fortunate. But this is one of the goals of education. If a boy forgets all he has learned of algebra or geometry but has acquired a zeal for accuracy he has thereby improved his character and helped himself toward that ideal for fair dealing with fellow men for which we should be always striving.

It may be that much in our schools' systems is ill-fitted to add to the equipment of the boy or girl for efficiency in labor. It may be that much that he has to learn does not easily relate itself to what he already knows. I am not here to defend the courses laid down or the methods of our public schools; but I protest against the criticism which has in mind only the material efficiency of the pupil. The true end of the school is character. A young woman is not looking for a husband who will provide for her a home equal in material

equipment to her father's house, but for a husband who will be faithful and true and a worthy father of her children. A young man is not looking for a wife who is an excellent housekeeper and a master of domestic science, but for a woman of character who will really be a help meet for him in the sight of God. I am not intending to belittle trained physical and mental ability. Bank directors are not looking so much for an expert accountant and bookkeeper, one who can make an erasure and alteration upon the books with such skill that it passes without notice, as for a man of unquestioned integrity.

The third principle which I would emphasize in regard to education is that it is to bring a man toward unselfishness. It is not to give him a more honored place in society, but to enable him to serve more efficiently.

Some men are liable to be puffed up by book-learning, but mere useless knowledge is nothing to be proud of. Nor is it a sign of greatness for a man to use the knowledge that he may happen to have for the purpose of feathering his own nest. A true end of education is to make a man a more helpful member of the family, a more useful citizen of this earthly commonwealth, and also of the kingdom of God.

The farmer wants an education so that he can do some such technical thing as measure oats correctly. But more he wants an education so that he can tell just what particular kind of fertilizer a particular soil wants for a particular crop, and when is the time to plant and when to reap.

But in the third place far more than for these two ends that I have mentioned, the farmer wants an education that he may rightly judge what is his duty at school meeting or at town meeting, what is his duty in the community. He needs an education so that he can accurately weigh the evidence that comes before him, and decide for the right. He needs an education that will protect him from the public speaker that strives to move men by his oratory towards that which is not really for the best, and also that will help him to give heed to warning and sound argument even when the new teaching is contrary to his prejudices. Two marks of the uneducated man are: (1) stubbornness to hold preconceived notions, and (2) readiness to

take up false teaching that is smoothly presented.

The high privilege of the rightly educated man is to be of more use than he otherwise would be.

To sum up then, I have three messages:

We ought to have a training that will enable us to do whatever we have to do better, that will enable us to do more, and enjoy life more, and to rise toward the standard of the ideal man which our Master has set before us.

We ought to have an education that will make us truer men and women, not swerving from ideals through weakness of will or through paltry temptations of selfishness.

We ought to have an education that will not only make us efficient in the service of our fellow men, but will also make us eager to serve.

In Nyassaland.

DEAR READERS OF THE ALFRED SUN:

We are about to begin our last lap in the long "endurance race" we have been making, and our "staying powers" are very nearly exhausted. If my memory serves me correctly, our very interesting and eventful trip up the Zambezi and Lower Shire rivers was the subject of my last letter to the readers of the *Sun*. To describe the various vehicles and routes of travel which have brought us from Port Herald on the Lower Shire River to Fort Johnston, on the Upper Shire, shall be the purpose of this letter.

Leaving Port Herald at a little past seven in the morning, we spent an entire day in traveling a distance of one hundred thirteen miles to Blantyre by the Shire Highlands Railway. Like all the other railways we have seen in Africa, the Shire Highlands is built without any cuts or fills, winding its way up hill and down—principally up—and following close to the river. The country through which it passes is increasingly picturesque as it approaches Blantyre, and some very beautiful scenery greets the passenger in the passing pictures of mountains and valleys and rushing streams. One very pretty cascade tumbles down through a rift in the bed-rock of the river, and over an almost perpendicular precipice nearly a hundred feet high. In the distance, mountain peaks

were seen stretching high above the clouds; one of them was pointed out to me as being over twelve thousand feet high, and another as over ten thousand.

As is the case in all new countries, civilization follows the line of railway, and near the Shire Highlands line, on either side and along nearly its entire extent, are great cotton and tobacco plantations. Nyassaland cotton is of a very fine quality and fetches the highest market price on the London market; this year the crop is of a very superior quality, but the yield is not so large as it sometimes is. Cotton from Nyassaland is bringing ninepence a pound on brokers' sales in London, and a planter told me that anything over fourpence was a good profit after all expenses had been paid. Since about 1900 the coffee plantations have been largely replaced by cotton and tobacco, as these are surer crops and quicker. At about that time there was an almost universal failure in the coffee crop for several years, and many of the planters lost very heavily and were discouraged in coffee culture. However, those who have continued in coffee have made a very good thing at it, and the product is one of very superior quality.

There is a decided change in temperature between Port Herald and Blantyre, and heavy woolen garments were not uncomfortable when we neared that place. Blantyre is the principal town in Nyassaland, and has the largest European population. It has a number of very good buildings, and we were lodged in the most comfortable hotel we have found in our travels. The town is widely scattered over a large extent of territory, each house having large grounds around it. Most of the inhabitants are Scotch and English with a majority of the former, I should say. Good tennis courts and an excellent golf course provide recreation for those who care for these games.

At Blantyre we learned that the steamer of the African Lakes Corporation, on which we were intending to travel upon Lake Nyassa from Fort Johnston to Bandawe, had met with an accident in the loss of its propeller. But we were advised to push on to Fort Johnston in the hope that we might get passage on the government mail steamer which was due to sail on June 28. So we left Blantyre on Monday in machilas. A machila is a hammock which is swung by

cross pieces from two long poles which are carried upon the shoulders of four natives, two in front and two behind. Each of us had a company of sixteen native machila "boys," and a half-dozen "boys" each for our luggage. We covered the distance between Blantyre and Zomba in ten hours, a distance of forty-two miles, which surely is not bad for this method of conveyance. The road is macadamized for the entire distance, and is in rather better condition, I should say, than is the road between Alfred and the Station. A huge motor truck loaded with freight, a motor car, and several motorcycles passed me on this road; but they did not frighten my horses, which might have been the case at home.

Zomba has a system of electric lights, and the town presented a very pretty sight as we approached it in the early evening. This is the seat of government in Nyassaland, and the governor and his staff reside here; here also are stationed the military forces of the country. By daylight it is a very attractive little place situated at the foot of a high mountain, and occupying, like Blantyre, a considerable territory. After a comfortable night's rest we pushed on to Liwonda, the end of navigation on the Upper Shire River, which we reached at about five o'clock, having covered thirty-three miles since eight in the morning. This trip was almost entirely down hill, was also very picturesque and interesting, and brought us again into a warmer climate. The house where we stopped at Liwonda is as nearly mosquito proof as possible and has need to be. Mosquitoes and reptiles abound here, and it is considered one of the most unhealthful stations of the African Lakes Corporation. The only compensating virtue of the place is a hot sulphur spring which affords a daily morning bath of just the right temperature.

We left Liwonda on Wednesday morning on a house-boat, and our passage was one of great fun all the way. Another young man, an employe of the A. L. C., was with us, and since the boat is supposed to accommodate only two, we arranged a bed upon the cabin roof for one. We also put up our extra tent-fly as an awning, and thus had a good combined sitting-room, dining-room, and sleeping apartment on top. We saw all kinds of wild fowl, and had great sport shooting at crocodiles. On Thursday morning we stop-

ped at a native village where our cook bought some fresh fish and fowl, and the chief showed his appreciation of the honor we had done him by sending us a present of two eggs each. We reciprocated by sending him a new lead pencil with our compliments.

When we reached Fort Johnston we learned that our hopes of getting passage on the mail steamer were vain, but we were fortunate enough to secure accommodation on a private boat, *The Adventurer*, owned and operated by a Captain Cunningham, with whom we sail today on the last long lap of our journey. We are told that our good record for seamanship will be broken here, for the lake is very rough and our boat rather small, but we are hoping to disappoint the evil prophets in this. Fort Johnston is a well-laid-out town, having a white population of twenty souls. It lies on the bank of the Upper Shire, and across the river opposite to the town are low hills with a glimpse of mountain ranges beyond. It is very hot here during the day, but at this season of the year the nights are cool. One of the most discouraging things for Europeans in this country is that there are no schools for white children, and a time always comes when it is necessary to separate families, sending the children either to South Africa or to Europe for their schooling.

My next letter will be from the very heart of native life, for after we reach Bandawe we are to go inland from the lake about a hundred miles, where the bulk of our work of investigation lies. There we shall have some genuine camping experience, a thing we have not yet enjoyed.

With assurances of kind regards to all the friends at home, I am

Cordially yours,

WAYLAND D. WILCOX.

Fort Johnston, Nyassaland.

June 28, 1912.

Crime, small and great, can only be truly stayed by education—not the education of the intellect only . . . but education of the heart which is alike good and necessary for all.—*John Ruskin.*

"There are men who are always absolutely on time; they are the men the world trusts and believes in."

MISSIONS

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

(Continued.)

Report of Dr. Rosa W. Palmberg.

The early part of this Conference year was spent in the United States, visiting churches and friends, attending association at Garwin, and preparing for my return. I sailed for China in company with Miss West on September 6, arriving in Shanghai on September 30, after an uneventful journey.

We found Miss Burdick looking badly after her hard summer at the hills and we felt that if she were to go through the year successfully she must have a short rest, so Doctor Crandall and I decided that we would postpone our departure for Lieu-oo for two weeks, sending her away and taking the school work in the meantime. Before the time was up the revolution had broken out and we were forbidden by the American Consul to go to Lieu-oo.

