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Plainfield, New Jersey

The Sabbath Recorder

YOUR MISSION.

If you are sighing for a lofty work,
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.

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The Sabbath Recorder

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VOL. 73, NO. 17.

PLAINFIELD, N. J., OCTOBER 21, 1912.

WHOLE NO. 3,529.

The Central Association.

After a restful night on the Lackawanna Railroad the editor found himself in the city of Utica, N. Y., at eight o'clock on Thursday morning, October 10, 1912. Two hours and a half later a company of some twenty delegates were on the New York Central train that reached Greenway at about 11.30. There teams were waiting to convey us to the church three miles away, which we reached at one o'clock. A sumptuous dinner was awaiting us in the church parlors under the audience room, where the friends of the Verona Church gave us hearty welcome. After dinner a few moments were spent in visiting, and at two o'clock the seventy-seventh session of the Central Association was called to order by the moderator, C. C. Williams.

The address of welcome by Mr. A. A. Thayer contained beautiful references to the history of the Verona Church, and to some of its faithful pastors who had gone from earth. His reference to the blessed influence of Rev. Charles M. Lewis, the well-known evangelist, who was beloved throughout our denomination, was truly touching. The speaker also referred to Verona as the home of our senior missionary, now in China, Rev. D. H. Davis, and reminded us that here, too, Brother Davis began his work as a minister and pastor.

The introductory sermon was by Rev. E. A. Witter, from Mark viii, 24: "And he looked up, and said, I see men as trees walking." After speaking of the way Christ led the blind man apart to be with him alone, before opening his eyes, the speaker referred to the slowness of the disciples in apprehending the real mission of Christ. Having eyes, they saw not; having ears, they heard not. How slow the world is in accepting the teachings of Christ. His is always a spirit of helpfulness. It is so today as certainly as in days of old. It is blessed still to be led out alone with Christ, to feel his magnetic healing touch.

The wonderful power of our friend and brother, the late Doctor Lewis, was due largely to his sympathy and the manifestation of his love. He was an inspiration to all who came within his influence. This is but a slight illustration of the power of the loving Christ to draw men unto himself.

Christ would not leave the man with imperfect vision, but gave a touch that cleared his sight and enabled him to see things as they were. Another touch was needed to clarify his vision, and so he completes the work. Has he completed this work with us, or do we still see men as trees walking? Many of us may need the second touch, to open our eyes to the things we ought to see. Our understanding is quite different now from what it was when we first began to believe, and so to realize the divine healing; but we need still another touch of Christ to enable us to see, as we ought, the field already white for the harvest. In this association there are churches going out of existence; we are losing numbers faster than any other association. Are our eyes open to see the church houses rotting down? Do we realize fully our responsibility to do all in our power to strengthen the things that remain? If our eyes are really open to see things as they are here, our hearts will be burdened, and we will not say, "What can you do?" or "What can he do?" but each one will say, "What can I do to make things better? What is my attitude as a member of the church, and as one of the workers in the association, toward Christ, toward his gospel, and toward the feeble churches?"

One thing we need most of all, and that is a clear vision of Christ as the divine Saviour. A view of him as a great prophet, a wonderful teacher, or a perfect man is not enough. This robs him of his divine power as the crucified Son of God, to save from sin. If we do not apprehend him as the *Son of God*, the crucified one whom Paul preached, there is no hope for our future as a people. We need to rally

around the Christ Paul knew, to partake more fully of his spirit, if we would see the cause we love go forward.

Messages from the churches and from delegates of associations and boards, followed the sermon. The attendance was fully as large as could be expected when we consider that Verona is a small, isolated church, wholly in a farming community. Most of the families live at some distance from the house of worship, but they are loyal to the church and are doing what they can for the Master.

It is something like thirty-five years since last I visited Verona, and it is difficult to recognize anything as I had it in mind. The old families are gone. When I first came here in 1873, Elder Charles M. Lewis was here and Elder Alexander Campbell. The Davises, the Perries, the Williamses were among the leading workers. But many are gone,—that is, of the generation I knew thirty-five years ago. But thank God the work here is going forward. The church has been raised up and a basement with church kitchen and dining-room has been built in. The old-fashioned pews have given place to modern seats, the walls are neatly papered, the floor carpeted, the platform nicely furnished with pulpit and chairs, the choir corner fitted up in comfortable shape, and a heating-plant keeps the house warm. Everything shows that there is still at Verona a company of Christian workers ready to sacrifice and toil for the salvation of men.

Pastor R. R. Thorngate and wife are doing a good work, and we pray that God's blessing may rest upon pastor and people to the glory of his great name and the upbuilding of the kingdom.

Thursday Evening Session.

The time between the afternoon and evening sessions was spent at the church. The Verona friends were busy preparing supper in the basement and feeding the company, while the delegates were engaged in pleasant visiting in the audience-room. These social hours are indeed helpful. This is especially true in the case of a church so isolated as is the Verona Church.

Everybody enjoyed the song service at the opening of the evening session, and all were ready for the regular order of program work. In this an interesting histor-

ical essay on "Our Association" was read by Mrs. W. T. Colton, which in due time will interest RECORDER readers. Rev. L. D. Seager and Erlo E. Sutton, delegates from the Southwestern and the Western associations, presented greetings from those two bodies and spoke words of cheer as to the spiritual condition of the churches and the work being done. Mr. and Mrs. W. L. Davis sang, "God's Way is the Best Way," and Rev. Jesse E. Hutchins preached on the subject, "That Boy of Yours." His text was 1 Samuel i, 27, 28: "For this child I prayed; and Jehovah hath given me my petition which I asked of him: therefore also I have granted him to Jehovah; as long as he liveth he is granted to Jehovah."

The sermon was a practical plea for greater painstaking on the part of parents, to hold their children in ways of truth and righteousness. Every parent is anxious for his boy to succeed, but not every one seems to understand the real means of success and too many are mistaken as to what constitutes true success.

The education of the child lies at the foundation, but it is a great mistake to think that education given by the schools is the only one to be considered. Where the boy spends 15,000 hours in school, he spends 177,000 hours in the home or outside the school. Of course a great proportion of this time is spent in sleep. But this time too is all-important, although many seem to think nothing of the conditions under which their children sleep. Much depends upon the proper sanitary conditions of the sleeping-rooms wherein our children spend nearly half their lives in sleep.

Too many children live in homes where child training is ignored, where the children are sent to school as early as the law allows, in order to get them out of the way. Others live where they are sent to school only because the law compels the parents to send them. But in most cases these parents pay little or no attention to either the home or the school training of the child. They do not study child life, make no account of heredity in bringing up their boys and girls, and seem to care very little about environments.

Instead of helping their children to higher standards of living and setting godly examples before them—instead of

making a healthy, spiritual home atmosphere for their children, the parents wait for some special dispensation of Providence to save their sons and daughters. This is folly. God seldom interposes special dispensations to save the boys who for years have been not merely neglected by fathers and mothers, but actually led astray and educated in evil ways!

Men admire good stock, and take great pains to keep it pure, but often seem to care little about their own children. They utterly neglect the faith life of their boys and girls. It is folly to depend entirely upon the church and pastor to save them. The parents have them during all the earlier years when character is started; and after they are old enough to attend church and hear for themselves, the parents have them eighty-four waking hours to the church's one hour. This home life makes up most of the education and training of the child. In the home is the place where the children should be favored by godly influences, and by protection from the worldly influences that draw so many away.

It was late and dark, with a storm gathering, when the evening meeting closed. Many had to go three or four miles, and it took some time to get the visitors loaded into wagons and every one provided for. Then we could see where the teams, with lanterns burning, were slowly moving along the different roads seeking the homes for the night. It had been a hard day for all, both for hosts and guests, and many a tired head that night was glad to find a pillow and the quiet of night for rest.

Second Day at Verona.

The rain that had drizzled through the night ceased before sunrise, and at 9.30 a. m. a good number were at the church ready for business. The main topic was Missions. Secretary Saunders conducted an interesting conference, in which the needs of the feeble churches of the Central Association were thoroughly discussed. Many hearts are anxious to strengthen the things that remain, and the people here are trying to give what help they can.

After this conference, in which several interesting speeches were made, Brother Saunders gave essentially the same appeal

referred to last week in the RECORDER, given to the Western Association. The burden of this plea was for a gospel of service,—a practical, industrial, evangelizing of the heathen world. The one great need of the world today is, men who bring things to pass. He spoke of America's opportunity in these times, as the central country from which radiates the light of life to all the world, the land from which people of all nations are already sending influences augmented here, back to their homelands. Ours is a land made responsible under God for the saving of the world. To be indifferent to this great work is nothing short of sin. As a people we must be awake to the demands upon us, or we go into oblivion. If we fail, we lose our opportunity and go back into the wilderness to wander and die. God will raise up somebody else to do our work, if we ignore the claims of the heathen world upon us today.

TRACT SOCIETY'S HOUR.

Another pleasant noon hour passed, and all were refreshed for the afternoon's services. Promptly at two o'clock they were found in place, and joined with enthusiasm in the praise service.

Letters were read from five more churches, all of which showed a good state of spiritual life throughout the association.

Then came the Tract Society's hour in which the editor gave a review of the work of the board during the year, substantially the same as that which appears elsewhere in this RECORDER as the annual report by Edwin Shaw. The budget for this year, the work of the publishing house, the interests of the SABBATH RECORDER and the debt of the society were presented, and the people seemed greatly interested in them. Several questions were asked and answered, and we are sure the effort to secure the coöperation of the people in the work laid out for the year, and to insure their sympathy with the board in its hard problems, was not in vain. The spirit of this association was certainly encouraging, and we shall be disappointed if the people of the Central Association do not respond well in helping pay the debts of both boards.

THE WOMAN'S HOUR.

Miss Agnes Babcock had charge of woman's work in the program, and after

urging the societies to take up the work suggested in the annual report of the Woman's Board, approved at Conference, she read briefly the points in that report. These points include a special effort all along the line to increase the subscription list of the SABBATH RECORDER.

There are eight societies in the association, including about two hundred faithful members. Reports were read from seven of these societies, showing good work done during the year. The eighth society, though not reporting, was also said to have done faithful work. All these societies strive, in essentially the same lines of service, for the social up-building of the home church, for aiding the needy, and for the support of denominational work beyond their borders. The woman's society at Adams Center reported \$184.64 raised during the year. Brookfield society is thirty-four years old, and raised last year \$175.95. Verona raised \$143.67, West Edmeston, \$52.68, Leonardsville \$301.70, and the others, that failed to report figures, had done excellent work in improvements upon buildings and equipments at home. All this revealed the fact that the woman's society is a great power for good in church and community life.

An interesting paper was read by Mrs. W. L. Davis of Brookfield, which will in due time appear under Woman's Work in the RECORDER.

In closing the service of this hour Miss Babcock called attention to the fact that seventy-five years ago there was an organized woman's society in Leonardsville. Great good has come to the church through the interest taken in the work by women. New methods of work have become necessary, and the society that does not arouse the women to greater interest in the work must meet with failure. The spirit of unity in the association is essential if we would do the best work. We exist not merely for money-getting; we must provide social privileges for our young people, give them places where they like to go and where they are made welcome to enjoy themselves, if we would hold them and build up our churches. We must not forget that the larger object is for denominational upbuilding. We must be interested in the denominational schools. In short, we must do something worth while, if we are to fulfil our mission.

THE ASSOCIATION PRAYER MEETING.

The first half-hour of Sabbath eve was spent in a vesper service consisting of spiritual songs and fervent prayers. The male quartet, on several occasions during the meetings, added much to the spiritual uplift of the association. At this meeting they sang just before Rev. L. D. Seager's sermon. Mr. Seager's text was 1 John i, 3: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." The sermon was a strong plea for fellowship. There are no class distinctions in the kingdom of God. Mr. Seager told of two neighbors who had a terrible quarrel over their line fence, resulting in each one's building a fence on his own land a little from the line, thus leaving an uncared-for strip between the fences, that grew up to weeds and brush. This strip for years was known throughout the neighborhood as the devil's lane. Years went by and the two men would not speak to each other. They would work on the same straw-stacks at threshing seasons when neighbors exchanged work to help neighbors, but there would be no recognition between them. Finally the war broke out and the sons of both men went into the army. One of the boys was killed in battle, and after some time the terrible news came to the other home that the other's boy too had fallen. As the one whose son died first sat reading the morning paper his eye fell on the sad news of his neighbor's loss. After a few moments his little daughter exclaimed, "Father, old Brown's coming up the lane." Sure enough, there he was approaching the gate. After a moment, when the thought of his own bereavement had moved his soul, the one to whom the little one had spoken arose, hastened to the gate, threw it wide open to his old enemy, and the two men fell on each other's neck, weeping and asking forgiveness. Common sorrow had softened their hearts; it soon brushed aside all the bitterness, and the devil's lane was wiped out forever.

The two men went together, removed the fences, and tearing out all the weeds and brush of devil's lane, they planted and tended it together dedicating the crop to the Lord. Thus it sometimes happens

that barriers are removed by a common sorrow.

Brother Seager then spoke of the separations between God and his children, through the sinner's blindness, and of the reconciliation and fellowship through the Son of God. It was an excellent sermon, and the conference meeting which followed was most helpful.

Sabbath in Verona.

Sabbath morning brought us warm south winds, like the last breath of summer, with sunshine breaking through the clouds, with autumn leaves sifting down and rustling underfoot or scurrying away before the fitful gusts. People began early to gather in from all directions for a full day and evening at the church. These daily gatherings were like family reunions. New arrivals each day added to the pleasure of the social greetings, and new helpers made the daily services more interesting.

