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Babcock Building

Plainfield, New Jersey

The Sabbath Recorder

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.

CONTENTS

EDITORIAL—Just for Old Friendship's Sake; Opportunities for Young Men 577-579	Report of Corresponding Secretary of Eastern Association 593
EDITORIAL NEWS NOTES—Aged Descendant of Capt. John Mason Dies; Preachers Turned Carpenters; Turkey on the Run; Diaz May be Saved 579	Lone Sabbath-keepers 596
Rescue the Children 580	WOMAN'S WORK—A Morning Thought (poetry); Annual Report of the Woman's Society for Christian Work of Plainfield, N. J. 597
SABBATH REFORM—Excuses for Sunday-keeping 582	Second Federal Council 598
The Answer by Fire 583	A Word From the Joint Committee 599
Program for the Semi-annual Meeting of the Western Association 584	Letter From a Lone Sabbath-keeper 599
Conference, 1912—Denominational Expansion 585	YOUNG PEOPLE'S WORK—The Eastern Association; News Notes 600
MISSIONS—En Route to China 590-593	Annual Statement of the American Sabbath Tract Society 601
	Home News 606
	SABBATH SCHOOL 607

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The Sabbath Recorder

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PLAINFIELD, N. J., NOVEMBER 4, 1912.

WHOLE NO. 3,531.

Just for Old Friendship's Sake.

It will be forty years next summer since I first visited Verona, under the employ of the Missionary Board, to labor among the feeble churches of the Central Association. Rev. Charles M. Lewis was then living there, and a visit with him at his home has always been remembered with pleasure. The cordial welcome and the heartfelt "Godspeed" given by this "little giant" minister to a student evangelist who then had small confidence in himself and who had gone forth with fears and misgivings can never be forgotten. Since that day Charles M. Lewis has had a warm place in my heart. After that visit I knew of him on many a field where precious souls were won to Christ. He was one of the most gifted men in prayer I ever knew. People from Rhode Island to Nebraska will recall many a powerful sermon, and many a prayer that "made the heavens bow" as this faithful servant of God labored among them.

On Sabbath day at Verona, between the sessions, I took a walk, just for old friendship's sake, to the grave of this good man. His ashes rest in a well-kept cemetery diagonally across the road from his old home. There, not more than forty or fifty rods away, stands the house he built, surrounded by trees, some of which he planted, but now occupied by strangers. Here, in this little plot in the cemetery, lies all that is mortal of Charles M. Lewis, his wife, and Erlow their son. On the neat substantial shaft of Quincy granite I read the names and dates of births and deaths. But what attracted my attention most were the words just below his name: "He won many to Jesus."

All over this land there are those who reading these lines will recall the time when they were brought to the Saviour by him. He was a man of strong faith. Elder Seager, in his sermon at Verona, told a story of Elder Lewis which is cur-

rent in West Virginia. Many years ago a little man was seen one day with a stick wading in the stream at Quiet Dell, and punching around in the bottom. Some one asked what that man was doing, and the reply came: "That is Rev. C. M. Lewis. He has come to town to begin revival meetings and is looking for a place in which to baptize." Everybody expected conversions whenever C. M. Lewis began meetings, and he had faith enough to search out his spot for baptisms before beginning his work.

Another place visited for old friendship's sake was the boyhood home of Rev. D. H. Davis, my school-days' friend and brother. Here I made my home while on that visit nearly forty years ago; and here again I found a home while on another visit to Verona some thirty-four or five years ago, then as now a delegate to the association. Pleasant memories cling to me of this dear old home with William Davis and his good wife as host and hostess, and the desire was so great to see it once more that on Sunday morning I took a round-trip walk of full five miles to visit it. The beautiful farms showing signs of thrift are there still all along the way from the church to William Davis' old home. And there, too, is the home of a Mr. Satterlee, just across the road, entirely empty. Strangers now live in the Davis home, yet I could not help lingering beside it, while my heart went out with gratitude toward the clean, kind old man and the sweet motherly woman who were there when last I saw it.

This article may have little interest to some of my readers; but I know there are many in whom it will awaken sacred memories. To me there is a strange charm about such things. It can not be amiss to cherish memories of other days, and to dwell at times in loving remembrance on the helpfulness and the excellent spirit of friends who have finished their work and gone to their reward.

Opportunities for Our Young Men.

In two of the associations places on the program were given to the question of business and professional opportunities for Seventh-day Baptist young men. In the Western Association an entire evening was devoted to this important topic, and five men spoke upon it.

AS ARTIFICERS.

Dean A. E. Main opened the subject with, "Young Men as Artificers." He spoke of some real difficulties in the way of Sabbath-keepers, and the need of moral courage on the part of the man. All life's battles require the *man*, and a *conscience* upon the question involved. The whole world belongs to God, and he has entrusted us with dominion over it. Men are bound to be true to Christ who is the interpreter of God and the demonstrator of God's will. He teaches us that God takes care of the loyal. Therefore no difficulties warrant us in turning away from God, and we should show the world that we can be true, and trust and obey him. We can count on God to lead us to success, if we turn not from his Sabbath but call it a delight.

Dean Main's topic, "Artificers," led him to name many faithful men who had stood in the front rank among artificers in England and in America, and who were true to the Sabbath. He also referred to several now living, who, even in our great cities, stand high in their professions and remain true to God's holy day. Many have proved true and still have succeeded in business. With the help of him who owns the world, you can do something the world wants done; you can make something the world wants made.

AS MINISTERS.

Rev. George P. Kenyon's topic in this session was, "Opportunities for Seventh-day Baptist Young Men as Ministers." He spoke with feeling upon the influences that led one young man into the ministry and the work of missions. The memory of mother's prayers often brings a man to the right place even after years have gone by. He spoke of the many whom he could remember who had heard the call and entered the work of the ministry. They have succeeded in the truest sense, and have never been brought to want. They

have stood high among men, and have brought help and comfort and courage to many in times of trouble. Open doors are plentiful for him who wants to do good and who desires to make his life count in the blessed work of leading men to a higher life.

THE FARMER.

Clyde Ehret spoke of the opportunities for Seventh-day Baptist young men as *farmers*. One of the most perplexing questions that come to the boy as he looks out upon life is, "What shall I do when I become a man?" Choosing a life-work is the most important problem the young man has to solve. Many never do choose, but simply work at just what comes to hand without any definite purpose in life. Many meet the important question by trying to weigh the inducements to a life of financial success with the moral incentives to a life of usefulness, and too often settle it in the wrong way.

There are many things in favor of a farmer's life for the Seventh-day Baptist. A farmer can be more independent than any other man. He can have everything his own way as no other worker can, and there is little to hinder his keeping the Sabbath. In these days of scientific farming and of improved farm machinery, a farmer has more time to improve his mind than farmers used to have. He has leisure for reading and for adorning his home with works of art. He has the best outlook for physical development, and he may become intellectually strong. The farmer has less to interfere with his moral and religious life than almost any other; his environments are all favorable. The city man missed the fat side of life when he left the farm. He can not control his time as the farmer can. The one great desire of men is to be independent. This the farmer can be. The best life in the world is to be found on the farms.

Here the quartet sang, "When shining stars their vigils keep . . . God bless my boy."

AS A TEACHER.

Prof. William C. Whitford spoke of the open doors for Seventh-day Baptists in the teacher's profession. There are no hindrances to Sabbath-keeping with the teacher. More than half the young people who have gone out from Alfred University

EDITORIAL NEWS NOTES

Aged Descendant of Capt. John Mason Dies.

Andrew Mason, half owner of Mason's Island at the mouth of the Mystic River, dropped in the streets of New London, Conn., and died from acute indigestion fifteen minutes after being taken to the hospital. He was ninety-two years old, and for many years had lived the life of a recluse with his brother, in the old Mason homestead. He was half owner of the beautiful island given by King Edward of England to Captain John Mason for his bravery in defeating the Pequot Indians and destroying their fort on Pequot Hill near by the Mystic River. One aged brother is now left the sole owner of the island, and the last survivor of Captain John Mason's family.

Preachers Turned Carpenters.

Twelve leading preachers of Sedalia, Mo., donned overalls and "jumpers" and took up hammers and saws to build a tabernacle for revival services. They put in a full day of faithful work, and promise to stick to it until the building is ready for use.

Turkey on the Run.

If the current news of October 28 is to be trusted, Turkey is being worsted at every point. The Bulgarian army seems to be carrying everything before it so far. Its desperate bayonet charges, its meeting the Turks with a breastwork of human beings in such quick action as to give the enemy little chance to straighten up after a fight, are surprising all nations. The Greeks too are showing their metal in magnificent heroism, and so far as we see now Turkey is doomed to disaster. Scutari seems almost sure to fall into the hands of the allied forces, and things are looking desperate for Adrianople. In Scutari fire is sweeping the city, hundreds are reported dead in the streets, and starvation stares thousands in the face. The Turkish garrison there is brave and holding out against fate, for the city must inevitably surrender. Adrianople is cut off and being bombarded

within ten years have gone out as teachers. The salaries are usually good, even better than those our own college professors receive. Material success is not the main thing. Opportunities are valuable only as they aid us in doing good to our fellow men. The main thing is to be useful. The teacher's work is to train children to be true men and women. Hence, intellectual and spiritual upbuilding, training in accuracy, truthfulness, manhood, and impressing the mind with the fact of God's immanence make up the great work of the true teacher. The teacher has the opportunity to mold the character and shape the life of more young people than has any other one. His profession is progressive; his standard of morals is high; hence, he has the best of company. In the teacher's profession there is no excuse for leaving the Sabbath.

AS PHYSICIANS.

Dr. E. W. Ayars read a paper on the opportunities offered in the physician's profession. This paper on the grand opportunities to minister to others, and upon the things worth while in the physician's life, the happiness that comes from work well done in the science of medicine, and in many cases the chance to open the hearts of the heathen to receive the Gospel, will make interesting reading when it appears in the SABBATH RECORDER.

This evening session of the Western Association stands among the very best of all the sessions held thus far. After singing, "Blest be the tie that binds," and a closing prayer by Rev. E. B. Saunders, the association adjourned to meet with the church at Nile in 1913.

Whenever a minister forgets the splendid message of pardon, peace and power based on faith in Jesus Christ as God manifest in the flesh; whenever for this message he substitutes literary lectures, critical essays, sociological disquisitions, theological controversies, or even ethical interpretations, whenever, in other words, he ceases to be a Christian preacher and becomes a lyceum or seminary lecturer, he divests himself of that which in all ages of the world has been the power of the Christian ministry and will be its power as long as men have sins to be forgiven, temptations to conquer, and sorrows to be assuaged.—*Lyman Abbott.*

at every point. It almost looks as if the allied forces would hustle the Turk into his capital as overwhelmingly as did the Germans when they chased the French into Paris. The invading army moves like a tornado sweeping everything before it.

Diaz May be Saved.

General Felix Diaz, the Mexican rebel, and his officers, have been court-martialed and condemned to be shot, but most strenuous efforts are being made to prevent the execution. An injunction has been served by the civil court, and a stay of proceedings secured. He may yet be tried by the civil courts. It is feared that if Madero insists upon the execution, he may have trouble with the senate, possibly be impeached. Sentence is suspended.

Colonel John S. Mosby, the noted Confederate cavalry leader, is critically ill at a hospital in Washington. Owing to his advanced years his friends have little hope of his recovery.

At the Women's Foreign Missionary Society services in Baltimore forty-two new missionaries for foreign lands were set apart for the work. They were to go to India, Burma, Malaysia, Philippines, China, Japan, Mexico and South America.

Rescue the Children.

REV. H. D. CLARKE.

I have been much interested in the late General Conference topic, "The Rural Church." Much good will come from that study of conditions, especially as related to Seventh-day Baptists. Above all things earthly is the *home*; but as the great majority of homes are practically irreligious and the families have run to commercialism and pleasure-seeking, the more spiritual in the church must see to it that they seek with persistent effort and faith the result, to reach with the Gospel these rural homes. However, in my opinion, these irreligious "ruralites" are in many respects better than the urban professor of religion with his religion of respectability and for business. The cold formalities of Christian people in cities (not all, but too many) is little better than the neglected country home. And as for the children's future

prospects spiritually, I presume the irreligious country home will turn out the best in producing citizens worthy our country. It is yet from the farm that the city gets its men with brain and muscle and sense fit for business.

But I want our Conference next year to take up the child problem (it dare not tackle the temperance problem in its true light). There—on my hobby again! The child problem embraces all problems. Save the child and you have saved homes, nations, and churches. Save Seventh-day Baptist boys and girls and you have saved the Seventh-day Baptist Denomination for a grander career than it has ever known.

"I love these little people, and it is not a slight thing when they, who are so fresh from God, love us."—*Dickens*.

Here is the master-key, *love*. It unlocks and lets loose all that is good in a child and saves him from most evils incident to society. *Demonstrated* love, most children do not get in the average home, much less in slum homes. They are born to a servitude worse than the late African slavery. Among the poor and ignorant it means for the children idleness and street-running, or work beyond their years and neglect of a common school education. Child labor is racial as well as social degeneracy. Save the children from this and save them in the home and to the home if possible; and if not there, then save them *away* from the home. Save also the *babies*. Thousands every day are murdered by mere neglect. Fifty per cent of infant mortality is easily preventable if mothers and fathers knew how to care for children.

