

The Sabbath Recorder

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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.

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

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

The Sabbath Recorder

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PLAINFIELD, N. J., SEPTEMBER 30, 1912.

WHOLE NO. 3,526.

Sunday at Conference.

It was evident early in the morning that we were to have another burning hot day. Yesterday it seemed as if the sun and the hot winds would literally scorch every living thing to death. But fortunately the nights cool off remarkably, and give comfort to those who feel the heat almost to the point of prostration. Long before time for the general service the fearful heat began to make itself manifest, but this did not keep people from coming out in large numbers. Men in shirt-sleeves were the order of the day, and every one made himself as comfortable as possible. The thermometer on the platform in the tent registered 108° nearly all the afternoon.

It was Missionary day. Rev. Clayton A. Burdick presided, and the annual report was presented by Sec. E. B. Saunders. After reading Psalm cxxi, he spoke of the work on various home fields, and told about moving an old Seventh-day Baptist meeting-house from Pennsylvania to New Jersey. The building was taken down and the timber and lumber loaded on cars and shipped for use in building a chapel for an Italian colony in New Jersey.

Brother James Hurley spoke of the work in Wisconsin. He told of the welcome given him in the homes of people of all faiths and of no faith; of the hunger of the people for the Gospel and of their interest in the Sabbath and in baptism. One Sunday-school superintendent invited him, after seeing him baptize, to tell his school what baptism means. They were much interested in Brother Hurley's explanation. His preaching of the Sabbath is no hindrance, and he thinks the Wisconsin field a most promising one. He says permanent work is needed and he must have help to hold the field. We ought to stay by the work better than we do and not have to tear down old churches on account of their having been abandoned. There are too many homes where men never go with the

Gospel, for Brother Hurley to be satisfied as pastor of churches where people are already surfeited with preaching; and in all such homes hard-handed men of toil give him hearty welcome. He says he is happier in fields where men are hungry for the Gospel. He made a strong plea for those who so much need the sympathy of their fellows, and told how some excuse themselves for going away from us, on the ground that sympathy had been withheld.

Pastor Bond of Milton Junction told of the crowds that came to hear him in the Southwestern Association; of the need there of a more practical exemplification of the precepts of the Gospel, and spoke of the good a consecrated missionary could do by casting in his lot among such a people and living a pure consecrated Christian life. We need more missionaries who will go upon our destitute fields to stay and teach people how to live right all the year round, as well as how to become enthusiastic in revival times. The "door of the church" is opened too often to those who know not what joining the church really means.

Brother Clayton A. Burdick explained that hard times and difficult services and perplexing situations are not all found in mission fields, but that city pastors have quite as difficult problems to solve and some things as hard to meet as anything told of by frontier missionaries.

After the addresses and a season of prayer a collection was taken for the three societies, amounting to \$85.35. This makes for these societies, in the Sabbath and Sunday collections, \$205.01. The collection for Woman's Board was \$40.00. Really the three collections, amounting to \$245.21, make a very creditable showing for this Conference, held in one of our isolated churches.

The sermon on missionary day by Rev. A. L. Davis, on the "Witnessing Church,"

was full of interest. It has already appeared in the RECORDER. The afternoon was given to addresses by Rev. J. A. Davidson, concerning the field in the Ozark Mountains, to Miss Susie M. Burdick regarding conditions in China, and to discussion of the report of the Committee on Denominational Activities, regarding Missionary Society's work. The following resolutions were adopted:

Whereas, The work of our missions demands our earnest and continued sympathy and support, therefore be it

Resolved:

1. That we commend the self-sacrificing labors of our missionaries and other workers both at home and abroad during the past year, and that we remind our people of the need of more nearly adequate support for their work.

2. That, since we believe that the needs of the home mission fields are as great as those of the foreign fields and require as great sacrifice and ability on the part of the workers, we recommend that the opportunities on our home fields be exalted and that the home work be supported upon as liberal a basis as the foreign work.

3. That we recommend to the Missionary Board the desirability of continued support of hopeful fields rather than the initiation of new work which must lessen the efficiency of the labors on fields already occupied.

4. That we approve the budget of ten thousand dollars from the churches for our missionary work for this coming year, with the understanding that, if on the return of Brethren Moore and Wilcox it is decided to continue work in Africa, more will be needed for that purpose.

5. That the report of the Board of Managers of the Missionary Society be adopted with the understanding that they furnish a budget of expenses for the coming year.

The following resolution was offered by Dean Main and heartily approved:

We feel our need of greater power for service—power that comes from self-devotion to the will of our Lord, and from the leadership of the Holy Spirit; and we desire, at this Conference, to be clothed anew with power from on high; therefore

Resolved, That we request our president, at some appropriate time, to ask Brethren D. H. Davis, J. H. Hurley, and Sisters Mrs. A. B. West and Susie M. Burdick, to lead us in prayer for the coming upon us of this heavenly power, to witness for Christ with greater and greater efficiency, in the Christlikeness of our spirit, words, and deeds.

This resolution was carried out on the last evening of Conference, when just before adjournment the persons named led the people in prayer.

Sunday Evening.

The entire evening on Missionary day was given to the illustrated lecture of Rev. D. H. Davis on the conditions in China, which proved a most interesting history of the growth of the work there in thirty-three years. Pictures of the mission as it was when Brother and Sister Davis went to China, and as it is today, gave the people a better idea of this work than they had ever had. More than one hundred slides were shown, and the great audience listened attentively until ten o'clock. The benefits of the China Mission were so clearly demonstrated that those who heard this lecture will be likely to do something for that work as the years go by. The Lord's Prayer by Doctor Davis and a gospel song in Chinese by Mrs. Davis, Miss Burdick and Doctor Davis, were of special interest to those who had never heard any Chinese. The North Loup people will long remember the visit of three of our China missionaries to this church.

BAPTISMS.

Twice during Conference Pastor Shaw and a company of friends went to the river to administer the ordinance of baptism. The candidates being lone Sabbath-keepers, it had not been convenient for them to be baptized on regular Sabbath occasions; hence the cases were attended to during Conference week. One of them was on the first day of Conference, and the other on Sunday, at five o'clock.

The Last Day of Conference.

We were glad to welcome a cooler morning on Monday than we had had for two days. The thermometer on the platform in the tent had registered 108° a good part of Sunday afternoon, and 105° was the record in the shade in various houses about town. Therefore everybody was delighted over the promise of cooler weather. A fresh breeze and a less burning sun made the day quite endurable. Conference committees were early at their work which had to be completed in time for the last sessions to consider and approve.

When 10 o'clock came, the general meeting was turned over to the Sabbath School Board, with Pastor George Shaw presiding. The annual report was presented by Rev. E. D. Van Horn. He spoke of

the discouragements under which the board had labored and of the heavy burdens of work that rested upon some of the members, making it seem impossible for them to continue another year, and announced the wish of the board to be relieved from further responsibility for the Sabbath-school work.

Mr. Van Horn assured the people that this work was being laid down by the members with only the best of feelings, and that nothing but the ill health and the busy lives of several members made it necessary for them to be relieved. The report as printed in pamphlet form begins in another part of this RECORDER. The Committee on Denominational Activities presented the following report upon the Sabbath-school work, which was adopted by the General Conference:

Whereas, The work of the Sabbath school is one of the most important departments of denominational activity; therefore, be it

Resolved:

1. That we commend the work of the Sabbath School Board for the last fifteen years as reviewed in the annual report, calling especial attention to the devotion with which the members of the board and their field secretary have carried on their labors, and the significant literature they have called into existence.

2. That we recommend that the annual report of the Sabbath School Board be adopted.

3. That we bespeak for the new Sabbath School Board the heartiest sympathy, support and coöperation of our people, in the hope that under the direction of the new board the work of our Sabbath schools may have increasing success and prosperity.

AFTERNOON SESSION.

The afternoon of Monday was given to Conference business. Several important steps were taken.

On page 347 of the RECORDER of September 9 will be found the report of the Committee on Denominational Activities regarding Young People's work. Let the young people study carefully all the recommendations for advanced work in the Endeavor societies.

The most important recommendations of the Committee on Denominational Activities, so far as the General Conference itself is concerned, will be found in the same RECORDER on pages 331 and 333. They will bear reading again. There you will see that next year Conference begins on Tuesday and closes on Sunday evening. Note

also the arrangement for a commission, appointed by the Executive Committee, to forward the work and to coöperate with all the boards; and the provision for a Board of Finance, with eleven members, and for delegates to the Federal Council, and to the Faith and Order Movement; also the suggestion to sell the *Year Books* instead of using the present plan of free distribution.

The Conference pages of that number of the RECORDER should be well studied, for they contain important recommendations and interesting facts about the churches and their work. Don't overlook a single item in the corresponding secretary's report on pages 331-333.

Grand Army Meeting.

At the close of the afternoon session on Monday, the Grand Army veterans met in the tent for an annual conference gathering. The meeting was presided over by Henry Davis, an old soldier, who followed Sherman in his march to the sea. The song, "The Old Brigade," was sung and Rev. M. B. Kelly opened the meeting with prayer.

At the tap of the gavel, and call by the chairman for the old brigade, twenty-eight men responded by promptly standing up. They were introduced as "the schoolboys of fifty years ago who went to the front to fight for their country." Dea. Henry Thorngate welcomed the visiting veterans with touching and appropriate words, and as he took his seat Mrs. Eva Hill began singing "America," while all the soldiers joined heartily in the song. John T. Davis of Garwin, Iowa, followed with words of one belonging to the army of the Lord Jesus Christ. He urged the old soldiers to look at the issues of the present, and to the prosperity of our country for the future, as well as at the glorious deeds of the past. George Rood of Wisconsin responded with words of love for the flag which the boys followed in battle and which now stands as the emblem of a great and free nation. Only a handful of the boys of forty years ago are left. We are anxious to see the young people of the nation rally around the flag for which their fathers died. He spoke of the way he and his brothers enlisted as soon as old enough, and described the parting with

his mother, who still lives, ninety years old, and who sat with the boys on the platform.

Comrade Maxson of Arkansas told of his experiences in the South and of the change of sentiment in the Southland, uniting the Blue and the Gray in bonds of love. He spoke of Union and Confederate soldiers joining to decorate the graves of both armies, and how the Stars and Stripes today are exalted by the Gray as well as the Blue. Down South, he says, we are all brothers now. The Blue and Gray of other days now stand shoulder to shoulder under the flag of the Union.

Hosea Rood responded by showing that after all there was no individual hatred in the war. He told how on one occasion, in the lull of war, soldiers of both armies came together, picked blackberries between the lines and visited with each other as friends. Brother Rood's remarks were pointed against those today who really fight against the flag by cherishing the spirit of anarchy, and rebellion against the country's laws. He spoke, too, in tender terms of his aged mother, and how his father had sent him forth to the war, with God's blessing.

Rev. E. A. Witter told how his father went to war, leaving behind six small children with the wife and mother to care for them. He spoke of the bravery of the mother who sent the father away to the front, and of the way she and the children struggled for a livelihood, until the death of the husband and father in Andersonville.

Henry Davis told of how, last winter in Florida, a man dreamed he died and went to heaven. He was startled on seeing no Grand Army buttons there and could not understand it. The guide took him to a beautiful wooded park where the old soldiers were assembled. On asking why they were there the answer came, "The old soldiers are the only ones the Lord can trust out of sight."

A Pleasing Entertainment.

As the twilight shadows gathered around the great tent, after the Grand Army meeting and just before the closing session of Conference, the North Loup friends, aided by some of their guests, gave a pleasing concert, which the people greatly enjoyed.

The male chorus, the Boy Scouts, the Garwin ladies' quartet, and the ladies' quartet of North Loup joined in a program of song which will be remembered with pleasure by all who heard them. The singing by the Boy Scouts, the duet by Miss Ethlyn Davis and Miss Ellis, the violin solo by Otto Hill, the solo by Miss Buten, and the song, "When the Little Ones Say Good Night," repeated by the North Loup ladies' quartet, by request, were all thoroughly appreciated by the large audience.

The Last Evening of Conference.

The tent was crowded, and a large number of people were standing around it when the time to begin the farewell meeting arrived. In a brief business session before the sermon, resolutions expressing appreciation of the faithful services rendered by the railroads and by the Executive Committee were passed. The usual expressions of appreciation for excellent entertainment and for the good music by choir, choruses, quartets and individuals were placed on record. A vote of thanks to the friends who gave the excursions to Ord and to Scotia was given, and the following resolution regarding the old soldiers whose meeting had been so impressive that afternoon was offered by Dean Main and adopted:

Resolved, That in mind and heart we place laurels upon the brows of the old soldiers who this day have inspired us anew with love for our united country, and for our fellow citizens North and South, and we commend them all to the leadership of the great Captain of our salvation, the Prince of Peace.

Just before the sermon the attention of the audience was called to the fact that our aged friend and brother, Ira J. Ordway, had been permitted to enjoy all the sessions of this Conference, and mention was made of the valuable services he had rendered for many years. At the suggestion that all arise and give him the Chautauqua salute, the congregation sprang to its feet, and looking toward Brother Ordway, made the tent seem like a sea of floating handkerchiefs. It was a touching scene and will not soon be forgotten.