It is no small task for a church in a farming country, whose members live on dairy farms, most of them miles from the place of meeting, to entertain an association and look after the chores and necessary home work too. But the Verona people know how to do it, and they succeeded admirably. With food to prepare and take to the church each day, with two meals to serve in the church parlors and one at their homes, and with forty or fifty delegates to carry back and forth mornings and evenings, they were kept busy.

The hum of voices around the church, which for three quarters of an hour had indicated a spirit of real friendliness, was suddenly hushed when Pastor Thorngate announced the song, "All hail the power of Jesus's name." After the introductory services, including several short prayers, Rev. D. C. Lippincott, delegate from the Northwestern Association, preached from the parable of the talents, Matt. xxv, 14-30. His theme was, "Five Talents or One, or a Life of Service." After a definition of the word "parable," Brother Lippincott emphasized the following points: (1) "His own servants." This parable concerning service is therefore given to Christians—to you and to me. To every man his work, but not the same to all. None can be excused, and no one

can expect another to do his work. (2) "Occupy." This means use, not hide or neglect your gifts. (3) "To every man according to his several ability." One thought his talent was too small and so hid it. There are many doing the same thing today. (4) The judgment, "Well done," and, "Thou wicked and slothful servant." Had the one talent man been faithful with his gift, he too would have heard the same words of approval from the Master. We are not blamed for the smallness of the number of our talents, but for the use we make of what we have. (5) "Unprofitable"—that is all. One does not need to be a hard criminal in order to be lost. He does not need to be a sinner outside the household, but he may be a real "servant," yet "unprofitable" and therefore lost.

There were surprises when the Judge came: "When saw we thee an hungred and fed thee?" The servants learned that the small possession of a cup of cold water called for a proper use thereof, and that upon such ministries as this the judgment might turn. I may have but the one talent of being able to tell another of the love of God in my own heart. This I may use for him and hear at last his "Well done, good and faithful servant."

Every faithful child may hear the Master's "inasmuch" and "well done."

The collection at the close of the sermon amounted to \$37.28. This is to be divided among the Missionary, Tract, and Education societies.

The Sabbath school followed the preaching services, conducted by Mr. T. Stuart Smith, superintendent of the Verona school. The lesson for the day was taught by topics with the entire audience for a class. Rev. L. A. Wing, Rev. Riley G. Davis, and Dr. S. C. Maxson of Utica were the speakers.

Immediately after dinner the Sabbath School Board's hour was presided over by Rev. R. J. Severance. The leader reviewed the points brought out in the board's report, adopted at Conference, as follows: (1) Payment of the debt of \$200. (2) Enlargement of *Helping Hand* by the addition of two assistant editors. (3) Increase of circulation of our publications, especially that of the SABBATH RECORDER. (4) Pushing the sale of *Greene's Manual for Bible Study* and Dean Main's *Bible*

Studies on the Sabbath Question. (5) Increase of the permanent fund. At present it is not large enough to be loaned to advantage, as it is difficult to put out less than \$500 in a permanent loan. (6) The movement for greater efficiency in all our Sabbath schools, such as better grading, teachers' classes, training classes and primary helps.

The estimated budget for 1912-13 for the *Sabbath School Board* amounts to \$1,365.00. This includes money for the debt, all the Sabbath-school publications, permanent fund, postage, stationery and printing.

An address was made by Riley G. Davis, in which was urged the great necessity of our older people's being more interested in the Sabbath school, if the good cause is to go forward.

The young people's hour was in the hands of Pastor Thorngate. He too urged the measures recommended by Conference: (1) The quiet hour; (2) Carrying out the budget plan of raising \$800 for the work; (3) The study of denominational doctrines and articles of faith, pushing the RECORDER subscriptions and special study of the doings of Conference as found in the *Year Book*.

R. J. Severance spoke of his impressions of the young people at Conference, and the inspiration received from the large number of earnest, active Christian boys and girls in the Master's work there. Then came a paper by Erlo E. Sutton which we hope he will send to the contributing editor for our paper.

At this point Brother Hutchins sang the song referred to in last week's RECORDER as having been repeated by request at Alfred. The question, "Have I Done My Best?" was asked by a young man in his delirium, after having saved seventeen from a shipwreck.

"Dark the storm is raging
And loud the breakers roar;
See, a ship is sinking
To rise again no more;
Behold a youth undaunted,
His faith and zeal attest,
This his only question:
'Oh, have I done my best?'"

Chorus—

"When the Master calls us
Shall we stand the test?
For the love of Jesus,
Oh, have we done our best?"

To help some weary trav'ler
To enter into rest,
Faithful have we striven?
Oh, did I do my best?"

"Many souls are shipwrecked
Upon life's stormy main;
Let us each endeavor
Some soul for Christ to gain,
Some life to cheer and gladden
Now sin-sick and distressed;
While the lost are dying
Let each one do his best.—*Cho.*"

"Swift the day is dawning,
The night will soon be o'er,
And a glorious morning
Break on a golden shore.
Then faithful to our duty,
Obeying each behest,
May we hear His, 'Welcome,
For ye have done your best.'"—*Cho.*

Ordination of Royal R. Thorngate.

One of the interesting sessions of the Central Association was that in which took place the ordination, to the gospel ministry, of Royal R. Thorngate. On Sunday morning, October 12, the association turned the time over to the Ordination Committee of the association to carry out the program prepared for this occasion. The council was then organized, composed of the visiting delegates, sitting with the Verona Church, with Rev. E. Adelbert Witter for chairman, and C. J. York as clerk.

Mr. Thorngate read a most interesting paper giving his Christian experience, and stating his beliefs regarding God, the Bible, the plan of salvation, and the nature and destiny of man, which was regarded as entirely satisfactory. After remarks of approval by several brethren it was voted unanimously to proceed with the ordination.

Dinner being announced as ready, the council adjourned till 1.30. The ordination sermon was preached by Dean Arthur E. Main, and in it he gave an excellent exposé of the Bible teachings regarding the characteristics of a minister. A minister is a disciple, or learner; an apostle, or one sent forth; a prophet, or one who speaks for God; a pastor, or shepherd of the flock; a teacher, a bishop, a steward. A pastor is one chosen by the church to lead the people in all good ways. This sermon was listened to with great interest.

Then followed the charge to the church by the editor, who showed that the success of God's cause here depends quite as much upon the hearers as upon the preachers. The pews must cooperate with the pulpit in the plans for soul-saving and for building up the kingdom, if the work is to go forward. Faithful and attentive hearers are a source of strength to any pastor. The spiritual atmosphere of the home will often settle the question of a pastor's influence over the children. It lies within the power of these homes greatly to aid their pastor in his work, or to handicap him in his efforts to reach and help the young people dwelling in them.

The charge to the candidate was given by Rev. W. L. Davis of Brookfield, and Pastor Wing of DeRuyter made the consecrating prayer. Pastor Thorngate and his wife have won many warm friends in Verona, and we bespeak for them a successful work among the people of that community.

The church owns a comfortable parsonage, a barn, and one acre of good ground not far from the church; so its pastor is very pleasantly situated. And Pastor Thorngate thinks he has a good people with whom to work.

A Nation Disgraced.

The entire world has again been inexpressibly shocked over the attempted assassination in free America of one of its greatest men. Some newspapers are congratulating the nation "upon its escape from another red blot upon the pages of American history." But has it escaped? Is any credit due to this country because the assassin's bullet at Milwaukee failed to complete its deadly work? Ex-President Roosevelt may well be congratulated that he chanced to have on enough heavy clothing, with enough material in one of his pockets, to break the force of a murderer's bullet which otherwise would have killed him outright; but we can not see much chance for the country to take any credit to itself for the "escape from another red blot upon the pages" of its history! The blot is there all the same. And the memory of three American presidents assassinated in years gone by, and of anarchists

sent abroad from our shores to murder kings and princes of other lands, will not modify this disgrace in the eyes of the world.

It is indeed a pitiable spectacle before the nations, when a man of Mr. Roosevelt's world-wide fame can be murderously assaulted, merely on account of his political opinion! And the real disgrace lies in the fact that it is the natural outcome of the venomous publications against a good man by the great newspapers of the country. Nothing but the development of cranks could be expected under such circumstances; and the people throughout the land have been living in constant fear lest the bitter campaign fight—made hideous by cartoons and caricatures—should result in the assassination of one or both the candidates.

The report of the revolver in Milwaukee seems to have brought the newspapers to their senses, and it is wonderful to see how his bitterest foes hasten to congratulate him, and to speak in highest terms of a man who can meet such an assault, and then with the bullet in his breast, and with clothing saturated with blood, insist upon going forward with his speech for an hour and a half, the same as he would go forward with his men if wounded in battle. This is now mentioned by friend and foe alike as being characteristic of the man.

I noticed that one of the great papers, which had done as much as any other to incense the mind of brain-crazed assassins, closed its editorial of condolence with the words, "May Providence protect him"! It seems almost sacrilegious for one, among the most to blame for stirring up crazy cranks against a man, to turn when the natural outcome is reached, and the man is shot, and call on God to protect him!

The Debt.

Since our last issue Treasurer F. J. Hubbard reports the receipts of \$69.15 especially for the Tract Society's debt. This added to the \$78.00 reported last week makes \$147.15 received thus far. Thirteen persons responded to this call during the week. Many more are doubtless expecting to respond soon. Watch for the reports each week.

SABBATH REFORM

Excuses for Sunday-keeping.

Number I.

W. H. BRAMLEY.

The chief argument advanced by advocates of the "Lord's day" is as follows: We do not keep the Seventh-day under the Gospel, because we are under a new covenant. We are not under law, but under grace. The law is abolished. The Sabbath being commanded in the Old Testament is no proof that we must keep it in the New. Paul is quoted as proof that the law is abolished. What does Paul say? In Romans iii, 31 he asks a question, and gives the reply: "Do we then make void the law through faith? God forbid: yea, we establish the law." In the fourth chapter he goes on to explain that circumcision was a sign or seal of faith—a sign that through Abraham's faith all the nations of earth should receive God's blessing through him. In the fifth chapter, he goes on to say we are justified through the same kind of faith spoken of in the preceding chapter. Verse 1: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Verse 2: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." All this is in reference to the foregoing chapters in which he explained what manner of faith Abraham and his successors had, and in what manner their faith was recognized and justified. Then he goes on to speak of Christ's mission of redemption and reconciliation; then the gift of grace by Jesus Christ our Lord. In the sixth chapter, he goes on to show that the curse of the law was nailed to the cross, not the law itself. He commands us, because we are free, not to sin as we did before, but to shun the former sinful life and become servants of God.

In many instances Sunday-keepers support their position by giving mutilated portions of God's Word, such as Romans vii, 6: "Now we are delivered from the law." If you read the whole of that text, you find

that the sense is entirely different. We are delivered from dead, formal observance of the law, we are to keep the law in a new spirit. Mark the word "serve." To serve means to obey, or it means nothing. Obey what? What is being spoken of? The law. Verse 12: "The law is holy, and the commandment holy, and just, and good." Verse 14: "For we know that the law is spiritual: but I [or we] am carnal, sold under sin." In verse 25 he shows once more how we are to obey the law of God. After expressing thanks to God for deliverance from "the body of this death," or from the law of the flesh, he says: "So then with the mind I myself serve the law of God, but with the flesh the law of sin." Surely no intelligent student of God's word can say after hearing Paul, that God's laws are abolished. To do so is to fly in the face of Scripture. In chapter viii, he becomes more explicit still in regard to the spiritual law. Nothing can be clearer than his definition of the change of the law from the formal, earthly, carnal sense, to the spiritual. Verse 6: "To be carnally minded is death, but to be spiritually minded is life and peace." Finally, verse 13: "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." That is to say, if we fight against the sins of the flesh, according to the laws of God, in the Spirit of Christ, with God's divine assistance we shall come off more than conquerors. What need to say more to prove that the law is not abolished? Amended it is, but not destroyed.

Then again they say that Sabbath-keepers are shut out from worldly advancement, and in consequence are reduced to both spiritual and material poverty. Again I do not agree with them, especially when they go on to say that it is a proof that God is not with Sabbath-keepers. The Jews keep the Seventh-day today, yet these effects do not follow. The statement does not accord with the Scriptures. God, when he gave Moses the law of the Sabbath, gave a promise to Sabbath-keepers which if not fulfilled makes him a liar. Please turn to Leviticus xxvi, 1-12. Follow the history of the Jews and you find that just as long as they kept God's law, just so long the promise given was kept. Directly they failed, the promise failed; and the judgment followed, as in the verses next

To Delinquent Subscribers.

The Postal Laws and Regulations provide that copies of weekly publications sent to subscribers who are more than one year in arrears shall not be sent at pound rates, but that they shall be mailed at the transient second-class rate, prepaid with stamps affixed, *unless promise of payment has been made.*

Our attention has been called to the law, as follows:

"The right of publishers to extend in good faith credit on subscriptions is recognized and will not be abridged, and although all subscriptions are regarded as expiring with the period for which they were obtained, nevertheless, in order to give an opportunity to secure renewals, copies of their publications will be accepted for mailing as to subscribers at the usual second-class rates of postage for a period of one year from the date of expiration; but copies sent to persons after one year from the date of the expiration of their subscriptions, unless such subscriptions be expressly renewed for a definite time, together with an actual payment of subscription or a *bona fide* promise of payment, will not be accepted at the pound rate, but will be accepted at the transient second-class rate of one cent for each four ounces or fraction thereof, prepaid by stamps affixed."