Several visits were made to see and cheer the people and hold Sabbath services, but we were not permitted to go till late in January. We made the move on January 22. There was much to do about the place and though patients were few at first we found plenty of work to occupy our time.

The number of patients has steadily increased. In May we treated 641 in the dispensary, and we have had three patients at different times in the house. At present we are not prepared to take in patients but we felt compelled to make room for these. The first was an old lady who came for a cataract operation, which I am glad to say was successful. She had been totally blind for two years. I hope the Gospel message she heard may also be the means of opening her eyes to the "Light of the world."

The next was an insane woman whom we took in out of pity for her people, hoping also we might benefit her. During the two weeks she was with us she had days of seeming improvement, but she nearly wore

us out, and as we were not at all in shape to care for such cases, I asked her people to take her home. I understand that she really is a little better.

The third is with us yet, a little motherless girl, who had her foot crushed in a water-wheel. It is rapidly healing and she seems happy with us. She will probably tell for years to come about her stay in a foreign house.

Altogether during the four months we have been working we have had 1,581 visits, by 1,061 different patients, to the dispensary. Many calls were made and treatments given in Shanghai, of which no record was made except of the money received. Calls to patients in their homes have been more frequent than before and most of them to long distances requiring much time, and it is a pleasure to be able to go to them without anxiety, as Doctor Crandall is here to take care of those who come. It is a new feeling, too, to go to Shanghai occasionally and not feel anxiety about the work left behind.

Doctor Crandall also helps each day in the dispensary, and looks after our cooking in the house. The latter service may insure good health to us both.

As before, I have been doing some teaching of English to some young men and boys who were very anxious for it. The fees go to help out our medical fund.

We have not opened a day school, mainly because the family of Mr. Toong, the evangelist, occupies the whole building. There are only two rooms and a small kitchen. It crowds them even so, for they have four children, and two more who are in the Girls' School in Shanghai, will be here in the summer. Mr. Toong is evidently doing good and faithful work with the patients, and outside as well, of which I suppose he will make a report. He relieves me of the Sabbath afternoon service, except once a month when he goes into Shanghai to preach to our people there. Usually we have a full house at the service.

Our helpers are the same two girls that we had before. Doctor Crandall and I are teaching them a little each day, besides what they learn in the regular work. One of them expects to be married this year, I understand.

We are planning to take no vacation this summer, since we have so recently opened the work. We may possibly go away, one

at a time, for a short time after it, if we find we need the rest, but neither of us wishes to leave the other alone during the hottest weather. So far we have both kept well, and hope it may continue.

Many people inquire after Mr. Eugene Davis and regret his enforced return home. He was evidently much liked.

We hope that our work for the next year may be so unbroken that at the end of it we can make our report together.

We thank God for his goodness and his care over us in these disturbed times, and pray for guidance and help that we may accomplish what is given us to do.

Report of Dr. Grace I. Crandall.

It is difficult for me to give a very connected report this year because my time has been considerably broken up. Early in July last year I gave up my teacher so as to help Miss Burdick in getting ready to go to Mokanshan. It was about the twentieth of that month that we started, taking with us four of the schoolgirls and three young ladies, one of them Miss Burdick's assistant in the school. She went to act as my personal teacher. However, my sickness prevented my doing much studying during the summer.

Early in September we returned to Shanghai and I spent a couple of weeks studying by myself and catching up my correspondence. Then my teacher returned and I studied with him until a week or so after Doctor Palmberg and Miss West came. It had been arranged that he should be Miss West's teacher so I began with one of the young ladies who are our helpers in the dispensary at Lieu-oo.

After we found that the war was to keep us indefinitely in Shanghai I continued my study with her and taught her some English also until January 22, when we came to Lieu-oo.

I took my first examination in the language under Mr. Crofoot in January.

While in Shanghai I attended to whatever medical work came to me until Doctor Palmberg came. In all there were a good many prescriptions made and some outside calls.

Since we came to Lieu-oo most of my work has been as assistant in the regular clinical work and Doctor Palmberg's report will cover it. I continue to study about

three hours a day with the teacher and often one or two hours more by myself.

I expect soon to take my first year's examination. I have done enough extra work so that I hope to be prepared for an examination in the first year and a half's work, on schedule time.

(To be continued.)

Impressions of Conference.

[At the morning service at Milton, Wis., August 31, by request of the pastor, Rev. L. C. Randolph, B. I. Jeffrey, Prof. A. E. Whitford, Miss Carrie Nelson of Milton, and Grant W. Davis of Adams Center, N. Y., gave a report of the Conference held at North Loup. The following is the report made by Grant W. Davis.]

Two hundred and two years after the organization of the first Seventh-day Baptist church in America, the one hundredth session of the General Conference was held with the church at North Loup.

According to the *Year Book* of 1911, the North Loup Church has a resident membership of 293, having 4 more than has the Milton Church. Excepting Alfred, it has the largest resident membership of the churches of the denomination. But if we include both resident and non-resident members, Milton is larger than North Loup.

The Alfred Church was organized in 1816, Milton in 1840, North Loup not until 1873. Since 1873 fifteen other churches, now existing, have been organized. The total resident membership of these fifteen churches is only about double that of North Loup alone.

The growth of both Alfred and Milton has been stimulated by the fact that they are located at educational centers; North Loup has had nothing to stimulate her growth but the plains of the West.

It may be a matter of interest and not out of place to state that on the arrival of our special train at North Loup, there were at the station to convey the visitors to their respective places of entertainment fifteen automobiles; about twelve of these are owned in that society.

Some time ago the church was repaired and enlarged at an expense of about \$4,000. In three days the money was raised to pay this expense before the church was rededicated.

With its past record and its host of

En Route to China.

Brother and Sister Davis with their son Alfred attended Conference on their way to the Pacific coast en route to China. They left Grand Island the day after the delegates departed for their homes from North Loup, and stopped at Glacier Park, in northern Montana, to rest over the Sabbath. Then proceeding to Vancouver, they embarked, on September 3, for the long voyage to Japan, and thence to Shanghai. In a personal letter to the editor, written at Glacier Hotel, Lake McDonald, northern Montana, Brother Davis says:

"You will be glad to know how we have made the journey thus far. The separation that took place at North Loup, like the parting with our friends and relatives in the East, was the most trying part of all our experiences connected with our return to China.

"Today, as we spend the sacred hours of this quiet Sabbath here among the Rockies at an altitude of four or five thousand feet above sea-level, our minds go back to the blessed meetings of the Conference, the kind Christian spirit manifested in all the sessions, and in the intercourse with the brethren and sisters outside of the sessions, and in the homes where we were entertained so hospitably; and in my heart I am saying today, God bless the people at North Loup, and God bless all the delegates so that in their reports of Conference to their home churches they may impart much of the same blessed spirit to the people who remained at home.

"The key-note of the Conference seemed to me to be, *conservatism* and *consecration* of all our powers to the will and work of God. It seemed to me as I listened to the sermons and addresses that what we as a people need most is a complete surrender to the will of God. This will unify our thoughts and actions, and remove the friction that too often appears regarding the different lines of work. I do pray that the divine indwelling may more and more unite all hearts so that in thought and effort we may be one. Unity of spirit will bring unity of action.

"In our minds we are following the delegates to their homes, and we are praying that their reports of Conference may give a spiritual uplift to all the churches."

After writing of much worryment at

young people, the North Loup Church is one of the most promising of the denomination.

About 250 adult visitors were in attendance at Conference; only about 30 of these were from churches east of Chicago.

It was one of the best, if not the best Conference that I have attended.

Parts that were weak in our Conference of one year ago were strong in this.

The sermons and addresses were unusually good. The address, "Denominational Unity," by Dr. Geo. W. Post, will be printed for wide distribution. Do not fail to read it.

There was much of an evangelistic spirit. I believe there is an increasing desire in the denomination that more time at our annual gatherings be given to evangelistic services.

Though different views were expressed concerning denominational matters, yet there was at all times the best of feeling, and a spirit of harmony prevailed.

North Loup could not have done more to make it pleasant for her guests. All seemed highly pleased.

I will call attention to but one action of Conference. By vote of Conference, the Committee on Finance and the Board of Systematic Benevolence are discontinued. In their place is a Board of Finance consisting of eleven members.

This board is to perform the duties heretofore performed by the Conference Finance Committee and the Board of Systematic Benevolence; also to seek to secure from churches and individuals the funds called for in the several budgets approved by Conference; to perform such other duties as shall be referred to it by Conference; in brief, to have general supervision of the finances of the denomination.

This board is composed of the following members: Dr. G. W. Post, O. S. Rogers, Dr. A. S. Maxson, Frank Hill, G. W. Davis, A. B. Kenyon, Dr. H. L. Hulett, W. S. Bonham, A. B. West, W. H. Ing-ham, Will M. Davis.

We had hoped to entertain many of you at Conference next year at Adams Center. The Committee on Petitions recommended to Conference that it be held with the Adams Center Church, but Conference reversed the committee, voting that it should be held with the church at Brookfield, N. Y. We hope to meet many of you there.

Grand Island over the railroad's rules regarding baggage for passengers crossing the Pacific, of which the agents there were totally ignorant, resulting in a long night debate of two hours before the checking was done, Brother Davis goes on to say:

"The day we left Grand Island was sweltering hot and we suffered a good deal from the heat. But on the day following, as we neared the mountains, the weather became very cold, so steam heat was turned on in our sleeper. We reached Glacier Park station on Friday at 8.30 p. m. and, as we had planned, stopped over for the night. We had been told that there were three hotels at this place, the best of which was Glacier Hotel opened by the Great Northwestern Railway. On arriving we were not a little surprised to find that this hotel consisted of a small, temporary, one-story board house used as a dining-room, and that the guests were lodged in small tents near by! Our tent was divided into two apartments each just large enough for a washstand and two single cots. We occupied one of these apartments, while a young man and his wife occupied the other.

