

THE YOUTH'S COMPANION

The Best Investment for the Family. Literature with a purpose, entertainment with an ideal, information and incentive combined. Every interest of family life from housekeeping to athletics is covered

EVERY TIME THE COMPANION ENTERS A HOME IT DOES THAT HOME A GENUINE SERVICE

**.. NEW ..
SUBSCRIBERS**

who cut out this advertisement and send it with \$2 for the 52 weeks of 1913 will receive all the remaining issues for 1912, also The Companion Window Transparency and Calendar FREE

Full Prospectus for 1913 and Specimen Copies sent on request
THE YOUTH'S COMPANION, BOSTON, MASS.

Great Family Combination Offer

We do not know of any Family Weekly that we can more heartily recommend to our readers than The Youth's Companion. It gives us pleasure, therefore, to announce that we have arranged with the publishers to make the following offer:

Sabbath Recorder and Youth's Companion

(regular price \$2.00 each)

Both \$3.75

New subscriptions or renewals accepted at this rate.

Sabbath Recorder

Plainfield, N. J.

Order Magazines Now

The following periodicals will advance their clubbing prices on November

10. Orders should be placed without delay.

Class No.	Magazine	Class No.	Magazine
20	Cosmopolitan Magazine	20	Heart's Magazine
17	McClure's Magazine	12	Modern Priscilla
23	Woman's Home Companion	35	Current Literature
20	American Magazine	35	The Independent
20	Good Housekeeping	30	Pictorial Review, Modern Priscilla and Ladies' World
21	The Delineator		

NOTE.—Add together the class numbers and multiply by five (5). The result will be the correct club price.

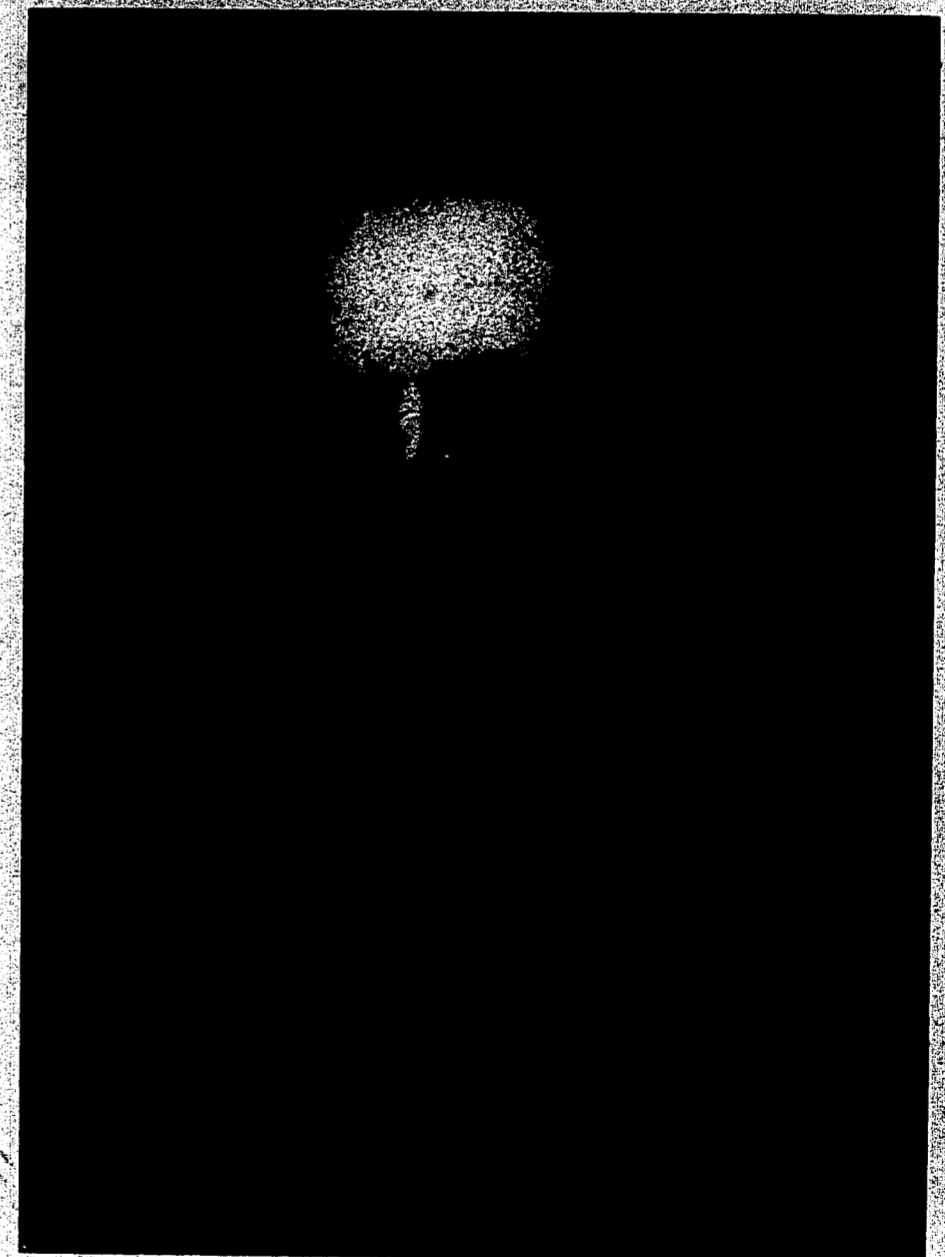
Remember that we duplicate any clubbing offer made by a reputable subscription agency.