I presume that many of my friends have assumed that my placing of children in family homes was primarily for their becoming *Christian* men and women. I have hoped they might, but that has not been the underlying motive or effort, as wrong as such a statement may seem to some. To give *every* homeless boy and girl a truly Christian home is an utter impossibility. Therefore the thought in child-placing with me has been character and good citizenship as far as possible. If only 25 out of 100 young men in the nation ever attend churches, and those from the average respectable families, how can we expect to find truly Christian homes for the larger share of dependents?

If our Conference will make this a topic at the next session it will find much for thought in the need of looking after neglected and endangered children in the country as well as in the slums. Those who have a horror of slums will find that as bright, beautiful and promising children are there as elsewhere and that the boy yanked into the Juvenile Court is not a criminal, only a victim. He has been sinned against by society and political parties. This nation is wasting too much money on beer campaigns and tariff fights when it ought to spend millions for child rescue.

Child rescue embraces a thousand matters of education. The majority of destitute children to be placed, or kept in orphanages, have had mothers that did not know how to keep a clean house, or to cook an appetizing meal, or to care for a baby in any intelligent way; did not know how to mend a garment, or if they did know they failed to do it; had fathers that spent too much of scanty earnings in beer legalized by the Christian votes of the nation—fathers who had no trade or at least no capacity for saving, even when it was possible to save money.

Probation work in cities which has for its aim the saving of children has degenerated into political jobs, especially for some incompetent or broken-down politician. The policeman type of officer can not save many children. Many have sympathies and will be kind to a child, but the foundation of child rescue they have not built upon.

Our Conference will find subject-matter concerning feeble-minded children in rural districts and cities. It will need to consider how the church can in some way be looking after the 92 per cent that have no institutional care and instruction; that feeble-mindedness is greatly on the increase everywhere. What is the *cause*? That alone would lead our Conference to *dare* once in its history to talk about the prohibition of the beverage liquor traffic, with parties and candidates with courage to declare their hatred of the traffic and not court its support. It would sweep off the canvass all rulers and officials who have not moral courage to tell the nation they will do what they can to destroy the nation-destroying traffic. New York City alone has 15,000 feeble-minded children in its public schools. We *must* unite with

all Christian denominations to study and solve these problems and stay this tide of coming degeneracy.

Our Conference on this topic will have to face the question of the ruin of girls. A woman in a public address in Cincinnati said there were 5,000 girls on the streets of this city soliciting trade in immoral conduct. What then of Cleveland, Omaha, Chicago, New York, and others? I was told that in New York City alone there were 50,000 girls in immoral places. The majority are there *not from choice*. Of wayward girls the age of maternity is seventeen years. These girls have not been taught by mothers the laws and sacredness of sex. And they will *not be in their homes*, not even in the average Christian home. Fathers and mothers have too much false modesty about this. Shall now the State step in and supply the lack in the public schools? We will find as an index to other States and cities, matters like this: In *one city* are 12,000 children under twelve years of age working in candy factories and education neglected. In Maine, I am told, there are armies of children from ten years down to *three*, that work in canning factories in one way and another.

At no time is a girl more in need of home and mother's and father's advice and help than from sixteen to nineteen years of age. But at no other time is a girl so profitable to her employer as between fifteen and twenty. Energetic, ambitious, independent, exuberant, she is on her job. But while on her job she is losing the protection and sacred influence of home and becomes bold, has the commercial look, the mannish act, the flirtish air, the thousand things that tell for ruin or at least unfitness to take her place among the future wives and mothers of our nation. Mr. Dickenson says that "the 16-year-old girl is the peril of the American nation: her impulses are not controlled."

Pardon me if I suggest that the next General Conference of Seventh-day Baptists consider the child problem from its many standpoints. It will need, however, three weeks' solid time to consider it well and "then some."

The strongest principle of growth lies in human choice.—*George Eliot*.

SABBATH REFORM

Excuses for Sunday-keeping.

Number III.

W. H. BRAMLEY.

Many advocates of Sunday pin their faith to the fact that Paul preached on the first day of the week. That is no argument, for when Paul had the opportunity he preached every day. In those times Christians met together every day to give praise to God; sometimes the whole day, sometimes a part of the day only.

Today we have preaching every day, on special occasions. Moody in his day preached daily. So also did the great evangelists before, and since. Let us examine the specified instance quoted from Acts xx, 7, but we must read the story through; it ends at verse 12. On the first day of the week Paul preached to the disciples for the last time before going on a missionary journey. So that he met with them on that occasion not because there was any special sacredness to the day, but because it was his last day with them. Then again it can not be settled offhand whether he preached only on Sunday, or whether he finished his sermon on Monday. In studying the question we have to remember that according to the Jewish method of reckoning time, Sunday commenced at sunset on Saturday, and ended at sunset on Sunday. Therefore there are two ways of looking at the subject. If Paul met the disciples after sunset, then he preached from sunset until midnight; and because his preaching was tiring to at least one member of his congregation, that individual fell out of a window, owing to falling sleep during the long sermon, and was stunned by the fall. This ended Paul's preaching for the time. After ascertaining that the young man was not dead, and attending to his comfort, the disciples ate a farewell dinner together, then talked together till daybreak on Sunday morning. Then Paul departed—started to travel on Sunday morning.

Was it considered right to travel on Sunday, if that was a day sacred to the

worship of God? If, in order to avoid the semblance of evil-doing, we say that Paul met the disciples on the day of Sunday, then as the day ended at sunset, he must have preached his farewell sermon on Monday, which would avoid the necessity of traveling, but destroys the argument for Sunday-keeping based on that incident. After looking at this question from all points, I think you will agree that a doubt is created.

Now in Acts xii we find that Herod put Peter into prison, and from the time he was put in prison until the angel gave him his freedom, his friends in the city gathered themselves together, and prayed without ceasing for his deliverance. Because that was the case then, is that an argument that we today should neglect all the affairs of life and spend all our time in prayer?

What do we find happens after those days of prayer? In the next chapter, chapter xiii, 4, 5, we read that Saul and Barnabas were sent to preach the word of God at Salamis. Where did they preach? In the synagogue. Verse 14, they went on to Antioch, and went into the synagogue on the sabbath day, and sat down among the congregation, but were prevailed upon to preach to the people. Verse 42, the Gentiles asked that these words be preached to them the next Sabbath. Verses 44-52 inclusive give the history of that address of the next Sabbath, and the whole chapter shows definitely that the Seventh-day was the one set aside for preaching and worship, above all days, and was recognized as such by both Jew and Gentile.

Nothing in all the New Testament is plainer than the fact that the Sabbath was the day on which God's word was given to the people, and the day on which they assembled for that purpose. Remember that in this very place and at this very time, the disciples were first called Christians, and we find Christians in the synagogue worshipping God on the good old-fashioned day, the Sabbath.

Christians may have met together on the first day of the week. Why should they not? We meet on various days of the week for various purposes; so did they. They had meetings for praise and prayer any day or hour that was convenient; so do we. But the outstanding fact is this, and the New Testament clearly shows it, that the Sabbath, the Seventh-day, was

universally recognized and observed by Christian as well as Jew as the day of days, ordained and set aside by God as the only day on which to worship him and to hear of his abounding love and mercy for the children of men—the day to which his promise is attached, which promise will be fulfilled to the letter, if on our part we faithfully observe it.

The promise is not to the Jew alone, because through the sacrificial death of the Messiah, the wall of partition between Jew and Gentile is broken down. Through Christ we are inheritors of the blessings which originally were the property of the children of Israel, but which now are extended to all the nations of earth. Christ is the heir of all things, and we are joint heirs with Christ. That is the teaching of the Gospel. He also became an example for us to follow. What did he say to his first disciples? He said, "Follow me." What did they do? They straightway left their nets and followed him. (See Matt. iv, 19, 20.) They followed him to the end of his earthly life, and then they followed him in death to the life beyond. He kept the Sabbath, so did they; and it is inconceivable that without a definite example or command from him, they would set up another day as a substitute for the Sabbath to which they were accustomed. In any case such command was never given to them, or by them so far as we are guided by the written word.

Just as Jesus told them to follow him, so he tells us. Are we prepared to follow him all the way?

Bath, N. B.

The Answer by Fire.

ELIZABETH L. CRANDALL.

There are many Christians apparently consecrated to God who still lack the holy fire of divine love and the power to accomplish much in his service, who often suffer defeat in battling against sin, and whose lives fail to bless the world as they desire.

Listen to the story of Elijah in which we have typified this great class of people in contrast to those who, although in the minority, are effectually wielding the weapons that are mighty through God to the pulling down of the strongholds of Satan.

The Israelites, having under the leadership of their wicked king Ahab become worshipers of the image of Baal, were punished by a great drouth and famine during which time Elijah, the faithful prophet of the Lord, was miraculously fed, first by the ravens in his hiding-place by the brook Cherith and later by the widow whose faith and obedience in providing for him were rewarded by the barrel of meal which wasted not and the cruse of oil which did not fail.

The time of intense suffering brought on by the famine was most opportune for the display of divine power, for "man's extremity is God's opportunity," so when Elijah appeared with the proposition of a great contest on Mt. Carmel for the purpose of identifying the true God the people readily consented to his suggestion.

Accordingly the prophets of Baal, four hundred and fifty in number, prepared a bullock for sacrifice, placed it upon the altar of Baal, and began to call upon their god. Elijah was to proceed in like manner, calling upon the Lord, with the understanding that he who should send fire to consume either sacrifice was to be worshiped as the true God.

When after hours of intense pleading, incited by the mockery of Elijah and accompanied by self-inflicted punishment of the most cruel nature, the prophets of Baal failed to receive an answer from their god, Elijah called the people to come near, and having repaired the altar of the Lord he not only placed upon it the bullock, together with the wood, but also had a trench dug about the altar and the whole drenched with water until even the trench was filled. Then in a few plain but well-chosen words he addressed the Lord, asking that the hearts of the people might be turned back to serve the Lord God.

No sooner had the petition escaped his lips than "the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces; and they said, The Lord, he is the God; the Lord, he is the God."

After this, Elijah, having destroyed the prophets of Baal, besought the Lord for rain, which soon came in great abundance and the land once more became fruitful.

Elijah's was the perfect offering presented in the right way to the living God who alone is able to answer by fire. Surely the Lord, who is *our* God, will not fail to send the fire, in the person of the Holy Ghost, to consume the dross of our carnal nature when with faith undaunted we place our all upon the altar for him.

Let us note then some of the reasons why the Holy Spirit is withheld from hearts that are seeking the blessing of perfect love. Perhaps the bullock is offered without the wood underneath, which would be more readily ignited. This does not minimize the power of the Almighty but God expects us to do all in our power to prepare for the consuming of the sacrifice as soon as the flame strikes the altar. Hence, if in consecrating, anything is selfishly withheld that might add fuel to the flame of holy love the fire does not descend.

Again, the consecration may be complete but placed upon the wrong altar. We may consecrate ourselves to humane or philanthropic enterprises or even to the church without receiving a living spark. To God himself should we present our sacrifice, then will the warmth of his love in us be felt in all lines of benevolent and Christian activities.

Another hindrance may be that of misplaced faith. The prophets of Baal "cut themselves with knives and lancets, till the blood gushed out upon them." Oh, how many today toil and suffer, apparently with the intent of gaining divine favor by their own works, when a dart of faith in the right direction would strike fire and God's intervention would make the way so easy.

May God hasten the time when many may be added to the number who, after the manner of Elijah, have not only placed the bullock with the accessory material for igniting upon the altar of the Lord, but have also saturated the offering with sincerity and filled the trenches of faith with an overflow offering of self-denials that may arise in the future but are unforeseen at the present time. In such cases does our God answer by fire, consuming the sacrifice of our own ambitions and earthly desires, the wood of our own works, the stones of pride, envy, wrath, anger, malice, etc., the dust of worldliness, and absorbing the water of the over-

flow offering of the truly consecrated soul.

When this work has been completed in a human heart, the world is bound to acknowledge that there has been a manifestation of divine power, and the one whose life has been transformed by the eradication of the carnal nature and the infilling of the Holy Spirit is able by his influence and intercession at the throne of grace to bring abundant showers of mercy and blessing to refresh the weary souls who have been stricken by the drouth and famine of sin.

Kilbourn, Wis.

Program for Semi-annual Meeting of the Western Association.

To be held at Richburg, N. Y., Nov. 8-10, 1912.

THEME: Consecration.

Friday Evening.

7.30 Service of Song and Prayer.

8.00 Sermon—Dean A. E. Main.

Sabbath Morning.

11.00 Sabbath morning worship conducted by Rev. G. P. Kenyon.

Undesignated money in the collection will go to the expenses of the semi-annual meeting, and to the Missionary Committee of the Western Association.

Sermon—Rev. W. L. Greene.

