

Spiritual Sabbathism

By Abram Herbert Lewis, D. D., LL. D.

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Before man made us citizens, great Nature made us men.

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Whose love of right is for themselves, and not for all their race.

God works for all. Ye can not hem the hope of being free
With parallels of latitude, with mountain range or sea.
Put golden padlocks on Truth's lips, be callous as ye will,
From soul to soul, o'er all the world, leaps one electric thrill.

'Tis ours to save our brethren, with peace and love to win,
Their darkened hearts from error, ere they harden it to sin;
But if before his duty, man with listless spirit stands,
Erelong the Great Avenger takes the work from out his hands.
—James Russell Lowell.

—CONTENTS—

EDITORIAL—An October Day on the Erie; The Western Association; The Edu- cation Hour; A Sabbath Morning at Alfred; The Sabbath Service; Mis- sionary Hour; The Association Prayer Meeting; The Tract Society's Debt	481-488	port of the Board of Managers; Ob- servations From Mokanshan; Month- ly Statement	495-498
EDITORIAL NEWS NOTES—Honesty Re- warded; The Fleet Assembling; Turkey Yields the Point; Greeks in America Stirred Up; To Preserve the Birds	488	WOMAN'S WORK—A Dream (poetry); Annual Letter of the Woman's Ex- ecutive Board; Mrs. Anna Camp Randolph	499-502
SABBATH REFORM—Faith Establishes the Law	490	Annual Report of the Sabbath School Board	502
Conference, 1912—Essentials for Im- proved Industrial Conditions in the Rural Community	491-494	YOUNG PEOPLE'S WORK—Report of Fred I. Babcock; Report of H. M. Pierce; Christian Endeavor Officers; Alfred Notes; News Notes	504-506
MISSIONS—Seventh-day Baptist Mission- ary Society—Seventieth Annual Re-		CHILDREN'S PAGE—Some Blue Jay Ways An Apology	507 508
		MARRIAGES	509
		DEATHS	509
		SABBATH SCHOOL	512

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An October Day on the Erie.

Instead of the usual night trip by sleeper, the editor enjoyed a daylight ride from New York to Alfred en route to the Western Association. It was an ideal October day, and mountain and hill and plain and river vied with each other in making the journey pleasant. One never tires of watching the ever changing panorama, with nature clothed in her gorgeous autumnal robes, as if to celebrate the victories and attainments of the year's work.

Some sections along the Erie Railroad before we reach Susquehanna are especially fine in mountain scenery. For an hour or two the train toils up the grades, creeping along the hillsides, high above the valleys, until it reaches a ridge from which one gets a magnificent view of hills and vales and streams stretching away for miles until sky and mountain meet.

Then gliding along the ridge we soon drop into the Susquehanna valley, and from there to Hornell the way leads through rich river-bottoms, with well-kept farms showing bountiful harvests, and thrifty towns with spires towering above the trees, giving the impression of prosperity and peace.

Looking back upon this restful day on the train, we recall pictures in nature far exceeding any works of art, and the very memory of these will still be restful as the days go by. There was the peculiar October haze, softening the outlines of the hills near by and deepening into a purple veil as the valleys stretched far away, all suggestive of the approaching sleep of nature and giving a sense of quiet repose to the soul. Then there were the kaleidoscopic glimpses of gorgeous decorations on the mountainsides—the crimson of sumacs, the yellow and gold of maples and hickories, the somber brown of oaks, the deep evergreen of pines and the bleached and faded pastures, all combining to give special touches of beauty. Frosts had done well their part in painting the scenery of earth, and now the chill winds of October

began to whisper the ever recurring message of autumn, "The summer is ended."

Really it seemed as though we were half way between the two conditions of autumn described in Will Carleton's word-pictures in *Farm Ballads*, in the two stanzas entitled "Autumn Days."

"Yellow, yellow, ripened days,
Sheltered in a golden coating;
O'er the dreamy listless haze,
White and dainty cloudlets floating;
Winking at the blushing trees,
And the sombre, furrowed fallow;
Smiling at the airy ease
Of the southward-flying swallow.
Sweet and smiling are thy ways,
Beauteous, golden, Autumn days!"

"Shivering, quivering, tearful days,
Fretfully and sadly weeping;
Dreading still, with anxious gaze,
Icy fetters round thee creeping;
O'er the cheerless, withered plain,
Woefully and hoarsely calling;
Pelting hail and drenching rain
On thy scanty vestments falling.
Sad and mournful are thy ways,
Grieving, wailing, Autumn days!"

As we passed into the country of farms along the river the character of the scenes was completely changed. There were pictures of meadows with cows grazing in the aftermath or lying peacefully in sunny nooks, plume-shaped elms standing by the river-banks, green fields of grass and corn saved from the frosts by fogs from the streams and ponds, seared and ruined fields of corn where too much trust had been placed in fogs to save, newly plowed fields with the fresh green of tender winter wheat, field after field of buckwheat in the shock, standing in the midst of golden brown stubble and waiting for the flail, long rows of newly unearthed potatoes awaiting the baskets, men busy filling silos with the last of the fodder for winter's use, and last but not least great areas of corn in the shock ready for the huskers—all these combined in a panorama of peace, bespeaking a prosperous land.

For some time I missed in these fields the usual sprinkling of old-fashioned yellow pumpkins among the shocks. Finally

we came in sight of a field scattered thick with them, and the picture was complete. Who says a field of corn in the shock looks natural to a York State boy without its golden pumpkins glistening in the sun? Evidently it would not be James Whitcomb Riley. And I for one am glad he has preserved in poetry the old-fashioned cornfield in his, "When the Frost is on the Punkin."

"When the frost is on the punkin and the fodder's in the shock,
When you hear the kyouck and gobble of the struttin' turkey-cock,
And the clackin' of the guineys, and the cluckin' of the hens,
And the rooster's hallylooyer as he tiptoes on the fence,
O, it's then's the times a feller is a-feelin' at his best,
With the risin' sun to greet him from a night of peaceful rest,
As he leaves the house, bare-headed, and goes out to feed the stock,
When the frost is on the punkin and the fodder's in the shock.

"They's something kind o' hearty-like about the atmosphere
When the heat of summer's over and the coolin' fall is here—
Of course we miss the flowers, and the blossoms on the trees,
And the mumble of the hummin'-birds and buzzin' of the bees;
But the air's so appetizin'; and the landscape through the haze
Of a crisp and sunny morning of the airy autumn days
Is a pictur' that no painter has the colorin' to mock—
When the frost is on the punkin and the fodder's in the shock.

"The husky, rusty russel of the tassels of the corn,
And the raspin' of the tangled leaves, as golden as the morn;
The stubble in the furries—kind o' lonesome-like, but still
A-preachin' sermons to us of the barns they grewed to fill;
The strawstack in the medder, and the reaper in the shed;
The hosses in theyr stalls below—the clover overhead!—
O, it sets my hart a-clickin' like the tickin' of a clock,
When the frost is on the punkin and the fodder's in the shock.

"Then your apples all is gathered, and the ones a feller keeps
Is poured around the celler-floor in red and yellow heaps;
And your cider-makin's over, and your wimmen-folks is through

With their mince and apple-butter, and theyr souse and sausage, too! . . .
I don't know how to tell it—but ef sich a thing could be
As the angels wantin' boardin' and they'd call around on me—
I'd want to 'commodate 'em—all the whole-in-durin' flock—
When the frost is on the punkin and the fodder's in the shock!"

The Western Association.

The first of the associations under the new order of having the sessions in autumn was held with the Second Alfred Church, beginning October 3, 1912. It seemed strange to be starting out to attend the annual gatherings in the middle of fall instead of the late spring and early summer. If beautiful weather could ensure strong, helpful meetings, the sessions at Alfred should certainly be all one could wish.

The moderator was L. E. Burdick of Coudersport, Pa., brother of Rev. W. L. Burdick; Leslie O. Green was secretary and Herbert L. Cottrell corresponding secretary.

Rev. Erlo E. Sutton preached the opening sermon, and the usual business matters of the opening session were attended to.

The forenoon session was shortened by some trouble with gas heating arrangements, which made an early adjournment necessary.

When the afternoon meeting assembled for work the difficulty had been overcome and the house was comfortable. Letters were read from seven of the churches, and delegates from sister associations were introduced.

Rev. D. C. Lippincott brought greetings from the Northwestern Association. He spoke of the excellent spiritual conditions of several churches there, and said the outlook for Milton College was never better. A letter was read from W. D. Burdick of Farina, Ill., telling of the ingathering of souls and of conversions to the Sabbath. Rev. E. A. Witter spoke for the Central Association. He told of the special effort made by the churches in that association to send their pastors to help the pastorless churches. Rev. Jesse E. Hutchins of Berlin, N. Y., brought tidings

from the Eastern Association, Rev. L. D. Seager told of his mission work in the Southeastern, and Secretary Saunders spoke for the Southwestern.

Then followed the report of Rev. E. A. Witter, joint delegate to this association, sent last year by the three eastern associations.

There was a fervent spirit of devotion and a sense of spiritual uplift in the sessions of this first day of the Western Association.

EVENING SESSION.

Promptly at 7.45 the association was called to order and Rev. Herbert L. Cottrell led a song service in which all joined, singing "The Way of the Cross." Then followed, "Saviour, like a shepherd lead us," and all hearts were in tune for a spiritual service.

After several prayers and the song, "Guide me, O thou great Jehovah," Rev. E. A. Witter, delegate from the Central Association, preached from 1 Cor. ii, 2: "For I determined not to know any thing among you, save Jesus Christ, and him crucified." Brother Witter spoke of God's plan to meet our great need through the simple story of the Cross. Christ is, above all others, the one this world needs. The beggar at the gate Beautiful, in the days of Peter and John, found this to be true. And so has every one from that day to this who has been saved from sin and who has been given a precious healing. No philosophy or mere scholarship can take the place of the Gospel of Christ. The simple Gospel is still the need of the church and the individual, and the power thereof is still found in the uplifted Christ.

After the sermon the people sang, "There shall be showers of blessings," and closed the service by a series of sentence prayers.

There were fifty people out at this meeting. The attendance has been small all day, in view of the fact that so many farmers have crops still to be cared for. The two months of wet weather have made it impossible to gather in the grain standing in the shocks, which is just now dry enough to place in barns. Some of the oats have sprouted in the shock, and we do not wonder the farmers are now anxious to improve every hour of sunshine in saving their grain.

The Education Hour.

One of the strong sessions of the Western Association was that of Friday afternoon, given to the subject of education. Prof. Frank L. Greene read a paper on "The High School," which will appear in the RECORDER in due time. Dean Main made a strong plea for education as a means of better service, whether the man be farmer, machinist, business man or professional. His theme was "The Seminary," and he stated tersely and clearly some of the things the Seminary emphasizes and some of the things we believe. Just as the agricultural school emphasizes scientific farming, or the best methods of agriculture, so the Seminary emphasizes the religion of Christ, the Bible as the first of all books, and labors for a well-ordered arrangement of things pertaining to theology. Doctor Main said, in substance: We believe in the Christian ministry—that is, in having men set apart and prepared for this holy work. We believe in an educated ministry. As a rule the minister should have a good, all-round education, the broader the better. He should study as many of the sciences outside theology as he can find the time and means for. The minister should have a passion for service, but this must not crowd out the inspiration and desire for truth. We emphasize progressiveness, denominational loyalty, the church, and the importance of personal character in the minister.

Pres. B. C. Davis spoke for the college. Greater efficiency is demanded than in days gone by. While the fathers did well for their day, the changed conditions before this generation make necessary the most thorough education. Men of today must be qualified to meet responsibilities unknown to their fathers. Matters of political economy, social reform, international law, and many kindred questions, have pressed to the front as never before, making the need of a general college education almost imperative.

"The Bible School," was Rev. H. L. Cottrell's topic. He emphasized the importance of the Sabbath in molding the spiritual character of the young. No other school has for its aim the religious education of the children. When the Bible school dies, the denomination dies.

"Education for the Farmer" was urged

by Prof. L. B. Crandall. He made an appeal for scientific farming and for better opportunities for culture in the homes of the farmers.

A Sabbath Morning at Alfred.

If one desires to see nature at her best, let him stroll over the hills about Alfred, at almost any season of the year. Every season has its special charms. I like them all in their own appointed time. But what could be more inspiring than a bright, crisp, frosty morning in October? It was Sabbath morning, and around the two Alfreds that means a morning of Sabbath quiet. This of itself is a treat to one accustomed to spend Sabbath amid the noise and confusion of the city which makes God's holy day the busiest working day of the week.

I started out to enjoy messages from "God's other book" for an hour or so before the services in the church. It had been years since I had climbed the hill toward Hartsville, and my footsteps were turned that way. As I climbed stage after stage in the upward path the landscape broadened, showing hilltop after hilltop below me, until standing in a sheltered nook, I gazed upon scenes familiar to many a RECORDER reader in days gone by. The sunshine, clear as crystal, illumined all the land, showing the many-hued forests to perfection. Not a cloud was visible; no haze had yet appeared to dim the outlines where met the clean-cut hills and the azure sky. The slow, laboring puffs of an engine toiling up the grade from Hornell was the only sound indicating that man was not at rest with nature on God's sacred morning.

The plow in the field near by was lying at the end of the furrow where, yesterday, man and beast were toiling; but the Sabbath had called them both to peaceful rest. Everything about the hillside farms seemed to say this was the day that God had blessed, and it is indeed a blessing to his children. The very noises common to the country all helped to emphasize the quietness of the hour, and thus to remind one that business had ceased and that man was not filling the world with sounds of industry. There the sentinel crow had spied me out, and giving the warning to his fellows on the field, started a jargon of caw-

ings and sent half a score of black forms fanning their winged way across the open sky over the hilltop below. Here and there a half-dozen cow-bells clanged in the distance, while the shrill horn of the cock around some home, and the bleating of sheep on an opposite hill joined in nature's chorus, which to me seemed a chorus of praise. As the sun climbed higher and morning advanced, a peculiar autumn haze began to creep up the longer valleys and to glimmer over the hilltops. A cool October breeze rises with the sun, fans the cheek with a restful refreshing breath, and brings to the ear the rustle of dying leaves.

