

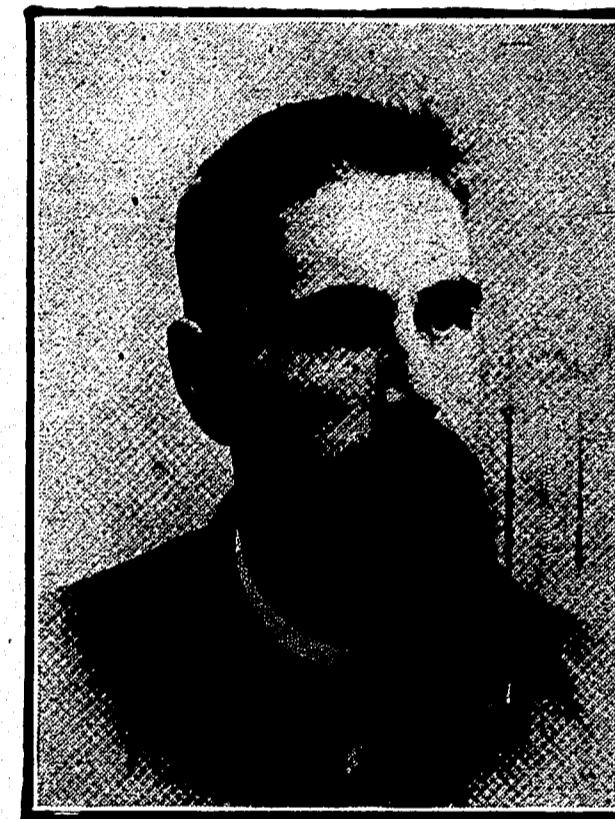
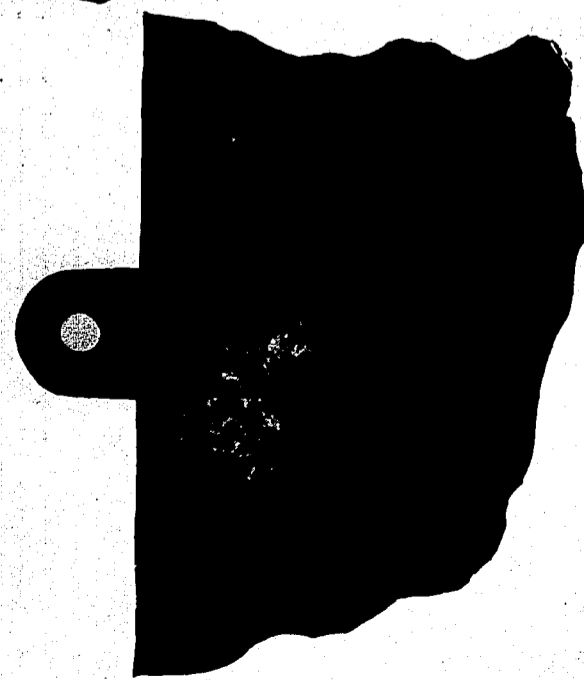
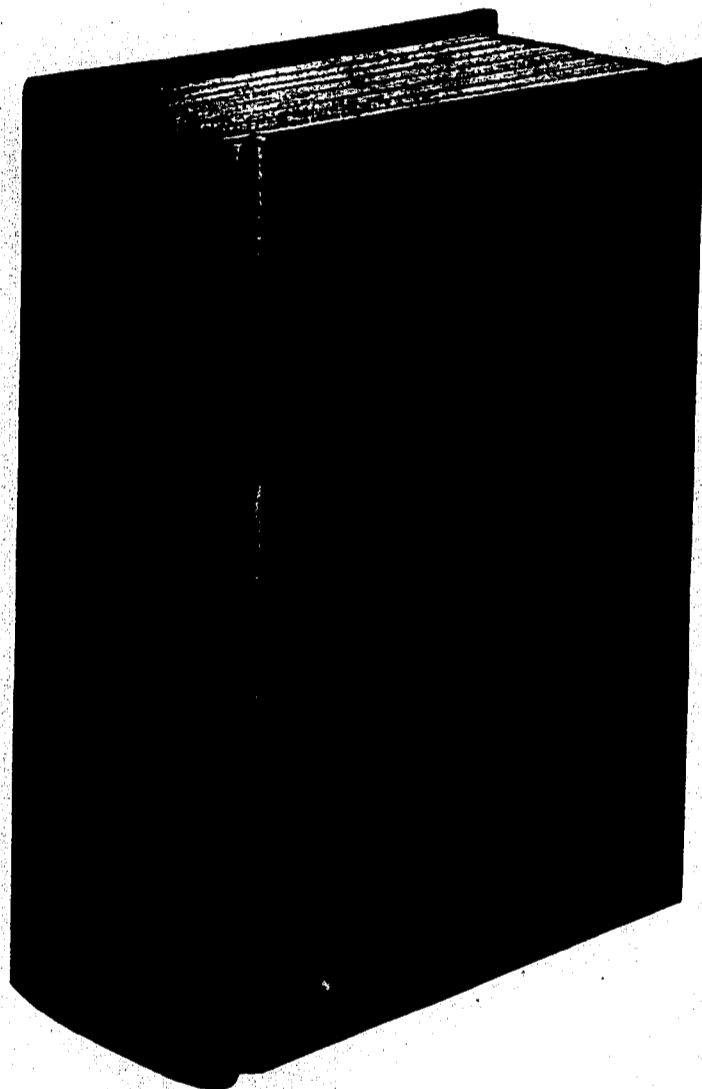
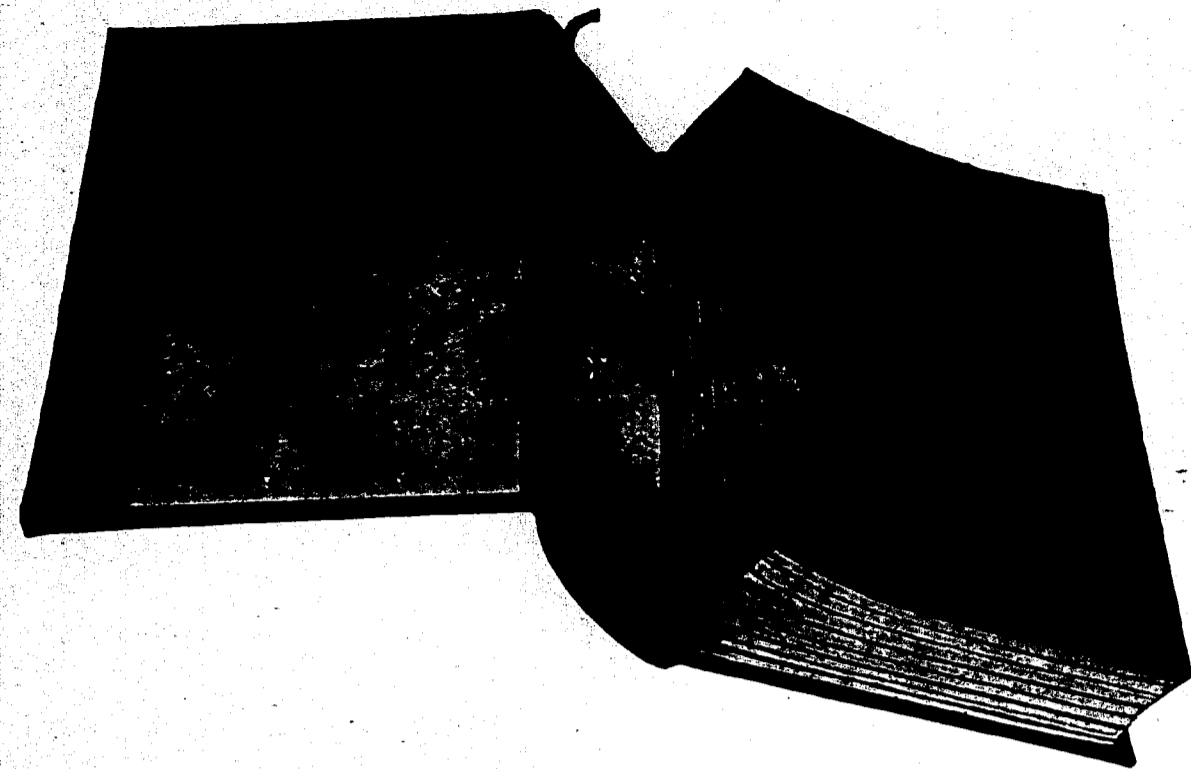
# The Sabbath Recorder

## A BINDER FOR SABBATH RECORDERS

We have found a practical binder for Sabbath Recorder volumes that will, we believe, meet every requirement, at a moderate price. It is the Big Ben Binder. It opens flat. Its cloth covers have the name Sabbath Recorder stamped in gold on the side and back. Each binder holds a full volume (six months' numbers). No punching of holes is necessary; all that is required is a small slit between pages with a pen knife. It has a stiff back, and when full makes a handsome and durable volume.

The price for one Big Ben Binder is \$1.00; for six, \$5.50; for twelve, \$10.00.

**THE SABBATH RECORDER**  
PLAINFIELD, NEW JERSEY



ELD. OSCAR BABCOCK  
*First Pastor of the North Loup  
(Neb.) Seventh-day Baptist  
Church*

—CONTENTS—

EDITORIAL—Conference Prayer Meeting; Sabbath Day at Conference; Early Settlers at North Loup; Once Again Let Us Pay the Debt; More About North Loup Pioneers 385-391	
EDITORIAL NEWS NOTES—Four Years of Arctic Exploration; Suicide of General Nogi and Wife; Peace in Sight; Secretary Knox the Mikado's Guest .....	391
Concerning Joseph Booth .....	392
THOUGHTS FROM THE FIELD .....	394
Armageddon ..	394
Brother Leath's Book Appreciated .....	394
Conference, 1912—Seventh-day Baptists Essentially a Rural People .....	395
MISSIONS—Seventh-day Baptist Missionary Society.—Seventieth Annual Report of the Board of Managers; Letter From China 398-400	
American Sabbath Tract Society—Annual Meeting ..	401
WOMAN'S WORK—Woman in the Rural Home—Her Problems and Advantages; Workers' Exchange ..	402-406
Education Society's Annual Meeting .....	406
Meeting of the Central Association .....	406
YOUNG PEOPLE'S WORK—Humility; Meeting of the Young People's Board; Tendencies and Habits Harmful to High School Boys; News Notes .....	407-410
Annual Corporate Meeting of the Sabbath School Board ..	410
Central Association—Program ..	411
CHILDREN'S PAGE—Antonio, the Little Sculptor ..	412
DENOMINATIONAL NEWS ..	413
Mrs. Anna North ..	414
MARRIAGES ..	415
DEATHS ..	415
SABBATH SCHOOL ..	416

# Alfred University

ALFRED, N. Y.      Founded 1836

FOR PARTICULARS ADDRESS

Boothe Colwell Davis, Ph. D., D.D., Pres.

## Alfred Academy

COLLEGE PREPARATORY COURSES.  
GENERAL ACADEMIC TRAINING.  
TEACHERS' TRAINING COURSE.

For catalogue, illustrated booklet and further information, address

G. M. ELLIS, M. S., PRINCIPAL.

## Milton College

Year 1912-13, First Semester opens Sept. 12, 1912.

A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.

Entrance requirements and required college studies identical with those of the University of Wisconsin. Many elective courses. Special advantages for the study of the English language and literature, Germanic and Romance languages. Thorough courses in all sciences.

The Academy of Milton College is an excellent preparatory school for the College or for the University.

The School of Music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture.

Club boarding, \$1.75 per week; boarding in private families, \$3 to \$4 per week, including room rent and use of furniture.

For further information address the

Rev. W. C. Daland, D. D., President

Milton, Rock County, Wis.

## Salem College SALEM West Virginia

Fall Term begins Tuesday, Sept. 17, 1912.

Salem College offers six courses of study—three leading to diplomas, the college preparatory, normal and music; three leading to college degrees, the arts, science and philosophy.

The aim of the college is:

Thoroughness in all work.

Graduates who can "make good."

Soul culture as well as body and mind.

A helpful spirit.

Christian character.

For catalogue and other information, address

REV. C. B. CLARK, M. A., Ped. D., President.

## The Fouke School

PROF. LUTHER S. DAVIS, PRINCIPAL.

Other competent teachers will assist.

Former excellent standard of work will be maintained.

Special advantages for young people to pay their way in school.

Address Rev. G. H. Fitz Randolph, Little Genesee, N. Y., or the Principal at Fouke, Ark.

## THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

President—H. M. Maxson, Plainfield, N. J.

Vice-President—D. E. Titsworth, Plainfield, N. J.

Secretary—W. C. Hubbard, Plainfield, N. J.

Treasurer—Joseph A. Hubbard, Plainfield, N. J.

Gifts for all Denominational Interests solicited.

Prompt payment of all obligations requested.

## American Sabbath Tract Society

EXECUTIVE BOARD.

President—Stephen Babcock, 48 Livingston Ave., Yonkers, N. Y.

Recording Secretary—A. L. Titsworth, Plainfield, N. J.  
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Treasurer—F. J. Hubbard, Plainfield, N. J.  
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

### THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at PLAINFIELD, N. J.

TERMS.

Single copies per year .....60 cents  
Ten copies, or upwards, per copy .....50 cents  
Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

### HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price, 25 cents a copy per year; 7 cents a quarter.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

### A JUNIOR QUARTERLY FOR SEVENTH-DAY BAPTIST SABBATH SCHOOLS.

A quarterly, containing carefully prepared helps on the International Lessons, for Juniors. Conducted by the Sabbath School Board of the Seventh-day Baptist General Conference.

Price, 15 cents per year; 5 cents per quarter.  
Send subscriptions to the American Sabbath Tract Society, Plainfield, N. J.

### THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

President—Wm. L. Clarke, Westerly, R. I.  
Recording Secretary—A. S. Babcock, Rockville, R. I.  
Treasurer—S. H. Davis, Westerly, R. I.  
Corresponding Secretary—Rev. E. B. Saunders, Ashaway, R. I.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

### SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

President—Rev. W. C. Whitford, Alfred, N. Y.  
Corresponding Secretary—Rev. Arthur E. Main, Alfred, N. Y.

Recording Secretary—Prof. Wayland D. Wilcox, Alfred, N. Y.

Treasurer—Prof. Paul E. Titsworth, Alfred, N. Y.  
The regular meetings of the Board are held in February, May, August and November, at the call of the President.

### THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session will be held at North Loup, Neb., Aug. 21 to 26, 1912.

President—  
Acting President—Boothe Colwell Davis, Vice-Pres.  
Recording Secretary—Prof. A. E. Whitford, Milton, Wis.

Corresponding Secretary—Rev. T. J. Van Horn, Dodge Center, Minn.

Treasurer—Rev. Wm. C. Whitford, Alfred, N. Y.

Executive Committee—The President (chairman), Recording and Corresponding Secretaries; also elected members: *Three years*—Dr. George E. Crosley, Milton, Wis.; Rev. E. A. Witter, Adams Center, N. Y. *Two years*—Rev. W. L. Burdick, Alfred, N. Y.; Ira B. Crandall, Westerly, R. I. *One year*—L. D. Lowther, Salem, W. Va.; Rev. L. D. Seager, Blandville, W. Va. Also ex-presidents and presidents of Seventh-day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh-day Baptist Education Society.

### BOARD OF SYSTEMATIC FINANCE.

*Three years*, Rev. L. A. Platts, 264 West 42d St., Los Angeles, Cal.; O. S. Rogers, Plainfield, N. J.; Grant W. Davis, Adams Center, N. Y. *Two years*, Dr. G. W. Post, Chicago, Ill.; Stephen Babcock, Yonkers, N. Y.; Rev. A. E. Main, Alfred, N. Y. *One year*, Dr. A. S. Maxson, Milton Junction, Wis.; C. B. Hull, Milton, Wis.; Rev. E. A. Witter, Adams Center, N. Y.

Pledge cards and envelopes will be furnished free, carriage prepaid, on application to Dr. A. S. Maxson, Milton Junction, Wis.

# The Sabbath Recorder

A Seventh-day Baptist Weekly, Published by The American Sabbath Tract Society, Plainfield, N. J.

VOL. 73, NO. 13.

PLAINFIELD, N. J., SEPTEMBER 23, 1912.

WHOLE NO. 3,525.

## Conference Prayer Meeting.

The Sabbath evening prayer meeting at Conference was a season of refreshing. The large tent was full when Brother Sayre as leader of the song service announced, "There shall be showers of blessings," as the opening song. Before the song was finished, it was evident that the blessing had already begun. Then came the song, "I need Thee every hour," sung as though the singers felt every word of it.

Brother H. C. Van Horn, an old North Loup boy, was the leader. He read from the fifteenth of John, the words of Christ about the vine and the branches, and after a few remarks on the unity of spirit in evidence at this Conference and the need of abiding in Christ if we are to bear fruit, he said, "This is a meeting for the people and by the people," and turned it over to them for a season of prayer. Immediately the brief pointed prayers began, and continued in quick succession until some thirty or forty fervent petitions had been offered. We give here some sentences, caught as the meeting progressed, showing something of the burden of heart among the worshippers:

"Father, we want refreshing and indwelling."—"Give us faith to claim the promised blessing for all, both here and at home."—"Be with those at home."—"Rid us of sin and of selfishness, and fill us with the joy of salvation."

A prayer in song:

Sweet hour of prayer! sweet hour of prayer!  
That calls me from a world of care,  
And bids me, at my Father's throne,  
Make all my wants and wishes known.

