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Sabbath Recorder

Babcock Building

Plainfield, New Jersey

The Sabbath Recorder

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The Sabbath Recorder

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

VOL. 73, NO. 18.

PLAINFIELD, N. J., OCTOBER 28, 1912.

WHOLE NO. 3,530.

The Eastern Association.

The Eastern Association began on Thursday evening, October 17, instead of Thursday morning as heretofore. But a glance at the program showed that the shortened session was to be packed as full as it could be of good things. It was held with the Piscataway Church at New Market, N. J., one of our oldest churches. About forty delegates from the other churches were in attendance at the opening session, and the audience was quite as large as could be expected.

Clarence W. Spicer was the president, with Winfield S. Bonham as vice-president. The secretary was Miss Ethel Rogers; treasurer, Arthur Spicer; Jesse G. Burdick, corresponding secretary. Promptly at 7.45 the meeting was called to order, and Rev. A. G. Crofoot led a praise service. He said it was important that the meetings should begin aright, and read from Luke ix, 28, of the prayer meeting on the mountain top, where Christ was transfigured, and where, while he prayed, the glory of the Lord came upon them, and messengers from the other world communed with him. There the Saviour and Moses and Elijah talked about the greatest event in all history.

Then followed several earnest prayers for God's blessing on all the meetings.

PASTOR JORDAN'S WELCOME.

Pastor Jordan said: "Friends, you are welcome, very welcome. This is no mere form, but the sincere expression from loyal, loving hearts. This is a historic church, but of this mere fact we are not so proud as we are of the principles that gave it birth. We are thankful for the evidences of greater denominational unity over some problems that have caused us much anxiety during the year. Last year we were depressed over the small delegation at Berlin, which seemed to show lack of interest; but the attendance this year

gives us great courage. We have been praying for a real heart-preparation for a blessing upon the membership here. We have prayed to be prepared to ask right things, and to receive and to use a blessing."

Dea. J. D. Spicer read a paper in response to this welcome, and Pres. C. W. Spicer presented his opening address. Both these papers will be found in another part of this RECORDER.

The introductory sermon by Rev. D. C. Lippincott was from Eccles. iv, 12: "A threefold cord is not quickly broken." Brother Lippincott illustrated his thought by an experience he and his boys had had with a long hay-lifting cable, which upon examination as to its fitness for use was found with two broken strands, with only one left whole. This cable had to be discarded and a new one secured with all the cords whole. He referred to the value, to crushed and discouraged hearts, of kindly fellowship with friends. And when to such fellowship is added communion with God, there is a reenforcement of the discouraged one's powers, making a threefold cord not easily broken. The two men on the road to Emmaus, about whom he had read at the opening of the service, were joined by Christ, and their hearts were made to burn within them as he taught them and explained the Scriptures. There, too, was a three-fold cord bringing great blessings. Another three-fold cord not easily broken is where husband and wife commune with Christ and join their lives in God. This makes a good home. If parents are rooted and grounded in the faith of Jesus as they should be, a strong cord is formed, holding the children in the right way. A proper union of pastor and people with the great Shepherd of the flock makes another threefold cord hard to break.

The meeting closed promptly at 9 o'clock, and everybody was well pleased with the first session of this association.

The Second Day at New Market.

"The King's Business" was a good song for opening the morning session. There is a sort of triumphant, uplifting air about it that quickens the pulse and stirs the soul. Who can enter into the spirit of the words, "Ambassador to be of realms beyond the sea, I'm here on business for my King," without being moved to greater loyalty in his service?

Letters were read from eleven churches, showing a good spiritual condition in all of them, with some additions. Special prayer was offered in accordance with requests made by these churches for God's blessing upon all the workers, and the secretary was requested to write messages of love and sympathy to the absent ministers, Revs. Andrew J. Potter, L. F. Randolph and L. E. Livermore.

Delegates from sister associations were given a cordial welcome and invited to a seat in the association and to participate in the deliberations.

The fine new church kitchen made a most convenient place for entertaining the visitors. Next to the audience-room is the cozy little parlor fitted up as a resting-place for the weary. This room is commonly used for the prayer meeting and Endeavor work. Then just beyond this is the dining-room capable of seating about eighty, and at the end of the dining-room is the kitchen with a door also opening into one corner of the parlor. The kitchen is well supplied with closets and cupboards, tables, sinks, a pump, and a good cooking range. The people of New Market are to be congratulated on having secured such a satisfactory arrangement for social work.

Business was the first order in the afternoon. The matter of choosing officers and delegates is the one of general interest to all the associations. John H. Austin was chosen president; Albertie R. Stillman, vice-president; recording secretary, Anna Crandall; corresponding secretary, Herbert Swinney; engrossing clerk and treasurer, Arthur J. Spicer. Delegates: to Western and Northwestern associations, 1913, Rev. Edgar D. Van Horn; alternate, Rev. C. A. Burdick. Southeastern and Southwestern associations, 1913, Rev. H. C. Van Horn; alternate, Rev. Edwin Shaw. We endorse for the present year, 1912, the delegate appointed by the West-

ern Association to the Southwestern, Rev. Ira Lee Cottrell.

The message from the Woman's Board was delivered by Mrs. O. U. Whitford, in an admirable paper which we expect to see in the pages of Woman's Work. She also read a letter from Metta P. Babcock, corresponding secretary, in which all our people will be interested.

Mr. Herbert Polan of Alfred Theological Seminary appeared in behalf of the Education Society. He gave an interesting summary of the men and students connected with our three schools.

Rev. L. D. Seager, from the Southeastern, spoke of the necessity of working in God's way and according to his plan, if we are to have real conservation of our powers and resources. It is necessary to abandon self-interests and become consecrated to God if we are to succeed. We must be in Christ, the chief corner-stone, if we are to be truly a building of God. We need concrete examples of the Christ-spirit in every church if boys and girls are to be saved. We need the bond of Christian unity if we are to be strong in days to come. We need the concrete word of God in our pulpits and pews that shall convince the world and lead to Christ. We need the consecration that will make those who receive gifts of money for God's work feel that they come not merely from hands that are filled with money, but also that they come from consecrated hearts, filled with love for God's work.

SIXTH-DAY EVENING.

"I must needs go home by the way of the cross," the first song of the praise service, was a good key-note for the evening meeting. After this came, "He leadeth me! oh, blessed thought!" sung in a spirit of true loyalty and devotion.

Pastor Skaggs of Shiloh read Matthew xxii, 34-40, containing Jesus' words about the great commandment, love to God and love to man, and spoke of this love as the essential quality of a successful Christian life. Then Brother Seager sang, "We shall meet in that city beyond." The beautiful sentiment of this song touched every heart, and the prayers that followed gave good proof of the Spirit's presence.

The sermon was by Rev. H. C. Van Horn of Rhode Island, from Hebrews xi,

1, on faith, in connection with Matthew xvii, 20, "Because of your little faith." After explaining the circumstances connected with the attempted healing of the boy by the disciples of weak faith, Mr. Van Horn spoke of the church's loss of power from want of faith. Faith he defined as "the substance, or assurance, or the giving substance to things hoped for." It is making the things hoped for stand out in actual reality. We fail because we do not actualize the things we hope for. Abraham did this, and so became the "father of the faithful." He actualized the vision of the kingdom which he had received.

Stephen Mumford had a vision of God's Sabbath and he went about to actualize the vision. Unless we too begin to more perfectly actualize the truths in which we have faith, we may be wiped out. The greatest things among us have come by men filled with zeal, and working to make real the things they have dreamed of. We pray, "Thy kingdom come," but do nothing to bring it to pass. We lack the broader vision of the seer. If we could only see in vision the kingdom of God as a completed work, and have no doubt about its coming, we should be so filled with the Spirit as to be set to work diligently for its realization.

We should connect up our work with God in the great universe, take broader views, and recognize a boundless sea of love. We need a far-reaching view of God's finished work; then we will be likely to actualize our faith in a way that will attract the world to the church.

In closing, Mr. Van Horn told of a case in connection with a great revival meeting in one of our cities, where a Christian wife, much concerned about her husband, told him she had been praying for his conversion. He replied, "When we get home we will talk it over." On reaching home the husband asked his wife, "What have you got that I do not have?" In answer to this question he went on to say: "You dance, and so do I; you love to play cards, and so do I; you love the theater and so do I as much as you. You do not murder, you do not steal, you do not bear false witness, nor commit adultery, nor swear, neither do I. What have you that I have not? Wherein are you better than I?" The poor woman was smitten at heart and went to praying for consecration. God

answered her prayers and within a year her husband was converted.

The conference meeting led by Mr. Hutchins was one of power. One of the most encouraging features of the three associations, thus far, is the fervent spiritual life manifested in all the sessions.

Sabbath Day at Eastern Association.

Notwithstanding the drizzling rain that came on toward meeting time, the house at New Market was well filled for Sabbath services. All joined in singing, "How firm a foundation, ye saints of the Lord." This was a good beginning by way of an opening song. Then Rev. Clayton A. Burdick read 1 Corinthians iii, and prayer was offered by Elder Seager. An offering of \$47.04 was taken for the three societies, and Brother Burdick announced his text as 1 Corinthians iii, 21-23: "Wherefore let no one glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."

These are Paul's words for a discouraged Christian world. Each one may say, "All things are mine, then why should I worry?" God pities his children, for he knows that they are dust. Paul and all Bible writers wrote out of their own experiences, and their words are thereby fitted to comfort and help all their fellows when troubles come upon them. Paul met wild beasts, but God subdued them and his grace was sufficient in every trial. He was content because God showed him that all things were his.

We have no right to choose Paul or Cephas, or Apollos, and say we will hear one of them and not the others. They are all ours, and no one man has the whole truth. Any man may have truth, and we should be broad enough to see that truth, no matter who presents it. Are we narrow? Are we divided? Let us be careful, for truth is broad and it is all ours. All things are yours, no matter where the teacher comes from.

The world is yours, but you are not the world's. The Christian gets more out of the world than the worldling does. The Christian sees his Father in all things, and comes into communion with him as the

worldly man can not do. The child is proud of his father; so the Christian, when he beholds nature about him, glories in God his Father. We are responsible for the world and for what it knows about God.

Life too is yours in a larger and deeper sense than it is the world's. The largest life in all the world is the life that touches the greatest number of human lives and helps them.

Death too is yours; the Christian sees death in a different light from that in which the world sees it. The Christian can truly say, "O death, where is thy sting? O grave, where is thy victory?" By him death is regarded as only a step toward home.

Again, today is yours, with its every opportunity. Then, all time to come is yours, too. Paul must have had mighty faith when he wrote these words. Troubles are yours only that by their help you may make the most of your life. Have you tribulation? Never mind, the world is yours just the same. All things are Christ's, and you are Christ's and Christ is God's.

O for a live people, not to strive and pull in different ways, but to unite in one purpose to accomplish God's work.

SABBATH AFTERNOON.

The dinner hour was a busy one for the New Market people, and tested the capacity of their new dining-rooms to the utmost. The tables had to be filled and cleared three times and two hundred and forty-six persons were fed.

One seldom sees a pleasanter social hour than was the noon hour in the church today. Friends from New York, Newark, Yonkers, Plainfield and elsewhere, who had been unable to attend before, arrived Sabbath morning, and these greatly enjoyed the interview with those from Rhode Island, South Jersey, and delegates from the other associations.

In the afternoon messages were given from the Sabbath School Board and the Young People's Board. Esle F. Randolph brought words from the Sabbath School Board and read a letter from Professor Whitford, the president of the new board. Mr. Randolph spoke of the great need of religious education in our churches if we are to hold our own. The work of the

superintendent and teacher is second only to that of the preacher. The work is heavy and the people are too lukewarm. A movement is on foot to enlarge the *Helping Hand*, and to make use of several pastors and teachers in a canvass for efficiency. The points urged in the other associations and referred to in the previous write-ups were emphasized here, especially those regarding the budget, already published.

Rev. H. C. Van Horn spoke for the Young People's Board. He expressed the opinion that the people appreciate too little the work done by the Sabbath School Board, and hoped they would take greater interest. The parents who fail in home training and delegate all the religious education of their children to the Sabbath school are not, however, the ones who will now be most likely to help the Sabbath School Board. Brother Van Horn wished he had as definite a message from the Young People's Board as Mr. Randolph had brought from the Sabbath School Board. With earnest and effective words Mr. Van Horn urged that the proposed work for efficiency, laid out for the year and advocated at Conference, be pushed forward. There is great need of this training for efficiency as leaders and teachers and helpers in God's work. Study the literature recommended at Conference and in the RECORDER. Stand by the pastors in pastor's aid committees, and do whatever helping services he may desire of you. Let us all be true to the board in the entire year's work. Let us have greater fidelity to our pledge. *Faithfulness* and *efficiency* is the watchword for the hour.

CHALK TALK.

One of the pleasing and impressive services of this excellent association was the chalk talk on Sabbath afternoon by Pastor Edwin Shaw. It was really a picture sermon on faith, hope, charity, from the text in I Corinthians xiii, 15. I tried to give it to our readers by a word-picture, describing what was on the board when Brother Shaw was done, but found it too difficult. It showed faith as a guiding star, hope as the rising sun of promise, and charity as possessing a heart of love admonishing men to get out of self into a life of usefulness.

After this exercise a special offering was made for the debt of the Sabbath School Board, amounting to \$33.65.