Close beside the road is a field of alfalfa, unknown here in years gone by, looking as though it might have wandered from its western home on the plains to thrive on this sloping plain on the hillside. It looked a little pinched here, and we wondered if a touch of homesickness had not caused it to choose this hillside slanting toward its western home. Many a newcomer from far-away western plains has been homesick among the eastern hills.

There is always a charm to me in this wonderful scenery about Alfred, with its great hills and ridges of "drift," where valleys were chiseled out and hills were piled up by the glacial ice-fields of geological time.

As I sit and study and think and listen, with the spire of Alfred's church showing above the trees in the vale below and with the old Hartsville church on the hilltop just above, memories of other days crowd upon me and I see again the people of these hills and valleys flocking to the house of God as of old. Up this steep hill Presidents Kenyon and Allen often went on Sabbath morning to feed the little flock at Hartsville. There lived Dr. Hiram P. Burdick in his "Highland Water Cure" home. Students from the University, too, used to labor with this church on the hilltop.

Just below, where the church bell is now calling the people together, Eld. L. R. Swinney ministered for years. There, too, President Allen and Dr. A. H. Lewis held revival services and as under-shepherds, preached the blessed Gospel of the kingdom.

But the church bell bids me hasten, and with one more look over the beautiful hills I turn toward the valley below. Team af-

ter team comes from the valley roads, driving up to the church just as they did forty years ago, and I look, though in vain, for some familiar face! All are strangers; and if here and there one comes up for a friendly hand-shake, I have to be told who he is! The boys and girls of other years come with gray heads, and introduce their children as the boys and girls of today. Young men and women introduce themselves, saying, "My father or mother went to school to you; they can not be here and we bring you their greetings."

So it goes the world over; the people pass away, but the country remains the same. One thing impresses me here: the associational gatherings of today are more inspiring, the meetings are more spiritual, and we feel that the children are carrying forward with great credit, the work their fathers began. The years have brought great improvements in these churches. Could N. V. Hull or L. R. Swinney look in upon their old places of worship, and see the hosts of young people enthusiastic in the work, and behold the improvements in the meeting-houses, with their arrangements for social work, they would hardly know the places. Who would have the work set back to where it was forty years ago? Who can say the cause does not go forward as the years go by? These days are better days than our fathers knew, and we trust that days to come are to be better still. Let the people look up with hope and courage for the future of our good cause.

The Sabbath Service.

When we entered the church, after our walk on the hill, we found it already well filled. The sermon was by Elder Seager, delegate from the Southeastern Association, from the text, "Set your affections on things above, not on things on the earth" (Col. iii, 2).

We come into this world without our knowledge and with no-choice, and leave it before we are willing to go. Yet all along the life journey there is much room for choice. We are born into so many different conditions as to health and opportunities and environments, and under the force of the law of heredity, so we can hardly say men are born to equal advan-

tages. Some have gifts that others do not possess; some have better chances to develop their talents than others have; some seem born to a life of sorrow, others to a life of joy. Disappointments are the common lot of all.

The text points to a realm where no failures or disappointments can come—a home where every one will be satisfied, where each can enjoy to his full capacity without failure. The pathway to this home of peace is not chosen by many, because the world blinds them to their best interests. They do not listen to their Father's call, and they do not heed the admonition and pleadings of good men. They live lives that shut out all but self, and so wander away into darkness.

When I see the difference between the rich and the poor here, between the high and the low among earth's children, I must not envy the one or despise the other. I must not repine because my lot is harder than others, neither should I rejoice because I have advantages superior to some. But I must remember that we shall all be at the judgment seat of Christ and each one then must answer according to his opportunities. I must put into my life things within my reach. I must do my best with what I have, and not blame those who are more favored in earthly things. Rich and poor all depend on the same means of hope and life and peace. All must depend on God's love, without which man is miserable. And love to God is incumbent upon men of all classes and conditions. No man can excuse himself because others have had a better start and larger opportunities.

Only the things of God, spiritual things, things that belong to our higher nature and lead us to the higher life, can give rest of heart. We all need this rest. Sad indeed is the blindness of him who seeks peace only in the things of earth. No matter how unfortunate, no matter how poor and miserable, each one may go to God and be blessed with peace and hope. If we would enjoy heaven above we must set our affections on the things of heaven here.

Sabbath afternoon was filled with services by the Sabbath school and the young people's societies. At all of these the attendance was large and the interest was good.

Missionary Hour.

The evening after the Sabbath was given to the Missionary Society, with Sec. E. B. Saunders as the speaker. Brother Saunders came with a heart burdened for the missionary cause, saying he had no words to express the importance of the work on our hands. He could not tell the full story of all the heart-burdens upon the members of the Missionary Board.

The people have paid to the board \$7,000 this year, and it is in debt some \$3,000. The speaker assured the people that the money appropriated for the Cape Town work in Africa by the Missionary Board to December 31, 1912, had been stopped, and nothing from that board was now being sent there.

He spoke of our need of young men and women who can bring things to pass, who can organize and carry forward genuine self-sacrificing work for God.

There is but one religion that has in its sacred book the record of a crucifixion and a resurrection. Through the power of the cross the world has been brought through the dark ages, and by that same power the world is being redeemed. The mighty advancements of the last century are due to the deeper seated spirituality of consecrated Christian men.

This old Gospel is to do the great work yet for this world, and if it doesn't do it the world is lost.

China with 400,000,000 can be placed on the corner of Africa. United States and Europe also can be put in and then millions of square miles will be unoccupied. A graphic picture was drawn of the way all the nations have been jostled together by the late improvements in electricity and other sciences, and how nothing but the golden rule and Christian religion can save the nations from anarchy. Christians must forget many of their follies and become filled with the missionary spirit, if the future of America is to be any different from the fate of the nations that have perished.

The easy-going ways of this age, the careless, worldly lives of the people, actually misrepresent the Gospel of Christ.

If your boy really consecrates himself to the work of a missionary, there is no danger of his ever tending bar as a rum-

seller, no danger of his entering a frivolous, wicked life of pleasure or of money-getting till he makes shipwreck of his soul. Your boys and girls are wanted in mission fields as teachers and preachers. The opportunities are open, and there are many of them. Several pastorless churches are waiting for help, mission fields are pleading; meantime we are dying at the center, our prayer meetings are dwindling out, and our hearts are given to pleasure! What does it mean? What shall we come to?

Responsibility rests upon us. Are we willing to pay the price?

Great opportunities for doing good have come to those who have gone to China. Thousands of patients in a month or so come for help to our two faithful medical missionaries in Lieu-oo.

One sinner came to the well-curb and learned of the Great Physician, and then went away and brought a multitude to Christ. Who knows what shall be the outcome, when these multitudes in China come to the two Christian physicians for healing?

It is impossible to give our readers all of Secretary Saunders' thoughts. His address was full of pathos, and of pleading for better living and for deeper consecration. No pen can reproduce the impassioned plea of our brother when he unburdens his heart over the needs of our Missionary Board.

The Association Prayer Meeting.

As usual the prayer meeting of the association was a spiritual feast. Elder Seager led the song service with, "The Way of the Cross," for the opening song. This prepared the way for a good meeting. Then followed the song:

"In looking thro' my tears one day
I saw Mount Calvary;
Beneath the cross there flowed a stream
Of grace, enough for me."

The chorus of this song is beautiful. It emphasizes the thought of grace flowing from Calvary, as fathomless as the sea and enough for all eternity. While singing, "Oh, that will be glory for me," the congregation arose, and stood while many sentence prayers went up for God's blessing and for the glory of his presence.

These were followed by singing:

"I am a stranger here, within a foreign land;
My home is far away, upon the golden strand;
Ambassador to be of realms beyond the sea,
I'm here on business for my King."

Rev. W. L. Burdick, the leader of the conference, then read John xxi, 15-17, regarding Christ's three-times-asked question, "Simon, son of Jonas, lovest thou me?" and the command to feed his sheep. Mr. Burdick then asked Elder Seager to sing a favorite song: "They Crucified Him." The hearts of the people were evidently touched by this pathetic song, which is a sermon in itself.

With well-chosen words the leader spoke of the words of Christ, "Lovest thou me more than these?" Three thoughts were made prominent: (1) Christ wants your love. Every soul longs for love of kindred spirits. Christ is no exception. Happy is the man who can truly say, "Yea, Lord; thou knowest that I love thee." (2) Christ wants a confession of that love. He wants it tonight. He wants it day by day as we live among men. He wants it for the good it does you, and in order that it may induce others to come to him. Seventh-day Baptists need to go out confessing Christ more than they do. (3) Christ wants a token of that love—the outward token of service, of sheep-feeding, of caring for the lambs, and in all Christian activities.

At this point Brother Hutchins sang again, by request, the song, "Did I Do My Best?" Before singing he related the incident which led to the writing of the song. At a shipwreck on one of the lakes, a man who had battled for six hours saving men from death and become exhausted after saving seventeen, kept saying in his delirium, "Did I do my best?" Brother Hutchins added that after this man was old and broken down in health, Evangelist Torrey, in Chicago, called him to the platform to speak of the rescues made so long before, when the old man said that not one of the seventeen saved ever came back to thank him.

TESTIMONIES.

After this song came a season of most helpful testimonies, a few of which we give to our readers.

"A teacher gave a young woman a task in the form of an examination. Upon re-

ceiving it she with some fears and misgivings said, 'I will do my best,' whereupon the teacher gave her a reassuring look, and with voice full of sympathy replied, 'Angels can do no more.' When we are called upon for service for our Master, we often fear we can not do well, and tremble under the burden. We may be only one-talent servants and wish to be excused. No matter how unworthy we may feel or how feeble our testimony, if we are willing to do our best we are sure of Christ's approval; and when we have done that, however little it may be, angels can do no more."—"Three boys were working together. Two became jealous over the special attention given the third, and thought he was being made a favorite with the employer. This was not really so. The difference came because the third boy was the only one who was really doing his best."—"I know I do love Christ, and pray for help to do my best."—"My joy was unspeakable when I fully realized that Christ could save even me, and that he *would* do it."—"I fear we are not doing our best to reach out after the lost. How is it with you, my brother?"—"I desire a love for Christ that will shine more brightly as the years go by."—"One of my most comforting thoughts is, that Christ, knowing all my unworthiness, is still willing to save and use me. His grace is enough for me. May I by his grace be willing to do just what he wants me to do." Here Elder Seager led in singing, "Let the Lower Lights be Burning."—"Are the lower lights out? Is any one here being shipwrecked because the lower lights are out?"—"God comforted me in my deepest bereavement."—"I am happy in the thought that I am trying to live for Christ."—"Many would be surprised at the results if they really should do their best."—"Christ looked on me when I denied him. Has the look of Christ been turned upon you as you denied your Lord?"—"How happy it makes us to have the approval of friends on what we do! It makes us more so to have the approval of Christ."—"It is easy to say we love the Lord and his children, but the acts of our lives settle it."—"The narrow way to heaven is better than any way on earth."—"Love demands expression, and dies without it."

The closing song was softly sung as a

prayer, the people standing with bowed heads:

"My Jesus, I love thee, I know thou art mine,
For thee all the follies of sin I resign;
My gracious Redeemer, my Saviour art thou.
If ever I loved thee, my Jesus, 'tis now.

"I love thee, because thou hast first loved me,
And purchased my pardon on calvary's tree;
I love thee for wearing the thorns on thy brow;
If ever I loved thee, my Jesus, 'tis now."

This service was most impressive. At the close of the song, still with bowed heads, the audience was led in a closing prayer by Rev. E. A. Witter, and the precious season of prayer and conference was over.

The Tract Society's Debt.

The movement to pay off the debt is beginning to get under way. Last week we reported \$16.00 received by Treas. F. J. Hubbard. Today, October 8, we can report additional receipts of \$62.00, making \$78.00 received for the debt in two weeks.

One lone Sabbath-keeper, responding to the call in the RECORDER of two weeks ago, sends her offering and writes:

"Come, lone Sabbath-keepers, let us be up and doing. 'The King's business requires haste.' It is my belief that there are great numbers who find it less difficult to produce the dollars, than, with tired hands and endless cares, to find the requisite time to prepare and start them off. It requires as much effort to prepare and send a few pennies as it would to send larger sums. But the pleasure one feels in having an opportunity of bearing a small share of the burdens surely brings its own compensation."

This is the right spirit. We are glad to receive words from the isolated ones, showing an abiding interest in the work. The burden will not be heavy for any one, if all now take hold together and give us a lift. If some of our readers think the rate of \$62.00 a week rather too slow to be encouraging, they will probably take right hold now and make it greater. Really, it would take something over thirty-two weeks to pay the debt at this rate. Why not pay it in the next two weeks, and then have the other thirty in which to rejoice over the prompt and successful payment thereof?

EDITORIAL NEWS NOTES

Honesty Rewarded.

For fifteen years Mr. William B. McKinley of Illinois has been loaning money to students of the university of that State, never asking any security save the recommendation of the dean as to the students' honesty. During all this time he has not lost a cent of principal or interest, but has found the students thoroughly honest. He has therefore determined to establish a permanent fund to be loaned to worthy students needing aid in securing an education. To this end he has given the Board of Trustees \$13,000 as a nucleus for such a fund. The only security to be required is a good name on the part of the student.

The Fleet Assembling.

Ten great warships swept into the bay and up the Hudson at New York on October 6 and anchored off Riverside drive between the soldiers' monument and Grant's Tomb. Great crowds of people are thronging the shore along Riverside Park day after day, and swarms of small boats are going and coming on the waters around the fleet.

Rear-Admiral Hugo Osterhaus, with his flagship, the *Connecticut*, led the parade as the ships moved to their assigned places in the line at anchor. By the fourteenth of the month one hundred and twenty-two war vessels will be there. This will be a busy week as day by day the ships of our great Atlantic Squadron arrive, and the thousands of visitors come from every quarter to see the sights. The city of New York is extending a glad welcome to this formidable armada. Thank God, it comes in peace. Such an assembly of fighters could wipe that great city off the face of the earth quicker than one could walk across it, if it should come in war instead of peace.