Sabbath Recorder

Babcock Building

Plainfield, New Jersey

The Sabbath Recorder



HON. GEORGE HERBERT UTTER.

Alfred University

ALFRED, N. Y. Founded 1836

FOR PARTICULARS ADDRESS

Boothe Colwell Davis, Ph. D., D. D., Pres.

Alfred Academy

COLLEGE PREPARATORY COURSES.
GENERAL ACADEMIC TRAINING.
TEACHERS' TRAINING COURSE.

For catalogue, illustrated booklet and further information, address

G. M. ELLIS, M. S., PRINCIPAL.

Milton College

Year 1912-13, First Semester opens Sept. 12, 1912.

A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.

Entrance requirements and required college studies identical with those of the University of Wisconsin. Many elective courses. Special advantages for the study of the English language and literature, Germanic and Romance languages. Thorough courses in all sciences.

The Academy of Milton College is an excellent preparatory school for the College or for the University.

The School of Music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture.

Club boarding, \$1.75 per week; boarding in private families, \$3 to \$4 per week, including room rent and use of furniture.

For further information address the

Rev. W. C. Daland, D. D., President

Milton, Rock County, Wis.

Salem College SALEM West Virginia

Fall Term begins Tuesday, Sept. 17, 1912.

Salem College offers six courses of study—three leading to diplomas, the college preparatory, normal and music; three leading to college degrees, the arts, science and philosophy.

The aim of the college is:

Thoroughness in all work.

Graduates who can "make good."

Soul culture as well as body and mind.

A helpful spirit.

Christian character.

For catalogue and other information, address

REV. C. B. CLARK, M. A., Ped. D., President.

The Fouke School

PROF. LUTHER S. DAVIS, PRINCIPAL.

Other competent teachers will assist.

Former excellent standard of work will be maintained.

Special advantages for young people to pay their way in school.

Address Rev. G. H. Fitz Randolph, Little Genesee, N. Y., or the Principal at Fouke, Ark.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

President—H. M. Maxson, Plainfield, N. J.

Vice-President—D. E. Titsworth, Plainfield, N. J.

Secretary—W. C. Hubbard, Plainfield, N. J.

Treasurer—Joseph A. Hubbard, Plainfield, N. J.