"It was a cold night and the wind blew furiously. I almost feared the tent would be blown away. If one wants to get a real genuine blow-out this, of all others, is a good place to visit. After all we received no serious ill effects from either the cold or the wind.

"In the morning we boarded the train and took breakfast in the dining car as being most satisfactory. The ride from Glacier Park to Belton was very fine, with snow-capped peaks all about us, one of which reminded us of Japan's sacred mountain. After a stage ride of two miles we found the head of Lake McDonald, a beautiful little lake, surrounded on all sides by lofty mountains, some of which were clothed in eternal snow. This would be a most agreeable place in which to spend a hot summer, but most disagreeable for winter.

"We have enjoyed the quiet rest which our stop here has afforded us. We are constantly reminded of the kindness of the many friends we have left. May the Lord richly reward them all."

We know our readers will be glad to hear from these dear ones, and many prayers will go up for them and for the good work they are doing in China.

Report of the Committee on Denominational Activities.

Relative to the reports of the Education Society.

Whereas, The past year has been one of unusual success in the history of our schools and one marked by larger plans for future usefulness; therefore, be it

Resolved:

(1) That we congratulate our colleges on the present and prospective increase in attendance of students and on the economical and efficient way in which these institutions are meeting the demands laid upon them;

(2) That we commend the excellent management whereby Alfred University has rendered itself free from debt, and that we recommend that further aid be given the university to enable it to place the salaries upon a more satisfactory basis;

(3) That we lay the estimated budget of \$1,500 for the Alfred Theological Seminary upon the hearts of the people, trusting that it may be fully subscribed and paid at an early date;

(4) That we commend to the sympathy of our people the efforts of Milton College to secure \$10,000 to finish its gymnasium, and the plan to add \$115,000 to its permanent funds to make the endowment of the college \$250,000 in 1917;

(5) That we urge upon our people the duty of aiding Salem College in its heroic efforts to secure the \$10,000 needed to finish paying for its new college building, and in its magnificent fight, against manifold odds, to become victorious over all its obstacles, without endowment; and that we heartily approve the method adopted by the trustees of Salem College to secure the money for its present needs through a general solicitation of the people by President Clark; and further, that the sympathetic attention of all our people be drawn to the great need of a permanent endowment for Salem College;

(6) That we approve the report of the Education Society and recommend its adoption.

If we are going to let our lights shine simply to illumine our own faces we might as well let them go out.—A. J. Jordan.

WOMAN'S WORK

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

Friendship.

Just a word or two of praise
We have hoped long, long to hear,
And the dreariest of days
Glows with gladness and good cheer.

Just a friendly word or two
Or a sympathetic smile,
And glad courage comes anew,
Shortening the weary mile.

Just the clasp of some one's hand
Or a look of kind good will,
And the triumphs we have planned
Urge us bravely onward still.

Just a word that is sincere
When the way is rough and long,
And the lost hopes that were dear
Make us glad again and strong.

Just to know that others care
If we fail or if we fall,
And the ills that brought despair
Seem but trifles, after all.

—S. E. Kiser.

The Woman in the Rural Church.

MRS. MINNIE G. CHURCHWARD.

Paper presented at Woman's Hour, Conference, August 22, 1912.

While engaged in W. C. T. U. work in Minnesota the Lecture Bureau would send me for about six weeks' work into the Fillmore and Houston district. This comprised two counties in the southeastern part of Minnesota. It is thickly settled and I remember with a great deal of pleasure the hospitable homes and the pretty drives, as I was usually driven from schoolhouse to schoolhouse, from rural church to rural church, and from town to town. It was here that I first realized the great importance of the rural church.

Let's see, the proper way to begin a paper is to state: "We have one of the most important topics of the Conference now to consider," and so forth, and so forth. Now I do not know that this is true. It is very hard for me to write upon a special work of the women, or of

the men, as I think in the ideal church the women and the men work together in such a manner it is hardly distinguishable. Often while in the towns I would hear: "You are going on to a live church tonight; the country people have so much more time and not so many things to detract." Then again in the country they would say, "We don't do very much. It is different than it is in town, where the women have more time." I found both were right and both were wrong.

Later I was called to a rural church in New Jersey, and have since visited and observed others. While this is not such a vast experience, it has caused me to think upon the successes I have seen, and also the failures, the whys, and the wherefores.

This will be a hard statement for the men of this audience; but I must try to deal with facts. "In the majority of churches the activity in a great measure depends upon the women." It is true that three fourths of church work in the United States is done by the women, and that many of our beautiful churches are builded on women's tired backs. But somehow, while this seems hard, I have as yet no real remedy to suggest, as the social, though much work for some, makes a pleasant place for the young people, and the money that would go for confections is turned into the church treasury. Many outsiders will also patronize the socials for the sake of sociability. This is one of the places where our rural woman may shine. It is true that the country has not so much to detract, and the town a short distance away seems to draw. The rural woman has a mission here. The young people must be amused and held. If they can be held through the "go" stage, the danger of their wandering from the paths of rectitude is greatly diminished. I have noticed if the rural prayer meeting, Christian Endeavor, and church service are what they should be, the young people in the country seem to have more liberty to go than our young people in town. Washington Irving wrote in his essay on rural life: "In rural life there is nothing mean or debasing." This was written before our land was so thickly peopled. It is true there is not so much to debase, and one is near to the heart of a pure Nature, but man's debasing hand extends to country now, with its comforts and conveniences, the tele-

phone, rural mail, and automobiles. It seems only a question of time when there will be no real rural life.

I wish to give a little picture story. It came to me while pastor of Marlboro Church, New Jersey. On Sabbath morning, rain or shine, there sat a father and mother, with their seven children all spotlessly clean, always giving the best of attention. They always stayed to Sabbath school. This father and mother were very busy on a farm, three and a half miles from the church. They could not get these children all ready very often, so they chose the best,—their Sabbath days when they donned their best clothes and all climbed into the three-seated carriage, and drove to the pretty church and listened for twenty-five minutes to a sermon that usually had something that a child could understand and remember. And how they did love the Sabbath school, and they were among the first to earn their little stars. The mother confessed to me she was often too tired to come, but the ride and service always rested her. I remember calling there and the children taking me into the guest-closet to show me their "Sabof clo'es"—the dear little white dresses, and the little shiny shoes and stockings, placed just under each child's set. Often as I scurry around to get my one ready for a little outing, I think of this mother and murmur, "Great will be her reward." For those children will never be able to grow away from those early religious associations. Another woman in that same church, with her grown family now living in homes of their own, all useful members of the church, tells much the same story of her Sabbaths when her children were young. She said it was the hardest day of the week for her; but I am asking you, "Did it pay?"

Here is one great advantage the rural woman has with her family in the church. She can, if she will, make it the most important and pleasurable part of the child's life; while our city sisters have much to detract and much that is false to combat. I could draw just opposite pictures, but you all know them.

Now to me, this mothering work of the rural woman is her greatest opportunity and work. But it is well for every church to be blest with those who have few family cares. Their work is legion. They are

ladies' aid workers, solicitors, singers, and in short, they mother many of the church interests. Some of the sweetest and best workers I have ever known are women who have never felt the close clasp of the wedding ring and who never have had the privilege of looking into the depths of their own baby's eyes.

Our nation is doing much to make farm life alluring and attractive. But it seems to remain to the people themselves, and it should, to bring the church life to perfection.

In Northern Wisconsin and Minnesota a few years ago, it was found that many Scandinavian farm women were going insane at an alarming rate. It was conceded by the best brain specialists that it was the monotonous and non-social life these women lived. While their husbands met in the markets, these women were at home with dishes, broom, and beds,—beds, broom and dishes. "Man is by nature a social being." So the social instinct must find an outlet, or the results will be like the foregoing. The ladies' aid offers a social center for our women with a good end in view.

I attended several afternoon teas in a certain town where the church work was dead. We had on our best gowns, and the lunches were splendid. But could we sit around and be dumb—women! No, those tongues had to go. So the doctor was dissected, and the most bewildering things were thought, told, and surmised. The teachers had their share, then came the absent, and lastly, the young people. O the harm that was done! While if there had been a good purpose for the gathering, that energy expended in gossip could have been used in the furtherance of Christ's kingdom.

We have read with pleasure and profit of the yearly fair held every year on the estate of Kate Douglas Wiggin. While we may not have the beautiful homestead and an author, there are many helpful suggestions in the late article found in the *Ladies' Home Journal*.

The picnic, the poverty social, the husking bee, the strawberry social, and the ice-cream social, and so forth, are all events that are looked forward to with pleasure.

My last thought, and most important, is for the prayer meeting. After the week's work is over, the sun has gone down, the house is clean and smells of good things

cooked for tomorrow, the weary woman of the home prepares herself for the prayer service. She is almost too weary to climb into the carriage at the door, but she does, and closes tired eyes on the short restful drive to the church, where, with her brothers and sisters, she joins in thanksgiving and praise for God's goodness and love. And at nine o'clock she goes to her home a rested, refreshed woman.

Sing a song of canning-time,
Sweetness everywhere;
Sugar, spice, and all things nice
Scenting all the air.
Pickles, butters, jelly, jam,
Load the cellar shelves;
Aren't we proud to know that we
Made 'em all ourselves?—*Selected.*

Why the Dates of the Associations Have Been Changed.