Sabbath Afternoon.

2.30 Sabbath school superintended by Mrs. Grace Cowles, Richburg, N. Y.

3.30 Young People's Hour, conducted by Pastor H. L. Polan of the Hartsville Church.

Sabbath Evening.

7.30 Business,

Report of Treasurer.

Appointment of Auditing Committee.

Appointment of Nominating Committee.

Appointment of Committee on Petitions.

8.00 Service of Song and Prayer.

Sermon—L. O. Greene.

Sunday Morning.

11.00 Devotionals led by Pastor G. P. Kenyon.

Sermon—Rev. H. L. Cottrell.

Sunday Afternoon.

2.30 Business,

Report of Auditing Committee.

Report of Committee on Petitions.

Report of Nominating Committee.

Unfinished Business.

3.00 Service of Song and Prayer.

Sermon—A. Clyde Ehret.

Sunday Evening.

7.30 Service of Song and Prayer.

8.00 Sermon—Rev. W. L. Burdick.

The music of these meetings will be in charge of the chorister of the Richburg Church and a quartet from the Seminary.

CONFERENCE, 1912

Denominational Expansion.

PASTOR WILLARD D. BURDICK.

Sermon preached before the Seventh-day Baptist General Conference, North Loup, Neb., Sabbath morning, August 24, 1912.

Text: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes." Isa. liv, 2.

In the year 1665 Stephen Mumford, a member of the Bell Lane (London) Seventh-day Baptist Church, came to America and located in Rhode Island. Probably he was the first Sabbath-keeper in America. He affiliated with the Baptist church at Newport and not long afterwards several of its numbers accepted the Bible Sabbath as a result of his personal work. These retained their membership in the Baptist church for several years, but left the church towards the close of 1671, and on January 3, 1672, they organized the Newport Seventh-day Baptist Church.

From the organization of the Newport Church in 1672 to the organization of our General Conference we had a healthy growth. Reaching out into the Rhode Island colony and westward, these Sabbath-keepers made new converts. As the years passed by, groups of Sabbath-keepers were organized into churches in New Jersey, Pennsylvania, Rhode Island, Connecticut, South Carolina, Georgia, and New York.

This commendable increase in churches and communicants was obtained through much personal work and by faithful preaching, and the churches were encouraged and strengthened by yearly meetings and by the interchange of letters and delegates.

In 1800, at the general meeting of the churches at Hopkinton, "Eld. Henry Clarke brought forward a proposition for the several churches to unite in an institution for propagating our religion in the different parts of the United States, by

sending out from the different churches in said union, missionaries at the expense of the several churches, who may fall in with the proposition." At the yearly meeting in 1801 the proposed organization was effected, delegates being present from seven of our eight churches, representing a membership of 1,031.

Previous to the organization of Conference 17 churches of our faith had been organized in America, and 7 of these are still living.

The anxiety to propagate our denominational views in America found expression in 1818 in the appointment at Conference of a Board of Managers of Missions. Eld. Amos R. Wells was their first missionary, and for several years he made extended journeys into New York, western Pennsylvania, Virginia, and New Jersey. Other traveling ministers sent out during those years were Elds. John Davis, W. B. Maxson, Amos Satterlee, John Green, Joel Green, Richard Hull, Daniel Babcock, and others. In 1825 Eld. Joel Green reported 10 $\frac{2}{3}$ months spent in central and northern New York, 3,036 miles traveled, 275 meetings, 175 sermons. On one of the tours of Eld. Amos Russell Wells a young man walked several miles to hear him preach, supposing that he was a Jew. This young man, Alexander Campbell, accepted the Sabbath a few months later, and for a half-century was an enthusiastic evangelist and missionary worker among us. At one time he with Elds. Joel Green and Ephraim Curtis supplied 7 churches in the "DeRuyter Circuit." At other times he would make long tours, visiting lone Sabbath-keepers and pastorless churches. At times when serving as pastor he would be engaged in evangelistic work in sister churches. Probably we are most grateful for the work that Elder Campbell accomplished in establishing DeRuyter Institute, our pioneer school.

The expense of sending out these men was not great, but money was more scarce than it now is. Elder Campbell says that he received from \$10.00 to \$15.00 a month,

and Eld. James Bailey was paid \$14.00 a month in 1840.

The close of the year 1843 found us with three missionary organizations,—the American Seventh-day Baptist Missionary Society, the Hebrew Missionary Society, and the Seventh-day Baptist Missionary Association. (The last of these was organized in 1843.) In 1846 the Missionary Society and the Missionary Association were united, taking the name of the latter. Some years later the word "Society" was substituted for the word "Association" in the name of the organization, and this remains the name of our missionary organization.

In 1835 the Seventh-day Baptist General Tract Society was organized, and in 1843 its name was changed to the General Sabbath Tract Society. Not long after this the Education Society was organized, and in 1855 the present society was organized. It was expected that these societies would "increase the general interest, activity, and efficiency of our people along lines of denominational work."

Soon after the organization of the Seventh-day Baptist Missionary Association in 1843 the question of a denominational foreign mission was agitated, and in 1846 our China Mission was established. Not long afterwards work in Palestine was begun. With the passing of the years missionary work in other lands has been undertaken by us.

Now let us look at the numerical growth of the denomination since the organization of Conference. For convenience we will divide the years into two periods. From 1801 to 1841, or 40 years, we carried on missionary work only in America. From 1841 to 1910, 69 years, we were engaged in both foreign and home missionary work.

In 1801 we had 8 churches, and about 1,200 members, in 1841 we had 52 churches, and 5,432 members—an increase in the 40 years of 44 churches, and 4,232 members. Had this ratio of increase been maintained till 1910 we would have numbered over 100,000 communicants in 1910.

Let us consider our growth for the second period, 1841 to 1910, the period in which we were engaged in both home and foreign missionary work. In 1841 we had 52 churches, and 5,432 members. In 1910 we had 83 churches and 8,349 members. This gives us a gain during the 69 years of 31 churches, and 2,917 members. But if

we divide the second period, 1841 to 1910, into two subperiods—1841 to 1901, and 1900 to 1910—we discover numerical losses during the last decade. In 1841 we had 52 churches and 5,432 members. In 1901 we had 116 churches and 9,340 members. This indicates a gain of 64 churches and 3,908 members.

In 1900 we had 109 churches and 9,304 members, and in 1910 we had 83 churches and 8,349 members. This declares a loss during the last decade of 26 churches and 955 members.

Now are we to infer that as we increased so fast in that period when we had no foreign mission work, no denominational schools, and no publishing house, and that since the establishing of these interests we have lowered the ratio of numerical increase till in the last decade we have met with a heavy loss,—now are we to conclude that with the taking up of these increased responsibilities we made a grave mistake and that we ought to discontinue them and return to home mission work exclusively? No; these were, and are, actually necessary for our denominational life and usefulness. If we have a right to separate denominational existence, we are under obligation to go into all the world with the truths of salvation and the Sabbath, both with the printed message and the living messenger—and theory and experience show us the desirability of training our young people in our own schools.

But it is very evident that we ought to consider carefully the causes of the losses that we have realized during the past decade, and plan if possible to remove the hindering causes so that we shall realize an increase in the numbers of our churches and communicants.

BUT STATISTICS DO NOT TELL THE ENTIRE STORY.

The decrease in the number of churches from 109 in 1900 to 83 in 1910—a loss of nearly one fourth of the entire number of churches—is disheartening. But figures do not tell the actual story. Several of the churches were practically extinct before 1900, while in other places there are now nearly as many Sabbath-keepers as there were in 1900 when a church organization was reported (viz., Bethel, Trenton, Marquette).

In other cases almost the entire mem-

bership of the disbanded churches united with other Seventh-day Baptist churches (viz., Utica, Wis., Pleasant Grove, S. D., Grand Junction, Iowa, Colony Heights, Cal., etc.).

But with all we can say in explanation the numerical loss of churches suggests mistakes on the part of our people,—mistakes in forming colonies and in supporting the work in feeble churches,—and that even now there may be in some localities Sabbath-keepers who are neglected by us.

LOSSES BY DISMISSION.

Our reported membership loss in the decade ending in 1910 was 955. During this same period we reported that we had cut off and dismissed 798, or more than $\frac{1}{12}$ of our membership in 1900. It is probably true that many of these were making little or no pretensions to live the Christian life at the beginning of the decade, but to me it is a terrible revelation that in one decade, and that the last in our history, we had to cut off more than $\frac{1}{12}$ of our membership. The denomination needs a revival of the spirit of loyalty to God and his truth! Our homes need this awakening! Every department of church work should be alive to the importance of holding the membership of the church—yes, and those in the society who have not united with the church—faithful to God and the Sabbath!

So I would place first among the desirable conditions under our expansion policy a revival of pure and undefiled religion in the hearts of our entire membership,—such a reception of God into our lives as will cause us to remain true to him and to the denomination that we love.

OTHER DENOMINATIONS

are realizing slow growth in the United States. The population of the United States is about 92,000,000. Of these nearly 36,000,000 are communicants of churches, about one third of whom are Catholics. This leaves 56,000,000 who are not members of churches.

During the year 1911 the entire gain for the Protestant and Catholic denominations in the United States was less than 600,000 church members,—"less than two per cent, which is not satisfactory progress."

If from the great number of churchless people the other religious denominations are gaining so few converts, and this, too,

when some of these denominations call for a spiritual life little above that possessed by the best of the unchurched classes, is it surprising that the great worldliness of the day keeps them from uniting with us who teach the new birth, baptism, and obedience to the law of God.

WE OUGHT TO PROSECUTE OUR WORK IN FOREIGN LANDS.

I think that a realization of the needs of the people in China, and Java, and Africa enforces the call of our Saviour that we heed the invitations that are reaching our ears from those lands.

I am glad that we have been sending choice men and women to that nation that is awakening from a long and deep sleep. Our China mission has cost us much in money and anxiety, but I believe we have been laying up treasure where moth and rust do not corrupt and where thieves do not break through and steal.

We have reason to rejoice that work is going on in Holland, and Denmark, and Java, as the result of the little package of tracts that Elder Wardner sent out for us, *when he was on that short-lived mission in Scotland!* So anxious am I that we do more in Java that I almost believe that if I were twenty years younger, and were either a Christian farmer or a minister I would go to the assistance of those brave women who are putting up such service as ought to shame those of us who can scarcely stem the tides of business and pleasure here in the United States.

I believe that it would be the saddest day in our history were we to withdraw our support for missions in other lands, and there is no indication that we will change our present policy of world-wide denominational work. In fact, I see no need of my taking time to plead for the expansion of our work in other lands, but I do feel the need of urging our people to consider the importance of our expansion policy in its relationship to our work in the homeland. But please don't say that I am opposed to the carrying on of our missionary work in England, Holland, Denmark, China, Java and Africa!

OUR DUTY TO THE LONE SABBATH-KEEPERS.

It is my opinion that every isolated Seventh-day Baptist in the United States should be corresponded with and occasionally visited by our workers, both to

strengthen the Sabbath-keeper, and to work in his community for Christ and the Sabbath. We have lost many from our denomination through failure along this line, and God alone knows what fields might have been opened to us had we followed his leadings to visit lone Sabbath-keepers. A family went from Farina to northwestern Arkansas some years ago. Pastors of the Farina Church corresponded with them, but no Seventh-day Baptist minister called upon them. Finally Seventh-day Adventists visited the neighborhood, led several people to accept the Sabbath, and organized a church. Upon request the Farina Church gave letters of standing to their two non-resident members so that they might unite with the Adventist church. It looks to me as though *we ought to have organized that church and retained the two isolated Seventh-day Baptists*. We ought to have had a "Lone Sabbath-keepers' Directory" twenty-five years ago,—and we ought to have made good use of it, too!

CONTINUOUS WORK ON HOME MISSION FIELDS.

And there ought to be continuous work on every promising field, and work that is adapted to the field. I have no doubt that many a church has become extinct because it was not continuously looked after. This is true of the work in southern Illinois where Eld. M. B. Kelly organized several churches, all of which with one exception are extinct. The Illinois field that is now worked by Elder Davidson is one of the neediest and one of the most difficult fields that I know anything about. As I wrote to the RECORDER last fall, so I repeat today,—if we don't plan to stay by that field we ought not to spend more money on it, for if no one follows Mr. Davidson in good work we can expect nothing more than to lose the footing we have already gained there. I shall be glad when our people stop their spasmodic efforts in extension work in America. It is as desirable for us to have continuous work on the great mission fields in the Pacific States, Colorado, Oklahoma, Arkansas, Wisconsin, the Dakotas, Minnesota, and West Virginia, as it is to have continuous work in China.

We are told on good authority that "our statistics show that the more we have done

for foreign missions, the less we have undertaken and accomplished in our home mission work."

If this charge is true it is no proof that it is wrong for us to engage in foreign missions, but it is first-class evidence that sometimes we forget or neglect our mission work at home. Just think of the treasurer of our Missionary Board reporting, as he did in 1854, \$1,625.15 for the China Mission; \$2,462.91 for the Palestine Mission; \$130.00 for home missions.