In seasons of distress and grief,  
My soul has often found relief;  
And oft escaped the tempter's snare,  
By thy return, sweet hour of prayer!

"We thank thee for this hour of prayer. Fill us with love for each other."—"Answer, we pray, the prayer of our Saviour, that we may be one."—"Give the consciousness of peace. We thank thee for

the bonds of fellowship, and that in these bonds, companies all over this land tonight are worshipping thee."—"We thank thee for the sweet spirit of peace filling our hearts here, and we pray that it may abide in our hearts when we go to our homes, and bring blessings to husbands and wives and children."—"Help us to open our hearts and tell of this love."

"Jesus! lover of my soul,  
Let me to thy bosom fly  
While the billows near me roll,  
While the tempest still is high;

"Hide me, O my Saviour! hide,  
Till the storm of life is past;  
Safe into the haven guide;  
Oh, receive my soul at last!"

"Grant us visions of responsibility and duty, and may we get so near that the power from on high may be ours. Sanctify us through thy truth."—"Give us the spirit of service, that wherever we go we may work for the good of our fellow men."

Here some one broke out singing:

"Consecrate me now to thy service, Lord,  
By the pow'r, of grace divine;  
Let my soul look up with a steadfast hope,  
And my will be lost in thine.

"Draw me nearer, nearer, blessed Lord,  
To the cross where thou hast died;  
Draw me nearer, nearer, nearer, blessed Lord,  
To thy precious, bleeding side."

"We thank thee, Lord, for this church at North Loup, and for its preservation, and we pray that thou wilt bless all its people."—"Help us to set good examples before our boys and girls."—"We praise thee for answered prayers. For months this church has prayed and now thou hast answered with blessings. Let the lost ones feel that thy people are praying for them."

Here the congregation sang with spirit, "Rescue the perishing."

"We thank thee, Lord, for the evidences of thy grace we have seen here." At this point all sang, "I gave my life for thee," and the order was changed from prayers to testimonies. These came in quick succes-

sion. Not a moment was lost until after ten o'clock.

"Lone Sabbath-keepers who have the opportunity to enjoy such a meeting only once or twice in a lifetime appreciate this meeting. It is a great feast to them."—"In Kansas abundant rains have made great crops for the harvest. We need abundant showers of grace to make us fruitful, and to enable us to bring in the wandering ones. O for the showers on all our hearts and homes and churches!"—"Our Conference differs from all other such meetings, so far as I know, in this Sabbath evening prayer meeting. It is the holiest of all our meetings. May all our churches feel something of its power."—"Some of us are called 'lone Sabbath-keepers,' but we are not alone so long as we have the SABBATH RECORDER."—Song: "More love to thee, O Christ!"

"There are plenty of broken fountains. They do not satisfy. Let us drink of the living water."—"I love to think of the holy Sabbath. How I love to get home with Father and enjoy his favor."—"I never came to Conference with greater cause for thanksgiving. Our town has been enjoying a great revival at home, and many men have been brought into the kingdom."—"I know what it is to be a lone Sabbath-keeper, and I know what it is to have prayers answered."—"It seems to me I never realized before, as I do tonight, what a great work God has for us to do."—"Lone Sabbath-keepers need your love and prayers, but they do not need your sympathy. To be a lone Sabbath-keeper is sometimes a blessing and a source of strength."—"Years ago Elder Crandall called for volunteers, asking, 'who is on the Lord's side?' and I responded. I now want to thank the good old men and women in this church who have tried to hold me up. It is a time of many home-comings to the North Loup Church."—"I rejoice in the privilege of being here. This makes only three General Conferences I have attended in thirty-three years. The influence of this Conference will go with us to China and cheer our hearts in days to come. May God bless all our leaders and make them men after his own heart."—"I want to put myself on record as a lover of God's cause. May his blessing bring to our hearts the spirit of real consecration."—"We are glad of the privilege of

welcoming home so many who used to be with us."—"It is a joy to those who live here, to know that those who went away are still in the Master's work."—"Many all over the land, who can not be here, are praying for this meeting."

Some one suggested that the friends write letters to Elder Wheeler, who had spent so many years on Western fields in missionary work, and a former North Loup pastor spoke of the pleasant memories of work there, and of the joy he felt in hearing the testimonies of former parishioners.

"I have been thinking of what the fathers and mothers are doing to make us good and true. Let us fall into line more readily with their wishes and try to do more nearly as they would have us do."—"It is good indeed for one who sees such a meeting as this but seldom, to look into the faces of so many loyal Seventh-day Baptists. But it is not what we see and feel here; it is what we do out in the great field of life that tells."—"My heart goes out for those who wanted to come to Conference but could not."—"I too am an isolated Sabbath-keeper, but not a lone one. God is with me."

Then came that appropriate song of faith:

"My faith looks up to thee,  
Thou Lamb of Calvary,  
Saviour divine!  
Now hear me while I pray,  
Take all my guilt away,  
Oh, let me from this day  
Be wholly thine."

"The normal thing for a tree is to bear fruit. The normal thing for a Christian is to be fruitful in good works."—"I have tried to sow good seed while out on the plains, and am glad to get back to my old home."

"From sea to sea, we are one."—"I am happiest when trying my best to serve Christ."

Doctor Platts who had come from the Pacific coast to attend another Conference said: "I have enjoyed hearing such splendid evangelists as Gipsy Smith and Robert J. Burdette, both true preachers. It is pleasant to be in their meetings, but it is worth three days and three nights of weary travel on the train to be in a meeting like this. Thank God."—"The heavenly Father has indeed spread a loving table here for us tonight."

At the close of this good meeting it was found that, aside from the many prayers, two hundred and eight testimonies had been given. The prayers of some were for the influences of that meeting to reach all the churches. I know no better way to help make it so than to give this report of what was said and done. If in the spirit of devotion our readers study these extracts from the prayers and testimonies, we trust that something of the spiritual uplift of the Conference prayer meeting will be felt in every home where the SABBATH RECORDER goes.

\*\*\*

### Sabbath Day at Conference.

At 9.15 Sabbath morning a communion service was held in the church, conducted by Revs. E. A. Witter and John T. Davis. At the close of this service a bronze tablet was unveiled, that had been placed in the church by the children of Rev. George J. Crandall, in honor of their father. Brother Crandall served this church as pastor from 1881 to 1891. Pastor Shaw introduced the subject with well chosen words, the veil was removed by Elder Crandall's daughter, Mrs. Myra Hutchins, and the dedicatory prayer was offered by Rev. David H. Davis of Shanghai, China, a classmate of Brother Crandall. On this tablet is the following inscription:

1839	1905
REV. GEORGE J. CRANDALL	
Pastor of this church 1881-1891	
A workman that needeth not to be ashamed. II Timothy ii, 15	

Brother Crandall was a member of the first theological class graduated by our theological department, a man of God, filled with the missionary spirit, and the first missionary pastor sent to North Loup by the Missionary Board, to carry on the excellent work so well established by Eld. Oscar Babcock. The older people of North Loup will ever hold in grateful remembrance the consecrated, self-sacrificing services of this good man. It is highly appropriate that this tablet have a place in the church, that the children of coming generations may remember one of the great

leaders who comforted and helped their fathers. So long as this church shall stand as a light in this Western land, so long will the names of Oscar Babcock and George J. Crandall live in the hearts of the people. It is most appropriate that the fine picture of the one, and the neat tablet for the other, shall adorn the walls of the church these two men planted and nourished.

Could George Jay Crandall have had a prophetic vision of the Seventh-day Baptist General Conference in 1912, with its great tent pitched almost within sight of the spot where he had his "dug-out" home; could he have looked forward to the fine enlarged church house of today, with the pleasant parsonage near by on four acres of land, and the throngs of young people worshipping here every Sabbath, what a source of joy it would have been! He did see something of it by faith. He trusted God, labored on, and left the harvest in his hands.

While the audience was gathering in the tent for regular Sabbath service, a large chorus sang several inspiring songs. By ten o'clock the tent was well filled, and the full choir led in the grand old song, "Holy, holy, holy, is the Lord!" Pastor Shaw invoked the divine blessing and the entire congregation joined in singing, "Remember the Sabbath," as found in "Hallowed Hymns."

Would that this beautiful Sabbath hymn were in all our hymn-books. But since it is not, we give it here so our readers, if they will, may have it in their hearts.

We thank thee, O Lord, for a Sabbath of rest;  
A day of all others the brightest and best;  
A day that observed and respected should be,—  
'Twas made for thy worship, 'tis sacred to thee.

*Chorus—*  
Remember the Sabbath, thro'out our broad land;  
Remember the Sabbath, 'tis God's own command,  
Transmitted from Sinai, in language divine,—  
"Six days shalt thou labor, the Sabbath is mine."

Our fathers rejoiced in thy Sabbath, O Lord;  
They walk'd in thy counsels, believed in thy  
word;  
They clung to the Bible, their staff and their  
guide,  
And, trusting thy promise, in triumph they died.  
—*Cho.*

We thank thee, O Lord, for a Sabbath of rest;  
A day that so richly thy presence hath blest;

A day when our vigor and strength, we renew,  
While onward, and upward, our path we pursue.—*Cho.*

And when the last Sabbath shall fade from our sight,

Prepare us to enter the mansions of light;  
And there, with the just and the faithful, to spend

A Sabbath in glory, that never shall end.—*Cho.*

Rev. Erlo Sutton then read the first nine verses of Isaiah, sixty-second chapter, after which prayers were offered by G. M. Cottrell, Eva Hill, D. C. Lippincott, and the great congregation joined in the Lord's Prayer.

After the anthem, "Whosoever Will," an offering was made for the Missionary, Tract, and Education societies, amounting to \$119.66, and Rev. W. D. Burdick of Farina, Ill., preached on Denominational Expansion, from Isaiah liv, 2: "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords and strengthen thy stakes."

Brother Burdick's sermon was listened to with great interest. He reviewed our history in the matter of loss of churches and numbers as a denomination, and made a strong plea for reconsecration and greater activities. We know our readers will study this sermon when it comes to them.

At the close the congregation joined in singing, "Face to face with Christ my Saviour," and Conference adjourned for the dinner hour.

#### SABBATH AFTERNOON.

There were two meetings at the same hour on Sabbath afternoon. A children's service in the church was conducted by Walter G. Rood of North Loup, Mrs. Mary Muncy Church of Greeley, Colo., and Mrs. D. H. Davis of Shanghai, China. In the tent Rev. Clayton A. Burdick preached a rousing sermon from Acts xxvi, 19, 20: "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance." This sermon will appear in due time.

In the children's meeting, some 225 children gathered to hear words from Christian workers and missionaries, and to join in songs and recitations themselves.

Mrs. D. H. Davis told them of the day schools in Shanghai, Miss Susie Burdick told of the work of the class in China supported by the young people of North Loup called the Busy Bee society, Rev. D. H. Davis repeated the Lord's Prayer in Chinese, Pres. B. C. Davis gave a little talk, and the children repeated the First Psalm and gave the names of the books in the Bible, and a double quartet of boys and girls sang beautiful songs. One of the sunniest meetings of Conference was this service with the children.

#### EVENING AFTER SABBATH AT CONFERENCE.

A large chorus of male singers sang several gospel songs while people were coming together on the evening after Sabbath. This combination of quartets and choir singers from all over the denomination was a happy thought on somebody's part, and this band of men really preached the Gospel in a most winning way, both in the tent and on the streets of North Loup. After the street songs Pastor Shaw invited people to the meeting in the tent.

Finally, when the time arrived to open the meeting in the regular work, a great audience was ready for the preaching. All the people joined in singing, "Throw out the life-line." Brother M. B. Kelly was the preacher, and after reading the first nineteen verses of the thirty-third chapter of Ezekiel, he preached a strong sermon from Matthew vii, 21: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

The sermon was a powerful appeal for greater consecration, and at its close Brother Kelly asked all to sing, "His Way With Thee."

Would you live for Jesus, and be always pure  
and good?

Would you walk with him within the narrow  
road?

Would you have him bear your burden, carry all  
your load?

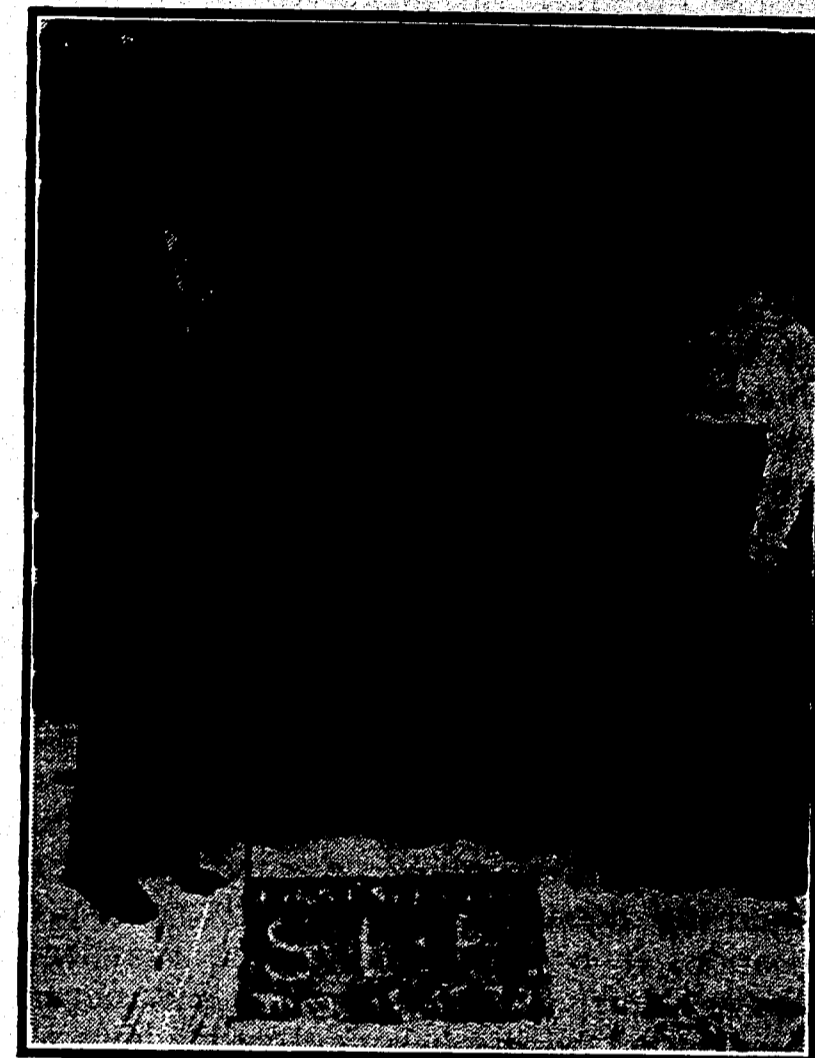
Let him have his way with thee.

#### Chorus—

His power, can make you what you ought to be;  
His blood can cleanse your hearts and make you  
free;

### Early Settlers at North Loup.

We give here a picture of four early settlers of North Loup, constituent members of that church, standing around a memorial stone that marks the spot on the river bank, two miles from town, where in 1872 was held, in open air, the first Sabbath



service in the Loup valley. Beginning at the left is Charles Rood, a son of the man who really led the colony to settle in that beautiful valley. Next to him stands Elder Oscar Babcock, the first pastor, who preached the sermon in that outdoor meeting forty years ago, standing behind a rocking-chair for a pulpit. The third man is Mansel Davis and the woman is his wife, a sister of Mr. Rood. On the cover of this RECORDER is a picture of Brother Oscar Babcock in his earlier days.

It was nearly a year after the arrival of the colony before the church of thirty-seven members was organized. The first meetings were held in the home of Dr. Charles Badger, who offered his home for services and Sabbath school until the colony could provide another place. Most of the first settlers lived in "dug-outs," but in a year or so the members of the church went with teams thirty miles away to the cedar timber lands and hauled squared logs with

His love can fill your soul, and you will see  
'Twas best for him to have his way with thee.

Would you have him make you free, and follow  
at his call?

Would you know the peace that comes by giving  
all?

Would you have him save you, so that you need  
never fall?

Let him have his way with thee.—*Cho.*

Would you in his kingdom find a place of constant  
rest?

Would you prove him true in providential test?  
Would you in his service labor always at your  
best?

Let him have his way with thee.—*Cho.*

Then followed a brief testimony meeting in which many new consecrations were made, and some asked for prayers. It was a meeting in which no one could sit without feeling the power of the Spirit of God. Brother Kelly, after taking an expression to discover who felt the need of the prayers of God's people, asked the Garwin ladies' quartet to sing, "To Do Thy Will."

O gracious God, on thee I wait,  
With thine own self my being fill;  
As day by day my life I live,  
To do thy will, thy blessed will.

#### Chorus—

To do thy will, yes, that is all;  
To do thy will, obey thy call;  
To follow, Lord, where Thou dost lead,  
To do thy will is all I need.

In trials oft I find myself  
With soul oppress'd and body ill;  
There is a place where peace is found,  
'Tis in thy will, thy holy will.—*Cho.*

And when the glimpse of glory comes,  
That gives my soul a happy thrill,  
My soul shall answer with delight,  
"I love, dear Lord, to do thy will."—*Cho.*

This song also was most impressive. At the close of this meeting a good number remained to pray and talk and sing with some who had asked for such help by coming forward. This was indeed a powerful spiritual meeting, one long to be remembered by all who were there. Between ten and eleven o'clock the people from the country started for home on long moonlight drives over hill and plain, some of them living ten or twelve miles away. Thus ended a Sabbath day filled from sunrise to late evening full as it could be with Christian service.

which they built their beloved pastor a comfortable log house. The church joined the Northwestern Association in June, 1873.