Gifts for all Denominational Interests solicited.

Prompt payment of all obligations requested.

American Sabbath Tract Society

EXECUTIVE BOARD.

President—Stephen Babcock, 48 Livingston Ave., Yonkers, N. Y.

Recording Secretary—A. L. Titsworth, Plainfield, N. J.

Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Treasurer—F. J. Hubbard, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

TERMS.

Single copies per year60 cents

Ten copies, or upwards, per copy50 cents

Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons, for Juniors. Conducted by the Sabbath School Board. Price, 25 cents a copy per year; 7 cents a quarter.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

A JUNIOR QUARTERLY FOR SEVENTH-DAY BAPTIST SABBATH SCHOOLS.

A quarterly, containing carefully prepared helps on the International Lessons, for Juniors. Conducted by the Sabbath School Board of the Seventh-day Baptist General Conference.

Price, 15 cents per year; 5 cents per quarter.

Send subscriptions to the American Sabbath Tract Society, Plainfield, N. J.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

President—Wm. L. Clarke, Westerly, R. I.

Recording Secretary—A. S. Babcock, Rockville, R. I.

Treasurer—S. H. Davis, Westerly, R. I.

Corresponding Secretary—Rev. E. B. Saunders, Ashaway, R. I.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

President—Rev. W. C. Whitford, Alfred, N. Y.

Corresponding Secretary—Rev. Arthur E. Main, Alfred, N. Y.

Recording Secretary—Prof. Earl P. Saunders, Alfred, N. Y.

Treasurer—Prof. Paul E. Titsworth, Alfred, N. Y.

The regular meetings of the Board are held in February, May, August and November, at the call of the President.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Brookfield, N. Y., Aug. 18 to 23, 1912.

President—Rev. William C. Daland, Milton, Wis.

Recording Secretary—Prof. A. E. Whitford, Milton, Wis.

Corresponding Secretary—Rev. T. J. Van Horn, Dodge Center, Minn.

Treasurer—Rev. Wm. C. Whitford, Alfred, N. Y.

Executive Committee—The President (chairman), Recording and Corresponding Secretaries; also elected members: Three years—Dr. George E. Crosley, Milton, Wis.; Rev. E. A. Witter, Adams Center, N. Y. Two years—Rev. W. L. Burdick, Alfred, N. Y.; Ira B. Crandall, Westerly, R. I. One year—L. D. Lowther, Salem, W. Va.; Rev. L. D. Seager, Blandville, W. Va. Also ex-presidents and presidents of Seventh-day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh-day Baptist Education Society.

BOARD OF SYSTEMATIC FINANCE.

Three years, Rev. L. A. Platts, 264 West 42d St., Los Angeles, Cal.; O. S. Rogers, Plainfield, N. J.; Grant W. Davis, Adams Center, N. Y. Two years, Dr. G. W. Post, Chicago, Ill.; Stephen Babcock, Yonkers, N. Y.; Rev. A. E. Main, Alfred, N. Y. One year, Dr. A. S. Maxson, Milton Junction, Wis.; C. B. Hull, Milton, Wis.; Rev. E. A. Witter, Adams Center, N. Y.

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

The Sabbath Recorder

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

VOL. 73, NO. 20.

PLAINFIELD, N. J., NOVEMBER 11, 1912.

WHOLE NO. 3,532.

Away From Home.

The editor is away from home for a little time. The last two associations are too far away for him to return between meetings to look after correspondence and prepare for the next issue of the RECORDER as he did between the first three. For the first time he is to visit the Southwestern Association, and after that is over he proposes to spend some days in West Virginia with his grandchildren. This will be the first real vacation since we took up the work in Plainfield. It may be that some personal letters will need to go unanswered for a few days. It may be that the report on the Tract Society's debt can not be made for a week or two, but we trust the people will not forget or neglect the part they should bear in this good work. It may be that the editorial news notes will be a little briefer for two or three weeks, but the good words of workers in the five associations will make up somewhat for any lack there may be in these respects.