But we are not doing that way now. And yet we know how at times at Conference or in other meetings the people call so loudly for enlarged work in foreign lands that the Missionary Board feels compelled to enlarge the work, even to the detriment of the interests in the homeland. Let us as a people plan and support a larger work, in other lands, but never to the neglect of our work at home. Pay the expense of sending the two men to investigate conditions in Africa, but don't use the money that should go to support the work on our home mission fields.

GOOD WORKERS ON HOME FIELDS.

The importance of placing good men and women on our home mission fields, and giving them adequate support should be recognized by us. I have repeatedly said in public that we need to place as able and good men on our home mission fields as we send to China—and I see no reason why this statement should hurt one of our foreign missionaries. When I was deciding, nineteen years ago, where I should begin my ministry, the corresponding secretary of our Missionary Board wrote me of a certain home mission field that for some reasons would be as difficult as work in a foreign land. With my present knowledge of that field and of foreign fields I am satisfied that some of our foreign stations offer opportunities for service that are as pleasant, congenial, and advantageous as are offered on this home field. In the January (1912) *Missionary Review*, in an editorial on "Home Missions in North America," are these words: "The problems connected with it are almost as numerous and complex as are those of foreign missions. . . . The hardships are also as real as those connected with foreign service. While the distance is not so great, and the separation from friends is not generally so complete or prolonged,

there are other trials that are often even greater at home than abroad. The salaries are smaller, the physical comforts are less, servants are, in many places, difficult to secure, and workers are more separated from each other, so that they have not the community life found in many foreign stations."

Another hardship for our workers on the home fields is that they are paid at the end of each quarter instead of at the beginning.

Our home mission policy explains in part the reason why it is so difficult often to find men to go on to our home mission fields.

OUR EXPANSION POLICY CALLS FOR MORE MEN AND MORE MONEY.

If we undertake more aggressive work on our home fields, and do our duty to the work in other lands, two things must be realized: (1) We must have more workers; (2) We must secure more money to support the work. If the work of our God is dear enough to us we shall have both!

Never in our history were we in better condition to give both than we are today! Never in our history have we had better trained men and women for aggressive work! Never in our history were our people in better condition to push financially missionary and Sabbath reform work than they are now! I believe that there are scores of men and women among us who could say to other men and women, "I will stay at home and earn money and divide it with you, if you will go to the mission field and work for us both." There are teachers among us who are earning from \$1,000.00 to \$2,500.00 a year. I wish that 20 of them would say to 20 of our young people, "If you will enter upon missionary work, I'll pay your salary;" I wish that a score of doctors and dentists would say to a score of others, "Go as medical missionaries and helpers and we'll pay you reasonable wages;" and that 20 business men and farmers would say to 20 others, "I'll pay your salary of \$600.00 or \$800.00 if you will go out as the company representative to preach the Gospel."

Brethren, we ought not to be discouraged! The day was darker when Stephen Mumford first stepped on American soil! He worked and saw a brighter day. There is work, and plenty of it, for us among the

Italians and the Hungarians. West Virginia is still a land of great promise; Wisconsin has rich harvest fields; and the great West and Southwest are holding out special inducements to us. God says to us today: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes."

"The Dayspring."

I wonder how the Eternal Son will visit these shadow-haunted regions of night? He might have come attended by all his holy angels, wearing the imperial robes of ineffable glory, engirt with the supernatural splendors of the eternal day. "When Jesus was born in Bethlehem," he dawned upon the world as a carpenter. He beamed upon the night realms in the warm, soft rays of a summer's morn. He came as "the dayspring," the first little spring which is to issue at last in the immeasurable glory of eternal light and truth. We should not only have been bewildered with an apocalypse of dazzling glory. We should have been "blinded with excess of light." So he *downed* upon us; the light fell upon the sore and wearied hearts of men with the soft warmth of an infant's kiss.—Dr. J. H. Jowett, M. A.

Raising Elk and Deer.

One of the most interesting places in the Rocky Mountain region, especially from the naturalist's point of view, is the big game preserve on the Stirrup ranch, in Fremont County. The two thousand acres are surrounded by a woven wire fence seven feet high. The owner raises elk and deer, mainly as a diversion.

Within the great enclosure roams a herd of one hundred and ten elk and another herd of twenty deer. So tame have the animals become that their owner can ride among them as among his cattle, but at the sight or scent of a stranger they will immediately scamper for the hills or hide in the wooded lands.

The leaves of the aspen tree form one of the chief foods of the elk, and it is an interesting sight to see them standing on their hind legs browsing off the leaves of these trees.—*Young People's Weekly*.

MISSIONS

En Route to China.

MY DEAR BROTHER GARDNER:

My last letter was written from Glacier National Park, Mont. We have now just arrived in Yokohama, the first port in the Orient. I will attempt to give you a little account of our journey thus far.

Owing to the unfavorable weather during our stay in the National Park and fearing we might have some difficulty in getting to the railway station early enough for our train on Sunday morning, we decided it the part of wisdom to take the late Sabbath afternoon motor-launch to the foot of Lake McDonald and thence the stage to Belton railway station where we would remain for the night. It rained nearly all the way but we were well protected by covered conveyance. I chanced to be

seated by a gentleman who I soon learned was from Denver, Colo. I said, "I have a relative living in that city, Mr. Gardner Williams. I do not suppose you have ever met him." "Indeed, I have," he replied. "He lives only a short distance from my home and I frequently meet him on the trolley." I said, "He is a musician and has a good deal to do in directing concerts and managing orchestras in that city." He said, "Yes, he is the man." The conversation ran on and he incidentally mentioned the name of Mr. Utter. "Hon. Geo. H. Utter of Westerly, R. I.?" I asked. He answered, "Yes, he was a classmate of mine in college." "Well, well," I said, "I have known Mr. Utter for many years. I had a good letter from him not many weeks ago. He is now in Washington, D. C., Rhode Island's representative in Congress." He remarked that Mr. Utter had visited Denver about a year ago and given them a splendid speech. During the journey we exchanged cards and here is his name and address,—Dr. W. H. McLauthlin, Mack Block, Denver. This was a very pleasant incident on that dull, rainy afternoon, so far away from home and friends.

Arriving at Belton, we found very comfortable rooms at the Park Hotel managed

by the Great Northern Railway Company. Sunday morning the weather was still rainy and cold. Our train was an hour or more late, as seems to be the custom with trains on this road. The run from this point to Vancouver requires only about thirty-six hours. The first twelve hours carried us to Spokane through very fine scenery, but the sky was so overcast that only now and then could we get much of a view. Most of the journey from Spokane to Everett was made during the night. Had the weather been fine and had there been time, we would have liked to stop off and make this part of the journey in the day, for this section also affords some very fine scenery. But we could not do this lest we should arrive too late in Vancouver for our steamer. We found it wholly unnecessary for us to go to Seattle, as our tickets indicated, and then come back over the same road to Everett. By stopping off we could get an earlier train that would bring us into Vancouver before night that same day.

Our journey from Everett was along the coast of Puget Sound, and through portions of very fine farming lands, a great contrast to the mountainous district through which we had been just passing. At about 3 o'clock p. m. we arrived at Blaine, the last railway station in the State of Washington before crossing the Canadian line. Here our train halted for a little time for the passengers and their luggage to be inspected by the custom-house officers. The order went through the car, "Make all baggage ready for examination." Then the inspecting officers passed hastily through the train, examining the hand baggage and inquiring as to the nationality of each and whither he was bound? It was interesting to note how keen-eyed these men were. A man who had occupied a seat just opposite ours seemed to take their special attention. "Of what nationality are you?" they inquired. "An American," was the response.—"Where were you born?"—"In Germany."—"Are you a German?"—"I am a German-Jew." "Have you naturalization papers?"—"Yes." "Where are they?"—"In the baggage-car in my grip."—"You will have to produce your papers or we can not allow you to enter the Dominion." The poor man went out as though going to get his papers, but in a few minutes came back, picked up

his overcoat and left the car. We ourselves had no trouble whatever with these custom officers. They were very courteous and polite.

We had only just pulled out from this station when suddenly our train was brought to a standstill. The delay was so protracted that the passengers one after another began to get off to inquire the cause of the delay. We soon learned that an immense pine stump had become detached from its resting-place on the mountainside and tumbled down, lodging on the very center of the railway track. Workmen had evidently discovered the danger and flagged the train. This obstruction was so heavy that a dozen men or more were unable to remove it. The plan finally adopted for its removal was to get a heavy stick of timber and place one end against the stump and the other against the head of the locomotive and then put on steam, move the engine forward, and shove it away. Several attempts were made before it was successfully turned over on its side and shoved from the track. This made quite an exciting incident. Several snapshots were taken with the kodak, a print of which I send you. I thought, What if this had been in the night and no warning given of the danger? There would evidently have been a railway accident re-

ported the next morning in the newspapers. But a kind Providence averted any such calamity.

We passed on our way with no other eventful experience to report save that as we neared Vancouver we found that the road-bed had been badly washed by the recent heavy rains. For a long distance our train was obliged to run very slowly, the track was so insecure. There were men all along on guard, and deep gullies of water were rushing swiftly by on either side of the track. In some places the foundations were almost washed away.

We arrived in Vancouver about five o'clock in the afternoon. We hoped to be able to go directly to the steamer office and perfect our arrangements for sailing, but to our surprise we found it was Labor day in these British Dominions just as truly as in the United States, and of course we could do nothing but go to the hotel for the night. We found very comfortable quarters in the Irving Hotel.

Tuesday morning early we went to the steamship office and completed the necessary business connected with our sailing and by noon we were located on shipboard with bag and baggage. Our steamer was advertised to sail at 3 o'clock, but owing to the delay in the arrival of the baggage of some of the passengers the time of sail-

ing was postponed two or three times and we did not embark until 3 o'clock Wednesday afternoon, a full day behind the schedule time. This delay gave us ample time to make a few additional purchases and for me to exchange my United States currency for gold, which I learned was the best form for me to take the money I had in hand, to China. I was directed to go to the Canadian Commercial Bank to make this exchange. Calling there I inquired at one of the counters if they would do me the favor of exchanging some United States bank-bills for gold, that I was going out on the *Monteagle* to China and thought this would be the best form in which I could have it. "Oh," he said, "you are going to take gold and do us out of our bank commission. No," he said, "I will not make the exchange." "All right," I replied, and stepped forward to the front a little distance, to another counter, and asked a gentleman standing there, "Will you have the kindness to exchange for me some United States currency for gold." "With pleasure," was his reply. I passed in the bills and the exchange was forthwith made. I said to myself, Here is a concrete illustration of the difference in men. How obliging and courteous some men are; how their fine qualities stand out in bold contrast to the unobliging and self-centered qualities of other men? The *Monteagle*, in these days of great ocean steamers, is considered small, having only a tonnage of 6,163 tons, but she is a grand old ship after all. She rides the sea like a duck and is steady above the average of steamers. She is now making her forty-ninth outward voyage. We have all confidence that she will bear us safely over the wide expanse to our desired haven. The quota of passengers is not as large as was expected, a number failing to make connection in time for sailing.

From Vancouver we steamed 84 miles to Victoria, where we expected to add to our list of passengers, but not many made their appearance. The number of passengers booked was 67 but the actual number embarking is only 55. Of these there are a few missionaries returning to their work in China, two of whom are old friends from Shanghai. Others are for Canton, and one young man and wife are going out for the first time as missionaries to India.

Two young men and a lady sitting at our table are going to the Philippines as teachers in a mission school. The time is generally spent in reading, writing, playing deck games or lounging and sleeping. One evening a very enjoyable concert was given, consisting of vocal solos, piano solos, quartets and phonograph music.

Wednesday night we crossed the 180th meridian, where the day ends and the next begins. Perchance it was here, over this vast expanse of water, that the evening stars first began to sing together on Creation's eve, and here where the sun first shone forth as he came from the chambers of darkness, to run his race and chase the night around the world. At all events it is here that the day is reckoned to begin and end. Crossing this meridian we must correct our calendar. We have been gaining a half-hour each day on the sun, God's timepiece, to correct which we have set our watches back accordingly and now crossing this meridian it is as though we had made a circuit of the earth's circumference and must correct our calendar, dropping out a full day. Crossing on Wednesday we drop out Thursday and thus have a week of only six days, but of more than twenty-four hours' length. Should we as Seventh-day Baptists neglect to make this correction and continue to travel westward until we reached New York, we would find ourselves, with the Mohammedans, observing Friday for the Sabbath.

It is a historic fact that the inhabitants of Pitcairn Island, disregarding or ignorant of this necessary change, were found to be observing the seventh day of the week instead of Sunday as they supposed.

Not only is the 180th meridian the day line, but it is the boundary of the eastern and western hemispheres, passing which we go from the extreme west to the extreme east, from the Occident to the Orient.