Turkey Yields the Point.

Last week mention was made in these columns of the general uprising of the Balkan states against Turkey, and the mobilizing of troops along the borders. The

powers of Europe have been greatly exercised over the prospects of war and a possible breaking up of present national lines, and efforts were set on foot looking toward mediation. Just what the outcome will be, no one as yet can tell, but according to official statements from Constantinople, the Porte expresses, at last, a willingness to grant a measure of self-government to the dissatisfied states.

The question whether it shall be a settlement by arbitration or by the sword still hangs in the balance. As yet England has not seen her way clear to unite with France, Germany and Italy in certain proposals made by them. Still it is expected that some agreement will be reached satisfactory to these powers by which war may be averted through arbitration. It is evident that the rebellious states will not accept any more promises from Turkey. Such promises have been broken too many times. Guarantee of autonomy from the European powers would probably be gladly accepted by the Balkan people; but it is probable also that Turkey will hold out to the last and fight hard to coerce the states unless such union of the powers can be secured. It may be that the fact that such union is likely to come has caused the Porte to express a willingness to grant self-government. The powers are trying to formulate some plan that will not call for a settlement wholly at the expense of Turkey, but be so modified as to satisfy and secure a compromise.

Greeks in America Stirred Up.

There is much enthusiasm among the Greeks in America over the efforts of their native land to be freed from Turkey. At a mass-meeting in New York on Sunday, October 6, more than two thousand Greeks, Rumanians and Bulgarians, residents of the city, pledged \$15,000 and their lives to aid in the overthrow of the Turkish Empire. Almost riotous enthusiasm prevailed, and when the steamer *Madonna* sailed next day, it is reported that eighteen hundred men, mostly Greeks, sailed ready to sacrifice their lives, if need be, for their country. It was to defray expenses of these volunteers that the fifteen thousand dollars was raised at the meeting.

Although at the time of this meeting Greece had not declared war, still the Greeks of New York City are strong in

the opinion that the call to arms will be sounded. The enthusiasm manifested in their giving was wonderful. Men, women and children as they went out flung their money on the great pile of green and yellow bills at the door where men had been stationed to receive their offerings. Some gave as high as \$500. The Greek consul-general is said to have opened his pocket-book and emptied all its contents on the pile. Practically every man who sailed had served in the Grecian army, so when they enter the ranks again they will be far from raw recruits. It is now reported that twenty thousand more Greeks in New York are ready to sail the moment war is declared.

To Preserve the Birds.

Mrs. Russell Sage has purchased Marsh Island, La., at a cost of \$150,000 for a permanent winter refuge for game birds.

This island is a famous resort for migratory birds in winter. Here the ducks, geese, herons, and various other birds spend the winters, and here also sportsmen find a winter paradise as gunners for birds. The island is about eighteen miles long by nine wide in its broadest part, and contains some 75,000 acres. It is regarded as the most important bird refuge in the South, and Mrs. Sage's purchase is spoken of as the most wonderful movement in behalf of the birds ever set on foot in America.

Many people regret the gradual but certain disappearance of America's most beautiful and valuable birds, bespeaking complete annihilation in the near future. This purchase of the famous island will place 75,000 acres under private control, which will prohibit sportsmen from gunning there. Members of the Audubon Society are delighted with the efforts of Mrs. Sage to save the birds.

The winter term of New York City's Supreme Court opened last week with 12,000 cases on the calendar. In the Supreme Court division twenty-six justices took their seats.

After a little more than a year of war between Italy and Turkey, the Turks have accepted Italy's proposals for peace, and the preliminary treaty agreement has been signed.

SABBATH REFORM

Faith Establishes the Law.

W. H. BRAMLEY.

In Romans iii, 31 Paul says that faith in Christ does not do away with the law; rather by faith the law is established. In another place he said the whole law is fulfilled in one word, even in this: "Thou shalt love thy neighbor as thyself."

Scriptural law can be divided into three parts: moral law, sanitary law, and ceremonial law. Salvation does not come from keeping the law, but from faith in the redemptive work of Christ. Although we are thus freed from the curse of the law, yet the law is not abolished. It still stands, and will remain while time shall last. The law has been revised and amended, but not destroyed. The difference is that whereas we once tried to keep the commandments of God in a spirit of fear, they are now kept in a spirit of love. The whole mass of law is now reduced to one short sentence: "Thou shalt love thy neighbor as thyself."

When Paul was writing to the churches on this subject, the law he had principally in mind was the moral law, known to us as the Ten Commandments. If we break any one of those we sin either against God or our fellow men. Those who have tried to keep the commandments of God in their own strength, without divine assistance, know that while it is possible to keep one, or several, it becomes a stupendous task to keep inviolate the whole set. To fail in one is sin; the penalty of sin is death; therefore, apart from Christ, we are ever in a state of fear lest we incur the curse of the law. In due time Christ came, kept the commandments, in dying nailed the curse to the cross; and because of his death we are free from condemnation. While we were yet sinners, Christ died for the ungodly. He loved us and gave himself as a living Sacrifice for our sins, so that through him we might obtain reconciliation with God, and redemption from the effects of a broken law. We are no longer in fear of the law, because Christ

fulfilled the law, and paid the penalty for us who did not; therefore are we free.

Because we are free, through faith in Christ, does that do away with the law? No; it does not. Faith establishes the law. True faith brings forth love; and one of the fruits of love is obedience. Whereas, love makes it easy to obey the law. When we do our duty in the spirit of love, it is no longer a duty; it becomes a pleasure. Thus the hard task becomes easy. The rough places are made smooth. The dark and dreary road becomes light, and pleasant to travel. Law which is upheld by force is generally followed by rebellion, but when it is obeyed in love, then there is no friction; instead we find harmony.

If any profess to be followers of Christ, and are found disobedient to the moral law, then it is evident that they follow afar off, and are in grave danger. By their fruits ye shall know them. The laws we have to obey are not the ceremonial or sanitary laws, but the moral laws as laid down in the amended form: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. . . . Thou shalt love thy neighbor as thyself."

Little children, love one another, and so fulfil the law of Christ. If we do that we can not break any one of the Ten Commandments, because they are all based upon the honor of God, and the welfare of our neighbor. We can not defraud our neighbors if we love them. We can not dishonor God if we love him. If we fail to keep the Seventh-day holy, as a day of rest, sacred to worship, we show that we neither love God, ourselves, nor our neighbors. If our lives are not regulated in the spirit of universal love, then it is evident we are not Christians; for if we say we love God, and hate our brethren, we deceive ourselves, and the truth is not in us. We love God because he first loved us, for God is love.

Bath, N. B., Can.

"It costs just as much in soil fertility to raise a weed as to raise a wheat or oat stalk. Land is not resting if it is raising weeds. Even they ought to be plowed down for fertility."

CONFERENCE, 1912

Essentials for Improved Industrial Conditions in the Rural Community.

E. D. COMSTOCK.

I realize that I have been asked to speak upon a subject that in many ways is a rather difficult subject—difficult in that the addresses already given this morning as well as others that are coming, could all be included under the subject given me; yet I shall endeavor not to encroach too directly upon the other subjects. Any repetitions of these vital and important topics will only help to emphasize them.

According to the SABBATH RECORDER of July 8 the "diagnosis of these subjects will be by experts." Now I am sure that the gentlemen who have already spoken to you might be called experts, but my few years of experience would not permit me to pass as such. I will only try to give you some of the thoughts of an ordinary farmer, together with the thoughts of some prominent agriculturists given to me in personal letters.

In order that I might get this subject better in hand I have outlined it under three main heads: Industrial improvement through (1) the school, (2) community coöperation and organization, and (3) the church. There was once a road commissioner in a rural township who had served the people for many years and had built and maintained some excellent highways. His fame as an expert road builder became state-wide, and he was at one time asked to attend a state good roads' meeting and give some of his ideas. When his turn came to speak he said: "There are three great essentials in proper road construction and maintenance, that are the key to success. They are (1) Keep the water out; (2) Keep the water out; (3) Keep the water out." That was all he said.

It has seemed to me, as I have been thinking about the subject of improved industrial conditions in the rural community, that there are one hundred essentials on which hinges the whole problem of past, present and future development and improvement. They are education, educa-

tion, education, repeated indefinitely. "Money is spoken of as being the root of all evil, but I believe ignorance overshadows it. Ignorance is responsible for most of this world's sorrows and mistakes; at any rate I shall say that education is the greatest factor in improving our industrial conditions. Of the 20 million school children in the United States, 12 million attend the district schools. Yet the district school system has been made or rather established by townspeople, to fit the needs of those who intend to fit themselves for the professions. Why not educate the farm boy or girl to better fit him or her for their life-work?"

I have spent many days in the little one-room district schoolhouse as a pupil, and I can realize its effects and disaffects. It is the most powerful influence in the farmer boy's or girl's life. I say I know, for I have attended one of those schools and I know its importance, its possibilities.

The speaker, I believe, who follows me will discuss Rural Education, so I will not go into detail; but I will say, "Teach your boys and girls those things that have to do with their life-work, and not subjects that are appropriate for future doctors, lawyers, or other professional men.

How very unreasonable is our present system of education as concerns the farm child. Why, it resembles the old hand-made shoes our forefathers wore: they would fit either foot or the feet of any member of the family. Think of it; in 99 out of every 100 district schools—yes, I believe in 999 out of 1,000, the farmer's boy receives no agricultural training, nor the girl any studies in domestic science. He is taught the preamble of the Constitution, he must name the bones of the body, he must try to learn all mysteries of grammar, he must know that Kabul is the capital of Afghanistan. But he need not know when a colt gets his new teeth, nor what makes the corn plant green, or what plants were the ancestors of the cabbage. If he is taught these things he must go away to some special school.

Of the many letters I have lately receiv-

ed on these subjects, there was hardly one in which the writer did not mention our "deplorable rural school system." Professor Pugsley, head of the agricultural extension department in the university of this State, says: "If we wish to get at the bottom of the problem of rural improvement we must first remedy our rural school system." He says that our district schools are often taught by high school graduates with little experience or none, many of whom had trouble in passing their examinations, and most of whom can not realize the duties of a rural teacher. Very few can teach agriculture.

Our school boards are considerably to blame for these conditions: for example, not long ago a community of Illinois farmers met and organized a Horse Breeding Association. Their aim was to improve the type of horses in their locality. They enthusiastically agreed to buy the best foundation stock that money could obtain. A few hours later three of these men as members of a school district board met and hired an inexperienced teacher for \$30.00 a month, who was expected to improve the minds of the farmers' children. How inconsistent were these men.

Much could be done to make our district schoolhouses more attractive to the pupils. Such an improvement would help to keep the pupils in school a while longer, I am sure, and at least increase the pleasure of attendance. We see so many of these buildings trying to balance themselves on a bleak hillside or trying to hide themselves in a cornfield.

What a grand thing it would be if our state legislature would appropriate money each year to assist in establishing rural high schools or consolidated rural schools in which more advanced studies could be taught. Other States already have them. I think Nebraska has but two. Do you not think that much could be done towards rural development if the farm children could have the privilege of obtaining an education above the eighth grade and yet live at home and be under home influences? Think of this: only two thirds of the rural students get farther than the district school.

But the farmer boy and girl are not the only ones who need an education; oftentimes the parents are the most needy ones. To meet this need Professor Montgomery of Cornell says: "Organize study clubs

among the adults and follow a systematic course of study; treat such subjects as soils, animal husbandry, feeding sanitation, arrangement of farm buildings, household conveniences, etc. Perhaps you may think that the farmers haven't the time. I think that they have; many at least have time to go to town each week and participate in the juvenile sports of the mystic lodges."

Another great field for improvement is in agricultural publications. Many of these so-called farm papers (ten years for 25 cents) are a menace to good farming. They print not only articles that are untimely, but articles that are impractical and untrue and very misleading. If these worthless publications could only be suppressed, how much the farmer would be benefited. On the other hand the clean, up-to-date agricultural papers are powerful factors in educating their readers, and their value is hard to estimate.

The future improvement of our rural conditions is to be greatly influenced by community coöperation and organization. This subject in itself easily deserves a week's discussion.

The different stages of a man's growth have been outlined by economists, from the hunting and fishing stage on down through the centuries to the present time which is called the age of credit. The great age of coöperation is dawning; the time is coming fast when the farmer, the real producer, will sell direct to the consumer. The unnecessary middleman will to a great extent be eliminated. He exists at the expense of society; he is, to a great extent, responsible for the high cost of living. Of course we like the middleman, but it is as the Irishman said of the bedbug, he liked the bedbug, but he didn't like his business.

The public market of our cities, coöperative stores, and selling organizations, as farmers' elevators, creameries, live stock shipping associations, etc., will improve industrial conditions by eliminating needless waste. As it is today, the farmer, the producer and the consumer must pay innumerable royalties to the middleman. Of what use is it to preach the doctrine of better farming, of making two blades grow in place of one, when a great army of middlemen are standing waiting to pounce upon the second blade and take it all?

And what has all this to do with im-

proving industrial conditions? Increase the income of the farmer, give him a fairer recompense for his labors, and he will be in a much better position to give his children the proper education; he will have the means to make a better home, to build up his community.

Community organization will tend to give the farmers more confidence in one another; it will help to destroy that distrust that is so prevalent; it will establish a more universal brotherhood of farmers; it will help them to see beyond their own farms and to realize that what is for the good of themselves is likewise for the good of their neighbors and for the good of all. Their ideals will be raised; they will make better use of the golden rule.

Before I leave this subject of coöperation, I want to state a few of the points that directly concern Seventh-day Baptists. So far what I have said has been rather general, but here it shall concern us as a people. There is great need for Seventh-day Baptists to coöperate. If ever there was a people who should coöperate, it is the Seventh-day Baptist people. We are a small denomination as to numbers. We must not only get new members but keep those we have. And what can we do in the line of coöperation? I will not say much on this subject—only make a few suggestions for you to think about. There should be a coöperative effort on the part of the whole denomination to form new colonies in new lands. What has weakened our eastern churches? The young people must go out into the world to "seek their fortune," so to speak. There are no inducements to keep them at home, and usually they go singly, scattering all over the land. There is a lack of coöperation among the people.