George H. Utter.

Too late to be noticed in the SABBATH RECORDER of last week the sad news came that George H. Utter, Congressman from Rhode Island, had passed away Sunday afternoon, November 3, 1912. He had not been feeling well for several weeks, and had been obliged to give up the tour of addresses he was making in the election campaign.

His physicians decided that a surgical operation was necessary, and about October 26, while in Washington, D. C., he was taken to a hospital. The surgical examination revealed a malignant growth that could not be removed, and he was immediately taken to his home in Westerly, Rhode Island, where he died in just a week from the time of his arrival.

Mr. Utter had been a member of the Assembly in Rhode Island, then speaker of the Senate, Secretary of State, Lieutenant

Governor, and Governor for two terms, and at the time of his death was a candidate for reelection as Congressman. Manifestly he was just in the prime of his power, and was in the way of becoming a statesman of wide national reputation.

Our denomination has sustained in his death a distinct and great loss. Everywhere in his public and political career he was always known as a Seventh-day Baptist, and was honored for the adherence to his convictions which often caused his absence from public functions on the Sabbath. When he was Governor he chose to be at his place in the Sabbath school than to attend the inauguration of the President.

The SABBATH RECORDER voices the sincerest sorrow of every Seventh-day Baptist, and extends to the mourning family the most heartfelt sympathy.

Funeral services are being held at Westerly at just about the time this item is going to print, Wednesday afternoon, November 6, and there will soon be prepared for the RECORDER a suitable obituary notice.

Southeastern Association.

The editor was necessarily detained one day in starting for the Southeastern Association, and arrived one day late. Fortunately Secretary Saunders volunteered to take brief notes of the first day, so our readers will not be deprived of the privilege of reading about this interesting meeting.

After a night on the train the editor found himself at break of day on Friday in Cumberland, Md., where good connections were made with the train for the north on the Pennsylvania Railroad. Two hours brought us to Osterberg, and another two hours' carriage ride over a rocky, mountain road brought us to Morrison's Cove, where our people live.

It was a bleak, dark morning with leaden sky, with fog hanging on the hilltops or resting on the shoulders of the mountains.

The air was full of mist that at times came down in showers, and fences and buildings and landscape were soaked with continued rains. The subdued colorings of late autumn had taken the place of the gorgeous landscape of a month ago. Murky waters of flooded brooks winding through the fields, grayish streaks of sloppy mud stretching away where good roads ought to be, all combined to make a characteristic autumn scene in western Pennsylvania. The chilliness intensified as we climbed the mountain, and when we reached the top it seemed as though we had migrated to another climate.

We reached the church during the noon recess, and since people here all go home to dinner, we found it empty. Soon the congregation began to assemble, and at two o'clock a good company was present to enjoy the woman's hour. Mrs. Nettie M. West, mother of Anna West of China, had charge of this session. After devotional services by Mrs. A. W. Walters, a message from Mrs. M. G. Stillman, associational secretary of the Woman's Board, was read by Mrs. Ray Randolph of Salem. The annual letter from the board was read by Mrs. E. O. Davis of Salem, and Mrs. West read interesting extracts from letters written by her daughter in China.

The interests of the Tract Society were presented by the editor. He reviewed the work of the year, spoke of the problems the board had tried to solve, presented the claims of the SABBATH RECORDER and other publications and urged the people to respond to the call for funds to pay the debt and to meet the expenses of their boards.

THE FIRST DAY.

There were about fifteen delegates from West Virginia, seven of whom were ladies. They had to leave Salem at three-thirty in the morning and reached Osterberg at five in the afternoon. Then came that mountain ride in the cold and drizzle of a dark night in the forest, until nine o'clock in the evening, when they reached Salemville. It was a rough experience, but on the following day no one of them seemed any worse for it. On Thursday at ten o'clock the association convened, with L. D. Lowther of Salem, W. Va., as moderator. The data for this day's "write up" is furnished the editor by Brother Saunders.