In passing the region of the Aleutian Islands we had quite cold weather. We could see the outskirts of these islands in the dim distance, along the northern horizon and guarding the mouth of the Bering Strait. I presume it is due to their presence that icebergs are not able to find their way from the Arctic regions into the Pacific Ocean. It is evident that the cold winds which we felt at this point are due

to icebergs held in bay at the north of these islands. I remarked to one of the passengers that possibly when the Panama Canal was completed, the next great engineering project would be to construct a railway right across the sea on this range of islands, and thus connect the two continents. Then we will go by rail rather than by sea.

Three or four days before we reach Japan the weather begins to moderate and we can dispense with our steamer rugs, sweaters, overcoats and heavy underwear, all of which have been required for most of the journey. We are glad to have it a little warmer, for some of the time it has been too cold for comfort.

A program of competitive deck sports had been arranged to be engaged in on Monday, Tuesday and Wednesday, three days before reaching Yokohama. The first day proved to be very fine, and the sea extremely quiet and much enjoyed by all, but Tuesday there was a very high wind changing yesterday's placid waters into a mighty raging sea. One can scarcely believe it possible that the quiet water of yesterday could so soon become such a raging abyss. It stirred up things generally. Passengers went about as though they were drunk. Deck chairs slid hither and thither until they were lashed to the deck. One lady was thrown from her feet and injured quite badly. At noon racks were for the first time required on the tables to keep the dishes in place. Most people felt miserable, though some were glad of the experience. For one I could well have done without it, but strange to say I did not feed the fish, nor have I during the whole voyage. It is in some ways my record trip. Maybe if I cross the ocean a few times more I will become an expert seaman. I have not much faith that it will ever be.

The bad weather necessitated the postponing of the sports. The next day brought us fine weather and a smooth sea and the games went on, affording pleasant pastime for all.

In the evening a book dinner was given. Each passenger was to represent in some way, as best he or she could, the title of some book. After dinner each person passed before a gentleman to whom was announced the meaning of the representation and the name of the book for which it

was given. Three judges were appointed to decide which was the best one given by the ladies and which the best given by the gentlemen and to these prizes were awarded. To aid the judges in their decision each person participating was asked to write the name of the best of the ladies and the best of the gentlemen. It was really this balloting that decided who were to get the prizes. A song or two was given and the company dispersed feeling that they had enjoyed a very pleasant evening.

Thursday morning, September 19, we were nearing the harbor of Yokohama. Outside of the breakwater were to be seen a large number of fishing-boats and as we came still nearer we saw gunboats from almost every nation, lying at anchor. Here we were obliged to halt for a little time to pass quarantine inspection. There had been no sickness on board and there was very little delay in this part of the program. At a little after nine o'clock our ship was alongside of the wharf, and we went ashore to spend the time until two o'clock p. m., when we are to set sail again. If opportunity is afforded I shall write you again from Shanghai regarding the remainder of our trip.

Fraternally,

D. H. DAVIS.

Yokohama, Sept. 19, 1912.

Report of Corresponding Secretary of Eastern Association.

DEAR BRETHREN:

Since the last meeting of the Eastern Association at Berlin, N. Y., in May, 1911, owing to the seeming lack of interest on the part of the rank and file of the lay membership of the churches of the association, as expressed by the exceedingly small attendance at the annual meetings of the association which had seemed to repeat itself year after year, and in accordance with resolutions that were adopted at the last session of this association, the churches have been asked to vote on three resolutions as follows:

(1) Shall the association be abandoned?

(2) Shall the association be continued as now organized, with a renewed attempt to secure an enlarged attendance and a more active interest in the association and what it stands for?

(3) In the event of the association being abandoned, shall there be held in its place series of evangelistic meetings with its weaker churches, these meetings to be attended by two or three pastors of the other churches?

The response of the churches to these resolutions was unanimous in favor of the continuation of the association by the adoption of the second resolution, and several churches expressed themselves as being in favor of the sentiment of the third resolution, and of having it carried out in addition to the regular meetings of the association. As a concrete example I will give the exact report of one of the churches: "This church regrets that she has neglected to do her duty in the past, but if the association is continued she has pledged herself by a unanimous vote to be represented by one or more delegates at every meeting of the association, and as far as she is able will take a deeper and more spiritual interest in making the association what it ought to be." This church has made good its pledge, there being with us in these meetings two delegates from that church. The churches of the Eastern Association by their votes and by their delegates here assembled at these meetings have said, "The association still has a place in the hearts of the people."

In response to the recommendation of the joint committee of the several associations and the expressed thought of several churches of this association, the Executive Committee since the last meeting of the association has to some extent carried out the plan of a campaign of evangelistic gospel meetings among the churches of the association that might desire such work done in their community, in response to a request sent out by the committee asking the churches to aid in this work by giving the loan of their pastor.

Every church in the association that has a pastor, offered his services in this work, thus proving its loyalty to, and willingness to help carry forward, the work of our Lord and Master, and in doing this work strengthen and conserve our resources. As the result of the efforts of the committee to get this line of work started, special evangelistic meetings were held with five churches of the association: Pastor H. C. Van Horn with the Rockville; Edgar Van Horn with Berlin; Clay-

ton A. Burdick with Plainfield; H. N. Jordan with Shiloh; James L. Skaggs with the New Market Church. Nineteen additions to the churches by confession of faith and baptism was one of the visible results of this line of work. The traveling expenses of the visiting pastors were provided for by the churches in which the work was done.

It seems to me that the best way to judge of the value of this work would be to give to you the reports of the pastors of the churches in which this work was done.

Rev. A. G. Crofoot reports: "The Rockville Church held evangelistic meetings every night from March 25 to April 11, 1912. Rev. H. C. Van Horn of Ashaway assisted in the meetings, taking the lead and preaching seventeen times. The sermons were good and spiritual. The great truths of the Gospel were presented in a clear light. The good seed was sown faithfully and the church was revived and strengthened. The pastor and evangelist worked heartily together visiting from house to house day by day."

Rev. J. E. Hutchins reports as follows: "Yours of the second at hand and I take pleasure in replying in regard to the work done here during the past year, although it is not as glowing a report as one could wish, or as we could expect had conditions been more favorable. We expected E. D. Van Horn and E. B. Shaw to work with us. Shaw could not come at the time appointed to begin our work, but as D. B. Coon was here in the interests of his work he remained a few days and gave us some strong evangelistic sermons. After he left, Van Horn took up the work until the time when Shaw could come. The meetings were slowly increasing in interest and we felt that the Spirit was at work, especially so on Sabbath day and in the afternoon meeting when after a strong sermon by Mr. Van Horn we had a splendid meeting, but an epidemic of measles had got a good start, the pastor being the first of the church to be taken sick, followed by over forty in our church and over two hundred in the community, so that we did not hold any services for several weeks. Mr. Van Horn went home and the special work stopped there except the influence of the meetings which I am sure were not in vain. I am glad to extend this item in

regard to the work and only wish that conditions had been more favorable for work here, for there is much to be done. However, we shall not question the wisdom of Providence in giving us what he did."

Rev. H. N. Jordan reports as follows: "In harmony with the spirit of the resolutions of the Executive Committee of the Eastern Association to inaugurate more aggressive evangelistic and denominational work among the churches, there was held a series of meetings in the New Market Seventh-day Baptist Church, April 5-14, in which the pastor was assisted by the Rev. James L. Skaggs of Shiloh, N. J. The meetings began with a good interest which deepened as the work progressed. The church was greatly blessed by the presence and warm personal work of Brother Skaggs; by the earnestness and directness of his messages; and there has been a general quickening in all the activities of the church. As one of the visible results of the effort three young people have come into the church through confession of faith and baptism. During his stay Brother Skaggs gave two addresses and preached nine sermons, one of which was a strong sermon on the Sabbath."

Rev. James L. Skaggs reports as follows: "With the assistance of Rev. Henry N. Jordan evening meetings were conducted in the Shiloh Seventh-day Baptist Church for about ten days, beginning December 28, 1911. Brother Jordan preached all but two of the sermons. The last of the series was preached by Rev. Wilburt Davis of Gentry, Ark. Brother Jordan bore a heavy burden while he was with us, and his sermons were an inspiration to us all. We spent the days visiting homes and doing personal work. As a result of our united efforts quite a large number made their first confession of Christ as their Saviour and fifteen offered themselves for baptism and church membership. We believe much good is to be obtained from a judicious exchange of pastors in evangelistic work."

Rev. Edwin Shaw reports as follows: "In keeping with the plan of the Executive Committee of the Eastern Association to assist the pastors of the association in joining for mutual help in the matter of evangelistic meetings, I invited the pastor of the Westerly Church to come to Plainfield for the last two weeks in Feb-

ruary, 1912. We did not endeavor to hold public meetings, but on Friday nights and Sabbath mornings and at the sessions of the Sabbath school and the Junior and Young People's Societies Brother Burdick spoke, and by his message of cheer and inspiration the church was much helped. There was one baptism following the meetings. Our church paid Brother Burdick \$10.00 to pay his traveling expenses.

"P. S.—I should like also to report that on January 16 there was held in the city of New York an informal conference of the pastors of the association. This was made possible by the kindness of Mr. W. M. Stillman of Plainfield, who paid the necessary traveling expenses amounting to \$35.00. All the pastors were present but C. A. Burdick, who at that time had the grip. The meeting was most profitable. In your report to the association it might be well worth while to mention this meeting."

In view of these splendid reports the committee feels that a valuable work has been started in the association, which should by all means be continued on a larger basis the coming year. It is by such kind of work that our young people come in touch with the leaders of our denomination and broaden their vision of what Seventh-day Baptists really are. This line of work is "conservation."

Statistical reports have been received from all the churches in the association, which show a total church membership of 1,988, additions by baptism 38, by letter 14; total additions 52; decrease by death 29, by letter 16, by dismissal 3; total decrease 48; net gain of membership for the year 4. There are 1,516 resident members, 473 non-resident members. There are members of Sabbath schools 160, of whom 614 are members of churches.

There has been raised for religious purposes during the year, in round numbers, \$20,106. Of this, \$8,800.00 has been for pastors' support; \$5,655.00 for current church expenses; miscellaneous purposes \$3,164.00; Missionary Board \$1,684.00; Tract Board \$803.00.

There has been no change in the pastors of the churches of this association since the last meeting of the association. All the churches have regular pastoral service except the First Westerly and Marlboro churches, which have no pas-

tors. The work of the corresponding secretary since the last meetings has necessitated a large amount of correspondence; 249 letters have been sent out. No doubt more work might have been done, but the committee feels that some advancement has been made and the way opened for better work in the year to come.

Respectfully submitted, in behalf of the Executive Committee.

JESSE G. BURDICK,
Corresponding Secretary.

Lone Sabbath-keepers.

My, wasn't that a good Conference at North Loup? I expect the influence of it will be felt through the entire year, and especially among the lone Sabbath-keepers. With Brother Gardiner's permission I wish to say another word of this work.

The Lone Sabbath-keepers' Directory, with the circular letter of greeting, I trust will all have been sent on their mission ere this is in print. If any failed to receive their packages they should let me know. For distribution through the different States, they were sent to the pastors and Christian Endeavor societies at Hammond, La., Milton Junction, Wis., Farina, Ill., Nortonville, Kan., North Loup, Neb., Dodge Center, Minn., Alfred, N. Y., Shiloh, N. J., and Westerly, R. I.

I hope every pastor in the denomination will get and keep one of these Directories in his desk, for I think they will all have use for it before the year is over. Pastor Van Horn, Dodge Center, Minn., can supply you. (By the way, as Brother Van Horn has had an extra amount of this work to do, please enclose postage when you write him.)

The first thing I think we should attempt to do is to extend the circulation of the SABBATH RECORDER among all these eight or ten hundred scattered ones. This is essential as a medium of reaching them with our messages, and here we must depend upon Brother Gardiner and his RECORDER office force for our information as a starter.

Brother Gardiner, will you kindly print in the RECORDER, by States, a list of all those named in the Directory, who are not now receiving the RECORDER? This will furnish work for pastors and churches in securing subscribers, especially among

their own non-resident members; but we can arrange this when we get to it. If I could reach all these people now, through the RECORDER, I would feel like showing what we could do in helping lift that little \$2,000 Tract Society debt.

I submit in closing a list of changes and additions for the Directory, which should be cut from the RECORDER and pasted in our Directories for future use.

California: W. J. Goodrich, requested to cross out.

Colorado: Prof. and Mrs. Peter Clement, Fort Collins.

Florida: Mrs. (instead of Mr.) Waldo D. Main.

Illinois: Mr. Robert Brown, deceased.

Iowa: Mrs. Phebe Mills, crossed out.

Add Mrs. Louisa Shefer, Welton.

Kansas: Add P. B. Maxson (husband of Mary Maxson).

Morgan Waldo, address Conway, instead of Inman.

Missouri: Change E. F. Bliss to C. F. Bliss.

Montana: Add Mrs. Ida Markham, Geysers.

Nebraska: Add E. D. Comstock, Jr., Comstock.

Mrs. R. J. Comstock, Comstock.

Mrs. E. C. Cook, Ulysses.

Mrs. December Babcock, Humboldt.

Mrs. M. E. Walrath, St. Paul.

Miss Endora Walrath, St. Paul.

Mr. Gerald, St. Paul.