Then came the closing sermon by Rev. L. C. Randolph, based upon the sending of Ananias to Paul at the time of Paul's

EDITORIAL NEWS NOTES

They Lost the Ransom Money.

Last week we mentioned the capture of several Americans in Mexico by rebels, and the fact that they were being held for a ransom of \$100,000. Two or three days later the mining camp thus captured was retaken by federal troops, and the rebels took to their heels and fled in confusion. So far as can be learned the Americans escaped without injury. The soldiers who captured the town were mostly Yaqui Indians, who frightened the rebels out without firing a shot.

It is now stated that England has joined the United States in a protest sent to President Madero demanding better protection for citizens of the two countries living in Mexico.

The Strike Habit Takes the School Children.

Because the Board of Education in New York City talked of transferring the principals of schools 19 and 64, two thousand boys and girls went on a genuine strike. They went about it, too, in regulation style. A sixteen-year-old boy mounted an ash can and harangued the crowd to stand together in opposition to this move, saying, "We got to crab de game quick, see? We got to strike!" They did strike and the band that resolved to do so soon grew from a few score to nearly a thousand; and when the children loyal to the school board's move started to go in, the strikers made a rush to keep the "scabs" out. This resulted in a young riot, with many scratches and bruises, until the police came upon the scene and dispersed the rebels.

This was at school 19. Meantime the pupils of school 64 had heard of the proposed change of teachers, and they too got down to business, making things lively. But this end of the strike was soon quieted by aid of the teachers. At the other school temporary banners were improvised, bearing the words, "We Want Our Old Principal Back," and straightway the strikers began to carry them up and down the streets. But a genuine strike carried on by the fathers of these children does not

conversion. The key-note of the sermon was, "What wilt thou have me to do?" The word-picture of Ananias showed him to be a man of good report, a listening disciple ready to hear the Lord's call. He was one who when filled with doubts and a spirit of hesitancy still took his doubts and fears to God and accepted God's answer. Then he went on his God-given mission. Many fail to hear God's call because they refuse to go when they really do hear. Then the speaker showed the tact of the servant of the Master when he found the man in darkness and in distress. The man who hesitates at first often proves to be a most effective worker. It is always safe to go where God sends you.

It is God's plan to work through human instruments. Today the Master says, "I want you to work together with me," but we have not faith enough to obey his call. It is hard to go to the worst man we know and say to him, "Come to Christ."

The great question here and now is that of loyalty to Christ; and we need consecration that will send us home fully believing the truth, and with hearts singing with joy for the privilege of working with God.

At the close of this sermon one hundred and eighteen bore testimony; and after a season of prayer for consecration, led by Revs. D. H. Davis and James Hurley, and Miss Susie Burdick, came the adjournment that made the General Conference of 1912 a thing of the past.

We trust, however, that its blessed uplifting influence has but just begun, and that when the Conference of 1913 shall convene at Brookfield, we shall find the year following the meetings at North Loup to have been filled indeed with good works for the Master.

Just a Reminder.

Of course what we said last week about paying the Tract Society's debt has not yet had time to reach the hearts of the RECORDER readers and bring in any returns that can be reported in this number. We did not expect results quite so soon. But by next week we surely should be able to report some offerings sent for that purpose. Don't forget it. We shall be looking for them. How good it would be if, inside of a month, we could say the debt is paid.

stop at the parade stage of the movement, it usually passes to the destruction of property stage; and when the schoolboys stormed the buildings with stones and other missiles, breaking out many windows, the authorities could see that they had learned their home and street lessons well.

Ten-day Recruits Wanted.

In view of the coming naval parade to be held in New York Harbor next month, and owing to the fact that the warships are but scantily manned in time of peace, the government is calling for one thousand men to serve ten days only, to help through the great review. The Navy Department offers better pay to these citizen sailors than it gives to the regular sailors. Virtually all the great ships now in the Philadelphia Navy Yard will be in the coming review.

This is the first time in the history of the navy that citizens have been offered an opportunity to become bona-fide members of battleship crews without enlisting for a term of years.

A large crowd watched the capture and destruction of hundreds of gallons of liquor in the town of Petersburg, Ind. Three "blind tigers" were raided, and cartloads of the vile stuff were taken to the public square and poured into the gutters.

New York has an able woman fire inspector, in the person of Mrs. Sarah W. H. Christopher. Last week she climbed long ladders to the top of a gravity tank situated on the roof of a twelve-story factory building in the city. She puts in the regular hours of work, from 9 to 5 each day, with one hour off for luncheon. The inspector must examine all tanks on buildings, and other equipments, to see if provision is made for all the water needed in the building, and sufficient surplus to keep the hose of the house running in case of fire, until the fire department arrives.

Last summer a New Orleans boy found one cent on John D. Rockefeller's ground at Forest Hill, Cleveland, and took it away with him. Recently Mr. Rockefeller received a letter from the boy telling how his conscience had troubled him, and asking for the privilege of keeping the cent. He added, "I thought you might need it."

The American Consul at Naples reports that from \$3,000,000 to \$4,000,000 worth of human hair is shipped every year from Italy. Some of this hair costs as high as \$3.80 a pound. With this heavy shipment from one country alone, what must be the value of the hair sent from all the countries? No wonder the Chinese are willing to give up their cues.

Really, it seems as though the Scripture text, "The glory of the woman is her hair," should mean in many instances, "The glory of the woman is in somebody else's hair!"

Two eminent German physicians, traveling in this country, while in Philadelphia expressed their opinion to the effect that ice-cream causes much of the stomach trouble so prevalent in America. One of them said:

It has been reported that 75 per cent of all Americans suffer from indigestion, and now I know what causes it, after I have had a plate of ice-cream. Bah, it is cold! Nothing more. You eat it by the plateful, and entirely too fast, at that. The temperature of ice-cream alone is enough to give one dyspepsia, and I regard it as the bane of America.

The other expressed himself as follows:

The ice-cream that is mostly sold in this country is good for nothing. It is not real ice-cream, but mostly make-believe, the sole virtue of which is that it is cold. I have no doubt that it is the cause of many American ills, and nearly all of your stomach troubles may be traced to its deleterious influences.

We hear much about the crowded conditions in England, but the following, reported from the moorlands of the northern border, does not look as though people would crowd each other off the island very soon.

In a recent investigation regarding voters it is claimed that a home was found where the head of the house had to walk fifteen miles to vote. The cottage was one of four in a moorland of thirty thousand acres. It has been occupied by the same family six hundred years, and the owners report that the peat fire in the kitchen has not been allowed to go out for two hundred years. A small child in that home has not seen one of its own age in two years. This seems like a big story, but it is vouched for by staid old London, which can hardly be accused of indulging in jokes.

North Loup, Nebraska.

A Prehistoric Sketch.

HOSEA W. ROOD.

I have today stood by a grave in the North Loup cemetery—that of my father. Standing there, thinking, my mind went back in memory to him whose body found rest there more than a third of a century ago. I like to think of him as my father and an active man who, in his limited sphere, served well his day and generation.

My father, Charles P. Rood, was born May 31, 1823, in Swanton, Vermont. His opportunities for education were limited. He was never in school six months; yet, somehow, he became an inveterate reader. As those were not the days of books, magazines and newspapers, his early reading was confined mostly to the Bible. With a retentive memory, the Bible came to be a familiar book to him. I am not certain whether it was fortunate or unfortunate for him that he had only that one book to read. The most of us in these days find enough else to take our time and attention.

In my father's study of the Bible he came to believe in the seventh day of the week as the Sabbath; and, without knowing that anybody else was of the same opinion, he began at sixteen years of age to keep it. Not long after that he heard of Seventh-day Baptists at Clarence, New York. He went there, found work and felt at home. There he became acquainted with a young man named David Thorngate, of the Seventh-day Baptist community of Persia, Cattaraugus County, same State. He went home with David, and his acquaintance with the Thorngate family led to his marriage, July 13, 1844, to David's elder sister, Marianne. The next year the two families moved together to Wisconsin. After sojourning temporarily near Milwaukee, then in Rock County and later in Green Lake County, they settled, in 1851, near the little hamlet of Dakota, in Waushara County, where, in 1853, a church of our faith was organized. My father was a man of positive religious convictions, and, as his views did not quite harmonize with the church creed there adopted, he did not become a member until some years after that.

My father was an active member of the literary and debating societies that had

been brought long years ago from Rhode Island to Brookfield, New York, by the Babcocks, Whitfords and Prentices; thence to Persia. Later those societies of social uplift came west with them to Dakota, where both became lively educational institutions. Thus trained, the Rev. George C. Babcock, Oscar Babcock, his son, now of North Loup, Asa B. Prentice, a long-time pastor at Adams Center, New York, and later at North Loup, my father and others became easy and effective public speakers.

Father was never ordained to the ministry, yet for several years he preached more or less for the churches both at Dakota and Berlin. Also, he lectured much on the subject of temperance. Though both he and Oscar Babcock were hard-working men—supporting their families by the sweat of the brow—they were for a long time faithful joint pastors at Dakota—without pay. Not grudgingly but, though sometimes under discouraging conditions, willingly and cheerfully did those two good men labor together for the good of the cause.

After the war, in which my father and three of his sons served as Union soldiers, some of our folks at Dakota began to talk about leaving that sandy country in search of better land. Several of our young men and boys were especially interested in this matter, for they wanted farms of their own. The first company to emigrate went, in 1866 and 1867, to the vicinity of Brookfield, Missouri. Among these were Henry and George Thorngate, the Rev. George C. Babcock and son Herman, Henry Chase and William—"Uncle Bill"—Crandall and their families. There they organized a church and had, "Uncle" George Babcock for their minister. Also, they organized a literary society.

In the spring of 1871 there was active preparation for further emigration. A colony was formally organized, with articles of association and agreement, and the following named officers were chosen: president, Oscar Babcock; vice-president, George B. Rood; secretary, Nathan B. Prentice; treasurer, Edward Carpenter. Also a locating committee was chosen by election,—Charles P. Rood, Nathan B. Prentice, Amos Travis and Charles Wellman.

The purpose of this organization was stated as follows: "First.—To procure a suitable location on government or railroad

lands somewhere in the States of Iowa, Kansas, Nebraska, or elsewhere, to settle in a body such persons and families of this place and elsewhere as desire to obtain cheap lands.

"Second.—To give such of our people as observe the seventh day of the week as the Sabbath the opportunity to settle together for purposes of convenience to themselves, as well as to avoid molesting others who differ from them in religious faith, while they carry out their own convictions of duty in keeping another day than Sunday for the Sabbath.

"Third.—To secure the immediate advantages of good schools, good morals in society and church privileges, as well as mutually to assist one another."

Here are the first two of the Articles of Association and Agreement:

"First.—Only persons of good morals and sober, industrious habits shall become members of this association, and the Board of Commissioners hereinafter to be designated shall have power to reject such applications for membership as the members thereof shall deem unsuited to promote the general good of the association.

"Second.—No member of this association shall establish or patronize any gambling or liquor shop within the bounds of the colony, nor shall intoxicating liquors be sold as a beverage by any one therein."

Among other things, the remaining articles specified that the colony should be considered organized when ten persons, five of them heads of families, should have subscribed to the articles and paid each a membership fee of five dollars; that the officers should constitute a board of commissioners and be the executive committee of the colony; that there should be chosen by ballot a locating committee of three, whose business it would be to start in the month of June to spy out the land in the States above mentioned and select somewhere a suitable place for the proposed settlement.

This committee started in the latter part of May. My father had not been much in favor of leaving Dakota at all, yet when he consented to become a member of this committee he entered heartily into the matter. He and his associates drove through the State of Iowa without finding such location as they wished, and then crossed over into Nebraska. As they moved on to the westward they found that much of the

best land there had been bought up by speculators. They heard, on the way, about the "Loup country" and made that their objective point.

On the third of July they encamped near the North Loup River, a little below the range of hills forming the southwest boundary of the valley of Mira Creek. Some of the men decided not to go any farther,—to return to Dakota and report not having been able to find any desirable location. But my father protested. He said they should go at least far enough to explore the Mira Creek valley, concerning which they had heard favorable accounts. But the owner of the team declared that his horses should go no further. Father then declared that he would go on foot and alone, which he did. He climbed what are now known as the "Chalk Hills," went to the top of "Sugar Loaf," and there looked off to the north and west into the beautiful region of the North Loup and Mira valleys. The sight of it charmed him. I will put down here what he later told me about it.

"I fell upon my knees and thanked God for having brought me there. I said then that whatever others might do I would return and live in that beautiful valley,—and that I would be buried there."

I found his grave today in sight of the place where he then stood. It is a beautiful spot.

It was only a hurried survey of the land that he could take, for the owner of the team had assured him that if he was not back within a certain limited time he should be left to begin the return trip on foot.