Then came the vesper service as a fitting close to the Sabbath worship. This was conducted by Pastor Edwin Shaw. He was assisted by the quartet and choir, and solos were sung by Charles P. Titsworth and Mrs. John Cottrell. This had been a Sabbath well filled with good things, and with all heads bowed and the organ softly playing, as evening shadows grew long, the vesper service ceased, and with audience still bowed and seated the benediction was pronounced.

Evening After Sabbath.

The stirring song, "Oh, that will be glory for me!" opened the evening service, and "He is able to deliver me," was sung with the assurance of a blessed hope.

Then came:

"When we walk with the Lord
In the light of his word,
What a glory he sheds on our way!
While we do his good will
He abides with us still,
And with all who trust and obey."

The prayers that followed showed a desire to walk in the light of God's word and to trust and obey him more perfectly.

After the praise service came an address by Pastor Skaggs of Shiloh, on the duty the association owes to the feeble churches within its borders. He spoke of the great dearth of pastors, not only in our own, but in many other denominations, and of the need of more workers. Our small churches are at the same time our weakness and our strength. Some churches are being closed up and we as a people are not conserving our forces as we should. These very churches have given us most of our ministers, and so have been to us great sources of strength. Now as we see them, and realize that we are losing through them, we wonder how we can remedy the matter. We could help the feeble churches support leaders. Would we could say to every little flock, "Go ahead and do what you can and we, the strong churches, will do the rest to support a regular pastor on your field."

Even our large churches will be weak so long as their members think pastors are paid to do the work and there is nothing for them to do but to pay him.

There were two excellent papers on the Men and Religion Forward Movement, by William C. Hubbard and John H. Austin, both of which our readers will enjoy when they appear in the SABBATH RECORDER. Two quartets added much to the interest of this meeting.

LAST DAY AT NEW MARKET.

Sunday was also a busy day and full of interesting addresses. In the business session several important resolutions were adopted which we failed to get, but which we still hope to give our readers soon.

In the Tract Board's hour messages were brought by William M. Stillman and David E. Titsworth, one on field work and the other on our publications. C. L. Ford told of the opportunities for a Sabbath-keeper, and Theo. L. Gardiner gave a review of the year's work as found in the annual report. In the afternoon Secretary Saunders gave an address in the interest of missions; Dr. Alfred C. Prentice read a strong paper on "An Equal Chance," and one from Walter B. Davis, on "Individual Cooperation," was read by Pastor Skaggs. In the evening Rev. R. J. Severance, delegate from the Central Association, delivered an address. As all these papers are to appear in due time we simply mention them here.

On this last evening, after the address by Brother Severance, Elder Seager preached the closing sermon from Rev. iii, 20: "Behold I stand at the door and knock." The singing of Miss Edna Burdick, and of the quartet, was greatly appreciated in these closing meetings. Everybody went home feeling that the Eastern Association had given a rich feast of spiritual things.

In this association the various collections for our work amounted to \$91.73.

The next session will be held with the Pawcatuck Church in Westerly, R. I., to convene on the fifth day of the week before the second Sabbath in October, 1913.

It was learned, as the meeting was closing, that the New Market friends had served 839 meals, during the three days, at the church alone.

EDITORIAL NEWS NOTES

Patriotic Greeks.

Thousands of Greeks are leaving our shores every week to join the army of their homeland and fight against Turkey. Some ships were so crowded that proposed passengers had to seek passage elsewhere. The spirit of patriotism runs high and money is freely given by Greeks who remain here, to aid their countrymen who go.

On the nineteenth of October 1,200 Greeks shipped on the steamer *Venezia* at New York for their native land. Fifty others, unable to secure passage on this ship, were left behind. This incensed those who did go, who were well armed already for fight, and they made such angry demonstrations, firing in the air and otherwise showing their displeasure, that the captain called police as the ship stopped at Providence, R. I., and took away all their arms, placing them in safe keeping until the ship approaches Grecian shores. There were too many Italians on board to make it safe for the angry Greeks to carry firearms. At Naples the Italians will disembark, and then the guns will be returned to the Greeks.

Churches Pray for Peace.

Several of the great churches in New York City offered fervent prayers for peace in the Balkans, since they have many missionaries, and churches built with American money, right in the track of war. It is feared that the Balkan-Turkish war will be a very cruel one. Turkish atrocities in some of the little states have been almost unbearable for many years, and the people of the allied armies are wrought up to a state of desperation in their effort to throw off the yoke of Turkish oppression.

Looks Bad for the "Sick Man."

It looks bad enough just now for the "Sick Man" of the Bosphorus. The Montenegrins, Servians, Bulgarians and Greeks seem to have put aside their own differences and joined hands to fight Turkey in dead earnest. Turkey is now being invaded at three points along her borders.

After a few hours' fight near Mt. Olympus, the Greeks gained quite an important victory and secured strategic positions. The Montenegrins, Servians and Bulgarians all seem to be pushing forward and winning victories. Meantime the Turks are massing forces as best they can to the number of about 200,000 men. The troops of the allies are now about equal to those of Turkey, and all the world seems to expect a fierce and decisive battle soon. At the same time Turkey evidently much alarmed lest Russia take advantage of this opportunity to work for her interests against the Ottoman Empire, pleads with England to prevent such action. It seems certain that important changes in the map of Europe will result from this uprising. This has already happened in northern Africa, resulting from Italy's victory in securing possession of Tripoli. Never again can the "unspeakable Turk" hold unlimited sovereignty in North Africa. Algeria, Egypt and Tunis were already wrested from Turkey by European powers, and now Tripoli and Cyrenaica, the old home of the pirates that terrorized the world, have also come into European hands. Italy has great opportunities now in the vast territory around Tripoli from the Mediterranean to the Tropic of Cancer, a land of historic memories. For many centuries Phoenicians, Carthaginians, Greeks, Egyptians, Romans, Vandals, Byzantines, gave this territory a standing among the richest in the world. Ottoman rule has ruined it, and now Italy is given the opportunity of restoring it, and it remains to be seen whether the modern Roman can do better for this ancient land than did Rome of old. This great realm is said to be a regular storehouse of archeological remains and filled with traces of prehistoric man. Its colonization by Italy will no doubt open up a great field for scientific research.

Back to Delhi.

This month will see the completion of the transfer of India's capital from Calcutta to Delhi. Calcutta, founded by the British East India Company in 1686, is comparatively modern, and has grown to its present vast and splendid proportions and development under the influence of British interests. It has always stood apart and aloof from the real genius of the

people of India. To them it has been the seat of an alien power.

On the other hand, for more than twenty centuries Delhi has been prominently associated with the history of the Pathans and the Moguls, whose capital it was. It has been held in the highest reverence by all the nations of India from time immemorial. Now its restoration by the King of England and Emperor of India is expected to fill the people of that land with a renewed spirit of loyalty and to make their government seem more like their own. Delhi, being more central, is more easily accessible from all parts of the empire, and its climate is far superior to that of Calcutta.

New Revolt in Mexico.

The Madero government is facing a most serious crisis. A new revolt has sprung up, headed by General Felix Diaz, a nephew of the exiled ex-President Diaz. The new revolutionists have taken Vera Cruz, the most important seaport town in Mexico, and various new uprisings are reported from inland towns. The loyalty of Madero's army is also questioned. On October 16 the resignation of the cabinet was demanded. The custom officer at Vera Cruz turned over to Diaz nearly a half-million dollars in gold and closed the custom house. Rumor has it that Orozco and Diaz have come to an understanding for the purpose of uniting all rebel forces.

The United States cruiser, *Des Moines*, is now at Vera Cruz, and the Americans there are feeling less anxious. As yet no battle has been fought. The garrison of Fort Ulua has revolted and gone over to Diaz. Foreign consuls are taking steps to protect their fellow citizens in Mexico.

Since writing the item above regarding the Balkan-Turkish war, we have news that the Turks have lost all confidence in themselves and in their leaders, owing to the severe reverses that have come to them. The papers of October 22 announce the capture of an important city with 20,000 Moslems taken prisoners, their forces demoralized, and a great battle impending. The retreat around Adrianople is reported as almost amounting to flight.

On Monday, October 21, Theodore Roosevelt was allowed to start for his

home in Oyster Bay, accompanied by physicians and by his wife. Though suffering from nervous exhaustion, Colonel Roosevelt stood the journey well. He went immediately to bed on reaching his car and remained in bed during the journey.

According to reports from Cuba, the election excitement is running so high, and political differences are so great, that General Monteagudo and the ministers of Public Instruction and of Justice and the Minister of the Interior have resigned.

Warnings were out a day or two last week to the effect that seven large icebergs had been sighted along the northern Atlantic steamship track. The British steamer *Canada* had a narrow escape from one of these and sent out the warning.

Seventh-day Baptists.

Seven miles west of Rome, at the crossing of the roads which is called Churchville, stands a modest-looking little white church. Its appearance would attract the attention of the ordinary passer-by no more than any other neat country church, perhaps, were it not for the fact that its regular weekly services of worship are always held on Saturday morning rather than Sunday, for being Seventh-day Baptists, the members of its congregation observe Saturday as the Sabbath, holding, as they do, that this is the Bible Sabbath. They are neither Jewish nor Adventists, but are thoroughly evangelical in their beliefs, differing in no way from the large body of regular Baptists, only as stated above, in that they observe the seventh day of the week as the Sabbath. On this they are insistent, for otherwise there would be no grounds for their maintaining themselves as a distinctive religious sect.

Though its membership is not large this little congregation, which is known as the First Verona Seventh-day Baptist Church, has maintained its organization for nearly a hundred years, for in 1920 it will celebrate its centennial of organization. This particular congregation was organized in 1820, its founders, who bore the name of Williams, coming from Rhode Island about that time, taking up land near the present Greenway. Since that time, up

to and including the present, many of their descendants have zealously labored for its upbuilding.

But Seventh-day Baptists are much older than this as a denomination, several churches of that persuasion having been established during the early colonial days of America. The first church of this faith to be planted in America was organized at Newport, R. I., in 1671. Another was organized in the vicinity of Philadelphia about 1700, and in 1707 a third church was constituted in New Jersey. From these early beginnings Seventh-day Baptists have spread until there are churches distributed from Rhode Island to California, and from New York to Florida. They also carry on



FIRST VERONA SEVENTH-DAY BAPTIST CHURCH

mission work in China, Africa and Java.

Though firmly holding to the Seventh-day Sabbath as their distinctive belief, they are, as a whole, a liberal-minded, well-educated, progressive people; and though largely a rural people, there are many prominent educators, authors, physicians, public speakers, business men, and public-spirited men among them. Hon. Samuel Ward, who was a lay member of one of the Rhode Island churches, was colonial governor of that State, a member of the first Continental Congress, and had the honor of formally presenting the name of George Washington to that body for election as commander-in-chief of the American army. Governor Ward strongly sym-

pathized with the action which resulted in the Declaration of Independence, but his sudden death in March, 1776, prevented his becoming one of the signers of that document. Within the past ten years, another member of the same church of which Governor Ward was a member, has served the State of Rhode Island as its governor, and at present is serving his State as representative in Congress. Both in the time of peace and of war, Seventh-day Baptists have been loyal citizens, and have acceptably filled many offices of public trust in the various States of the Union. During the Civil War, when the call came for troops, every Seventh-day Baptist community furnished its full quota of men, a number of whom served as officers. As a people they have always been active in the cause of right and justice, and in the antebellion days they rejoiced in the name of abolitionists. As early as 1836, in General Conference assembled, they vehemently denounced slavery; and as early as 1833 they unanimously recommended that the members of all the various churches abstain entirely from the use of intoxicating liquors, except as medicine in case of sickness.

Through their founders the early Seventh-day Baptist churches of America were connected with the Sabbath-keeping churches of England, the history of the English Sabbath-keeping churches being contemporaneous with the other Nonconformist churches of England. The English Seventh-day Baptists have numbered many persons of prominence among their membership, such as eminent divines, authors, jurists, physicians, and even martyrs. Rev. John James, one of their ministers, was savagely murdered by Charles II and his courtiers, in order to terrify the dissenters, especially the Baptists. His sentence was executed in 1661 by his being hanged, drawn and quartered. Besides this martyr, there were numerous others who suffered long terms of imprisonment for the sake of their belief. Among other prominent personages who held to this belief in England were Dr. Peter Chamberlen, who was physician to three English sovereigns, and Thomas Bampfield, an eminent barrister, and last speaker of the Commonwealth in 1659.

But probably the most eminent name among English Seventh-day Baptists is

that of Stennett, from which family came six ministers of the Gospel. Best known of the six was Rev. Joseph Stennett, who composed many hymns of merit, some of which are still used in the churches of America. One of his biographers says: "But the hymn for which he is chiefly remembered, found perhaps in all standard church hymn-books, is that beginning, 'Another six days' work is done.' Multitudes sing this hymn today and apply it to Sunday, the first day of the week; but the author wrote it for the Seventh-day Sabbath of Jehovah, of which he was a faithful keeper all his life and an ardent defender."

In polity the Seventh-day Baptist churches of America are strictly independent, like all other regular Baptist congregations. The churches are organized into associations and a General Conference. Both the various associations and the General Conference meet annually, the Conference meeting occurring in August and the associations in September and October. Formerly the associations met in May and June, but by a recent action of the various churches the time of meeting has been changed from spring to fall. The particular association to which Verona Church belongs is known as the Central Association and is composed of the Seventh-day Baptist churches of central New York. The meeting of the Central Association, which will occur October 10-13, is with the Verona Church. It has been some seven years since the Verona Church entertained the association.