Oklahoma: Mrs. Ruth D. Morris, Calamus, Ia., Edmond, Okla.

Pennsylvania: Hattie Manson, deceased.

Mrs. Gamer Irons, Conneautville, Pa.

Rhode Island: Edgar Stillman, Westerly.

South Dakota: Mr. and Mrs. Nels Jensen, Viborg.

Miss Lena Jensen, Viborg.

Christian Swendsen, Viborg.

Timon Swendsen, Viborg.

Miss Mary Moller and Jens Waladsen, Viborg.

Texas: Change the two Beacon Hill addresses to

Beaumont, Texas.

Utah: Add Mr. and Mrs. Frank Langworth, Salt Lake City.

Change Josephine Tripp from New York to Salt Lake City.

Virginia: Add Miss Xenia Kelley, Stanton.

West Virginia: Add Miss Cora F. Randolph,

Morganville, W. Va.

New York: Add John P. Mosher, 510 Arnet

Boulevard, Rochester.

G. M. COTTRELL,
Field Secretary.

Topeka, Kan.,
Oct. 13, 1912.

"It is not so much what a man can do for himself that tells in the end. It is what he can induce other people to do."

To be sure, the kingdom of heaven is within us, but we must see also that it gets out of us.—*Florence Nightingale.*

WOMAN'S WORK

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

A Morning Thought.

Let me today do something that shall take
A little sadness from the world's vast store,
And may I be so favored as to make
Of joy's too scanty sum a little more.
Let me not hurt, by any selfish deed
Or thoughtless word, the heart of foe or friend;
Nor would I pass, unseeing, worthy need,
Or sin by silence when I should defend.
However meager be my worldly wealth,
Let me give something that shall aid my kind,
A word of courage, or a thought of health,
Dropped as I pass for troubled hearts to find.
Let me tonight look back across the span
'Twixt dawn and dark, and to my conscience say—
Because of some good act to beast or man—
"The world is better that I lived today."
—*Ella Wheeler Wilcox.*

The Home Missions Council, which is composed of various home mission boards and the Council of Women for Home Missions, has made plans for a "Home Mission Week" in America. The time for this "Home Mission Week" has been set for November 17-24. The central office in New York has been conducting an educational campaign preparatory to the work of this week. They have organized, in all the larger cities, committees whose duties shall be the arrangement of programs for the week. The central committee has also distributed throughout the country a great many posters. These posters are made in a series of twelve and bear the motto, "Our Country—God's Country." A program has been outlined as follows:

Sunday, November 17—"Our Country's Debt to Christ." "Units in Making Our Country God's Country."
Monday, November 18—"American Indians, Africans and Asiatics."
Tuesday, November 19—"The Frontier and the Island Possessions."
Wednesday, November 20—"The Immigrants."
Thursday, November 21—"The Rural Region and the Cities."
Friday, November 22—"American Social Problems."
Sabbath, November 23—"Prayer and Fellowship."
Sunday, November 24—"Our Country's Opportunity for Christ." "Unity in Making Our Country God's Country."

In many cities study classes have already been organized in order that the programs may be presented more intelligently. This is strictly a non-sectarian movement; nor is it a money-making scheme, its sole purpose seems to be to arouse church people, that they may realize what a vast field America presents to the mission worker. Many of these subjects are intensely interesting to women, and it has been suggested that in places where it does not seem best to present the entire program the woman's society might select material for an evening's entertainment. It would seem a mistake for any church, however small, to let this time pass without some special exercises. Books that treat of these topics may be obtained in cloth binding for fifty cents, in paper for thirty-five; and they will also be valuable additions to one's library. A list of the titles of these books will gladly be furnished to any who may not have seen the list. If you want such a list write for it to the editor of this department. And if your society gives a program during Home Mission Week, tell us about it; tell us what you are doing anyway.

By the way, isn't the report from the Plainfield society interesting? In sending the report Mrs. Hubbard writes, "We are always interested in hearing from other societies."

Annual Report of the Woman's Society for Christian Work of Plainfield, N. J.

In looking back over the year's work, instantly one's mind turns to the all-day sewing meetings as the feature of greatest benefit; for not only were members brought into closer companionship, but on account of the increased attendance, a wider knowledge, and therefore a greater interest in the society was circulated among the members. Five such meetings were held, all in the church, with the exception of the last one, in June, which was held on the lawn at the home of Mrs. H. M. Maxson, with 32 members and five visitors in attendance during the day. As usual at the all-day meetings, each member brought her own lunch, and tea and coffee were served by the Refreshment Committee. As the work of the society was completed, each member brought her own work, and paid ten cents to the treasurer.

At the last annual meeting this new feature was voted—that of members having the privilege of bringing their own work. As quite a number have availed themselves of this opportunity the society has been made richer by their presence and their money.

While the attendance has been large at these all-day meetings, the regular meetings have not been neglected—the average being twenty-one. Nineteen regular meetings have been held—the annual and eighteen sewing meetings, at nine of which, on alternate weeks, a business meeting has been held at four o'clock.

The same general plans have been carried out as last year. Aside from the routine business naturally arising, reports have been given at each business meeting of outside organizations of social service, such as the Y. M. C. A., Children's Home, hospital, Y. W. C. A., W. C. T. U., King's Daughters and others, so that members keep in touch with the work being done in the city. At the sewing meetings, each committee has had charge of an informal program presented during the afternoon. At one a delightful musical program was given; at another a short story appropriate to the season was read, and again the interests of the Tract Society were presented. At the close, tea was often served by the Refreshment Committee.

This committee has had a busy season, commencing with the annual turkey supper in November, which was successful in every way, and which added a good sum to the treasury.

Several pleasing programs have been presented by the Entertainment Committee, of which mention might be made of one—a Dickens evening, when scenes from Dickens' works, with the details carefully and faithfully executed, were portrayed by tableaux, with readings regarding the same.

Under the supervision of the directresses, seven baptismal robes were made. This committee, under three branches of work—quilts, plain aprons, fancy aprons and jabots—have arranged all the work for the sewing meetings; and it is from the sale of these articles that much of our income is derived.

Much needed repairs have been made to the parsonage furniture, and rugs made

from old carpets, with most satisfactory results.

Our society arranged a program, and the president took charge of an interdenominational meeting of prayer for home missions, held in our church, with representatives from all the Plainfield churches.

We have been honored by having Mrs. D. H. Davis with us quite frequently, as she and Doctor Davis made their home in Plainfield a part of the time while on their furlough. She has given several interesting and instructive talks in regard to China. It was with pleasure that we made her an honorary member of the society with all the privileges but no responsibilities.

Just at the close of the fiscal year, our interest in China was again stimulated by the visit of Mr. and Mrs. H. Eugene Davis.

Since the last report five new members have been added, making our membership, until two days before this meeting, 80; but on September 30, a break was made in our number for Mrs. Anna Randolph, after a long illness, was called to her heavenly home.

Her faithful work as secretary of the Eastern Association, and her love and devotion to this society, to her church and to her friends, will be held in loving remembrance, and will be a help to those who attempt to carry on any work in the Master's name.

Second Federal Council.

To the Churches of Christ in America:

DEAR BRETHREN:

You are hereby notified that the Second Federal Council of the Churches of Christ in America will meet at Chicago, Ill., December 4-9, 1912, and will be opened by an address by the president of the council.

Delegates have already been appointed by church bodies representing the larger part of our American Christianity. From the viewpoint of Christian unity the meeting promises to be one of great interest and practical service.

The Christian public is cordially invited to attend the sessions of the council. Letters regarding the meeting should be addressed to the corresponding secretary, 215 Fourth Avenue, New York.

E. R. HENDRIX,
President,
WILLIAM H. ROBERTS,
Chairman Ex. Com.
E. B. SANFORD,
Corresponding Sec.

A Word From the Joint Committee.

At a meeting of the Joint Committee held in Plainfield, Thursday, October 24, the following action was taken:

Resolved, That the secretary be instructed to prepare a statement for the RECORDER to the effect that the report of the Investigation Committee has been received by the Joint Committee, and is being prepared for presentation to the two boards, and for publication at the earliest possible date.

On their way home Brethren N. O. Moore and Wayland D. Wilcox left the steamship at Marseilles and Naples and traveled across the Continent by railroad, Brother Wilcox visiting over the Sabbath with the friends in Holland. When they arrived in London their heavy baggage had not yet arrived, so Brother Wilcox took the first steamer he could get for New York, and Brother Moore waited a week in London. When Brother Wilcox reached New York, October 17, he did not have the report with him, as Brother Moore was spending the time while waiting in London in getting it into shape to present to the committee. Brother Wilcox, therefore, did not wish to discuss the matter, and he spent the week visiting his mother in Rhode Island. He returned and met Brother Moore at the dock in New York on the morning of Thursday, October 24, and together they came to Plainfield where the committee was in waiting for them. After a hearty greeting and prayers of gratitude and thanksgiving, the brothers presented their report. The reading, without interruption for question or discussion, occupied three hours' time. It was accompanied with many photographs taken by the men, also maps, pamphlets, books, and other documentary evidence of the conditions existing in the fields they had visited.

At the close of the reading the following resolution was adopted:

Resolved, That in receiving the report of Brethren N. O. Moore and Rev. Wayland D. Wilcox of their investigations in South Africa and Nyassaland, we express to our heavenly Father our heartfelt gratitude and thanksgiving for returning to us in safety and health these brethren, and for his watchcare over them in their journeyings.

Resolved, That we heartily commend the complete and thorough report, and the spirit of fairness and Christian charity which characterizes it; and that in behalf of our societies we express our appreciation of the way in which they have completed their work."

The committee studied and discussed the report at an evening session following a long afternoon session, and then adjourned to meet in Westerly on Sunday, October 27. At this last meeting certain recommendations were made to the boards. These boards will have meetings in a few days to consider these recommendations, and it is hoped that whatever action the boards may take can be published together with the report of the visitors.

Brother Moore spoke on Sabbath day to the people in Plainfield, at the time of the morning service, at the Men's Class in the Sabbath school, and at the meeting of the Young People's society in the afternoon. He attended the meeting of the committee in Westerly on Sunday, and has returned to Plainfield to prepare the report for the printer. Brother Wilcox went on to Alfred to speak there on the Sabbath.

The full report of these two men will be very likely printed in pamphlet form, for it will make quite a book, and distributed to our people in a very short time.

Letter From a Lone Sabbath-keeper.

DEAR BROTHERS AND SISTERS:

We are lone Sabbath-keepers and would like to get others to come here and settle, as the country is fast developing. There is a great deal of fine land for sale at reasonable prices. We know of one piece of four hundred acres which last spring could have been bought at \$25.00 an acre. Over two hundred acres of this land are under cultivation. It is all in one piece and the owner wishes to close it all out at once. It is too much for one to buy but several could buy it. It is in a valley, level, and good black soil. Then there are other pieces not so well improved which could be bought for less.

We can raise all kinds of root crops. Potatoes form the principal crop. A great deal of corn is raised and on the heavy land some small grain of very good quality.

We would very much like to see some of our people get this good land while it is so cheap. It will not last long, as land has advanced greatly in price the last year.

A sister in Christ,
MRS. A. B. SEVERANCE.

Bemidji, Minn.,
Oct. 1, 1912.

YOUNG PEOPLE'S WORK

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

The Eastern Association.

There was no regular Christian Endeavor "hour" at this association, but young people were in evidence in every session, and especially in the dining-room, where their cheery faces and helpful hands ministered to the needs and comforts of hungry delegates. In conference meetings their testimonies were not lacking. The pastor of the New Market Church must be happy, indeed, in his noble young men and women. Although no special time was theirs, the work was presented to the association in a message from the Young People's Board by this department's editor, who explained the plan for an eight-month Efficiency Campaign. He closed his address with urging that the *form* of our effort is of less importance than what of ourselves we put into it. Our Master is not pleased with anything less than our very best. Raphael did not plan "ovals" and the like, so popular today, but painted on *anything* that came to his hand—a piece of board, a barrel head. Nor do our tools matter so much, but how do we use them? Charles Dana Gibson, when asked what kind of pen and ink he used in drawing his "girls," replied, "Any kind of pen that will make a line and any kind of ink that will make a mark are good enough for me." Then, be careful of your emphasis. It is not the work after all to be held up, but the Christ. He is to be woven into your life, that the world may see and know him in and by you.

THE PAPER BY MR. FORD.

At one of the sessions a paper was presented by Mr. C. Layton Ford which is called to your attention in this department. Our young people can not be too careful to read such writings by men who, succeeding in spite of handicaps and obstacles, have made for themselves a place in the world's work. Read and think it through with him.

News Notes.