North Loup is the result of coöperation and it is now one of our strongest churches. We must keep together for strength like a football team.

Why should we not establish a fund for colonization, a fund that can be lent to Seventh-day Baptist families who will go into newer countries to establish new churches? In that way our families can be together in communities and gain the strength of such an alliance. But our young people will stay in these communities only as long as they can offer equal opportunities as compared with the outside

world. And is it worth while to save these young people, the future strength of our church?

You are forever spending money on foreign missions. Are you neglecting the home missions?

Countless numbers of our Seventh-day Baptist young men who are establishing homes, who wish to buy farms to start some industry, are greatly hampered for money. You can discuss the platform planks of our political parties,—for example, the one relating to a better agricultural credit system. Why could you not put some of your money in a fund to be lent out to our young people at a reasonable rate of interest, instead of their being forced to pay ten per cent? I tell you there are many young married people in North Loup today who, if they could get reasonable credit, would buy farms near here and establish a permanent home. Would that be worth while? Would that add to the strength of our church?

Once upon a time most of the farms around this village were owned by Seventh-day Baptists. Hard times came and many were forced to sell out, because they could not get credit. This church has lost just so much in stability. Others sold out unnecessarily. I know of one man here who has long urged the Seventh-day Baptists to hold on to their farms. There should be no need of urging; they ought to realize it.

How would this sound: "The Seventh-day Baptist National Bank," or "The Seventh-day Baptist Loan Association"—Capital \$———; Directors: Prominent Seventh-day Baptists. The purpose of this organization: a depository for Seventh-day Baptist's capital. To lend money at a low rate of interest to promote Seventh-day Baptist industries. That would strengthen the bonds of brotherhood in our denomination, and it would promote Christianity. Christianity is to elevate man. Anything that assists in bettering man's industrial conditions assists Christianity.

According to my classification, the third great essential for industrial improvement is through the church, that grand organization that this Conference of Seventh-day Baptists represents. And I feel very incompetent to discuss this subject before you people. However, I will give you some of the thoughts I have gathered. You know as well as I know that the rural

church is, or can be, a powerful factor in its community. Let us throw most of the responsibility for good upon the pastor, the leader. What should be his qualifications? He should be a resident pastor in the first place. Besides the proper theological training, and qualifications, as a man, why should he not be trained along the lines of the industrial work of his particular community, which in this State would be agricultural? Could he not better understand the needs of his people? If he could but have less of Greek and Sanskrit and more of corn-testing and soil culture could he not better serve and uplift his people? Professor Pugsley says: "I do not think that any country minister can make the highest success of his work unless he has a deep knowledge and a deeper interest in the every-day work of the people to whom he is ministering." Uncle Henry Wallace of *Wallace's Farmer*, and formerly of the Roosevelt Country Life Commission, says: "The rural pastor should consider himself as pastor of the community and not merely of the congregation. Like Jesus he should talk of farm and household matters in his sermons. The preacher can put new life into any community, for our Gospel has the promise of the life that now is as well as that which is to come."

And now let us consider the church meeting-house and its place in the community. The real purpose for which it was erected was for sacred services, a place where man might worship God. Most rural communities can not afford two buildings and so the church must be used for social gatherings. *And why not?* Why not hold lecture courses in the church during the winter meetings of the local farmers' club or grange or coöperative societies? Would it tend to make us forget its sacredness? Are we worshipping God, or a meeting-house built by man? Is not any good work God's work, whether it be studying the Bible each week or studying also problems of the farm, problems that concern the welfare of God's people? Is it not religion when we study how to increase soil fertility and not destroy our heritage—that given us by the Creator? "Thou shalt not steal." Then why should we not well study these problems in God's house? Christianity is our law and creed. Why can not clean citizenship in local politics, good roads, better community life, sanita-

tion, etc., be a part of real Christianity? Indeed it is.

Let us take the teachings of Christianity into the fields during the week and see how they apply to conserving soil fertility and moisture.

And now before I close I will briefly state a few more essentials that I did not classify in my outline. Yet they have a very important and direct bearing upon industrial improvement. Some are: sanitation, improved crop production or better farming, a different system of taxation whereby the homebuilder will not be taxed for his efforts, but instead the speculator will be heavily taxed on property he will not improve; the passage of such laws as the parcels post, initiative and referendum, state-wide prohibition or county option, non-inflation of farm values, so that more young men can buy and pay for farm homes, more of the "blue sky" laws that will put an end to fictitious advertising of poor lands.

Also, persuade the landowners to better improve their farms and better the conditions of renters. Forty per cent of Nebraska farmers are renters; help them to build up the farms.

And further, make farmers realize the importance of beautifying the farm home and its surroundings; make it a place the children may be proud of, and they will be slow to leave or part with the old home. Too many of our farmers are intent on getting a big price for a farm instead of leaving a rich, a priceless heritage to their children. They selfishly live for themselves and the present and quick profits.

I suppose I could continue naming these essentials from now until dark, but I must stop.

And why all this talk? Because we are an agricultural people, devoted to manufacturing; because ours is a land of farms half cultivated, of too many homes that are half homes, of a people inclined towards selfishness and apt to forget their fellow man's needs; ours is a land of enormous wealth, one third annually wasted.

It is not from the loom that our wealth comes, but from the loam. The conservation of natural resources, of which our manhood and womanhood are of most importance, should be our aim. A greater navy is little, but a better people, improved industrial conditions among its citizens, is *all*.

MISSIONS

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

(Continued.)

The Southwestern Association.

In this association there are eight missionary pastorates: Delaware, Mo.; Wynne, Little Prairie, Fouke, Gentry, Ark.; Attalla, First Seventh-day Baptist Church of Cullman County, Ala., and Hammond, La. Rev. L. F. Skaggs has continued pastor of the Delaware Church. The little church at Wynne has not been visited during the year. The church at Little Prairie entertained the Southwestern Association in the fall. Although there was much sickness, the attendance at all the sessions was good. The several associations were all represented, the messages were strong, and the meeting was one of unusual spiritual power and continued one night after the association closed. This church has been visited twice since, by Rev. Wilburt Davis of Gentry, Ark. Each time a short series of meetings was held, and his expenses were paid by the people. The Fouke Church had the pastoral care of Prof. L. S. Davis until February, when Rev. G. H. F. Randolph returned from his vacation and resumed the pastorate of the Fouke Church which Professor Davis resigned. Brother Davis reports fifty-five sermons with average congregations of fifty people, prayer meetings twenty-eight; pages of tracts distributed one thousand three hundred and fifty; persons added to the church one; Sabbath converts two. Brother Randolph reports thirty-three sermons; prayer meetings seventeen; pages of tracts distributed two hundred; added to the church by baptism six.

Rev. Wilburt Davis has continued missionary pastor of the church at Gentry. The appointments of the church have been sustained, although Brother Davis has been absent a number of weeks during the

year. He has made in all three trips to Little Prairie, on the way visiting a number of lone Sabbath-keepers. He has also made a trip through Arkansas and Oklahoma, visiting the lone Sabbath-keepers and assisting Brother Goff for a few days at Cosmos. During the winter he spent several weeks in the East, being called home by the death of his mother, during which time he supplied the church at Marlboro, N. J. He reports ninety-six sermons preached with congregations ranging from thirty to forty-five people; prayer meetings forty-four.

The Attalla Church has been without a settled pastor since Rev. R. S. Wilson resigned last November, to give his entire attention to evangelistic and Sabbath Reform work on the field. The church has had occasional preaching appointments, a Sabbath school, and a Sunday night appointment more or less of the time. In the fall a series of meetings was held by Rev. J. H. Hurley and your corresponding secretary.

The First Seventh-day Baptist Church of Cullman County has had the pastoral care of Rev. D. W. Leath a portion of the year when not absent on other fields.

The church at Hammond was visited last summer by Rev. A. J. C. Bond and again in the fall by your secretary. A meeting of two sessions was held on the Sabbath, one on Sunday and several succeeding nights. In January Rev. A. P. Ashurst and wife returned to Hammond, where he served this church most acceptably as pastor for three months. Although it has become much reduced in size, Brother Ashurst reports a congregation of about forty people.

SUMMARY OF THE MISSIONARY PASTORATES.

There are seventy-one missionary pastorates and preaching stations. They are located in Pennsylvania, West Virginia, North Carolina, Rhode Island, New Jersey, New York, Wisconsin, Iowa, Nebraska, Illinois, Colorado, Arkansas, Missouri, Louisiana, Alabama, California, and Oklahoma. If we count the pastors and laymen who have gone out occasionally from other churches and men from the Theological Seminary, we have some forty-three workers and missionary pastors who have

been employed a part or all of the time during the year.

GENERAL MISSIONARIES.

The Alabama Field.

Rev. R. S. Wilson, general missionary on the Alabama field, has resigned the pastorate of the Attalla Church. Since last November he has given his entire time to missionary and Sabbath Reform work in the field. When at home he has occasionally spoken to our people and at the Sunday night appointment in the Curtiston Schoolhouse. His field of labor is around Attalla, within a radius of about fifty miles. During the year he has spoken one or more times at the following places; at some of them very successful revivals were held: Healds Chapel, Newport, Gains Chapel, Rheas Chapel, Palestine, Pine Grove, Union Hill, Lewin, Woods Bend, West Gadsden, Marshes Hall, Stamp, Pleasant Valley, and Steelt. He reports eighty-six sermons; prayer meetings sixteen; calls one hundred sixty-five; pages of tracts distributed seven hundred eighteen; papers fifty-one; added to the church two; and Sabbath converts two.

Rev. D. W. Leath has been employed as missionary on the Alabama field during the entire year. He has conducted a number of revival meetings and at times has congregations ranging from two to three hundred people. The following are among the places where he has worked: our church in Cullman County, Sunshine, Walker's Schoolhouse, Rocky Branch, Flat Rock, Wheat, Cross Roads, Corner, Friendship, Stout's Mountain, Empire, Liberty, Victory, Prospect, Nesnich, Bethany, Ardell, Logan and Curtiston.

The Pacific Coast Field.

We have had no regular missionary on this field during the year. The Pacific Coast Association, we understand, has continued an extensive correspondence with lone Sabbath-keepers, and Rev. Eli F. Loofboro, pastor of the Riverside (Cal.) Church, has made one or more extended trips among the scattered Sabbath-keepers on this field.

The Wisconsin Field.

Rev. J. H. Hurley, our general missionary more especially for the Wisconsin field, has continued his work with head-

quarters at New Auburn, Wis., where he has also been missionary pastor of the Cartwright Church. During the long summer vacation he had charge of the African student, Ebenezer Ammoko. Brother Hurley was delegate from the Northwestern Association to the Southwestern Association, held in November at Little Prairie, Ark. En route he took Ebenezer with him and placed him in school at Milton. Immediately after the association he visited the church at Attalla, Ala., where he held a two weeks' series of meetings. Following this he went to Cullman County, where he visited our church, and in company with Rev. D. W. Leath went over this field of labor. Late in April he began an extended missionary trip. His first stop was at New Auburn, Minn., where several meetings were held. One man was reclaimed and several young men expressed the desire to lead Christian lives. He next visited Pipestone, and from there he went to Viborg, S. D., where several of our families live, and other Sabbath-keeping people, once Adventists, who are now in sympathy with our people. This is a hopeful field and should be occasionally visited. A visit was then made to Big Springs, a field not so hopeful. On Brother Hurley's more immediate field of labor is Windfall Lake, and Pine Grove, Wis. Stated appointments are sustained at Pine Grove Schoolhouse, and a large congregation is regular in attendance. The influence of these meetings has revolutionized this community to a church-going people. He reports one hundred and three sermons preached; calls two hundred and fifty; added to the church eight: by letter or experience two; by baptism six; Sabbath converts one.

The West Virginia Field.

Rev. L. D. Seager has continued the work of general missionary on the large West Virginia field, and is also joint pastor of four churches. He prosecuted his work with the usual vigor until early in the spring, when he was taken sick. The Missionary Committee of the association, of which Brother F. J. Ehret is chairman, very kindly came to his rescue, sent him away on a vacation and continued the work

with the aid of substitutes. During this time all appointments were sustained and the field visited by the following men: Rev. G. W. Hills, Rev. M. G. Stillman, Rev. I. L. Cottrell, Mr. G. A. Brissey, Mr. A. Clyde Ehret, Mr. F. J. Ehret, Prof. O. A. Bond and Mr. J. F. Rose.

At the close of the last quarter, Brother Seager had sufficiently recovered his health to return to his work. He finds that the interest has continued and that the work has been well sustained. Both Brother Seager and the board feel deeply indebted to these brethren and we are very glad that Brother Seager is able to resume his work. He reports one hundred and seventy-six sermons; added to the church thirteen: by letter three, by baptism ten; Sabbath converts three.

I wish to call attention to the fact that all of the churches of this association have continued to pay their apportionment necessary in order to sustain this field work.

The Southern Illinois Field.

Brother J. A. Davidson has continued his general missionary work on the southern Illinois field with headquarters at Delwood. His work covers a radius of some fifty miles, much of which is rough and mountainous country. It is thought that there is more poverty and illiteracy in this mountain district than in any part of the State. During the fall, Rev. W. D. Burdick of Farina visited Brother Davidson and with him went over a large portion of this field. During the month of December he was also visited by your corresponding Secretary. The mining districts are largely settled by foreigners. The Catholic element is very strong. He recently found a village of more than a thousand people, two hundred of them Protestants without a religious service of any kind. He established a Sunday school and a Sunday night preaching appointment. Other similar cases have been found. He reports fifty-two sermons preached; calls and visits nine hundred eighty-two; pages of tracts distributed 13,400; papers, Bibles and other booklets distributed eight hundred and seventy-two; additions to the church four; by letter or experience two, by baptism two; Sabbath converts thirteen; Bible schools organized one.

(To be continued.)

Observations From Mokanshan.

JAY W. CROFOOT.