This association is the fourth in the se-

ries of annual meetings where in each case a layman has left his business and given time to prepare for and attend the association. After the introductory song by the Salemville choir, and a prayer for guidance and grace by Elder Seager, the congregation joined in singing, "On the sunny side of life," and the association was open for work along the lines indicated by its program. Scripture was read and prayer offered by Secretary Saunders, and words of welcome were spoken by Daniel Wolfe. He told the people how much an isolated pastorless church appreciated the privilege of seeing the faces of our denominational workers and meeting the friends of other churches in their own homes and in their house of worship. The visitors were made "twice welcome to the best and to all we have." President Lowther's opening address referred to the pleasure he felt in being able to attend this association. He spoke of the difficulty experienced by a layman, not accustomed to public work, in attempting to put on paper his thoughts for an occasion like this. He referred to the fact that ten years ago he had been moderator of this association, and being overwhelmed with business he turned to the moderator's address of that year, hoping to find it suitable for this occasion. But alas! when he came to reread it, he found he had so completely outlived and outgrown the things written therein that he could not make any use of that address for these times and in this meeting. He then set himself about writing his thoughts on the subject, "The Value of a Sincere Life." His remarks were confined to the field of labor within the association. In regard to the reasons for this gathering he spoke of the heritage of Seventh-day Baptists, or the traditions of our fathers. The fathers were sincere. They were seekers after truth. We can not escape responsibility for the work they began. We are here today because there were sincere lives in days gone by—men and women who, true to their convictions, established our denomination. Everything we behold here today—every true life, every sign of devotion to truth, can be directly traced to the influences of sincere lives that have gone before.

We are not, however, to spend our time and energies in reviewing the past, even though we might profit by the study of the

lives of our forefathers. It is ours to live in the present, to make the most we can of this life so swiftly passing away, by sincere and active service for the Master. The study of Christ's life as followed in the Sabbath-school lessons of this year has brought great joy to me. His sincerity and faithfulness attract me more than the mysteries and theories about him. Mr. Lowther spoke of sincerity in home life, in business life, in government, in the ministry and in church work.

Rev. J. S. Kagarise, pastor at Salemville, preached the introductory sermon, from First Corinthians vi, 2: "Do ye not know that the saints shall judge the world?"

The ordinary appointment of committees, and business matters, were quickly attended to, and everybody went home to dinner. Again at two o'clock the work at the church was resumed. The delegates from abroad were welcomed, and the local associational missionary, Rev. L. D. Seager, made his annual report. This report was most helpful and encouraging. The letters from the churches were read, showing a net gain in membership of about twenty.

In the evening the house was filled, and after the introductory prayer and praise services the sermon was preached by Brother Lippincott, a former pastor of Salemville Church. The large congregation bore testimony to their love for this man who for years had lived and labored among them.

On the second morning a good company of people came through the rain, showing their interest in the work. The interests of the Sabbath School Board were presented by Rev. M. G. Stillman of Lost Creek, W. Va., who spoke of the importance of the work. Brother Severance spoke on the Bible as the inspired word of God, and Secretary Saunders spoke of "What the Teacher Should Teach." Following this service Rev. M. G. Stillman preached from Matthew xii, 37: "By thy words thou shalt be justified, and by thy words thou shalt be condemned." After reading more church letters the meeting adjourned for dinner, and before the afternoon services began, the editor arrived to take up his work.

THE PRAYER MEETING.

The Sabbath evening prayer meeting was

led by Brother Seager, who occupied a few moments in speaking, by way of illustration, of the new metal, radium, only recently discovered, and of its almost fabulous value. During the ages this metal has existed, but people never knew it, and its value was not recognized. In the application he referred to something more valuable than radium, yet something a large part of the world has thus far failed to recognize. Christ asked that his people should be partakers in his glory. This is the people's meeting. We need a meeting of this kind to help one another on in Christian living. It is God's plan for his people to pray together and worship in meetings. It was so at Pentecost and has been so during the centuries. We need another Pentecost.