ASHAWAY, R. I.—Our Bible school has recently observed rally week, and it is hoped that the result of this will be an increasing interest in its work.—Monday evening, October 7, a gathering of the members of the societies connected with the church was held, with Miss Gertrude Stillman in charge of the exercises.—A Sabbath School Institute was arranged for Tuesday evening, when special music was rendered and excellent addresses and papers were given by Rev. Clayton A. Burdick of Westerly and by Prof. Albert B. Crandall, Dea. Robert Coon, and Mrs. William Bromley of this town. Wednesday afternoon, twenty-two babies and small children, members of the cradle roll, and their mothers, were entertained at the parish house. Thursday afternoon a reception was held at the same place for the members of the home department and the elderly people of the community. On Sabbath evening different phases of the work were presented by Pastor Van Horn, Harvey C. Budrick, Mrs. Mary Coon, and Mrs. E. B. Saunders. W. B. Wilson, secretary of the Rhode Island Sunday School Association, occupied the pulpit on Sabbath morning and delivered a very strong address on the Church and the Sabbath school. This service was followed by the annual Sabbath-school rally in which several children took part.—Rev. S. M. Cathcart of the Congregational Church at Westerly occupied the pulpit October 19, as Pastor Van Horn was in attendance at the Eastern Association.—The night after the Sabbath, October 26, the Christian Endeavor society gave a very interesting "fair" social which was largely patronized by the community, with some visitors from Westerly in attendance. Supper and refreshments were served on the cafeteria plan. Seven booths were prettily decorated, appropriately to the season, with fall greenery, autumn leaves, fruits and berries, with red-witches, candles and Jack-o'-lanterns. Here were to be found hot drinks with doughnuts and wafers, a great variety of sandwiches, salads, fruits, pies and cheese, ice-cream and cake, candies and flowers. An excellent program of music and entertaining readings closed the evening's entertainment. About \$20 was netted.—The Christian Endeavor society

is working hard to make the entertainment course of five splendid numbers a success in every way this winter. The Season Ticket Committee is busy and meeting with gratifying results.—A "different" meeting of the Christian Endeavor society was held, Sabbath afternoon, October 26. In the absence of the regular leader, a substitute distributed Bibles and apportioned to each one present a part of the daily readings, covering all for the week. With no opening music, the topic, "One of Our Great Reformers: Elder G. Velthuysen," was announced and the members called upon for their readings on great Bible Reformers. Then followed the reading of the material on the subject in the RECORDER, prepared by the Rev. W. D. Burdick. Several short prayers were called for and the meeting closed with a song and usual benediction. One young lady remarked at the close, "I guess every one present knows about the lesson, today, anyway."

PLAINFIELD, N. J.—At the business meeting of the Junior Society of Christian Endeavor the following officers were elected: president, Margaret Kimball; vice-president, Robert Spicer; secretary, Marion Worden; church secretary, Witter Clawson; treasurer, Elizabeth Kellogg; Entertainment Committee, Stephana Shaw; Refreshment Committee, Violet Johnston; Missionary Committee, Margaret Kimball; Flower Committee, Helen Dahlberg; Pianist, Beatrice Cottrell; Chorister, Harold Whitford.—The Woman's Society for Christian Work gave a "home-coming" social September 28, in the church parlors. Music was enjoyed, with a talk on a trip to England, illustrated by postcards projected by lantern. At the close of the program an informal reception was tendered to the Rev. and Mrs. Eugene Davis, who were soon to leave for their work at Walworth, Wis.—The Woman's Society for Christian Work met, October 2, in the regular annual business session, at which time election of officers for the ensuing year was held.

"Minds are improved by contact with wiser minds; and the wiser you are the more people you will find that in some points know more than you do.—*Amos R. Wells.*"

Annual Statement of the American Sabbath Tract Society.

For the year ending June 30, 1912.

To the Seventh-day Baptist General Conference convened with the church at North Loup, Neb., August 21-26, 1912:

The following statement is made pursuant to the provision of Article VI of the Constitution of the Tract Society which reads: "The Board of Directors shall cause to be prepared by the Corresponding Secretary and transmitted to the Seventh-day Baptist General Conference in time for its annual session, a statement of the work, proceedings, etc., of the Corporation for the year ending on the last day of June next preceding such annual session. A copy of the annual report required by Section 3 of Article IV or an abstract therefrom, shall be incorporated in, or annexed to the annual statement to Conference."

The treasurer's report, which is here incorporated in full, makes this statement comply with the provision of the constitution. To this are added the annual report of the publishing house, and the report of the Budget Committee, the latter of which is respectfully submitted to the consideration and approval of the General Conference.

The corporation held its annual meeting in New York City, 220 Broadway, September 11, 1911, at which time the officers of the corporation, and the Board of Directors, and the officers of the board were elected for the ensuing year. The names of these officers and directors, and the other proceedings of the meeting have been published in the SABBATH RECORDER for October 2, 1911, page 426, and also in the Seventh-day Baptist Year Book for 1911, pages 221-225, to which you are respectfully referred.

WORK OF THE BOARD.

First of all the board would acknowledge the loving kindness and mercy of the heavenly Father, and would again avow its loyal allegiance to God and his truth.

The work has been conducted as in recent years through the medium of the various committees.

Auditing Committee.

(David E. Titsworth, chairman, Asa F. Randolph.)

The work of this committee consists in the examination of the reports of the treasurer. It has found these reports to be correct, clear, and satisfactory, and has recommended their approval and adoption to the board. This the board has done.

Committee on Denominational Files.

(Corliss F. Randolph, chairman, C. C. Chipman.)

Because of impaired physical vigor, and because of other pressing work, the members have not been able to attend the meetings of the board at all during the year, and so no work has been done.

Investment Committee.

(F. J. Hubbard, chairman, Wm. M. Stillman, H. M. Maxson.)

The work of this committee consists in seeing that the permanent funds belonging to the Tract Society are safely and legally invested where they will produce the largest possible income. How these funds are now invested, is clearly set forth in the report of the treasurer, also the additions made to the Permanent Fund during the year.

Budget Committee.

(F. J. Hubbard, chairman, O. S. Rogers, D. E. Titsworth.)

The work of this committee is set forth in the proposed budget which has been approved and adopted by the board, and which is published in the statement.

Supervisory Committee.

(D. E. Titsworth, chairman, C. C. Chipman, Wm. M. Stillman.)

The work of this committee is the general oversight of the publishing house. It engages a business manager, Lynn A. Worden, and leaves the management of the publishing house to him. He purchases the stock, hires the labor, secures the job-work, and attends to the business of the publications of the Tract Society. He has rendered a report which is published in this statement. The committee meets every two weeks and audits the bills. It has this year, by vote of the board, added to the equipment of the publishing house a folding machine, paid for out of the general fund of the Tract Society.

Advisory Committee.

(Wm. M. Stillman, chairman, J. D. Spicer, J. A. Hubbard, C. C. Chipman, Jesse G. Burdick.)

The Advisory Committee has charge of what is known as "field work." This work has been continued as last year by Rev. E. B. Saunders, who is the field representative of the board. The board pays one half of his traveling expenses and two fifths of his salary, and so while he is better known as the secretary of the Missionary Society, yet the Tract Society feels that it has a share in the work that is being done on the field by him. He makes monthly reports to the Tract Board. As secretary of the Missionary Society he has made a full report of his work for the year. To that report you are referred for information concerning this phase of the work of the Advisory Committee.

Another way this committee works is through the visitations of the editor of the SABBATH RECORDER to the General Conference and to the meetings of the several associations. In this way the editor comes in touch with the people, and in turn gives through the pages of the RECORDER that information and inspiration which are so large a part of our denominational life. This he can do in a more vital, impressive way by visiting these gatherings in person; hence the committee arranges that he attend all these meetings. The committee also stands for the policy of sending the editor to conventions and meetings not of our people; but during the past year there has been no such occasion where it seemed needful to do so.

Another way the committee has worked has been the arranging for a general exchange of pulpits by the pastors of our churches. Most of the exchanges were made during the month of May. The details were left entirely to the pastors who exchanged. A schedule was made out by the committee early in the year and sent to all the pastors. It was planned that each pastor should preach a sermon on the subject of the Sabbath, and speak at Sabbath school and prayer meetings, visit among the people and talk the interests of our work and the truth of the Sabbath, and give and get all the information and inspiration he could in the week of his visit. The Tract Society was to pay the traveling expenses. So far as reports have come in to the committee, the plan was well received and resulted in interests that are worth while. Where pastors were located near each other so that the traveling expenses

were only a trifle, no reports have been sent in, so it is impossible to tell exactly how many such exchanges were made, but the reports show that they were quite general. The treasurer's report shows to whom and how much money was thus paid.

Still another way the committee has conducted the field work has been the employing, for a month each, two men,—Rev. John T. Davis and Rev. Ira L. Cottrell. The former spent the month of February among our churches in Arkansas, most of the time at Gentry and at Fouke. Brother Cottrell did his work in May on the West Virginia field. These men were paid traveling expenses from and back to their home churches and forty dollars each as a salary. The result has been several baptisms and quite a number of new subscriptions to our periodicals, and a renewed interest on the part of the people in our denominational enterprises. It seems better to mention here than to wait a year, the work done in July of this summer. Officially this should come in the report for next year, but since it is the plan of this year and paid for out of this year's appropriation, it is reported here. Rev. Jesse E. Hutchins and Rev. E. D. Van Horn spent the month of July in Sabbath and evangelistic interests near Rutland, Vt. Their expenses were paid for by the board, and Brother Hutchins was given a salary of forty dollars. The New York City Church paid Pastor Van Horn for his time. This is a new field and a promising one, and one which our people should cherish and cultivate and care for.

The committee has this year included the interests of the German Seventh-day Baptists in its field work, and provided for the sending of Corliss F. Randolph and Rev. Edwin Shaw to attend the annual love-feast at Snow Hill, Franklin Co., Pa., in June. Brother Randolph was not able to go, but Brother Shaw was present and on his return made to the board a report which was published in the SABBATH RECORDER of June 10, 1912.

Also under the supervision of this committee Rev. E. H. Socwell has conducted mission work at Anoka, Minn., in connection with his occupation as a farmer. For this work the Tract Society has paid him twelve and a half dollars a month. Thomas W. Richardson has also been working through this committee in the in-

terests of the Sabbath cause in the British Isles, for which he has received from the Tract Society twenty-five dollars a month.

Through this committee also, the board purchased for J. A. Davidson a nice tent for his use in gospel Sabbath work in southern Illinois at an expense of \$85.00.

The committee feels that its work, whereby the truth of the Sabbath of Jesus Christ, and the interests of our people as representatives of this truth, are carried by the spoken word, the vital influence of a messenger who comes in person, is very important as well as very great. And while there are many problems of empty treasuries, and weary-worn messengers, and indifferent hearers, yet the committee feels it is a great and good work, and asks for suggestions and counsel as to its methods of operation.

Committee on the Distribution of Denominational Literature.

(W. C. Hubbard, chairman, Rev. Edwin Shaw, C. C. Chipman, Corliss F. Randolph, Asa F. Randolph, John B. Cottrell, and Franklin A. Langworthy.)

This committee has charge of the publishing and the distribution of Sabbath literature in the form of books, pamphlets, and tracts. It has no supervision over the SABBATH RECORDER, the *Helping Hand*, the *Sabbath Visitor*, or the *Junior Quarterly*. These matters come before the entire board. The board makes up from the general fund the deficit in the SABBATH RECORDER and the *Sabbath Visitor*, and it contributes four hundred dollars a year towards the cost of the *Junior Quarterly*, the balance being made up by the paid subscriptions and the general fund of the Sabbath School Board. The *Helping Hand* has been self-supporting, and has turned a few dollars revenue into the Tract Society treasury.

This committee, however, makes no expenditure without the direct authority of the entire board. On its recommendation two hundred dollars were expended at Cape Town in the translation and printing of Sabbath tracts in African languages under the direction of Joseph Booth. This literature was given a wide circulation in Central and South Africa. No new books or tracts have been published during the year, except the revised edition of Rev. Arthur E. Main's *Bible Studies on the Sab-*

bath Question; but several tracts that were out of print have been republished. The committee has made vigorous attempts to dispose of the last book of Rev. A. H. Lewis, *Spiritual Sabbathism*, but its efforts have resulted in only a few sales. The same is true of the revised edition of *Bible Studies on the Sabbath Question*. Both of these books deserve a much larger reading by our own people than they are now receiving. They represent the Sabbath question restated in the spirit of the present generation, and as so stated have a greater power upon the hearts and minds of this age than do some of the older books and tracts written for the times of our fathers and grandfathers. The committee bespeaks the earnest help of all in getting these books into the homes and hearts of more of our own people, and so into the homes and hearts of others.

The committee has sent tracts and sample copies of the SABBATH RECORDER to such names and addresses as seemed wise. Large quantities have gone to Cape Town, South Africa, for distribution from there. The Canadian Branch Office in charge of Rev. George Seeley has been well supplied. Workers on the field have been supplied. Interested inquirers from whatever place have been supplied. This is the great work of the Tract Society, the chief work for which it was founded. The committee realizes that all it can do is to sow the seed, leaving the results with the Lord of the harvest. But it prays for divine wisdom and guidance in the methods of seed-sowing.

The work of Sabbath Reform in Holland, as represented by Brother G. Velthuysen, is not under the direction of this committee, but since it is the same kind of work, this is the place to report that the Tract Board provided last year \$606.00 towards the publication and distribution of the *Boodschapper*. This is also the place to report the

Canadian Branch Office.