The census of foreigners at this summer resort shows 333 people occupying 61 houses as compared with 461 people occupying 94 houses last year. The chief reason for the falling off this season is probably the murder of Mr. Felgate who was killed by robbers here last January. At the time he was living alone as he had done for some winters past, he having a store here. There was one other family on the mountains at the time. Although two of the five robbers who committed the murder were captured and beheaded, there were rumors that others implicated in the plot were still on the mountain and that made people timid about coming up. Most of those who are here came up later this year than usual.

It is the first time our family have been the only Seventh-day Baptists here. There were about six families of Seventh-day Adventists here but all but one have returned now.

It was a severe disappointment to the people here that S. D. Gordon, who has been spending the summer in China, was kept by illness from coming here as he had planned. Mr. Walter B. Sloan who was with him did come here and gave a series of addresses on prayer which was appreciated by those who attended. I heard Mr. Gordon speak in Shanghai in June.

Our daughter Anna has been having an attack of typhoid fever, which though not severe has been long continued. Though it has been eleven weeks since she began she still does not have normal temperature. We thought she was nearly well when we came up here, July 25, but she continued to have a little fever. Now, as she is continually asking, "What time is it?" and "What time are we going to have dinner?" we think she is really convalescent. Very likely Mrs. Crofoot and Anna will stay up here through September though I intend to return to Shanghai on the fifth.

The Conference at North Loup has been much in our hearts and in our prayers the last few days.

"Minnehaha Cottage," Mokanshan,
Aug. 25, 1912.

Monthly Statement.

September 1, 1912, to October 1, 1912.

S. H. DAVIS, Treasurer,

In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in treasury September 1, 1912	\$120 28
Geneva Hummel, for indigent pastors' endowment and home missions	50 00
Lone Sabbath-keeper	5 00
Susie M. Burdick, rebate on traveling expenses	15 00
S. C. Maxson	10 00
Lucius Sanborn	10 00
Jessie B. Schoonmaker	15 00
Plainfield Church	20 93
Los Angeles Church	6 65
Battle Creek Church	7 10
Salemville Church	9 15
Milton Church	55 01
North Loup Church	50 00
Carlton Church	11 02
From collection at the semi-annual meeting of the Minnesota and northern Wisconsin churches	3 54
From one-half collection at Conference (Sabbath and Sunday)	68 34
Tract Society	21 51
Junior C. E. Society of Salem	10 00
Young People's Board	25 00
Woman's Board	292 73

\$806 26

Cr.

Mrs. N. O. Moore, account of N. O. Moore's salary	\$ 83 33
Mrs. W. D. Wilcox, account of W. D. Wilcox's salary	75 00
W. D. Wilcox, account of salary	8 33
E. B. Saunders, account of salary and expenses	126 35
J. J. Kovats, account of salary for August	20 00
D. B. Coon, account of salary for August	50 00
W. G. Dunn, unloading lumber at New Market, N. Y. (Italian appropriation)	10 00
E. D. Van Horn, Italian missions	50 00
Exchange	1 24
Treasurer's expenses	27 00

\$451 25

Balance in treasury October 1, 1912

355 01

\$806 26

Bills due and payable October 1, 1912

Notes outstanding October 1, 1912

E. & O. E.

S. H. DAVIS,

Treasurer.

"Why didn't you bow to that woman when she went by? Yesterday you seemed quite friendly with her?"

"She's my milliner and I paid her bill this morning."—*Fliengende Blätter*.

Prayer—Pen in Hand.

Do you ever write prayers? Do you keep a little portfolio in which are slips of prayer on which from time to time you "write to God"? Of course, you would not do this writing for any one to read but yourself and the All-Seeing Eye of Omniscience. But I do believe it is a wholesome and helpful thing to do. It aids in self-training in the concentration of attention. It develops faith. It strengthens will-power. It keeps a private record of the various phases of your inner life. It helps in prayer when your energy is low and your faith weak. It puts into permanent form, for your own use later on, the expression of weak faith, strong faith, true longing of soul after God and all phases of the subjective life—your own real life. Of course, if self—a literary self, a phase of the Pharisaic self—creeps in, the devotional glow and the spiritual stimulus are lost. But I do believe that such a "portfolio of secret prayer," kept under lock and key, used often and added to as experience develops, must be promotive of an honest and earnest subjective life. Try the experiment.—*Bishop John H. Vincent, D. D.*

To feed one's mind without exercising it, is as likely to be disastrous as to feed the body without exercising that. The reason that some college graduates make so poor a showing in the world, is that throughout their school course they have practiced intellectual stuffing, without any intellectual gymnastics. People read, listen, hear lectures and sermons, and often do very little thinking in connection, and the result is what might be expected.

Feed your mind with the thoughts of great men but give it exercise. Don't allow it to be a flabby, supine thing, always gobbling, like a fowl being fattened for the market, but hardly moving.—*D. C. Cook.*

It is estimated on the ground of a careful investigation, that one dollar will buy more in England than in any one of the leading countries. For a dollar's worth in England one must pay \$1.02 in Belgium; \$1.18 in France and in Germany; and \$1.38 in the United States.

WOMAN'S WORK

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

A Dream.

Translated by Roy Temple House.

I dreamed the plowman told me: "Grow your bread

And tend your fields; I plow no more."
The weaver bade me spin the clothes I wore,
The masons quit the wall above my head.
Deserted so by all who warmed and fed
And sheltered me, my heart was sad and sore,
For seek what path I would, I heard the roar
Of sullen lions; and the sky was lead.

My eyes fell open, and I saw the sun.
I heard a hundred hammers beat as one,
The plowboy whistle, and the builder call;
And then I knew my happiness—and then
I felt my endless debt to other men.
And since that morning I have loved them all.

—Sully Prudhomme.

Norman, Okla.

Annual Letter of the Woman's Executive Board.

To the Women of the Local Societies of
the Seventh-day Baptist General Conference
and Lone Sabbath-keepers.

"It is good to be zealously affected always
in a good thing."

DEAR SISTERS, IN LOCAL ORGANIZATION OR ISOLATED:—Together with the echoes of the recent Conference, and its spiritual uplift, come calls from both East and West for our annual letter. We are glad to note this evidence of eagerness to begin the work of the year.

Twenty-five years ago (1887) Miss Mary Bailey wrote for the Woman's Board, "There has naturally come to the few who have the work of the board to do, a feeling that it is difficult to know how to reach the women of the denomination in denominational work," and she pathetically urged closer relation, the helpful touch of acquaintance, and sympathy between the societies and the board.

In the beginning of this new year of 1912-1913, as we look over the field we can see that her hopes of success through

the closer relationship are, in some degree, being fulfilled, and her suggestions of general, hearty and continued coöperation as essentials of success,—suggestions as pertinent and practical now as then, have in large measure contributed to the "still greater enlargement" for which she longed.

There was generous response, last year, to the call for means to send Miss Anna West to China, and with Doctor Crandall on the field as Doctor Palmberg's helper there still remains much at home and abroad to occupy for the Lord. Indeed it seems that the way is but opening, and how fraught with responsibility are these opportunities!

Thus with profound gratitude to God for the many blessings of the past year, and trusting in your forbearance, and support as in the past, and praying for the closer union of thought and purpose, we submit to you the plans of work as reported by the Conference Committee on Denominational Activities relative to the work of the Woman's Board.

"Resolved, That the publication of the Mission Study Leaflets be continued, and that the work taken up be that of the denominational boards and the schools for which the Woman's Board raises funds.

"That the local societies take up the RECORDER work in coöperation with the local agents.

"That the women be urged to make greater use of the Woman's Page of the RECORDER in reporting local work, that it may be a means of communication among the societies, and an inspiration to them.

"That the work in Java of Miss Jansz be especially commended and that at least \$100 be sent her by our women this year toward the support of that work.

"That the Lone Sabbath-keepers' Directory be made use of to the end that our isolated Sabbath-keeping women may be brought into touch with our work."

The Mission Study Leaflet program is suggestive only. Each society may use as much or little of it as it chooses or make any improvement in any way. We shall be glad of helpful suggestions in regard to them at any time.

In consideration of the work for the RECORDER, we would recommend that each

society appoint a committee who shall secure from the local agent, or from the publishing house, a list of subscribers for that church and locality, taking note of the expiration of subscriptions of each, the committee to notify subscribers for renewal. This committee shall also canvass for new subscribers. We shall be pleased to have this committee report at the end of the year the number of new subscribers obtained, also the number of subscribers dropped from the list, if any, and all items of interest connected with the work.

The work of Miss Jansz has long been on our hearts. Let us now give her practical proof of our sympathy. The use of the Lone Sabbath-keepers' Directory is an extension of the effort we have made from year to year to enlist the sympathy of local societies with their non-resident women church members. Write cheerful, helpful letters to them. If you do not know them well, this is a good way to become acquainted, and do not be discouraged if the reply is slow in coming. Results belong to God, where the work is done in his name.

Financially we are pledged to the following appropriations:

Salary of Miss Susie Burdick	\$ 600 00
Salary of Miss Anna West	600 00
Endowment Salem College	50 00
Endowment Milton College	50 00
Endowment Alfred University	50 00
Fouke (Ark.) School	200 00
Board Expenses	100 00
Miss Marie Jansz, Java	100 00
Tract Society	925 00
Missionary Society	925 00

Total .. \$3,600 00

In regard to the payment of these various obligations please allow one quotation from the letter of last year. "Send money at anytime, for any of these objects, and be very careful to make plain just what disposition you wish made of it, that no mistakes may occur to your disappointment, and to the disadvantage of the work of the board." Send funds to Treasurer Mrs. J. F. Whitford, Milton, Wis., who will promptly receipt for same. Watch for quarterly reports of treasurer in SABBATH RECORDER, where your contributions will be acknowledged.

Let us be careful in all details, and work

together for the greater good that we may do. We sometimes feel that the work moves slowly. Let us not become discouraged and of little faith, for God will carry out his purposes in us if we are willing to be used of him.

Yours for service.

In behalf of the Woman's Board,
METTA P. BABCOCK,
Corresponding Secretary.

Milton, Wis., Sept. 25, 1912.

If every member of the Auxiliary Society was like me what kind of an Auxiliary Society would this be?

Ever since this topic was assigned to me I have been in a state of mental and spiritual unrest. Think of it! What an alternative for one to face. I must either make a confession of my real feelings about such things or I must allow my imagination to soar to mountain heights and in that way try to indicate what a splendid member of the Auxiliary Society I am. After deliberation I have decided that rather than perjure my soul I will reveal those weaknesses which I have tried to conceal.

I have been a member of the society for several years. I joined simply to rid myself of the importunities of a friend, who said she really liked it and thought the work a benefit to a member of the church. She invited me so many times that I ran out of excuses and finally had to say "yes."

I occasionally attend the meetings, if there is no matinee on the second Wednesday, or is the meeting on the first? Of course, I am willing to pay my dues in any club to which I belong, but I do hate to have the treasurer ask me for them. I keep no record of just when I pay, but my memory is exceedingly good and every once in a while the treasurer asks me for more than I owe. Really she seems terribly anxious about money, for she asked me five times for my dues, and then finally she sent my section leader. I would have withdrawn then but I was afraid I should have to go back to inventing excuses to give my friend, so I shall stay this year, now that my dues are finally settled. I never give to our special fund for our missionary, for I think that is altogether too

great an undertaking for an auxiliary the size of ours. Why, \$5 per member would hardly cover it each year.

I would go to the meetings oftener if the programs were not so tiresome. The same women are constantly appearing. Several times I have been asked to prepare a paper, and I think I could do it if I tried, but I don't know much about missions, consequently I can furnish nothing original. It is too much to expect a busy housekeeper to go to the library or write to headquarters for material for a paper. Each of my three clubs requires a paper every year. That is all I can do, but I must do that much, for my club life gives me real culture. Do you know some people have suggested that I read my *Missionary Tidings* and that it will keep me informed about the work. This may be true, but we take so many other magazines that I never have time to read that little paper. I take it, for I could not well refuse when the president took the trouble to call and ask me for the 50 cents to pay for it. If I were president I might take that much interest, but if the members did their duty she would certainly not have that to do. If I was a regular attendant and was as interested as some people pretend to be I would try to remember when the *Missionary Tidings* expired and give the president time for other things besides collecting money.

I would like to do great things. If I had a fortune I would be a liberal giver, or if I had exceptional talent I would write fine papers, but there is no use for me to try.

I have heard that my section has very interesting meetings, and the leader spends considerable money for postal cards to tell me when the section meeting will be, but I simply can not be running to a missionary meeting every week.

I have never asked any one to join the society, for I get so little benefit from it, and besides I can't answer half the questions people ask about the funds, the meetings, and the Missionary Training School, whatever they may be.

If every member of the Auxiliary Society was like me what kind of an Auxiliary Society would this be?—*Maude Lucas Rumpler, in Missionary Tidings.*

Mrs. Anna Camp Randolph.

Anna Camp, the daughter of Eli and Eliza Ann Camp, was born at Flemington, N. J., August 25, 1842. She had no brothers, and only one sister, who died in infancy. In her childhood she lived for a time in Philadelphia and also in Brooklyn, but young womanhood found her again in New Jersey, where she attended the Trenton Normal School as a member of the second graduating class of that institution before she was seventeen years of age. While attending the normal school she made a profession of the Christian religion, was baptized, and united with the Hanover Street Baptist Church of that city. After graduation she secured a position as teacher in the public schools of Plainfield, N. J., and became a member of the First Baptist church there.

January 1, 1862, she was married to Reune F. Randolph, and for over fifty years they have lived near Plainfield—for seven years on a farm on Park Avenue near the tracks of the Lehigh Valley Railroad, and the remainder of the time on the farm on the Rahway Road, where she passed away September 30, 1912. Three daughters came to bless the home,—Ida, Nellie K., and Etta Z. Nellie died December 27, 1901, eleven years ago. The other two and husband survive to mourn her loss.

About the time of her marriage she united with the Plainfield Seventh-day Baptist Church, and for over half a century has been a faithful and efficient member and worker in the church in all its departments. But it is worthy of mention that she had been a teacher in the Sabbath school for more than thirty-five years, and many men and women, now grown gray, can bless her name for the instruction and sympathy and help which she so gladly and lovingly gave to them.