"The purpose of this regulation is to give publishers a reasonable opportunity to secure renewals of subscriptions, and at the same time relieve the postal service of the burden of carrying copies of publications as to subscribers at the usual second-class rates of postage to persons who are not such in fact."

For this issue of the RECORDER we are required to issue a statement of circulation to the Postoffice Department, stating the number of copies sent to persons whose subscriptions are more than one year in arrears and have not been expressly renewed. With the alternative of putting a stamp on every paper sent to subscribers more than a year in arrears who have not expressly renewed, we shall be obliged to take from our mailing list all such delinquents. The RECORDER can not afford to mail copies at 52 cents per year.

This means that if your subscription is more than a year in arrears, you must pay or order the paper continued for a definite period and promise to pay, or your name will be taken from the mailing list.

Prompt attention to the matter will be necessary to insure your receiving the next numbers of the RECORDER.

BUSINESS MANAGER.

following. Then a hope is held out to the transgressors that if they will cease from their iniquity, and return to the Lord, and keep his commandments, he will return unto them; he will again become their God, and they shall be his people. The promise, so long held in abeyance, shall be restored. Surely the Sabbath-keepers have the Lord on their side.

Then they say the Sabbath ended at the cross. The Sabbath did not end at the cross, for we find it observed by the disciples right up to the end of the New Testament. We may be, and are, under a new covenant, yet the old one remains, as amended by Christ. We are not under the law of formality, but a spiritual law, and Paul says, "faith establishes the law," that is, the revised law. We are to keep God's laws in a new spirit, as the proof of a living faith. For faith without works is dead. Neither the ceremonial laws nor the sanitary laws are binding on us, because those laws were made for a season, but the moral laws, or the divine laws, are, because they contain the essence of Christ's teaching. Those laws as well as the others were kept by Christ because they were binding upon him as a Jew, until he had fulfilled the law, and so obtained our salvation through such fulfilment, first to the Jew, then to the Gentile. We are not required to keep sanitary or ceremonial law, but the moral law.

I differ with those who say that Jesus never said we were to remember the Sabbath day to keep it holy. When the rich young man asked Jesus what he should do, Christ said: "If thou wilt enter into life, keep the commandments." The young man said, "All these things have I kept from my youth up." You will observe Christ said, "the commandments"—not one or two or three, but all the ten, because if one law was broken, so was the whole, as far as the effect was concerned. Therefore the law of the Sabbath was included.

Now I think I have made it plain that the Sabbath is still the law of God, no matter what men say. Therefore remember the Sabbath belongs to God. Render unto God that which is due to him. Remember also that he has promised material as well as spiritual blessings to those that keep his commandments.

Bath, N. B.

CONFERENCE, 1912

The Essentials of Rural Education.

PETER E. CLEMENT.

It is appropriate for this General Conference to discuss rural education because we are and always have been a rural people. We are not returning to the soil; we have always been there. Very few of us are found here who have not known the joy of communion with nature in the hush of early morning, and the boundless satisfaction of seeing the results of our own planting responding to our care and the ministration of the elements in the luxuriant growth which at last culminated in a bountiful harvest. We have known, too, the wholesome lessons of patience and humility that the farmer learns daily, as he scans the heavens for a promise of favoring rains and sun, and realizes that, when all is done, it rests with the merciful Giver to bless and prosper the planting.

With few exceptions, our churches are like this one in North Loup, in the midst of a distinctly rural community, and we are glad it is so. We are proud that this church with its large membership stands as a monument to the faith and loyalty of the small colony who came to this valley so many years ago. They were rural people looking for land, for farms, to yield them a living, to support schools and a church for their children, and their interests are still rural. The church has had its problems, and so have parents and the village as a whole, but they have not known the temptations peculiar to the city. The struggles of labor and capital, actual poverty and want, crime and licensed vice are all, to us, as echoes from a distant shore, and affect us only indirectly. Thank God that we are a rural people.

It is well, too, to consider the needs of the country church because we ought to continue as such. As Seventh-day Baptists it is highly important that we follow those walks in life in which we can command our own time. There are many vocations that are impossible for one to follow, and remain an active Sabbath-keeper, and many others at which one works at a

decided disadvantage. But the man on the farm is his own master and can worship as his conscience dictates, and in no wise interfere with the pursuit of his business, and neither disturb nor arouse the opposition of his neighbors who may be otherwise disposed. If there were no other reason for so doing, it would be expedient to urge our young men and women to remain on the farm as a preservative measure to prevent the drifting away of our members. One of our greatest hopes for growth lies therein.

Personally, I am glad to speak on the subject because as a student in an agricultural college, and as an enthusiastic exponent of this back-to-the-farm movement I am tremendously interested in it. I would like to tell the young man just ready for high school or college that no course of instruction offers more interesting study than that which deals with the treatment and cultivation of the soil, the care of farm animals, and the marketing of produce. I would like to tell him that the professors whom he would meet in such an institution are among the brightest of our educators and command some of the best salaries of the teaching profession. No man is so much sought for by our colleges and schools as he who is capable of teaching agricultural science. I would like to impress upon him the truth that the farmer is no longer a "rube," a "hayseed," and the farm is no longer a bone pile for untalented, stupid bumpkins who are unfit for anything else. The man who tills the soil is not only the man who feeds us, he is the man whose clear and cool head maintains the balance in the surges of labor strife. His independence is the envy of all men. In his development and growth lies the hope of the nation.

This back-to-the-farm movement is widespread. Magazines of all classes are discussing agricultural problems. The educators of the country are seeking for such courses of study as will best fit the child to meet the problems of the day and are instinctively turning to those subjects that deal with farm life. Agricultural colleges

and high schools are being established all over this broad land for the purpose of educating the youth to the fact that there is something besides drudgery on the farm. Professional men are coming to the conclusion that city life is not ideal and are longing for a piece of land that they may call their own and on which they can live and be their own masters.

"The well-being of a people is like a tree: agriculture is the roots, manufacturing and commerce are its leaves and branches; if the roots are injured the branches and leaves wither and fall and the tree dies."

The great need of the day is more producers; not necessarily more cultivated land, but rather a more intensive cultivation of that already under the plow. The boys' corn-growing contests are examples of possibilities in this direction. One boy in Arkansas on an acre of ground which his father thought was nearly worthless, and with the assistance of his pet goat (his father refused to let him have a horse to cultivate with) raised over two hundred bushels of corn. There are a number of cases where more than one hundred and fifty bushels to the acre have been raised. Do you know that one grain added to each ear of corn would increase the corn crop of the United States 5,000,000 bushels? "In Iowa by teaching the farmers the simple process of testing corn for vitality, the value of the corn crop has been increased each year several million dollars. In Minnesota the oat crop has been increased in some localities 25 per cent by the improved seed developed by farmers and school children. For years the rest of the country has poured millions into the coffers of Wisconsin for her butter and cheese and high grade milch cows, because of the separator, her Babcock milk tester, and her scientific knowledge of the processes connected with milk and its products."

I quote from the report of the Country Life Commission: "In every part of the United States there seems to be one mind on the part of those capable of judging on the necessity of redistricting the rural schools. Everywhere there is a demand that education have a relation to living, that the schools should express the daily life, and that in the rural districts they should educate by means of agriculture and rural life subjects."

Several plans are being tried as a means

of bringing this scientific knowledge home to the farmer. Perhaps the most unique plan is that being tried in Wake County, N. C., under the management of the county superintendent. By this plan, from two to ten acres are set aside in each district for agricultural purposes. This farm is to be cultivated by school children and their parents by working together on certain days. The farm is under the general supervision of the best farmer in the district. It is hoped that three things may be accomplished by this plan: first, that of raising money to supplement the school fund; second, bringing to the attention of the farmers scientific knowledge of farming; third, bringing the people of the district together for the purpose of developing the social side of life.

A department plan is being worked out in the high schools of the province of Ontario, Canada. By this plan one teacher, a graduate of an agricultural college, is employed to give his full time to the subject of agriculture. A part of his time is to be given to recitation work in the school and a part to supervising farm projects of the pupils at home. Such work as taking care of the poultry, caring for a cow, raising a special crop, etc., are proposed. For carrying out this coöperative plan of the school and home, the division of time is about as follows: for home work including vacation time 50 per cent, for the related study in school 30 per cent, and for a systematic study of English, history, civics, mathematics, and other cultural subjects 20 per cent.

The Farragut School at Concord, Tenn., is a good type of high school. This school offers three courses, a Latin course, an English-science course, and an agricultural course including domestic science and manual training. Ninety per cent of the total high school enrolment take the course in agriculture. In this school, the girls take the whole of the agricultural course in preparation for home-making, and teaching in the public schools.

The Smith Agricultural School at Northampton, Mass., is partly supported by the income from funds bequeathed to Northampton by Oliver Smith. Students fourteen years old are admitted without further educational requirements. Three courses, all strictly vocational, are offered: one for farming, one for mechanical work,

and one for domestic science and home-making. I wish you to note the subjects taken; they are similar to those given in the other high schools: accounts and estimates, algebra, arithmetic (twice as much arithmetic as algebra), agricultural laboratory, bacteriology, bees, bookkeeping, botany, breeds and breeding, chemistry, dairy farming, commercial law, elementary science, English—through the four years, floriculture, market gardening, geometry (plane only), history—American and local, insects, physical geography, physical training, physics, agricultural physics, physiology, poultry, veterinary science, ornithology, and wood-working.

All these things can not be accomplished in addition to all that the child is crammed with today. Some—much—must be dropped from the present curriculum, and therein lies the difficulty. Can the boy spare four years of Latin, solid geometry? I believe that he can. Many instances could be cited where a boy has quit school because he was required to take Latin and other subjects in which he had no interest. Nor can we blame him. Some one may say, "He should study these subjects for the mental training they afford." Bless your heart, there is no mental training in a subject in which the mind is not interested. There are a few subjects that must be required whether interest is aroused or not, but I do not take Latin to be one of them. This is evidenced by the fact that colleges and universities are dropping it as an entrance requirement. As some of the essentials, I would suggest a good course in agriculture, arithmetic and accounts, manual training and domestic science to supplant and partly take the place of Latin, some of the ancient history, and solid geometry.

We hear much these days regarding liberal vs. vocational education. The old idea of what a liberal education consists of is giving way for newer things. Latin is vocational for the doctor, the dentist, the Latin teacher, but it is extremely liberal for the farmer. Agriculture is liberal for the lawyer, the minister, but it is vocational for the farmer. I admire the grit of the boy who refuses to take all of the other fellow's vocational subjects. That subject that can boast of being exclusively liberal has no place in our curriculum today. Agriculture is an esthetic, economic, a social,

and a scientific subject—a cultural subject—and may be studied with profit by one who expects to follow one of the so-called professions.

Messages.

A Sermon by Rev. Edwin Shaw.

Text: "And Ehud said, I have a message from God unto thee." Judges iii, 20.

Ehud's message was a dagger, the blade of which was a cubit in length and sharp on both edges—a dagger which he concealed beneath his cloak, and getting into the presence of King Eglon, the oppressor of the Hebrews, he thrust it into, and all the way through, the body of the king, causing his death, and thereby winning victory and freedom and peace for the children of Israel. The message of Ehud was, I say, a dagger and death to the unsuspecting king.

Now I have not selected the text to justify the deception which Ehud used in order to approach the king when he was alone; nor have I selected it in order to justify a killing which, though committed in time of war and among a primitive people, seems very much like a murder. I leave these matters to you. Go read the story again, unless the details are already familiar to you. I do not myself advocate a dagger message either literal or figurative. I am convinced, however, that many messages which come to people are daggers in their hearts and lives, but whether they are messages from God, or from Satan, must be decided by the conditions of each case by itself. Whether Ehud's message was really from God, or whether it was simply a shrewd way that Ehud had in order to take the king unawares, I leave to others to discuss and to decide.

I am inclined to think, however, that some of us are sometimes impressed that we have messages from the Lord to deliver to others, when in reality we are mistaken as to the true source of the message, and that they are daggers in the souls to whom they are sent.

I know that Jesus said that his word was sharper than a two-edged sword, and that it was able to pierce to the very heart and the marrow. But that is the word of

Jesus, not my word, nor your word, unless it be truly inspired in us by his own self and spirit.

It is well then, I believe, to give a most prayerful and careful study as to the source and nature of any message which we are giving, be that message written or spoken, or acted, or lived.

Some of you may remember that in one of my letters to this church, when I was considering your call to come here as pastor, I wrote this sentence, "I do not know that I have a message for the Plainfield Church." Still you extended the call, and still I came. I felt somehow, however, that when I had lived a time with you and had come to know the conditions here, that there would be given me from God the message which you needed. And I have studied and prayed about the matter weekly and daily and almost hourly.

Sabbath after Sabbath I have spoken to you on various texts and on various themes, but almost always in a general way—so general that I have seldom felt that I was really giving you a message, that is, a special definite message.

Some men who are ministers have a message in reference to what is called higher criticism, and evolution in religion, some in favor and some against. I had in a way before I came here studied that matter, and I knew that I had no message for you on that subject. I have my own views and opinions, and I presume that I would be classed with the evolutionists and the higher critics, and I have never hesitated to say where I stand whenever such subjects were under consideration. But I have never felt that I was called upon to set forth my views and support them whenever an opportunity offered, and to search for opportunities; that is, I have not felt that I had a special message for you on the subject of biblical criticism.