Many interesting stories are told by the North Loup friends regarding the pioneer life and their efforts to build up a church. Common suffering and privations made strong the ties of brotherhood. They stood by each other in many an emergency, they were loyal to the truth and willing to sacrifice for it, and the result is the present large and prosperous church. On the center pole of the Conference tent were two pictures that told the story of the old and the new. - One was the picture at the head of this article; the other was a photograph of the large church with its new addition, surrounded by two or three hundred people.

I spoke of the man who was really instrumental in leading the settlers to North Loup. This was Charles P. Rood, father of Hosea, Herman, George and Walter and their sisters. His wife, their mother, still lives, a bright old lady of ninety years, whom everybody loves as "Grandma Rood." Had it not been for the faithful and persistent efforts of this man when the exploring committee was searching for a location, it is probable that the founders of the North Loup Church would never have settled in that beautiful valley beyond the Chalk Hills.

Brother E. D. Richmond of Gentry, Ark., after writing of Elder Babcock's "energy and interesting efforts" as a pioneer leader, writes of Mr. Rood as follows:

If it had not been for the persistent efforts of Charles P. Rood, the church there could never have had an existence. In the early spring of 1871 the good people of Dakota, Wis., arranged for a colony if a favorable spot could be found. Each male member put into the treasury five dollars to pay traveling expenses of a locating committee, whose duty it should be to search out a suitable place for settlement. This committee of three or four men started by private conveyance, traveling through Iowa and into Nebraska, until they came in sight of the Chalk Hills, without finding a suitable location. Having received word that the wife of one of the number was sick, they decided to turn back and make for home. Mr. Rood urged to go first to the top of the distant bluff and look over into the valley beyond, but could not persuade them to do so. Whereupon he started out on foot and alone, saying he was going to know what was beyond those hills. On being told that in just two hours the team would start on the return trip, he persisted in going to the high-

est peak of the bluff, even at the risk of being left behind. And from that high point he looked upon the North Loup and Mira valleys. The sight filled him with admiration. He fell on his knees and worshiped the God who had led him to that spot and filled his heart to overflowing with gratitude.

On reaching home in Wisconsin he gave his report but the other members of the party did not seem favorable, and the organization became a thing of the past. But on the following Sabbath Mr. Rood preached from the text, "Go in and possess the land" (Deut. i, 8). Elder Babcock had confidence in this good man's report, and did all he could to support the proposition. In September Mr. Rood took his son Herman, now postmaster in North Loup, John Sheldon and Mansel Davis, they bearing their own expenses, and made a second trip of investigation. It was a long, tedious journey, and they did not get back until in December. They suffered much for want of winter clothing. The following spring the colony moved to North Loup.

Mr. Rood was called to his reward some thirty-five years ago. He was a good Bible scholar, a faithful coworker with Elder Babcock, having preached alternately with him to the little band of worshipers before they left Dakota, in Wisconsin.

\*\*\*

### Once Again Let Us Pay the Debt.

For weeks the Tract Board has been hoping the people would send in the funds fast enough to save the necessity of making a special plea on account of debt. Yesterday at one of the most interesting and united meetings, the members of the Tract Board were told by the treasurer that the debt was then \$1,000 and that by October 1, unless money should come in faster than it has of late, this debt would have to be increased by a loan of \$500 to \$1,000 more. We know that some people object to special pleas for money, but in view of past experiences, the Tract Board knows no better way in times of emergency. Twice in nine years the people have gladly lifted the load when they found their board handicapped by debt. It was easy to do as soon as the friends realized the necessity. So now the board can do no better than to lay the financial burden upon the hearts of a loyal people, feeling confident that they will gladly come to the rescue.

It would be so easy to lift all the burdens of debt and stop the paying of interest, and to prevent the accumulation of indebtedness, if everybody would do what he could for the good cause. Here now is an opportunity for the eight or nine hun-

## EDITORIAL NEWS NOTES

### Four Years of Arctic Exploration.

Doctor Stefansson, who has been for four years exploring the Arctic regions in the interest of the American Museum of Natural History, returned to New York City on the sixteenth of September. He discovered a new race of men and some mysterious stone dwellings, and brought home about fifty thousand ethnological specimens.

One object of his going was to study the Eskimos. This study convinced him that the people of the North flourish best where they can not come in contact with civilization. Wherever civilization touches them he thinks they deteriorate both physically and morally.

He found a new race of blond Eskimos, numbering about 2,000, many of whom had blue eyes, light eyebrows and sandy beards. While there might be several ways of accounting for their being in the extreme North, Doctor Stefansson believes them to be a mixture of the lost Scandinavian colonists who settled in Greenland before the year 1,000. These people live in the most inaccessible part of the Arctic regions, along both shores of Dolphin and Union straits and Coronation Gulf.

The Eskimos believe the strange stone houses discovered were built by spirits, and do not live in them. No one knows how they came there. Wherever the natives were found completely isolated from civilization, there they seemed to flourish, but some tribes, once large, that have come in contact with civilization have dwindled almost to extinction.

Doctor Stefansson says he walked ten thousand miles in four years, and traveled two thousand on rivers.

### Suicide of General Nogi and Wife.

The tragic death of General Nogi and his wife by suicide, on the day the dead Mikado was buried, startled the world. In Japan it made the general a hero in a peculiar sense. He has long been considered a hero in war. Both at Port Arthur and in the great naval battle that wiped

dred lone Sabbath-keepers to make their power felt. Friends, will you not take hold once more, and make the lone Sabbath-keepers' fund show up as it never has before? Then let the people of the churches, old and young, respond gladly with special offerings for the debt. Let them show the Tract Board that they do appreciate the efforts of the men they have appointed to do their work, by quickly relieving them of this burden.

Send your offerings to F. J. Hubbard, treasurer, Plainfield, New Jersey, and he will send you receipts. We will report in the RECORDER from week to week the amounts received, and keep you informed as to the exact situation, until the Tract Board is free from debt. Please state that any special gift in response to this call is for the debt. We will all feel happier when it is paid.

\*\*\*

### More About North Loup Pioneers.

Since the editorial in this paper concerning the early days of the North Loup colony was put in type, an interesting article has come to hand from Hosea W. Rood of Madison, Wis., giving a life sketch of his father and a full account of his faithful efforts in bringing the Dakota (Wis.) people to the Loup valley. In searching for data regarding the organization of that church we find that very little has been written. We have not even been able to find the names of the original members, though we have searched RECORDER files of forty years ago. Therefore we are glad Brother Hosea Rood has volunteered to write such a complete history of the steps leading up to the settlement of the Loup and Mira valleys. Had we known his article was coming, we should have saved the cuts and editorial for next week. As it is, this write-up by the editor and Mr. Richmond prepares the way for a more complete one next week. Look out for that.

\*\*\*

According to the North Loup *Loyalist* nearly 300 visitors and delegates were in attendance at Conference. There were about 40 ministers. Something like 4,500 meals were served in all. Under the new plan meals could be served rapidly. Five hundred were fed in one hour.

out the Russian fleet, General Nogi proved himself worthy to be so called. And now the Japanese accept his tragic death as the greatest evidence of his loyalty to their dead Emperor. It shows how strong, even in modern life, is the old Japanese tradition that to die for the Emperor is the highest honor that can come to a Japanese warrior, and to follow him into the unknown the simple duty of a soldier of the old régime. By many it is regarded as the soldier's path to immortality and to fame. This strange faith was so strong with the hero of Port Arthur that when his beloved Mikado was about to be buried he and his wife made all preparation, and retiring to their room awaited the signal for the cortège to start, as the signal which should also call them from earth.

#### Peace in Sight.

At last it looks as though terms of peace between Italy and Turkey have been found. Paris reports tell of the agreement between the two powers as being complete with the exceptions of a proposed loan to Turkey of about \$120,000,000. For this loan Italy is now communicating with French, English and Belgian financiers.

The dispatches state that Turkey practically yields her claim to Tripoli, on condition that she may retain one port on the Mediterranean at one of the extremities of Libya with a strip of territory allowing communication with the Arabs of the interior. Provision is also made for the Italians to yield to Turkey certain territory in the Red Sea in compensation for the loss of Tripoli. The religious suzerainty of the Sultan in Tripolitania will be recognized by Italy, and she will make certain grants of money to the Arab chiefs. Italy will also pay annually certain portions of the national debt. This money is guaranteed by revenues to be derived from Libya. No question has been raised as to the islands in the Aegean Sea.

#### Secretary Knox the Mikado's Guest.

Secretary Philander C. Knox, special Ambassador to the funeral of Emperor Mutsuhito, was presented with a cloisonné flower vase and other gifts by the city of Tokio. The new Emperor Yoshihito gave Mr. Knox a farewell reception after which

the American Secretary was his majesty's guest at luncheon.

From Tokio Mr. Knox went to Monoyama, the imperial estate near Kioto, to visit the grave of the late Japanese ruler. In the center of Monoyama is a beautiful wooded hill 300 feet high clothed with ancient fir trees, and is supposed to be the abode of the gods. On top of this hill, commanding a magnificent view, is the site of the imperial tombs.

Fourteen automobiles were dispatched from Douglas, Ariz., for a point about sixty miles south of the border, to meet and aid sixty-five American refugees, mostly women and children, threatened by the rebels.

#### Concerning Joseph Booth.

DEAR BROTHER EDITOR:

I wish to make what may appear to be a needed explanation of a statement in my recent letter from Long Lake, N. Y.

It may seem strange to some of the readers of the RECORDER that the coming of Joseph Booth to America at this time should be to me or any one else a sufficient reason why I should say that I am convinced that it is "unwise for our people to continue to provide means for him to use in work of any sort." It is in the light of the past that I am of this opinion. As secretary of the Joint Committee and as corresponding secretary of the Tract Society I have had a large correspondence with Brother Booth during the last two years. I submit copies of but two paragraphs from my letters to him which are characteristic of a large share of the correspondence. The first selection is of course concerning the Westerly Conference, but it is quite as appropriate to the North Loup Conference.

Joseph Booth,  
Sea Point, Cape Town, S. A.:

MY DEAR BROTHER BOOTH:— . . . I think that the very worst thing you could possibly do as regards the work in Africa, so far as it concerns the relations between you and our denominational boards, would be for you to come back to America to the Westerly Conference. You do not know the people of our denomination as well as I do. You would no doubt interest some

people who are now indifferent. You have that way of doing. You are gifted with that power. Then you have a wonderful cause back of you for which to make an appeal. I understand all this. But just as sure as you break away from your post of work at this time, and incur the expense of a trip to America, I am convinced that just so sure the boards and the people in any official way will break with you. To be sure this is only my personal opinion, but it is given on considerable study of the whole situation and the general knowledge of the people. I beg of you not to come. It will be a bad thing for the cause. . . .

So far as I am concerned I am in most hearty approval and sympathy with your ideas and views and wishes for the work in Africa. I trust you entirely to give one native preacher a larger subsidy than another. I trust you to make the translations into the African tongues. I trust you to select the men that you deem most worthy for the subsidies, I approve your method of securing the reports, and all that. But you seem to plan invariably for a larger expense than you have income. You are not satisfied to take on a safe load for your neat little ship. You load it down (good cargo of course, and needed at the port), you load the good little ship down to the very edge, the first little wind that arises sends water on board and the ship begins to sink, and you cry for help. You were warned not to take on more than you could carry. Again and again you were told not to exceed the safe limit. I know that you hear the call for more of the cargo at the farther port. But the smaller and safe load is the better way. And now if you leave the sinking ship, as it were, and come back here to plead a cause for a larger vessel, who will entrust you with a larger ship, even though a larger boat were at hand? . . .

Very sincerely your brother in Christ,  
EDWIN SHAW.

Plainfield, N. J., July 2, 1911.

The letter from which the following selection is made was written February 20, 1912, and must have reached Cape Town before April 1.

MY DEAR BROTHER BOOTH:

With this week's RECORDER you will see the result of the referendum. What it

means for Africa you can judge as well as I can. I make no comments on it, and in my humble opinion it will be wiser for you to refrain from comments also. Both boards have called Burdick and Moore to visit Africa to investigate. You will see that the referendum is against a continuance of work on present lines after July 1, 1912, pending the report of the investigation. The committee has as yet taken no action on this point, neither have the boards. The report of these men will depend almost entirely upon you. It is in your power to cause an adverse report as to present methods, or you can give such an assurance as will continue the work on present lines (enlarged without doubt) for years to come. But you can not do it by censure of what our people have done or not done the past year. The method of rebuke will fail. You must be absolutely frank, conservative, helpful, and kind. This I hope you will be. You can afford to wait and go without a subsidy after July till the visitors report, if need be.

This can hardly be called an official letter, for I have no instructions in regard to writing, yet as secretary I feel I should send you some word.

Sincerely yours,

EDWIN SHAW.

It is in the light of correspondence such as the above that I, in disappointment and sorrow, have come to the opinion that it will be unwise for us to provide funds from the treasuries of any of our denominational organizations for Brother Booth. Individuals may do as they wish of course. I myself have only kind feelings for Brother Booth, and it pains me to make public such statements as the above. But my sympathy for him, and my knowledge of his great ability and honest consecration, and my belief in his good intentions, and my interest in the work of missions in Africa, do not blind me to the persistently recurring facts that trouble and confusion have attended his efforts, indicating an administrative incompetency which I believe is largely temperamental, but which none the less unfits him for service in which as a people we can heartily and confidently unite.

EDWIN SHAW.

Plainfield, N. J.,  
Sept. 16, 1912.

## THOUGHTS FROM THE FIELD

A dear brother who had drifted away from the people of his faith and neglected to keep the Sabbath, has returned to its observance in loyal loving obedience. He writes, in a personal letter:

"I scarcely need to confess to Sabbath-breaking, for most of my friends know I have been guilty. But if God has forgiven me, I am sure my friends will do so when they learn that I have taken my foot from off the Sabbath.

"My two boys have never known what it means to keep the Sabbath until lately. They gladly join in the observance, and the peace I now have I never knew before. Having just returned to the Father's house, we did not get in with the list of lone Sabbath-keepers. We consider the SABBATH RECORDER the best paper for the home, both from a religious and literary standpoint. May God's blessing be upon it, and upon all the faithful workers in the Master's vineyard. Remember us to the Father."

### Armageddon.

CHARLES H. GREENE.

We stand at Armageddon and we battle for the Lord.—*Theodore Roosevelt.*

[The author of this little poem writes: "When I heard our Conference delegates tell how the Tract and Missionary societies were burdened with much serving, I thought about it; and this is the result of my thinking."—ED.]

Said the Mighty One, Eternal,  
In the heavens on his throne,  
Where archangels ever worship,  
And where sorrow is unknown:  
"All my children have gone backward,  
On their promised plighted word,  
We will stand at Armageddon  
We will battle for the Lord."

Said the Mighty One, Eternal,  
"I in patience long abide;  
In China or Nyassaland  
Has my name been glorified?  
Is my word on earth exalted,  
Is the password known or heard?  
We stand at Armageddon,  
And we battle for the Lord."

Said the Mighty One, Eternal,  
"See! my people flinch and shrink;  
Though allegiance each has sworn me,  
Still they tremble;—yet I think  
They could march straight on to victory  
With banners, shield and sword—  
We stand at Armageddon,  
And we battle for the Lord."

Said the Mighty One, Eternal,  
"Are the war-chests left unfilled?  
Have my captains done their duty?  
Are the soldiers all well drilled?  
Oh! it can not be they're cowards,  
Name of shame wherever heard;  
We stand at Armageddon,  
And we battle for the Lord."

O Mighty One! Eternal!  
Behold thy orders say,  
Go into all the world. Alas!  
Why do our footsteps stay?  
We will free the bound and captive  
At home and e'en abroad;  
Though we stand at Armageddon  
We battle for the Lord.

*Battle Creek, Mich.,  
Sept. 9, 1912.*

### Brother Leath's Book Appreciated.

DEAR EDITOR:

A few weeks ago I received through the kindness of the author, D. W. Leath, two books on the Sabbath. I have greatly enjoyed reading these books. I was interested in the first place by the author's claim that they were written for the common people.

It is said of our Leader and Master that the common people heard him gladly and I pray that Brother Leath's message of Sabbath truth may find its way into the hearts of many of the people for whom it was designed.

MARTHA H. WARDNER.

It is claimed by telegram that eighty Americans, six of whom are women, have been captured by Mexican rebels and are being held for a ransom of \$100,000. Later news states that these rebels have been defeated and have fled. Madero is reported as having concentrated his forces at the city of Mexico to defend the capital from threatened assault. This leaves outlying districts much exposed. United States troops in Texas have captured Colonel Orozco, father of the rebel leader, who crossed the lines and who is now held a prisoner.

## CONFERENCE, 1912

### Seventh-day Baptists Essentially a Rural People.

REV. WILLIAM L. BURDICK.

We can not well overstate the importance of this subject to us as a people. It is true that people are given to fads. Seventh-day Baptists have not always escaped the ravages of this disease. Some new thing comes up and people are carried away with it; it becomes fashionable for amateurs and others who are looking for something striking to say to make it a hobby, discoursing learnedly out of the large stock of their ignorance. It is possible that something of this kind has taken place regarding the subject of rural life, if one may judge from what has been written on the subject; nevertheless it opens up problems that are most vital to us as a people and which we must meet intelligently and faithfully if we are to grow or long maintain an existence. This more than justifies the place the subject has been given throughout this Conference program.