In 1897, fifteen years ago, she was elected associational secretary of the Woman's Board of the Seventh-day Baptist General Conference for the Eastern Association, an office which she held continuously until her death. This has been a very delightful work for her—a work in which she has been greatly interested, and which she has well and faithfully performed.

For the last few years she has been an invalid, not being able to walk, and con-

finest most of the time to her bed for nearly three years, since about the first of January, 1910. For many months she has been a great sufferer, and we can not wish it otherwise than that she should go, even as she herself has earnestly desired to do for some time. She has had the tenderest and most devoted care from the husband and daughters, who, while they feel the loneliness all the more keenly, because of the love and labor thus lavished, yet are glad and happy and rejoice that the pains and aches of the poor weak body are at an end, while the soul is freed from the earthly shackles and is in the liberty and freedom and light of the eternal world.

Annual Report of the Sabbath School Board.

(Concluded.)

IN RETROSPECT.

In the year 1897, the Sabbath School Board, then merely a standing committee of the General Conference, was removed to New York City. The local members appointed at that time were the following: Frank L. Greene, president; Rev. George B. Shaw, vice-president; John B. Cottrell, secretary, and F. M. Dealing, treasurer. Subsequently, in 1899, Rev. George B. Shaw became president and Frank L. Greene, vice-president, this change being made at the request of Mr. Greene. In the year 1901 Corliss F. Randolph became recording secretary and John B. Cottrell was made corresponding secretary. During the year 1901-1902, the board purchased the *Sabbath Visitor* from Edwin S. Bliss, now deceased, and assumed the editorial charge of it, the American Sabbath Tract Society offering to publish it without other expense to the board, an arrangement which continues to the present time. Miss Ernestine C. Smith of Plainfield, N. J., now Mrs. Ernestine S. Burdick of Central Islip, L. I., was engaged as editor, Mrs. Henry M. Maxson of Plainfield, N. J., acting as consulting editor. Mrs. Burdick has continued to the present time as the efficient editor, but Mrs. Maxson retired several years ago.

About the time that the board acquired the *Sabbath Visitor*, it effected an arrangement with the trustees of Alfred University whereby Rev. William C. Whitford,

professor of biblical languages in that institution, became the permanent editor of the *Helping Hand in Bible School Work*, a position which he continues to fill with great satisfaction to the board, and we believe to the denomination at large.

In the meantime, arrangements were made with Mrs. Henry M. Maxson whereby she prepared for publication a *Catechism* for the use of the children of our families. This the board published, and was pleased to find that it met with such widespread approval that various revised editions were called for and published.

Notwithstanding the high quality of the *Helping Hand in Bible School Work*, there grew up a feeling that it could be made more useful by the addition of special departments. Accordingly, a department was established for the benefit of primary teachers, and Mrs. Walter L. Greene was secured as its editor. After a time, she resigned, and subsequently the department was discontinued. A department was also established covering denominational history and doctrine, of which Rev. Arthur E. Main, dean of the Alfred Theological Seminary, was the editor. In the course of time these departments were dropped, to grow, as we believe, into larger and better equipped interests, and the *Helping Hand in Bible School Work* has reverted to its old-time form.

Out of the demand which gave rise to the Junior department of the *Helping Hand in Bible School Work*, and likewise to the publication for a year or two of some lesson leaves designed to meet a similar want, has come the *Junior Quarterly*, which has now been published by the board for two years, with Mrs. Samuel F. Bates of New York City as its editor. The department of the *Helping Hand in Bible School Work*, edited by Rev. Arthur E. Main, D. D., has contributed greatly to *Bible Studies on the Sabbath Question*, a scholarly book of which Doctor Main is the author. The first edition of this book was published by the Sabbath School Board. A second edition, revised and enlarged, for reasons over which the board had no control, was published by the American Sabbath Tract Society.

One of the most important undertakings of the board in the fifteen years that it has had its location in New York City, was that of placing a man in the field who

should devote his entire time to fostering the interests of the Sabbath schools throughout the denomination. This movement was determined upon after a great deal of prayerful consideration on the part of the board, as may be discovered by a perusal of the reports of the board at the time the subject was under consideration and during the early years of the actual movement itself. In response to what we then believed, and what we still believe, was the distinct call of God, the board determined upon positive action. Accordingly, a call was extended to Rev. Walter L. Greene to enter the employ of the board, subject to the approval of the General Conference, and devote his entire time to that work. He accepted the call and became the field secretary of the board seven years ago. He entered upon his new field of labor with zeal and high hopes, and, despite the fact that the work was new to all concerned, not wholly understood by many of our churches and Sabbath schools, and, we fear, lamentably misunderstood by some, the work grew and prospered. In the midst of the second year of his service, in response to a call from the ministers of the denomination, he prepared a *Manual for Bible Study*, a scholarly book reflecting credit upon its author. This book the board published.

At the close of his second year, feeling that for certain reasons the cause which he represented would be better conserved by such a course, the field secretary accepted a call to the pastorate of the Second Brookfield Church, with the stipulation that he should be permitted to devote a small portion of his time to the duties of the field secretaryship, if the Sabbath School Board should desire him to do so. The board made a vigorous protest against such a step, but the field secretary insisted upon accepting the pastorate, and the board, not knowing where to find another man qualified for the position who could devote his entire time to the work, reluctantly accepted the small portion of time offered by Mr. Greene.

After a short pastorate at Brookfield, Mr. Greene resigned and accepted a professorship in the Alfred Theological Seminary, giving a greater portion of his time to the interests of the Sabbath School Board, but unwilling to devote his entire time to that work. He now closes his sev-

enth year as field secretary of this board, during two of which he devoted his entire time to the duties of this office, and for the rest of the period a varying portion of his time.

Pursuant to the instruction of the General Conference at its annual session at Alfred, N. Y., in August, 1907, the board filed a certificate of its incorporation under the title of "The Sabbath School Board of The Seventh Day Baptist General Conference," with the Secretary of State of the State of New York, at Albany, January 27, 1908. This was done for the purpose of protecting certain interests of the board, and we believe it was a distinct step in advance.

Last year we reported the establishment of the Höcker Sabbath School Memorial Fund with assets of nearly six hundred dollars (\$600).

Last September, Corliss F. Randolph, who had served this board faithfully as recording secretary for ten years, felt compelled to resign, upon the advice of his physician. Charles C. Chipman, who has been the efficient treasurer of the board for five years past, for similar reasons, has consented to serve only till the next meeting of the corporation in September, 1912. Edward E. Whitford, who was elected recording secretary upon the resignation of Corliss F. Randolph, accepted the office conditionally, and is unwilling to serve longer. All of the other trustees feel that the burden of other work compels them all to ask to be relieved from further service on the Sabbath School Board. We ask, therefore, that an entirely new Board of Trustees be elected for the ensuing year, and we trust that under the direction of our successors, the interests of this board will continue to grow, and to prosper more bountifully than in the past.

Little Nelly told little Anita what she termed a "little fib."

Anita—"A fib is the same as a story, and a story is the same as a lie."

Nelly—"No, it's not."

Anita—"Yes, it is, because my father said so, and my father is a professor at the university."

Nelly—"I don't care if he is. My father is a real estate man, and he knows more about lying than your father does."
—United Presbyterian.

YOUNG PEOPLE'S WORK

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

DEAR FIELD SECRETARY:

We are sending you literature for the "Efficiency Campaign." Please send at least one copy each of "Efficiency Outfit, etc.," and the order sheet, to each society, and several copies of "Standards of Efficiency." Write a personal note or letter, if you will.

Make yourself as familiar as possible with the subject, in order that you may help your societies to inaugurate and carry on the campaign.

Can you not get your local society to take up the work immediately? Going through the matter with your society will give you interest, enthusiasm, and practical knowledge.

The executive members of the board are planning to complete the study of "Expert Endeavor," and try for the degree of "C. E. E." Will you do so likewise? Do it alone or with others, but do it soon.

If you wish to know more about this matter, write the board.

Sign your own name, also, to the letter which the board is sending you to enclose with the other material.

Yours for efficiency,

A. J. C. BOND,
President.

Oct. 1, 1912.

DEAR FELLOW ENDEAVORERS:

The Young People's Board greets you in this letter, which is a call to efficiency. It is proposed to begin, on November first, an eight months' Efficiency Campaign, and we are enclosing literature which will make the plan clear. Study thoroughly "Standards of Efficiency," of which we are sending several copies. We would suggest that you bring this matter before your society in some definite, intelligent way, in connection with the regular meeting, October 12. The topic is, "You can do better." This will not only help you to see that you can do better, but it will show you how. Make the proposed campaign a matter of definite and prayerful consideration.

When you get ready to order use the order sheet which we are sending you for that purpose. Order all supplies from the United Society of Christian Endeavor, Boston or Chicago. Perhaps you will want to order a complete outfit for a society of 25 members, or 50 or 75. See the lower half of your order sheet.

Do not fail to include in your order, "The Efficiency Wall Chart." This includes stars and bulb for grading your society, and marking your progress. The first thing to do is to take your rating, and the chart makes this easy to do. Send to the board your standing as a society, according to this standard. Indicate, also, what you are doing that gives you this standing. This will help the board, by informing us regarding the work done by the various societies. We will number the societies taking their rating, as the reports are received by the board. Reference to these societies in regard to their standing and progress will be made in the SABBATH RECORDER by number. In this way the progress of the campaign can be kept before you in a definite, correct way; but without embarrassment to any one. If at any time any individual society wishes to disclose its identity, that will be its privilege, of course.

Include in your order a copy of "Expert Endeavor," and enrol as many as possible in its study. Why not offer to each member who finishes the course, with the required standing of seventy-five per cent, a "C. E. E." pin, free? The society could well afford to do this. The Young People's Board hereby agrees to give to each society making this offer a "President Efficiency" pin, when the society has become a seventy-five per cent society, and can report at least one "Christian Endeavor Expert."

A final word or two regarding the matter of beginning the campaign. When you have completed your rating, determine what points you wish to take up first, of those that remain. Do not undertake them all at once, but enlist as far as possible every committee in some definite line. Watch the SABBATH RECORDER. Write to the board. Get into close touch with the field secretary, who is mailing this to you with a personal letter. These field secretaries, as well as all the other members of the board, are anxious to help you in the work.

With confidence in our young people and with hope for the future,

Sincerely yours,

"For Christ and the Church,"

THE YOUNG PEOPLE'S BOARD.

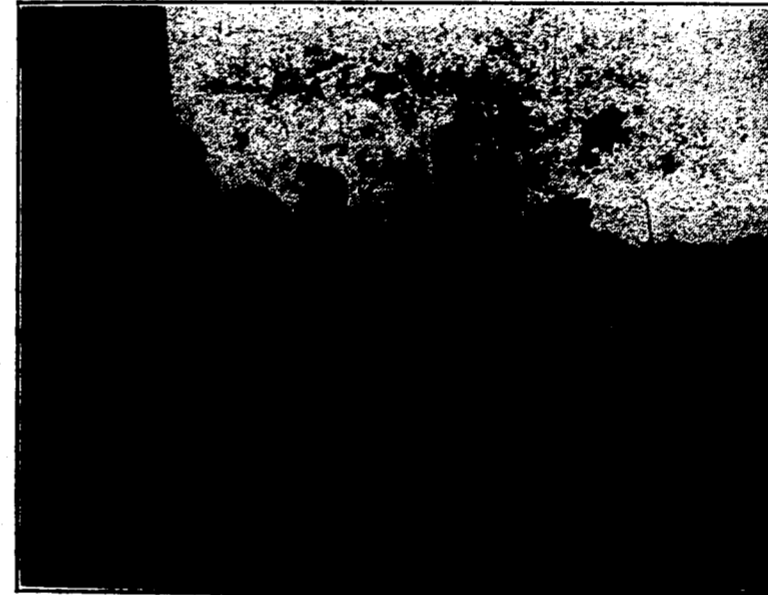
Oct. 1, 1912.

Report of Fred I. Babcock.

August 1 to September 3, 1912.

To the Members of the Young People's Board:

During the time included in this report, besides preaching on Sabbath days at the church in Grand Marsh, I preached every Sunday afternoon at a schoolhouse about one and one-half miles from Grand Marsh, and on the last three Sundays I also



THE GRAND MARSH (WIS.) RELIGIOUS DAY SCHOOL. F. I. BABCOCK (RIGHT) AND H. M. PIERCE (LEFT), TEACHERS.

preached in the forenoon at another schoolhouse two and one-half miles north of the one where I held meetings in the afternoon. The attendance at these meetings was, as a rule, good.

THE GRAND MARSH RELIGIOUS DAY SCHOOL.

During the month a ten-day religious day school was held in the church at Grand Marsh. This school was attended by about fifteen pupils. The interest shown was very great and the attendance kept up in spite of rainy weather. One pupil came five miles to attend the school and another three and one-half miles.

Mr. H. M. Pierce had charge of the singing and calisthenics. He taught the rudiments of music, had the pupils learn the words of several hymns, and gave ex-

ercises in breathing and so forth. I had charge of the Bible-study and nature-study classes. In the Bible-study classes the life of Christ was taught. The upper class studied the Gospel of Matthew, learning the Beatitudes and other important verses. The primary class was told the most important parts of Christ's life by the teacher, who used pictures to help impress the facts taught. In the nature-study class many interesting things about birds, insects, flowers and so forth were discussed and a love for "God's Beautiful Out of Doors," instilled into the minds of the children. The pupils showed a great deal of interest in all that was taught, and we feel that the school was in every way a success.

The Grand Marsh Christian Endeavor society still continues to thrive and we have hopes that much good may come from this organization.

This field is certainly full of opportunities and should not be neglected as it has been in the past. Pray to the Lord of the harvest that he send forth laborers to gather a rich harvest of souls on this field.

For Christ and his kingdom,

FRED I. BABCOCK.

Report of H. M. Pierce.