And so the committee returned to Dakota, seven hundred miles away. On their arrival a meeting was called to hear their report. When the time came our little schoolhouse was crowded. There were two reports—one for, the other against. My father stood up stoutly in favor of choosing the North Loup and Mira valleys as the location of the colony. One other member stood just as stoutly against such choice. It was indeed a warm discussion. As father was the only one who had seen the land in question he felt that he had a right, and that it was his duty, to speak positively. He had in him something of the spirit of two of the men sent in ancient times to spy out land.

When the vote was taken there was a small majority in favor of locating in the

Loup country, yet because it was so small it did not carry much force,—not enough to make it a positive decision. As the people separated, some were of one opinion, some another. The organization, as a colony, ceased at that time to exist. Every one felt free after that to act for himself.

My father decided at once to go back and make the examination he could easily have done when there, if allowed two or three days to do so. To go there again would require a round trip of fourteen hundred miles; yet on the twenty-eighth day of September, he, with his son Herman, son-in-law Mansell Davis and John Sheldon—three bright, hopeful young men—started off on the long journey, paying their own expenses, father furnishing the team. They drove directly to the Loup country and then explored the valley that had so charmed my father in July. They liked the place so well that John and Mansell took claims. Father came home well satisfied. They did not arrive at Dakota until the fourth day of December. After cold weather had come on they had a rather hard time of it.

During the past six months my father had traveled from 2,800 to 3,000 miles in his effort to find a suitable location for our people,—a place where they could settle together and live in a Sabbath-keeping community. At times he and those with him suffered from intense heat, at others from cold; and there was much stormy weather, with muddy roads. Also, he gave six months of time to the work,—from May until December; and in doing so he was obliged to face some opposition.

The story of this movement got into the SABBATH RECORDER, and during the following winter some of our people in different States made plans to move to the Loup country in Nebraska. Early in April my brothers, George B. and Charles J.—we always call him Charley,—John Sheldon, Mansell Davis and several others started for Nebraska. Young, hopeful people they were, and so they had a pretty good time of it as they thus started out into the world. Yet there were hardships on that journey,—bad roads, swollen rivers to cross, many annoying emergencies arising nearly every day. And then they were inexperienced—those boys with their young wives. I must copy here a part of a letter written to me a good while ago by my brother George.

"The snow was deep when we started,

and some of us got stuck several times in the drifts after getting a hundred miles on our road. Snow, mud, wind and dust were sandwiched all along. Some features of our journey were very trying, yet, on the whole, it was interesting to us—much of it pleasant. John Sheldon, Mansell Davis, Mrs. Janes and Mrs. Bartow started on the first day of April, Charles Wellman and I two days later. Before many days we overtook Mansell and Mrs. Bartow with her two boys. Mrs. Bartow had an ox-team. We left them behind the second day after crossing into Iowa. Wellman, who traveled every day, overtook John Sheldon and Mrs. Janes before reaching North Loup. We reached our destination on the twelfth of May, where we found a dozen families already there. The first of these to reach the place was G. H. Johnson, who had come from Minnesota; then there came from Kansas L. C. Jacobs and some families from Long Branch, Nebraska. Others had come in quick succession from Welton, Iowa; Milton and Dakota, Wisconsin; Jackson Center, Ohio; Brookfield, Missouri, and other places. By the first of June there were about thirty-five families; or, at least, that many claims were taken.

"Two religious services were held in the month of May,—the first on the eighteenth of the month, when Elder Oscar Babcock preached to us and our brother Charley led the singing. Oscar had come from Wisconsin to Grand Island on the cars, and he was there two or three weeks in May to see the country and take up land. He then returned to Dakota for his family. He came back to us, I think, in December. In October he had suffered a great sorrow, at Dakota, in the loss of his good wife,—a lady of most beautiful Christian character,—a beloved teacher of some of us boys before the war. You and I well know how to cherish her memory.

"It was in August, I think, when the Sabbath school was organized. It was kept up, with but little irregularity, until the return in the fall of the most of the men who had gone after their families. Then the interest in the school increased, and it has been held regularly ever since. When Oscar Babcock returned, in the early part of the winter, he began preaching for us, and was our pastor several years. Our church at North Loup was or-

ganized March 23, 1873, with thirty-seven members."

It is in order for me to say here that a few weeks ago a marker was placed where the first religious service was held. It stands near the North Loup River, and about a mile and a half southeast of the present village. There were present, when this marker was placed, four members of the congregation of forty years ago,—Oscar Babcock, the preacher, my brother who led the singing, Mansell Davis and the girl wife who came here with him to establish a home. They still live on the land Mansell took up when he came here with father on his second trip.

Others, during the next three years, came from Dakota to North Loup, and additions to the colony came to it from various older communities. My father drove over the route again in the spring of 1874, my sister Genia, now Mrs. A. L. Crandall of North Loup, and the Rev. Mr. True and daughter coming with him. Father took up land about four miles up the Mira valley from the village and built there the form of dwelling of those days,—a "dugout;" and there my brother Herman and two of our sisters, Emma and Genia, made their home, while father went back to Wisconsin on the cars after my mother and yet another brother and sister, Walter and Esther. On the eighteenth day of May, 1875, he set out on his overland journey from Dakota to North Loup, using for a team a yoke of young oxen, and taking along a cow. They made pretty good time, arriving at North Loup on the Fourth of July. They were soon at home in the dugout I have mentioned, and all were hard at work laying the foundations of the present prosperous community, church and society now so hospitably entertaining one of the best sessions of our Seventh-day Baptist Conference.

It was not an easy time those early settlers had. There were perils of fire and flood, disastrous visitations of grasshoppers, terrible blizzards and scorching droughts. Yet those hopeful Christian people remained cheerful—the most of the time—and got not a little of fun out of some most annoying conditions. In time a few became dissatisfied and moved on, and some of them left the Sabbath; but many of those who went to North Loup in those early days are now—with their

children and grandchildren—active workers in the church here.

When my father and mother left Dakota for North Loup, in May, 1875, they left Grandfather and Grandmother Thorngate in Wisconsin, with relatives of hers. But in August of 1878 my father went back after them, and took them to the new home out there, where both died a few years later, he eighty-three years old, she ninety. Their graves are close by my good father's place of rest. Hard work, much of it done in getting his family settled in the new home after his strenuous journeys overland between Dakota and North Loup, wore him out; and on the seventeenth day of March, 1878, he gladly entered the higher life. He was only fifty-four years old.

My Uncles Henry and George Thorngate, the Rev. George C. Babcock, Herman Babcock, Henry Chase and others, hearing good reports from this colony, left Missouri and settled at North Loup. These people, with their families, made a most desirable addition to the growing community.

One of the first enterprises of our people at North Loup was to get cedar logs from thirty or forty miles away and build as good a schoolhouse as they were able. Also, they reorganized the old-time literary society, and around this organization and the church centered their social, religious and intellectual activities. The best thing about this literary society that had come all the way from New England to North Loup was the fact that it brought together young people and old for a common uplifting purpose. Both classes profited,—the one by the helpful influence of the other. I am indeed sorry that in North Loup and most other places the old-fashioned literary society has ceased to exist. Is this progressive,—or not? After getting out of school in these days our boys and girls are given almost no home opportunity for the cultivation of their literary ability or to practice public speaking. This ought not so to be.

Elder Oscar Babcock, now well past his threescore years and ten, with three of his children and their families, now lives to rejoice and be glad in all the good that has come from the colony planted in North Loup forty years ago, a happy and prosperous community, a large and flourishing

church, a big crowd of bright and promising young people, an excellent high school from which graduates go every year to college. Though, because of the death of dear ones in his home he has been made acquainted with grief, he is still a happy man,—happy in his large circle of loyal friends, happy in the sense of having undertaken to live uprightly and honorably, and for the best good of his fellow men, happiest of all in his bright religious hope. Uncle Henry Thorngate—Deacon Thorngate—and my blessed mother, last two of my good grandfather's family, are still living here,—both rich in faith and hope. Next January my mother will be ninety years old,—Uncle Henry eighty-three on the twenty-seventh of the coming September. The two have scores of children, grandchildren and great-grandchildren who delight today to call them blessed. And there are others of whom I might speak in something of the same way had I not already used so much space.

I wish there had been more just such colonies as this at North Loup settled by our people, rather than the "scatteration" so much regretted by O. U. Whitford, of blessed memory. And I wish that, just so far as possible, our young people would stick to the old home neighborhoods and all their good influences. In all these forty years there has never been a saloon in North Loup. There has been nothing of the kind in Milton since it was settled about seventy-five years ago. Unless it is impossible to avoid it, people can hardly be justified in taking their children into an unwholesome environment.

I was set to writing this sketch by a visit at my father's grave. I thought at the beginning to write briefly about him, but I have been led by association of ideas further than I intended. I will close by a further reference to him as a man. I am glad to remember him with tender affection. He was not a man without faults. He was very human, yet he undertook with the help of God to subject himself to the divine will. With almost no opportunity for early schooling he became a man of large general information; and, best of all, he by some means put into his boys and girls a desire for knowledge; and this desire has been so transmitted into the younger generation that many of them have taken and are tak-

ing, advantage of the larger opportunities afforded them. If he were living now, nothing could please him better. I am glad now to remember how he used to play with us children,—especially during the long winter evenings in the old log house. It was "blind-man's buff," "hide and seek," rolling and tumbling with us on the floor, playing tricks, telling conundrums, guessing riddles, going over nursery rhymes and Mother Goose melodies, and various other forms of home amusement.

And then there was family prayer,—a form of worship now on the way, I fear, to where the old literary society has gone.

I think my father was as nearly unselfish as any person I ever knew. He would for the sake of his loved ones go without anything. Their best good was his chief desire. One of the happiest days of his life was that on which the last of his three soldier boys got home from the army, and he had the nine children of us together with him and mother under the same roof.

Let me, in closing, call attention to the fact that in all his trips to and from North Loup,—spying out the land and getting the last of his family there,—my father went over the road nine times,—six times overland, making in all a journey of 4,200 miles; and three times on the cars,—6,300 miles all told. Had it not been for persistent effort on his part, especially in going there the second time to get a good look at the country, there would now be no Seventh-day Baptist church in North Loup. I wish he might have lived to see his early vision realized, as my mother has done; that he could—in health of body and mind—have been present at this big Conference meeting, sitting alongside his old friend and coworker, Elder Oscar Babcock.

It may be that he was present, enjoying it still better than any of us could. Who knows!

North Loup,
August 26.

Come, heavy laden one,
Where'er thou art;
Lay at the Master's feet
Thy broken heart;
Cast thou on him thy care;
Though hard thy cross to bear,
Jesus, who answers prayer,
Sweet rest will give.

—Fanny J. Crosby.

CONFERENCE, 1912

The Essential Characteristics of a Layman as a Constituent Member of the Rural Church.

PROF. A. B. WEST.

My acquaintance with the Ideal Layman of the Rural Church began many years ago when I was but a boy, and has continued off and on to the present day. If I give you a few glimpses of him you will without doubt get my point of view and will appreciate his cardinal virtues as I long since learned to do and as you appreciate them in those you have met. The appreciation of these characteristics has grown upon me as I have come to know the man more intimately.

My earliest recollection of my Ideal was on a Fourth of July when I was a young lad and he a young man in his father's home on a pioneer farm. An excursion to the big woods had been planned. It was long before the days of sane Fourth's, but what could be saner than a trip along highways ornamented by nature with flowers and shrubs and trees, along winding roads, through dense woods and across streams in their natural beauty?

A four-horse team had been provided, two prancing bays for the lead and the old grays for the wheel horses. These were harnessed to the springless farm wagon. The Stars and Stripes floated from a staff at the dashboard. Old and young, brothers and sisters and their families climbed in, to form the happy Fourth of July party. Quite naturally a gun or so was taken along, for the pursuit of game was as yet quite a necessity in those pioneer days, but the real objects of interest for most of the party were the big trees, the shrubs, flowers, and other beauties of forest and stream. So the day was spent in the woods close to nature, and when the party returned home that night many a specimen was carried along, some to be planted about the home and others to grace the interior.

When I recall the picture of that old farm home with the heavy forest background, the wild grape and bittersweet

running over fences and small trees, the wild plumb, crab-apple, hazel and sweet elder hiding unsightly objects and tree trunks, and in the front yard clumps of sumac, dogwood, kinnikinic and honeysuckle gathered in clusters of a dozen or so in each group, and the butternut, ash, hard maple, tamarack and basswood, I am impressed that those early pioneers were pioneers as well in the use of native wild flowers, shrubs and trees in beautifying home and public grounds.

It was natural for our Ideal to extend the good work to the other farm buildings, to the schoolhouse across the road and later to the church property. We are not surprised then to find the hickory and oak spared on the schoolgrounds, to find that hazel, sumac, gooseberry and wild grape formed a thicket over the back fence, and that the new church lot was ornamented with the American elm and white cedar.

I recall other excursions. One of these was to a lake some six or seven miles away. How our Ideal enjoyed the boating, the bathing, the fishing, the old Indian cornfields and the relics of an earlier people.