I am asked to state the situation, or to diagnose the case; others who follow are to take up the subject of what can be done—prescribe the remedy.

We are a rural people and until there has been a tremendous revolution throughout our country regarding the Sabbath, we will continue to be. We are a rural people because the most of our churches are located in the country districts and the balance with two or three exceptions have rural problems on their hands, though they may be ignorant of it, or ignore it. A church in a town of a few hundred or a few thousand inhabitants may not consider itself a rural church; but if it is awake to its mission, it has many of the problems and much of the work of the country church. The county seat of my native county a few years ago had five thousand inhabitants. The pastor of one of the churches in this town went out three or four miles to the neglected places, held meetings with success, and gathered into the church the churchless from these communities till the leaders in the church insisted that they

did not want that kind in the church, with the result that the church split and had other troubles on its hands. Other churches like this may put on urban airs and in their desire to ape the city churches ignore the neglected districts near by, but they have the opportunity. Because the churches in the large towns have the opportunity for work in the outlying districts, they together with those in purely country districts are called rural churches. One writer includes in the list of rural churches those in towns of twenty-five hundred and less, but the United States Census is wiser and includes all in towns of eight thousand or less.

Looking at our own churches there are not more than four or five in the entire list that may not be classed as rural with a mission to the rural district. Some may be ignorant of this mission, or know it but to ignore it, and if such be the case they are doing it to their own hurt.

When we turn to the history of our churches this stands out very clear. Our churches in the large cities have never grown to be large, seldom reaching more than seventy-five or eighty members. Our first church in America was organized in a city, Newport, R. I. A part of it was thirty miles across the bay in western Rhode Island. The growth in Newport was slow, while that in western Rhode Island went on at a gratifying pace. In forty years that part in Newport had grown to forty-two members, while that in western Rhode Island had reached seventy-two. The part in Newport had a struggling existence and though it had members of wealth and culture and high standing in the colony—one ex-governor and perhaps two—yet it never numbered over fifty so far as we know, and has long since become extinct. The church in western Rhode Island (now First Hopkinton) grew and extended its influence till in 1816 it numbered nine hundred and forty-seven, and now after many other churches have been set off from it, it starts on its third century with a membership of between three and four hundred. The Newport

Church was a city church, the Hopkinton was a country church. They are typical cases, though more marked than some others, of the history of our churches. The rural districts are more favorable for our churches than other districts.

The reason for this is not far to seek. Excepting the Seventh-day Adventists the Sabbath is that which distinguishes us from other denominations and it stands more in the way of people's joining us and remaining in the fold in the city than in the country. The man who tills the soil is largely independent, while the man in the city is largely dependent. If he has an establishment of his own, there is a pressure brought to run it on the Sabbath of which those in the country know nothing. If one is an employe, he finds it most difficult to get steady, paying employment and keep the Sabbath. I am not saying that people can not keep the Sabbath and live in the city; I believe they can, but it is vastly more difficult. On a visit to one of our city churches sometime since, two men, both having had many years of experience as Sabbath-keepers in the city and neither knowing what the other had or was going to say to me, most seriously raised the question of our having the moral right to induce working people to keep the Sabbath in the city, on account of the tremendous struggle it requires. They were both loyal Sabbath-keepers in a great city and had been for many years, but they had seen the sacrifice required to keep the Sabbath in the city till they were coming to raise the question whether it is right to ask a man to keep the Sabbath when it means what it does. I am not saying that we should not work in the cities, for I believe we should enter every open door. I am only pointing out the real situation.

By fact, by history, and by the logic of circumstances we are rural people; our work and our problems are those of a rural people. Being a rural people it is ours to meet the needs of the communities in which our churches exist and no narrow sectarianism should prevent us from doing it.

It is now admitted by all the leading denominations that two or more small churches in a small community are a misfortune, that one strong united church is able to accomplish more for the kingdom of heaven than several small poorly supported ones. By the law of comity it is the

plan of the leading Christian workers not to establish a church in a small place where there is a church already founded, but to go to a destitute district. By this arrangement our churches are logically responsible for the entire community in which they are located, unless there are other churches in the community, and in that case they are responsible equally with the other churches.

It is the work of the churches to give to the communities what they need, give them the things that will help them to the highest and best and to do it by whatever way they can consistent with the principles of Christ. Churches must not follow the plan of the woman who kept boarders: She said that she found out what her boarders did not want and then gave them a double portion of it. Churches—ours with others—must find out what the communities in which they exist need and then supply it at any price possible for them to pay. This is the Master's policy and spirit.

It would appear at first thought that having been a rural people for nearly two hundred fifty years in this country we would know the needs and how best to meet them, but this is not the case. The conditions in the country communities have and are still in a process of change till the plans and methods of the past are misfits now. The rural community is in a process of reconstruction, and if the church does not guide the process of reconstruction the kingdom of darkness will.

Many things have entered in to bring about this reconstruction. The newspapers have had part in producing the changed conditions; the schools, the railways, the telephones, the bicycles, and the automobiles have all aided; the increase in the age of communities has played a part, for communities can not stand still; immigration and the increased wealth and greed for wealth, pleasure, and luxury have and still are having a hand.

These changes and reconstruction have touched every side of rural life, its material side, its education, its social life and amusements, its moral and religious life. I do not say that the material conditions of communities are worse than in former days; they are better, but they have not kept pace with the cities and this produces unrest. The rural districts are not receiving their share. Nothing is too good for

rural people. I am not saying that education in the country is not today as good as it has been in other days; it is better than in former days as a rule, but it has not kept pace with the demands of the changing circumstances surrounding the country children and youths. I am prepared to say that the social life in the country has degenerated. In other days if a man was sick, his neighbors made bees and did his work; if his family was sick, they cared for the suffering one. Now it is every one for himself and he from whose hands we all want to escape takes the hindmost. In other days they visited back and forth and every family for miles knew every other family; now they are so absorbed in themselves as to find no time for sociability, not even to visit the sick and the shut-ins. I am prepared to say that the moral and religious life of many rural communities is not what it once was. I find everywhere I go communities which once had churches, but are now churchless and godless and going back to heathenism.

There are three institutions that must aid in the reconstruction of the rural community. They are the home, the school, and the church; but the great burden under existing circumstances rests upon the church. The homes ought to help and many of them will, but many others are in no way to help elevate a community. They are not much more than places where people eat, sleep, and find shelter. They are stripped of peace, prayer, the influence of the Bible, purity, and companionship. The church must transform many homes before they can have a wholesome influence in the community.

The influence of school in the rural community is limited for the most part to the boys and girls who attend it. It is the product of the church and the church must create the influence which transforms the school, giving it school officers with broad and high ideals, officers who care more for the boys and girls growing up in their midst than they do for a few dollars increase in the taxes and will work as hard and sacrifice as much to improve the boys and girls as they will to improve their stock.

For these reasons the church is the principal factor in directing to high and holy ends the reconstructing process going on in the rural communities. Its principal

work is evangelism, but there is not a legitimate need of a community that the church may not directly or indirectly supply if other organizations are not supplying it, and many times it would be much to its credit and add to its power if it would take the initiative and supply the social and even material needs of a community without waiting for other organizations to act. The church may institute classes in civil government and finance and give instruction in other ways regarding material things; it must as in the past inspire men to give us the schools we need; it should furnish the social life and the amusements of a community. The church has no ground on which to fight the dance and the card-party unless it furnishes something to take their place, while in matters of morals and religion and the ministering to the sick and dying it is the sole institution in the field.

We have now viewed the situation: We are a rural people by fact, by history, and by the logic of our circumstances. It is ours to give directly or indirectly to the communities in which our churches exist the things which they need. These needs are material, educational, and social as well as moral and religious. How these needs are to be met others, to follow me, will tell, it not being mine at this session to prescribe, much less to administer. But I wish to urge the churches represented in this Conference to awake and to arise to the changing circumstances. Humanity and humanity's Master call upon us to do this. Our existence depends upon it. We have no right to exist if we are struggling simply for an existence, no right to exist unless we fill our place in the world's needs, in the needs of the rural communities in which we are located.

Things that never could make a man happy, develop a power to make him strong. Strength, and not happiness, or, rather, only that happiness which comes by strength, is the end of human living.  
—Phillips Brooks.

Hearts only thrive on varied good;  
And he who gathers from a host  
Of friendly hearts his daily food,  
Is the best friend that we can boast.  
—J. G. Holland.



## MISSIONS

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

(Continued.)

Report of the Girls' Boarding School and  
Two Day-Schools, by Susie M.  
Burdick.

It is certainly no ordinary year that we have to report at this time. Unusual experiences commenced to come during the summer vacation, which with a view to benefiting a "goodly company," was spent at Mokanshan.

Miss Su had been teaching in the city day-school for four years, with only short vacations, and her health and spirits were lagging. Miss Waung had been teaching in the Girls' School for about the same length of time, with longer summer vacations, to be sure, but the change would do her good and she could teach Doctor Crandall. Miss Dzau, a former pupil, daughter of Dzau Sing-chung, who had been teaching in the Bible school at Soongkaung, was ailing and her condition seemed especially to call for a higher altitude. Two of the three girls who are our protégées and must be provided for during the vacations, were not strong, and there were E-ling and her brother. So we planned with great hopefulness for Mokanshan.

The summer did not turn out as we had thought it would be, for typhoons and sickness gave us a weary, anxious time. But of us it could also be said, "The Lord delivered them out of their distresses." So many apparently impending evils were averted that, after all, we counted it a good summer and said to each other that we ought to meet the experiences of the months to come with stronger faith.

That the year was to bring famine to many localities in China, which we were to feel keenly in the prices we must pay for rice and other supplies, we knew, but that there was to be rebellion, which in a few short weeks would be spelled revolution, and later with a capital R, we little dreamed.

With the very last of September we were glad to welcome Doctor Palmborg back and with her came Miss West who, to my great joy, is to be associated with me in the school work. Miss West commenced at once the study of the language, also teaching two hours a day in the Girls' School. She has adapted herself finely to the life here and has been very faithful in her study and has made excellent progress in the language. She is planning to take her first year's examination before the summer vacation. Her years, coming directly from college, and at the best time of the year to reach China, have all been in her favor. Her help in the school has been a great relief to me.

Doctor Palmborg had been here only a few days when she and Doctor Crandall decreed that I was to go away for rest while they cared for the schools. With a friend who was under similar orders I went for ten days to Nagasaki.

It was while we were there that the revolution broke out. As the two doctors were further detained in Shanghai by the disturbance in the country, Doctor Palmborg continued to teach two classes and to help in various ways until the end of the first semester. Other teachers have been, as last year, Dzau Sien-sang and Waung Siau-tsia, and in addition to these, Waung Sien-sang of the Boys' School has taught two classes in Mandarin and Miss Barry has recently been giving lessons in singing.

We count ourselves fortunate that our work has been little interrupted by the revolution. At the time of the taking of the Shanghai Arsenal excitement ran high and some of the girls were taken home for a few days, and the others begged for release from study saying, "Such great things are doing we have no heart for books." Located so near the arsenal and very near a recruiting station we have seen much of the stir incident to war, and realizing that this was a time of history in the making, the girls have been encouraged to take an interest in events both near and at a distance.

There have been thirty-nine names on our roll this year, twenty-six the first term and thirty-five this semester. Of the four who did not return after the fall term one had very serious trouble with her eyes, one removed to Tientsin, one to Canton, and E-ling went with Doctor Palmborg to

Lieu-oo. One, a day pupil, has fallen out by the way this term to make ready for her approaching marriage.

The branches taught have been much as usual,—Chinese, Mandarin, English, arithmetic, geography, physics, Bible, music, calisthenics. Thanks to the Y. M. C. A. and the Y. W. C. A. of Shanghai, the older girls have been able to attend some finely illustrated lectures on West China, Magnetism and Electricity, Aeronautics and one on Air. The last three have been of especial value to those studying physics.

Two of the girls have lost considerable time because of illness and there have been minor maladies a plenty. Early in this term measles appeared and with a goodly number who had never had them we feared a visitation which would greatly interrupt work, but God was "better to us than our fears." Only three girls "took" the measles and they made good recoveries. We mention this with especial gratitude as measles, diphtheria and scarlet fever were epidemic and of very severe form. While here Doctors Palmborg and Crandall carefully looked after the health of the girls and since they went to Lieu-oo our good neighbors of the Woman's Union Mission have attended to what was beyond our knowledge.

Late in the first semester Major Guise addressed the schools and a Scripture Union was organized, officered by the girls themselves and meeting once a week. I am glad to say a union has also been formed in the city school. One former pupil is the secretary and always comes and often other old pupils come. We hope this movement will be the means of holding some of the girls who have gone out of that school.

One little girl "wrote her name" in January and yesterday (June 15) was baptized.

As to finances the receipts from native sources have shown some improvement. This year we have had \$866.00 (Mexican), as compared with between seven hundred and eight hundred last year. From all sources there has been received \$1,994.88 and expenditures have been \$1,524.32.

In addition to the school work I have tried, as usual, to keep in touch with the girls who have gone from the school but the work done in that line is as nothing compared with what we have longed to do.

If it shall please God to let me return to China after my furlough, with Miss West here, I hope we can reach out and do much more as well as much better work.

The city school has continued as for five years with Miss Su as teacher. The enrollment the first half of the school year was forty, but this semester it has fallen to thirty-five. Several of these girls have continued to come, with some degree of regularity, to the Sabbath afternoon services at Zia-jau. I still go twice a week to this school and Dzau Sien-sang assists in the weekly examination of Chinese books.

The Zia-jau day-school had twenty-eight on the roll the first half of the year and thirty-six this term. The teacher, Mr. Koo, has the distinction of being the only man in our midst who has not yet cut off his cue. This may be taken as an indication that he is somewhat behind in other matters. He is very much the old type of Chinese teacher. Jeu Fok-nyoen has again been teaching an hour a day, geography and arithmetic. Dzau Sien-sang has taken by far the heavier part of the oversight and weekly examination of this school.

(To be continued.)

### Letter From China.

DEAR FOLKS IN THE HOMELAND:

It is time Lieu-oo was heard from again, and I will try to write a little at the last moment.

I have been rushing all the day, perhaps I might say all the days.

This morning five masons left us to go back to Shanghai, after spending over two weeks with us, putting on a tile roof and mending the plastering all over the house, etc. We were unfortunate in our choice of roofing for the house, and although it was new six years ago, it had all gone to pieces and the roof leaked so badly that the whole house was in danger of being spoiled. Now we rejoice in a genuine Chinese tile roof and it was pleasant, when the rain came just after it was finished, not to be compelled to chase around with all sorts of receptacles to put under the leaks and then give up in despair, as we had done so often before. The verandas had to be almost remade, too, as several of the big timbers had decayed all the way through.

I wondered, as I considered it, how long

a shingle roof would last in this climate! Just about a year—or less, I think. People often asked me while at home why we build brick houses instead of frame ones, and that is the reason. Sometimes I wish our houses might be entirely of brick and iron, but then the iron would rust.

The masons did another important thing before they left. They relined with cement the baptistry that Mr. Eugene Davis built, as it leaked badly, and I had them build some steps down into it, so now it is a very nice baptistry, and will, I hope, afford us water when our regular cistern gives out in the dry seasons.

The baptistry has been used only once since it was built, and that was a few weeks ago when Mr. Crofoot came out and administered baptism to three men who had been on the list of inquirers for two years or so. We are not exactly satisfied with them yet, but they have been coming to church regularly all this time and wanted to be baptized. Doctor Crandall and I were speaking this morning about the similarity of conditions in the primitive church and the church in China, especially a new church here. Our Bible reading at breakfast was the second chapter of Revelations and we felt that the messages to the churches were quite applicable.

At the time of the baptism of these men, three others wrote their names as inquirers; one of them is the wife of one of the men baptized and another his nephew. The third is one of my old English pupils.

Another of my old pupils comes to review some of his former studies with me for a short time just before supper each day. He too seems now quite interested in Christianity. They both studied with Mr. and Mrs. Davis and were interested in the Y. M. C. A. plans.

My regular pupils are taking a holiday during the hot months and I am glad of it. The patients are also rather few in number and I am glad of that too during this time of discomfort, especially as we have had so many other things going on. Many people think we have closed up for the summer, as I have always done so before, and that accounts for the smaller number of patients, I am sure, for they came in large numbers until the time I usually go away.

Doctor Crandall and I decided to stay here this summer as we have begun the

work so recently and as there are two of us, to take care of each other in case of sickness. We are grateful, however, to be able to say that so far we are as well as we could ask to be. The weather has been pretty hot at times, but we have stood it very well. The first few days of real heat took the strength out of us, but since that we have quite enjoyed life, and do not regret the decision to stay by.

Miss Burdick has reached America by this time, probably; Mr. Crofoot's family are at the hills, and Miss West with some missionary friends up north for the vacation, so we are well scattered.

We are much interested in the possibilities of the Presidential election this fall. We have a daily paper and look for news on that subject first of all. Political affairs in China are interesting also, but there is a great feeling of uneasiness connected with them. Will the people make good or not? If their hearts could be changed as easily as their customs it would be well, but I am afraid they have not yet all learned that it is righteousness that exalteth a nation. If they could learn that, and act upon it, I would have little fear of their success as a nation and a republic. They stand in such fear of what designs other countries may have upon them, that it, too, hinders them. The pity is, that there may be foundation for their fears in some cases. Pray that the day may soon come when so-called Christian nations may honor the Name!