To the Young People's Board:

Upon my arrival at Grand Marsh, August 2, I found that F. I. Babcock, who spent his vacation on that field, had planned and announced a religious day school to be conducted in the church for a term of two weeks. Mr. Babcock has given a report of this school and the situation there and I wish only to say that Grand Marsh is the most opportune place for our people that I have visited this summer and I would recommend that the board do as much as possible toward maintaining a permanent worker on that field.

On August 21 I went to Plymouth, Wis., where I spent two weeks with the Rev. O. S. Mills. The attendance was very small at our meetings there, partly because of the rush of the season (there were three threshing-machines in the neighborhood) and partly because of the foreign element in the community. The encouragement to lone Sabbath-keepers and the new friendships formed while at Plymouth will surely count for good.

Will the board please allow me to emphasize the importance of promoting interests in our small and weak churches? The time has come when we must conserve our resources, both men and money. When the ninety and nine are safe in the fold, it is certainly our duty to seek the one that is without. But when the bars are down and the ninety and nine are in danger and many dying for the very things that we are trying to give the one that is without the fold, we need to direct our most zealous efforts to the most promising interests. Furthermore, our churches ought to be nuclei around which we gather and bind our people. Permanency demands this. We already have too many lone Sabbath-keepers. Let us not seek to make more, but rather collect what we have and thus create great unity for our cause.

Fraternally,
H. M. PIERCE.

Christian Endeavor Officers.

NORTHWESTERN ASSOCIATION, WESTERN DIVISION.

Bernice Burdick, Field Secretary, Welton, Iowa.

(Incomplete.)

Nortonville—Pres. Herman Babcock, Cor. Sec. Grace Crouch; Treas. Cecil Woolworth.

Garwin—Pres. J. H. Lippincott; Cor. Sec. Mrs. B. A. Fleet; Treas. Homer Hess.

North Loup—Pres. L. G. Goodrich; Cor. Sec. Fern Barber; Treas. Ira Cruzan.

Boulder—Pres. Will N. Jeffry; Sec. and Treas. Miss Dorothy Wheeler.

Welton—Pres. Miss Iva Hurley; Cor. Sec. Mrs. G. W. Burdick; Treas. Mrs. L. L. Loofboro.

SOUTHEASTERN ASSOCIATION.

Orla A. Davis, Field Secretary, Salem, W. Va.

(Incomplete.)

Berea—Pres. Miss Julia Meathrell; Cor. Sec. Julia Meathrell; Treas. Mrs. Ola Hodge.

Greenbrier—Postoffice, Salem—Pres. Milton Clark; Cor. Sec. Vivia Maxson; Treas. Eva Davis.

Salem—Pres. Courtland Davis; Cor. Sec. Mildred Lowther; Treas. Chas. A. F. Randolph.

Alfred Notes.

On Tuesday, September 17, Alfred University began another school year with an enrolment of nearly forty new pupils. Present conditions indicate that this will be a flourishing and successful year for the college. The institution is now practically out of debt—thanks to the efforts of President Davis and to the generosity of the alumni and friends—and work on the new Carnegie library is well begun.

Wednesday evening, September 18, the Y. M. C. A. and the Y. W. C. A. held their annual reception for the welcoming of the new students in Ladies' Hall. Refreshments were served, followed by a short program. The evening seemed to be well enjoyed by all.

On Friday afternoon, September 20, the corner-stone of the new thirty thousand dollar library, given to the University by Mr. Carnegie, was laid. The ceremony was performed by Miss Susie Burdick, a native of Alfred, and now for several years a Seventh-day Baptist missionary in China. A few prominent alumni were present and gave short addresses.

News Notes.

INDEPENDENCE, N. Y.—The Ladies' Aid society met for a social time at the home of Mrs. E. E. Clarke, September 28, and realized about five dollars.—The pastor attended the Western Association at Alfred Station.

BATTLE CREEK, MICH.—Since our last report nine have been added to the church by letter.—Two socials have been held by the Ladies' Aid society and one by the Christian Endeavor society during the summer.—Pres. B. C. Davis of Alfred preached for us on Sabbath, September 7.—Miss Daisy Furrow gave an excellent report of the Conference program.

New Orleans has voted 10 to 1 to put its 339,075 people under the commission form of government. So far, this is the largest city to take this step. Two hundred and two cities in this country are now governed by commissions. This plan simplifies the problem of city government by eliminating the factor of party politics.

CHILDREN'S PAGE

Some Blue Jay Ways.

"Tap, tap, tap" sounded from the front of the house. "Mamma, somebody is knocking at the door," said little Marjory.

Mrs. Green dropped her sewing in haste and went to see who was there. To her surprise there was no one in sight, but "Tap, tap, tap!" sounded again just as she reached the open door. She laughed softly to herself at what she saw, and, stepping back, she motioned to Marjory to come very quietly to see the funny sight.

Near the edge of the porch floor, right in front of the door, were two blue jays. The footsteps had made no noise on the soft rugs, so the handsome birds did not hear them, and they were quite undisturbed by the two people who stood there watching them.

Each jay held in his bill a black and white hairy caterpillar like those that came every summer on the walnut tree by the gate. He would give the poor caterpillar a quick rub on the hard floor one way; then turning his head, give it another rub the other way. Each time the bird's bill would tap against the floor, making the noise that sounded so much like some one knocking. Presently the birds ate the limp caterpillars and flew away.

"What were they doing, mamma?" asked Marjory, drawing a long breath when she lost sight of the beautiful blue feathered creatures in one of the maple trees.

"Really, I don't know," answered Mrs. Green. "Perhaps they wanted to kill the caterpillars before they ate them; or perhaps they did not like the taste of hair, and were trying to rub it off. We'll watch the birds every day, and perhaps we'll learn why they do it."

So Marjory and her mamma watched closely, but they did not see the jays eat caterpillars again, though they saw them do many other things just as interesting.

One day Mrs. Green sat by the open window with her sewing, and Marjory sat in her little rocker, pretending to put her best loved doll to sleep. The room was very still, and a bird began singing a sweet

song just outside. It was a soft little warble, and the song went on and on as if the little bird's heart was brimming over with happiness.

"That sounds like a catbird's song, and yet not just like it, either. I wonder what bird is singing so prettily for us," Mrs. Green said in a low whisper. She leaned forward to see, and there on the trumpet vine that grew on a trellis close by the window was perched a blue jay.

Mrs. Green was greatly surprised, for she did not know that the jay could sing. She and Marjory watched him for several moments before the music ceased and the bird flew away.

"I have read that the blue jays can mimic the calls of other birds," said Mrs. Green, "and that they have sometimes been taught to speak a few words quite distinctly. I think this jay was trying to imitate the catbird's song."

One other thing Marjory learned about the blue jays that summer. She saw one fly down on the grass and drop three or four grains of corn out of his mouth. Picking up one of them again, he hopped with it a little to one side, then pushed and poked and pounded until he had buried it in the ground. Then he smoothed the place over, picked up a small dead leaf that lay near, and put it carefully over the spot to hide it. He buried the other grains of corn in the same way.

When the jay had finished his work and flown off, Marjory ran to look for the hidden corn. She peeped under all the dead leaves, but she could not find any spot that looked as if it had been disturbed.

Her mother told the little girl that all jays bury acorns, beechnuts, and other seeds that they like to eat. Sometimes they forget where they have hidden them away, so the seeds grow. In Maine oak trees often spring up over the lands where pine forests have been cut away. The acorns were planted and forgotten by the blue jays; so when the pines were cut down and the sunshine and rain could reach the ground, the acorns grew and made a new forest.—*Little Folks.*

"A whole lot of us would not mind money talking if it did not say 'good-by' so often."

An Apology.

We believe the principles of the Christian religion require us, when intentionally or unintentionally we have misrepresented another, to correct and apologize, and that the correction and the apology shall be as public and far-reaching as the misrepresentation has been.

I therefore once more ask the indulgence of the editor, and the readers of the SABBATH RECORDER.

In the RECORDER of October 30, 1911, page 558, after quoting from several modern scholars of today, I say: "But we think that we as Seventh-day Baptists are not affected by these tendencies, but let us see. In 1908 it was my privilege to hear one of our strongest men upon two different occasions say, in substance, that the Decalogue was a Hebrew conception. In *Bible Studies on the Sabbath Question*, page 15, we read: 'This does not mean that the Seventh-day was observed then according to the teaching of Moses, etc.'"

Now it was not my intention to say the author of *Bible Studies* was the author of the statement that the "Decalogue was a Hebrew conception," and if my words convey that idea, I most humbly beg pardon, not only of the author of *Bible Studies*, but of all who may interpret my words thus.

Again, after quoting from the RECORDER of January 30, 1911, page 131, regarding God's writing the commandments on stone, etc., I say: "This I understand to be in harmony with Professor Earps," and farther on I say again: "And also it would seem to flavor very much of the position of Professor Sumner of Yale," then quote him.

Now it was not my intention to say that these, my brethren, take the extreme position of these men, but that modern scholarship when followed to its logical end must come to the position of Earps and Sumner, whom I regarded as leaders or at least in the front rank of the modern scholastic thinkers of this age, and that the position of my brethren was trending that way. Now if I am wrong, if inadvertently I have misrepresented these brethren, I beg their pardon and the pardon of RECORDER readers.

Charge it up to my obtuseness, to my inability to follow their position to its log-

ical end, and don't understand that these brethren think hard of me because of my inability to grasp their position, for there is the best of feeling so far as I know, and I thank God they seem more ready to pity than to blame; but knowing that the feeling existed that my sermon misrepresented to some extent, I must as an honest man, and professed follower of my Master, do as I believe he would have me do.

J. T. DAVIS.

Garwin, Iowa,
Oct. 1, 1912.

Above the refuse of the ages, above the passions and foolishness and madness of men, above the heartaches and the heart-breaks of the centuries I see rising stone by stone the white walls of the Temple of Human Brotherhood, the Temple of Love, whose builder and whose maker is God. There are problems in human life too difficult to solve; there are mysteries so deep that not a single star trembles in their night of darkness. But above all the mystery and all the problems I see the white walls rising. There is no creaking of dericks, there is no beating of hammers, there are no visible hands laying the stones, yet the dream of an Almighty Architect is taking form in lines of love before us. There is "a power not ourselves that makes for righteousness"; there is a "far-off divine event toward which the whole creation moves." And the power and the goal is love.—From "*Almighty Love*," Rev. Orton H. Carmichael, in *Homiletic Review*.

Death of Brother D. W. Leath.

The sad news of the death of Brother Leath comes to hand just as we go to print. We give it as it was written to Mr. Greene and forwarded to us.

"DEAR BROTHER GREENE:

"Brother D. W. Leath died October first, and was buried October third. He was sick little over a week, with malaria. They thought he had a conjestive chill just before he died.

"ALMIRA BOTTOMS.

"*Logan, Ala.,*
Oct. 5, 1912."

MARRIAGES

ROCK-ACKER.—In Salemville, Pa., October 3, 1912, at the home of the bride's step-grandparents, Mr. and Mrs. A. W. Walter, by Pastor J. S. Kagarise, Mr. Samuel Espie Rock and Miss Hattie Acker, both of Salemville.

CRANDALL-HILL.—At the home of the bride's parents, Mr. and Mrs. Frank Hill, Ashaway, R. I., September 5, 1912, by Pastor H. C. Van Horn, Mr. Lloyd R. Crandall and Miss Mary H. Hill, both of Ashaway, R. I.

WHITFORD-DICKERSON.—At the home of the bride's parents, Mr. and Mrs. Alonzo Dickerson, Edgerton, Wis., September 9, 1912, by Eld. S. H. Babcock, grandfather of the groom, Mr. Gerald S. Whitford and Miss Margaret R. Dickerson, both of Edgerton.

BURHYTE-BACON.—At the home of the bride's parents, Mr. and Mrs. C. H. Bacon, in Brookfield, N. Y., September 19, 1912, by Pastor Davis, Mr. Egbert L. Burhyte, M. D. of Niagara Falls, N. Y., and Miss Annita Mae Bacon.

SIMPSON-LAWTON.—At the residence of Mr. and Mrs. F. B. Lawton, father and mother of the bride, Albion, Wis., September 24, 1912, by Eld. S. H. Babcock, assisted by Rev. C. S. Sayre, Mr. Lloyd L. Simpson and Miss Helen B. Lawton, both of Albion.

DEATHS

SPENCER.—Sarah Spencer, daughter of James and Martha Bliss Wood, was born January 22, 1832, and departed this life August 10, 1912.

In young womanhood she was united in marriage with Ira Spencer. To this union were born three children, two sons and one daughter, who are left to mourn their loss. At the age of fifteen she confessed Christ as her Saviour, was baptized and united with the Second Brookfield Church. For the last five or six years of her life she was in almost total blindness, which affliction caused her to lean harder on her Saviour and friends. Her sister, Mrs. Nella Baker, remained constantly and faithfully by her side for the last few weeks, and till the end came. During the closing weeks of her life she loved to hear God's Word read, and the name of Jesus in prayer and song, which made her rejoice in his love.

The funeral was held at her late home in Brookfield, N. Y., August 13, 1912.

W. L. D.

CLARK.—Jane Hannah Brown Clark, daughter of Francis and Elizabeth Brown, was born March 6, 1846, and departed this life August 19, 1912.

On December 4, 1865, she was married to William W. Clark, by Rev. James Summerbell. To this union were born nine children, five daughters and four sons. In the spring of 1866 she professed Christ as her Saviour, was baptized and united with the Baptist church of Brookfield, and remained a member of that church until twelve years ago when she united with the Second Seventh-day Baptist Church of Brookfield. Here she remained a faithful member until she was called to join the church triumphant.

She leaves her afflicted companion and sons and daughters to mourn their loss, to whom the tender sympathy of many relatives and kind friends is extended.

The funeral was held at the home of her son Chester, with whom she and her husband were making their home, August 21, 1912.

Thus,

One by one our loved ones leave us,
As the hour of life grows late:

One by one their partings grieve us,
They are passing through the gate.

One by one we all are going,
Down the pathway steep and straight;
Ah, the joy there is in knowing
We shall meet beyond the gate.

They are passing through the gate,
Only passing through the gate;
On the other side to wait,
They are passing through the gate.