Our Ideal went into every event of the day with so much zest that each one in the party had a good time.

Sometimes at these home-comings the rifle was brought out and all took a hand at shooting at a mark. The boys had their turns with their elders. How they admired the skill of the Uncle, and how they enjoyed the privilege of aiming the gun and pulling the trigger. Not only was our Ideal a lover and leader—a leader because a lover—in out-of-door sports, but in indoor sports as well. I am told that when these families were together, especially on the evening after the Sabbath when the sun had set, the lamps (or was it a candle?) was placed out of reach, the chairs set back and all played blind man's buff. What sport to see this Uncle, blinded, catching the youngsters, and the elders as well! What sport to see the tricks he played to escape the blinded man! How he seems to enjoy it! Perhaps he does.

really enjoy it with the children,—who can tell? Perhaps that is the reason the youngsters are in his lap as soon as he comes into the house, and soon on his shoulders and over his head. Perhaps that is the reason they follow him to the barn and out into the field. Perhaps that is the reason that he in his quiet way can inspire the boys and interest them in an excursion, a tramp in the woods or a day at the lake. And all that long before the days of Boy Scouts and Boy Scout leaders, and yet in his quiet way and at odd times he was a leader of the boys and young men of his acquaintance in manly sports and healthful occupations as well.

It was my privilege, some years later, to be the "hired man" of our Ideal. He had then children of his own to climb over his shoulders and to follow him about the farm, and yet his sympathies were every whit as broad as before.

Grant and Wilson were running mates for Presidential honors. We talked Grant and Wilson as we shocked the corn. We wore Grant and Wilson pins, we attended campaign rallies, sang campaign songs, and last of all attended a big mass-meeting where Matt Carpenter was the orator of the day.

Our Ideal was chosen by his townsmen as the marshal of their delegation. How soldierly he looked mounted on a prancing black horse, and with a red sash over one shoulder and around his waist. (The rest of the family joined the procession some two miles nearer the place of meeting.) Matt Carpenter was at his best, the old cannon boomed and Old Abe screeched in apparent glee as the cannon belched forth fire and smoke and sent out its thunders across the little lake.

It was during the same campaign that the good citizens of the town erected a flagpole at the town center. We attended the raising, put our hands to the huge pole, and lifted with the rest, and when the pole was standing in its place and Old Glory was run to the top we took off our hats and cheered, with a right good will.

American farmers of these present days are awakening to the necessity of keeping up the fertility of the land. But even in those early days of Wisconsin, before we knew much of scientific farming, I am reminded that our Ideal was keeping up the fertility of his farm. He had it well stocked with

cattle and sheep, practiced rotation of crops including clover, and sold but little grain from the farm. And this reminds me of our day at the county fair. I recall the interest our Ideal took in the various farm exhibits, the corn and oats, the sheep, cattle and horses. Were it in these days of farmers' short courses at agricultural schools I am sure he would avail himself of the opportunities offered by them, and would also give his sons the opportunity of attending the regular courses of the agricultural college. He would have a modern dairy barn, with sanitary equipment, and registered stock. His home would be supplied with labor saving devices, flowing water, and septic tanks for sewage disposal. I recall that even then his sheep were the famous Southdown, the most popular breed of England today (and taking fourth rank in popularity in America).

While he was not a college graduate yet he appreciated the value of education, and never lost the opportunity to urge young people to go to school. He used his influence in having a good local school. It was housed in a good building, had good equipment for its time, and the best of teachers were provided. (The present house is fourth in the history of the district, each better than the last.) Spelling-schools and singing-schools were regular winter events and our Ideal lent a hearty support to both.

He was also deeply interested in Milton College and Alfred University, contributing to their support, attending commencement exercises, and urging upon young people the value of a college education. This was before the days of Salem. Many a young man and young woman has him to thank for a bit of encouragement towards higher culture.

As yet I have not once mentioned church or religion and yet religion pervaded his whole nature. It showed itself in his home life, and in his public life as well. On Friday afternoons we stopped work an hour earlier to prepare for the Sabbath, and seldom a Sabbath found him or his family absent from the preaching service or the Sabbath school, though he lived some five or six miles from church. He attended the business meetings of his church, and his hearty hand-shake was ever an encouragement to his pastor, while his

timely words of sympathy for, and encouragement to, his coworkers were evidences of deep and abiding spirituality.

When the new church was building, he urged a good structure, artistic decoration and durable furniture, and held himself ever ready with money and labor for his share of the cost. I went with him one day when a lathing bee was announced and all day long side by side we nailed on the lath, not very rapidly, to be sure, but with good will.

And thus this good man, in his home, on the farm, in his school district, in his church and in our native land has lived the ideal life of a rural layman. (Not only has he lived such a life but he has taught others how to so live it.) May these few glimpses of that life be an inspiration to some other life.

Annual Report of the Sabbath School Board.

To the Seventh-day Baptist General Conference:

In compliance with Article VII of the Constitution of the Sabbath School Board of the Seventh-day Baptist General Conference, its trustees submit this its thirtieth annual report.

First of all, we acknowledge with thankful hearts a debt of gratitude to our loving heavenly Father for the opportunity to labor for the saving of precious souls, and leave with him the results of our efforts.

The regular quarterly meetings, as well as one adjourned meeting, have been held during the year.

PUBLICATIONS.

The Sabbath Visitor.

The number of paying subscribers to the *Sabbath Visitor* at the present time is 1,170, while a year ago there were reported 1,254, making a decrease of 84 for the year. The cost of publication this year has been \$1,036.89; last year it was \$1,215.13, a decrease of \$178.24. The receipts this year from subscriptions have amounted to \$784.17, leaving a deficit of \$252.72. There is due on subscriptions \$213.43, while \$202.09 has been paid in advance. Last year there was due on subscriptions \$332.86, while \$93.48 had been paid in advance.

Helping Hand in Bible School Work.

The present number of subscribers to the *Helping Hand in Bible School Work* is 3,443, which is 45 less than that reported last year, when the number was 3,488. The cost of publication this year has been \$690.83, as against \$614.98, last year. The receipts this year have been \$917.57, with \$241.62 due on unpaid subscriptions, and \$214.74 paid in advance. The profit of \$226.74 lacks \$25.98 of paying the deficit of \$252.72 on the *Sabbath Visitor*. The slight decrease in the number of subscribers is very much less than was feared the publication of the *Junior Quarterly* might produce. It is quite clear that both publications have an important place to fill, and that the new publication does not lessen materially the demand for the older one.

Junior Quarterly.

The number of subscribers to the *Junior Quarterly* is 1,185, which is an increase of 100 over the number reported a year ago. The cost of publication has been \$610.61, which has been met by a contribution of \$100 each quarter from the American Sabbath Tract Society, and by subscriptions, detailed account of which is to be found in the report of the treasurer. The continued publication of the quarterly upon the present basis is possible only with the continued generous contribution made by the American Sabbath Tract Society. By the end of another year the advisability of continuing or suspending the publication ought to be established beyond question.

Catechism.

Of the revised edition of the *Catechism* published two years ago there remain on hand 325 copies, 226 copies having been disposed of during the year.

Home Department Supplies.

Home department supplies remain on hand sufficient to meet the demand for some time to come.

Manual for Bible Study.

The sale of the *Manual for Bible Study* during the year has been 25 copies. There still remain on hand the following number of copies: 150 unbound; 15 bound in flexible boards, and 40 bound in cloth.

FIELD SECRETARY.

In accord with the plan reported to the General Conference one year ago the field

secretary was engaged for the year upon the following basis: That he devote six months upon the field in the interest of this board, and attend to the correspondence incident to the duties of his office throughout the year at a salary of \$400 for the year. It is expected that Rev. Walter L. Greene will terminate his connection as field secretary with the board on September first. No arrangements have been made for his successor. The annual report of the field secretary is as follows:

Annual Report of the Field Secretary.

To the Trustees of the Sabbath School Board of the Seventh-day Baptist General Conference:

DEAR BRETHREN:—With gratitude to our heavenly Father for his continued blessing and guidance, your field secretary submits his seventh annual report. The experiences of another year have served to emphasize the importance of the work for which this board stands. Our Sabbath schools have trained nine tenths of those who have come into the church during the year and a still larger percentage of those who are leaders in church activity. Our schools are establishing the boys and girls in the fundamentals of our blessed faith during the impressionable age and are supplementing the too often deficient and careless home religious training. That our people have wider visions of effective service in the Sabbath school, we are happy to believe; that there are larger things to achieve, we still more firmly believe. Seventy-six of our ninety-one churches have Sabbath schools; a little more than one half of our church membership is enrolled in the Sabbath school; the average attendance at our Sabbath-school sessions is two thirds of the Sabbath-school membership; teacher training and graded lesson material is just beginning to be introduced into our schools; the standard of efficiency is far from what it ought to be. Much yet remains to be accomplished. Will we live up to our opportunity and responsibility for the religious nurture of the children and young people among our people?

The field work of the field secretary has been in the Eastern, Central and the Western associations, during the year ending June 1, 1912.

In the summer of 1911, he labored at DeRuyter, Lincklaen, Scott, Brookfield, West Edmeston, Verona, Syracuse and Rome, N. Y.; also at Independence, Nile and Little Genesee, N. Y. One or two Sabbaths were spent at each place; sermons were preached, institutes were held, addresses on Religious Education were given, and conferences with Sabbath-school workers were held as the needs and conditions at each place seemed to demand. During the fall and early winter he visited Berlin, N. Y., Rutland, Vt., New York City, Leonardsville. An invitation came from the Second Brookfield Church to serve them as pastoral supply, while they were without a pastor. Thirteen weeks were spent at Brookfield. The field secretary has also had the privilege of supplying the churches at Scio, First Hebron and Hebron Center for a few weeks. These visits, while not made as your official representative, have not been without results to the Sabbath-school interests.

In all, during the year, nineteen different communities have been visited. Thirty-one Sabbaths, and generally the week days intervening, have been spent in field work in the interest of the Sabbath schools. Seventy sermons and addresses have been given; ten institutes have been held; eighteen prayer meetings led; twenty workers' conferences held; home departments have been organized and reorganized; two teacher training classes have been formed; other plans have been suggested and in some cases put into operation during the visit of the field secretary. The field secretary has emphasized teacher training as representing a fundamental effort for permanent Sabbath-school advancement. The plan and courses required were submitted to the Sabbath schools of the denomination, but with meager response. The plan is as follows:

(To be continued.)

God answers prayer; sometimes, when hearts
are weak,
He gives the very gifts believers seek,
But often faith must learn a deeper rest,
And trust God's silence when he does not
speak:
For he whose name is Love will send the best;
Stars may burn out, nor mountains will endure,
But God is true, his promises are sure
To those who seek.

—Myra G. Plants.

MISSIONS

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

(Continued.)

Report of Anna M. West.

Sailing from San Francisco, September 4, with Doctor Palmberg, I reached Shanghai, September 30. After a few days' rest, I entered upon my work, studying three hours a day and teaching in the school rather less than two hours a day.

I consider myself fortunate in having had as teacher the young man who had been teaching Doctor Crandall,—a conscientious, energetic teacher. In addition to studying with him three hours a day I taught him English for one hour as Doctor Crandall had done. About the first of January I increased my hours of study with my teacher to four, that I might be ready for my six-months' examination by the close of the China New Year vacation.

During this vacation I attended the temporary Language School for new missionaries, which proved very helpful and profitable to me as it did to so many other missionaries.

After the vacation I was able to assist Miss Burdick a little more in the school, taking more of the English work, though all that I could do without the language was still very little.

Besides the teaching in the school I have taught a Sabbath-school class of the Chinese boys who could understand English well enough for it, together with Anna and Burdet Crofoot. I have enjoyed this, though I have not always felt sure of what the boys might be gaining from it conducted thus in English.

The year has been one of great blessing to me in very many ways and I feel that I have great reason to be thankful to our Father that "the lines are fallen unto me in pleasant places."

Report of Toong Tsing Oong.

From the time last year when your humble servant began the work of an evangelist

to the present has been fifteen months. Eleven months were spent in preaching in the chapel in Shanghai, during which time three persons were converted, who will be ready for baptism later. Two months were spent in work among the soldiers of the revolutionary army, about ten of whom signed their names as inquirers. The last two months have been spent in work at Lieu-oo, the mornings in preaching in tea-shops and in the country, the afternoons from one to three o'clock in the dispensary, from three to four in a Chinese school, and the evenings from eight to ten with Bible classes. Of new inquirers there are three or four, and of those who will soon be ready for baptism there are five or six.

Your humble servant feels his inability, but is anxious to give himself wholly to the service of the Lord, not fearing any labor or hardship, but trusting that he may have the prayers of the pastors and members of the society that he may himself live worthily and be the means of bringing his countrymen to the Lord.

AFRICA.