Then I have thought about the Sabbath. But how could I, from this pulpit, made sacred by the memory of Doctor Lewis, that scholar and specialist on this subject—how could I venture to feel that I had a message to you on the matter of the Sabbath. I have tried to preach several sermons on that theme, and you know that scarcely a week passes that I do not in some way allude to the Sabbath in my sermon, and you know where I stand and what I believe. But I do not feel that I

have, in the light of the work of Doctor Lewis and Doctor Main, too, both your pastors,—I do not feel as yet that I have a message, I mean a special message to you about the Sabbath.

I was brought up in a place and in a time, amid surroundings and associations, that made dancing and card-playing and theater-going forms of amusement that tended to evil, if not the very works of Satan himself. I have heard from the pulpit many a message launched against these amusements in my lifetime. I, myself today have no apology or excuse to offer for them. Several times in the past four years I have from the pulpit stated my position in reference to what are called questionable amusements. My observation has been that the indulgence in dancing, card-playing and theater-going does not, as a rule, cherish the cleanest and purest thoughts and motives and purposes, does not cultivate piety and zeal in the religious life, does not increase the love for Jesus Christ and his service. It appears to me that there are forms of amusement and pleasure that are more profitable, and so more to be desired, and so rather to be chosen. But I know that times change with the passing years, and I place these things with other forms of recreation, and say that they must be judged by their fruits.

Whenever I find that the indulgence in any amusement has a tendency to impair my physical vigor, or to weaken my intellectual powers, or to dull my moral perceptions of what is right, or to lessen my interest in the welfare and comfort of those about me, or diminishes my delight in my fellowship with Jesus Christ, or in any way lowers the moral and religious and physical level of my life, then it is time to beware and take notice and turn away. For the present I feel that it is better for me to refrain from these things I have mentioned, and I feel somehow it would also be better for others too. But I have never felt that I had a message, a special message from God, to this church, or any other church,—that is, a message of denunciation on this question, although you all know what I think about it.

Some men and women have a special message from God in reference to intoxicating liquors and tobacco. As you know, I have lifted up my voice against the sa-

loon, against the brewers and distillers, against the liquor interests, and against drunkenness. For the poor drunkard and those who are hurt by his weakness, I have only the sincerest sympathy and pity. But I protest against the selfish financial interests which barter human lives and happiness for sordid gold, and I work and speak and pray for the abolition of the liquor traffic and the liquor habit. And I am of the opinion that the use of tobacco is a useless, rather expensive, often unclean, habit which generally impairs the physical body, and sometimes has a tendency, while it stimulates or soothes, to dull the mental and moral sensibilities. My advice and counsel to boys and men always is, You better let it alone. But yet I have never felt impressed that I had a message, a special message from God, that is, a message of denunciation on the subject of temperance.

I am sure I have no special message in the realm of civil government, in politics, national or local. I have my own views and opinions, of which I am not ashamed, but I do not feel impressed to noise them from the housetops or from the pulpit. I have no such message.

I have become so interested in the last ten years in the social and industrial questions as they have relation to Christianity, that I have sometimes almost felt that I was having, or would sometime have, a real message on social Christianity. You have doubtless noticed how frequently I have spoken on various phases of *service* in the spirit and in the name of Jesus Christ for the betterment of humanity. Someway these things have appealed to me. Possibly I am in error, but I have been more interested in how the people of New York and Plainfield and Nyassaland live, what their problems are today, than how the people in Damascus and Ephesus and Nineveh lived twenty centuries and more ago. I have been pleased and delighted to mark the change for the better in the treatment of those in jails and prison; to notice the large amount of thought and attention that is given to the welfare of children in schools and workshops and playgrounds. I have noticed with eager interest the efforts that are put forth for the good of mankind in hospitals and homes, in better sanitation, in

purser food, in happier and healthier surroundings, and, as you know, I am a believer in what may be called the "parish-house" plans for the social life of the church. And in all these things I have said again and again that I saw the spirit of the Master and the coming of the kingdom of heaven. But to have a message, a real message, I mean a special message, one must work and study, and study and work, till knowledge comes and gives place to conviction, and conviction makes way for definite action. And so while I have an absorbing interest that amounts almost to a passion for the human, material, social side of Christianity, I am not bold enough to think that I have a special message from God on this subject.

I am intensely interested in our denomination. It appears to me that our people are in a crisis of denominational existence. I read the other day this sentence. It was not written about us. "The time has come for thorough overhauling of our conditions. That time comes in every enterprise,—commercial, national, and religious; and woe to that generation that lacks the courage to undertake the task." I am inclined to believe that this is true of us.

I also read this sentence, "An argument to have any living force must spring from the age to be mastered by it." If this is true, and I think it is, then the argument for the Sabbath to have any living force must spring from the age that is to be mastered by it; that is, if the argument for the Sabbath is to master this age, it must be restated in the spirit of this age in order to become a living force. This I believe Doctor Lewis did in his last book, *Spiritual Sabbathism*. This I believe Doctor Main has applied in his last book, *Bible Studies on the Sabbath Question*. But someway our people have not yet taken hold on these things. The spirit of the argument of past generations is losing its grip, living grip, but the new argument has not yet reached the hearts of the people. I believe our denomination needs a thorough overhauling. Systems of organization and methods of work that were adapted for the times a hundred, or fifty, or even twenty-five years ago, are not so well fitted for our times. Tracts on the Sabbath question written for the people in the times of our fathers, full of truth and

power, are not so well fitted for the spirit of these times. Woe to us as a denomination if we lack the courage to undertake the task. The truth will not fail, no peril for that, but woe to us as a denomination.

I have never felt that I had a special message from God on this matter. Far from it. But I have felt, O so strongly, the need of some one among us who would become a special messenger, who would become a leader to go forward with a work like this. And I pray that God will raise up such a leader, full of the Christ-spirit, with divine wisdom and courage and ability fitted for these times—a man with a great vision, and yet practical and level-headed, winning and winsome in his conduct with men.

But to come back. It seems then that I have no special message,—save the one greatest of all messages, the message of all apostles and all disciples in all times and among all people—the message which Paul gave when he said, "For I determined not to know anything among you save Jesus Christ and him crucified," or again, when he said, "But God forbid that I should glory save in the cross of our Lord Jesus Christ."

This is of course the great message of every preacher. And God grant that I may never lose sight of it; God grant that the great purpose of my life may be a passion for winning men to Jesus, their personal Saviour; and God grant that week by week and day by day this message from me may ring clear and true to you, may ring so clear that it shall become a continual song of cheer and gladness and rejoicing in your hearts; and taking up the strain, you may every one make it the message of your lives—"Jesus Christ, the Saviour of the world." Then if we are faithful in swelling this grand chorus, and if the Lord needs us for any special message—for any solo parts—then let us welcome the call, and do our best all for his glory and in his name. Amen.

"Keep your faith in all beautiful things; in the sun when it is hidden; in the spring when it is gone." So only will you have courage to wait for the sure return of brightness and warmth, and to prepare your field for the coming harvest.—*Exchange*.

Sense of Direction.

The migrations of birds have always been a problem to naturalists, for none has been able to determine the nature of extraordinary sense of direction which plays so important a part in the periodical flight of bird communities. The most striking feature of the voyages made twice a year by birds of passage is that the travelers rarely change their itinerary. When the birds return to their winter quarters they follow the order of their going, even though to do so be to make a wide circuit, though the short cut is the easiest and most convenient. The delicate-winged singers, who have little strength to expend on their flight, show no hesitation when the time comes to cross the broad sea.

Birds of the far north travel to the far south, to the Cape of Good Hope and to Australia once a year. The gray wagtail is a striking example of the undeviating flight of certain bird species. This bird passes its winters in the heart of Africa, and in summer it is seen everywhere in Europe, in Asia, and even in Greenland. It has never been known to travel to North America from Greenland. It goes to Greenland by way of England, the Faroe Islands, and Iceland. The bird does not know and will not know any itinerary that has not been laid out by the birds of its species in the past.

Long-continued observation has proved that heredity is a determining, almost an exclusive, impulse in the unswerving direction taken by migrating birds. The bird obeys the routine. It is like the European peasants who wear wooden shoes because their forefathers wore them.—*Harper's Weekly*.

A Scottish laird invited an English friend for some fishing. The Englishman hooked a fine salmon, and in his excitement slipped and fell into the river. The keeper, seeing he was no swimmer, was about to drag him ashore, when the laird called out: "What are ye about, Donald? Get haud o' the rod and look to the fish. My friend can bide a wee, but the fish winna!"—*Scottish American*.

"A whole lot of us lose sight of the fact that an equal division means just exactly half."

MISSIONS

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

(Concluded.)

The City of New York.

The Italian Mission in New York City on the East Side has been continued now for three years. It is financed by the Missionary and Tract societies jointly. Rev. Antonio Savarese has it in charge, while the New York City Church and its pastor, Rev. E. D. Van Horn, continue to superintend the work. On Sabbath morning Brother Savarese has a suburban appointment at William's Bridge. In the afternoon he conducts a mission in a very pleasant and commodious little chapel at No. 159 East 112th Street. The congregation ranges from twelve to twenty-five people. In connection with this service a Sabbath school is held. Since last January he has been conducting a service at New Era, located between South Plainfield and New Market, N. J. There is no suitable building for holding meetings, and the people are compelled to gather for worship in some of their homes. Several of the New Market brethren have visited New Era. Your secretary met them at one of their appointments when there were about forty people present. Last January a member of the Sabbath-keeping congregation moved from the city to New Era, where he told the people of the Sabbath. They at once sent for Mr. Savarese. Since then Sunday appointments have been conducted with considerable regularity, the congregation paying his expenses. He thinks there are more than a dozen resident families who are keeping the Sabbath. Through the kindness of the Tract Society a new printing-press has been secured, and he continues the work of publishing and sending out from his home Sabbath tracts and other literature in large quantities. He reports a number of open-air meetings; 150 sermons; prayer meetings, 100; calls and visits, 1,080; papers and tracts printed and distributed, 16,500; Sabbath converts, 2.

Chicago, Ill.

Rev. J. J. Kovats has conducted his missionary and Sabbath Reform work during the entire year. His headquarters is at West Pullman, where there is a settlement of Hungarian people. The Chicago friends kindly pay the rent on a very commodious room in which he holds Sabbath services and Sabbath school. This work is financed by both the Tract and Missionary societies. On his hand-press he continued the publication of a little paper and other Sabbath literature. Early in the year Brother Kovats made a visit to St. Paul, Minn., and to Milwaukee, Wis., where he found some Sabbath interest and conducted a few services. Brother Kovats has had stated appointments on Sunday at West Pullman in the Congregational church, at Burnside Methodist Episcopal church, and in South Chicago at the First Congregational church. He reports two hundred and five sermons with Sunday congregations ranging from 20 to 50 people; Sabbath congregations ranging from 12 to 20 people; prayer meetings, 287; calls, 1,442; pages of tracts distributed, 17,000; papers, 19,660; added to the church, 10; by letter 3, by baptism 7; Sabbath converts, 11.

Battle Creek, Mich.

Rev. D. Burdett Coon has continued on this field, serving our church at Battle Creek as missionary pastor. The past year has been an eventful one for our cause. For some time it has been very apparent that we must plan a more permanent work. If we are to remain there, self-respecting and worthy of the respect of others, we must have property of our own. Every courtesy has been shown us by the Sanitarium management. Our Sabbath services are held in the chapel and are well attended. They accord our people a prominent place in their Sabbath school by making them officers and teachers. Our Christian Endeavor society has been a very important factor in our work. The prayer meetings are spiritual and the socials are constantly acquainting strangers with us.

The church trustees decided to commence raising funds for securing a parsonage and church property; after they had formed a nucleus at home, Pastor Coon visited many of our churches, and with a strong missionary sermon placed the needs of our cause at Battle Creek before our people. They

generously responded, and more than seven thousand dollars has been raised. A house and two lots, one for the church building, have been bought. The property is centrally located, across the street, and facing the Sanitarium Annex. The house will be used for a parsonage.

The State of Michigan is especially the home of Sabbath-keepers who have no denominational affiliation. Pastor Coon has recently visited a church of thirty members at Bangor. He has learned of a larger one at White Cloud, and a smaller one elsewhere. These people have never been in any way connected with the Adventists. Michigan is an inviting field for us. Brother Coon reports 93 sermons; prayer meetings, 51; visits and calls, 2,328; pages of tracts, 2,840; added to the church, 14; by letter 8, by baptism 6; Sabbath converts, 2.

SUMMARY OF FIELD MISSIONARIES.

Fifteen missionaries have been employed on the home field during the year, laboring in Alabama, Arkansas, Missouri, Oklahoma, California, Idaho, Colorado, Utah, Wisconsin, Nebraska, Iowa, Illinois, Minnesota, South Dakota, Michigan, and two city missionaries, one in New York City and one in Chicago, Ill., besides the work at Battle Creek, Mich.

Summary of All the Work.

THE FOREIGN FIELD.

China.

Shanghai.

Shanghai Seventh-day Baptist Church organized 1850; membership, 50; added by baptism, 3; contributions of Native Missionary Society, \$72.10; Sabbath collections, \$88.80; Famine Fund, \$50; total amount in gold, \$110; Sabbath appointments, 2; Sabbath schools, 2, with 193 pupils; Boys' Boarding School with 51 pupils (last year); receipts, \$2,310.67; Girls' Boarding School with 39 pupils; receipts from all sources, \$1,994.88 (the above amounts are in Mexican); day schools, 2, with 76 pupils.

Lieu-oo.