Although in no way connected with the Seventh-day Adventists, there is an interesting bit of history concerning the beginning of that denomination in which two members of the Verona Church played an important part. When, in 1844, the time set by the Millerites had passed without the expected advent of Christ, the entire advent faith was reexamined to ascertain wherein it was at fault. About this time, Mrs. Rachel Oaks Preston, and her daughter, Delight Oaks, who were members of the Seventh-day Baptist church of Verona, removed to Washington, N. H., where there was a Millerite, or Adventist church. Mrs. Preston and her daughter observed and advocated the Seventh-day Sabbath, and were instrumental in turning the whole church, consisting of some thirty members,

to the Sabbath. This was the beginning of Sabbath-keeping among these people.

Since its organization, in 1820, the Verona Church has been ministered to by some sixteen pastors, and during that time it has called at least four men to ordination in the gospel ministry. One of these four is Rev. David H. Davis, D. D., who was born and reared within the parish of the church. Doctor Davis is now superintendent of missions in China for the denomination, with headquarters at Shanghai. He also holds the position of examiner for the municipal service of Shanghai, Doctor Davis being a recognized authority on the Chinese language.

The present pastor of the church is R. R. Thorngate, who has served the church a little more than a year. He has been called to ordination by the church, and the services of ordination have been planned to take place on Sunday, October 13, in connection with the associational meeting, which convenes on Thursday, October 10, and continues in session for four days, closing the following Sunday night.—*Rome Daily Sentinel*.

Oct. 4, 1912.

The Tract Society Debt.

Offerings for the debt keep coming in small instalments, but not so small as to discourage us. The good words written to accompany the gifts are certainly encouraging. They show a good spirit, and assure us that people are loyal and interested. Some offerings that come are not definitely designated, "for the debt," although the treasurer suspects they were so intended. It makes no special difference as to that matter, since gifts sent to the general fund will help so much toward meeting current expenses, and leave all the more with which to meet the debt.

Since our last statement \$25.00 has come to hand for the debt, making now \$172.15 received in all.

President W. H. P. Faunce, of Brown University, announces that he expects to start November 7 on a trip around the world. During his absence Prof. Walter Goodnow Everett will be acting president.

SABBATH REFORM

Excuses for Sunday-keeping.

Number 2.

W. H. BRAMLEY.

One excuse is that, almost universally, Christians regard Sunday as a sacred day. The Christian Church has a memorial day, the day of the Lord's resurrection—the Lord's day. Advocates for Sunday quote largely from men who did not live in the times of Christ. One of those men said they observed Sunday because on that day the Sun of Righteousness arose. Constantine, the first nominal Christian emperor, issued an edict that no work be done on "the venerable day of the sun." That day was the day when Romans worshiped the sun—a day sacred to the Sun-god. That is the origin of Sunday-keeping, associated in the beginning with sun worship.

Now what does God say about sun worshipers? See Ezekiel viii, 16-18. Men of Judah in the temple worshiped the sun. The prophet was told it was an abomination in the sight of God. Then comes the denunciation, and promise of fierce punishment. Some would seek to find another interpretation for this portion of Scripture; but allowing it to be a parable, then what is a parable? It is the presentation of one form of truth by another. It still remains true that God does not tolerate the worship of other gods, no matter what form they take. No other meaning can be derived from the text here quoted.

Then the argument that because the majority of Christians keep Sunday therefore all Christians should keep it, is not sound. A majority is not always in possession of the truth. If that were so, the children of Israel would not have occupied the position they did. At no time have God's people been in the majority. Therefore the majority rule does not obtain. God's chosen people have from the beginning been marked out from the rest of the world by the Seventh-day, the Sabbath. That was the day set apart for worship by God from the beginning. The past, pres-

ent, and future of the children of Israel are bound up in the observance of the Sabbath. There has not been, there is not, nor will there ever be, any Sunday for them. If you doubt my word; turn to God's word; there you will find the proof. See the whole of the twenty-sixth chapter of Leviticus. There you have the past, present, and future history of the sons and daughters of Abraham. Read it once, twice, three times; then the great importance of the Sabbath will dawn upon you.

Remember also that the Gospel was first preached to that race, by men of that race, before it was given to the Gentiles. Christ kept the Sabbath to the end of his earthly life; so also did his apostles. The New Testament tells us they were examples for us to follow. By reason of sin, spiritual blindness has afflicted the Jewish race. It may be that the majority of nominal Christians are afflicted in the same way, and for the same reason, so that they can not discern the truth. It may be that is why they are wedded to the idea of Sunday-keeping as a substitute for the God-given Sabbath. Let me say here, that however distasteful it may be to Christians generally, the truth is, according to the word of God, that they rank second to the children of Israel. That is clearly shown all the way from Genesis to Revelation. All the promises are first to the Jew, then to the Gentile. Whatever we have, or hope to have, is first offered to descendants of Abraham. The sooner we realize that the better. A remnant of that race has remained faithful to the God of their fathers, in so far as the Sabbath is concerned; and to that extent have they been rewarded; they have not been wholly forsaken by their God.

If there is nothing in Sabbath-keeping, if God is not in it, as some say, how is it that the Jews have a greater population today than they had as a nation, having in view Leviticus xxvi? Why is it that men of that race are in the forefront of modern life, and through their money practically rule the nations? What is the religion of the Rothschilds, and other financiers of that caliber? Is not God with their race? He is with them, and for them, to just the extent they serve him. To that extent his promises are fulfilled, but they do not possess the fulness of his blessings, nor will they until they accept

his Messiah. When they accept Christ as the Messiah, then will they take their rightful place, and become a nation, but not until then. That time will come, for so the Scriptures declare. In the meantime we, the Gentiles, are in the ascendent, but when the Jews arrive at the truth, as we have, we shall have to step down and take a subordinate position. When that happens we shall have to worship God on their sacred day, God's day, the Sabbath. That is the culmination of the Gospel. When both Jew and Gentile worship God the Father and God the Son, together and on the same day, then is the time of which it is spoken, All shall know him, and to him every knee shall bow. That day will be God's day; the day he finished the work of Creation; the day he rested; the day sanctified, made holy and sacred by God; the day he commanded his people to keep for a perpetual covenant, to the end of time—not for a season, not for an age, but to the end of time.

If God had meant to institute another day, he would have done so definitely, in the same way he did the Sabbath. There is no intimation in the Old Testament of such intention, and there is certainly no authority in the New which can be shown to have been given by him direct, such as was given to Moses, or in the manner in which the divinity of Christ was proclaimed when he entered the waters of baptism, or at his death. Surely Sabbath-keepers have the Lord on their side. If he be with me, of whom shall I be afraid?

Bath, N. B.

The Shifting Poles.

Both Peary and Amundsen made allowances in determining the site of the poles. Their position is not perfectly constant, there being a counter-clock elliptical movement of some thirty feet and a counter-clock circular movement of some twenty-six feet in diameter in a period of 428 days at the extreme axes of the earth. This change, however, is so slight as not to be reckoned in practical calculations. Peary and Amundsen made no guesses, but took several observations from various standpoints to determine conclusively that they had reached the poles.—*The Christian Herald*.

Program—Southwestern Association.
The Southwestern Association will be held at
Fouke, Ark., October 31 to November 3.

PROGRAM

Thursday Morning.

Address of Welcome—G. H. F. Randolph.
Response.
Business.

Thursday Afternoon.

Praise Service.
Tract Society's Hour, T. L. Gardiner.

Thursday Night.

Praise Service.
Sermon—I. L. Cottrell.
Conference Meeting.

Friday Morning.

Praise Service.
Lone Sabbath-keepers' Hour.
Woman's Hour:

(a) Paper—Mrs. Davis.

(b) Paper—Lydia Knight.

Friday Afternoon.

Praise Service.
Missionary Hour, Secretary Saunders.

Friday Night.

Praise Service, A. L. Davis.
Sermon—T. L. Gardiner.
Conference Meeting.

Sabbath Morning.

Sermon—I. L. Cottrell.
Sabbath School.

Sabbath Afternoon.

Christian Endeavor Prayer Meeting.
Sermon—Secretary Saunders.

Sabbath Night.

Praise Service.
Sermon—A. L. Davis.
Conference Meeting.

Sunday Morning.

Praise Service.
Sermon—T. L. Gardiner.

Sunday Afternoon.

Praise Service.
Sermon—A. L. Davis.

Sunday Night.

Praise Service.
Sermon—Secretary Saunders.
Conference Meeting.

Many secular and half-religious organizations make it a part of their stock in trade to disparage the church and its work, but it is noticeable that they always call on the church to help them push their enterprises or reforms. Movements are invented to "get a move on" the church, and then the church is appealed to to "get under" the movement! The process sometimes grows very tiresome to the people of the church.—*Presbyterian of the South*.

MISSIONS

Quarterly Report.

Report of E. B. Saunders, Corresponding Secretary, to the Board of Managers of the Seventh-day Baptist Missionary Society, for the quarter ending September 30, 1912.

DEAR BRETHREN:

The preparation of the annual report required constant work in the office from July 1 until the meeting held July 17, at which time it was presented, ordered printed in pamphlet form, copies to be distributed at the General Conference.

The last Sabbath in July a visit was made to New York, where your secretary preached on Sabbath morning to a group of Sabbath-keepers; and to Newark, N. J., where in the afternoon he preached to another group, both of which are under the pastoral care of Brother E. E. Franke. The following day was occupied with arranging for erecting a place of worship for the Italian Sabbath-keepers at New Era, N. J. During the week the old Seventh-day Baptist church at Uniondale, Pa., was taken down and shipped to New Era and since then a house of worship has been erected principally out of the old material. The following Sabbath and Sunday were spent with our church at Scott, N. Y., where four services were held with good interest and attendance.

While at Uniondale we learned of a bequest made some years ago to both the Missionary and Tract societies. On going to Montrose, the county seat, a copy of the will was secured by which it appears there is a small farm belonging to the Missionary and Tract societies but subject to the life use of a lady probably of middle age.

Work in the office was then resumed until Conference time. From North Loup visits were made to Nortonville, Kan., and then to Stone Fort, Ill., where I spoke Sabbath day both morning and night to about forty people. Again on Sunday two meetings were held with similar attendance. The interest was very good; the offering taken for the boards was at the suggestion of the people. Monday morning Brother

Davidson drove with me to Delwood. In the afternoon the tent was set up and preparations made for evening meetings. Only five people came to the services, which were closed the second evening. We sat in a little circle and they listened with the greatest interest to a talk on the Holy Land and the Bible. Previous to this Brother Davidson had obtained permission and erected the tent on a wood-lot where he now had erected it again. The people came more or less to his first meetings; the novelty was gone; they could not answer his Sabbath arguments so remained away from further meetings. Now after the tent was up, about five o'clock, notice was sent him to remove it from the lot, when immediately the small crowd of boys who had gathered lost their interest in the tent meetings and disbursed. He found another site and erected it again.

Brother Davidson has done a good work, and some of the people are keeping the Sabbath, but bitter opposition will, I think, prevent many from doing so openly.

On my return trip I saw Eld. W. D. Burdick of Farina, and went through this whole matter with him. Brother Davidson has carefully packed the tent. It is in safe storage and can be shipped or used at the direction of the Tract Society. The tent is a very good and suitable one for such work and should be manned and run each season.

I visited the West Hallock Church one Sabbath. Though without a pastor, weekly services are sustained. Three days were spent at Battle Creek. Here a parsonage and lot for a church building have been secured in a good location. Both are paid for.

Reports show that there are employed on the home field 20 men, most of them for their entire time. Weeks of labor reported 224 in 50 localities. Number of sermons 402 to congregations ranging from 20 to 160 people; prayer meetings 277; calls 1,591; pages of tracts distributed 12,758; papers 2,396; added to the churches 24—by letter or experience 15 and by baptism 9; Sabbath converts 8; conversions reported of those not embracing the Sabbath 24.

Your corresponding secretary has spoken at 8 of our churches and visited 5 other fields, spoken in all 22 times; number of

communications sent out 240, received 200; miles of travel 5,000.

Respectfully submitted,
E. B. SAUNDERS,
Corresponding Secretary.

The Work in Battle Creek.

Rev. E. B. Saunders.

DEAR BROTHER:—The last quarter has been a busy time for us. Much work was done in making necessary changes in, and repairs on, the newly purchased parsonage. The pastor and family moved into it on the fourteenth of August. It is a large and commodious home for the missionary on this field, and is also used for many meetings of our church here. The church has furnished one bedroom, and has also purchased three dozen folding-chairs which are found to be very useful for the various gatherings here. The Junior Endeavor society meets at the parsonage once a week. The regular weekly church prayer meeting convenes at the parsonage. It is growing in spiritual interest and power. We also have many other church gatherings at the parsonage.

You will note from the statistical report that attendance at our Sabbath services has been larger during the past quarter than ever before. We have received nine new members into the church during the quarter. Our people are still taking a good part in the Sanitarium Sabbath school. The Christian Endeavor society has recently been better organized, and we believe that it is entering upon a period of greater Christian activity and usefulness.

Pres. B. C. Davis was with us a few days when on his way back from the General Conference. He preached very acceptably to us the last Sabbath in August. The following Sabbath Miss Daisy Furrow, who was sent to the General Conference by our Christian Endeavor society, gave us a very good report of "the best Conference our people have had for many years." Another Sabbath, when I was sick in bed, Rev. Mr. Phelps, pastor of the First M. E. church of our city, preached for us.