BROTHER GARDINER:

The Executive Committee of the Eastern Association in session September 8, voted to change the date of its next session from October 10-13 to October 17-20. This action was taken because of the fact that there is a conflict as to the dates of holding the various associations and at this late date it was the only thing that could be done to avoid a mix-up that would deprive the Central Association a date on which to hold its sessions.

The Executive Committee of the Eastern Association desires to call the attention of the readers of the RECORDER to the fact that in the RECORDER of January 8, 1912, page 38, the Executive Committee of the Eastern Association published the action taken at a regular meeting fixing the date of the next session of the association on October 10-13, 1912. Again in the RECORDER of May 13, 1912, page 614, Mr. C. W. Spicer, secretary of the Joint Committee on Associations, which met in conjunction with the Conference at Westerly, R. I., gave as the report of that committee the dates in their order of the meetings of all the associations for 1912, which is as follows: the Western, September 26-29; the Central October 3-6; the Eastern October 10-13; the Southeastern October 17-20; the Southwestern October 24-27. and had these two notices been duly noted by the executive committees of the various associations there would have been no con-

fusion of dates for the time of holding the associations, as the date of our association was published six months previous to that of any other association.

In behalf of the Executive Committee of the Eastern Association,

J. G. BURDICK,

Corresponding Secretary.

Dunellen, N. J.,

Sept. 12, 1912.

Anthropomorphism.

W. D. TICKNER.

Much has been said and written concerning the anthropomorphic expressions found in the Bible. Many seem to regard it as derogatory to the Divine Being to speak (except figuratively) of God as walking in the Garden of Eden. It is difficult for them to believe that God spoke from Sinai with a voice audible to human ears, or to think of his writing with his finger (as the record says he did) the Ten Commandments.

Humanity has been very reluctant to acknowledge that man was created in the image and likeness of God, and that these attributes which they have regarded as human were originally the attributes of Deity.

Instead of its being a low conception of God to regard him as having a mind and as seeing and knowing, it should be regarded as an inestimable honor that such faculties were conferred upon man.

It is not a representation of Deity as having a human form, when he is spoken of as having a mouth with which he speaks or a finger with which he wrote; but it is an acknowledgement that man was created in the likeness of his Maker.

Education Society's Annual Meeting.

The annual meeting of the Seventh-day Baptist Education Society will be held at Alfred, N. Y., Wednesday, September 25, 1912, at 7.30 p. m., for the election of officers and directors and for the transaction of any other business that may come before the meeting.

WILLIAM C. WHITFORD,
President.

EARL P. SAUNDERS,
Recording Secretary.

Alfred, N. Y., Sept. 5, 1912.

YOUNG PEOPLE'S WORK

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

One of Our Great Physicians.

PASTOR WILLARD D. BURDICK.

Prayer meeting topic for September 28, 1912.

Daily Readings.

- Sunday—Sickness threatened (Lev. xxvi, 14-20).
 Monday—Scripture fulfilled (Luke iv, 16-32).
 Tuesday—Divine healing (John ix, 1-7).
 Wednesday—The twelve sent out (Matt. x, 1-15).
 Thursday—The prayer of faith (James v).
 Friday—The Judgment (Matt. xxv, 31-46).
 Sabbath day—Topic: One of our great physicians.—Dr. Ella F. Swinney. (Isa. lxi, 1-3; Acts v, 12-16.)

The worthiness of the calling of the Christian physician is magnified by the life of our Saviour who gave most loving assistance to the sick who came to him for help. Have you seriously thought of the possibilities that are offered the physician to help those who are sick unto death with the terrible disease of sin? Practically every home is open to the doctor, and as he stands before his patients as their trusted adviser he often has the chance to advise with them as to their spiritual needs as no other person has. It is a sad fact that many physicians are wholly unfit by their unbelief and their lives to perform this much needed service of love.

As Seventh-day Baptists we have reason to rejoice that we have had, and now have, so many consecrated Christian physicians, and we should pray that God will call many more of our young people to consecrate their lives to this service that offers unnumbered opportunities to lead people to Christ.

From the time of Dr. Peter Chamberlen, who died in 1683, and who was physician to three English sovereigns, down to the present time, we have had many "great physicians." In this list we find the name of Dr. Ella F. Swinney, the one who is taken as the representative physician for us to think about in this meeting.

Ella F. Swinney was born near Shiloh, N. J., September 25, 1840. Her father was of Welsh descent, and her mother was

of pious Scotch parentage. "If blood and environments make the character and life, we might expect that a child blessed with such parentage and surroundings would make a useful and noble person. In this godly home, with books and papers and something of culture, for a country farmhouse, and plenty to do and enjoy, the thoughtful girl grew up in a beautiful, busy world. Her parents were devout worshippers at the Seventh-day Baptist church of Shiloh, and every day the father led at the family altar; but on the Sabbath the mother led in prayer, never failing to plead that one of their children might become a missionary—a prayer that led them all into the church and was wondrously answered in her old age, when the daughter gave up her large and lucrative practice and started for China."

Not long before her death she wrote about her childhood (RECORDER, Oct. 7, 1901), from which I quote:

"In the first years I was very frail, but when five years old was dressed in two suits of flannel from head to foot, and allowed to run with my brothers. Oh, the joy of those days! Oh, the hilarity of childhood."

"The love and interest in missions, in the spread of Jesus' name, I think, never came into my heart; it was always there; it must have been born with me. In my very first knowledge of myself it was there in all the power it could be in a childish heart. On my father's knee, in hearing of other countries, on my mother's knee, in learning that some people did not know of Jesus, and the sweet songs of Zion that she sang, all tended to develop the mission thought. . . . As I grew into older childhood, all conversation on this subject caught my ear, all such books were eagerly sought for."

"When about eleven years of age, . . . my mother commenced to throw the responsibility of my thoughts on myself. If my request was for a new dress, or to go anywhere, she would say: 'Think over carefully everything for and against it, and come and tell me your decision tomorrow, and then I will tell you my decision.' . . . In this way, through those years she taught me under her eye to look on all sides of every question, calmly and deliberately, without haste. As I grew older she would have me decide in a half-hour, or a few

minutes, perhaps. This training was of great value to me in after years, and often have I thanked her, in my heart, for her care in this respect."

In this same article she tells how her father taught her of the life and habits of flowers and animals, and to be careful about spending money.

At the age of twelve she left the district school at Bowentown and entered the Union Academy at Shiloh. Here she found pleasure in the study of higher algebra and physics, geometry, and mental and moral philosophy. "These studies, with father's help in the evening, I enjoyed more than all the other studies of my life."

From the academy at Shiloh she went to Alfred University where she graduated with honor in the class of 1861. She then taught with her brother in a classical school on the Antietam, and then for some years was a governess in Maryland. After this she entered the "Woman's Medical College of New York City, and graduated in 1875, receiving her medical lectures free, because she was one of the few women then in the country who had taken a full college course." Following her graduation she practiced medicine at Smyrna, Del., for seven years with her brothers, Drs. J. G. and C. O. Swinney.

In a letter from Rev. Perie R. Burdick to the RECORDER (Dec. 10, 1900) is this about her accepting the call to go to China. Doctor Swinney and Mrs. Burdick occupied the same room at the Conference at Ashaway in 1882.

"During the first two days and nights of the Conference she was struggling to know just how to answer the Missionary Board, who had extended to her a call to go as medical missionary to Shanghai, China. During that time we talked more with God than with one another. Such unbounded faith in prayer, such self-forgetfulness, such a longing to carry the gospel light to China's millions, I never witnessed in any one else. She never questioned about the hardships she would be subjected to in that trying climate. She had no fears about her physical powers of endurance. She never referred to her then lucrative practice as compared to the salary offered her by the Missionary Board. But the entire burden of her soul was, 'What does my Master want me to do?' 'How can I leave my aged mother?' During the first twenty-

four hours she received unmistakable evidence that it was her duty. . . . When her decision was reached it was final with her, never a doubt nor regret, except that she could not have done more for the Chinese. The tears and entreaties of her many friends moved her no more than they did Paul."

In the evening of October 27, 1883, a farewell service was held for her at Plainfield; and at midnight she started from New York City on her journey to Shanghai, China, which she reached December 7, 1883. (See RECORDERS, Nov. 8 and 15, 1883; Jan. 31, Feb. 14, 21, and 28, April 24, May 1, 8, 22, and 29, 1884.)

Doctor Swinney was soon busy studying the language, but the needs of the people caused her to begin to treat patients not long after her arrival. June 30, 1885, she wrote: "In all the arduous tasks devolving on me there is one great joy—the pleasure of doing something for the women, both physically and spiritually. The growth of the work can be seen by a comparison of my semi-yearly reports. First report, six months and three weeks, number of patients 420; second report, six months, patients 2,293; third report, six months, patients 3,589. It seems that very many patients need to be visited in their homes, and this opens the way to tell the story of the Saviour in many homes where it was never heard before."

The following is taken from our Conference Report for 1901, p. 38: "In China, as in America, Doctor Swinney's work grew marvelously. She treated thousands of natives, coolies, mandarins and soldiers, and even the commander-in-chief of the imperial forces, who came in disguise, and who, when cured, came with a vast retinue in gilt and splendor and took her under the yellow flag of the Emperor. But the most loving and effective work was in treating sick missionaries who came from all parts of the empire and received her skilful and tender help."