Lieu-oo Seventh-day Baptist Church organized 1908; membership, 6; Sabbath schools, 1; preaching each Sabbath and each day during the week in tea shops and in the country, besides an evening Bible

class from 8 to 10 o'clock; a dispensary with two physicians and two native helpers.

SUMMARY OF WORK ON THE HOME FIELD.

Forty men have been employed on the home field more or less of the time. They report 22 years of labor on 80 different fields or localities; sermons and addresses, 3,011; prayer meetings held, 1,000; calls and visits, 8,834; pages of tracts distributed, 85,551; Bibles, other religious books and papers distributed, 20,720; added to the churches, 97: by letter 58, by baptism 39; converted to the Sabbath, 46; Bible schools organized, 2. If we count the 24 converts which came out in revivals held by your corresponding secretary, some of them in churches not accounted as missionary churches, it would aggregate 121 additions.

APPROPRIATIONS ESTIMATED FOR 1913.

Work on the China field	\$ 4,050 00
Work in Holland	300 00
Work in Denmark and Germany	300 00
To assist the Java Mission	150 00
Work in Africa under Ebenezer Ammoko	100 00
Work in Africa if a new mission is established ..	1,100 00
To continue work on the home field ..	6,000 00
To pay indebtedness on board	3,000 00
	\$15,000 00

WORK OF THE CORRESPONDING SECRETARY.

The first quarter of the year was principally occupied with office work. Preparation of the annual report and work connected with the July board meeting occupied considerable time. Since the needs of the Scott (N. Y.) field had been left in the hands of the corresponding secretary with power, a student, Mr. Clyde Ehret, was placed on this field, where he remained for nearly three months.

The search for men to go to Africa continued and a number of instructive pamphlets and books on Nyassaland were obtained and sent to several of our pastors and laymen who were especially interested in African missions. Finally three men were found who were willing to go; two of them to investigate, and one was willing to remain as a missionary. During this time some assistance was rendered the small churches of Rhode Island. A visit was made to the Italian Mission in New York City, and another to a meeting of the American Sabbath Tract Society at Plainfield,

N. J. In October another visit was made to the Tract Society and while in New York an interview held with Rev. E. E. Franke of Newark, N. J., who serves two Sabbath-keeping congregations, one of them in Newark and the other in New York City. He has since announced himself a Seventh-day Baptist.

The October meeting of this board was one which required considerable time. At this the annual appropriations for the work of 1912 were made; the budget letter was prepared and copies sent to the several churches. Visits were made to Northboro, Mass., where Sister H. Alice Fisher lived, both before and after she met with the serious accident in October which resulted in her death. Next your secretary attended the Southwestern Association held November 2 to 6 inclusive at Little Prairie, Ark. On the way a stop was made at Chicago and in company with Pastor Webster the Hungarian Mission was visited, a meeting held and arrangements made for a permanent mission room. According to previous plans Ebenezer Ammookoo was met and placed in school at Milton. After speaking to our people at Milton Junction on Sabbath morning and to the Brotherhood on Sunday night, the next work of your secretary was at Little Prairie, where he spoke four times. The association was largely attended and was one of power. The next six days were occupied in holding meetings at Fouke, Ark., and the following four days at Hammond, La. From there to Attalla, Ala., where meetings were held and a visit to Chattanooga, Tenn., was made. A series of meetings was held at Stone Fort, Ill., which resulted in eleven people offering themselves to the church for baptism and membership. The remaining three days were sufficient to go over only a portion of the large field about Delwood, Ill., in company with Elder J. A. Davidson, where he has a good Sabbath interest and a number of converts. The journey home was concluded December 8 and work in the office continued.

The meeting of a Missionary Committee at New Market, N. J., was next attended, and the following Sabbath was spent in DeRuyter, N. Y., where a meeting was held with two of the members of the Missionary Committee of the Central Association. While here a letter was received from Pres-

ident Daland, making it necessary to visit Milton, Wis., where it was decided to place Ebenezer under the charge of a tutor. A call was made on Rev. A. P. Ashurst of Walworth, Wis. While at Milton your secretary had the privilege of meeting with the Woman's Board, and speaking on Sabbath Reform to the people of Milton and of Albion, Wis. On the return trip home another call was made upon the Hungarian Mission in Chicago. Office work was again resumed and preparation for the January board meeting made.

In February Pastor R. J. Severance of Leonardsville, N. Y., was assisted in a series of meetings for three weeks, which resulted in several additions to the church. A call was then made on Sister Agnes Barber, Norwich, N. Y., and another series of meetings commenced at DeRuyter, N. Y., where Pastor L. A. Wing was assisted for nearly three weeks and which resulted in ten people offering themselves to the church for baptism and membership.

A call was then made on Rev. W. L. Burdick of Alfred, chairman of the Missionary Committee of the Western Association. One night was spent at Hebron Center, Pa., with Rev. W. L. Davis, and a short stop made at Shingle House, Pa. Since it became necessary for other arrangements to be made regarding Ebenezer, the journey was continued west.

Property located at Waterloo, Iowa, in which the board is interested, made it necessary to visit both Waterloo and Farmington, Ill. While at Milton it was decided to bring Ebenezer east, where he remained in the home of your secretary until the meeting of this board, April 11. It was then decided to return him to his native country for work. He accordingly sailed May 18, on the ship *Carmania* of the Cunard Line. While in New York another visit was made to the Italian Mission and also to the Italian settlement at New Era, N. J. A visit was then made to the old Carbondale (Pa.) Church, and on the following Sabbath your secretary spoke in the morning at Shiloh and in the afternoon to the church at Marlboro, N. J., on the Sabbath question.

Your secretary has visited thirty of our churches and mission fields, usually speaking one or more times, in all 140; has written and sent out 1,310 communications and received 1,100; has traveled 15,000 miles.

IN CONCLUSION.

It is with a deep feeling of humility that we review the work of the year. With doors flung wide open on every hand we have been able to enter so few, in this thrilling time when the Gospel of peace and good will must be carried to every nation or continue to live in none. Our figures will not convey to you the ache of heart or of body which their journeyings have brought the missionaries, neither the sacrifice made by the donors for their generous gifts of the year.

The day is breaking, we are beginning to see that the time and place we occupy is strategic, that we are educating empire builders and that a nation's morals can not be built on irreligion. I hope you are not tired of hearing about or even supporting missions, for the tramp of millions down to a Christless grave will, like Niagara, continue to rumble in your ears until the last nation shall have beaten its swords into plowshares and its spears into pruning hooks.

"For, lo, there dawns a great, more glorious day, The saints, triumphant, rise in bright array, The King of Glory passes on his way.

"From world's wide bounds, from ocean's farthest coast, Thro' gates of pearl streams in the countless host, Singing to Father, Son, and Holy Ghost."

In behalf of the board, and approved by it, July 17, 1912.

E. B. SAUNDERS,
Corresponding Secretary.

American Sabbath Tract Society—Treasurer's Report.
Quarter ending September 30, 1912.

F. J. HUBBARD, Treasurer,
In account with
THE AMERICAN SABBATH TRACT SOCIETY.

Dr.	
To balance on hand July 1, 1912	\$ 421 57
To funds received since, as follows:	
Contributions as published, General Fund:	
July	\$318 96
August	163 81
September	116 33
Contributions as published, African Investigation:	
July	\$125 13
August	22 75
September	17 30
Contributions as published, on debt, September	16 00
Contributions as published, Savarese press, September	17 00
To income on invested funds, as published:	
July	\$1,726 98
August	27 00
September	108 00
To collections 1/3 Conference	1,861 98
To interest on bank balances	68 34
To Edwin Shaw, Sabbath Reform expenses returned	5 57
To Edgar Van Horn, Sabbath Reform expenses returned	25 00
	15 46

To T. L. Gardiner, Conf. Exp. returned	34 87
To Publishing House Receipts:	
RECORDER	\$660 20
Visitor	155 68
Helping Hand	162 79
Lewis' Biography	1 00
Tracts	3 45
Bible Studies	1 00
Bible Teachings	60—
	984 72
	\$4,214 79

Cr.	
By cash paid out as follows:	
G. Velthuysen, appropriation for Boodschapper	\$151 50
George Seeley, salary	\$75 00
George Seeley, postage	15 00
Italian Mission, through Edgar D. Van Horn	150 00
Hungarian Mission, through Joseph J. Kovats	60 00
Marie Jansz, Pangoengsen, Java	37 50
E. H. Socwell, Anoko, Minn.	37 50
S. H. Davis, treasurer Missionary Society:	
2-5 Salary E. B. Saunders, Miss Soc.	\$100 00
1-2 Expenses E. B. Saunders, Miss Soc.	33 84
Joseph Booth, salary and appropriation for African work	150 00
Sabbath School Board, Junior Quarterly	100 00
Theodore L. Gardiner:	
Exp. to Conference	100 00
Exp. to Joint Committee meeting	7 00
S. H. Davis, Treasurer Miss. Soc., acct. expense African Investigation	500 00
Italian Mission, printing press	138 46
Austin Onion, County Clerk, copy probate proceedings in re Estate Manilla B. Phillips	7 00
Florence Haskard, typewriting Treasurer's annual report	3 25
City National Bank, interest on loan	15 00
Publishing House Expenses:	
RECORDER	\$1,667 87
Visitor	273 87
Helping Hand	149 48
Tracts	34 68
Tract Society:	
Handbills for Davidson	\$ 2 10
Report to Conference	19 62
Receipt blanks, Treas.	4 71
Slips for Seeley	2 48
Envelopes for Cor. Sec.	19—
	29 10—
	2,155 09
	\$3,836 05
By balance cash on hand	378 74
	\$4,214 79

E. & O. E. F. J. HUBBARD,
Treasurer.
Plainfield, N. J.,
Oct. 1, 1912.

Examined, compared with vouchers and found correct.
D. E. TITSWORTH,
ASA F. RANDOLPH,
Plainfield, N. J.,
Oct. 12, 1912.
Auditors.

Present outstanding indebtedness \$1,000 00

Environment is not so much a matter of luck as of choice. Our surroundings are not thrust upon us, as a rule. We make them as we will. The young man who complains that he can not make what he should of himself because of his environment, had better change his environment. Let him surround himself with influences that help, instead of those that hinder.—*Young People's Weekly.*

WOMAN'S WORK

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

It is enough—

Enough to be good—
To lift our hearts where they are understood,
To let the thirst for worldly power and place,
Go unappeased, to smile back in God's face,
With the glad lips our mothers used to kiss,
Ah, though we miss all else but this,
To be good,
Is enough.

—Selected.

Doctor Crandall Writes of "New China."

DEAR FRIENDS AT HOME:

The other members of the mission tell me that it is time I wrote for the RECORDER. Perhaps they are right, for it has been some little time since I wrote. There has been but little of interest happening at Lieu-oo of late. Accounts of study and seeing patients have but little of interest in them and there has been little else to write about.

To be sure we have been having painting, white-washing, fence mending, re-roofing and I don't know what else done to our premises, but those are merely incidents in a country where sugar turns to syrup and salt to water because of the dampness. Doctor and I have spent a most comfortable summer in spite of the fact that people in Shanghai are saying that it has been the most trying summer for some years. Probably the reason why we have been so comfortable is because we have kept well and busy and, perhaps, partly because we have practically been vegetarians. Whatever the reason, we are very grateful for our good health.

Just now I am in Shanghai for a few days. Miss West and Mr. Crofoot are very busy opening their schools which are well filled. Miss West seems to feel that she has a heavy responsibility and she surely has. But she is taking hold of the work with a master hand and I am sure will succeed finely. As to the language, I am frightened every time I come to Shanghai for fear she is ahead of me.

That would never do, because I came six months earlier. However, I occasionally find I know some expression she doesn't and that comforts my heart.

We had an interesting event in Lieu-oo last Sunday. The Lieu-oo Saung-den (militia) presented some eighteen or twenty of their members with diplomas because of their efficiency in drill. The exercises were held outside the town on their drill-ground. The grounds were roped in and those who had tickets were allowed within a certain space. Those who had not were compelled to stand outside. Beside the grounds is a high, steep hill (it is probably artificial, built for watch-tower purposes in former times). The side and top of this hill were thickly covered with country people, and on top floated a large Chinese flag. It made quite an attractive picture.

However, it was a bit amusing when suddenly in the midst of the drill these people began to scramble frantically this way and that like stampeding cattle. On inquiry we found that some one in the crowd had on a false cue and suddenly jerked it off as though it had been cut. Then they all thought some one was cutting cues in the crowd and so ran to save their hair. Their alarm was justified because earlier in the afternoon there had been some forcible cue cutting. The country people are still clinging to their cues for the most part. They are suspicious of change of any kind until they are perfectly sure it has no danger lurking in it.

But to return to the drill. It was a most excellent exhibition of military training and I think it is an encouraging feature of the new régime that almost every town of any size has such a band of guards.

The temple where the men have their headquarters was most prettily decorated. The one feature, however, that attracted us most was an exhibit of old-time weapons and uniforms. It was a collection worthy of a place in one of our own large museums. There were mighty battle-axes eight or ten feet long, three pronged spears, ancient bows and arrows, quivers with the arrows in them, head-dresses, and one heavy, cumbersome general's uniform. On the opposite side of the room was a group intended evidently to show some of the things China has discarded. An idol was conspicuous in the center, a cigarette in his

mouth. In his hand was a small tray upon which rested a pair of small shoes (for bound feet), a package of American cigarettes and a bunch of cigars. We hoped that it meant that with the passing of the idol these things, too, must go. There were also some of the utensils used by the priests in worship, a model of the old-time court-room, some of the heavy wooden squares such as have been placed on the necks of criminals for punishment, some bamboos such as have been used for beating prisoners, and on the wall a string of cues, that day cut from unwilling heads.