W. L. D.

RANDOLPH.—Anna Camp Randolph, wife of Reune F. Randolph, and daughter of Eli and Eliza Ann Camp, was born August 25, 1842, and died at her home in Plainfield, N. J., September 30, 1912. Farewell services were held at the home, October 3, conducted by her pastor, Rev. Edwin Shaw. For more extended notice see this issue of the RECORDER.

E. S.

LOUGHHEAD.—The grim messenger called one of Andover's prominent and much loved citizens and successful physicians last week, Thursday morning, after an illness of a little over a week.

Sunday morning, September 1, Dr. W. H. Loughhead was suddenly taken with an acute pain in his right side. He recognized the symptom as appendicitis and called Dr. C. W. O'Donnell, who also pronounced it appendicitis. Responding quite readily to medical treatment it was thought an operation would be unnecessary, but Wednesday afternoon the pain returned. Doctor Jack of Hornell was summoned, and Wednesday night Mr. Loughhead was taken to Hornell where an operation was performed that night.

The operation was very successful, but a gangrenous condition of the colon was discovered which all the best medical skill and nursing were powerless to remedy, death coming Thursday morning, September 12.

Dr. W. H. Loughhead was born in Elmira, April 6, 1861. He received his education in that city and at the old Buffalo Medical College, beside a postgraduate course at Chicago a few years ago. He has been a very successful physician and has practiced medicine at Troupsburg, N. Y., Newfield, Pa., Pine City, Nile and Andover, N. Y. He was located at Nile nine years, and has been in Andover the past six years.

Doctor Loughhead was a physician of statewide reputation and the medical profession has lost an able man, and Andover people a doctor who was always ready to start to those in pain and suffering, no matter what the weather, roads, or time of day. He was a specialist in the treatment of heart trouble and several other diseases and his council and treatment have many living testimonials all over western New York.

Dr. Loughhead was a fraternal man and churchman. He was a member of the Andover Seventh-day Baptist Church, and lived up to his profession and belief. He was also a member of the Andover Masonic and Odd Fellow fraternities, in which organizations he was always active.

Doctor Loughhead is survived by his wife and four children—Misses Genevieve and Isabelle, and William and Alva Loughhead.

The funeral services were held at the Seventh-day Baptist church in this village, Sunday afternoon, Rev. E. E. Sutton of Little Genesee presiding, assisted by Pastor Clyde Ehret of the Andover Seventh-day Baptist Church. The remains were laid at rest in the family plot in Hillside Cemetery.

E. E. S.

CRUMB.—Mary Jane, eldest daughter of Roswell and Mary Ann Crandall Dowse, was born June 27, 1837, at South Brookfield, N. Y.

Of the six daughters, all lived to maturity, and four still survive.

At the age of fifteen she was baptized by Rev. Eli S. Bailey, and received into the Seventh-day Baptist church at West Edmeston, N. Y. She attended school at DeRuyter Institute; taught school in her home town for a few years, then came to Wisconsin on a visit and was engaged to teach the village school at Walworth. In October, 1861, she was married to Carleton W. Crumb. Of their six children two died in infancy. When the family moved to Milton to give the children better advantages in school, their letters were brought to the Milton Seventh-day Baptist Church from Walworth. The eldest daughter, Dr. Gertrude Crumb, passed away in 1908.

After five months of sickness with Bright's disease, Mrs. Crumb died September 15, 1912. The messenger was welcomed, for her house was set in order. She bore the days of weariness and pain, however, with unfaltering good cheer. She was given the most loving care by her dear ones. She is survived by her husband, one son, and two daughters.

She was a woman of strong character and great heart. Her principles were granite. She was a wise counselor and a true friend. Simple services were held at the home, September 18, conducted by Pastor Randolph.

L. C. R.

HULL.—Maria Louisa Clarke Hull was born in North Adams, N. Y., July 8, 1836, and died at Milton Junction, Wis., September 18, 1912.

She was one of eleven children born to Elnathan and Maria Spencer Clarke. One brother was the Rev. Joshua Clarke, a Seventh-day Baptist minister. Of the four brothers and seven sisters, but two sisters survive, Mrs. Mary Ann Langworthy and Mrs. Amos Crandall, both of Milton Junction.

In 1856, when the subject of this sketch was twenty years of age, she came west to Wisconsin with her next younger sister. She had taught school in New York State, beginning when she was fifteen years old, and after attending Milton College during the winter she again taught in this community. She taught two terms at Rock River and one term at Milton Junction in the red brick schoolhouse which stood somewhere near where the high school building now stands.

In 1860, September 25, she was united in marriage to the Rev. Hamilton Hull by the Rev. O. P. Hull. Mr. Hull had been married before; his first wife had died about four years before leaving him with three children. His home at this time was in Dakota Territory, and here he took his new wife. Their home subsequently was at Albion, Jackson Center, Ohio, Walworth, Milton, and Milton Junction.

Four children were born of this union. The eldest, a daughter, died when quite young; two sons, Frank and Clifton, both died at Milton Junction after reaching manhood. The other daughter, Alice, became the wife of S. H. Jewett, and died some years ago leaving two children, Edna and Charles. Mr. Hull died August 29, 1898. Mrs. Hull felt keenly the loss of her children, but seemed to live for her grandchildren, bestowing upon them all the love of her mother-heart. That which has been said of a mother's love could be said of her in reference to her love for her grandchildren, "Never calculating, always hoping."

In her last illness, which at times was very painful, she was comforted by the presence and tender personal care of her granddaughter.

Mrs. Hull was converted at about the age of thirteen years in a revival meeting held in a schoolhouse near her old home in central New York. An older sister who was present remembers Louisa's very bright experience. She was a woman of unwavering trust in her heavenly Father, and therefore, a firm believer in prayer. She read her Bible because it fed her soul; she prayed because prayer was her support, her life. She often remarked that through her sorrow in the loss of her loved ones, and through what she even felt was greater sorrow than death, the Lord sustained her, and without his support she could not have endured all her trouble. No doubt she was right.

"Jesus said, In the world ye shall have sorrow, but be of good cheer, I have overcome the world." Her trust was in Jesus who overcame, and she rests with him.

Besides her son-in-law and two grandchildren, and two sisters, she leaves two stepchildren, Richard Hull and Mrs. R. C. Maxwell and their children who have known her always and only as grandmother, and a wide circle of friends and

acquaintances. We need not sorrow for her, but only that our sympathy was not as great for her, or our lives as helpful as they might have been, for her burdens were heavy. They do not weigh upon her now.

For a time after she came to Wisconsin she was a member of the Milton Seventh-day Baptist Church. She died in the fellowship of the church of that faith in Milton Junction.

Funeral services were held in the church, September 20, by her pastor, Rev. A. J. C. Bond. Interment in the Milton Junction Cemetery.

A. J. C. B.

SWEET.—Eva May Neptune Sweet was born June 3, 1875, in Chariton, Iowa, and died in Riverside, Cal., September 19, 1912.

Mrs. Sweet was married to A. H. Sweet in Grand Island, Neb., June 29, 1894. Later they moved to Boulder, Colo., where they lived until about two and a half years ago, when they went to North Loup, Neb. Five children were born to Mr. and Mrs. Sweet. Ernest, Edith and Paul are still living. Arthur died when three, and Charles when one and a half years old.

Mrs. Sweet leaves a mother, grandmother and two brothers, besides her own family, to mourn their loss. While Mrs. Sweet resided in Riverside only six weeks, her patience in suffering, her affection for her dear children and husband, her thoughtfulness of others won to herself other friends who administered to her wants in the last days of the earthly life.

The subject of this sketch was a member of the Seventh-day Baptist church of North Loup, Neb. She died trusting in her Saviour.

E. F. L.

SCOUTEN.—Mrs. Evie Gracie (Babcock) Scouten was born December 27, 1879, near Humboldt, Neb., and died at her home, September 20, 1912, being 32 years, 8 months and 23 days old.

She was the daughter of Mr. and Mrs. J. B. Babcock. In her childhood she professed Christianity and was baptized, uniting with the Long Branch Seventh-day Baptist Church, and has lived a consistent Christian life ever since. She was married on May 1, 1900, to Mr. C. E. Scouten. They have lived here during their married life excepting one year when they lived at Nortonville, Kan.

She leaves her husband and three children,—Frederick, Leslie and an infant daughter; also her parents, four sisters,—Mrs. Leah Van Horn of Farnam, Neb., Mrs. Gertie Scouten and Mrs. Ettie Pierce of Fouke, Ark., and Miss December Babcock, besides two brothers,—Edwin and August Babcock. All were present at her funeral except the two sisters of Fouke, Ark.

Funeral services were held at her home Sunday at two o'clock, September 22, 1912, conducted by Rev. Mr. Cardy, the Presbyterian minister of Humboldt. Interment was made in Humboldt Cemetery.

DEC. B.

"For nothing worthy proving can be proven
Nor yet disproven. Wherefore be thou wise;
Cleave ever to the sunnier side of doubt,
And cling to faith beyond the forms of faith."

But there is yet another silence which is vocal with this message. I am thankful today for the unrecorded and unrecordable faith and sympathy and hope which have flourished through another year. Never forget, my friends, that the greatest forces in nature and in human nature, are the silent forces.

Never forget that the best treasures of a nation's life are in the stillness of a nation's heart. Not man's happiness but his mistakes and mischances make up the burden of printed history. That is why recorded history has been made so frequently the handmaid of pessimism. The good side of a nation's life is largely the unpublished side. Our educational forces, our religious activities, our joys and victories, our affections and our daily inspirations, our homes, our friendships, our worth to others and theirs to us, do not lend themselves to publication. And yet this is the still voice in which the Lord comes onward.—L. Mason Clarke, D. D.

There is just one way to be trusted and that is to deserve it. People try all sorts of devices for winning the confidence of their fellow men, and yet the solution of the problem is the easiest imaginable. You want confidence. Then earn it. Be "on the square." Keep a promise you have made at any cost.

You can't scold your acquaintances into trusting you. You can't frighten them into it. Coaxing is worse than useless. But deserve trust and you will get it. Earn confidence, and the world will pay its debt, down to the last penny.—*Young People's Weekly*.

It is easy to say, "Let God's grace into your life," but it is not so easy to do. God's grace will not live in the same house with sloth or pride or selfishness or disobedience. If you really want to be a gracious worker, you must yield yourself in glad compliance to what you know to be God's will for you; that is all there is to it, but that is much. And then, how you will sing at your tasks! How faces will light up at the sight of you! And how your power will grow, and your joy will grow, "from grace to grace," even to the perfect day!—*Amos R. Wells*.

SABBATH SCHOOL

LESSON III.—Oct. 19, 1912.

MISSION TO THE GENTILES.

Lesson Text.—Mark vii, 24-30; Matt. viii, 5-13.

Golden Text.—"Him that cometh to me I will in no wise cast out." John vi, 37.

DAILY READINGS.

First-day, Luke iv, 16-30.

Second-day, Acts x, 1-23.

Third-day, Acts x, 24-48.

Fourth-day, Rom. ii, 1-16.

Fifth-day, Rom. ii, 17-29.

Sixth-day, Matt. xv, 21-31.

Sabbath-day, Mark vii, 24-30; Matt. viii, 5-13.

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

Resulting from the famous dynamite cases that astounded the whole country last year, when the McNamars were sent to prison, forty-six men charged with conspiracy to dynamite and destroy property are now on trial. One of these, Edward Clark of Cincinnati, pleaded guilty to fifty-five counts brought against him by the government. This man had been a leader in the labor union, and he says his activities were carried on through letters written by F. M. Ryan, the president. It begins to look as though the "men higher up" were really having to run for shelter.

"Now, Harold," said the teacher, "if there were eleven sheep in a field and six jumped the fence, how many would there be left?"

"None," replied Harold.

"Why, there would," said she.

"No, ma'am, there wouldn't," persisted he. "You may know arithmetic, but you don't know sheep."—*Ladies' Home Journal*.

"I understand your husband is a candidate for office," said a suffragette out west to her sister in the cause. "Are you going to support him?"

"Oh, I suppose so," answered the sister, somewhat wearily. "I've been supporting him for the past ten years."—*Presbyterian of the South*.

"Genuine ability doesn't very often get crowded out of a job by pretense and conceit."

The Sabbath Recorder

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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.

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 If great ambitions dominate your mind,
 Just watch yourself, and see you do not shirk
 The common little ways of being kind.

If you are dreaming of a future goal
 When, crowned with glory, men shall own your power,
 Be careful that you let no struggling soul
 Go by unaided, in the present hour.

If you are moved to pity for the earth
 And long to aid it, do not look so high
 You pass some poor dumb creature faint with thirst,
 All life is equal in the Eternal Eye.

If you would help to make the wrong things right,
 Begin at home! there lies a lifetime's toil.
 Weed out your garden, fair for all men's sight,
 Before you strive to till another's soil.

God chooses his great leaders in the world,
 And from the rest he asks but willing hands,
 As mighty mountains into place are hurled,
 While patient tides may slowly shape the sands.

—Ella Wheeler Wilcox.

CONTENTS

EDITORIAL—The Central Association; Thursday Evening Session; Second Day at Verona; Sabbath in Verona; Ordination of Royal R. Thorngate; A Nation Disgraced; The Debt 513-519	American Sabbath Tract Society—Treasurer's Report 531
SABBATH REFORM—Excuses for Sunday-keeping 520	WOMAN'S WORK—Doctor Crandall Writes of "New China"; Minutes of the Woman's Board Meeting; Treasurer's Report 532-534
To Delinquent Subscribers 521	A Backward Look 534
Conference, 1912—The Essentials of Rural Education 522-524	YOUNG PEOPLE'S WORK—One of Our Great Reformers; A Paper; Milton College; News Notes 535-540
Messages 524	The Coming (?) Year Book 540
MISSIONS—Seventh-day Baptist Missionary Society—Seventieth Annual Report of the Board of Managers 528-531	Salem College Stock 540
	CHILDREN'S PAGE—Boys and Girls of Africa 541
	HOME NEWS 543
	SABBATH SCHOOL 544