Prayers: "We need Thy blessing at the beginning of this Sabbath."—"We thank Thee for faithful workers."—"May the dear brethren who carry burdens be blessed and strengthened, and may Thy cause go forward."

Song, "Come This Way."

"While wandering afar from the Spirit of Grace,
Afar from my home, and the Father's embrace,
I saw thro' the gloom, a bright, beckoning ray
And heard a voice calling, 'Come this way.'"

Testimonies: "I have been strengthened and blessed. The interest taken here is a great source of strength and help to me."—"This is my first visit here in ten years, and my heart has found a new joy."—"When Christ came and told men what belief in him would do for them, people did not believe. But the centuries have proved his words true, and millions have found rest and peace just as he promised."—"My first knowledge of Salemville came through 'Uncle Sammie Davis,' and I came to love the cause here through his influence."—"When I realized that I was lost, and alone in the dark, called on God for help, I found my Saviour; and when I reached home mother's face looked like the face of an angel. Everybody looks better to one who has found Christ."—"We of Salemville can not be thankful enough for the help these friends from abroad have brought to us."—"Memories of the years impress me with the rapidity of time's flight. I am anxious to hear the familiar voices of other days."—"The farther I go in this good way, the better it seems. I

often think of the dear ones at Salemville, and pray that God will save them."—"A little church like this, isolated as it is, appreciates such a meeting more than do the large churches where the Gospel is preached often. Pray for the church at Salemville."—"If this is a foretaste of heaven, what a joy will come to us when we get home."—"I wish to testify to the joy of Christian service; there is more satisfaction in living the Christian life than in living for the world."—"I thank God for a praying father and mother." Several spoke of the blessings from Christian parents and the joys of a life of faith. The closing time was at hand and all joined in singing, "O for a closer walk with God," and the meeting adjourned.

Sabbath at Salemville.

On Sabbath morning it was apparent that the long continued storm was over. The sun was breaking through the heavy clouds that for days had shrouded the earth, but which now had begun to drift away before a strong north wind. Dark shadows went sweeping over the fields or flying along the mountain sides, chased by patches of bright sunshine, with sunshine increasing over the shadows as the morning wore away. A great blue ridge of mountains skirted the horizon, on three sides of the "cove," stretching away like some giant causeway built up to heaven. There was a frosty bite to the winds, and the rustle of dead leaves seemed to say, "The summer is ended, and winter is at hand."

The editor's morning walk recalled other days when many whose names he found on the tombstones were workers in this beautiful vale. We had missed their voices in the meetings and strolled away to their quiet resting-place in God's acre near by. We shall never hear their voices again in prayer and praise on earth, but hope to meet them in the land where sickness and death are unknown, and where the inhabitants never grow old.

At the church the Sabbath school came first in order, under the superintendent of the Salemville school, Mr. Charles C. Wolfe. The lesson was taught by topics, Brethren Seager, Skaggs, Saunders, Lowther and Gardiner being the speakers.

The morning sermon was by the editor of the RECORDER from James iv, 14: "What is your life?" The songs at this service were especially good, owing to the spirit and power with which they were sung.

In the afternoon the young people's hour was made interesting by the addresses of Brethren Severance and Polan on the general topic of service and efficiency. Brother Severance spoke upon the necessity of falling into line with the laws of the universe and recognizing the interdependence between man and the universe about him if he would be most efficient in service.

Brother Polan urged men to see the possibilities for service: (1) as individuals; (2) as members of homes; (3) as members of secular organizations. He closed with a word regarding the need of system in our work.

Evening After Sabbath.