Because of failing health she returned to the United States in the summer of 1895. After some months of rest her health was sufficiently restored so that she took care of her aged mother till her death. This service caused her health to fail, and she died at the home of her brother, the Rev. L. R. Swinney, in DeRuyter, N. Y., November 14, 1900. Her body was laid at rest in the cemetery at Shiloh.

Not long before her death she was visited by Miss Susie M. Burdick, by whom she sent the following letter to her Chinese friends (RECORDER, Nov. 26, 1900): "I am going rapidly to that beautiful land where eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love. I am trusting in the blood of Christ for the cleansing from sin, and hope to praise him forever in the world above. I love you all dearly. I think a great deal about you and often pray for each one, that they may be strong in the love of Christ to resist temptation, and pray that every one who has the Gospel in his or her heart may tell the good news to some friend, relative or neighbor, and so Christ's name be greatly honored, and their souls blessed. The church members in America pray for your prosperity and that you may all hold out faithful to the end. I trust that you will all meet me in heaven."

What a splendid example we have in Doctor Swinney of the skilful physician and lover of souls!

QUESTIONS.

Why should a physician especially be a Christian?

What do you think of medical missions? Is the medical profession a good work for Seventh-day Baptists?

What was there in Doctor Swinney's life that appeals to you?

Ought we to have physicians in Java and in Africa?

REFERENCES.

In my articles on Our China Mission in the RECORDERS of April 18, May 16, June 13, and Dec. 12, 1910, are many references to the work of Doctor Swinney in China. These articles refer to many other letters, articles, and notices that will be helpful in preparing a more extended account of the life of Doctor Swinney.

North Loup Society.

ANGELINE ABBEY.

The meetings of the North Loup Seventh-day Baptist Endeavor Society are never monotonous. There is much talent in the society, and each one who leads conducts the meetings in his own way, so that there is considerable variety from week to week.

The society is not doing as good work as we would desire, but I suppose no organization ever reaches the ideal. Some of us were privileged to attend the district convention at Grand Island in the early summer. This comprises about seven counties. We were greatly encouraged to learn that the North Loup Seventh-day Baptist young people were doing better work than most of the others.

The "Former and Absent Members' Meeting," observed in our society, was very interesting and helpful. Twelve letters were received, expressing cheer, encouragement and appreciation of help received in the past from this society.

There is a fine band of Intermediates from which we expect great things in the future.

Annual Meeting of the Trustees of the United Society of Christian Endeavor.

REV. WM. L. BURDICK.

The annual meeting of the trustees of the United Society of Christian Endeavor was held at Sagamore Beach, Mass., July 16-18. "The most helpful, inspiring, and successful meeting ever held," was the testimony of those who had attended many of these meetings. It was impossible for many members of the board to be present, but twenty were there to participate in the important business of the United Society. Besides the officers and trustees, there were ten or twelve field secretaries and three field secretaries of denominational Christian Endeavor unions present to enliven and render more profitable the sessions by their reports from the field.

As many of our young people will remember, Sagamore Beach, the place of the meeting, is a Christian Endeavor summer resort located on the extreme southern coast of Cape Cod Bay. It is a delightful place, and while not under the control of the United Society, it is controlled and owned by men who are officers of the society, and by others who have the interests of Christian Endeavor at heart. The objectionable features of other summer resorts are not to be found here, and it is planned that they never shall be. The beautiful location, clean and sweet social life, the opportunities for healthful amusements and recreation, and the sane and reason-

able religious atmosphere make this summer resort one to be sought by those who desire one that will tend to build up physically, mentally, and spiritually instead of destroying.

The first meeting was Tuesday evening, and was a "retreat" led by President Clark. Here were gathered men from various denominations, and from widely separated sections of our country, all bearing heavy burdens and responsibilities and passing through varied experiences. Doctor Clark announced that the plan of that first meeting was that every one should speak in a personal way of the marked experiences that had been his during the twelve months since we last met. Though the meeting lasted more than two hours, there was not time for all to take part. Nevertheless, as we sat and mingled in love the dearest experiences of the year, the Holy Spirit overshadowed us and all felt that it was good to be there.

The next day began the business meetings, at which time were given the annual reports, and plans were discussed and adopted for the coming year. The second and third evenings were given to public meetings to which all were invited. The field secretaries, twelve in number, addressed the meeting the second evening, and the trustees who remained to the closing session, also twelve in number, addressed the meeting the third evening. At these public meetings each of the twelve speakers was given five minutes and called down promptly at the expiration of the specified time. Seldom is more inspiration and solid thought crowded into five minutes than were in these addresses.

President Clark gave encouraging accounts of the world-work of Christian Endeavor. The work has advanced, especially in Europe, where Doctor Clark has spent six months the last year in campaign work, and there are many new calls, one particularly strong being that from South Africa. General Secretary William Shaw's report showed that thousands of societies were pushing the Efficiency Campaign. Treasurer N. H. Lathrop's report told us that all bills were paid and that there was a balance in the treasury. Prof. Amos R. Wells reported, as editorial secretary, that more new publications had been issued by the United Society than during any previous year, and Mr. A. J. Shartle,

business manager, showed that the volume of business had increased fifteen per cent; also, that there was a net gain from the publication business of several thousand dollars, which was being used as a missionary fund to spread and carry on the work. The Efficiency Campaign is to be pushed with still greater vigor and an effort made to systematize the finances of the societies and unions, local, county, and state. Arrangements for the International Convention at Los Angeles next year were given due attention.

Two or three matters of great importance were before the trustees and should be briefly noticed here. One of these was the Efficiency Campaign. Some of our societies have already entered upon this and others should take it up at once, for it is one of the greatest needs of our societies. The future of our churches depends upon our young people's societies more than any other agency connected with the church, excepting the Bible school, and their great need is embodied in this one word efficiency. Send to the *Christian Endeavor World* for literature to help start the campaign, and let us push it.

A second item of importance to our societies is the International Convention at Los Angeles, July, 1913. Our young people need the inspiration that comes from great conventions like this will be, and all international conventions have been. There will be special rates over the railroads. The convention is in the extreme West, and not many can be expected to attend from the East, but there should be large delegations from our Western societies. It is not too soon now to commence to plan for it.

A third item is the Christian Endeavor publications. The *Christian Endeavor World* stands first among these, and is a tremendous help to a Christian Endeavor society. In addition to being pretty nearly indispensable to progressive, intelligent, and efficient Christian Endeavor work, it is one of the very best religious papers published for the home and for young people. The books and other literature published by the United Society have been prepared especially to aid young people and Christian Endeavor work, and are most useful in advancing the interests of our societies.

Alfred, N. Y.,
Sept. 1, 1912.

A Voice Across the Sea.

The noble Bishop Welldon, in an address before the pupils of Harrow, the famous English school for boys, made two statements on which the pupils and teachers of America may meditate with exceeding profit. In the first place, he insisted upon the too-often-forgotten fact that it is upon the many and not upon the illustrious few that the reputation and influence of a school depend. A school may and does derive renown from having been the training place of a great poet or a famous statesman, but the ornaments of such a place are to be found not less among the humble, obscure, undistinguished pupils, who just do their duty and set a good example. The growing good of the world depends more upon the merit of the mass than upon the extraordinary attainment of the individual. The school or college which passes on to the world successive generations of pupils in whom the sense of responsibility and righteousness is highly developed serves the community to better purpose than the place of education that offers a few phenomenal pupils as its justification.

Again, the good bishop struck the nail a still harder blow, right on the head. He said that there is great benefit to young people in doing prescribed duties, in obeying orders. A school is of necessity a place of restraint, and restraint may be counted among the greater blessings of a young life. The habits of early rising, of study, of organized games, of set times for this, that and the other thing are safeguards of untold value. Character attains to perfection through the habit of doing unpleasant things cheerfully. And these principles of school life apply in the more serious struggle of life. We need men who value the average good, and who place character before success. Our only hope of getting such men lies in the faithfulness with which those ideals are upheld before the youth of the nation.

Thus speaks Bishop Welldon and those who comment on his words. The amazing thing about it is not what the bishop said, but the fact that the words had to be spoken from across the sea. Was there nobody in America to make these points? Is it true that we have forgotten these fundamental principles for so long that we

needed a voice from across the sea to remind us of them? When we reflect upon it, there are some indications that this is the case, and distinguished people from abroad who have visited America have noticed it and mentioned it. They say that our young people have too little regard for authority, that they are not trained to it persistently and that they are restless under it; that the spirit of independence is carried so far that it weakens character instead of strengthening it; that many take pride in devising means of escape from the prescribed duties of school life, instead of making the most of the training that is offered.

Well, Bishop Welldon is right, anyway, and we may profit from his words, even if they do come from across the sea. And, as a matter of fact, hundreds of American young people are beginning to find out for themselves the value of fidelity to principle, and obedience to proper authority. There are some special schools which will not admit students who are not willing to be faithful and obedient; their work is too important to waste time in correcting such unnecessary faults. In other schools, and in many phases of business and professional life, promotion and reward are based upon the very principles set forth by Bishop Welldon. The message of the whole matter is very clear and direct. Whosoever among our young people desires to have his character built up into symmetry and strength must heed these things in the days of his youth, honoring, not despising, fidelity and obedience.—*Forward.*

The Christian's Recompense.

MRS. ANGELINE ABBEY.

'Tis a joy for the Christian to cheer in affliction
And sorrow and grieving and woe.
Christ sends the reward for every kind word
We give to his children below.

Then why not be leaving, for those who are grieving,
Bright smiles and the tenderest word?
Soon they will pass over and you may discover
They were the beloved of the Lord.

Oh, never be trying to find out by spying
Some fault of a brother, I pray!
You, too, have a number, enough to encumber
Your efforts for many a day.