It was, certainly, a very interesting occasion and one which I hope is indicative of the progress of China toward better things.

But my prayer is that this progress may lead to real Christianity and not merely to intellectualism.

GRACE I. CRANDALL.

Shanghai, China, Sept. 12, 1912.

Minutes of the Woman's Board Meeting.

The Woman's Board met in regular session, October 7, 1912, with Mrs. S. J. Clarke.

Members present: Mrs. A. B. West, Mrs. S. J. Clarke, Mrs. J. B. Morton, Mrs. W. C. Daland, Mrs. A. R. Crandall, Mrs. J. H. Babcock, Mrs. J. F. Whitford, Mrs. A. J. C. Bond, Mrs. G. E. Crosley, Mrs. A. S. Maxson.

President West read part of the twelfth chapter of Luke.

Prayer by Mrs. Bond.

The minutes of the previous session were read.

The Corresponding Secretary in giving her usual report read letters from the following Associational Secretaries: Miss Phoebe Stillman of Hammond, Mrs. Anna C. Randolph of Plainfield, Mrs. M. G. Stillman of Lost Creek, and Miss Agnes Babcock of Leonardsville. She also read a letter from Mrs. Prentice, Corresponding Secretary of the North Loup Missionary Society; and closed her report by the statement that five hundred copies of the Annual Letter had been printed.

The Treasurer's report for the month of September was given and adopted. The receipts for the month were \$16.50, and disbursements \$382.50.

The Treasurer's quarterly report for the quarter ending September 30, 1912, was also read and adopted.

It was voted that the Corresponding Secretary should purchase the yearly supply of paper for the use of the Board.

By vote, the Corresponding Secretary was instructed to make out the November Missionary leaflets in accordance with the instructions of Conference and send out the same.

After the reading and approval of the minutes, the Board adjourned to meet the first Monday in November with Mrs. Morton.

DOLLIE B. MAXSON,
Recording Secretary.

Treasurer's Report.

For three months ending September 30, 1912.

Mrs. J. F. WHITFORD, *Treasurer,*
In account with
THE WOMAN'S EXECUTIVE BOARD.

<i>Dr.</i>	
To cash on hand June 30, 1912	\$386 73
Riverside, Cal., Dorcas Society:	
Unappropriated	43 50
Hammond, La., Ladies' Mission Society:	
Unappropriated	10 00
Verona, N. Y., Ladies' Benevolent Society:	
Unappropriated	20 00
Milton Junction, Wis., Church:	
Miss West's Salary	5 90
New York City, Woman's Auxiliary Society:	
Tract Society	\$12 35
Miss Burdick's salary	20 00
Alfred, N. Y., Woman's Evangelical Society:	
Tract Society	\$ 1 00
Missionary Society	1 00
Miss Burdick's salary	5 00
Ministerial Relief Fund	2 00
Hartsville, N. Y., Ladies' Aid Society:	
Unappropriated	13 00
Roanoke, W. Va., Mrs. Dr. Bond:	
Missionary Society	1 00
Lost Creek, W. Va., Ladies' Aid Society:	
Ministerial Relief Fund	10 00
Alfred Station, N. Y., Evangelical Branch of L. I. S.:	
Tract Society	\$ 3 22
Missionary Society	3 23
Leonardsville, N. Y., Woman's Benevolent Society:	
Tract Society	\$ 5 00
Missionary Society	5 00
West Edmeston, N. Y., Ladies' Aid Society:	
Miss Burdick's salary	\$ 5 00
Unappropriated	10 00
Nortonville, Kan., Woman's Missionary and Benevolent Society:	
Miss Burdick's salary	25 00
Guilford, N. Y., Mrs. Maryette Benjamin and Daughter:	
Unappropriated	15 00
Nile, N. Y., Ladies' Aid Society:	
Home Missions	\$10 00
African Investigation	5 00
Fouke School	2 50
Board expenses	2 00
Brookfield, N. Y., Woman's Missionary Aid Society:	
Tract Society	20 00
Farina, Ill., Ladies' Aid Society:	
Unappropriated	5 00
Collection at Conference, North Loup, Neb.:	
Educational Fund	40 00
Milton, Wis., Woman's Benevolent Society:	
Home Missions	\$ 5 00
Fouke School	5 00
Ministerial Relief Fund	5 00

North Loup, Neb., Woman's Missionary Society:	
Miss West's salary	15 00
Hammond, La., Birthday offerings:	
China Mission	1 50
	<u>\$718 93</u>

Cr.	
By cash Davis Publishing Co., for leaflets	\$ 2 00
RECORDER, for printing Conference Reports	10 20
S. H. Davis, Treas. Missionary Society:	
Miss West's salary, one quarter in advance	\$150 00
Miss Burdick's salary, one quarter due	112 50
General Fund	10 23
Home Missions	15 00
African Investigation	5 00—
F. J. Hubbard, Treas. Tract Society:	
General Fund	41 57
Mrs. J. H. Babcock, Cor. Sec., expense of correspondence	5 00
Mrs. J. F. Whitford, Treas., expense of correspondence	5 00
Miss Phoebe Coon, Sec. of N. W. A., expense of correspondence	5 00
Mrs. Anna Randolph, Sec. of E. A., expense of correspondence	5 00
Miss Agnes Babcock, Sec. of C. A., expense of correspondence	5 00
Mrs. Mary F. Whitford, Sec. of W. A., expense of correspondence	5 00
Mrs. M. G. Stillman, Sec. of S. E. A., expense of correspondence	3 00
Mrs. Glen Osborn, Sec. Pacific A., expense of correspondence	3 00
Miss Phoebe Stillman, Sec. S. W. A., expense of correspondence	2 00
	<u>\$384 50</u>
Cash on hand, Sept. 30, 1912	334 43
	<u>\$718 93</u>

Mrs. J. F. WHITFORD,
Treasurer.

A Backward Look.

H. D. CLARKE.

Recently Secretary Brace of the New York Children's Aid Society wrote me asking that I give a statement of the general progress, character and contentment, etc., of the wards that had once been under my care when in their service. I had left my records mostly at my old home in Minnesota and there were at least three hundred of old Nebraska and Texas and other wards I had no record of with me. But I found I had a brief record of 722 children and it will interest the public to know what I find concerning these. The majority are not yet old enough for high school or for any business employment and their more complete record is yet to be made. Of these 722 wards I find that during the fourteen years of observation and as recorded on my books—

235 did not seem to make any general progress.
487 did make or were making such progress at this writing.
190 did not stand well in the neighborhood where they lived.
532 were well reputed and highly respected.

148 displayed discontent.
574 were contented and happy.
125 had as a rule a bad reputation, though often not serious enough to be classed as really bad boys and girls.
596 were of good character and so regarded in the home.
116 were high school students.
10 have been college students.
13 had become successful business men and women but, as we said, the majority were yet too young.
34 have become successful farmers.
12 have been very successful as teachers.
1 is a nurse.
1 is a clergyman.
1 is a printer.
Quite a number have gone to the army and navy.
14 had died.
35 had been returned to New York, mostly to relatives or for medical treatment.

I would be glad to have any one go through his own community or to take the first 722 young people he can think of and see if this does not compare favorably with any set of boys and girls. I might add that of these 722, two girls and three boys have been sent to reform schools. Some have married and have homes of their own now. Two girls have been deserted by their young husbands. I hope if I am spared a few years longer I may be able to say still better things of many of these now too young to be classed with such as are in high schools, etc.

Concerning the Children's Home Farm, it may be said that at present workmen are putting up an addition for another dormitory and a laundry. As to the success of it we are not yet certain. The trustees are not a unit as to its advisability. Our superintendent is at the Battle Creek Sanitarium for rest and treatment, having a nervous breakdown from hard, uninterrupted work.

The change from the new society to its control by the old Children's Home does not assure the success of the plan formulated when I came, and boys and girls for placing, under existing circumstances, seem unlikely in the future, at least not likely enough to warrant my remaining on the field much longer. Manager and Matron Tappan will undoubtedly stay and it is possible the Farm Home will be devoted to long term children and such as can not be legally surrendered for placing. They are doing well in their work and have already proved themselves the persons for the position.

YOUNG PEOPLE'S WORK

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

One of Our Great Reformers.

PASTOR WILLARD D. BURDICK.

Prayer meeting topic for October 26, 1912.

Daily Readings.

Sunday—Moses' call (Ex. iii, 1-10).
Monday—Elijah at Carmel (1 Kings xviii, 17-40).
Tuesday—Josiah's zeal (2 Kings xxiii, 1-20).
Wednesday—The voice of Isaiah (Isa. i, 1-20).
Thursday—Jeremiah's call (Jer. i, 1-10).
Friday—The voice in the wilderness (Matt. iii, 1-12).
Sabbath day—Topic: One of our great reformers—Elder G. Velthuysen. Ezek. xxxiii, 1-19.

Prominent among modern Seventh-day Baptist reformers was the Rev. Gerard Velthuysen, who was born in Haarlem, Holland, December 10, 1834, and died in that city June 1, 1910. His parents were members of the Dutch Reformed Church. "They were nice, religious, plain-living people, respected by all who knew them." Mr. Velthuysen received but a common school education, but by close application to study he acquired a knowledge of several languages, so that he could both understand and speak them.

In early life he worked in a confectionery store, and after his marriage he established a rye bread bakery in the central part of Haarlem, "which for years enjoyed a large reputation." From early boyhood he was interested in religious questions, studying the Bible and comparing its teachings with popular religious views.

In Mr. Velthuysen's early manhood there was a Protestant society in Haarlem called "The Society for the Spreading of the Truth." In this organization he came under the influence of able men who had much to do in fitting him for his life-work. Although he was not a public speaker, he was requested to deliver addresses before the society, which were well received.

A BAPTIST MINISTER AND EDITOR.

Mr. Velthuysen was sprinkled when a baby, but he early began to realize that the Bible did not teach infant baptism. Faith-

ful study of the question convinced him that he had not been baptized according to the Lord's teaching, but not knowing anything about Baptists ten years passed by before he accidentally got acquainted with them in the north of the country. A paper came into his hands in which was an article about a new religious sect that the article designated by the name of "Onderdompelaars" (divers), because the people baptized by immersion. Mr. Velthuysen was interested and went to Francker to visit the sect. Talking with their minister and reading their doctrine of faith he accepted the Baptist belief. He and two other brethren of Haarlem were soon baptized. Within a few months the number was increased to twelve, and meetings were regularly held at the home of Mr. Velthuysen, whom they had chosen as their elder. Not long after this they organized the first Baptist church in that part of Holland.

At the conference of the Baptists he urged that a paper be started to make known the beliefs of Baptists concerning the formation of churches, baptism, etc., but for various reasons they did not undertake the publishing of the paper. At last Mr. Velthuysen started the paper, calling it *De Boodschapper, in dienst van den Heer Jesus* (messenger in the service of the Lord Jesus). Disposing of his business he devoted himself to preaching, and work on his paper. The little Baptist church grew under his care, and many others came under the influence of his spoken and written word.

A SEVENTH-DAY BAPTIST.

In the spring of 1877 Elder Velthuysen received a package of seven Sabbath tracts sent out by Eld. Nathan Wardner, then engaged in Sabbath Reform work in Glasgow, Scotland. The tracts were glanced at and laid aside because of his work and a feeling that he would never agree with their teachings. After some time had passed he concluded that it was due the sender of the tracts that he should read them, which he did carefully and prayerfully, with the result that he accepted the Bible Sabbath. When he made known this new-found truth to his congregation they were greatly excited, and for a time it looked as though he would be excommunicated and forsaken by them, but the truth had

its power in the hearts of some of the members and twenty of them became Sabbath-keepers, and organized the Haarlem Seventh-day Baptist Church. The Sabbath-keepers retained the church and were granted the royal recognition as a denomination. Elder Velthuysen was chosen pastor, a position that he held till his death in 1910.

With the acceptance of Sabbath truth Elder Velthuysen's influence as a reformer was greatly increased. Soon he published the tracts in *De Boodschapper*, stating that henceforth the paper would condemn Sunday-keeping as it had been condemning infant baptism. The result was that most of the subscribers withdrew their names. But the paper was continued. Doctor Wardner, the church at Milton Junction, and other friends, and a little later our Tract Society, furnished assistance to print the paper and to give it a wide circulation.

Another means by which Elder Velthuysen reached the people with Sabbath truth was the gospel wagon. In 1896 he was reported as "using a gospel wagon, covered, having printed on its sides Scripture passages, appropriate mottoes, etc., a sort of a gospel Sabbath Reform, and general reform advertizing wagon, in which he goes about and speaks from it to the people."

In the RECORDER of May 3, 1897, is a picture of the wagon and Elder Velthuysen and his two helpers. The colporteurs visited many of the cities and villages of Holland, pushing the cart from place to place, and calling at the homes, and judiciously disposing of their literature by selling it or giving it away.

AS A TEMPERANCE WORKER.

He was one of the very first in his country to speak out against the evils of intemperance, and was one of the organizers of the Haarlem Temperance Society and of the Netherland Christian Temperance Alliance. I believe he served in both these organizations as president and trustee. For many years he edited and published a temperance paper, called the *Total Abstainer*, that had great influence in Holland.

As a temperance lecturer he was in great demand, holding "temperance meetings without number." He was often invited to attend the annual fairs held in the cities,

where for several days he would lecture on temperance, chastity, and the Gospel.