Yours,

ROSA PALMBORG.

Lieu-oo, China,  
Aug. 9, 1912.

"Oh, the comfort, the inexpressible comfort of feeling safe with a person; having neither to weigh thoughts nor measure words, but pour them all right out just as they are, chaff and grain together, knowing that a faithful hand will take and sift them, keep what is worth keeping, and with the breath of kindness blow the rest away."

"Common sense is given for the common good in common things. It will help a man to buy a farm or a new suit of clothes; but it will not enable him to write a poem or paint a picture or carve a statue."

### American Sabbath Tract Society—Annual Meeting.

The sixty-ninth annual meeting of the American Sabbath Tract Society was held on Wednesday, September 11, 1912, at 2.30 p. m., in the office of Vice-President Charles C. Chipman, 220 Broadway, in the city, county and State of New York, President Stephen Babcock in the chair.

Members present: President Stephen Babcock, Vice-President Ira Lee Cottrell, Corresponding Secretary Edwin Shaw, Recording Secretary Arthur L. Titsworth, Rev. Theodore L. Gardiner, D. D., Rev. Edgar D. Van Horn, Orra S. Rogers, Elisha S. Chipman.

Present by proxy: Franklin S. Wells, D. D. S., Jessie M. Utter, Thomas B. Titsworth, Asa F. Randolph, Joseph A. Hubbard, William M. Stillman, Jesse G. Burdick.

Prayer was offered by Rev. Theodore L. Gardiner, D. D.

The Recording Secretary stated that notices of the meeting had been published in the SABBATH RECORDER as required by the constitution of the society.

The annual reports of the Board of Directors, prepared by the Corresponding Secretary, the Treasurer, and the Business Manager of the Publishing House, were presented and adopted.\*

The special annual report of the Treasurer to the Corporation was presented and adopted.\*

The report of the Conference Committee on Denominational Activities, relative to the work of the American Sabbath Tract Society, as adopted by the General Conference, was presented.\*

On motion this report was received and referred to the Board of Directors.

Pursuant to the report of the Nominating Committee consisting of Charles C. Chipman, William C. Hubbard, and Orra S. Rogers, the following were elected officers of the Corporation and of the Board of Directors and the Directors of the Board for the ensuing year:

*President*—Prof. Stephen Babcock, Yonkers, N. Y.

*Vice-Presidents*—Joseph A. Hubbard, Plainfield, N. J.; Corliss F. Randolph, L. H. D., Newark, N. J.; Charles C. Chipman, Yonkers, N. Y.

\*See forthcoming Year Book for these reports.

*Corresponding Secretary*—Rev. Edwin Shaw, Plainfield, N. J.

*Recording Secretary*—Arthur L. Titsworth, Plainfield, N. J.

*Assistant Recording Secretary*—William M. Stillman, Plainfield, N. J.

*Treasurer*—Frank J. Hubbard, Plainfield, N. J.

*Directors*—Prof. Stephen Babcock, Joseph A. Hubbard, Corliss F. Randolph, L. H. D., Charles C. Chipman, Rev. Edwin Shaw, Arthur L. Titsworth, William M. Stillman, Frank J. Hubbard, J. Denison Spicer, Henry M. Maxson, Ped. D., David E. Titsworth, William C. Hubbard, Orra S. Rogers, Mrs. Henry M. Maxson, Esle F. Randolph, Ped. D., Rev. Henry N. Jordan, Asa F. Randolph, Marcus L. Clawson, M. D., Clarence W. Spicer, Rev. Edward B. Saunders, Prof. John B. Cottrell, Rev. Theodore L. Gardiner, D. D., George L. Babcock, Rev. Edgar D. Van Horn, Iseus F. Randolph, Jesse G. Burdick, Franklin A. Langworthy, Rev. Booth C. Davis, D. D., Lynn A. Worden, C. Layton Ford.

*Vice-Presidents*—Rev. Leander E. Livermore, Lebanon, Conn.; Rev. Ira Lee Cottrell, Alfred Station, N. Y.; Rev. Arthur E. Main, D. D., Alfred, N. Y.; Rev. William C. Daland, D. D., Milton, Wis.; George W. Rost, M. D., Chicago, Ill.; Ira J. Ordway, Chicago, Ill.; Hon. George B. Carpenter, Ashaway, R. I.; Rev. E. Adelbert Witter, Adams Center, N. Y.; Rev. Eli F. Loofboro, Riverside, Cal.; John P. Mosher, Rochester, N. Y.; Prof. Frank L. Greene, Alfred, N. Y.; N. Wardner Davis, Salem, W. Va.; William R. Potter, Hammond, La.; Rev. George B. Shaw, North Loup, Neb.; Alfred A. Titsworth, Sc. D., New Brunswick, N. J.; J. Alfred Wilson, Newark, N. J.; N. Wardner Williams, Denver, Colo.; Lt.-Col. Thomas W. Richardson, London, Eng.; Rev. David H. Davis, D. D., Shanghai, China; Rev. Frederick J. Bakker, Asaa, Denmark; Gerard Velthuysen, Haarlem, Holland; D. Sherman Burdick, Alfred, N. Y.; Nathan H. Randolph, Plainfield, N. J.

On motion, the following were elected the Committee on Nominations for the year 1913: Charles C. Chipman, William C. Hubbard, Orra S. Rogers.

Minutes read and approved.  
Society adjourned.

STEPHEN BABCOCK,

*President.*

ARTHUR L. TITSWORTH,  
*Recording Secretary.*

"Why shadow the beauty of sea or land

With a doubt or fear?  
God holds all the swift-rolling worlds in his hand,

And sees what no man can as yet understand:  
That out of life here, with its smile and its tear,

Comes forth into light, from eternity planned,  
The soul of Good Cheer. Don't worry—the end shall appear!"

## WOMAN'S WORK

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

Choose what improvement you wish in a flower, a fruit or a tree, and by crossing, selection, cultivation, and persistence you can fix this desirable trait irrevocably. Pick out any trait you want in your child—granted that he is a normal child—be it honesty, fairness, purity, loveableness, industry, thrift, what not. By surrounding this child with sunshine from the sky and your own heart, by giving the closest communion with nature, by feeding this child well-balanced, nutritious food, by giving it all that is implied in healthful environmental influences, and by doing all in love, you can thus cultivate in the child and fix there for all its life all of these traits. Naturally, not always to the full in all cases at the beginning of the work, for heredity will make itself felt first, and, as in the plant under improvement, there will be certain strong tendencies to reversion to former ancestral traits; but, in the main, with the normal child you can give him all these traits by patiently, persistently guiding him in these early formative years.—*Luther Burbank, in "The Training of the Human Plant."*

### Woman in the Rural Home—Her Problems and Advantages.

MRS. E. J. BABCOCK.

*Paper presented at the Woman's Hour at Conference.*

Once upon a time a charming village rested on the slope of a beautiful hill. Near by, the great city bustled and seethed and boiled, as great cities do now, and its inhabitants often made their way out to the charming village for rest and quiet, for cooler air and fresher water, just as city people now flock to the country in summer. Among the humbler of these, walking the dusty road instead of riding, came the Great Master to the home of his friends. Here were two sisters as different as sisters can often be, for one "was

cumbered about much serving" and the other "sat at Jesus' feet." Now, please remember that Jesus did not rebuke Martha for the work she was doing, but for the spirit with which she did it; not for serving and waiting upon family and guests, but filling in every moment with unnecessary labor and putting it all ahead of things higher and better. But may we not imagine, since not a tenth part of Jesus' sayings could have come down to us, that after giving Martha her much needed lesson, he gave to Mary an unrecorded one, and led her to see that if she would help her sister for a few minutes they would both have time for that "good part." We still have many Marthas and Marys in the world, and poor Martha's name has become a synonym for the faultless but worried housekeeper whose children are driven from her immaculate rooms onto the street, where they go to the gentleman of the cloven hoof as fast as they can, if he happens to be around, as he generally is. But strange to say, we also have women who go to the other extreme, and are so devoted to the church and her interests that their children are not driven but allowed to seek the same society.

So, all through the ages, woman's problems have been of two kinds—she must cater to the physical needs of her family, and also to the spiritual. Whether she be wife and mother, or older sister or maiden aunt, she can not escape her woman's inheritance. Now the woman in the rural home meets these problems under different conditions from the woman in the city.

Taking the problems of her physical life first, we have the important one of sanitation. The rural woman is living in practically the same conditions that her mother and grandmother did before her, except for the telephone and a few so-called labor-saving machines, but she is also trying to live up to the ideals and teachings drawn from scientific discoveries of the present day. Our mothers in their early house-keeping days never heard of microbes and germs. They kept as clean as they reasonably could because they wanted to and not because they were scared into it. If a piece of forgotten cheese molded in the cupboard, mother did not think she must clean the whole house, or if a mouse's nest was discovered in the closet, she did not call out the fire department. Now if a piece

of meat spoils in the pantry, the housewife develops nervous prostration from the horror of it, and if a fly falls into the gravy the whole family is sick with apprehensions of typhoid fever. When you were little and cut your finger didn't your mother kiss it, tie a rag around it and, presto, it was well? If you should do that to your baby it would develop lockjaw, and any druggist can sell enough peroxide in a year to buy him an automobile. But how does the rural woman have to meet these ideals? She does not live on paved streets, kept clean by the city, but on dusty roads and amid plowed fields. The dust pours in at every crack and the mud is tracked in at every door. She does not have city water or plumbing, electric lights or gas stoves, except in a few communities, to simplify sanitary measures. She has no city ordinances as to closed garbage cans and sprayed barnyards, to help her. She may keep her own premises ever so clean and free from flies, but unless her next-door neighbor does the same it is all to no purpose.

It is not commonly supposed that the woman in the rural home, with her fresh vegetables, dairy and poultry products, needs to agitate her gray matter over the pure food question. But it isn't so funny to go out and gather those vegetables and fruits in the broiling sun, or with unexpected company, to run down a chicken, catch it, kill it, pluck it, dress it and then cook it. There are times when a country woman would exchange her fresh products for a chance to telephone her grocer or butcher and have her dinner laid at her door ready for the oven. The carrying out of such sanitary and pure food laws as we have is harder in the country. For one reason, there is more absolute necessity for them in the city on account of the congested population, and another reason is—society. In the city you need not know your next-door neighbor in a social way, much less your butcher and grocer. These two are impersonal parts of the city conveniences like the policeman and electric light. If anything is wrong you telephone to some society of commission whose business it is to right the wrong. But if the rural woman lives next door to her butcher, she and his wife borrow and lend groceries and dress patterns, their children play in the same sand pile, they all go to the old settlers' picnic together in his

delivery wagon, and how is she to screw up her courage to enter a complaint as to the purity of his meat? Why not get the Woman's Aid society or Woman's Club to agitate it? Why, bless your heart, the butcher's wife and mother "with his sisters, his cousins and his aunts," all belong to them, and you'd better keep still. You can not boycott him for he is the only one within six miles. But suppose you do make complaint, the village authorities are in the same position as yourself. They look sober and shake their heads. "Yes, we know, but Brown is a good fellow, no worse than other butchers. We hate to stir up a fuss with any of our business men. Hadn't we better wait for the state inspector to come around? She's a woman and she'll enjoy poking into other folks' affairs." Perchance, too, they may be in the same position as the butcher himself, and there you are, right where you began. Oh, yes, you have graft in the city, and corruption, we know, because we've been reading the magazines; but in the country towns we have—neighbors; a splendid feature of village life, and we don't see how we could get along without them, but there is an occasional drawback to every good thing.

And this leads to another problem, social customs. The rural woman often looks with contempt upon the social forms of the city as useless and artificial, and Seventh-day Baptists so glory in their independence that they sometimes carry that independence into all lines of life. Do we not realize that nearly all social rules were originally based on kindness and consideration, and while some are useless in our different conditions, yet the majority do not merit our contempt. When we can steer between Scylla and Charybdis, teaching our children to be ladies and gentlemen without being "stuck up" and formal on one hand, nor rough and forward on the other, we shall have solved one problem.

But one of the gravest problems that confront us is how to educate our children. There is no doubt that while our country schools are good, the advantages of the city are greater. This is both on account of lack of money and of pupils. In the city there are enough dull children to gather them into classes and provide special teachers. In the village, such children, only one or two in a class, must suffer the

humiliation of being "demoted," as one little fellow put it, because they can not keep up with the brilliant ones. The tuberculous child, the child of poor hearing or weak sight, each has a place provided for him in city schools, but in small towns must work under disadvantage or be sent away to special schools, and any parent who has had to seize either horn of this dilemma knows its bitterness. In the city the child can specialize; in the country the little ones are all run through the same mill and come out stamped by the same pattern. Much of this extra work if given at all to the rural child must be done by the mother, and many a winter evening is entirely given over by a tired woman to coaching one child in spelling, another in arithmetic, and helping a third in music. As a Seventh-day Baptist, such a woman has but one problem apart from other country women—when the child reaches out for higher education, many of us are so far from schools of our own denomination that it is a real problem where and how to send them.

These problems are mostly Martha's. Mary has hers, too, but as she examines them, Mary in the rural home thinks she has greatly the advantage of Mary in the city home. Perhaps this is because Mary looks through rose-colored spectacles. Anyway, is not that a good trait, and is it not better to count your blessings than relate your grievances? It is true she is not brought so closely in touch with the great works of charity and reform. We have no slums, almost no destitute poor. Her greatest problem in this line is how to help a needy neighbor who is too proud to accept charity. The leaders of the suffrage movement are seldom from the country. We see so few of the oppressed women of the sweat-shop and factory that we can not see the necessity for it, though some of us may be like that country woman who declared, "No, indeed, I don't want to vote. If there is any one thing the men can do alone, for mercy's sake let them do it." Even the temperance movement is taken up half-heartedly in a community where no saloon could gain a foothold. The country woman's work in these lines is quieter and simpler, largely in her own home, much more conducive to long lives and peaceful minds than to work amid the enthusiasm and excitement of the leaders.

What would be done with the Fresh Air babies if it were not for the woman in the village and on the farm? What would our missionary societies do if it were not for her hardly saved pennies and her cheerful encouragement?

But in woman's greatest problem, the training of her children, can there be any doubt that the woman in the rural home has far easier problems to solve? There is no doubt our children have many dangers and temptations, enough so there is no chance of their becoming moral weaklings, but they are not overwhelmed by them. In other words they are taught to swim in shallow water before they are plunged in over their heads. Any village mother who cares to can generally know where her child is, who his companions are and all about his companions' parents, except, of course, during General Conference. While we think our children have too many attractions outside of the home, yet many of these are in the line of school or church work, just what we would choose, instead of the disreputable or immoral.

It is doubtful if we realize what a small problem is the subject of their employment. Nebraska is supposed to have one of the best Child Labor laws in the United States. Other States wishing to frame a new law on the subject have been pointed to Nebraska as a model. But now, of all amazing things, we are told our law is too good. No child under fourteen years of age is allowed to work for wages except for his own parents, and there is some contention among experts whether it would not be better to let him work part of the time than to run the streets all the time. But if allowed to work, what can the bulk of the city children do? They must not run errands for that takes them into evil places; they shall not work in factories or railroads for that is dangerous; they can not be shut up in shops or offices for that is unhealthful; the tiny back yards and vacant lots can not supply all the children with gardens. But aside from the associations and unsuitable work of the city, the fact of a child being allowed to grow to the age of fourteen without forming the blessed habit of work is perfectly awful. And that is where the country or village mother has the advantage, for she can find so many kinds of light outdoor work for

her boy or girl that he can be profitably employed a part of the time, and at the same time be forming regular habits of industry for a lifetime. Neither is it so hard for her to keep him at work, for nearly all his companions do the same. No child likes to be compelled to do things from which he sees many hundreds exempt. "Jennie Jones doesn't have to wash dishes nor take the baby out riding, why should I?" is a hard question to answer to the child's satisfaction.

It is true we hear few noted divines or lecturers, listen to few of the finest musicians, see none of the grand pictures, but who can doubt that we receive as much inspiration from our humbler sources? Though we lack many of these helps, yet our problems as to the spiritual welfare of ourselves and families are common to all women, and one problem especially, that of keeping our children within the fold of our own denomination, is certainly easier of performance in a small place than where they are overwhelmed by outside and often unsympathetic influences.

Family life is a large asset in the safe rearing of children, and where will you find it in better condition than in our rural communities? The story of the city father who never saw his little ones awake is overdrawn or exceptional, but altogether too near the truth to be pleasant, and in our homes where the whole family can be together a large part of the day, where the father does not have to make a dash for an early street-car, but has time and opportunity to be a companion to his children, the mother finds her problems cut in two.

Nor are Martha's troubles all on the wrong side of the ledger. She may have to work harder in some ways, but she *doesn't* have to keep up with the styles. To be sure her skirts flare and shrink, her sleeves swell and collapse, till she looks like a feather pillow one day and a darning-needle the next, but she only *follows* the fashions, she does not keep up. She can wear a last year's gown, or serve pie for evening refreshments without losing her self-respect, which is sometimes harder to retain than the respect of others. As said before we may not pay enough attention to social forms, but we certainly eliminate a great deal of hard work, save valuable time for worthier causes, and have

jolly good times, by refusing allegiance to the Goddess of Fashion.