The praise service at the opening of this session was especially good. The large choir composed of Salemville young people, reenforced by musical instruments, put spirit into the worship. There is a fine company of young people here who are doing well their part in the Master's service. The church feels keenly the need of a pastor. There is a good parsonage in the same yard with the meeting-house, with barn, corn-crib, and about one acre of good land. One would have to travel many miles to find a more prosperous and beautiful valley than this broad "cove" enclosed by mountain walls on three sides. It is more than twenty miles long by six to eight miles wide, containing some as well-kept and productive limestone farms as one often sees. There is a growing spirit of friendliness between the two Seventh-day Baptist churches here, as was evidenced in the Sabbath services, where many members of the German Seventh-day Baptist church were present in the audience, both morning and evening. These good people were also helpful in entertaining the visitors.

Just before the sermon by Rev. R. J. Severance, a mixed double quartet sang, "Tread softly, the Master is near." The text was Ecclesiastes viii, 13: "It shall not be well with the wicked." The ancient preacher reasoned well as to the certainty of

EDITORIAL NEWS NOTES

Death of the Vice-President.

We were in Texarkana, Ark., when the sad news reached us of the death of James Schoolcraft Sherman, Vice-President of the United States, who fell asleep at 9.45 p. m., on October 30, at his home in Utica, N. Y. The reports from the sick chamber for two or three days were so alarming that the country was somewhat prepared for the news of his death. The cause was uremic poisoning from Bright's disease. The entire family was present at the bedside when the end came.

Mr. Sherman was fifty-five years of age, a prominent citizen of Utica, active in military affairs, and had held important civic positions. He was graduated from Hamilton College in 1878 and was admitted to the bar of New York State in 1880. During his college days he was noted for his eloquence and was often called upon to deliver addresses on public occasions. This made it easy for him to turn toward politics. His first political office was mayor of Utica, when he was only twenty-nine years old. In 1887 he was elected to Congress, and with the exception of one term served continually until he assumed the duties of Vice-President. To Mr. Sherman is largely due the abolishing of hazing in the Naval Academy. He introduced the bill and himself entered into the investigation.

Charles Becker, the police lieutenant convicted of ordering the murder of Herman Rosenthal, the gambler, has been sentenced to die in the electric chair sometime during the week of December 9. He will be taken to Sing Sing for safe keeping until the day of doom arrives.

Mrs. Grover Cleveland, former mistress of the White House, announces her engagement to Prof. T. J. Preston, professor of archeology and history at Wells College. The date of the marriage is not yet fixed. Mrs. Cleveland is herself a graduate of Wells College. Her maiden name was Frances Folsom. Professor Preston is a graduate of Princeton, and is fifty years old.

God's laws regarding sin, even though "sentence against evil work is not executed speedily." Though the sinner do evil a hundred times and his sin is not speedily punished, still it is true that it shall be well with them that fear God, and it shall not be well with the wicked.

Little sins are at the bottom of all the great evils, the corruption and crimes of today. Step by step the sinner is led on, thinking to escape, but always sure to come to grief in the end. The little sins sap the life of a people and bring them to ruin. A few years ago the great tower at Venice suddenly cracked and fell. It had stood for a thousand years and people had little warning that the end was near. The fact is, little worms had been eating away unnoticed at the piles driven centuries ago to make a foundation upon which to build, and at last the time had come for the results to appear. There, too, was a suspended sentence, but none the less sure. So enemies within, the canker-worm of little sins, destroy the man, the church, the nation.

One of the imprisoned grafters in the California penitentiary is now determined to write out, if he can, a story of the steps that have led him so wide of the mark he set for himself when his ideals were high and his hopes for a good life were bright. It is probable that such a man will find that no sin is insignificant; that step by step during the years of suspended sentence, he was coming to grief. He was, during all the years, on his way to prison.

Do we tonight wonder why we have come short of our one-time high ideals? Have we been careless about the Sabbath, slack concerning our work, neglecting to worship God? This then will explain it all. So long as God is God, and truth is truth, it will not be safe to sin against God and truth. Evil seed-sowing is bound to bring an evil harvest.