So far as we know there is no particular change in our little mission and group of Sabbath-keepers on the Gold Coast, West Africa. A native student, Ebenezer Ammokoo, was brought to this country to be educated. He attended the Industrial Institute at Tuskegee, Ala., for nearly two years. He was also at Milton, Wis., for six months, either attending our own school or being tutored. Here he had a good opportunity to see the methods of our people in church and Sabbath-school work, and was a member of a large Baraca class.

On May 18 he sailed from New York for his native country on the ship *Carmania* of the Cunard Line. His education and training should qualify him to become the best leader of any of the natives. It is expected that, with the assistance of his brothers, he will conduct a Sabbath school, weekly preaching services and, we hope, continue his tract and Sabbath Reform work in regions beyond his own immediate community.

Under the direction of the Joint Committee, made up from both the Missionary and Tract societies, pursuant to the wishes of the people, as expressed in their referendum, Brothers N. O. Moore and W. D. Wilcox were sent to Africa last March to

investigate the truthfulness of the report of the great Sabbath interest in Nyassaland, and to determine the wisdom of our establishing a mission there. This report is too early to give any definite information regarding this interest.

HOLLAND.

Brother Gerard Velthuysen has continued in the pastorate of the Haarlem Church during the year. Brother Peter Taekema served the little church at Rotterdam during the fore part of the year, but finally returned to the Free University at Amsterdam to give his entire time to his school work and to the completion of his course in the seminary, since which time Brother Velthuysen and Deacon Spaan have supplied the churches at Haarlem and Rotterdam. Plans were made to rebuild the church edifice at Haarlem, but they did not meet the approval of the building committee of the city council, so the undertaking has been postponed indefinitely. In a recent letter Brother Velthuysen said that "America is the swallower that swallows our Holland Seventh-day Baptists. The Lord is mighty to make them a blessing there, and then our work here has not been in vain. The threads of his purposes mix very mysteriously, yet it is blessed if more we may learn to understand the depth of his love, which penetrates the sinews and fibers of our soul life, the breadth of which girdles all, and the length of which reaches from generation to generation, and works us all like a string of pearls into one living and divine pattern. It is a comfort, however, to report that several people have been added to the church during the year."

In the northern part of the kingdom at New Pekela there lives a man who has been a sturdy Sabbath-keeper for eighteen years. He, with his two eldest daughters, recently united with the Haarlem Church. In the same town lives an old member of the church who has a family of ten children. At one of their homes they sustain a regular Sabbath appointment.

Brother Velthuysen continues in the editorship of the *Boodschapper*, also the work of the "Midnight Mission" at Amsterdam, and that of Social Purity, which often opens the way for Sabbath Reform work.

Again we quote the following from one of his letters, "It is possible that some day

I shall be led to go to India for a little while in the interest of the combat against immorality, and after visiting Pangoengsen, Java, perhaps I shall be able to judge what can be done for the preservation of the work and of the principles for which we stand." Brother Velthuysen says, "We trust you will join us in our prayers that the hearts of those who are convinced of the truth of our principles may be led by the Holy Spirit into obedience."

JAVA.

The two little missions on the island of Java are the missions of the Haarlem (Holland) Church. Both the Missionary and the Tract boards do, however, make annual contributions to them. They are located at Tajoe and at Pangoengsen, some ten miles apart, and are conducted by two brave girls, Marie Jansz and Marie Alt. With the money from our boards, they employ native teachers who conduct schools at each station. At Pangoengsen the school is in charge of the man who was once a dissipated Mahomedan priest. He was converted in the mission, baptized, and has for several years been a teacher and preacher. Sister Jansz is pleading for a visit from Brother Gerard Velthuysen or from your secretary, believing that would result in planting on this field a missionary family for which she has been pleading for several years. The work which is industrial, as well as gospel and educational, is prospering as well as it can without a man in charge.

DENMARK.

Our church at Asaa, Denmark, was organized with eleven members in 1899. It has continued under the pastoral care of Eld. F. J. Bakker during the year. The severe winter has somewhat interfered with the work on the field. The Sabbath appointments have been sustained with only an occasional interference by severe storms. On Sabbath evenings a prayer meeting is held in his home, and to this personal invitations are extended, not only to our own people, but also to the First-day neighbors. Once in four weeks he preaches to a good-sized congregation at Hosi, a little fishing village located eight miles south of Asaa. The use of the Lutheran church is kindly donated to him for this appointment.

GERMANY.

The Harburg Church was organized in 1897. For several years past, it has been served by Elder Bakker as missionary pastor. Notwithstanding his age he with his family continues to make on foot the long journey necessary to fill his several appointments, to do much personal work and to distribute large numbers of tracts and papers. He also carries on an extensive correspondence.

During the spring a letter was received from an old friend of thirty years ago, living in the northern part of the kingdom of Holland, which resulted in directing two people to the Haarlem Church for baptism and church membership. Brother Bakker is untiring in his work and with the eye of faith sees the coming of the kingdom of God in the earth. During the last quarter he has found and visited a man and his wife, living not many miles away, who have been keeping the Sabbath for nine years, and are expecting to unite with the church.

(To be continued.)

Tract Society—Meeting of Board of Directors.

The "bald and uninteresting" minutes of the last meeting of the Tract Board.

Report of the meeting "given in full detail," though "not verbatim," so as to arouse "keen and active interest" in place of the "present apathy."

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, September 15, 1912, at 2.00 p. m., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, Corliss F. Randolph, Edwin Shaw, W. M. Stillman, F. J. Hubbard, E. D. Van Horn, J. D. Spicer, H. N. Jordan, J. B. Cottrell, Jesse G. Burdick, L. A. Worden, C. W. Spicer, T. L. Gardiner, Iseus F. Randolph, W. C. Hubbard, C. L. Ford, M. L. Clawson, A. L. Titsworth.

Visitors: Ira Lee Cottrell, Jacob Bakker, R. C. Burdick, Mrs. D. E. Titsworth, Mrs. J. B. Cottrell, Franklin F. Randolph, Mrs. Franklin F. Randolph.

Prayer was offered by Rev. Ira Lee Cottrell.

Minutes of the last meeting of the Board, and of the annual meeting of the Society were read.

The Advisory Committee reported that Corliss F. Randolph was unable to visit the German Seventh-day Baptists in Pennsylvania this summer, but hoped to do so some time during the fall.

The Committee on Distribution of Literature reported as follows:

Committee on Distribution of Literature reported that during July, 15 subscriptions were added to the RECORDER and 16 subscriptions were discontinued; during August, 5 were added and 14 discontinued,—a net loss of 10 subscriptions for the two months.

Various tracts were sent out from this office to individuals other than our agents, in the amount of 6,816 pages.

Report adopted.

The Treasurer presented statement of funds on hand, and read correspondence from Joseph Booth, relating to sending funds to Mrs. Booth.

Report adopted.

Voted that Editor Gardiner be requested to represent us at the forthcoming associations.

The reports of Secretary Saunders and Rev. George Seeley were received and ordered on file.

Correspondence was read from several brethren in Africa requesting aid, and it was voted that Secretary Shaw, in reply, notify these brethren that at present we are not in position to assist them, owing to lack of funds.

The letter of Mrs. Wm. C. Ackerman of Los Angeles, referred from the last meeting to this, was by vote referred to the Joint Committee with power, with the understanding that we would cooperate with the Missionary Board in support of the work at Los Angeles, Cal.

Letters from Jos. Booth and F. Amaning, laid over to this meeting, were ordered placed on file, and action thereon deferred until the return of Brethren Moore and Wilcox.

The Conference Committee report, referred to the Board at the annual meeting of the Society, was presented as follows:

REPORT OF THE COMMITTEE ON DENOMINATIONAL ACTIVITIES.

Relative to the Tract Society Work.

Whereas, the object of the American Sabbath Tract Society is "to promote the observance of

the Bible Sabbath" as a vitalizing factor in the Christian life, and to print and circulate the religious literature of the denomination; be it therefore

Resolved:

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

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

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

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

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

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

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

Voted to adopt by items.

The fourth resolution was referred to the Advisory Committee with power.

The sixth resolution was referred to the Committee on Distribution of Literature with power.

The other items were adopted, after which the report as a whole was adopted.

The President being obliged to take an early train home, Vice-President Joseph A. Hubbard occupied the chair for the balance of the meeting:

By vote the following were elected the standing committees for the year:

Advisory: W. M. Stillman, J. D. Spicer, J. A. Hubbard, C. C. Chipman, Jesse G. Burdick.

Supervisory: D. E. Titsworth, C. C. Chipman, W. M. Stillman.

Distribution of Literature: W. C. Hubbard, Edwin Shaw, C. C. Chipman, Corliss

F. Randolph, Asa F. Randolph, J. B. Cottrell, F. A. Langworthy.

Denominational Files: Corliss F. Randolph, C. C. Chipman.

Auditing: D. E. Titsworth, Asa F. Randolph.

Investment of Funds: F. J. Hubbard, W. M. Stillman, H. M. Maxson.

Annual Budget: F. J. Hubbard, O. S. Rogers, D. E. Titsworth.

Joint: D. E. Titsworth, H. M. Maxson, C. C. Chipman, T. L. Gardiner, Edwin Shaw.

Voted that Secretary Shaw be requested to publish such extracts from his letter to Rev. Joseph Booth of February 20, 1912, as will place certain matters clearly before our people.

Voted that Editor Gardiner be requested, through the SABBATH RECORDER, to appeal to the people for funds to meet our obligations.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Semi-annual Meeting.

The semi-annual meeting of the Minnesota and northern Wisconsin Seventh-day Baptist churches will convene with the Dodge Center (Minn.) Seventh-day Baptist Church at Dodge Center, Minn., beginning October 11, 1912, at 2.30 p. m. and closing on Sunday night, October 13. The general theme of this meeting will be "Efficiency in Church Work." It is most earnestly desired that this meeting shall be a point of rallying of all the consecrated energy of the churches, with a view to zealous and efficient work during the coming year. To this end the Dodge Center Church cordially urges a very general attendance from the sister churches. Let us join hearts and hands for the best service for the kingdom that we have ever done.

L. B. BURDICK,
Moderator.
MILDRED LANGWORTHY,
Secretary.

Dodge Center, Minn.,
Sept. 23, 1912.

"The man who is eternally waiting for something to turn up, nine times out of ten gets turned down."

WOMAN'S WORK

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

Memoir of Mrs. Hannah Alice Fisher, Northboro, Mass.

[When asked by the Woman's Board to prepare a sketch of the life of Mrs. Hannah Alice Fisher, I wrote for information regarding her to those whom I thought would be likely to know her history in part at least, and Mrs. Livermore kindly furnished the following very interesting sketch which I give in her own words.—P. S. C.]



MRS. HANNAH ALICE FISHER

It was in the spring of 1899 that my husband, the Rev. L. E. Livermore, was chosen by the trustees of Alfred University, Alfred, N. Y., as field secretary, to solicit funds for that institution.

It did not appear like an easy matter, so much had already been done along that line. When asked, "Which way do you expect to turn?" he replied, "As the Lord directs."

It was Monday morning that he left his home on his mission. He did *not* "devise his way," but the Lord *did* direct "his steps."

Hardly had forty-eight hours passed, when a letter was received, which recalled him on the next train. It was from the late Mrs. Hannah Alice Fisher, and in it she expressed confidence in him, as she inferred that he was "a man to be trusted or he would not have been chosen editor of the SABBATH RECORDER," which next to her Bible had become precious to her. Then followed an expression of her wishes. She desired to see him and arrange her property, so that at her decease there should be a home erected on the site of the Rev. Luther Rice's home, in Northboro, Mass., for aged and dependent Seventh-day Baptist pastors.

Mr. Rice was born March 25, 1783. In his home he and Rev. Adoniram Judson formulated plans for becoming missionaries. It was in 1810 that the latter offered his services to the London Missionary Society, to go to "India, Tartary or any part of the eastern continent," and was accepted. Rev. Luther Rice reached the field a few weeks later than Mr. and Mrs. Judson. He soon left the Congregationalists and united with the Baptists in their missionary labors.

In Mr. Rice's home, in Northboro, built one hundred and forty-one years ago, our late Mrs. Hannah Alice Fisher was born. It seemed as though part of the mantle of those two good men, almost the second Elijah and Elisha, fell on her.

About thirty years ago it became necessary for her to build another home, of "eight gables." There Mr. Livermore and I found her.

Reaching Northboro we took a carriage for her "singular abode." There is an old road, overhung with trees, leading northward from the main turnpike that leads to Northboro, beginning from a small brick dwelling, a mile west from that town. Following this road for somewhat less than a half-mile, the traveler comes to the old home of Rev. Luther Rice, now in ruins, with its old chimney toppling down, all betokening other days in the long ago.

We turned to the left, leaving the "old, old home" that used to be at the right, and threaded our way, under an almost unbroken arch of clasped boughs, through a

crescent pathway of charming, picturesque scenery for nearly a mile. This pathway suddenly opened into a clearing, shaped like a round, shallow bowl overturned, and devoid of all trees, but not of a soft carpet of emerald green grass covering half an acre.