During the last year of his active work he organized a number of new local temperance societies. In closing this short sketch I wish to quote from Pastor L. C. Randolph: "To be a Seventh-day Baptist in Holland means to be a teetotaler and a champion for purity. Elder Velthuysen (known all over Holland as 'Sabbath Velthuysen') is the president of the National Organization of Temperance Workers." After his death a Holland paper in writing of him said that his "very appearance called for respect," and that as a speaker he would "fascinate his audience in a high degree."

Our *Historical Volumes* say, "He stands as a Nestor in his city for every good cause."

MIDNIGHT MISSION.

In reading about the life and work of Elder Velthuysen we find much about the Midnight Mission—a work in which he was greatly interested. The mission was started by two Seventh-day Baptists,—Brethren G. Velthuysen Jr., and John Van der Steur. Of its beginnings Brother G. Velthuysen Jr. writes (RECORDER, June 9, 1892): "One of our youngest brethren, now about five years ago, very active and deeply compassionate, knowing by experience what privation and trouble mean, felt strongly urged to work among the poor and neglected children in the most forgotten quarters of our birthplace. And, as we mentioned on a former occasion, out of the work among the children grew a mission among the desolate fathers and young men." From city to city this mission work extended over the kingdom, and among the Dutch soldiers in India and Java. At one time four of the five missionaries employed by the Midnight missions of that country were Seventh-day Baptists.

At the death of Elder Velthuysen our Missionary Board asked his son to take the work of his father, both as editor of *De Boodschapper* and pastor of the church. In the RECORDER of October 31, 1910, Brother Velthuysen says that "neither the Board of the Midnight Mission nor the National Committee for the Suppression of the White Slave Traffic, with its In-

formation Bureau under my direction, were inclined to let me go. The Executive committees and the leading members prayed me not to leave the work in which I have, by the grace of God and the leading of Providence, attained such an influential position—a position of international importance." So he continues as the secretary of the Midnight Mission, and carries on the work left by his father. Last year he was decorated by Her Majesty, the Queen, as Knight in the Orange-Nassau Order.

Brother Velthuysen writes: "Our work in the Midnight Mission and other departments of the Purity movement, so abundantly blessed by the grace of God, came up out of the *same* root as my father's and my own work for the Sabbath cause."

Because of lack of space I can not write more about this interesting mission work, but I hope that Mr. Velthuysen will soon be able to do as he once suggested that he might—write more about his "father's life and work and on the history of the Midnight Mission and my other work in the Purity movement."

REFERENCE MATERIAL.

Jubilee Papers, p. 81; *Historical Volumes*, pp. 1396, 405, 412, 418d; *Missionary Reports*, particularly for the years 1895, 1898, 1909, and 1910.

Character Sketch of G. Velthuysen Sr., by the editor of the *Dutch Review*. RECORDERS, 1904, pp. 454, 486, 502, 518.

Sketches of Elder Velthuysen. RECORDERS, July 4, 1910; August 22.

"The Story of a Package of Tracts." RECORDER, January 23, 1911.

About the Midnight Mission. RECORDERS, 1892, pp. 363, 374; 1910, October 31; March 27, 1911; November 6, 1911; July 15, September 30, 1912.

A Paper.

Read before the *Westerly Local Union*.

LLOYD R. CRANDALL.

This paper has no name except the name of Christian Endeavor, and no text except the great theme of Christian Service.

Its aim is twofold and is illustrated by a quotation and an anecdote of the poet Burns, who wrote:

"O wad some power the giftie gie us
To see oursel's as others see us!
It wad frae monie a blunder free us,
And foolish notion."

By some dozen letters from men who have been or are more or less intimately associated with Christian Endeavor, it is hoped to bring out some of the commendable functions of the movement, to emphasize some of the ideals for which it stands, and also to point to some of the places in our organization wherein there may be weakness and lack of adaptability and efficiency.

It is said that when Burns was a lad his father once told him: "When ye hae nae else to do, Bobbie, stick in a tree; it'll be growin' while ye're asleep."

It is hoped in the second place to discover some means by which our union's part in the great garden of Christian Endeavor achievement may be enlarged and beautified.

Letters have come from ministers, teachers, business men, and men prominent in the civil affairs of our county and towns, and we wish here to express our thanks for their kindly cooperation. We can not, however, examine each letter individually, but will classify them under three heads and summarize their contents.

1. Christian Endeavor Ideals.
2. Practical Usefulness.
3. Criticism.

One man has summarized the ideals of the movement in a very comprehensive way:

"The value of the Christian Endeavor society is twofold. It cultivates the life of the Spirit. Secondly, it touches all the Protestant communions and can play a noble part in preparing for that wider Christian unity toward which we labor and for which we pray."

Another writes: "The value . . . is in proportion to the faith exercised, and the united efforts put forth to accomplish; it is in its coherency of purpose in its attempt to evangelize the world."

Another: "What Savonarola did for Florence, Christian Endeavor may do in human hearts, by consistent living, by fidelity to the right, and by faithful witnessing."

Keeping in mind the motto of the society, we may review these letters. Some

of the ideals of Christian Endeavor as they have appealed to these men are:

1. The fostering of Christian brotherhood.
2. The realization of spiritual life.
3. The exercise of faith.
4. Christian unity.
5. Consistency.
6. Fidelity.

Turning next to the second division, that of practical usefulness, we notice first that nearly all speak of the society as the training-school of the church. One man says: "Christian Endeavor gives Christian training to the youth, and by taking him during the adolescent period of life exerts a greater and more lasting influence upon him than the church is able to do at a more mature age. The period of adolescence is the time to give religious instruction and training."

Remember, in connection with the above, that Christian Endeavor is a part of the church, and that it was instituted for the very purpose here emphasized.

Another man points out that the fact that the early Christian training is given by the same organization and largely the same methods, has been a great agent in breaking down the barriers between the different denominations. Here again is the ideal of Christian unity.

The functions of some churches are largely either inspirational or educational. One man thinks the value of the movement is in that it takes the inspirational and educational work of the church and gives an outlet for them in practical life; that is, that the inspirational and educational are not complete without being translated into the terms of greatest usefulness.

It is also pointed out that life in general, and Christian life in particular, is comparative. It is either going forward or backward, at ebb or flow.

"What is a boy? He may become a man. It is not what he is, but what he may become. So it is with Christian Endeavor."

Another writes that its value is in definite pledge, first, of trust founded upon the Bible and the teachings of the Man of Nazareth; and second, that every member be engaged in doing something to aid in the establishment of that kingdom he introduced.

Some one once said that one of the greatest tests of manhood was the acceptance of responsibility. One man says that before service comes the acceptance of responsibility by the young Christian, and that the value of the Endeavor society is that it makes this responsibility definite and plainer.

To summarize the points in our second division we have but to look at the organization of the individual society. The greater part of the work is done by committees. The Lookout, the Social, the Music, the Prayer Meeting, the Bible School, all these committees accord with the idea that the society is the training-school of the church.

Last we come to the third division, that of criticism.

It is said that the ideal of training is not realized because of lack of preparation on the part of both leaders and attendant members. While he has spoken of only a part of the training, nevertheless our critic has stated a sad fact. Some leaders think their responsibility ends with the reading of the Scripture lesson. There is apparently not over five per cent of the membership that habitually attend the meetings, knowing the topic and prepared to take part. This is contrary to the ideal because there is absolutely no excuse for such ignorance, and the part taken by each member, however humble, or young, or inexperienced he may be, should be taken with the idea of more originality, more thought, more study, and more consecration.

One man writes: "Speaking in a general way, my first thought is that the young people belonging to the Christian Endeavor have never given the pledge a thought. They do not seem to realize the solemnity of taking such a pledge. It is not the first time I have been told, 'Oh, it is a matter of form.' If that is so, why have such a pledge?"

Christian Endeavorers, this is a very serious charge. However, our critic answers his own question.

"The members should be taught what such a pledge means, the self-sacrifice it calls for, etc. Were the members to understand, and try to live up to their pledge, such a society would be a great help to the church."

The ideal of Christian Endeavor is to realize what this man suggests.

We quote one more letter: "That Christian Endeavor has rendered valuable service to young Christians and the church, is without doubt. That the organization in its present form and working should be permanent, is open to serious questioning. That it does not appeal to both sexes of young people as formerly, is evident. That the society is in the main composed of adults, is a weakness rather than a strength and offsets the earlier intention of training the young to graduate into church life.

"Christian Endeavor ought to be maintained as an ideal, but should be subject to organic changes from time to time, to meet the changing conditions of religious life. Instead of maintaining the organization, as the effort now seems to be, would it not serve its purpose better by confederating all young people's societies? The advantage of this would lie in unity of purpose and aim, the inspiration of fellowship along with greater liberty of local initiative, diversity of effort and liberty of expression."

We are left with some pertinent questions before us. Why do not the manly ideals of the society appeal to both sexes alike? Does the society meet the changed conditions in modern religious life as well as it did the conditions of thirty years ago? Is there a more useful organization to which the members may turn? Is our present organization following the right course toward efficiency?

The cry of the hour is for service, and efficient service, in all kinds of work. If our existence as a society is justified by the ideals we have had pointed out, it follows that our existence will be prolonged only as long as these ideals are more and more emphasized and realized, and that our retirement will date from the time we allow these things to leave our attention.

It would, however, be a great mistake to end this discussion without bringing to mind the fact mentioned early in the article, that the organization "cultivates the life of the Spirit." We have to base our conclusion on apparent results. The spiritual effects, which far outweigh the temporal, will find complete record only on the "Book of Life."

Milton College.

Milton College opened September 12 with a bright prospect for a successful year. The number of college students has increased, while the number in the academy has diminished somewhat. The freshman class is larger than it has been for years, numbering about thirty-five. The school seems to have taken on new life. New plans are discussed, and all are striving to make this year the best in the history of Milton College.

The first college social was held Tuesday evening, September 17, under the direction of the Christian Associations. The members of the faculty gave a very pleasing program. Then came the marches, in which a larger crowd took part than ever before, and for an hour or two the large auditorium was resplendent with such harmony and good cheer that the value of these socials to inspire college spirit and strengthen student fellowship was strongly felt.

John L. Childs, field secretary of the Y. M. C. A., visited chapel Friday, September 20, and led college prayer meeting in the evening.

Tuesday evening, September 24, the Y. W. C. A. gave a reception for the new student girls in the Iduna room. The social committee deserves praise for the excellent manner in which it directed the evening's entertainment.

The Y. M. C. A. is planning for a busy year. It expects to open a reading-room which, it is hoped, will meet a long-felt need. This room is a large and comfortable one, well heated and lighted, and will be well stocked with magazines and papers. It hopes to organize a mission study class, increase the attendance at the regular meetings and conduct a series of special meetings during the year. A campaign for new members is on at the present time.

PLATFORM OF THE Y. M. C. A. OF MILTON COLLEGE, 1912-13.

1. Twenty men at each Tuesday meeting.
2. Thirty members of the Y. M. C. A.
3. Thirty enrolled in Bible study (average attendance of twenty-five).
4. Establishment and maintenance of a reading-room and social center.
5. Twelve enrolled in Mission study class.

6. One gospel team out Christmas vacation.
7. Six students and two professors at the state convention.
8. Series of special meetings.

News Notes.

ALFRED, N. Y.—The college Sunday congregation is meeting in the church during the school year.—The Rev. E. A. Witter of Adams Center, N. Y., gave an excellent sermon, Sabbath day, October 5.—The Rev. Walter L. Greene spoke at the Rally day service at the Baptist church in Belmont, Sunday, September 29.—The Rev. and Mrs. Eugene Davis visited friends in Alfred, October 1-3, on their way to Walworth, Wis.—Miss Susie Burdick gave a very interesting address before the history of education class of the college, October 8.—The Bible school of Five Corners has been conducted by the Missionary Committee of the Y. P. S. C. E. through most of the season, and the young ladies of the college Y. W. C. A. have lately taken up the work on the Vandermark with enthusiasm and flattering prospects.

LOST CREEK, W. VA.—About the first of September the Sabbath school held its annual picnic in the Davis grove. The pastor gave an address, and a recitation was rendered by Mrs. Vena Bond. A general good time was had. Several members are planning to attend the sessions of the Southeastern Association to be held at Salemville, Pa.

GENTRY, ARK.—Some of our best workers have gone away for the winter or to Fouke to school. This calls for added diligence on the part of those who remain.—The church has extended a call to Pastor Davis for another year, which has not yet been officially accepted. Elder Davis is a growing man, conscientious and devoted to the work.—Our ladies have recently organized a "Good Will" society, which holds a sociable once a month, serving a five-cent supper and giving a short program, literary and musical in character. Enjoyable times are being had.

RIVERSIDE, CAL.—When Miss Susie Burdick visited Riverside the Dorcas society gave a reception in her honor at the home

of Mrs. Gelsey Cook. We were much instructed and entertained by Miss Burdick's talk to us.—The Christian Endeavor held a hobby social at the home of Mrs. Flora Houston Chapman, at which they adopted a plan to raise money for missionary purposes by taking a trip to China. Societies interested write to the Secretary.—The Christian Endeavor held its regular monthly meeting at the county hospital and poor farm, where we are always made welcome by the inmates.—Five of our young people,—Miss Edna Babcock, Mancy Brown, Ralph Coon, Victor Randolph and Roy Babcock, have gone to Berkeley to attend the state university. We miss them greatly. The society also misses Mr. and Mrs. Eugene Davis, who have gone to Walworth, Wis.—Needless to say the Christian Endeavor was greatly pleased to receive the banner from the Young People's Board. May we always be true to its motto, "For Christ and the Church."