"BELOVED BRETHREN:

"The entire output the first of August is 260,441 pages of our literature, as usual going in all directions throughout Canada and neighboring places as named heretofore in my annual reports. I have been favored of the Lord with good health, and plenty of material to accomplish my ob-

ject. So I thank God and take courage, notwithstanding some discouragements arise at times. We must have faith in the promises of God that his word will not return to him void, but will finally accomplish the end for which he has sent it. It is delightful to look back upon the Creation week, at the end of which he founded the Sabbath, and sanctified it as the Seventh-day, ever to be kept holy to the end of time without any change, like himself without variableness or shadow of turning. Its beginning was glorious, so will it be finally glorious indeed.

"All important truths have come to the surface through great difficulties and by humble agencies. As a denomination we have had to meet these difficulties, and by the grace of God, if we are faithful we shall triumph and prevail. Sabbath-keeping Baptists have been God's faithful witnesses of the truth for ages and will be through the ages to come also. Were not the early and apostolic Christians baptized Sabbath-keepers, and have they not had a succession down all these centuries past? And will they not have till the end of time, as he has never left himself without witnesses for the truth? And while they suffered great persecutions, yet they never lacked courage and faith to go forward and suffer for their Lord. Let us follow their example in faithfulness and zeal and devotion in their work.

"I ask an interest in your continued prayers for success as an humble worker in this field of duty. And now may the special blessing of God attend all your deliberations and labors in this holy cause at home and abroad, for His sake.

"GEORGE SEELEY.

"*Sunnie Brae, Moncton, N. B., Canada,*
"August, 1912."

Joint Committee.

(D. E. Titsworth, *chairman*, C. C. Chipman, Rev. Theo. L. Gardiner, Rev. Edwin Shaw.)

These are the names of the Tract members of the committee. There are five members of the Missionary Society, making ten members in all. When the committee meets as a whole Geo. B. Carpenter is the chairman, and the secretary is Edwin Shaw. As a whole the committee has not done much work during the year. There are several enterprises which the

committee started by making recommendations to the boards two and three years ago, and while these are not now under the supervision of the committee, this is the place to make mention of them. The Tract Board and the Missionary Board are united in work in Java through Marie Jansz; in New York City through Antonio Savarese, who conducts the Italian Mission; in Chicago through Joseph Kovats, who conducts a Hungarian Mission; and in Los Angeles through Rev. L. A. Platts, pastor of the Seventh-day Baptist church there. All these four interests are reported in the work of the Missionary Society, and so there is no need to duplicate the matter here. It is with sadness that we have to record that because of impaired health Brother Platts has been compelled to give up his work July 1, 1912, and has resigned his pastorate of the Los Angeles Church.

For some reason both boards have insisted that the management of the work in Africa, which was started by the recommendation of the Joint Committee, should be left to the committee. The problems which were reported last year on this difficult matter have not as yet been solved. On the recommendation of the committee the two boards made a joint appropriation of \$100.00 a month to be sent to Joseph Booth at Cape Town, one half of which was for his support, and the other half was to be used for the work in Nyassaland where it seemed best in the judgment of Brother Booth.

There seemed to be, however, throughout the denomination, an uncertainty or uneasiness, amounting in many places to dissatisfaction, concerning the method of work thus recommended by the committee and adopted by both boards. There was the desire on the part of some to establish a mission in Nyassaland by sending one or more men there for permanent work. Then there were many who felt that some one should be sent from this country on a visit of investigation. At first, on recommendation of the committee, the boards were about to call two men, Rev. C. S. Sayre and N. O. Moore, to go as missionaries to Nyassaland with a view of one or both staying there for permanent work if the conditions were favorable. These brethren made it known to the committee

that they could not go under those terms. No one else satisfactory to the committee could be found who could go. The committee then recommended that one man, Rev. W. L. Burdick, be sent on a visit of investigation. Again the boards were about to adopt the recommendation when Brother Burdick informed the committee that he felt that two men rather than one should make the visit on so important a mission so far from home and in so strange a land and amid such perilous surroundings.

The committee was divided, some thinking that two men should go, and more believing that the expense did not justify such action. The committee then referred the matter to the two boards without recommendation. The boards, after long discussion, referred the matter back to the committee with instructions to place the whole matter before the people of the denomination in the form of a referendum vote. This the committee did, with a result as published in the SABBATH RECORDER for February 19, 1912, pages 239 and 240.

The committee endeavoring as nearly as possible to carry out the wishes of the people as expressed in the referendum, then recommended the calling of Rev. W. L. Burdick and N. O. Moore to make a visit of investigation to South and Central Africa. The men accepted, but before the time of sailing the illness of the wife of Brother Burdick made it wise for him to decline, and Rev. C. S. Sayre was secured to take his place. These men started from New York the latter part of March, but Brother Sayre was taken ill before they reached London, and he was compelled to return. Brother Moore waited in London until Rev. W. D. Wilcox, who was secured to go, could join him, and these two men are now in Africa on their visit of investigation.

All the details of the management of the work of investigation of these two men are in the charge of the Missionary end of the Joint Committee, and so it is now not only impossible, but inappropriate for the Tract Society to make any separate detailed report. In fact at the present time very little has been heard from the two men except the general notes of travel such as any one might write. The results of their in-

vestigation have not reached the committee, and doubtless can not in full till the men return to this country. What course the boards will take towards the work in Africa will have to depend largely upon the recommendations of Wilcox and Moore. In the meantime the Tract Board has continued its appropriation of fifty dollars a month through Joseph Booth until the first of January, 1913, pending the report of the investigation.

IN CONCLUSION.

This is but a meager outline of the work of the Tract Society. The men who make up the Board of Directors are all busy men, fairly driven with the work and problems of their occupations, yet one afternoon of each month they come together to consider the work laid upon them by the denomination, and then the committees often have to spend hours and whole evenings besides. Yet it is all gladly and willingly and freely given to the cause, for not a member of the board receives any money compensation for his services.

In submitting this statement the board has a keen sense of regret that so little has been done, that the results are so small, and that there is so little to show for the expenditure of the people's money. Its chief purpose is to do the wishes of the denomination to the honor of our God and the establishment of his truth. To this end it seeks the earnest prayers, the wise, kind counsel, and the moral and financial support of all the people of all the churches of this General Conference.

EDWIN SHAW,

Corresponding Secretary.

ARTHUR L. TITSWORTH,

Recording Secretary.

Home News.

BERLIN, N. Y.—At a recent meeting of the Ladies' Aid society it was voted to send \$10.00 to the board, to apply on expense of Moore and Wilcox's African trip, also to contribute \$10.00 toward our church expenses.

Arrangements are being made for a dinner at the parsonage on Election day, in connection with our regular Ladies' Aid work, to which the sterner sex is invited with its complimentary appetites.

E. L. G.

"Engineers All Dead."

This is one laconic sentence in the official report of the White Star people to the office of the company in England: "Engineers all dead." That is about all that has been said about the engineers in the volumes that have been written about the *Titanic* disaster. Just those three words; but volumes could not say more.

They were shut up deep down in the great vessel, those engineers. Expert mechanics, intelligent men, for the most part educated men, it was not a part of their duty to know about icebergs, nor to ask why the bell rang to stop the engines, or to start them. Their duty was to keep in perfect and most scientific order the fine machinery that kept the ship going. And that duty they performed. Down in the heart of the ship, they kept to their posts, and obeyed orders, every man of them. And they are all dead.

They did not run around after boats. They could not even aid the women and children, and leave behind them such a poem of wonderful firmness, gentleness, calmness and thoughtfulness as Major Archie Butt has left. No fame for them—no picture in the papers, no eloquent record of a splendid act to go down the ages. It was theirs to die, and have three words said about it.

But those three words are a poem, if one thinks a moment. The engineers are not explaining anything. They are not filled with discomfort and uneasiness. They are at rest. They will be honored forever. They are all dead.—*Exchange.*

A young mother and her pretty baby were passengers on a train. An elderly gentleman addressed its proud mother: "A fine youngster that, madam. I hope you will bring him up to be an upright, conscientious man." "That," said the young mother, smilingly, "will be a bit difficult." "Pshaw!" rejoined the elderly gentleman. "As the twig is bent, so is the tree inclined." "I know it," agreed the other, "but this twig is bent on being a girl."—*The Portland Oregonian.*

I never knew a man to escape failure, either in body or mind, who worked seven days in the week.—*Sir Robert Peel.*

SABBATH SCHOOL

LESSON VI.—Nov. 9, 1912.
WORLD'S TEMPERANCE LESSON.

Lesson Text.—Hosea vii.

Golden Text.—"Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them." Isa. v, 11.

DAILY READINGS.

First-day, Isa. v, 1-12.

Second-day, Isa. xxviii, 1-13.

Third-day, Gal. v, 15-26.

Fourth-day, Eph. v, 6-20.

Fifth-day, Rom. xiv, 10-21.

Sixth-day, Matt. xxiv, 32-51.

Sabbath-day, Hosea vii, 1-16.

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

Leaving the past behind, asking no praise, pay, or reward, submitting ourselves to the grand law of the world, turning the way of faith and hope, giving ourselves to the nearest present duty, asking ourselves only what does right or truth or love bid, we thus enter into the joyful life of the children of God.—*Charles F. Dole.*

"Nobody ever drifted into an education."

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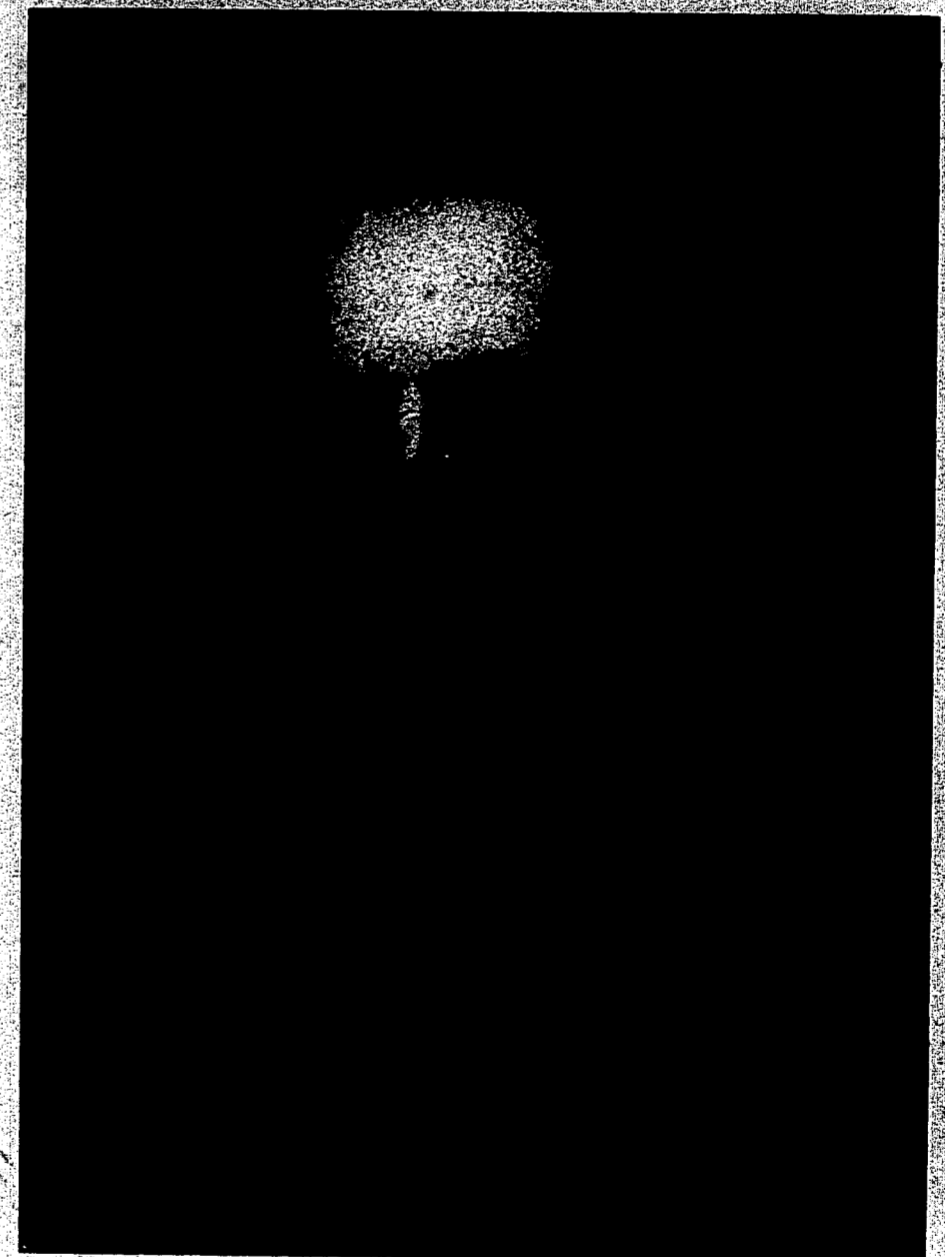
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