Nor should Martha despair over the education of her children. How many of our greatest men, our most useful women, come from the city with all its advantages? Isn't it true the majority receive their schooling in the country? Are our country schools less deficient than they seem, or does the city child receive so much education and so easily that it palls on his appetite and becomes of little value to him? Possibly Martha and Martha's husband have to work hard over their children's education, but isn't the result worth it? But one kind of knowledge, the foundation of all book learning, the country child gets at first hand—the study of nature. If Rudyard Kipling had been as familiar with the barnyard goose as with the Jungle folk, he might have modified his famous declaration that "the female of the species is more deadly than the male." The noted scientist who stated that no animal but man ever drinks water with his meals, evidently never raised a flock of ducks. Our children may never study calculus and philosophy, they may even cause your hair to stand on end at sound of their English grammar, but they *can* have a good knowledge of natural things.

Recreation is coming more and more to be a necessity and a grave problem for all. The average woman wants recreation which includes the whole family and is restful for all. But what real rest can there be in going to a crowded summer resort or even to a public park, where you must wear good clothes, have on your company manners, and display a dainty luncheon? How much more restful to slip on the children's overalls and oldest dresses, then pile into a lumber wagon and drive to the river for a good swim and a campfire supper? If you don't believe it, ask the pastor of the North Loup Church.

Commendation and praise is helpful to any one, to our ministers, our evangelists, our church workers. Let us give them an abundance. But if it is true as intimated at this Conference, that a large number of those who leave the rural communities are lost to the denomination, should not some honor and glory be given to those retiring but effective workers who are the "stand-patters" of the denomination, who are really responsible for the fact that we

are holding our own? Ten boys and girls saved from straying from the fold are just as precious as ten brought in from the outside. Let us not give less honor to the workers in the lime-light, but more to those in the background. We appeal to the editor of the RECORDER, the correspondents, to those who make up the reports, to more often give credit and encouragement to these minor leaders who are out of the public eye. Who of you care to follow Bismark and Dickens? Did you ever think to class these two men together? Yet they stand almost alone among our great men who openly proclaimed that they owed nothing to their mothers.

### Workers' Exchange.

Mrs. T. J. Van Horn, writing from Dodge Center, Minn., for some copies of the missionary service, "All the World for Jesus," adds: "Our Ladies' Benevolent society has adopted the song, 'Work for the Master,' as the society hymn."

Mrs. M. G. Stillman of Lost Creek, W. Va., secretary of the Southeastern Association, writes of the churches in that association where the women are organized: "I think the women are interested and anxious to work. I know we here at Lost Creek are doing more than we have ever done before, although we are greatly reduced in numbers; so many have moved to Salem, and they are needed there as well as here." She writes of their interest in Salem College and of her hope that they may do more for that school. There is no better way to spend money than to help our schools.

### 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.

### Meeting of the Central Association.

For months the First Verona society has been anticipating the meeting of the Central Association with it in October. Now that it is but a few weeks till the association convenes, arrangements are well under way for the entertainment of the guests. In order that we may make the best possible preparations for the comfort of those who shall attend, will the delegates, and all others who expect to attend, please send their names at as early a date as consistent with their own plans, to Pastor R. R. Thorngate, Verona.

Perhaps a word of explanation should be made as to how to reach Verona by rail. Although our society is known as the First Verona Church, our nearest railway station is *Greenway* on the main line of the New York Central Railroad. And this is where all delegates will be met by our committee on transportation. Our church is situated about three miles from Greenway, and this distance, over a good road, makes a pleasant ride.

There are four trains a day each way that stop at Greenway, as follows: Trains from the East: 8.18 a. m., 11.08 a. m., 1.46 p. m., and 7.20 p. m. From the West: 7.16 a. m., 9.41 a. m., 4.15 p. m., and 6.13 p. m.

We are hoping for a large attendance, and praying for a spiritual feast.

R. R. THORNGATE.

Verona, N. Y.,  
Sept. 12, 1912.

### The Wish of Whistler.

A man sat on the wharf of his native town one day putting the finishing touches to a water-color sketch. A boy of fifteen looked over his shoulder and said, with great longing and desire: "I wish I could do that sort of thing." The man was Henry Clay Trumbull, known through his writings and by his beautiful Christian life. The boy was McNeil Whistler, who has proved to himself and the world that he could "do that sort of thing" in an inimitable way. It was a case of self-realization, by reinforcing the wish by hard work, and then waiting for effort to ripen into success. The genesis of a "career" includes at three steps: A wish, work, and waiting.—*Homiletic Review*.

## YOUNG PEOPLE'S WORK

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

### Humility.

REV. A. L. DAVIS.

Christian Endeavor topic for October 5, 1912.

#### Daily Readings.

Sunday—The one example (2 Cor. viii, 9).  
Monday—Promise to the humble (Jas. iv, 6-10).  
Tuesday—A pattern (Matt. xi, 25-30).  
Wednesday—Humility's reward (1 Pet. v, 5-11).  
Thursday—Humility's hesitancy (Jer. i, 4-10).  
Friday—The fruit of experience (Luke xv, 18-21).  
Sabbath day—Topic: The Christian Virtues. X. Humility (Luke xviii, 9-17).—(Consecration meeting.)

"Humility" is from the Latin *humus*, meaning earth, ground. Hence humility may well be termed the "foundation virtue." HUMILITY, MODESTY, DIFFIDENCE. These Webster defines thus: "*Diffidence* is a distrust in our powers, combined with a fear lest our failure should be censured, since a dread of failure unconnected with a dread of censure is not usually called diffidence. It may be carried too far, and is not always, like modesty and humility, a virtue. *Modesty*, without supposing self-distrust, implies our unwillingness to put ourselves forward, and an absence of all overconfidence in our powers. *Humility* consists in rating our claims low, in being willing to waive our rights, and take a lower place than might be our due. It does not require of us to underrate ourselves."

#### THE SCRIPTURE.

Our Scripture lesson is a parable spoken by Jesus for the self-righteous. These two prayers should be examined carefully. The Pharisee prayed "with himself." While his prayer takes the form of thanksgiving, it is in no sense a prayer. He asks God for nothing. He proudly thanks God for his own virtues, citing his own good works, those things on which the Pharisees prided themselves, as evidence of his superiority to other men. Before he gets through he

drops even the form of thanksgiving, and becomes a mere boaster of a "work of supererogation." The publican, in his self-depreciation, begs only for mercy as a sinner. Plummer says: "The suggestion (Aug. Bede) that the Pharisee represents the Jews and the publican the Gentiles can not be accepted. Nor need we suppose (Godet) that Luke is here showing that the Pauline doctrine of justification was based on the teaching of Christ. There is nothing specially Pauline here. We are not told that the publican was justified by faith in Christ, but by confession of sin and prayer. The meaning is simple. Christ takes a crucial case. One generally recognized as a saint fails in prayer, while one generally recognized as a sinner succeeds. Why? Because the latter's prayer is real, and the former's not. The one comes in the spirit of prayer,—self-humiliation; the other in the spirit of pride,—self-satisfaction."

#### THE MINISTRY OF THE HUMBLE.

Well, may be we don't exhibit the spirit of the Pharisee in our service. I sincerely hope we have progressed beyond that. Yet, when all is said, humility is a much needed virtue among us. To be able to look on the possessions of another without covetousness; the achievements of another without jealousy; to see another succeed where we have failed, without bitterness; to be conscious that we have been used of God in accomplishing something really worth while without self-praise—how Christlike these!

While humility is a much needed virtue among us, let us not forget that a large part of the world's work is done by those in the humbler walks of life, by those whose names are unknown and whose deeds are unheralded. In the kingdom of God, as elsewhere, there are differences of position, of rank, of ability, of duty. The apostles occupied a position in the kingdom which was unique. And the missionary, the pastor, the teacher, the lay-worker, each occupies a position differing in rank from the other. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Not many can be leaders of great renown, or do great

things, or occupy places of great prominence. But all can in the humble ministries of life do the little things in a great spirit. Yet after all, "great," "small," and "humble ministry" are but expressions of the world's estimate of things. "For man looketh on the outward appearance, but the Lord looketh on the heart."

The spirit of this age is that of self-sufficiency. We are doing things on a large scale. The popular literature of today has one persistent ring: Be independent, self-reliant, self-confident; carve out new paths; succeed! Yet success is often stretched to cover abject failure.

It is well for our young people to be ambitious, so long as they "covet earnestly the best gifts." But the inordinate desire to do some wonderful thing, and to achieve fame, or praise, is not commendable. If the aim is high, and if the heart is set on doing the will of God, we will be content to be numbered among the obscure workers, to live and do and be in accord with God's plan for us. Some one has said: "To achieve fame for one's self is ignoble—to live worthy of fame is the proper end to be kept in view." It is of little consequence whether men observe what we do or not. But it is worth everything to merit the Master's praise, "Well done."

Men so often look with envious eyes and distorted vision on the work of their fellows, esteeming their own work most excellent. Yet very often it is the "other fellow" who is doing the best work for Christ. Let us remember that very often the spectacles we wear distort or color the object we look upon. The fact is we can't judge one another rightly, and we have no business to try. Let us leave such with the only safe and just Judge. And let us so fill our lives with the love of the Master in self-forgetful service that whoever faithfully does his task shall have our praise, our sympathy and our prayers.

#### A BEAUTIFUL LEGEND.

It is said two artists desiring to use their art in a way that would make their names a power in the world decided to paint the most effective and lasting picture of which they were capable. An angel visited the studio in which the artists were assembled, and commissioned them to paint a picture of Jesus Christ.

One artist was surrounded by many friends, who cheered him and praised him, saying: "Now, you have your chance. Let the world see what you can do!" Thus surrounded and praised, in full confidence, he set himself to the task. The humbler artist trembled to think of such an opportunity. No one spoke to him. Only the words of the angel rang in his ears. Was he able to show in a single face the majesty, the love, the devotion, the humility of his Lord. In despair he fell on his knees and besought Jesus to show him how to present him to the world. Away into the night he agonized and prayed. At last worn out he slept. Waking in the morning, refreshed, he set himself to the task, yet feeling that every stroke of the brush needed the aid of the hand of God. In this spirit he worked, with no interruption from any visitor or other artist.

Both artists completed their work. The one with many friends was cheered to the echo as his picture was unveiled by the angel. But to every one's astonishment they could not help seeing that the would-be great artist had painted a striking likeness of himself. No remark was necessary. Then the angel uncovered the picture of the poor trembling artist. In almost deathly silence one after another dropped on his knees in rapt devotion, proclaiming the lasting fame of the man, who, along with the angel, quietly withdrew.

Such a legend requires no comment. It carries its own message to every one. Of which type are we? Are we painting ourselves in our daily words and deeds, or are we of the number of those who by their humility and their devotion to a sacred trust are daily painting the life of Christ? May this legend bring its message to each who reads.

#### A STRING OF PEARLS.

What God wants is men great enough to be small enough to be used.—*H. W. Webb-Peploe.*

The soul alone, like a neglected harp,  
Grows out of tune, and needs the hand divine.  
Dwell Thou within it; touch and tune the chords,  
Till every note and string shall answer—Thine.  
—*Mrs. H. B. Stowe.*

The biggest thing that any man can do at any particular time is to fulfil the duty

just then set him by the Lord.—*Anonymous.*

If you ask the way to the crown—'tis by the cross; to the mountain—'tis by the valley; to exaltation—'tis he that humbleth himself.—*J. H. Evans.*

#### Meeting of the Young People's Board.

Perhaps before this appears in print, the recommendations for Young People's Work, passed by Conference, will have appeared in the RECORDER. If so, please read them if you have not already done so, and you will understand better the purpose of the actions taken at an informal meeting of the Young People's Board held at the home of the President, August 31, at 7 p. m.

Please notice that one resolution recommends that our young people be encouraged to observe the Quiet Hour. The Board appointed Miss Daisy Furrow of Battle Creek, Mich., to act as Quiet Hour Superintendent for the denomination. Miss Furrow has been for a long time a faithful observer of the Hour herself and has had considerable experience in working with Christian Endeavor societies to encourage its observance. We bespeak for her the hearty cooperation of associational and local secretaries in interesting the societies in their respective associations and localities in this work.

It was voted that the Corresponding Secretary write the associational secretaries acquainting them with the work of the Board and asking that they in turn write each society in their associations informing them in regard to the plans and work of the Board.

Voted that the President and Treasurer be a committee to apportion the budget for this year.

We are anxious that the Efficiency Campaign work shall mean much to the young people in the denomination and that a systematic course of study in this connection be arranged which shall appeal to all and which shall prove effectual. A committee to make out, as nearly as possible, such a study, was appointed, composed of Carrie Nelson, Robert West and Fred Babcock.

CARRIE NELSON,  
*Recording Secretary.*

#### Tendencies and Habits Harmful to High School Boys.

CARROLL OAKLEY.

Our bodies are lent to us by God, and we should not tear them down by bad tendencies and habits, because they are not ours.

We rent our bodies and pay the rent by doing good in this world. When we rent a house we have no right to tear it down; neither have we a right to tear our bodies down, because it is sinful, and it harms that which is not ours and limits our capacity to do that for which we were created.

Intoxicating liquors and tobacco are harmful to both body and mind. One of the chief reasons urged against the use of intoxicating liquors and tobacco is that when a boy once forms a habit it is very hard to break it. In drinking one begets a tendency to have more and more, until he ends in a prison, poorhouse, or asylum, or lowers his life to that of a mean drunkard.

The best doctors say that there is no physical advantage to be gained by liquor. Liquor breaks down all the important organs and both intoxicating liquor and tobacco are harmful to one's finances. If you figure on one cigar a day it would come to over eighteen dollars a year and this is a very low estimate; a more reasonable one would be nearly seventy-three dollars.

Tobacco is very harmful to boys in school, especially so because the boy that smokes will not take an interest in school life. He seems not to care for games and can not remember his lessons clearly. These habits are harmful to a boy's morals. All over the world people will not hire men who drink unless they have to do so. They have to have a non-drinking man in the barroom. Think of the danger of a train if the engineer was drunk.

Intoxicating liquor does very harmful things to everybody who uses it and all of it is caused by indulging one's taste, for the sake of a little pleasure.

Profanity and slang form another bad habit which high school boys cultivate a great deal. People easily fall into the way of using slang. They themselves do not notice what they say particularly, but it often shows ignorant and vulgar stupidity.

Profanity and slang are harmful to mor-

als. Many a boy thinks it is smart to swear, and if he can say the worst things to some one he dislikes he seems to think he has won a victory.

Jesus taught the people that they should not swear. He said, "Let your speech be, Yea, yea; Nay, nay." Wendell Phillips through all his early training never permitted himself to use slang and it is said that his great success as an orator was founded largely on the ease and grace with which he expressed his thoughts, and that he had made it easy by never permitting himself to use slang.

Lying is a moral evil of high school boys because it spoils their prospects for future life. If people once find a boy with a lying or untrue character he is suspected as a bad boy afterward. People do not like to have such boys around.

There are a great many ways a boy can lie and it is against the seventh commandment of God. We can not imagine Jesus lying, and he does not want us to; so let us try to stop this evil if we are possessed of it.

Cheating and graft are a form of lying and also affect moral uprightness. Many people make their living in this world by cheating. A boy generally begins to cheat in the lower grades in school.

A high school boy should be trustworthy in school because the high school is the training point for life and high school boys should try to avoid all these things because they affect us mentally, morally and physically. Let us then do our best and try to be better boys, so that when grown up we shall be honest men and have a clear conscience before Jesus Christ.

### News Notes.

ALFRED STATION, N. Y.—The social held recently by the Christian Endeavor society netted \$6.70 which is to be used for regular expenses.

INDEPENDENCE, N. Y.—The Ladies' Aid society met, August 24, with Mr. and Mrs. Carroll Chase; proceeds \$6.30.—During the absence of Pastor Leslie O. Greene, who attended Conference at North Loup, Neb., the Rev. Mr. Baker, Methodist pastor of Whitesville, preached for us two Sabbaths.

NILE, N. Y.—The Christian Endeavor society held a guessing social in the church parlors, August 31, proceeds being \$3.—

The W. C. T. U. met with Mrs. M. N. Davidson, September 3. The county president was present and told something of the aims of the organization. There were thirty in attendance and light refreshments were served by the union.—Our regular bi-monthly covenant and communion services were held September 7.

BERLIN, N. Y.—The Ladies' Aid gave an experience social, August 22, at which over twenty dollars was realized. The evening was most enjoyably spent, the experiences of the different ones were very amusing, and best of all, the results enable the ladies to plan improvements in the church. The question of having a furnace has been considerably agitated. Those who have visited us and unwisely stood under the stovepipe will appreciate this.

### Annual Corporate Meeting of the Sabbath School Board.

Pursuant to notice published in the SABBATH RECORDER for the three consecutive issues immediately preceding, as required by the constitution, the annual meeting of the members of the corporation of the Sabbath School Board of the Seventh-day Baptist General Conference was held in the office of Charles C. Chipman, at 220 Broadway, Borough of Manhattan, in the city, county, and State of New York, on Wednesday, September 11, 1912, at four-thirty o'clock in the afternoon, with the President, Esle F. Randolph, presiding.

The following members were present: Esle F. Randolph, Elisha S. Chipman, Edgar D. Van Horn, and Stephen Babcock, of whom Edgar D. Van Horn was entitled to vote in his own name, by virtue of having attended the annual session of the Seventh-day Baptist General Conference in August preceding.