Your constant endeavor to follow Christ ever,
Away from the paths of sin;
The pathway grows brighter, and earth's burdens
lighter,
Illumed by the Spirit within.

Heart to Heart Bonds.

We have said that the ideal Seventh-day Baptist pastor must be cultured, broad-minded, and strong. So he must. But these qualities and attainments are not the greatest nor the most important. Heart life and love must go from each pastor and church to mingle with the lives of all other pastors and churches, if we become a denomination beyond the weakness of a name. These life currents must compact our churches into oneness by that "which each joint supplieth." Such life and love can not flow from the heart of a pastor who is not a thorough and devout student of our denominational history and work. Casual information and half-completed knowledge are not enough. To be content with these is little less than criminal. A man has no right to occupy a place for which he will not strive to fit himself. "Strive," not wish. Strive now, not promise to strive sometime. Sometime is too nearly no time. We do not mean fitness such as college and seminary impart, although the ideal demands both these. We do mean that fitness which devotion and consecration bring: life with God and in God; life with Christ and in Christ. Influences from without may aid a man to attain such life, but it depends on himself whether he does attain it.

Each pastor is the arbiter of his own destiny, at this point. Guided and made wise by this divine life, the pastor must become familiar with the causes which have given Seventh-day Baptists a place in Christian history and with the reasons why their work and existence ought to continue. Read again Doctor Platts' paper at the Convocation. Read Randolph's history of Seventh-day Baptists of West Virginia. Read Bailey's history of the General Conference. Read and reread the history of Seventh-day Baptists in England, and of Seventh-day Baptist groups during the almost starless night of the middle ages. Drink of their spirit. Partake of their hopefulness, their willingness to labor and wait. Become companion with all those who have died in faith without receiving the promises, but holding fast to them, though far away. Only thus can a Seventh-day Baptist pastor be fit to unify and inspire his people for strength and efficiency in denominational life and work.

Seventh-day Baptists must rediscover themselves, but rediscovery will not come unless pastors lead in it. Heart to heart bonds, bonds throbbing with life, bonds unbreakable because vital, are the basis and source of true denominationalism. Individuals and churches must seek unity. Minor points of difference must be buried and forgotten. To stand for "personal rights," to "chop logic and split hairs" over casual differences is to oppose true denominationalism and prevent heart to heart life and development.

The glorious fellowship and brotherhood of the late Convocation at West Edmeston and the Conference at Leonardsville gave evidence of the growth of heart to heart bonds in Jesus the Christ of God. The RECORDER pleads with each and all to labor for such true denominationalism, daily and continually during the new Conference year. Pastors, the glorious privilege of leading yourselves and your people into such life is at hand. Let nothing keep you from making that end the business of this year. Do not delay. Let your sermons and your prayer meeting talks throb with denominational life. Initiate new plans for developing it in yourselves and in your people. Do not fear innovations in your methods of teaching and inciting to action. Methods, like machines, wear out, or become ineffective. Take up new lines of study—touching denominational life and work. Rediscover yourself denominationally and you will be doubly efficient in helping your people to rediscover themselves. Pastors must bear the larger part of responsibility if our denominational life is not made strong and deep. Do you shrink from the situation? Shrinking is weakness. Trust in God, take courage, and begin anew.—*Abram Herbert Lewis, D. D., in SABBATH RECORDER, 1906.*

"It is largely a question of leadership," said a pastor the other day when discussing the recent very satisfactory development of his League. And that is true. But much of the necessary leadership must come from the pastor himself.—*Exchange.*

Help us to love thee more, O Christ.
Give needed light our hearts to search;
Grant us the strength, dear gentle Christ,
To prove we love thy glorious Church.
—*H. W. Lambert.*

CHILDREN'S PAGE

How Lee Ching Saved His Title.

"Tell me a story about where Ching Fun came from, papa," said Netta, hoisting herself with great effort onto her father's lap. Netta's father had just come back from China, and among the strange things he brought the little girl was Ching Fun, a hideous little Chinese idol. Netta held him now, clasped tightly in her small fat hands.

"Well," said her father, rocking comfortably in the big leather chair, "I'll tell you about a small boy who used to pray to Ching Fun."

"Oh," Netta gasped, and opened her eyes in astonishment.

"His name was Lee Ching Fun, so I named our friend here after him. Lee Ching's father was so poor that you wouldn't suspect he was not just a common day laborer. But he wasn't—he was a man. To be sure, it was the lowest title in China, but his ancestors, generations back, had been kin to the Emperor's family.

"There is a tradition in China that until a man does some brave deed, he can not inherit his father's title. And if, during all his life time, he does not perform a great deed, he loses the title altogether and takes the one below it. Well, Lee Ching's ancestors had been very distinguished people who had done many great deeds and kept their titles for centuries. But once there was born a son who grew up into a weak, useless man. He cared nothing for great deeds and so taught his son nothing about them. In all his life he did not do one great act. So he lost his father's title. This weak man's son was even worse than his father—he was wicked. He did no good deeds and so many bad ones that he was feared by all the country. None of the descendants of these two men did any great deeds and as each sinful, useless life went by the title got lower until only the last title stood between Lee Ching and the common mass of Chinese people.

"When the awful famine began more than a year ago, Lee Ching was eight years old. Though his father was not wicked, he was a dull man and never con-

cerned himself about doing a good deed even to save his title. Lee Ching saw that if their title was to be saved, he himself must act.

"Then," thought he, 'I will teach my children to be brave and good and it will be easier for them to do good deeds than any other.'

"But what is a great deed?" he asked his mother one day. The poor woman did not know, so he could only pray to this little Ching Fun to tell him. He thought about it as he helped his father in the day and at night he dreamed of rescuing people from starvation, from drowning, or from horrible demons and goblins.

"As the days went by Lee Ching's little face grew thinner and thinner, for each day he had less and less to eat. Each day, after feebly attempting to help his father work the sodden land around his home, Lee Ching had to walk a mile to the home of the American missionary. There he received the small portion of rice the missionary was able to give to a few people.

"One cold afternoon he stood shivering in the long line of starving, hollow-eyed people. There were still ten in front of him and he was thinking wearily of the mile he must walk before he could rest or eat even a grain of rice. Now there were nine people ahead, now eight, now only seven. As he counted them, he began to notice the fierce look of hunger in each face and he wondered if his own looked like those around him. He noticed that some looked exhausted with hunger while others seemed fairly well fed.

"I know I don't look like this poor old man," he thought, and straightened up his weak little body. He was looking at a pitiful old man in front of him whose skin seemed to hang on his bones. He trembled as he leaned on his stick and seemed almost unable to take one step farther as the line moved up. His eyes burned brightly as he watched each person depart and his lips moved as if tasting the precious grains they were bearing away. Lee Ching, watching him, forgot his own hunger and fatigue. He offered his arm to the old man and assisted him in each step nearer the bowl. Now there were only four in front of the old man, Lee Ching saw, as he began to count again.

"Suddenly a thought, a horrible, fearful thought, came to him. He shuddered and

tried to put it from him, to think again of the people around him. He closed his eyes, beating the ground nervously with his foot, but he could not forget what he had thought.

"Now there were only two men in front of the old man, now one and at last the old man himself stood before the kind, tired missionary. Tears of hunger came into Lee Ching's eyes, but he stepped out of the line.

"Give him mine, too," he said to the amazed missionary. Then he ran—ran as far as his poor legs could carry him. That was not far. Soon he stopped and sank down on the hard ground. For the first time he realized that he had given away his father's and mother's daily food as well as his own. The thought that his parents would be angry with him, that they might starve, and his own hunger and weakness overcame him and he fell back unconscious.

"The missionary gave away Lee Ching's rice to the old man and after giving away what remained, he started off after Lee Ching. He knew the little boy could not go far, and, indeed, it was not long before he stumbled over the small form lying in the dark. He carried it back to his house and it was not long before Lee Ching had regained consciousness and was happily eating a bowl of steaming rice with his fingers. You see, the missionary had no chop-sticks like those Lee Ching was accustomed to eat his rice with, and Lee Ching could not use the missionary's knives and forks, so he had to use his fingers. Before he finished, he sank back into a sounder sleep than he had known in weeks.

"And while he was sleeping the missionary was thinking. He knew the tradition that had caused Lee Ching's family to lose their titles and he knew that only the last title remained to Lee Ching's father. So after thinking long and earnestly, he went to the authorities of the town and told them what Lee Ching had done.

"Was not that a great deed?" he asked them. And they all agreed that it was. So they sent and informed the boy's parents that Lee Ching was safe, and that they were to go and live in a house that had belonged to their family before they lost their titles. There they were to meet their son and he would tell them why this good fortune had befallen them.

"So, wondering greatly, they went, and were greeted at the door by Lee Ching.

"Why, Lee Ching, have we come here to live?" they asked him in great joy.

"I do not know, my parents," he answered in wonder and joy as great as theirs. "They told me I did a great deed and saved your title because I gave our rice to an old man. But that was not a great deed," he said, shaking his head. "It must have been because I ate more rice at one time than I have eaten altogether since the famine began."

Netta's father stopped and looked at Ching Fun.

"Now do you know how I got Ching Fun?" he asked smilingly. Netta thought a moment. "I suppose the missionary made them Christians and they didn't need Ching Fun any more," she said, cautiously.

"Good for you," her father exclaimed laughingly. "That's just what he did. They gave Ching Fun to the missionary and he gave him to me. And now I have given him to you and you must keep him."

—S. C. C., in *Presbyterian of the South*.

A Dog's Supplication.