The Coming (?) Year Book.

All persons having material for the 1912 *Year Book* are requested to send it to the publishing house at the earliest date possible. There has been some criticism of the publishing house management in past years because of the tardy appearance of the *Year Book*, which criticism we would like to avoid this year. The fall and winter months are the busiest ones for the printer, and if the *Year Book* copy is received early in the fall it can be printed before the rush preceding the holidays begins. It takes several weeks to print, bind and deliver an edition of 330-page volumes, containing many pages of tabular matter. Help the printer by sending your copy in now. BUSINESS MANAGER.

Salem College Stock.

All persons who have contributed twenty-five dollars or more to the permanent improvement of Salem College and who desire stock issued to them for the same, are requested to make application to the secretary. Address, S. B. Bond, Sec., Salem College, Salem, W. Va.

"Five minutes' conversation with the perfect man satisfies me much better than an hour's talk."

CHILDREN'S PAGE

Boys and Girls of Africa.

DEAR READERS OF THE CHILDREN'S PAGE:

For some time I have been thinking of writing a letter for your department of the RECORDER, for I think you all deserve to hear directly from far-away Africa. All our letters have hitherto been directed to the Joint Committee as we were instructed to do when writing anything pertaining to the special mission on which we were sent. But this time I am not going to say a word about that matter, but am simply going to try to tell you something about the boys and girls of Africa whom we have seen and met.

As I sit here writing, there are a number of children in sight; several boys are paddling across the river in a big canoe; along the banks a number more are fishing (did you ever see a boy of any age or color who would not rather go "afishing" than do almost anything else?) but these boys do not fish with a rod, they simply use a line which they hold between their toes and so they can take a nice little nap, until the fish bite, as they lie there in the bright sunshine. I can also see a number of little girls, but they are not paddling in a canoe or fishing. They are filling great water-pots at the river-brink, and when they have filled them they put them up on their heads, sometimes on top of a peculiar little standard, and it is really very marvelous what a great pot of water these little maidens can carry on their heads without spilling a drop.

In their village life the girls and women seem to do all of the work while the men fish or hunt, just as the American Indians used to do, and as I suppose all people do who have not learned to give woman her true place in life. I have seen women and girls hoeing in the garden, cutting and carrying fire-wood, building straw or mud houses, making bricks, and pounding the corn for their food. And almost all the women one sees working at these different tasks have each a little baby strapped on her back. Many of these mothers are very young, too, which is another sign that

these people are needing to be taught better things than they yet know. These little black babies, bobbing up and down on their mothers' backs, are to me about the prettiest and cunningest things to be seen in Africa. I have had hard work to keep my hands off them, and when they get big enough to toddle along by their mother's side and to play with other little black and naked tots they are simply irresistible.

Every white man who travels through this country has a name which the natives give him, and by which he is known from place to place as he journeys along. This name, and a good many other particulars about him, the natives include in songs which they sing as they carry the white man in his machila from place to place. It is always difficult to learn from the natives what name they have given you, for sometimes it is not a complimentary one; but I got one of our native pastors to find out my native name and tell it to me. And when I learned it I was pleased, for I am sure it is a good one. They call me *Mseka ndi Mwana*, or "The man who plays with the children." I am sure I deserve this name for I have had a good deal of fun with the little black boys and girls I have met.

These African children have their little games just as other children do. The boys play a kind of ball game in which they take sides and toss the ball from one to another, always trying to keep it in the hands of their own side. Then they have a kind of marble game which they play with small round stones, putting them in groups into round holes in the ground, and keeping a count of their moves; this is really a rather difficult game for one to learn and I could not quite get it straight. The little girls also have their games, but they can not keep up the playtime so long as the boys, for they have so much work to do.

The African children, like all other children I know, are very fond of stories, and they have some very good little stories of their own which they love to tell and hear. A number of their stories are a good deal like the splendid "Br'er Rabbit" and "Tar Baby" stories which "Uncle Remus" used to tell. And I don't think I could do better than to tell you one of them as it is told to the children here in Africa. Of all the animals that live in the woods the most *wochimgera* (clever) is the rabbit. To

show how very *wochimgeru* he is the natives tell this story.

The elephant and the hippopotamus were talking together and each was boasting of his great strength, each claiming he was the strongest of all the animals in the world. A rabbit overheard them and he determined to prove to them both that he was "stronger?" than either. So when he met the elephant alone he said to him: "You think you are the strongest one? I will show you that I am a great deal stronger than you are. Meet me at dusk tonight, just as the sun has gone to bed, and I will bring a long rope and we will test our strength. You will take one end of the rope and go into the woods, and I will take the other end and go towards the water, and you will pull as hard as you can, and I will pull as hard as I can, and we shall see which of us is the stronger." "Agreed," said the elephant, and they parted. A little later the rabbit met the hippopotamus, and he said to him: "So you think you are the strongest one, do you? I can prove to you that I am a great deal stronger than you are." "So?" said the hippopotamus. "Yes," the rabbit answered. "If you will meet me by the river-bank tonight, just at dusk, when the sun has gone to bed, I will fetch a long rope, and you will take one end and go down toward the water, and I will take the other end and go away toward the wood, and you will pull, and I will pull, and we shall see which of us is the stronger." "Agreed," said the hippopotamus; and so it was arranged.

Just at dusk, when the sun had gone to bed, the rabbit came tugging along a great, long rope, and he met the elephant at the edge of the wood. The elephant could hardly conceal his scorn for the rabbit and his scheme, but he took hold of the rope as he was bidden. "Now," said the rabbit, "do you go into the wood and I will go toward the water, and when I shout 'Pull!' we will each pull as hard as ever we can, and you will soon see which of us is the stronger." "Righto!" said the elephant, and he went off toward the wood with his end of the rope. The rabbit took the other end and went toward the water where he met the hippopotamus, who looked at him and laughed when he thought of the coming trial of strength. "Never mind laughing," said the rabbit; "just you

take this end of the rope and go down into the water, while I run back to the other end, and when I shout 'Pull!' we will both of us pull as hard as we can, and we shall soon see which of us is the stronger." So the hippopotamus took his end of the rope and went down into the water.

The rabbit quickly ran to the middle of the rope, where neither the elephant nor the hippopotamus could see him, and he shouted with all his might, "Pull!" Then the elephant and the hippopotamus each pulled for all he was worth. And first the elephant would pull the hippopotamus almost out of the water, and then the hippopotamus would pull the elephant almost out of the wood; and the rabbit almost split his sides with laughter. Then while the elephant and the hippopotamus were both pulling as hard as ever they could the rabbit took his knife and cut the rope in the middle; and the elephant went backwards, head over heels, into the wood; and the hippopotamus went backwards, head over heels, into the water; and the rabbit cried out with joy, "Now, which of us is the stronger?" and he quickly ran away and left the elephant and the hippopotamus to find out for themselves the trick he had played upon them.

I call that a pretty good story, don't you, children? And I am sure you and I could listen, as these other children do, for hours at a time if only we could hear a few more such stories. But this one will be enough for now; perhaps sometime I can tell you more about the children of Africa and the things they do and talk about. It will not be long now before we shall again be back in the United States, which is the best country in the world because it is home, and the homeland is always the best land. And I suppose those who live here think the same about Africa.

With love to you all,
WAYLAND D. WILCOX.

On the Zambezi River,
Sept. 4, 1912.

I am glad a task to me is given,
To labor at day by day;
For it brings me health and strength and hope,
And I cheerfully learn to say:
"Head, you may think; heart, you may feel;
But, hand, you shall work away."
—Susan Coolidge.

HOME NEWS

DODGE CENTER, MINN.—It has been many months since I have seen anything on the news page from Dodge Center. This may be a consequence of the habit, which I suspect from my brief observation of the people here is becoming fixed, of being too busy to speak much of what they have done or what they propose to do. Perhaps my own admiration for this trait has had something to do with my reticence in this department for so long. But lest silence be construed as indifference I will pause long enough for a brief report.

My coming to Dodge Center five months ago is now ancient history. The breaking up at Albion after a happy residence of eight years of arduous work was attended with the usual strain upon the heart-strings, the parting with many dear friends and the depressing sense of unfinished tasks. The many substantial tokens of kindly regard from the Albion people on parting were comforting but could hardly relieve the sadness. The thought of the immediate occupancy of the field by capable Brother Sayre was assuring that the unfinished tasks would be rounded out to a fuller completion. And so with many precious memories of the Albion work we turned to the new field. During these rapidly passing months the people of Dodge Center have conspired to make the new pastor and his family feel very much at home, and the work looks inviting and hopeful. In review there come pleasant memories of a men's banquet at the home of our hospitable brother, Andrew North, an inspiring song and evangelistic service conducted by the Christian Endeavor society near the boarding cars of a force of about sixty workmen on the Chicago Great Western Railway one pleasant Sunday evening, where a quantity of good literature was distributed by the appropriate Christian Endeavor Committee, attendance as delegate upon the inspiring session of the semi-annual meeting of the Minnesota and northern Wisconsin churches at New Auburn, Wis., then as delegate from this to the Iowa yearly meeting at Welton, my old home, and attendance upon the

memorable Conference at North Loup. For the blessings of these meetings so rich in spiritual help I am indebted to the kindness of the Minnesota people.

There is commendable work being done in the various departments of church life. Attendance upon the county Sunday-school convention a few weeks ago at Mantorville revealed the fact that Dodge Center wanted but one point of being the banner school of the county. Two weeks ago nearly every member of the school was in attendance. Few schools have as large a proportion of the adult membership of the church who regularly attend Sabbath school. This department of the work is under the efficient leadership of Brother Elvan Clark. One evidence of the executive ability of the Ladies' Benevolent society was shown during the recent convention of the Federated Woman's Clubs of the State of Minnesota, which convened at this place. They furnished dinner and supper to this multitude of women delegates to their evident delight and satisfaction for one day of the convention, the women of the other churches serving effectively the other days. I want the privilege of saying here that this convention as a whole was a most satisfying evidence of the usefulness, strength and dignity of Minnesota womanhood.

I fear that our attention has not been called very recently to the advantages of Dodge Center as a place to live. It may be generally known that Minnesota is a great State, and that a large and increasing percentage of the world's breadstuffs are produced upon her fertile prairies. The harvests have been so bountiful in the North and West this year that much difficulty is being experienced in getting machines and men in sufficient numbers to thresh the grain now in shock. Such is the shortage in help that men in the cities are leaving their business to assist the farmers in threshing their grain. Minneapolis alone turned out 427,000 barrels of flour last week, which was 57,000 barrels more than in the corresponding week of last year. But to return to Dodge Center, of which Minneapolis is a suburb only about eighty miles away, truck farming has come to be one of the leading industries of the place. For this the soil and facilities are admirable. The soil is a deep, rich, black loam from which cab-

bagas, onions, and potatoes are produced in great abundance. For nine months of the year there is great demand for labor by the day or month, and this labor is hard to secure. At this writing 20 cents an hour is offered, and I understand that to be the usual wage. Two or three farmers near the town have harvested about nine hundred bushels of onions from a single acre. Andrew North will ship within ten days, if he can secure the help, from ten to thirteen car-loads of cabbages which he raised this year. To accommodate the passenger and freight traffic across the rolling prairies of this fertile State the railroads are taxed to the utmost. Fourteen great passenger trains and at present about thirty freight trains pass through Dodge Center daily. Two great trunk lines, the Chicago and Northwestern and the Chicago-Great Western, cross one another at right angles here. Land as in other places is rising in value, and a man in moderate circumstances who wishes to farm on a small and remunerative scale would do well to send for further information concerning opportunities which this place has to offer.

Dodge Center has one of the best high schools in the State. Few towns of this class graduate as many pupils in one year as finished the course here last spring, twenty-one being the number. A normal department, manual training, and agriculture, are features of the school. A public lighting system has been in operation for some years and water-works is a recent public improvement.

Dodge Center is beautifully located, and being central with reference to the county, it aspires to be the county seat at no very distant day.

Next Sabbath the semi-annual meeting is expected here, and we are looking forward to that event with the hope that it may be the means of bringing us as a church into a better state religiously. A lively interest was shown in the various departments of church life as well as in our denominational interests at our church meeting yesterday. A number of our young people were in attendance upon the stirring sessions of the General Conference at North Loup. The good influence of this is manifest in the enthusiasm shown by our Junior work under the efficient management of Miss Myrtelle Ellis and

the growing efficiency of our Christian Endeavor with Miss Ida Fahr as president. They have planned a rally for next Sabbath afternoon as a part of the semi-annual meeting.

This is to remind you that Dodge Center is still on the map for the glory of God, we hope, and the promotion of his kingdom. To this end will not our brothers pray, and that our service may be more effective as the days come and go?

With the same fervent prayer for all the churches,

Yours at work for Him,
T. J. VAN HOHN.

The Sabbath Recorder

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

L. A. Worden, Business Manager.

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Sabbath School Lesson.

LESSON IV.—Oct. 26, 1912.

WANDERINGS IN DECAPOLIS.

Lesson Text.—Mark vii, 31—viii, 10.

Golden Text.—“He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.” Mark vii, 37.

DAILY READINGS.

First-day, Mark v, 1-20.

Second-day, Luke i, 5-23.

Third-day, Mark ix, 14-29.

Fourth-day, Mark vi, 30-44.

Fifth-day, Matt. xvi, 1-12.

Sixth-day, Matt. xv, 32-39.

Sabbath-day, Mark vii, 31—viii, 10.

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

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