Proxies duly executed of qualified voters were held as follows: Stephen Babcock held the proxies of George W. Post, Rev. E. Adelbert Witter, Rev. William C. Daland, and Rev. Arthur E. Main; Edgar D. Van Horn held the proxies of Rev. Charles S. Sayre, Rev. M. B. Kelly, Rev. William L. Burdick; Esle F. Randolph held the proxies of Rev. Herbert C. Van Horn, Kern B. Brown, and Alfred E. Whitford; Elisha S. Chipman held the proxies of Rev. Alva L. Davis, and Rev. James L. Skaggs;

being a total of twelve proxies besides the one qualified voter present.

The President thereupon declared a quorum was present and that the meeting was open for business.

Prayer was offered by Rev. Edgar D. Van Horn.

In the absence of the Recording Secretary, Rev. Edgar D. Van Horn was elected Recording Secretary pro tem.

The annual report of the trustees of the corporation to the Seventh-day Baptist General Conference was presented by the President in behalf of the trustees, as the report of the trustees to the corporation, and upon motion duly made and seconded, it was adopted and ordered printed in the *Year Book* in connection with the proceedings of this meeting.

Upon motion duly made and seconded, Elisha S. Chipman and Edgar D. Van Horn were appointed a committee to nominate trustees and officers for the ensuing year.

The committee presented the following nominations:

*President*—Alfred E. Whitford, Milton, Wis.  
*Vice-Presidents*—Rev. Henry N. Jordan, Dunden, N. J.; Rev. R. J. Severance, Leonardville, N. Y.; O. Austin Bond, Salem, W. Va.; Rev. Herbert L. Cottrell, Nile, N. Y.; Rev. Willard D. Burdick, Farina, Ill.; Rev. George B. Shaw, North Loup, Neb.; Rev. Gideon Henry F. Randolph, Fouke, Ark.; N. O. Moore, Riverside, Cal.

*Recording Secretary*—A. Lovelle Burdick, Janesville, Wis.

*Treasurer*—W. H. Greenman, Milton Junction, Wis.

*Trustees*—Rev. H. Eugene Davis, Walworth, Wis.; Rev. Charles S. Sayre, Albion, Wis.; Rev. Lester C. Randolph, Milton, Wis.; Dolph L. Babcock, Albion, Wis.; J. Fred Whitford, Milton, Wis.; G. E. Crosley, Milton, Wis.; D. Nelson Inglis, Milton, Wis.; Miss Mabel Maxson, Milton Junction, Wis.; Miss Phoebe Coon, Walworth, Wis.; Mrs. John Cunningham, Janesville, Wis.; George W. Post, Chicago, Ill.; Rev. Edgar D. Van Horn, New York City; Alfred E. Whitford, Milton, Wis.; A. Lovelle Burdick, Janesville, Wis., and W. H. Greenman, Milton Junction, Wis.

Upon motion duly made and seconded, it was voted that the Recording Secretary pro tem cast the ballot of the meeting for the trustees and for officers of the trustees and of the corporation as nominated by the committee.

The Recording Secretary pro tem reported that the ballot had been cast according to the instruction of the meeting, where-

upon the President declared the trustees and officers elected as nominated.

Adjourned.

ESLE F. RANDOLPH,  
*President.*

EDGAR D. VAN HORN,  
*Recording Secretary pro tem.*

### Central Association.

To be held with the Verona Seventh-day Baptist Church, October 10-13, 1912.

#### PROGRAM.

##### Thursday Afternoon.

- 2.00 Song and Prayer Service.
- 2.15 Address of Welcome—A. A. Thayer. Response to Welcome.
- 2.30 Annual Sermon—Rev. E. A. Witter.
- 3.15 Report of Executive Committee, Communications from Churches and Corresponding Bodies. Report of Corresponding Secretary. Report of Treasurer. Appointment of Committees.

##### Thursday Evening.

- 7.00 Song and Prayer Service.
- 7.15 Business.
- 7.30 Essay, "Our Association"—Mrs. W. T. Colton. Report of Delegates to Sister Associations.
- 8.00 Sermon by Rev. J. E. Hutchins, Delegate from the Eastern Association.

##### Friday Morning.

- 9.30 Song and Prayer Service.
- 9.45 Business.
- 10.15 Missionary Society Interests, conducted by Rev. E. B. Saunders.

##### Friday Afternoon.

- 2.00 Song and Prayer Service.
- 2.15 Business.
- 2.45 Tract Society Interests, conducted by Rev. T. L. Gardiner.
- 4.00 Woman's Board Work, conducted by Miss Agnes Babcock.

##### The Evening of the Sabbath.

- 6.45 Vesper Service, conducted by Rev. W. L. Davis.
- 7.15 Sermon, "Fellowship," by Rev. L. D. Seager, Delegate from the Southeastern Association. Prayer and Conference Meeting.

##### Sabbath Morning.

- 10.30 Sermon, Matt. xxv, 14, "Five Talents or One," by Rev. D. C. Lippincott, Delegate from the Northwestern Association. Collection for the Tract, Missionary, and Education Societies.
- 11.15 Sabbath School, conducted by Mr. T. Stuart Smith, Superintendent of the Verona Sabbath School.

##### Sabbath Afternoon.

- 2.00 Sabbath School Board Interests, conducted by Rev. R. J. Severance.
- 3.00 Young People's Work, conducted by Pastor R. R. Thorngate, Associational Secretary.

##### The Evening After the Sabbath.

- 6.30 Prayer Service.
- 6.45 Business.
- 7.30 Education Society Interests, conducted by Dean A. E. Main.

##### Sunday Morning.

- 9.30 Song and Prayer Service.
- 9.45 Business.
- 10.30 Ordination Services for R. R. Thorngate, conducted by the Ordination Committee. Ordination Sermon—Dean A. E. Main.

##### Sunday Afternoon.

- 2.00 Ordination Services continued. Business.

##### Sunday Evening.

- 7.00 Song and Prayer Service.
- 7.15 Unfinished Business.
- 7.30 Sermon, "Preparation for Life"—Rev. E. E. Sutton, Delegate from the Western Association.

- 8.00 Prayer and Conference Meeting. Music Director—Rev. W. L. Davis. C. C. WILLIAMS, Moderator.

## CHILDREN'S PAGE

### Antonio, the Little Sculptor.

Long ago there lived in Italy a little boy named Antonio Canova. His home was with his grandfather, who was a stone-cutter by trade, but very poor indeed.

Antonio was not a strong little boy. He couldn't romp, and jump, and run with the other boys in the village, but he loved to go with his grandfather to the stone-yard. While the old man was busy cutting and shaping the great blocks of stone, Antonio would play among the chips. Sometimes he would make a little statue of soft clay, sometimes he would take his grandfather's hammer and chisel, and try to cut a statue from a piece of rock. Then when they went home in the evening his grandmother would say:

"What has our little Antonio been doing today?"

"He has been trying to make figures of stone. The boy will be a sculptor if he grows to manhood."

Now, there lived in the same town as Antonio a very rich man, a count. He often gave grand dinners for his rich friends, and would send for Antonio's grandfather to go up to the great house and help with the work in the kitchen, as Antonio's grandfather was a fine cook as well as a stone-cutter.

One day it happened that Antonio went with his grandfather to the count's house. Antonio could not cook, of course.

Everything went well until it came time to set the table for dinner. There came, suddenly, a crash from the great banquet hall, and a man rushed into the kitchen, very pale and trembling with fright, and holding some bits of broken marble in his hand. He had broken the wonderful marble statue which was to have stood in the center of the table.

"What shall we do?" cried all the servants.

Little Antonio left his pans and kettles, and went up to the frightened man.

"If you had another statue for the center of the table, would it be all right?" he asked.

"Surely," said the man, "if it were of the same height and length."

"Will you not let me try to make one?" asked Antonio.

The man laughed.

"Stuff and nonsense!" he cried. "Who are you that you can carve a statue at a moment's notice?"

"I am Antonio Canova," said the lad.

"The boy can but try," said the servants, who knew Antonio.

On the table in the kitchen was a huge lump of golden butter. It weighed over two hundred pounds, and it had just come in, from the count's great dairy in the mountains. Antonio took one of the kitchen knives and began to carve and shape this butter. In a few moments he had finished his statue, and there, before the wondering eyes of the servants, crouched a wonderful lion, mane, great limbs, and head complete.

"How beautiful!" they cried. And the lion was carried in and put in the center of the banqueting table.

When the count and his friends came in, the first thing they saw was the great, yellow lion.

"How remarkable!" they cried.

"My friends," said the count, "this is a surprise to me as well as to you." Then he called the head servant and asked him the name of the artist.

"It was a little boy in the kitchen," said the servant, "who carved the lion."

Then the count bade the servant bring the little boy in.

"My lad," he said, "you have done a piece of work of which artists would be proud. Who are you, and who has been your teacher?"

"I am Antonio Canova," said the boy, "and I have had no teacher save my grandfather, the stone-cutter."

All the guests crowded around Antonio. They were, many of them, famous artists, and they knew the little lad for a genius. When they seated themselves at the table they insisted that little Antonio have a seat with them, and the dinner was made a feast in his honor.

The next day the count sent for Antonio to come and live with him. The most noted artists in the country were sent for to teach the little lad and, instead of carving butter, he cut and shaped marble, and became one of the greatest sculptors in the world.—*Caroline S. Bailey, in What to Do.*

## DENOMINATIONAL NEWS

### Eugene Davis and Wife in Plainfield.

Rev. and Mrs. Eugene Davis reached Plainfield last week. They came from California by way of New Orleans and to New York by steamer en route to Walworth, Wis., where Mr. Davis is to take up pastoral duties on the first Sabbath in October. After a short visit with friends in the East, they go to their Wisconsin home. Eugene is looking well, and we hope his health will continue to improve. He preached for Pastor Shaw at Plainfield on Sabbath day, September 21.

The many friends of Pastor Randolph who have had the delightful experience of listening to his popular lectures are greatly pleased with his success in other sections. This summer he has lectured at Chautauquas at Camp Cleghorn, Wis., Celina, Ohio, and Orchard Island, Ohio. At all of these places the management expressed themselves as greatly pleased and asked him to return next summer. Altogether he has about twenty engagements for next season; and he will also appear on many lecture courses this fall and winter. The following extracts from letters show what others think:

W. S. Frasier, President of Camp Cleghorn Assembly says: "The lectures were earnest, forceful, eloquent, and gave universal satisfaction. We are hoping to have Mr. Randolph with us another season."

Milton W. Brown, manager of the Celina Chautauqua, Ohio, wrote to Doctor Randolph: "Your lecture was as well received as any on our program this year. Your handling of the subject was in every way masterly. You may be sure that we shall look forward to having you on our program next year. Considering that the Celina Chautauqua program is regarded as one of the ten strongest in America, you may well feel that you have measured up to the best traditions of the American platform."—*Milton Journal-Telephone.*

Rev. L. A. Platts visited Milton friends last week en route for Los Angeles after post-Conference visits in Chicago.—*Col-*

lege registration begins today and lasts until Wednesday afternoon. The largest freshman class in the history of Milton College has matriculated, and everything points to a very successful year's work.—*Ira S. Goff and family of Cosmos, Okla., and Mr. and Mrs. H. L. Polan of West Edmeston, N. Y., have arrived in Alfred and the gentlemen are to enter the Theological Seminary next week for a course in theology.*—*Alfred Sun.*

C. B. Clark, president of the Salem (W. Va.) Seventh-day Baptist college, is here this week, the guest of Rev. and Mrs. M. B. Kelly and other friends.—*Nortonville (Kan.) News.*

Consider the relation of the Christian minister to the conscience of the community. The conscience of the community is nothing but the aggregate conscience of individuals. When we speak of that, we open a large and sometimes dark page of human history. We talk of the abuses of the priesthood in other times. I think we have no idea of the clamor which was made then upon the priests to guide other people's consciences. The Christian minister is not so much bound to refrain from asserting a claim upon the consciences of men as he is bound not to allow himself to be the master of their consciences. It is one of the embarrassments of the intelligent, spiritual minister that people are so ready to put their consciences under the control of others. I am sure if we could go back into the ages which we abuse most, the time when the priesthood set themselves over the consciences of men, we should find that the real trouble came from men and women who were seeking to be thus guided. It is the education of the great mass of the people, so that they have felt themselves called upon to accept the great responsibility of the guidance of their own consciences, that has released the clergy, rather than the disposition of the clergy themselves.—*Phillips Brooks, D. D.*

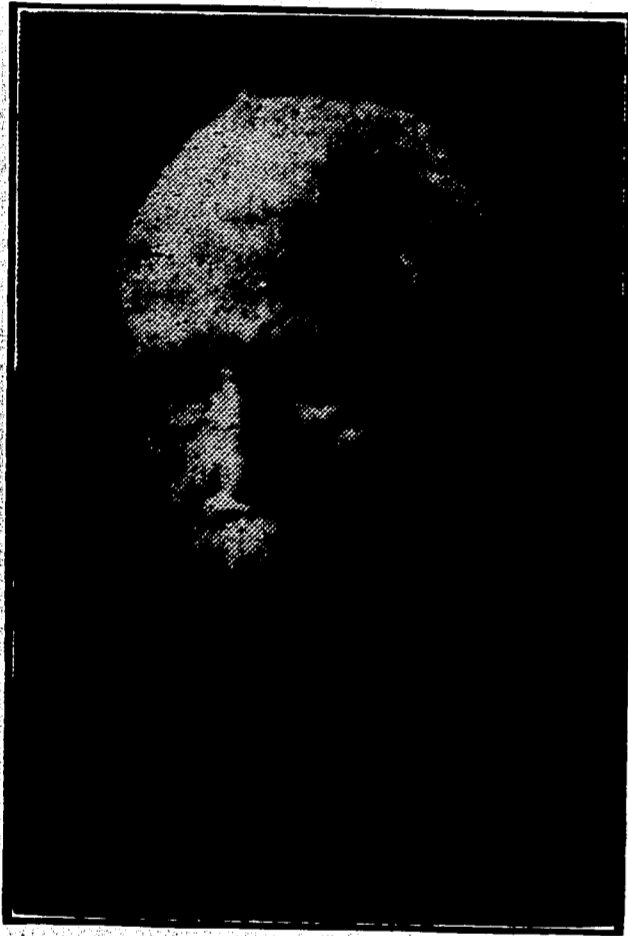
The spirit power will make us not only imaginative, but it will make us what I may call affirmative. That is one of our needs today—affirmative men and women, believers who know the Lord, and who know they know him.—*Jowett.*



**Mrs. Anna North.**

It is a wonderful thing when a single lifetime rounds out more than a century. Such was the experience of Mrs. Andrew North, familiarly known to Dodge Center (Minn.) people as "Grandma North." And perhaps no century in the world's history has seen greater wonders than have crowded the years since the life of Grandma North began.

It was back in August, 1811, in far-away Sweden, that a little daughter came to gladden the home of Mr. and Mrs. Wiberg. She grew to womanhood in her native land, and there was united in marriage to An-



MRS. ANNA NORTH  
Aged 101 years and 12 days

draw North in her twenty-sixth year. In 1850 their home had already welcomed four children into its circle when the call of the New World reached their hearts, and they decided to try their fortunes on its wonderful shores. The white wings of an ocean sailing vessel bore them across the wide Atlantic and the marvelous advance in ocean travel may be realized, since they were three months on the way. But sorrow bore them company on that voyage, for a little daughter, four years old, died before the landing was made. They journeyed as far as Illinois where they settled and lived for nine years, and here their

two other children were born. In 1859 they moved to Minnesota, settling on a farm in Nicollet County.

Mr. and Mrs. North had been reared in the Lutheran faith, but in 1861 they began to keep the Sabbath, and when in 1892 they came to Dodge Center to make their home, they united with the Seventh-day Baptist church and retained their membership till death called them to the church triumphant. Until the death of her husband in 1907 Mrs. North was able to maintain their home, doing her own housework, and even after she went to live with her daughter, she continued active about the house. In 1909 she sustained a fall which broke her hip and since then she has remained most of the time in bed. She has received the tenderest care from her daughter, Mrs. Rounseville.

A year ago, on her one hundredth birthday, a delegation of the business men of Dodge Center did themselves the honor of calling upon their aged townswoman, and filled her room with beautiful flowers. She received her guests graciously, and greatly enjoyed the pleasant incident.

Very early on the morning of August 26, she slipped into the sleep that knows no waking, and a beautiful peace rested upon the aged features. Why should one grieve to see the close of so well-rounded a life, a life spent in obedience, righteousness, faith and loving service? "Thou shalt come to thy grave in a full age, like as a shock of grain cometh in in its season" (Job v, 26). She leaves four children, eighteen grandchildren, and fourteen great-grandchildren.

Farewell services were held at the home, conducted by Pastor T. J. Van Horn.

T. J. V.

The goal of human history is the redemption of the world. If the field of Christ and the field of the church is the world, so the field of every man with the love of God in his heart is the world.—*J. Campbell White.*

"This is the gospel of labor,  
Ring it ye bells of the kirk;  
The Lord of Love came down from above,  
To live with the men who work;  
This is the rose he planted,  
Here is the thorn-curst soil,  
Heaven is blest, with perfect rest,  
But the blessing of earth is toil."

**MARRIAGES**

PLACE-SLADE.—At the home of the bride's parents, Mr. and Mrs. M. E. Slade, in Little Genesee, N. Y., Aug. 27, 1912, by Rev. H. L. Cottrell, Mr. George A. Place and Miss Cora Ethelyn Slade.

COON-STILLMAN.—At the home of the bride's parents, Mr. and Mrs. Fred E. Stillman, in Wirt, N. Y., Sept. 4, 1912, by Rev. H. L. Cottrell, George A. Coon and S. Louise Stillman.