We feel that our little church here has every reason for praise and thanksgiving. God and his people have been very good

in so graciously supplying our great need of the parsonage and church lot. I have been wanting to write this subject up more fully for the RECORDER. Some of the subscriptions are not yet collected. We hope to be able to tell the people more about it in the near future.

We are looking for more divine light that our way may be made clear to us for larger service. We need a real interest in your prayers that we may be humble, patient, grateful and faithful in the Lord's work here.

Sincerely yours,
D. BURDETT COON.

Missionary Board Meeting.

The Board of Managers of the Seventh-day Baptist Missionary Society held its regular meeting in Westerly, R. I., on Wednesday, October 16, 1912, at 9.30 o'clock a. m., President Clarke in the chair, and the following members present: Wm. L. Clarke, A. G. Crofoot, J. A. Saunders, L. T. Clawson, L. F. Randolph, E. B. Saunders, H. C. Van Horn, C. A. Burdick, C. H. Stanton, A. J. Potter, G. B. Carpenter, J. H. Austin, S. H. Davis, I. B. Crandall, A. S. Babcock.

Visitors: Dr. Anne L. Waite, Mrs. C. H. Stanton, Mrs. E. B. Saunders, Mrs. John Tanner, James Waite, Mrs. O. U. Whitford, Mrs. Allen Whitford, Mrs. LaClide Woodmansee, Mrs. Everett Whipple, Mrs. A. G. Crofoot, Mrs. Ruth Nash, Mrs. Elisha C. Burdick, Kenneth Whitford.

Prayer was offered by the Rev. H. C. Van Horn.

Minutes of last meeting were approved. The reports of the Corresponding Secretary and the Treasurer were approved and ordered recorded.

Correspondence was received from Brother Ebenezer Ammokoo reporting a safe passage from America to his home at Ayan Main, W. Africa. His brother, Amos Ammokoo, died a short time before the arrival home of Ebenezer.

It was voted that work on the Gold Coast, W. Africa, be left with the Corresponding Secretary, the expense to be incurred not to exceed \$5.00 per month for the six months ending June 30, 1913. It was voted that the balance above expenses received by the Rev. D. H. Davis for lectures while in the homeland (\$61.27) be turned over to Brother Davis to be used in his discretion for mission work in China.

It was voted to appropriate (additional) for the Italian work in New York City, for the months of November and December, 1912, at the rate of \$25.00 per month. The following appropriations for 1913 were voted:

China.

Rev. J. W. Crofoot	\$1,000	
Allowance two children	150	\$1,150
Dr. Rosa W. Palmberg		600
Dr. Grace I. Crandall		600
Miss Susie M. Burdick		300

Miss Anna M. West	600
Native evangelist	112
Girls' School	300
Incidentals	100
	<hr/>
	\$ 3,762
<i>Germany</i>	
Rev. F. J. Bakker.....	\$ 300
<i>Holland</i>	
Rev. G. Velthuysen.....	\$ 300
<i>Java</i>	
In aid of Miss Marie Jansz.....	\$ 150
	<hr/>
Total foreign fields	\$ 4,512
<i>Home Work</i>	
Rev. E. B. Saunders, Cor. Sec.....	\$ 600
Traveling expenses of Cor. Secretary....	200
Emergency Fund	200
Rev. J. H. Hurley, Wisconsin field.....	600
Rev. D. B. Coon, Battle Creek, Mich....	500
Rev. A. L. Davis, Boulder (Colo.) field..	350
Rev. Geo. W. Hills, Los Angeles (Cal.)	
field	250
Rev. R. S. Wilson, Alabama field.....	360
Rev. Joseph Kovats, Hungarian work,	
Chicago	240
Rev. R. R. Thorngate, Verona field....	50
Ira S. Goff, 1st and 2nd Hebron field....	125
Hartsville (N. Y.) Church.....	50
Richburg (N. Y.) Church.....	100
Hornell (N. Y.) Church.....	50
Missionary Committee, Western Assoc..	100
Missionary Committee, Central Assoc....	100
West Virginia field	200
Hammond (La.) Church	200
Syracuse (N. Y.) Church	100
Welton (Iowa) Church	100
Salemville (Pa.) Church	100
Fouke (Ark.) Church	300
Carlton Church, Garwin, Iowa.....	100
Rev. Wilburt Davis, Gentry, Ark.....	300
	<hr/>
Total Home Work	\$ 5,275
Total appropriations	\$ 9,787

The afternoon session opened with prayer by S. H. Davis. The consideration of several appropriations was postponed until the next meeting of the Board.

It was voted that the Treasurer place in the hands of the Memorial Board the money contributed for aid of indigent ministers.

By request considerable correspondence from Brethren Wilcox and Moore, concerning work in Africa, was read by G. B. Carpenter, which calls for no immediate action by the Board.

The Corresponding Secretary was instructed to cause to be published in the SABBATH RECORDER certain resolutions of the Board relating to the recent death of Brother D. W. Leath, a worker on the Alabama field.

Correspondence was received from F. J. Bakker, D. B. Coon, A. E. Webster, R. R. Thorngate, Ira S. Goff, Dr. E. S. Maxson, J. T. Davis and others.

Adjourned.

WM. L. CLARKE,
President.
A. S. BABCOCK,
Recording Secretary.

Treasurer's Quarterly Report.
From July 1, 1912, to October 1, 1912.

SAMUEL H. DAVIS, Treasurer,
In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.
By Months.

<i>Dr.</i>	
Cash in treasury July 1, 1912	\$ 130 41
Cash received in	
July	\$2,908 63
August	1,232 85
September	685 98
	<hr/>
	4,827 46
	<hr/>
	\$4,957 87

<i>Cr.</i>	
Expenses paid in	
July	\$1,632 76
August	2,518 85
September	451 25
	<hr/>
	\$4,602 86
Cash in treasury October 1, 1912	355 01
	<hr/>
	\$4,957 87

<i>By Classification.</i>	
<i>Cash Received.</i>	
General Fund, including bal. brot. forward	\$1,189 84
Home field	90 00
China field	827 67
African field	687 42
Java Mission	12 00
Denmark Mission	19 25
Salary and expense of Corresponding Secretary	133 84
Indigent Pastors' Endowment	25 00
Life Members	30 00
Permanent Fund's income	99 99
Income from Memorial Board	31 94
Income from Utica funds	14 58
Debt Fund	30 00
Bequests	327 34
Loans	540 00
	<hr/>
	\$4,957 87

<i>Disbursements.</i>	
Corresponding Secretary	\$ 342 67
Churches and pastors	1,216 62
China	1,774 70
Africa	714 31
Denmark	75 00
Holland Mission	75 00
Java Mission	37 50
Italian Mission	106 12
Tract Society	8 50
Emergency Fund	2 50
Conference reports	42 75
Carbondale Church expenses	36 65
Treasurer's expense	82 00
Exchange	13 09
Interest on notes	25 57
Burdick will expense	2 75
Printing	7 13
Payment of temporary loan	40 00
	<hr/>
	\$4,602 86
Cash in treasury October 1, 1912	355 01
	<hr/>
	\$4,957 87

Notes outstanding October 1, 1912	\$3,500 00
E. & O. E.	
	S. H. DAVIS, Treasurer.

Memorial Board.

Annual Meeting.

The fortieth annual meeting of the Trustees of the Seventh-day Baptist Memorial Fund was held in the parlor of the Seventh-day Baptist church, Plainfield, N. J., on Monday, October 7, 1912, at 4 p. m. Present: D. E. Titsworth, J. A. Hubbard, W. M. Stillman, J. D. Spicer, O. S. Rogers, and W. C. Hubbard.

Owing to the absence of the President, the

Vice-President, D. E. Titsworth, stated that the object of the meeting was the election of officers and committees for the ensuing year.

The Secretary stated that he had received no word from any one as to whom were elected Trustees at the recent General Conference. Upon a ballot being taken, the unanimous choice resulted as follows:

Pres., Henry M. Maxson; Vice-Pres., David E. Titsworth; Treas., Joseph A. Hubbard; Sec., William C. Hubbard; Atty., William M. Stillman.

The committees were appointed the same as last year; viz.,

Finance Committee: Henry M. Maxson, Joseph A. Hubbard, David E. Titsworth, Orra S. Rogers.

Auditing Committee: William M. Stillman, J. Denison Spicer, Charles C. Chipman.

By common consent, and out of courtesy to the absent Trustees, all further business was deferred until the quarterly meeting of October 13.

A surety bond of \$5,000 in the Fidelity and Casualty Co., New York, was presented continuing the fidelity of Joseph A. Hubbard, Treasurer. The bond was accepted and bill ordered paid. Voted that Orra S. Rogers be made custodian of the bond.

Minutes approved and the board adjourned.

WILLIAM C. HUBBARD,
Secretary.

Quarterly Meeting.

The first quarterly meeting of the Trustees of the Seventh-day Baptist Memorial Fund was held in the church parlor, Sunday, October 13, 1912.

Present: Henry M. Maxson, David E. Titsworth, Joseph A. Hubbard, William M. Stillman, C. C. Chipman, Orra S. Rogers, Stephen Babcock, William C. Hubbard, and Asa F. Randolph, accountant. Visitors: Rev. E. B. Saunders, Ashaway, R. I., and Jesse G. Burdick of New Market, N. J.

Minutes of the last quarterly meeting and of the annual meeting were read. Correspondence was received from the Board of Trustees of the Seventh-day Baptist church of Battle Creek, Mich., sending us abstracts and trust deed covering their new property, which have not been recorded. These legal papers were referred to the Attorney for investigation and if then found acceptable to the Board to be recorded.

Further correspondence was read from Rev. Arthur E. Main, Rev. E. B. Saunders; and from H. L. Polan, Ira S. Goff, A. Clyde Ehret, Erlo E. Sutton, William M. Simpson, Leslie O. Greene, and David S. Atz, preparing for the ministry at Alfred Theological Seminary; also from Henry N. Jordan, studying at Union Theological Seminary, New York City.

The Finance Committee's report was read and approved and ordered placed on record.

The first quarterly report of the Treasurer, ending August 31, 1912, was read and having been duly audited was ordered placed on file.

Voted that the Treasurer be authorized to pay to regular beneficiaries, during the ensuing year, the income as it accrues.

Dean Arthur E. Main presented the following resolution:

Resolved, That while we admit to our classes all who wish to enter as students of the Bible and religion, we can not wisely admit to full standing as students for the ministry and as worthy of aid from the Board, any who do not come with at least the equivalent of a high school education, and who do not bring the indorsement of the church to which they belong.

After discussion, it was voted that this Board approve this contemplated action by the Alfred Theological Faculty.

The amount in the Discretionary Fund, \$34.77, was ordered sent to Salem College, Salem, W. Va.

Voted that the printed receipts, given by the Treasurer, be changed to meet the approval of the Attorney as per verbal suggestions.

It was voted that we appropriate a sum not exceeding \$400, to aid the Seventh-day Baptist church at New Era, N. J., in building a house of worship, after it has been duly incorporated, the money to be paid through the Seventh-day Baptist Missionary Society and that the method of securing the money to the denomination in case of disuse of the New Era (N. J.) Church be left to the President and Attorney of this Board, with power.

Voted that the salaries of the Treasurer and Accountant be made the same as last year, i. e., \$600 to the Treasurer and \$400 to the Accountant, and that the Treasurer select the Accountant. The sum of \$50 was appropriated for petty office expenses of the Treasurer and Secretary.

Fifty dollars each was voted to the eight young men mentioned above, studying for the ministry.

Minutes read and approved, and the Board adjourned.

WILLIAM C. HUBBARD,
Secretary.

**Response to Address of Welcome—
Eastern Association.**

DEA. J. D. SPICER.

It is with a great degree of pleasure that, as delegates and others, from the sister churches of the Seventh-day Baptist Eastern Association, we are permitted to meet again with this church, where a goodly number of us have met many times before, to join in the hearty and prayerful effort to carry forward the work which our blessed Saviour left in the hands of his followers to do. We thank him for what we hope to enjoy, and you, dear people, for the hearty welcome extended to us by your dear pastor.

We love to remember, and think of, the arduous work so well done here by some who are still living; and especially the teaching, and the example of the many faithful ones who have crossed the great river.

Let us seek the divine help in so conducting these sessions that we may take

home to our several churches a good share of the blessed help we all so much need in striving to carry forward his urgent work.

The first session of the Eastern Association was held with this church in 1837, and I am sure you will not object to my calling to mind a few of the faithful ones who were active in handling the sessions at that time. Rev. John Davis of Shiloh preached the introductory discourse and was also the moderator. Rev. Wm. B. Maxson was acting pastor of this church. There were two other resident ordained ministers—John Watson and David Clawson. There were four resident deacons—Lewis Titsworth, Randolph Dunham, Phineas Dunn and A. D. Titsworth. Isaac S. Dunn was church clerk. Resident members appointed as delegates to the association were Wm. B. Maxson, Asa Dunn, J. R. Dunham, Lewis Titsworth, D. W. F. Randolph, Randolph Dunham, S. F. Randolph, Pinkham Mosher, A. D. Titsworth, D. A. F. Randolph, John D. Titsworth, David Dunn and Isaac D. Titsworth. That was the year before the Plainfield Church was constituted.