In the center Mrs. Fisher had erected her home—a two-story, octagonal house, with a two-story wing. Standing thus, any object approaching could easily be seen. Around this tract, in a circle, was a dense forest. There was a little, mirror-like lake in the background and romping brooks on either side. Her favorite one was on the Northboro side, which she called "Cold Harbor," and it was spanned by a plank, to make a "nearer way of going to town." One is led to exclaim, "Beautiful for situation!"

As we halted near her *front door* (?) she quietly opened it about eight inches, and looked at us with her beaming brown eyes, to see "for what intent we had come." Intuitively she seemed to know us and exclaimed, "Is it Mr. and Mrs. Livermore?" Being told that she was correct, before we could give an order to our driver she dismissed him with, "Don't you be seen here until tomorrow afternoon!"

Whatever we thought about leaving was all wiped out by a go-away gesture of her hand, and we were *really* at Mrs. Hannah Alice Fisher's isolated and fascinating home, rendered attractive by her own genial self.

Fain would we linger, but must hasten to tell you of one of God's own, of whom he never lost sight in the leafy summer days, or the snow-curtained months of winter.

As nearly as may be, without breach of confidence, hear, in her own words, *who* and *what* she was.

She was born in the "Rice-House," which fell to her, "by casting lots," upon the decease of her father. She was a child of opportunity and comfort, loving, and loved by, her family. However, they were very much interested in worldly pursuits and fond of society.

Her maiden name was Fay. She was connected, both maternally and paternally, with some of the best families of Massachusetts, and was a cousin to the Rev. Luther Rice, the missionary.

She moved to Worcester, Mass., but

passed some time in Washington, D. C. In the former place she married Charles Francis Fisher, who had already enlisted in the Civil War.

Twelve days after their wedding he was beheaded at Cold Harbor, Va., by a cannon-ball, and because of her sad circumstances, lack of interest in the trend of society, and other reasons that she never made public, she retired to the "Eight Gables" in 1864, to lead an isolated life, but nevertheless a useful one.

Prior to this she became a Christian and at length she united with the Congregational Church. After a time she became a Baptist and, still later, a Seventh-day Baptist. When asked why she did so, she replied, "As fast as I found the light, I walked in it!"

She was eccentric, but one feels slow to use the word, when it is remembered how she loved her Master and anticipated the call, "Come home!"

She had a productive garden that she cultivated, and a well that she dug. She had a fine cow, a handsome flock of hens, and an intelligent dog and sleek cat. They were companions to her in their mute way. When we were there, her cow was a happy mother. The calf she named "China," because, when it was well fattened, she intended to sell it and give the avails to the China Mission.

So each year a calf was named for a mission. Her home was neat and quaint, her table was supplied with rich, Jersey milk, sweet butter and fresh eggs, and the orchestra of nature gave forth sweet strains as we drew around the table, so tempting in its snowy linen, clean china and good, homelike meal. Sweetest of all, was to see and hear our sainted friend asking God's blessing on the repast.

She had a rare collection of antiquities, and a mysterious and almost invisible door, that led to an *unknown* apartment. We saw her enter, but *we* never did.

There were books of worth, standing side by side—Baxter's *Saints' Rest* and Bunyan's *Pilgrim's Progress*, etc. etc. Her Bible was well worn, and, as she said, "When I have my *family* prayers in the morning, I usually read two chapters."

It was not her desire to live so aloof from humanity but none, for any length, were willing to share her seclusion. Sufficient reasons, from the standpoint of a

believed *duty*, called her there to live.

She decided that the Lord had a work for her to do, unlike any other, and she went to the poorhouse and asked for the worst specimen of humanity that they had. A woman about seventy years old; a semi-idiot, with a cancer, was brought in. She arranged to take her to her home and to care for her until her decease. This she did and the poor old creature became a Christian.

In her weakness she found the true strength, and we are reminded of the passage, "The wayfaring man, though a fool, need not err therein." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

When at length we reached the burden of our mission, she desired us to see about a "home for elderly pastors." Mr. Livermore told her there would be very few of our denomination, that were aged, to come to it; that nearly, or quite all, had friends to care for them. One could see she was keenly disappointed. She wanted it on "the very spot where Luther Rice was born and where he pledged himself to become a missionary."

Mr. Livermore then suggested that she give to Alfred University, and that would aid young men in becoming ministers and thus in spreading the Gospel among all people. She smiled and said, "I must dream over it!" Some one suggested, "You mean *pray* over it?" and she responded, "Yes!"

And so she did, and in the morning she was composed and decided to give to "The Alfred University" and the "Seventh-day Baptist Missionary Society."

Lingeringly we said adieu, feeling it was an honor to know her, she lived so near the Father.

We now pass over many a noble deed in the years that followed. In August or September of 1911 she suffered much from jaundice, and on the ninth of October she broke her hip, and lay alone—yet "not alone"—for some time. When she was found, her brother saw she was tenderly cared for and a nurse provided.

For a time she rallied, but suddenly she was attacked with indigestion and failed very rapidly. She did not suffer intensely, until the last two weeks, when it became evident that she had cancer of the liver.

On the twenty-eighth of December,

1911, she was taken to the arms of her beloved Saviour, of whom she was so very fond while in life.

She was a devoted Christian, loyal, courageous, persevering, patient and unselfish. We almost listened for the echo of the "Welcome home!" and the blessed assurance, "She hath done what she could." MRS. L. E. LIVERMORE.

From other sources also we learn that Mrs. Fisher's life was one of "obedience to convictions of duty that is rarely equalled. She lived alone with her Saviour, doing his will unflinchingly as he gave her clear convictions of duty." It is also said of her that in the few weeks of her last suffering she praised the Lord continually.

Surely such ascriptions of praise, so cheerfully given, go to prove the value of a life that is hid with Christ in God, as seen by those who have been in contact with it, and as manifested in its influence upon those who have been the recipients of its activities.

Surely the Christian Church today has need of those, who, in self-sacrificing faith and obedience to the divine will, withdraw themselves, to some extent, from the distractions of intense worldliness and learn the truth of the words of the prophet, "In quietness and confidence shall be your strength," although this condition need not necessarily call for extreme isolation.

However, many of our lone Sabbath-keepers have, by the fact of this separation, been strengthened in faith and principle as they have realized the power of their influence as sole representatives of an unpopular truth; and virtues otherwise hidden have been brought to light, and other lives been brightened and blessed thereby.

"The roots of fairest bloom lie sometimes hidden
The deepest underneath the soil; the stones
Of purest crystal are from gloomiest mines,
The tenderest pearls won from roughest seas,
And stars of color dipped in Iris' vats
Beam from unfathomable distances."

PHOEBE S. COON.

Are you cultivating the gentle art of answering your bitterest foe with a question calmly uttered, from a heart throbbing with Christ's love? If so, you have a key of power with both God and man.—*Lemuel Reynolds Reid.*

Anniversary Week at Milton Junction.

Friday, September 6, is the thirty-sixth anniversary of the dedication of the church. One year ago on that date Anna West, one of our Christian Endeavorers, sailed for China. The pastor begins his fifth year of service with the church this week.

Following is the program of the week-end services:

Vesper bell at sunset. Friday evening.

Prayer meeting at 7.30. Scripture lesson Genesis xxviii, 10-22.

Public worship and sermon Sabbath morning at 10.30. Theme: Forward. Text, "And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel that they go forward." Ex. xiv, 15.

Sabbath school at 11.45. "The Mission of the Twelve."

Christian Endeavor prayer meeting at 3 p. m. Topic: "Why and How to Improve the Mind." Prov. ix, 1-11. (School and college meeting.)

Junior Endeavor at the same hour. Topic: "How Alaska was Discovered." Matt. iv, 16. (Missionary lesson.)

Church sociable at the parsonage 7.30 to 9.30 Sabbath night. Mrs. Bond will be assisted by a committee of the Christian Endeavor Society.

Field day on the church lot Sunday afternoon. Events will be arranged by the Messenger department of the Brotherhood.

Supper Sunday evening at the church served by the Ladies' Aid society.

Sunday evening, regular Brotherhood meeting to which all who are interested in any department of the church work are invited. Conference plans as they affect our own church life, and other plans of work for the year will be discussed.

The above program appeared in the *Journal-Telephone* of September 5, and was carried out as published.

There were forty-one present at prayer meeting. All ages were represented, from a bright company of Juniors to our aged Brother Henry Williams. Sister Lottie Baldwin of Plymouth was present to enjoy the services with us, but she had to inquire who the young man was that distributed the singing-books. She had never seen her pastor except with a full beard. The meeting was helpful, and especially strong in the number, earnestness, and subject-matter of the prayers offered.

The sermon Sabbath morning was a call to the church to go forward in the work of the Conference year.

About a hundred guests enjoyed the sociable at the parsonage on the evening after the Sabbath. A program was given consisting of music, select reading, and original poems. Refreshments were served. But the most enjoyable feature of the

occasion was the visiting, and good-humored conversation.

Sunday afternoon occurred the first event of general interest appointed for "Endeavor Park." The Messenger department of the Brotherhood arranged a program of foot-races and games; the latter included tennis, croquet, quoits, and baseball played with a recreation ball. Parents and children played together, and when the church bell rang announcing supper, games were reluctantly broken up; and as we made our way from the playground to the church several, especially of the older people, said we ought to have such a "field day" often. As to the opinion of the children in the matter, "actions speak louder than words."

The Ladies' Aid society had been asked by the committee of the church to serve one of their fifteen-cent suppers,—this qualifying word having reference to the price they charge and not to the amount served up. They served one hundred and twenty suppers, charging the adults only.

After supper, which was served in the basement, the Brotherhood was called to order in the audience-room. The business included a report of twenty dollars raised for a brother in expression of sympathy and helpfulness, the report of a committee to procure Bibles for the church pews, a discussion of a plan for a series of prayer meetings in the homes of the Rock River brethren, and the adoption of a special order for the next regular meeting.

Many ladies were present by invitation and plans of church work, especially growing out of reports from the General Conference, were discussed.

Reports had been given by delegates the week previous, the theme of the sermon the morning before had been "Forward," and this was calculated to be the people's meeting. The discussion was not very general, nor as specific plans laid as the pastor had hoped would be, yet no doubt it was profitable.

This seems to be the general opinion regarding the whole series.

A. J. C. BOND.

According to data given in some of the leading papers one hundred and eighty-three persons have lost their lives trying to run flying-machines.

YOUNG PEOPLE'S WORK

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

You Can Do Better.

PASTOR T. J. VAN HORN.

Prayer meeting topic for October 12, 1912.

Daily Readings.

Sunday—No stagnation (Heb. v, 12-14; vi, 1-3).

Monday—A betterment prayer (Col. i, 9-15).

Tuesday—Why I can (Phil. iv, 13).

Wednesday—Preparing for great things (Acts i, 5-8).

Thursday—Lines of improvement (2 Pet. i, 2-8).

Friday—The things before (Phil. iii, 13-17).

Sabbath day—Topic: You can do better (2 Pet. iii, 8-18). (Led by the pastor.)

The lesson, this week, seems to be intended for the especial encouragement of two classes of young Christians. These are, first, those who are easily discouraged because they feel that they are continually falling below the ideal which they have set for themselves in the Christian life. For them the topic reads, "You *can* do better." And the second class are those who are easily satisfied with an *average* Christianity. For these the topic rings out, "You can do BETTER."

Without being told, you know that it is so. "You can do better." The law of growth is fundamental in the Kingdom of Heaven, of which you are a part. Growth, if you are a normal individual, means added power to do. Unless this added power is expended upon a worthy object outside of yourself, it will become within you a force to annoy, weaken and defeat you. Doctor Dawson told a congregation: "You sit and saturate yourselves with sermons. Go out and *practice* what you have learned here."

If, with this added force, you have done well in rendering service to another, it is undoubted proof that you have acquired ability to do better next time. Were you dissatisfied with the way you held your temper that last time? If you really tried, you can do better still, next time. This hope, based upon the law of development,

has been the inspiration of every forward movement for the betterment of the race since time began. David, Peter, Paul, Cyrus W. Field, Wilbur Wright each said, "I can do better."

The Convention of the Federated Women's Clubs of Minnesota is now in session in Dodge Center. Progress, greater efficiency in all the departments of life where these devoted women seek to make their influence felt, is a dominant note in the sessions which it has been my privilege to attend. As I write, there float up to me the bewitching strains of a violin accompanied by the piano. Some gifted lady musicians from Minneapolis are rehearsing for the closing session tonight. They are giving me an illustration of my theme. Less than ten years ago they must have begun the tedious process of training. You can not suppose that when they began with those first strident, creaking, wavering tones, they did not have the hope of doing better. And now the persistency with which they practice, filling the house with waves of entrancing melody, shows the old hope of doing better is still inspiring their effort. "The path of the just is as a shining light, shining more and more unto the perfect day," was the song of the ancient. It is echoed by the modern poet:

"So far thy power hath blessed me,
Sure it still will lead me on,
Through moor and fen, o'er crag and torrent
till
The night is done."