"Mike is the name of a little gray, silky haired spaniel, who is a most cunning and amusing animal, and as wise as it is possible that a little dog can be," says the *St. Louis Globe-Democrat*. "His mistress has taught him many tricks. He can tell you what he does when the policeman comes, playing dead dog; and he can tell his mistress when the telephone bell rings, and is altogether a delightful dog. He has been taught to beg for things; and his begging looks for all the world like coaxing, so cunningly is it done.

"The other day his mistress sent him upstairs to get her slippers. He came down presently with one, and she sent him back for the other, but again he returned without it. He was sent back, and this time he stayed so long that his mistress went upstairs to see what was keeping him. A heavy satchel had fallen upon the slipper, and the little dog, after trying in vain to move it, sat on his hind legs, with his little paws raised in supplication, hoping that he might persuade the satchel to get off the slipper. He probably was convinced that his prayer was efficacious when his mistress lifted the hindrance."

HOME NEWS

MANCHESTER, N. C.—We are glad to announce the recent visit of Brother Walter L. Greene, the field secretary of the Sabbath School Board, who has just closed a series of good meetings at our Cumberland Seventh-day church. The meetings began August 17 and ended August 25. From two to three services a day were held,—a morning one at 11, an evening testimonial service of the members at 1.30, and again a night service. The attendance was good, generally, and especially by the members, who managed to be present at most of the meetings and were much encouraged by the spiritual feast derived from Brother Greene's labor among us. We are so isolated from all others of our belief that we sometimes feel, as did Elijah, the prophet, that we are "left alone." Yet we are not at all in despair, for I think our good brother will admit that he found us hopefully at work, with peace and good will among us.

There was one addition to the church during the meeting, Dea. J. A. Howard's second youngest daughter, Ruth, who had professed conversion some time previous to the meeting and desired that Brother Greene would baptize her. This he did on Sabbath day at the close of the meeting. We wish to tender our thanks to the board for their kindness in sending a brother to labor among us. We need all the help we can get; not but that we have a most excellent pastor, Brother D. N. Newton, but it is good to be remembered as well as necessary to be helped.

MRS. J. A. HOWARD.

Sept. 5, 1912.

Struggle diligently against your impatience, and strive to be amiable and gentle, in season and out of season, toward every one, however much they may vex and annoy you; and be sure God will bless your efforts.—*St. Francis de Sales.*

"You have got to do something else besides asking the blessing three times a day to gain a living."

Addresses at Funerals.

There can be little doubt that the custom of preaching a short sermon or giving an address at funerals is steadily on the decline. Following the lead of those churches, like our own, which have such a complete and beautiful service for the Burial of the Dead, many ministers of non-liturgical churches are gradually eliminating the sermon from their funeral services. The custom has been further brought into disrepute by the fulsome eulogies and the appeals to the emotions which marked so many funeral addresses. The tendency seems to be to discard the address altogether, because abuses have crept in. We do not quite agree with the method, but believe that the truer way would be a complete correction of the abuse and a wise use of the privilege of addressing those whose hearts are softened by sorrow, particularly as the occasion gives one the opportunity of addressing to many the message of the Gospel who can not be reached elsewhere.

Commenting wisely upon this matter, *The Lutheran* says: "Every funeral occasion—more so now than ever—brings with it a golden opportunity which every evangelical pastor will be anxious to seize. Then is when souls are within the reach of his voice as they rarely are on any other occasion; then is when hearts are bowed and serious and tender; then is when the great issues of time and eternity meet and impress themselves as at no other time; then is the opportune time above all others to conquer sinners and comfort saints. But what gives the occasion its special value to the preacher is the service he may render those worldlings to whom life is a toy or plaything, and who can be brought to serious thinking only in the presence of a corpse. Let the eulogy go; let the effort to rend hearts go; let the perfunctory and long drawn out discourse go; but let the heart-to-heart talk on the great issues of life and death and on the great facts of the Gospel stay. To banish the funeral address at a time when the Gospel can be most deeply impressed on human hearts, is a woefully mistaken policy."—*Episcopal Recorder.*

"The pay of the devil's agents always decreases with lengthened service."

MARRIAGES

PALMER-WITTER.—At the Seventh-day Baptist parsonage in Brookfield, N. Y., August 28, 1912, at 9 p. m., by Pastor Davis, Mr. William J. Palmer and Miss Mary E. Witter, both of Brookfield.

STRAIGHT-HOOD.—In Alfred, N. Y., August 28, 1912, at the home of bride's parents, Mr. and Mrs. G. O. Hood, by Pastor William L. Burdick, Mr. Burr Dexter Straight of Almond, N. Y., and Miss Fanny Luella Hood.

DEATHS

GREENMAN.—Mary Jane Greenman was born in Petersburg, N. Y., April 22, 1850, and died July 18, 1912, at the Samaritan Hospital in the city of Troy.

Mrs. Greenman was the daughter of Philander and Junnia Bills Manchester. She was married in 1877, November 28, to Geo. N. Greenman of Berlin. To this union was born an only son, Oscar. February 10, 1894, she was baptized by Eld. G. H. F. Randolph and joined the Berlin Seventh-day Baptist Church, where she has always retained her membership. For a number of years Mrs. Greenman has been sorely afflicted with stomach trouble. This eventually developed into cancer which was the cause of her death. A few weeks before her death her condition became so serious that she was finally taken to the hospital for an operation in hopes that relief might be found. Sister Greenman went believing that she would never return. So confident was she of this that as far as possible she made all the arrangements for the closing service over her silent form. The songs to be sung and those who were to sing them were of her choosing. Her life went out in the midst of mortal pain but her spirit went trusting as is shown by the words of her favorite hymn:

"My hand is in my Father's hand,
Tho' fierce the winds may blow
Why should I fear while he is near?
He will not let me go.

"He guides my feet along the way
With tender love, I know.
When sinful pride would leave his side
He will not let me go.

"He lifted me from sin and shame,
He saw my bitter woe,
He died to win my heart from sin,
He will not let me go."

The closing services were held July 22 at the home, in the presence of a great many friends and relatives. That Mrs. Greenman was highly

esteemed as a neighbor and friend was shown by the great number who for several days came to the home expressing their sympathy to the husband and son. The body was laid to rest in the Berlin Seventh-day Baptist Cemetery.

J. E. H.

TRACY.—In Coudersport, August 9, 1912, Mr. James P. Tracy, in the ninety-third year of his age.

Mr. Tracy was born in Ithaca, N. Y., and his early manhood was spent in that State. He spent fourteen years on the Erie Canal, running between Buffalo and New York City. In 1853 he moved to Hebron, Pa., where he lived till twenty years ago, when he moved to Coudersport, Pa., which was his home till his death. He enlisted in the Federal army September 1, 1861, but being sick was discharged the next year. He enlisted a second time in 1864 and served till the close of the war. January, 1848, he was married to Miss Susan Campbell. This union was broken by the death of Mrs. Tracy in June, 1883. To them were born three children: E. B. and A. V. Tracy, both of Coudersport, Pa., and William Tracy, who died when he was nearly grown to manhood. Mr. Tracy was quiet, candid, and thoughtful. In his last days the weight of many years pressed heavily upon him and he was sorely afflicted, being blind and nearly deaf. He was kindly cared for in these days of waning strength in the home of his son, Mr. A. V. Tracy.

Funeral services conducted by Rev. William L. Burdick of Alfred, N. Y., were held August 11, at the house in Coudersport, Pa. The members of Coudersport Post attended in a body and six of their number acted as bearers.

WM. L. B.

RANDOLPH.—Miss Emma Randolph, daughter of Nehemiah and Emeline Randolph, passed away at the Muhlenberg Hospital, Plainfield, N. J., August 15, 1912, in her sixty-fifth year of age.

For years since the death of her parents she has made her home with friends and relatives, particularly with Mrs. Amanda C. Dunham and Mr. and Mrs. Francis F. Randolph of Dunellen, N. J. On the fourth of last July she was so severely injured by a fall that she was taken to the hospital. She was recovering nicely from the accident when an acute attack of pneumonia set in which occasioned her death.

Sister Randolph was a Christian woman, with a firm trust in her God and with an evident desire to live daily her faith as best she could. Years ago she was baptized into the fellowship of the Seventh-day Baptist Church of Plainfield. On December 21, 1907, she united by letter with the Seventh-day Baptist Church at New Market, N. J.

Farewell services, conducted by her pastor, were held on Sabbath afternoon, August 17, 1912, at the home of her cousin, Mrs. Francis Randolph. Her body was laid to rest in Hillside Cemetery in Plainfield.

H. N. J.

"At fifty most of us can look back with contempt at the smart things we said and did at twenty."

SABBATH SCHOOL

LESSON XII.—September 21, 1912.
THE FEEDING OF THE FIVE THOUSAND.

Lesson Text.—Mark vi, 30-44.

Golden Text.—“Jesus said unto them, I am the bread of life.” John vi, 35.

DAILY READINGS.

- First-day, John vi, 1-14.
- Second-day, John vi, 15-31.
- Third-day, John vi, 32-51.
- Fourth-day, John vi, 52-71.
- Fifth-day, Matt. xiv, 13-21.
- Sixth-day, Luke ix, 10-17.

Sabbath day, Mark vi, 30-44.

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

Pisa's Leaning Tower.