Now, a few thoughts to us as delegates. Let each one of us bear in mind the fact that we were appointed to attend the association, not as a season of recreation, nor for the pleasure of visiting friends, but for the transaction of important business pertaining to the upbuilding of our Redeemer's Kingdom. Let us then, as far as possible, attend all the sessions, whether for business or otherwise, not forgetting at any time the responsibility that rests upon each one of us. Even if we do not take part verbally our presence at each session helps to make a larger audience, which as we all know always adds to the interest of the gathering.

Another important duty is this: Be on time; be in our seats when the service begins—or should begin. Those who come in late do not realize how many others have done the same thing. Now we all know that there can not be the real interest desired, and prayed for, when many come in late, that there would be if all were present at the time set.

Let us then heartily and faithfully seek the divine assistance in so conducting these sessions that we may take home to our several churches a good share of the bless-

ed help we all so much need in carrying forward this important work. Let us bear in mind our individual duties in sustaining, and increasing, the interest in all our devotional meetings—the Sabbath school, the young people's societies, and every other organized department of our home churches. And I must say also that one of the most essential things for us to do is to work to the extent of our ability in pushing forward the important work of sustaining our Sabbath publications and encouraging others to do the same. The SABBATH RECORDER, especially, should be in every family of our denomination, and every brother or sister who may be so located as not to have ready access to it, should send in the subscription for it without delay. Some do say they can not afford to take it. Dear friends, it costs *less than five cents a week*. Can you not easily spare that trifling amount? Consider well now this question—"Can you afford to do without the RECORDER?" Certainly you can not keep properly posted or feel the hearty interest in our work unless you read, and *study*, our publications.

Some of us can not do as much as others, but let each one be faithful in doing all that he can, and Christ will certainly bless our every effort.

President's Address—Eastern Association.

CLARENCE W. SPICER.

Your Executive Committee has chosen, as a thread running through the sessions of this meeting of this association, thoughts suggested by the general topic, "Conservation."

The word conservation is defined by the Standard Dictionary as "the act of keeping or protecting from loss or injury." In some ways the word is synonymous with preservation, but I want to point out one or two ways in which they are not synonymous.

For instance, we have been trying to *preserve* our young people in the straight and narrow path in much the same manner that our forefathers and mothers did,—just as the good housewife preserves her fruit as her grandmother did, by adding just so much sugar to just so much fruit.

Now, the good old rules work with the

fruit but unfortunately we can't preserve our Sabbath and other religious interests that way, for the world moves, and times and conditions of men have changed, and we must change our plans and methods to correspond; and in line with other modern methods we must develop our conservation methods carefully into a science.

When a railroad or even one of our modest homes is to be built, not a spike is driven or a stone laid until the engineering corps or architect has studied the conditions and requirements, and not until the grade levels, soil and rock formations and other important matters are thoroughly familiar. No modern engineer would dream of using the methods his ancestors used or of conducting his operations merely on inspiration or enthusiasm. He insists on getting the facts and then he is prepared to make his deductions on a scientific basis.

Modern Christian work must be done in the same manner if we are to get at the great social and religious problems of this generation.

Conservation as applied to our national forests not only seeks to prevent wanton destruction and waste, but also sees that rubbish and underbrush are cleared away so that forest fires may not have material on which to feed and so destroy the young growths and injure the older trees. Further, where no forests now exist, trees of a kind suited to that particular soil and climate are planted and cultivated, that forests may flourish where before there was only barren waste.

A little study of our religious conditions will reveal much rubbish and undergrowth to be removed and many barren wastes to be reforested.

This association includes fourteen churches scattered up and down the Atlantic coast from Rhode Island to North Carolina, aggregating according to last year's returns 1,518 resident members.

Small as these numbers may appear when compared with some other denominations, it may be noted with interest that we have *one more church* in the association than there were *individuals* in the little party who frequented the shores of Galilee nearly two thousand years ago, of whom we are studying in our Sabbath-school lessons. We may, therefore, take courage, for by the grace of God we may

have the same Leader that that party had if we only will.

Religious work today is real man's work for every man in the church as well as every woman, boy or girl.

The object of these meetings of this association is not social pleasure and entertainment, but conference in a businesslike manner as to the best ways and means for meeting the spiritual problems of our section of this country, that we may do the work of God that is entrusted to us.

To this end your Executive Committee, during the past year, has undertaken with some apparent success to secure an interchange of pastors between the churches for mutual help and encouragement and for evangelistic meetings. The results have met with so much approval from many sources that it seems very desirable that such work be continued.

As suggestions of other lines of work that might be considered by individual churches, I wish to mention some pertinent subjects gleaned from the Men and Religion Forward Movement.

BOYS' WORK.

To prevent the very serious losses occurring between the ages of twelve and twenty-one, the following suggestions are made:

I. Appoint in each local church a Boys' Work Committee to discover, enlist, train and coach men as leaders of adolescent boys.

II. Promote a boys' department in the Sabbath school.

III. Promote parents' meetings and conferences.

IV. Utilize older boys as leaders in the fourfold activities,—physical, social, intellectual and religious.

V. Enlist older boys in a crusade: (1) To win two other boys for Sabbath school; (2) To help set the new boys at work; (3) To encourage church membership.

VI. Develop by groups of churches strong committees: (1) To arrange series of lectures on boys' work; (2) To hold conferences of Christian organization leaders in boys' work; (3) To conduct leader-training groups.

ORGANIZE A BIBLE STUDY PROGRAM.

I. It is suggested that a Local Committee be appointed in each local church for the promotion of Bible study among men and boys, and that the pastor and Sabbath-

school superintendent be members of that committee.

II. That in every Sabbath school there be, at least, one boys' Bible class and one men's Bible class.

III. That every men's Bible class adopt the International adult Bible class standard of organization.

IV. That *teacher training classes* be organized.

V. That public Bible study lectures be conducted for the purpose of stimulating and promoting interest in systematic Bible study.

VI. That pastors be requested to preach at least one sermon a year on the needs and methods of Bible study.

VII. That annual class rallies, conferences and institutes be held in the interest of Bible study among men and boys.

VIII. That as a rule (which admits of many exceptions) men's and boys' classes should be taught by men.

EVANGELISM.

I. Begin to use and train more men and groups of men and older boys in individual evangelism. Earnest, persistent, prayerful, patient effort in this direction wins sure success. The need is great; the time opportune; begin at once.

II. Secure the signature of all laymen possible to a covenant to lead at least one soul to Christ and into readiness for church membership before Easter (or some other set time).

The pastor should lead in this, keep in very close sympathetic touch with the workers and aid by word, by letter of encouragement, by helpful booklet, and by prayer.

Evangelism is possible only where there is a spirit of prayer, a willingness to sacrifice time and energy, and preaching intended particularly for the conversion of the unsaved.

Make a careful survey of your field to discover its condition and needs, with the purpose of following it up at once with individual work for individuals.

III. Continue the covenant plan in at least three-month periods during the year. The supreme business of the church is the winning and training of individuals, especially men and boys. God is willing and able to do exceeding abundantly above all that we ask or think. For this, Christ

gave his life and continues to give his loving cooperation. Let us go in and possess the land. "See the giants, but refuse to be called grasshoppers."

IV. Speedily visit all persons giving church preference, whose names may have been secured at stated services or at special church or at interchurch campaigns. The open door of opportunity is before you. Thousands are waiting for this token of love and friendship. Every church member should render service here. Continue the follow-up work. Prayer and persistence produce results.

V. In addition to its own general parish, each church should know and work thoroughly a small section, contiguous to the church, if possible. Every worker in his special section should conserve the interest of all the churches. "Love your neighbor as yourself," applies to churches as well as individuals. The Kingdom of God is the supreme objective. Religious patriotism is needed.

VI. Ought we to limit God by fixing times and seasons in which to manifest his saving grace? Is his arm shortened that he can not save in one month as well as another? Church practice in many quarters indicates a short winter period as the almost exclusive time for evangelism. Is it possible that by centering prayer, hope and expectation on a brief time, the church has failed in faith at other times? Perennial evangelism demands prayerful consideration. There were added to the church *daily* such as were being saved, is the record of the early church and also of some present-day churches.

VII. Laymen's evangelistic bands are most desirable. We earnestly advise their promotion.

VIII. Strong churches can render splendid service to the weaker churches in town and country by loaning pastors or competent laymen to assist in evangelistic meetings, as we have done the past year. It is a Good Samaritan act much needed.

IX. While every pastor should train his people in service and develop them in Christian culture, he should also be an evangelist. He is to feed the flock of God, but at the same time to do the work of an evangelist. He is to make disciples of all nations as well as baptize them and teach them to observe all things commanded. Men who follow Christ become fish-

ers of men. The wise pastor winneth souls.

X. In order that all suggestions made may receive attention from already overburdened men it is strongly urged that churches provide in their budgets for clerical and stenographic assistants for the minister, in order to set him free from minor details. The larger interests of the Kingdom are his deep concern, but he is often hindered and tied down by work which clerks can do. Is it wise or businesslike thus to divert his attention or sap his energies?

We believe the expense for such needed assistance is necessary and should take precedence over all luxuries such as music, and other desirable but not absolutely necessary parts of church expense. "Success is never to spend five dollars' time on a fifty-cent job."

SOCIAL SERVICE.

I. Men of each church should carefully study the community in which it is situated and form a program to meet the needs of that community.

II. Sympathetic study of organized labor and friendly conferences between employers and labor leaders.

III. Instruction of children of the Sabbath school in the science of sex.

IV. Larger use of church buildings as recreation centers and introduction of moving-picture machines on week nights, where possible.

V. Coöperate with *all* the social agencies seeking to better conditions of life.

MISSIONARY POLICY.

"About two out of three people in the United States and Canada are outside the membership of *all* Christian churches. Two out of three people in the world live in non-Christian nations. Two out of three people in these non-Christian nations are beyond the reach of the present combined missionary agencies of Christendom. And in spite of these appalling needs, about two out of three of the church members of North America are contributing nothing toward the aggressive missionary work of the church at home and abroad."

The first business of the church is to enlist the latent missionary energy, especially the masculine, in the other two thirds of its members. Recent missionary success

in the application of scientific methods shows that this can be done. Experience suggests the following points as essentials in a forward movement for missions.

First. A Missionary Committee in every church, to be composed of representatives from the several departments and boards, thus unifying all its missionary plans and activities. By this committee provision is to be made for systematic education, suited to all ages, intercessory prayer, scriptural giving, personal service and an annual every member canvass for all the benevolences. (See "The Church Missionary Committee," published by the Missionary Education Movement of the United States and Canada, 156 Fifth Ave., New York City.)

Second. A period of intensive missionary information and education in each church once each year, continuing through at least two or three weeks preparatory to an Every Member Canvass for missions. This should be in addition to general missionary education throughout the year.

Third. The adoption of the weekly basis for missionary offerings instead of an annual or occasional collection, with a simple and effective collecting device such as the duplex envelop.

Fourth. Personal canvass of every member of the church and congregation by groups of two men each; after proper preparation for their work.

THE FIELD IS THE WORLD.

Peter said: "Silver and gold have I none, but such as I *have* give I thee."

Our efforts may tell vitally for good during the coming years.

Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap.

To him that soweth righteousness shall be a sure reward.

He that soweth bountifully shall reap sparingly.

He that soweth bountifully shall reap also bountifully.

He that soweth to the Spirit shall of the Spirit reap life everlasting.

And let us not be weary in well-doing, for in due season we shall reap if we faint not.

"A cheerful face is more glorious than sunshine, and it shames all weathers."

WOMAN'S WORK

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

There's a Call in the Air.

There's a field that is wide and a harvest that's white;
There's a noonday that's swiftly passing tonight;
And the harvest is wasting, for the reapers are few,
And the Lord of the harvest is calling for you.
There's a cross and a crown and a grave rent in twain;
There's a Victor o'er death who forever shall reign.
And he giveth the crown if the cross you will bear,
He'll pilot you safe through the Valley of Fear.
There's a call in the air, and it comes from afar;
There's a message of peace and a gate left ajar.
And the call is for workers—for you and for me—
And the message is, "Come," for salvation is free.

—Selected.

The Song of Victory.

*"Jai Prabhu Jishu Jai adhirujah,
Jai Prabhu Jai Jai Kari—"*

A glorious song of victory to the Lord Jesus the Great King. One hundred people were singing. They were gathered in the new church building. The doors and windows were open wide and the victorious cry full of history and prophecy poured forth its melody toward town and village and jungle.

As the two missionaries walked over from their home toward the white church their hearts were filled with the joy and the hope of the song. Victory! Aye, it would come. What though the clanging bells in the town proclaimed the worship of painted images of earth and stone! What though the villagers beating drums and tins cried out their bondage to demon worship! What though the silent earthen image of the tiger watched in the shade of the jungle for the daily offering of its devotees! Aye, what though the prince of darkness held sway over this land and over the hearts of its people! The Prince of Light would overcome. Had he not won his way into the hearts who were singing of him? These two had just returned from their rest time in the far West land. People

there had wondered why they longed so eagerly to return to the loneliness of their station among the jungles of India. Could these have heard the message of the song sung by the brown-faced brethren awaiting them in the white church, they too would have caught the vision of its blessed promise and would not only have ceased to wonder, but would have pressed forward for a share in the victory.