"You can do better," says the sympathizing teacher as she looks with pitying face at the awkward scrawl which the child has just made beneath the copy. "You can do better," says the great Master, as he compassionately watches our blundering efforts to imitate him in helping others. And the holiest saint on earth stretches forward, stimulated by the same hope.

"I count not myself to have apprehended, . . . but I press on." No matter how high the attainment, no matter how large the power developed, there is yet something better in joy or service farther on.

BETWEEN PROGRESS AND STAGNATION
there is no neutral ground. You must make your choice. *Ne plus ultra* is a phrase which has no application to any con-

dition this side of heaven. The hope of larger efficiency in our Christian Endeavor societies for the coming year was much accelerated at our recent Conference. At the close of this Conference year, let there not remain in the mind of any one the suspicion that the Christian Endeavor society is "good for nothing." I confess to a degree of skepticism regarding short cuts and cunningly devised methods. I am sanguine that there is no high degree of efficiency to be acquired in Christian Endeavor work apart from the expenditure of much time and painstaking labor. We can not hope to improve upon the plans laid down in the beginning of the Christian Endeavor movement. Faithful work in the area of effort indicated for the various committees will surely bring satisfying results. Wherever failure marks the work of a Christian Endeavor society, you will find failure to sustain the ideals held up in the pledge and in the specific departments of work covered by the committees.

And when I say that greater efficiency must come by devoting additional time and energy to the kinds of work marked out for us here, I am only emphasizing the absolute need of effort which the Bible itself teaches. I am bold therefore to say to the

Prayer Meeting Committee

"You can do better."

It may be you have allowed the leaders and the society to follow the beaten path in conducting the meetings. Have united worship, heartfelt testimony, and humble seeking for God's blessing in the daily life been permitted to give place to perfunctory prayers, the easy reading of clippings from the weekly notes on the topic, a casual "taking part" and much hymn-singing "to fill in the time"? Why not return to the old paths and make the meetings what they should be, by careful preparation, by much study of the Bible, and the sincere prayer and meditation which can only come in the secret of the Quiet Hour? And I say also to the

Lookout Committee,

"You can do better."

Make a restudy of the divine plan and method of work. *How to Bring Men to Christ* and *Individual Work for Individuals* are good books as helps for you only as

they emphasize and illumine the teachings of Him who said, "Follow me, and I will make you fishers of men." A deep, Christ-like love for the souls of boys and girls is the soil out of which efficiency in Lookout Committee work will spring.

Why not make this topic the occasion for a shaking up of the dry bones of every society that has grown stiff and formal in its work? In a rousing Christian Endeavor rally let the object of every committee be restudied and reilluminated. Let the determination to follow more closely the marching orders of our great Captain in a more vigorous effort for efficient service, be inspired.

And after the meeting let no doubt be left that to spell success and efficiency in our great endeavor means *toil* and *self-denial* according to our Saviour's decree. Recall his words: "Except your righteousness shall exceed—" And write down *plus* (+) as the distinctive symbol of Christian Endeavor. The plus sign is the cross.

"If any man would come after me, let him deny himself, and take up his cross daily, and follow me."

Let us most earnestly seek that preparation which our Saviour so clearly enjoined upon his followers who were entrusted with the holy task of witnessing to his saving power. See Luke xxiv, 48, 49, and Acts i, 8.

\$1.00.

In the report of our board, which you have before you in this paper, our societies are urged to contribute for the work of the board at least one dollar per member. I am sure no one can feel that this is too much. No doubt most of our members are contributors to their own church finances—they ought to be—but none, I think, so heavily that he can not do at least one dollar through his society for our board work. Why, scarcely a member who does not spend that amount or more on candy alone, and much more on other non-essentials. Five cents per week, regularly, would mean two dollars and sixty cents (\$2.60) per member. Remembering we are "stewards" let us respond to this appeal and help to "boost" the work this year.

"Undesignated."

You notice the board asks for this sum "undesignated." I think it is a splendid thing when a society is so interested in various lines of work it wants to say what its money shall be used for. But while our board appreciates this, it is greatly hampered in its work by contributions to a score or more small funds with nothing in the treasury with which to finance the plans it is expected to carry out. Besides it is likely to be a dissipation of funds with not enough in any one place to make itself felt. Some of our strongest societies and best givers have made their large and welcome contributions with a "string" tied to them in a way to handicap our leaders. It is not fair to our board, nor the best policy. It is much as though I gave (?) my wife \$25 and said "\$10 for rent, \$5 for insurance, \$5 for food and \$5 for children's clothing," leaving her nothing for her own needs, or emergencies. It would be unfair and unwise in me, and give her just cause to feel that I neither appreciated her position nor had confidence in her judgment. Our board in this has made a fair request which should be granted. For fear some one may think this is written by some member of the board, I sign my initials.

H. C. V. H.

President's Message.

DEAR YOUNG-PEOPLE:

I hope you have all read the recommendations made by the General Conference to the Young People's Board through the Committee on Denominational Activities. You will find them in this department of the SABBATH RECORDER for September 9. These recommendations were adopted after thorough consideration, first in a committee of nine members appointed by Conference, and second, by Conference in committee of the whole. The board accepts them as expressing the wish of the people for young people's work for this year, and it shall be our endeavor to make them effective in the societies. To this end we ask your earnest cooperation.

We are encouraged by words of appreciation from many widely scattered representatives of our people regarding the work of the board for the past year. We are

very conscious of the fact that we have accomplished far too little. We want to do more this year. With these specific recommendations before us, let us unitedly work to incorporate them into the life of our societies and members.

As a step in carrying out the first recommendation the board has appointed Miss Daisy Furrow of Battle Creek, Mich., Quiet Hour superintendent for the denomination. Her plans will soon be brought before you through the SABBATH RECORDER and the field secretaries.

In regard to the second recommendation the board has decided to ask for one dollar per active member from all the societies. We do not forget that a few societies already send the board more than that amount. We shall appreciate the continuance of such generous support, and assure you that all funds sent to us will be held as a sacred trust, and expended in the wisest way possible, always consistent with the purposes and for the work of our young people. Can not all the societies bring their offering up to this reasonable standard?

The members of the board are enthusiastic regarding the fourth recommendation and its value to our young people, if carried out faithfully and thoroughly. We hope all our societies will begin on November first an eight months' Efficiency Campaign. You will hear about this more definitely soon. Be ready to take up the plan that shall be presented by the board, and carry it to success in your society.

Plans for the study of our denominational faith and order will be included in the Efficiency Campaign.

Resolution number six will doubtless be carried out by our new Junior superintendent, Mrs. H. Eugene Davis of Walworth, who, we hope, can meet with the board quite regularly.

And now, young people, you have discovered four things upon which we wish to center our thoughts and efforts: The development of the spiritual life, especially in the use of the Quiet Hour, the support of missions and other religious interests by our systematic gifts, the study of our denominational faith and practice, and the application of an efficiency test to all our society activities, with high, yet attainable standards set before us, and I

News Notes.

GARWIN, IOWA.—Since our last report there has been one baptism and four added to the church.—Our Christian Endeavor society through an entertainment raised \$25.25 for Miss Gertrude Ford who gave her time in teaching at Fouke the past year.—Baraca and Philathea classes have been organized with about sixteen members each. The former class has regular meetings for physical training. A Bible study class is maintained. The Philatheas made about \$75 for church expenses by making a quilt and giving entertainments.—The Ladies' Aid society cleared about \$55 by serving dinner July fourth.—The Pastor regularly visits Marion, Iowa, once a month, and spent several weeks this summer in Arkansas and Texas in evangelistic work.—The church this year has paid a debt of about \$290. It also helped pay traveling expenses of pastor and daughter to Conference.

JACKSON CENTER, OHIO.—The entertainments by the Juniors and Ladies' Aid societies this summer have resulted in nice little sums which have been used for missions and home work.—Monthly meetings are held regularly at Stokes.—Dr. D. H. Davis of Shanghai, China, and Pastor Randolph of Milton, have visited us this summer and occupied our pulpit.—We feel greatly helped and honored that our Chautauqua officers and those of Celina, Ohio, placed Doctor Randolph upon their annual programs this summer, whereby we had the privilege of hearing two of the Doctor's popular lectures.

Greeting.

Dear brothers and sisters, scattered ones of the flock, Greeting.

We are sending out herewith, to the isolated ones, the Directory of names and addresses of our lone Sabbath-keepers, scattered from Maine to California, and from the Dakotas to Texas. At the recent Conference at North Loup, Neb., I was appointed general field secretary, and Mrs. Angeline Abbey, of North Loup, assistant field secretary, of these 800, more or less, scattered ones, who are also to be allowed a place on the Conference program.

It has seemed to me, that, out of this big spreading church of 800, with proper

write it here as my deep conviction that the society that takes up this work intelligently and heartily, and pursues it faithfully and prayerfully, will find new life, and its members new joy in Christian Endeavor work.

Trusting the Lord Jesus Christ for strength, will you try?

A. J. C. BOND,
President.

Meeting of the Young People's Board.

The regular meeting of the Young People's Board was held at the home of the President, September 15, 1912, at 10 a. m.

Members present: Rev. A. J. C. Bond, L. H. Stringer, Fred Babcock, Robert West and Carrie Nelson.

Scripture reading by Rev. Mr. Bond was followed with prayer by Fred Babcock.

The report of the Committee on Apportionment was read. It suggested that the Board ask at least \$1.00 per member from each society, this amount to be undesignated.

The report was adopted.

The Evangelistic Committee reported regarding the summer's work. Two reports were read—one from Fred Babcock and one from Harry Pierce. These reports will appear in the RECORDER.

The report of the committee was adopted.

It was voted that the Treasurer be instructed to send \$25.00 to the Missionary Society for Doctor Palmberg's salary.

Voted that the Treasurer send \$17.00 to the Treasurer of the Tract Society to bear upon the expenses of a printing-press for Mr. Savarese. This amount was a gift from the Riverside (Cal.) society for that purpose.

Voted that the Treasurer send \$6.00 to Mr. C. G. Beard, Fouke, Ark., to be used for paying expenses of papering one room in the home of Rev. G. H. F. Randolph of that place.

It was voted that the Recording Secretary be instructed to write Rev. G. H. F. Randolph for the purpose of learning what the financial needs of the school are and whether teachers have been secured to carry on the work for this year.

Adjournment.

CARRIE NELSON,
Recording Secretary.

enthusing and directing of our interests and energies, we ought to become a mighty factor for good to our cause and people.

I can imagine a great variety of conditions in which we may find ourselves, upon careful inspection: Some of us are probably better Christians than when we were living in the midst of our own church privileges. Some of us are doubtless not so good. Some have drifted into worldliness, and away from active Christian living. Some are trying to live their religion in communion with other churches. Some may have gone into hopelessness, despair or unbelief. Whatever the condition, the desire or purpose, we bring you each and all a hearty greeting. If down by the wayside, we extend a hand to lift you up. If fearful, doubtful, discouraged, we bring you word of cheer. If anxious for greater Christian usefulness, we would help give counsel and direction to such activities. Nothing will bring life, hope and blessing to our souls quicker than real active service for the Master.

SOME THINGS THAT SHOULD HELP US.

First. In our isolated condition, it seems to me that we each ought to take (and read) the SABBATH RECORDER. This is the Denominational Tonic, that will keep us in spiritual tone and touch with the rest of our people, give good direction to our Sabbath thoughts, and furnish us an easy medium by which we can all be reached by any message sent to those scattered abroad.

Second. Can we not do something financially for the causes represented by our people? The Missionary and Tract societies, our schools, or the special interests from time to time brought to our notice, might be substantially assisted by us. Many of us are not called upon to contribute to the support of our churches, and by the fact of our isolation we can give no time to their prayer meetings, church meetings, Sabbath services, or other forms of activities; hence we have more time for ourselves, and should we not, therefore, have the more means to contribute?

Third. We could be of mutual helpfulness by intercorrespondence. Look over the Directory. You will find some of your old friends, schoolmates, chums, at any rate those in whom you are interested, children of our one common Father, broth-

ers and sisters in our like precious faith, living, lonely, out on the frontier, it may be, or overwhelmed in the busy marts of trade. Sit down some Sabbath day, and write them a hearty letter, and this will warm your own heart, and find a responsive chord in theirs.

Fourth. Can't we do something worth while in the strategic points we occupy to spread the truth we represent? We read in Acts viii, 4, that "those that were scattered abroad went everywhere preaching the word." So let it be with us. It would cost an immense sum to send a missionary to all the fields that we individually occupy; but we are already on the field, and now it is up to us to demonstrate what stuff we're made of. Now there is the point. Can the Master depend on us; on you, and you, and me? Here is our opportunity; let us also realize it as our great responsibility. Shall we be overcome by the world and the isms about us, or shall we overcome, and carry the banner on to greater victories?