Reports have been current for some time concerning the safety of the Leaning Tower of Pisa, and the Italian papers announce a similar state of things with the Garisenda of Bologna and the Ghirlandina of Modena. The former dates from 1110, and the latter from 1224 to 1319. The Tower of Pisa, which is about 177 feet in height, is 14 feet 6 inches beyond the perpendicular. It is accentuated from the base, but diminishes halfway up and onward. The inclination is said to be greater today than it was in 1817. This has been marked in later years. But there are other disquieting signs. Some of the stonework of the windows is giving way, and the steps are said to be cracking. The soil upon which Pisa's Tower was raised, a Paris contemporary points out, is “permeable and friable,” and subsoil water is believed to be penetrating beyond the masonry. Architects and other experts are now engaged in a close observation. They fear that below the foundations there are some considerable voids, and they are of opinion that the inclination of the tower has increased since 1859. The commission appointed to deal with the matter concludes that there is no immediate danger, yet there must be no delay in remedying matters. The Garisenda is about 161 feet in height, with an inclination of just 14 feet. The Ghirlandina is said to be the highest of the towers, being 331 feet. It is slightly inclined toward the Cathedral, which itself is in a feeble state.—*London Globe*.

The Sabbath Recorder

Theo. L. Gardiner, D. D., Editor.

L. A. Worden, Business Manager.

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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.

A Chinaman who had been thirty-nine years the slave to opium, gave it up entirely. When asked how he did it he said, “I used my two knees.”—*Christian Missionary*.

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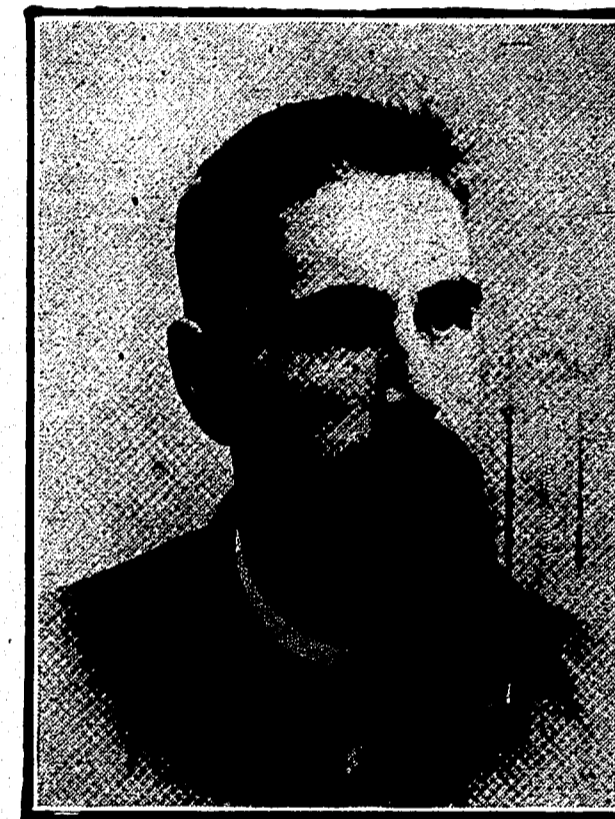
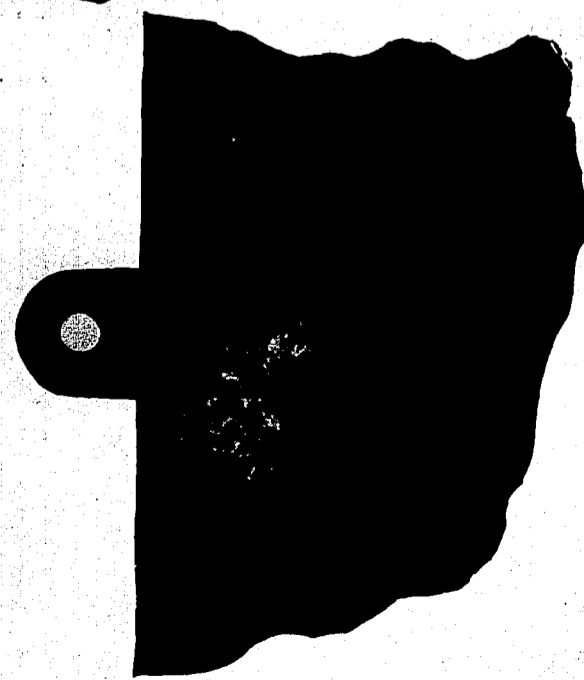
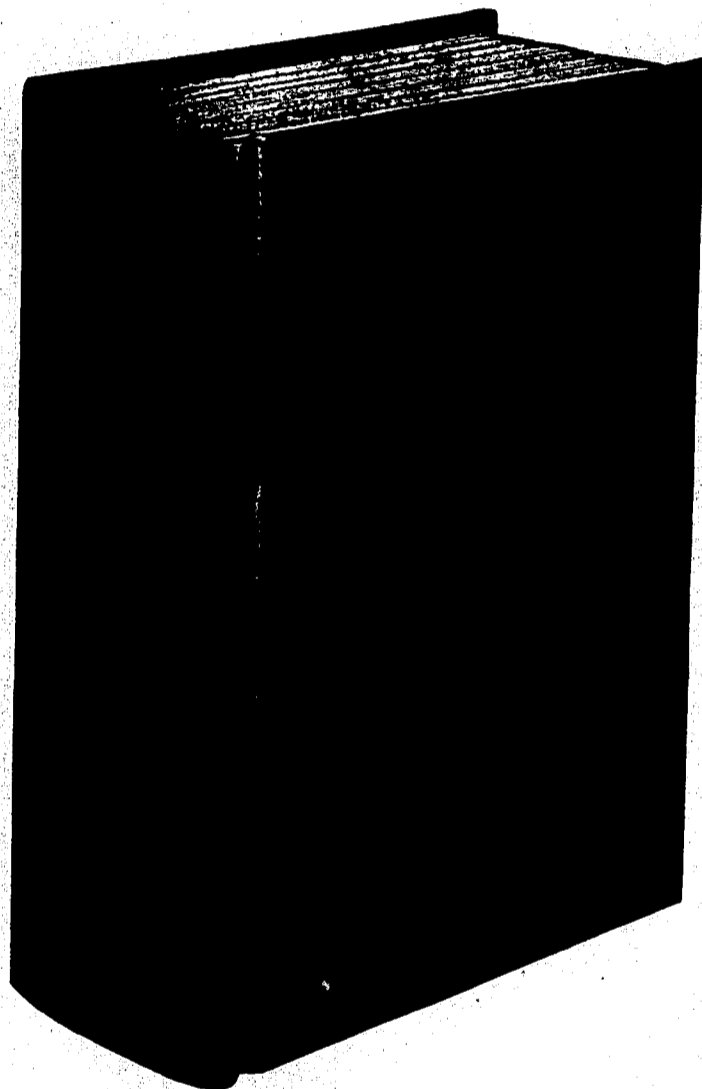
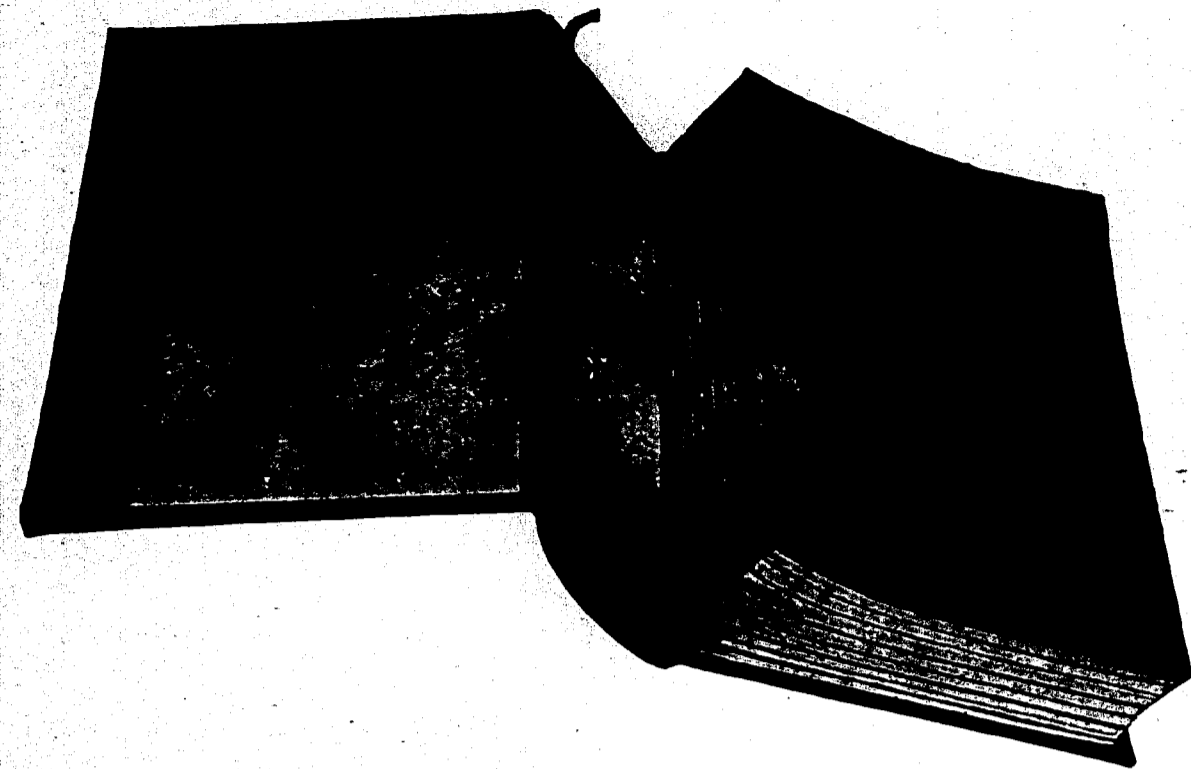
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