When the dense jungle had been cut down some ten years before, the missionary had left the larger trees and the straight young saplings standing. Now a group of these stood guard around the new church, that lifted itself from among their shadows until it caught the sunlight and reflected it from its white walls so that it could be seen from afar. The missionaries looked upon it with a thrill of joy and thankfulness. It had been built in the hungry year. The Christians had builded it with their own hands under the missionaries' supervision. They had broken the stone, laid the foundation, made the brick and dressed the timber, and the very building of it had meant life for them and for their little ones. Over every part the missionary had watched and labored and prayed. Some of the days had been weary ones filled with discouragement, when the work done had to be taken down because of the unskilful hands that labored, but week by week they had watched its growth—a plain white church with its sloping roof and its square tower, but to these two it was beautiful. With glad hearts they entered and joined their brethren in singing the victory song.

While they sang they thought of the singing ones. Each was endeared to them by what they had suffered with them and for them. They had been naked and hungry, wild and unkempt, with habits that were foul and repulsive. Now they were clean and clothed, being lifted from among the shadows of their past into the sunlight, whose glory they would some day reflect more perfectly. Ah, little church, you are not yet what the Master Builder would have you. You are but being made into material fit for the building, stones being broken, brick being shaped and burned, timber being cut and fitted, but you have put yourselves into the Master's hand and he gives visions of what you will be when his most beautiful temple is completed. So with the song in their hearts and with the vi-

sion before them the laborers labor on in the "patience of hope."

The meeting in the white church was over and the Christians were on their way to their homes. Some are wending their way through the narrow jungle paths to the settlement at Virginiapur, eight miles away, some are picking their way along the ridges that divide the rice-fields that lie between the church and their homes at Lohra churki. Some have only to take a short walk past the schoolhouse and dispensary (the old chapel) under the great *mohwa* tree, where was once a demon shrine, to the line of white houses which marks the beginning of the Christian part of the village of Jogidougri. This part of Jogidougri where the Christians live, sometimes called Hantipara or peace part, had been unbroken jungle ten years before. First, space had been cleared to make room for the wigwams of grass in which the men camped who came to work on the building of the chapel in the beginning days. Now, this comfortable little mud house hiding under its burden of pumpkin and cucumber vines with its cozy courtyard, where the young farmer and his wife will welcome you heartily, and its garden plot adjoining protected by hedge and ditch, is a fair sample of the little homes owned by the Christians living here.

The change from the grass hovel to the little mud palace (it is that to them) was not made in a year or even two years. Earning only four or six cents a day, it took time to save enough to buy a pair of oxen with which to plough their bit of jungle land—though these cost them only six or seven dollars. They passed through hard times in those days and very bitter were the complaints of some when crops failed or cattle died. It was a wee bit like the murmuring of the children of Israel. The missionary bore their complaints, helping them only to help themselves, that they might grow in independence and in strength of character. These frequent famine years tend to make beggars of even the stronger natives. So struggling on they were able after some years to build such a house as this I have described and in the building of it they themselves had developed wonderfully in strength and nobility. Now they are learning to govern themselves. At first every village disagreement, every family trouble, every case of need was brought

to the missionary. Now there is a committee appointed by the church to hear and settle little troubles, though the more difficult things are still brought to the missionary, who is the village father.

The experience of these in Shantipara is much the same as that of those in Jogidougri, only at the latter place the houses are not all so good, as they have had to bring water from a long distance, and so a mud house was a very expensive one indeed. Now they have a well nearer and it will mean general improvement. Here they have their own little school chapel, where they meet for evening worship and where their little ones can be taught. The head man of this village was at first hostile to the missionaries, but through their ministrations to his sick boy, became their friend. Then very willingly he permitted the waste lands of his village to be brought into cultivation by Christians to whom he gave land for building their homes, and later the land for building the school chapel. For himself he has seemed at times almost persuaded to be a Christian, but still he clings to the customs of his fathers. We hope much for him.

The settlement at Virginiapur has had a harder struggle than these and is not at present so prosperous, though the outlook is bright and great things are expected. It is in the midst of a still almost unbroken jungle. For the first years the land yielded little, barely the seed grain. The cattle were again and again attacked by wild beasts. The fever of the jungle brought down their women and children. When the missionary father was in the West land and there was none to encourage and to help them, some of the families planted here moved to the easier settlements about Pendra. A good cart road has been built nearer the village. The fields are yielding better and the few who have held their homes through the hard years see brighter times ahead. Some who left are returning and others are wanting to take up land there.

The missionary father in his great pith hat, with his book in his hand, finds his way from village to village, sits among the villagers around their camp fire at evening or at the village meeting-place at noon. He teaches them the lessons the Master taught and tells them of his wonderful life and death; or in the town at the temple gate

he talks with the idolatrous Hindus of the living God; or among the pilgrims he calls the weary and heavy laden to accept the rest found in the Saviour. The missionary mother waits at the home, keeping watch over her little daughters, while she tends the sick who come to her or directs the women who teach in the schools and in the zenanas, or helps the women who come to her in trouble.

And this is all. After this ten years of service in Pendra—here and there a beacon light shining amid the darkness. All? Nay, only all that can be seen and touched. There has been seed sown that will yet bring forth fruit—in the dark rooms of the shut-in women or in the lives of the little ones who have learned in the schools; in the heart of the weary pilgrim who has gone on his way with the wonder story in his heart or in the heart of the villager who silently ponders the message the white teacher brought. Seed is being sown and watered and the time will come when the Master will give the increase.

The two in Pendra pray that they may keep in mind the victory song, nor lose sight of the vision. But is it right that there should be only two in the midst of so large a territory—only two and one of these a mother with her little ones to tend? Only two and thousands living without hope, sick and suffering without a ministering touch, dying without God? Pray ye the Lord of the harvest that he send forth laborers. The harvest truly is plenteous, but the laborers are few. Come, ye sent forth ones, and help us to sing the victory song in the enemies' stronghold.—*Bessie F. Madsen, in Missionary Tidings.*

Pendra Road, India.

A noted Irish member of the House of Commons rose to denounce a speech, and his impetuosity led him to speak rather strongly. "Order, order," said the speaker, in the majesty of full-bottomed wig and silken gown. It was a critical moment. Nevertheless, the indignant yet good-humored honorable member recognized the command of his party and sat down, delivering this Parthian dart, "Very well, sir, I obey your ruling, and I beg to retract what I was about to observe!" That one touch of Irish oratory took the house by storm.—*The Standard.*

Home News.

DERUYTER, N. Y.—There were ten members of our church in attendance at the association at Verona, and all felt that it was time well spent as we listened to the earnest words of the various speakers. Sabbath day, October 5, a young man and his wife drove nine or ten miles to be baptized and join the church. They are recent converts to the Sabbath and seem to be very happy in joining our people. Sabbath day, October 19, two young married ladies were baptized and received into the church. These things make our hearts to rejoice and take courage. The Woman's Benevolent society have done quite a quantity of sewing for needy ones this summer, and have caused a large window to be put in the parsonage, which improves its appearance very much and will, we trust, add to the comfort of our pastor and his family.

E. M. A.

The dog team with which Dr. S. Hall Young accomplishes his remarkable mission journeys across Alaska was a present to him from a miner, who said: "I am a pretty wicked man, but I want my dogs to do some good." Doctor Hall himself writes of the experiences of the past winter: "You will not think me crazy or insincere when I say that I would rather take a winter 'mush' across Alaska than sail around the world. Think of leaving experiences like that to shut myself up in an office, with its grind and routine, in the streets of fussy little New York."—*The Continent.*

At the end of his first year in the ministry a young divine was about to leave his parish for a wider field, and one good old lady was bewailing the fact, and insisting that the church would be ruined thereby. Flattered by her words and manner, and wishing to console her, the minister said: "But, sister, the man who will succeed me is a fine preacher and a splendid fellow. You'll soon see that everything is all right, and get used to it."

"No, no, I won't," she answered tearfully. "I don't get used to this changing. I've seen six changes in preachers, and it's getting worse and worse all the time."—*Presbyterian Witness.*

YOUNG PEOPLE'S WORK

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

Zeal.

REV. A. L. DAVIS.

Christian Endeavor Topic for November
2, 1912.

Daily Readings.

Sunday—Working intensely (Eccles. ix, 10).
Monday—For souls (Matt. xviii, 10-14).
Tuesday—Christ's earnestness (John ii, 13-17).
Wednesday—Mistaken zeal (1 Kings xviii, 26-29).
Thursday—Uninformed zeal (Acts xviii, 24-28).
Friday—For others' welfare (Col. iv, 12, 13).
Sabbath day—Topic: The Christian virtues.
XI. Zeal (Titus ii, 1-14). (Consecration meeting.)

When Jesus Christ commissioned his disciples to "Go . . . teach all nations . . . teaching them to observe all things whatsoever I have commanded you," he gave them the largest task ever entrusted to men. And when he said to the seventy, "Behold, I send you forth as lambs among wolves," he declared unto them that it was no easy thing to be his disciple, sent forth to testify of the Gospel of the Son of God.

While Jesus was ever calling men from a life of sin into his discipleship, he constantly told all who offered themselves that discipleship meant service. The invitation, "Follow me," was an invitation to fellowship in his conflicts and sufferings as well as his joys and triumphs.

Jesus ever kept the test of discipleship before his followers. "Are ye able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with?" "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." But along with the invitation is also a warning: "No man having put his hand to the plough, and looking back, is fit for the kingdom of God."

AN EVER-RECURRING TRAGEDY

Recall our Lord's impressive parable of the talents. "Unto one he gave five talents, to another two, and to another one; to every man according to his several ability." No doubt each man received the gift with gladness, fully determined to make

good use of it. But the enthusiasm of one of the servants soon cooled, and he "dug in the earth, and hid his lord's money." And this is the ever-recurring tragedy in Christian service—not that of being limited to one talent, but the tragedy of not using the one talent given. It is the tragedy of the easy-going ways of Christian men and women today; the tragedy of allowing one's enthusiasm, zeal and interest in the cause of Christ to burn low. It is the tragedy of the luke-warm Christian; the tragedy of the world gripping the lives of young men and women while the cause of Christ suffers.

A HIGH STANDARD

A great, a pressing need among Christian men and women today is a recognition of the high standard for Christian service. There is a pressing call for fervent believing and fervent serving, for a people "fired by the zeal of the Lord of Hosts." The Revelator, inspired by the living Christ, wrote: "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." Paul, writing to the Romans, admonished them to be "fervent in spirit." To the Colossians he wrote: "Whatsoever ye do, do it heartily, as unto the Lord." And the same apostle, writing to Titus, declared that our Lord Jesus Christ died for us that he might "purify unto himself a peculiar people, zealous of good works." And to be "zealous of good works," is but another way of saying that we are admonished in Ecclesiastes to do: "Whatsoever thy hand findeth to do, do it with thy might."

Just notice what these expressions mean. There is no place for the idler, the indolent and the lukewarm. No half-hearted service is acceptable to him. If your hand finds any Christian work to do, do it with a zeal, "heartily, as unto the Lord." Put your whole soul, your heart's blood into your work. Be fervent in spirit. Study this word fervent. It is from the Latin *fervens*, and means *boiling*. It is "a state of mind when the inner fires have burned and burned until the heat rises into action, into service, into zeal."

ENTHUSIASM.

Enthusiasm is a fine trait, but let us add to it a well-meaning faithfulness and a

never-failing willingness to wait for God. Let us not look upon enthusiasm, or zeal, as mere spasmodic attempts to do things. The Kingdom of God, as well as personal development and social betterment, is coming, but it is to be achieved only gradually.

Zeal in Christian service, doing our work, heartily as unto the Lord, does not necessarily mean doing large tasks, or working under great strain. But it does mean doing the tasks God sends us, however small, in a large spirit. It means so relating ourselves to Christ, so drawing our help and strength from him, that we shall love our work, and daily find our chief joy in doing whatsoever our hands find to do.

SOME ILLUSTRATIONS.

When Nehemiah wished to rebuild the walls of Jerusalem he said: "Come, let us rebuild." And up went the wall, stone upon stone, round by round, because the people had a mind to work. But the work was first begun at the "sheep-gate," the place of sacrifice.

It is said that after the battle of Look-out Mountain, when the Union soldiers had swept the summit with a force that was irresistible, General Grant asked General Wood: "Did you order that charge?" General Wood answered, "No." He then asked the same question of General Sheridan, and received the same reply. The fact was, no one had ordered that charge. In the heat of the battle, the men were filled with such an enthusiasm, they went forward in the face of shot and shell and death, never faltering until the victory was won.

Dear young people, when we are filled with such an enthusiasm for winning the world to Christ the work will go forward without orders, without pastors or preachers. An enthusiastic, consecrated leader is a splendid asset. But what we need far more than such leadership (and God knows such leadership is needed) is a spirit of service that will spread a contagion of enthusiasm in the ranks of the common soldier. It will be such a spirit as was manifested by those workers on the walls of Jerusalem when they built over against the sheep-gate. Haphazard building, easy-going living, a service that costs no heart anguish, that means no self-denial, no sacrifice, can never be acceptable to our Lord and Master

When our Lord was on his last journey to Jerusalem, "he steadfastly set his face to go to Jerusalem." There was no faltering, no wavering, no turning back. Had there been, the Christian Church would never have been born. Let us imitate our blessed Lord, and go forward into the very storm-center of the conflict. So long as we shirk our responsibility, we are not worthy of discipleship. So long as we are afraid of defeat, we are not worthy of victory.