ROGERS-GORTON.—On September 11, 6.30 p. m., at the home of the bride's parents, Mr. and Mrs. Robert Gorton, 96 Berkley St., West Newton, Mass., Miss Florence Gorton and Mr. Daniel B. Rogers of New Kensington, Pa.

**DEATHS**

NORTH.—At the home of her daughter, Mrs. D. T. Rounseville, in Dodge Center, Minn., August 26, 1912, Anna North, relict of Andrew North, aged 101 years and 12 days.

T. J. V.

VOORHEES.—Donald, the little son of George and Rose M. Voorhees, died September 7, 1912, aged 2 years, 2 months and 10 days.

The funeral services were held at the house, and the little body was laid to rest in Mt. Hope Cemetery, Friendship, N. Y.

H. L. C.

JOHNSON.—Mrs. Selina T. (Stevens) Johnson was born in Danbury, Fairfield Co., Conn., October 3, 1834, and died from a stroke of paralysis at her home at Nile, N. Y., September 7, 1912, aged 77 years, 11 months and 4 days.

At the age of fifteen she came with her parents from Danbury, Conn., to Nile, N. Y. Some time after her arrival there she became a convert to the Sabbath. She was married to Mr. D. M. Johnson September 29, 1853. In the following November she was baptized and united with the Friendship Seventh-day Baptist Church at Nile, N. Y. Soon after this she accompanied her husband to Christiana and then to Dakota, Wis., and joined the Seventh-day Baptist Church of the latter place. In 1850 she returned with her husband to Nile, N. Y., to care for her aged mother. She again united with the church at Nile, N. Y., February 27, 1860, and from that time until Sabbath morning, September 7, when her Saviour called her home, she has ever been a most faithful and worthy member.

During most of the time for the last four years she has been confined to her home and

thus deprived of attending Sabbath services and engaging in the active work of the church. Yet she has been exerting a strong and helpful influence during these years, for several have made the remark that no other person in Nile would have been missed so much by all classes of people as Mrs. Johnson. Her life was the living embodiment of her favorite chapter (Rom. xii) which was read at the funeral services. Indeed she was "in diligence not slothful; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing steadfastly in prayer; communicating to the necessities of the saints; given to hospitality." Her husband died in 1892. They took two children, one of whom, Arthur, remains to mourn her loss. She could boast of a multitude of friends who will feel poorer since she has gone.

The funeral services, which were conducted by her pastor, Rev. H. L. Cottrell, assisted by Rev. J. H. Derr, were held in the church at Nile, N. Y., September 9, 1912, after which her body was laid to rest in Mt. Hope Cemetery, Friendship, N. Y.

H. L. C.

**Evangelistic Meetings.**

A great deal of criticism has been indulged in by many people concerning the results of the evangelistic meetings which have been conducted by certain prominent evangelists. Some of the critics have made special and caustic references to "Billy" Sunday and Gipsy Smith, and they have said that the results of their meetings have come far short of what they ought to have been. The critics look at the number of additions to various churches, where the meetings were held, and because there have been much fewer than many pastors and others thought that there certainly would be, the conclusion is unfavorable to the evangelists. The complainers look at the large expense of the meetings, and the organized efforts of the churches to make them eminently successful, and then sigh at the comparative meagerness of the visible results. It seems to me that there is a good deal of selfishness in this view of the situation. Do these critics think that the chief object in holding a series of meetings should be that of increasing the membership of churches? And do they hold the evangelists responsible for the lack of great additions to the churches wherever their meetings are held? Are the evangelists under contract to supply churches with enough converts to swell the membership so largely that the

(Continued on page 416.)

## SABBATH SCHOOL

LESSON XIII.—September 28, 1912.  
REVIEW.

*Golden Text*.—"The words that I speak unto you, they are spirit, and they are life." John vi, 63.

### DAILY READINGS.

First-day, Mark iii, 20-35.  
Second-day, Mark iv, 1-32; Matt. xiii, 33.  
Third-day, Matt. xiii, 24-53.  
Fourth-day, Mark iv, 35-v, 43.  
Fifth-day, Luke iv, 16-30; Mark vi, 14-29.  
Sixth-day, Matt. ix, 35-x, 15; x, 40-xi, 1; xi, 20-30.

Sabbath day, Mark vi, 30-44.

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

(Continued from page 415.)

churches will feel well paid for all of their expenditures and efforts? If any such notions prevail, they are unbecoming to all who entertain them. They are making a barter of sacred things. How absurd it is to measure the results of a series of great meetings by the number of people who immediately join churches in that place! Other very important things are connected with the reckoning of converts, but which I will not now mention. Why should not complaint be made against Christ for the comparatively small number of converts which appeared as a result of his preaching to multitudes of people? Was it his fault that not more were saved? Who dares to criticise him?—*Rev. C. H. Wetherbe.*

The next best thing to doing some great deed is to have it in one's heart to do it. A man is not to be judged merely by what he does, but also by what he tries to do. Failure in the eyes of the world is not necessarily failure in the eyes of God.—*Silas K. Hocking.*

Christianity came in a person; and on persons rather than on courses in the curriculum must it rely for propagation, in school, college, and university; as well as among fishermen, farmers, and factory hands.—*W. DeWitt Hyde, D. D.*

"About the only way to have good neighbors is to be neighborly."

## The Sabbath Recorder

Theo. L. Gardiner, D. D., Editor.  
L. A. Worden, Business Manager.

Entered as second-class matter at Plainfield, N. J.  
TERMS OF SUBSCRIPTION.

Per year ..... \$2.00

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

All communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Plainfield, N. J.

Advertising rates furnished on request.

## SPECIAL NOTICES

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

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

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

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

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

The Seventh-day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Rev. D. Burdett Coon, pastor, 198 N. Washington Ave.

The pledge of friendship! it is still divine,  
Though watery floods have quenched its burning  
wine;

Whatever vase the sacred drops may hold,  
The gourd, the shell, the cup of beaten gold,  
Around its brim the bond of Nature throws  
A garland sweeter than the banquet's rose.

—O. W. Holmes.

### FOR EXCHANGE.

\$1,400 equity in house and lot in Alfred, New York, to exchange for lots or acreage in any S. D. B. community. Excellent chance to educate your children or to retire to a model community.

Box 367 Dunellen, N. J.

## WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President—Mrs. A. B. West, Milton Junction, Wis.

Vice-Presidents—Mrs. S. J. Clarke, Mrs. J. W. Morton, Mrs. W. C. Daland, Mrs. A. R. Crandall, Milton, Wis.; Miss Phebe S. Coon, Walworth, Wis.

Recording Secretary—Mrs. A. J. C. Bond, Milton Junction, Wis.

Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.

Treasurer—Mrs. J. F. Whitford, Milton, Wis.

Editor of *Woman's Work*, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

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

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

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

Secretary, Western Association—Mrs. Daniel Whitford, Alfred Station, N. Y.

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

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

Secretary, Pacific Coast Association—Mrs. E. F. Loofboro, Riverside, Cal.

## SABBATH SCHOOL BOARD.

President—Esle F. Randolph, Great Kills, N. Y.

Recording Secretary—Edward E. Whitford, 523 West 151st Street, New York City.

Treasurer—Charles C. Chipman, 220 Broadway, New York City.

Vice-Presidents of the Corporation only—Henry N. Jordan, Herbert C. Van Horn, O. A. Bond, R. R. Thorngate, W. D. Burdick, Geo. B. Shaw, G. H. F. Randolph.

Board of Trustees—Esle F. Randolph, Rev. Edwin Shaw, Royal L. Cottrell, Charles C. Chipman, Rev. Edgar D. Van Horn, Stephen Babcock, E. E. Whitford, Dr. Alfred C. Prentice, Dr. Harry W. Prentice, J. Alfred Wilson, Elisha S. Chipman, Rev. A. E. Main, Clifford H. Coon, Samuel F. Bates, Holly W. Maxson. Stated meetings the third First-day of the week in September, December and March, and the first First-day of the week in June.

## YOUNG PEOPLE'S EXECUTIVE BOARD.

President—Rev. A. J. C. Bond, Milton Junction, Wis.

First Vice-President—Fred Babcock, Albion, Wis.

Second Vice-President—Robert West, Milton Junction, Wis.

Secretary—Carrie Nelson, Milton, Wis.

Corresponding Secretary—Linda Buten, Milton Junction, Wis.

Treasurer—Philip L. Coon, Milton, Wis.

Trustee of United Society—Rev. Wm. L. Burdick, Alfred, N. Y.

Field Secretaries—E. Mildred Saunders, Ashaway, R. I.; R. R. Thorngate, Verona, N. Y.; Mrs. Walter Greene, Alfred, N. Y.; Mildred Lowther, Salem, W. Va.; C. C. Van Horn, Gentry, Ark.; Daisy Furrow, Riverside, Cal.; Rev. Peter Taekema, Rotterdam, Holland; Anna West, Shanghai, China.

## BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

President—I. B. Crandall, Westerly, R. I.

Recording Secretary—Frank Hill, Ashaway, R. I.

Corresponding Secretaries—Rev. E. B. Saunders, Ashaway, R. I.; Rev. W. C. Whitford, Alfred, N. Y.; Stephen Babcock, Yonkers, N. Y.; Andrew North, Dodge Center, Minn.; F. J. Ehret, Salem, W. Va.; W. R. Potter, Hammond, La.; Rev. I. L. Cottrell, Alfred Station, N. Y.

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

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

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

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

## Adams Center, N. Y.

GRANT W. DAVIS,  
ATTORNEY-AT-LAW.  
Money to loan. Mortgages for sale. Five and six per cent investments made.

## Plainfield, N. J.

PUBLISHING HOUSE OF THE AMERICAN SABBATH TRACT SOCIETY.  
Babcock Building.  
Printing and Publishing of all kinds.

WILLIAM MAXSON STILLMAN,  
COUNSELLOR-AT-LAW.  
Supreme Court Commissioner, etc.

## Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY.  
First semester begins September 17, 1912.  
New catalogue sent upon request.

FREE CIRCULATING LIBRARY.  
Catalogue sent upon request.  
Address, Alfred Theological Seminary.

BIBLE STUDIES ON THE SABBATH QUESTION.  
In paper, postpaid, 25 cents; in cloth, 50 cents.  
Address, Alfred Theological Seminary.

THE TWENTIETH CENTURY ENDOWMENT FUND.  
For the joint benefit of Salem, Milton, and Alfred. The Seventh-day Baptist Education solicits gifts and bequests.

THE SISCO FRUIT COMPANY (Incorporated).  
Operating a farm at Sisco, Florida.  
Stock for sale at ten dollars a share.

## New York City.

HERBERT G. WHIPPLE,  
COUNSELLOR-AT-LAW.  
220 Broadway. St. Paul Building.

C. C. CHIPMAN,  
ARCHITECT.  
220 Broadway. St. Paul Building.

HARRY W. PRENTICE, D. D. S.,  
"THE NORTHPORT."  
76 West 103d Street.

ORRA S. ROGERS, Metropolitan Manager,  
Phoenix Mutual Life Insurance Company,  
149 Broadway, New York City.

## Utica, N. Y.

D. S. C. MAXSON,  
Office, 225 Genesee Street.

## Chicago, Ill.

BENJAMIN F. LANGWORTHY,  
ATTORNEY AND COUNSELLOR-AT-LAW.  
1308 Tribune Building, Phone Central 5922.

# The Sabbath Recorder

*Last Chance Offers on* **Magazines** *Prices will be advanced soon*

The club prices of nearly all magazines on this page will be advanced by the publishers soon. Only on orders received THIS MONTH do we make the following great offers. You will save money by ordering this month. DO IT NOW. Subscriptions may be new or renewals; sent to one or different addresses.

REVIEW OF REVIEWS or COSMOPOLITAN or American or Good Housekeeping or Harper's Bazar or Hearst's Magazine	1 yr. \$3.00	<b>\$3.00</b> FOR ALL THREE
McCLURE'S or PICTORIAL REVIEW or American Boy or Boy's Magazine or Little Folks (new) or Children's Magazine (new)	1 yr. 1.50	
WOMAN'S HOME COMPANION or Etude (for Music Lovers) or Everybody's or Housekeeper or Musician or Red Book or McClure's	1 yr. 1.50	
<b>Regular Price</b>	<b>\$6.00</b>	

WORLD'S WORK or INDEPENDENT or Current Literature or Lippincott's or Travel or Toilettes	1 yr. \$3.00	<b>\$3.00</b> FOR BOTH
REVIEW OF REVIEWS or AMERICAN or Cosmopolitan or Good Housekeeping or Hearst's Magazine or Harper's Bazar	1 yr. 3.00	
<b>Regular Price</b>	<b>\$6.00</b>	

AMERICAN or COSMOPOLITAN or Harper's Bazar or Good Housekeeping or Hearst's Magazine	1 yr. \$1.50	<b>\$1.85</b> FOR BOTH
McCLURE'S or PICTORIAL REVIEW or American Boy or Boy's Magazine or Little Folks (new) or Children's Magazine (new)	1 yr. 1.50	
<b>Regular Price</b>	<b>\$3.00</b>	

**EXTRAORDINARY "GET ACQUAINTED" OFFER**

WORLD'S WORK, 4 issues, Regular Price	\$1.00	<b>ANY TWO ONLY \$1.00</b>
HARPER'S WEEKLY, 17 issues, Regular Price	1.70	
The two magazines named above form one of the best possible combinations, for those desiring to keep in close touch with the Presidential campaign this fall.		
HARPER'S MAGAZINE, 4 issues, Regular Price	1.40	<b>ANY THREE ONLY \$1.50</b>
COUNTRY LIFE IN AMERICA, 8 issues, including the beautiful Annual Building number and the great Christmas issue, Regular Price	2.50	
<b>Total Regular Price</b>	<b>\$6.60</b>	<b>ALL FOUR ONLY \$2.00</b>

WOMAN'S HOME COMPANION	1 yr. \$1.50	<b>BOTH FOR \$2.30</b>
ETUDE or MUSICIAN	1 yr. 1.50	
McCLURE'S	1 yr. \$1.50	<b>BOTH FOR \$1.70</b>
PICTORIAL REVIEW	1 yr. 1.00	
PICTORIAL REVIEW	1 yr. \$1.00	<b>BOTH FOR \$1.85</b>
GOOD HOUSEKEEPING or Cosmopolitan	1.50	
LADIES' HOME JOURNAL, monthly (monthly 15 cents per copy, 12 copies per year)	1 year	<b>BOTH FOR \$3.00</b>
SATURDAY EVENING POST, weekly (weekly 5 cents per copy, 52 copies per year)	1 year	
YOUTH'S COMPANION	1 yr. \$2.00	<b>BOTH ONLY \$3.00</b>
REVIEW OF REVIEWS	1 yr. 3.00	
Offer never made before. Probably never will be made again.		

Remember we duplicate any agency's club offers.

**Sabbath Recorder**

Babcock Building

Plainfield, New Jersey

**SOMEHOW—SOMETIME—SOMEWHERE.**

Rev. Clayton A. Burdick.

How often trials, very hard to bear,  
Are meeting us as on the way we press;  
And with the weight of many a wearying care,  
Our hearts may hardly undergo the stress.  
Still lift the eyes and Godward let them gaze,  
For he who rules in heaven is always true,  
He knows the awful darkness of our days;  
Somehow, the Lord will bring us safely through.

True, in it all we find it hard to trust;  
To let ourselves rest down upon his word;  
To take these things, the ashes and the dust,  
And feel our wills with his in full accord.  
We can not solve the mystery and know  
What are the workings of his mighty hand,  
Or why it is he brings us down so low.  
Sometime, we may be sure, we'll understand.

Our lives are full of echoes, and we hear  
From out the shadows of the long ago,  
The sound of voices to our hearts most dear,  
In snatches of some old, familiar song.  
And can we see the city where they dwell?  
And can we know their dear abiding place?  
Perhaps not now; but this we know full well,  
Sometime we'll surely meet them face to face.

Somehow, sometime, somewhere; fond words of hope,  
Driving away the shadows from our road.  
They are the stars within our horoscope,  
Lighting the pathway to the blest abode.  
Somehow, we feel that God's unceasing love  
Sometime will bring us to that heavenly rest  
Somewhere within his realm of light above.  
And we will know that all he did was best.

**—CONTENTS—**

EDITORIAL—Sunday at Conference; Sunday Evening; The Last Day of Conference; Grand Army Meeting; A Pleasing Entertainment; Just a Reminder	417-421	Tract Society—Meeting of Board of Directors	434
EDITORIAL NEWS NOTES—They Lost the Ransom Money; The Strike Habit Takes the School Children; Ten-day Recruits Wanted	421	Semi-annual Meeting	435
North Loup, Nebraska	423	WOMAN'S WORK—Memoir of Mrs. Hannah Alice Fisher, Northboro, Mass.	436-438
Conference, 1912—The Essential Characteristics of a Layman as a Constituent Member of the Rural Church	428-430	Anniversary Week at Milton Junction	439
Annual Report of the Sabbath School Board	430	YOUNG PEOPLE'S WORK—You Can Do Better; \$1.00; "Undesignated;" President's Meeting of the Young People's Board; News Notes	440-443
MISSIONS—Seventh-day Baptist Missionary Society—Seventieth Annual Report of the Board of Managers	432-434	Greeting	443
		CHILDREN'S PAGE—The Brave Boy (poetry); The Secret of Betty's Happy Day	445
		Directions for Reaching Salemville	446
		HOME NEWS	447
		SABBATH SCHOOL	448