I am glad of this chance to do a little work among this class. It is a new work, and we are feeling our way along to find what is best to do and how to do it. We ask for the hearty cooperation of every lone Sabbath-keeper. If there is anything I can do for any of you personally, by counsel, comfort or sympathy, write me a letter, and I will gladly answer. Let us help one another. We be brethren. We are separated from those who love us. Let us renew our first love. Let us keep the altar fires burning, and a firm grip upon the Word. Let us not permit the rush of the busy world to sweep us from our moorings, but seeking first the kingdom of God, let us know that all things needed will be added.

"All the saints salute you." Phil. iv, 22.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

G. M. COTTRELL,

Field Secretary of the Conference Auxiliary of the Lone Sabbath-keepers.

Topeka, Kan.,

Sept. 15, 1912.

CHILDREN'S PAGE

The Brave Boy.

When I go to bed at night,
And mother dear puts out the light,
I hear so many dreadful things,
Like growling dogs and flapping wings.
You think perhaps that I'm afraid,
But no indeed, I'm very brave;
I creep way down beneath the clothes,
And touch the footboard with my toes,
Then shut my eyes so very tight
They never open till its light.

—Elsie Crane Porter.

The Secret of Betty's Happy Day.

Betty was lonesome. She wandered back and forth across the front lawn and looked up and down the street, but nobody was to be seen.

"Oh, dear, it's the loneliest place there ever, ever was!" she declared as she sat down on the front steps. "And this is the very loneliest day!"

Teddy, her little brown dog, coming through the yard with a bone which he intended to bury for future use, trotted up to her and rubbed his cold little nose against her hand.

"Are you lonesome, too?" Betty asked, stroking his soft coat. "I just guess everybody in this whole house is lonesome." And she suddenly laid her curly head down on her lap while Teddy curled up close beside her on the top step. He had never seen his little mistress act like this, he was sure. What could it mean?

Betty Raymond was a new little girl in Edgewood; that is, she had lived in this quiet little village only three days, and as yet she hadn't found any one with whom she could play. She knew that there must be a little girl who lived in the next house, because there was a lovely sand pile with a playhouse built around it in the back yard; and she had seen a doll carriage on the porch. But the blinds were all closed and the house shut up, so everybody must have gone away.

Papa and mamma had had little time to be lonesome, for there were so many things to be done.

Just as Betty was thinking about crying she heard the door in the big white house

across the street open and shut, and she raised her head from her lap and looked. Of course Teddy looked, too. Whatever interested his little mistress was worthy of, and always received, his closest attention.

There on the front porch of the big white house Betty spied a little boy in a big wheel-chair; and Betty thought he looked lonesome, too. Why, maybe everybody was lonesome. Wouldn't it be dreadful if every one on this street should be as lonesome as Betty Raymond was just now? And then just suppose every one, instead of being lonesome, could be as happy as Betty and Teddy had been in Greystone before they knew that they were going to move!

Betty jumped to her feet. "Mamma! Mamma Raymond!" she called, hurrying into the kitchen where her mother was unpacking a box of books, "can I go over and see the new little boy in the other house? I guess he's lonesome for somebody to play with, too."

Mrs. Raymond was very willing, so Betty hurried out of the door and across the street, Teddy following close at her heels. And what do you suppose Betty found out? Why, that Reginald West, the boy in the wheel-chair, was new also; only he had been in Edgewood five days longer than Betty. But he was lame and couldn't go out to look for friends as Betty could. He had to stay in his wheel-chair nearly all the time, so he was very glad to have company. And such a nice forenoon as he and Betty and Teddy had! Teddy seemed very willing to show how much he could do, and he really did know some bright tricks. It was a very happy little girl that hopped and skipped and jumped across the street at dinner time.

"Everybody's happy, Teddy," she said as she opened the back door.

A little while after dinner Mrs. Raymond found that she needed some carpet tacks from the store, so Betty was asked to go for them. It was the first time she had been down the street, and she looked at the houses as she passed by them. Everything seemed very still, but in the yard next to the store she spied an old man sitting all alone on a bench.

When he saw Betty he began to beckon to her with his hand. Betty was usually very timid with strangers, but she hurried

in through the old gate that hung on only one hinge.

"Who are you?" the old man asked the first thing. "And what's your father's name?" And he held his hand up over his ear, so Betty knew that he must be deaf. She spoke as loudly as she could but the old man was even deafer than she had thought, and she had to tell him her name three times. At last he understood, and then he asked her where she lived and how old she was and if she could tell him the time of day and where she was going, and even when she was coming back. When Betty had answered all his questions she was quite out of breath. Finally he let her go with the promise that she would come again.

"Maybe he's lonesome," Betty thought as she hurried home with the tacks. "I guess I'll take him some apples tomorrow; there's bushels and bushels on our trees, but he didn't seem to have any on his. He says folks won't come to see him 'cause he's so deaf that it's hard to talk to him. Maybe I can make him understand better next time."

"Are you ready for another errand, dear?" mother asked when she had listened to Betty's story about the deaf old man.

"Yes, mamma, I just like to go. You see I haven't had time to be lonesome since this morning. And Teddy hasn't either, I guess, for he's running after sticks for Reginald and barking as if he was happy, too."

The errand this time proved to be in quite another direction. Mamma wanted some cream for supper, and somebody had told her that Mrs. Amesby had the nicest there was in the whole village. So Betty took her little tin pail and went up the street and then across a big meadow until she came to a big old-fashioned white farmhouse.

Mrs. Amesby was all alone, so Betty sat down to talk to her a few minutes; and she soon learned that Mrs. Amesby liked children but hadn't any of her own. She brought out some raisin cookies for Betty to try, and Betty was almost sorry when it came time for her to go. But she said good-by and started back across the big meadow. She found herself humming a merry little tune as she walked slowly along.

A small boy, picking up stones by the

side of the road, said, "Hello!" and two little girls with their dolls and doll carriages stopped to speak to her. Perhaps it was because Betty was smiling so happily. And a little bird perched on the lowest branch of the willow tree in the yard of Betty's new home was singing at the top of his voice. Betty thought he was trying to say:

"Cheer up, oh, cheer up! 'Tis a beautiful day;
If you want to be happy, just hear what I say;
Don't think of yourself, it is not worth the while,
But go and do something, if only to smile;
A smile or a laugh or a kind word, I say,
Will help to make somebody happy each day."

Now I just wonder if you can guess the secret of Betty Raymond's happy day?—
Alice Annette Larkin, in Junior Herald.
Ashaway, R. I.

Directions for Reaching Salemville.

The delegates from the Eastern Association to the Southeastern, should leave Dunden early on Wednesday morning, October 23. Come by way of Altoona to Osterburg, arriving there at 5 p. m. The delegates from West Virginia should leave Salem on Wednesday morning about 3 a. m. Come by way of Cumberland, arriving at Osterburg at 5 p. m. There will be teams there to convey delegates to Salemville.

PASTOR J. S. KAGARISE.

Eighty-eight thousand, eight hundred and forty-seven children are out of school part of the time because the authorities have neglected to provide seats for them. An investigation shows that these children are being thrown upon the streets half their school-time because the Board of Education failed to change seats from schools that have too many to schools that have not enough. Red tape causes untold delays also in building new schoolhouses, even after the houses have been ordered built. There is great dissatisfaction among the school patrons over the way things are going.

"A collector in Paris has among his curiosities a Chinese god marked 'Heathen Idol,' and alongside it a gold piece marked 'Christian Idol.'"

HOME NEWS

WEST EDMESTON, N. Y.—Certainly much in a few words was told in the West Edmeston News Notes in the SABBATH RECORDER of September 9, but perhaps a more detailed account of affairs here would add to the pleasure of many readers of the RECORDER.

The last week in June we gladly welcomed among us Mr. and Mrs. H. L. Polan. Mr. Polan came to serve our church as pastor until time to enter the Theological Seminary at Alfred. A few days after their arrival they began house-keeping in the parsonage.

Our people gathered in the first evening they settled there, and gave the couple a fairly good "pounding" to get them well started. Mr. Polan quite happily expressed the appreciation of himself and wife of the interest shown in their welfare.

Mr. Polan soon proved himself well adapted to the work he had undertaken, both as a preacher and pastor. His wife has ably seconded his efforts, and both have greatly endeared themselves to us all. They have been called upon to render almost every kind of service incident to their calling. In times of bitter grief in some homes, or happy hours in other homes, they have been present with sympathy and helpful hands.

During the summer the old order of service at eleven o'clock Sabbath morning was resumed, which seemed to please the people, and we have had very good congregations. The Sabbath school was also much better attended at the usual hour.

The Friday evening prayer meetings which are held as union meetings, in our church one week, led by our pastor, and in the First-day Baptist church the next week, led by their pastor, have been well attended, and very interesting.

Our young people came out well to the reorganized Christian Endeavor meetings.

The faithful pastoral work done by Mr. Polan has resulted in the baptism of four of our young people here and their becoming members of this church. Another young girl, visiting here, was baptized with the others. It was a time of real rejoic-

ing to see these dear young friends giving themselves thus early in life to the Master's service.

Communion service was observed Sabbath day, September 7, that Mr. Polan might minister to us again in that ordinance. This was his last Sabbath with us, and under the circumstances one long to be remembered. That the Lord may go with him and his wife, and ever lead them in his service, is the earnest wish of their many friends here. Their stay with us, though brief, has been helpful and appreciated.

Our Sabbath school is now held at 1.40 p. m. and the preaching service at 2.30. The Rev. R. J. Severance has kindly consented to again supply our pulpit, and is faithfully pointing out the straight road in which the Christian should walk.

What can the strong man do in the community outside the weak church? He can get hold of the boys and be a true friend to them. He will be interested in their athletics. He can get hold of the young men; he can get hold of the business men. He can be influential in the intellectual life of the community, in its schools, reading-circles, and lecture courses. He can set the boys and girls toward college. He can unobtrusively give dignity, genuineness, and tone to the social life of the community. He can be connected with every movement that makes for the welfare of the people in the community. He can go down into the edge of the death shadow and speak brave words to dying men. He will stand beside the little grave in the country cemetery and comfort with courageous words the bitter brief of those who are closest to it.—*Edward I. Bosworth, D. D.*

"Censure and criticism never hurt anybody. If false, they can not hurt you unless wanting in manly character, and if true, they show a man his weak points and forewarn him against failure and trouble."

"Constant care is one of the secrets of success in the breeding or feeding of stock of all kinds. It is only the man who likes such work that will measure up to the greatest success."

SABBATH SCHOOL

LESSON I.—Oct. 5, 1912.

JESUS WALKING ON THE SEA.

Lesson Text.—Mark vi, 45-56.

Golden Text.—"Straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid." Matt. xiv, 27.

DAILY READINGS.

First-day, Exod. xiv, 15-31.

Second-day, Josh. iii, 1-17.

Third-day, 2 Kings ii, 1-18.

Fourth-day, John xxi, 1-23.

Fifth-day, Matt. viii, 18-27.

Sixth-day, Matt. xiv, 22-36.

Sabbath-day, Mark vi, 45-56.

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

Get the Habit of Quiet Speaking.

The easiest of bad habits to acquire is that of speaking loudly. Language has become so complex that not only is it necessary to say the right thing, but it must be said in the right way. A phrase may be said in jest or in earnest; a rebuke may be kindly or stern; an order may be willingly or unwillingly received according to the tone in which it has been said. Many a faithful workman is unjustly accused of unwillingness and disloyalty because of the churlish manner in which orders are received; many a master is regarded as unfeeling by his employes because his actions are forgotten and only the sting of his sharp manner remembered.—*Journal-Telephone*.

The fiftieth anniversary of the battle of Antietam was celebrated last week. A day or two later the negro churches of Washington and surrounding country celebrated the fiftieth anniversary of the preliminary Emancipation Proclamation, in which Abraham Lincoln gave warning, just after the battle of Antietam, that on January next following, slaves in all States still in rebellion would become forever free. This celebration lasted four days.

On September 23, 1862, Harper's Ferry was recaptured by Union troops. This is the jubilee year of many severe battles of the Civil War.

"The 'line-storm' of trouble is liable to come at any time of the year."

The Sabbath Recorder

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

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SPECIAL NOTICES

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

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

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

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

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

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

I am only one; but still I am one. I can not do everything; but still I can do something; and because I can not do everything, I will not refuse to do the something that I can do.—*Edward Everett Hale*.

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 Poor heart, it can not be
 Thou hast not found the healing leaves
 Upon that precious tree?
 Go press them to the bleeding wound
 No mortal hand may touch,
 And know, however great thy pain,
 His pity is as much.

Doth thy Physician pour for thee
 A bitter draught today,
 Then take the cup, give thanks and drink
 And go upon thy way.
 A sponge they gave His dying lips
 Raised on a guardsman's spear,
 Wherefrom He drank world's cruelty;
 Thy potion do not fear.

How wonderful and dear His love
 That soul alone can know
 That smitten and left desolate
 Needeth His pity so.
 Then faint not, thou upon thy quest
 But seek and find the tree
 Whose leaves are full of healing balm—
 The balsam bought for thee.

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