A STRING OF PEARLS.

Zeal and duty are not slow,
But on occasion's forelock watchful wait.
—Milton.

Earnestness is a key that unlocks many doors, and thorough-going is a flag before which most difficulties vanish.—*Edgar Whitaker Work.*

Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—*Paul.*

Food that is not eaten with an appetite does not digest well. You will never get the most out of your religion until you are eager in its service.—*Amos R. Wells.*

World Temperance.

PASTOR T. J. VAN HORN.

Christian Endeavor topic for November 9, 1912.

Daily Readings.

Sunday—Fight and victory (Matt. xiii, 36-43).
Monday—Good hope (Ps. xxxvii, 1-15).
Tuesday—A vision of progress (Dan. ii, 31-35, 44).
Wednesday—Christ the Victor (1 Cor. xv, 24-28).
Thursday—The doom of evil (1 Thess. v, 1-9).
Friday—Our task (1 Cor. xv, 58).
Sabbath day—Topic: Temperance progress over the World (Mal. iii, 13-18; iv, 1-6). (World's Temperance Sabbath.)

Temperance really means moderation in distinction from excess or self-indulgence in the exercise of the appetites and animal passions. The word in Paul's writings translated "temperance" means literally self-control.

Few who are familiar with Paul's writings and are now reading this page will think of self-control as the first idea in the

word temperance. Fifty years ago when good people used the word they thought of it as meaning the moderate use of intoxicating drinks. Quite universally now people mean by "temperance" total abstinence from intoxicating drinks. It is an illustration of how words change in meaning with thought and customs of people as the centuries go by. But we waste no time with the notion that there can be such a thing as a safe self-control in moderate use of liquor that intoxicates. Good old Elder Todd, of sacred memory, used to say that temperance was the moderate use of all good things and total abstinence from harmful things. That is a safe definition for us young people. It seems preposterous that it should be thought necessary to show, in the face of facts so well known, that intoxicating drinks are totally bad. But inasmuch as this country has an annual drink bill amounting to more than a billion dollars, entailing frightful damage to her material and moral interests, a most persistent course of temperance education must still be considered of high value. Let all the people know all the facts about the liquor business, "the most horrible, cruel, tyrannical, and the most selfish power in human society," and though besides this much will be left to do, yet large gains will have been made. The light of these facts must, by the force of perseverance and energy, be driven through the blindness of greed and selfishness, the ambition of scheming politicians, the indifference of easy-going Christianity, and the vicious customs of society life, before the intelligence of the masses can be reached.

Politicians and legislators have their part to perform, but there can be no permanency or efficiency in law or political action that does not have an intelligent and moral patriotism to enforce and sustain it. The importance of education in regard to the liquor problem is intensified by the fact that millions of foreigners, who are generally moderate drinkers, come into this country every decade as an awful menace to our peace and prosperity until they are educated away from this habit.

1. All classes of our population ought to know that the teachings of the Bible and the verdict of history arraign the drink habit as *an awful curse to humanity and as the destroyer of nations.* (See Prov.

xxiii, 19-35; Isa. xxviii, 1-11; Amos ii, 9-16; Dan. v, 1-9, 30; 1 Kings xxx, 16-21).

2. Let us destroy the fallacy that revenue from the liquor business is a help in a financial way to the nation or to the municipality. It is highly susceptible of proof that the license fees from saloon-keepers increase rather than diminish the burden of taxation. Who furnishes the money to pay the saloon-keeper's license? Charles Stelzle quotes the testimony of the president of the largest banking house in Kansas City, that within one year after saloon closing his deposits increased \$1,700,000. Evidently the people of that city, out of incomes and hard-earned wages, had paid the license money in addition to the ample profits of the saloon-keeper's business. Banks usually pay interest on deposits; saloons never. Saloons absorb the wages of the working man and burden the city with the support of the family of the laborer, at the same time depriving the community of the efficient service which the man might otherwise render.

3. Disprove the argument that the liquor business is a help in the industrial world by the investment of capital and the employment of labor. O. W. Stewart was proving on the streets of Minnesota cities last summer that saloon-keeping can in no proper sense be called a business.

Clinton N. Howard shows from the United States Census Bureau Report what a poor thing the brewery business is for the investment of capital and the employment of labor, as compared with other industries in the city of Rochester. He puts it graphically thus:

	Dollars invested.	Men employed.	Wages paid.
Breweries	\$6,455,000	434	\$ 381,000
Clothing	6,150,000	3,132	1,561,000
Boots and shoes..	3,281,000	4,868	2,031,000

"The picture-frame factories of Rochester with thirty-two times less capital invested employ 24 more hands than the breweries and with the same amount of money invested would employ 13,000 help."

"Suppose that only one half of the drink bill of the United States is paid by the working men; in two years they spend more money over the bar than the entire production of gold in California since its discovery in 1849 up to the present time. Men, go dry for two years and you can

buy the Klondike and have money to spare."

4. Show the bad effects of drinking intoxicants upon the body. The persistent teaching of temperance literature on this subject for the last few decades will tell. Moderate users of alcoholic drinks are the first to yield to the attacks of contagious diseases in an infected region. Even many in the medical profession are now teaching that alcoholic stimulants are unnecessary in sickness where formerly they were considered indispensable. In two critical cases coming under my own personal observation, where wine was proposed as a stimulant, both doctor and trained nurse said that hot milk would do as well. Two men past middle life whom I well knew were obliged to submit to surgical operations. Both were cases of the most difficult and critical type. Different surgeons had charge of these cases, and the testimony of both were to the effect that their respective patients could not have survived the operation as they did had they been habitual users of tobacco or intoxicants. It is a fact well known to those familiar with life insurance that a habitual drinker must pay a much higher premium for his policy than the total abstainer. Efficiency is now a popular cry in all departments of human activity, and in the scientific laboratory and, still more, out in the open field of practical experience, it is provided that the moderate use of intoxicants is the foe of efficiency.

5. It is easy for us Christian Endeavorers, who have no special temptations to drink, to offer much instruction and warning about the dangers of intemperance, but let us not fail to get the practical benefits of this lesson for ourselves. Our temptations lie in the direction of self-indulgence in regard to habits that are thought to be indifferent in character. While there is nothing good that can be predicated of them, neither can they be called bad. Expenditure of money for the mere gratification of appetite; spending much good time in the reading of light literature; eating more good food than our bodies require, simply because it pleases the taste, are illustrations of the thought. Let us then take for ours Paul's idea of temperance, namely, *self-control*. Get his thought in 1 Cor. ix, 23-27.

Space forbids the use of abundant material at hand showing how world-wide is

the movement for the suppression and the destruction of the liquor traffic. But the most substantial encouragement for us comes out of the Scripture lesson for the day, Mal. iv, 1. God is stronger than all the powers of darkness represented by the liquor forces. We are promised a day in which "all the proud and all that work wickedness" shall be destroyed. While statistics may bear out the contention of those who would have us believe that the consumption of liquor, gross and per capita, is on the increase yet, the area of the country where people believe in the license system is rapidly diminishing. Public sentiment is gradually rising against this monster evil, and the "day of the Lord" may be nearer than we think.

THOUGHTS.

A comparison of liquor statistics with gum and candy statistics might suggest to thoughtful minds that while such fabulous sums are being sacrificed to the beastly god of drink, we Christian people might at least sacrifice our gum, candy, and tobacco bill out of love for him who died to redeem the 100,000 drunkards made annually, as well as all other sinners, from the slavery of appetite.

"There is nothing that so alienates the affections and effectually destroys the happiness and peace of the home, as strong drink. Overthrow this evil, and in thousands of homes the hearts of fathers will be turned to their children and the hearts of children to their fathers."

"Mental suasion for the man who thinks, moral suasion for the man who drinks, legal suasion for the drunkard-maker, prison suasion for the statute breaker."

SUGGESTIONS.

Let this be the time for piling up evidence against the saloon business. I have before me fifty reasons why the saloon must go. Let the members suggest as many as possible.

Let it also be the time for determining in what practical ways we may assist the saloon to go.

Let the girls remember what a powerful influence they may exert in creating public sentiment among their young men associates against the habit of moderate drinking. Let the boys remember that no total abstainer ever yet filled a drunkard's grave.

Secular Opportunities for Sabbath-keepers.

C. LAYTON FORD.

Read at Eastern Association, October 20, 1912.

By secular opportunities of the Sabbath-keeper we mean his opportunities to get on in the world of business and still be true to the Sabbath. The word secular means the worldly and temporal as contrasted with the religious or spiritual.

This subject, the business opportunities of Seventh-day Baptists, is of special importance to the young men and women who are looking forward to a life-work and who must choose an occupation. Hence it has to do with the individual.

Each one must solve the problem for himself, even after friends have advised and counseled as best they can. The environments in each case will have their effects, and sometimes may seem to be serious obstacles; but to him who recognizes God's claims, who believes that the Maker of the world will help him to succeed if he is loyal to God's law, there can be no doubt as to the outcome.

To me the key to success for a Seventh-day Baptist is the great truth that we "are laborers together with God." Whoever goes forth with this assurance, desiring above all else to be true to his heavenly Father, will find plenty of opportunities to succeed in business.

There are many doors open to such young men, though they may not always open into lines of work which we like best. Of course the one who desires to be loyal to God's law first of all, will be willing to forego his own first choices, and accept a second choice of occupation when the first one offers insurmountable obstacles to obedience.

Most of our wisdom is gained by experience, but those who have had experience may give helpful counsel to those who have not yet entered the field; and this experience if heeded may save the making of many mistakes.

I might refer at length to the opportunities for Sabbath-keepers in corporations and other places of business, owned and managed by tried and true Seventh-day Baptists in Plainfield, Rhode Island, and elsewhere, and in a more general way

among the faithful farmers throughout our denomination. I might also call attention to the opportunity offered to Sabbath-keeping young men and young women at Battle Creek Sanitarium. None of these suggestions, however, will avail if the individual fails to recognize my proposition that he is a colaborer with God.

Everything depends on the person and his or her loyalty to God and love for right and truth. *Decision* stands at the gateway of noble manhood and womanhood. Decision should be, and often is, the culmination, the realization of the deepest desires of the heart. It is elevated and ennobled by the surroundings, such as the home life, our best teachers, and our associates.

We always do easiest and best that which we love to do. This is true in keeping the Sabbath. We must love to keep it, recognizing and accepting the great Father's love for us in doing his will, if we would make it a blessing. The fourth commandment is a good guide for us, but is it not possible that too many of us try to keep it simply because it is a commandment? This may be the reason why we make out poorly.

"Know thyself." We should know ourselves, and most important, know our inability to accomplish and master alone the problems that call for a solution almost daily. Have a mind to be in accord with the will of the heavenly Father in any and every position in life.

Go with me while I transfer an inexperienced young man from the farm to the office of a railroad corporation that has no Sabbath. It is a case in real life. Watch him for a period of five or seven years. Each promotion lays upon him heavier claims for services on his Sabbath. Finally for conscience' sake he leaves this chosen work to find some other, in which he can keep Sabbath as he feels he should. Then he goes to a great city to work in a place where others tell him it is "impossible to make good here and keep Saturday."

I knew such a young man and was familiar with his struggles. Strength often came to him from a look backward to the home training, the teachings of the mother, and often a forward look to the golden harvest from proper seed-sowing brought to him new courage and added strength. "I love old mothers, mothers with white hair;

with kindly eyes and lips grown softly sweet with murmured blessings over careless boys. There is something in their quiet grace that speaks love of the Sabbath."

The young man succeeded, that is, in keeping the Sabbath, and having succeeded in this all-important thing it was easier to "make good" in a business way. For several years he was associated with three different corporations, in two of which he was an executive officer. In each case an agreement was entered into that he was not to give any time to business on his Sabbath.

Conviction predominated. He found a way to be true. Such will always win respect. His decision, well stuck to, was indeed the gateway to a better manhood. Let us suffer, if need be, affliction with the people of God, rather than enjoy the pleasures of sin for a season.

The Psalmist says, "Except the Lord build the house, they labor in vain who build it." Is there any finer test of real greatness than the recognition of truth that daily appeals to man's sense of loyalty to God?

The spirit of man always slumbers where the life within is not quickened from above. This is true whether we recognize it or not. We can do nothing of ourselves in ways of true living, but always are laborers with our King. Only that endures which is in harmony with his will, that which is efficient, true and honest. Our disappointments and burdens that burn, are nothing more than the demand for truth and genuineness. "The flame shall not hurt thee; I only design thy dross to consume, and thy gold to refine."

The great laws of nature are the expressions of God's righteous will in the physical world, and the recognition of these laws is the first condition of man's success in natural achievements. A building collapses before it is completed—some one has forgotten that he is working with God; he may have thought he could ignore the laws of gravitation by a show of strength, but to his sorrow he finds he can not. A bridge gives way—some workman thought he was responsible only to his employer, and that he could cover up his carelessness with plaster, putty and paint. The fact that only occasionally a building falls is the proof of the wisdom gained through

experience, in loyal obedience to law. Is it not also true in regard to the Sabbath and in spiritual things?

Whether we seek to build a house, establish a fortune, reputation, or character, we are laborers together with God, who created the Sabbath and on that day rested from all his labors. Do you think for one moment that any sacrifice on our part, made necessary in order to keep his commandment, is overlooked and passed unnoticed by him?

But what must we expect if we violate his law? It would be building with wood, hay and stubble, that the fire consumes—the fire which in some form or other is the test of the honesty of every man's work of whatever sort it is.

We have not time to go further into the application of the principle we are considering. It is enough if we recognize the fact that wherever our activities take us, or whatever the demands on our time seven days in the week are, we are laborers together with our Father, the maker of the Sabbath. We can not escape the fact. We may ignore it, but we can not escape the tremendous consequences.

There is a power that makes for righteousness; it is the mightiest force in the universe. It will help the sincere Sabbath-keeper to help himself to "make good" under the most difficult circumstances. After all, is not the trouble with the individual? It certainly is not with his opportunity to keep the Sabbath; it is with him alone.

We are subject to law always and everywhere and law is the expression of divine righteousness, that nothing can resist. We should not, however, stop with the thought of God, the Father of all, as an unseen and relentless power placing judgment upon ourselves and our work, condemning and destroying whatever is unreal and unrighteous. We should remember that he also beholds the good. His justice also approves; and if it destroys, it also establishes. Whatever is unreal is certain to be swept away; whatever is real shall endure. The law, the commandments under which we live, are for us and not against us as Seventh-day Baptists.

Many things are more important than money. If there is a blessing in wealth, then there are laws of God that ordain wealth. His laws ordain all that is good,

and in strict obedience to those laws wealth is surely won by those who are laborers together with him.

There is harmony in God's world. One law supplements another. All divine energies combine to uphold and vindicate the right. Genuine loyalty to God has often emphasized the truth, "He builded better than he knew." The mortar that is honestly mixed hardens with age.

Right decision at the gateway—a right principle once started gathers to itself from innumerable sources, builds itself up from the whole world of truth to which it belongs. From this side and that come confirmation and support, until that which began in ignorance rises in triumph and strength. He who labors with God, in obedience to his laws, puts his labor where it is supplemented by all that God ordains for strength and for growth and fruitfulness.

The thought I would have you remember is that this is God's world and that many and varied as our interests may be we are laborers together with him. It is not for us to choose whether we will work under his laws or not—we can not do otherwise; but it is for us to choose whether we will work in harmony or in opposition, and upon that decision all our future depends.

If there is any one here this morning who is having a struggle and finds the Sabbath question a hard problem to solve, I wish that I might say something that would constrain him to make the choice that will mean a realization of the best that life can give. If we can not choose for each other we can earnestly hope and pray that each may be established in Sabbath-keeping, and loyal consecration to the law of God. Then, indeed, will the reward for each of us be the treasures that abide.

For the fulfilment of that hope, the answer to that prayer, let us all look to Christ, whose life is the light of men, whose spirit is truth and whose law is love.

Salem College Notes.

We have three new teachers this year,—Miss Boyd, director of music, Miss Crandall, professor of English and German, and Miss Hewitt, assistant in the Normal Department.—Miss West, supervisor of the Normal Department, who has been

doing work in Teacher's College, Columbia University, the past year, has again taken up her work here.—The Y. M. C. A. plans to take the management of the village lecture course again this year, as it was a great success in their hands last year.—Students have been spending some time recently in cleaning up and leveling the ground in front of the college which was bought a year ago. Two tennis courts and a one-eighth-mile running track have been arranged beside the space set aside for general field sports.—Miss Boyd is training the students in chorus work this fall, the chapel period three times a week being used for this purpose.—The Y. M. C. A. maintained an information bureau for the first week of school, which was a great help to new students.

News Notes.

BATTLE CREEK, MICH.—The monthly social and business meeting of our society was held at the home of Miss Maude Lippincott, Tuesday evening, October 1. The attendance was large, a number being present who were not members of the society. The business meeting opened with singing, prayer, and the repetition of Second Timothy ii, 15. After this the reports of officers and committees were given and approved, and some points in the Efficiency Campaign discussed. The social part of the evening followed. Games were played, and light refreshments served, the expenses of which were paid by the society, as it has never been our custom to hold socials for pay. The social was closed with singing and the Mizpah benediction. Since October 1 four active and two honorary members have been added to the society; two transfers of membership have been made to the honorary list, and one to the Junior society.

Some Good Suggestions.

DEAR ENDEAVORERS:

The State Christian Endeavor Union of California has an officer appointed about two years ago for the first time, whose business it is to keep a system working by which a member of any society in the State moving from one place to another is introduced by letter to the society of his denomination in the place to which he goes within a few days after his arrival.

You can readily see the value of this work to the individual as well as to the societies. It helps very much to make one feel at ease and like taking active part in church work if some one already knows just what sort of work he has been do-

ing and can do well. Although we might think any Seventh-day Baptist going from one place to another would find an acquaintance who knows his value, because we are such a small denominational family compared with others, let me assure you that this is not the case always, even among us.

Since my arrival in Battle Creek last April, not less than a dozen young people have come from different ones of our churches, to work at the Sanitarium for a longer or shorter period, of whose arrival our Endeavorers knew nothing until days later when they were discovered, perhaps by accident, and invited to attend our meetings.

Unless you have been in Battle Creek, it is hard to realize how easily a person may be "swallowed up" in the employ of the Sanitarium. It is possible to arrange work hours in almost any department so that a majority of our meetings may be attended. But because this is a Sabbath-keeping institution do not think it is all easy sailing to keep the Sabbath as we are accustomed to doing in most of our home churches. In so large an institution there are necessarily many things to learn in fitting one's self into the extensive machinery of the place, and some have found it really difficult to continue active church work here. But it can be done and is being done, so do not be discouraged if you are looking toward Battle Creek as a church home for a longer or shorter period. The position of "bell boy" is one of the hardest to hold and still be able to attend the Christian Endeavor and Sabbath services. But even this has been done.

Doubtless you have already discovered what I wish to point out—that we wish very much to know as soon as they come, or better, days before, of the arrival of any Seventh-day Baptists in Battle Creek and something of their church work before coming here. Then, you see, we could arrange to have some one meet them and doubtless render assistance in introducing them to the place as well as church activities.

I wonder if we realize the true value of active service for Christ to keep us in touch with him! Going among strangers, it is so easy to get out of the habit of regular attendance at Christian Endeavor

prayer meetings. Even though we may still go, it is not easy to raise our voices in prayer or testimony. We are so apt to think, "These strangers have had good meetings without our voices—they will not miss us by our silence as the friends at home would if we were silent in our little home society." But Jesus knows we are silent, and in his large society of the whole world he misses one voice,—“the very hairs of your head are all numbered!”

Maybe the stranger has not been an active worker or attendant at his home society for some time. Business has pressed, school duties have kept him busy, there have been social interests that have taken up his time and he has neglected church and Christian Endeavor. Entrance upon new duties and into a new circle is just the time for turning over the "new leaf" and beginning over for Christ.

Will not every society consider this and make the way as easy as possible for the stranger in a strange land? Just write a letter to some member of the society to which your member is going—to the president of that society, if possible—and tell of his interest in Christian Endeavor, or the interest that you are praying he may have, and help to keep him from drifting. If you, presidents, know of such a person's prospective arrival in your place, plan to welcome him and then use him, for Jesus' sake. When you have realized the great importance of following this plan, when you young people come to Battle Creek you will have fewer occasions to be sorry that the Battle Creek Christian Endeavorers did not do their best for your Endeavorers while they were here, and you will not then, as now, have opportunity to criticise us.

I shall be very glad, as president of this society, to receive notice of any who plan to come, and I assure you there is much work to do here for the Master; more workers are greatly needed. Will you pray that we may have wisdom in entering the open doors?

Yours in His service,
DAISY FURROW.

A few books well studied and thoroughly digested nourish the understanding more than hundreds but gargled in the mouth, as ordinary students use.—Osborn.

DEATHS

SANFORD.—Mrs. Francelia Mills Sanford was born in Utica, Dane Co., Wis., February 23, 1850.

In 1863 she moved with her parents from Waushara County, where they had a short residence to Dodge Center, Minn. When about fifteen years of age she was baptized and joined the Seventh-day Baptist church of this place. Here on July 3, 1873, she was married to Mr. Edmund P. Sanford at Wasioja, Minn. For many years they made their home at Dodge Center, during which time she was a consistent and earnest worker in the church, and was especially interested in the Sabbath school.

Since their removal from Dodge Center they have lived in various places and wherever she was they found her an active participant in the work of the Bible school. Their last place of residence was at Ulen, Minn. She was a sufferer for many years from heart trouble, and suddenly on the night of September 29, 1912, she passed to the home of many mansions.

One who knew her best testifies that she was truly loyal to her Saviour and to the church of her faith and choice—a true Sabbath-keeper in practice. It was her custom to tell her husband upon his return from work at night of what she had been reading during the day, and on the evening preceding her death she told him of what she had read in the RECORDER of the missionary work in Africa. Ten children were born to them, five of whom are now living. These are Mrs. Grace Coalwell of Dodge Center, Claude, Edmund and Mrs. Alice Arre of Ulen, and Wallace of Makoti, N. D.

She was one of nine children of Samuel and Sarah Greene Mills, five of whom survive her. They are Mrs. Wallace Greene and Mrs. E. L. Sanford of Dodge Center, Mrs. Armstrong of Minneapolis, Rollin of Hammond, La., and Rev. O. S. Mills of Milton Junction, Wis. These with the devoted husband and children and a large company of relatives and friends mourn a faithful sister, a loving wife and mother, and a loyal friend.

Funeral was conducted from the Seventh-day Baptist church of Dodge Center. The pastor preached from the text, 2 Cor. iv, 17, 18. Burial in Riverside Cemetery. T. J. V.

COON.—Mary C. Wells Coon was born at Waterford, Conn., February 8, 1823, and died at Milton Junction, Wis., October 3, 1912. Had she lived until the eighth of next February she would have been ninety years of age.

She was married in 1846 to Lafayette Coon, then of Ashaway, R. I., who died March 12 of this year. The day of her burial was the sixty-sixth anniversary of their marriage. They spent their sixty-fifth anniversary together here, and before the next one came around both had gone to that home where time is not measured in years.

For the most part, their married life was spent in Utica in Dane County, Wis., and there are many who remember the hospitality of their home. No doubt Mrs. Coon's greatest service to the world was as a home-maker,—as wife and mother—and there is no more important sphere in life than this. She loved the church, also; and had interests and sympathies in the larger world outside.

A diary faithfully kept, during the year 1883, reveals much of her inner life. She appreciated nature and believed in the value of the Bible as a guide in life, and continually thanked her heavenly Father for the many blessings which she enjoyed. The following lines taken from one of these entries reveal something of her religious nature:

"Oh, let us not faint, gentle Saviour;
Be with us in noonday's fierce heat;
Forgive us our sins and our weakness,
And grant us thy blessing to meet."

The prayer of her heart was answered, and the Saviour was with her to forgive and bless. Although the way must have seemed long sometimes, she knew that it led homeward and she was content. The following verse was written in her diary nearly thirty years ago, but she has reached home at last.

"I know that the way leadeth homeward,
To the land of the pure and the blest;
To the city of ever fair summer;
To the city of peace and of rest."

She leaves two sons, Edward D. and Geo. W. Coon, in whose respective homes she had been tenderly cared for in the time of her weakness.

Funeral services, consisting largely of readings from her diary with comments, were conducted by her pastor, Rev. A. J. C. Bond. The two sons, two grandsons, and two nephews were bearers, and the interment was made in the Milton Junction Cemetery. A. J. C. B.

Hunting for Flaws.

There are persons who cultivate the habit of searching for flaws in the character and conduct of their fellow beings. And, verily, they have their reward. They find what they look for. They more and more approach the point where they can see nothing else but the seamy side of human nature; they become more and more morbid, suspicious, and misanthropic. They sow as they reap. How deep is the meaning of that saying of the apostle, "Whatsoever a man soweth, that shall he also reap!"—Southern Churchman.

"The improving of a farm is proved by the crops. You can not really improve your mind without seeing the results in your life."

"Sitting down is not a good way to wait for opportunity."

SABBATH SCHOOL

LESSON V.—Nov. 2, 1912.

THE SIGN AND THE LEAVEN.

Lesson Text.—Mark viii, 11-26.

Golden Text.—"Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John viii, 12.

DAILY READINGS.

First-day, Exod. iv, 1-17.

Second-day, Deut. xiii, 1-11.

Third-day, Matt. xii, 38-50.

Fourth-day, John ii, 1-22.

Fifth-day, 1 Cor. i, 10-25.

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

Sabbath-day, Mark viii, 11-26.

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

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A Mohammedan paper published in Egypt has the following to say about the education of girls: The teachers of Mohammedan girls must be of Turkish or Egyptian descent, because European teachers cause their pupils to lose their national loyalty. Male teachers of girls must be at least fifty years old. Girls leave school at the age of eleven or twelve. Five years of school are sufficient for the education of any girl. The rudiments of arithmetic are sufficient for home life. Geography is unnecessary, because when a woman travels she is under the care of her husband or a male relative. Egyptian girls must read the biographies of Arabian women, who excel especially in modesty and humility. Girls must learn housework, cooking, washing and similar things.—*Exchange*.

"He's beginning to get old."

"What makes you think so?"

"He's started to brag about the athletic stunts he could do in his youth."—*Exchange*.

The Sabbath Recorder

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L. A. Worden, Business Manager.

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

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

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

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

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

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AND I saw a new heaven and a new earth; for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God; and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new. And he saith, Write: for these words are faithful and true. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son."—*Rev. xxi, 1-7.*

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