"Love always wants something to do, and somewhere to go. Love rests in its restlessness, sings in its suffering, and sees the invisible, believeth, endureth, and hopeth all things."

Those men whom the world has delighted to honor have been men of righteous thinking and clean living.—*The American Issue.*

Increasing disorder in San Domingo has made it necessary for Uncle Sam to send two warships there in order to protect the lives of Americans and guard American interests.

At the annual meeting of the National Association of Audubon Societies, the secretary reported that \$60,000 had been spent this year for the protection of birds.

Six sisters of charity lost their lives trying to save one hundred children in the burning of an orphanage at San Antonio, Texas. Only two children were lost.

The super-dreadnought, *New York*, greatest of the world's sea fighters, was launched at the Brooklyn navy yard on October 30. This ship is to cost \$10,000,000. She has been thirteen months in building thus far and it will require another year to complete her. Forty thousand people witnessed the launching.

The "Personality" Plea.

E. Shaw and J. Booth.

To the Editor of the SABBATH RECORDER:

DEAR BROTHER IN CHRIST:—In the interest of justice and the welfare of the African cause at this particular juncture, I shall be glad if you will publish the following comments upon recent letters in the RECORDER—"Concerning Joseph Booth."

Secretary Shaw, by reason of his position, invites the RECORDER readers to prejudge the writer before the Joint Committee have finished their task of investigating the whole African problem, including Booth's past, present and future relation to the same. Is not this a palpable mistake?

Is it safe to treat as a negligible matter, the warning Christ-message: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again"?

During the past two years the following now exploded objections have been advanced by the opponents of East African work; namely:

A. Booth has misled us once, and will do so again.

B. The alleged African Sabbath-keeping converts and churches will, when investigated, prove to be bogus.

C. At best, Booth's converts will be

personal, and not converts valuing Sabbath and gospel truth for its own sake.

D. Booth misuses and does not account properly for monies intrusted to him.

Secretary Shaw's recently printed letters and the investigators' letters already to hand, prove each and all of these charges to be baseless. The said letters furnish approval of the present methods employed, the disbursement of funds supplied, and the largeness and genuineness of the results obtained.

Secretary Shaw and certain others of like mind, have, they submit, discovered a new indisputably unpardonable sin on the unfortunate missionary's part, defined as being a "desertion of his post," and "the greatest mistake of his life," warranting severe rejection and final abandonment, whilst taking every care to retain and conserve the work thus far accomplished.

Let those concerned consider the facts:

1. That in 1910 the Joint Committee undertook to advocate the East African Mission, and to finance the same through the boards, as far as approved.

2. That Secretary Shaw respectfully informed Booth that he was not an agent or representative of either or any Seventh-day Baptist society, but a free agent, co-operating with and subsidized by them.

3. That in April, 1912, he was *definitely assured* that the subsidy *would cease* on June 30, the churches by referendum having overruled the Joint Committee and their willingness to continue the subsidy.

4. That in May, 1912, the investigators, after careful perusal at Cape Town, of Secretary Shaw's letters, endorsed his statements, and regretted that they had no power to relieve his position.

5. That owing to the largeness of the work and the limited subsidy, Booth expended the whole of the \$600 personal grant upon the native preachers, students and schools, thus being \$200 in debt, after earning and donating \$400.

6. That the abrupt stoppage of the subsidy, plus the \$200 debt, made Secretary Shaw's statement, "You can *well afford to wait* the result of the investigation," without aid, incorrect and *impossible* of performance.

7. That being thus disastrously cut off and left totally uninformed as to any probable relief, it appeared to be Booth's duty, if possible, as a free agent, to revisit the

churches that had assumed the right to overrule the Joint Committee's willingness to continue the essential subsidy.

8. That at this time (June, 1912) the instructions to the investigators "to appoint, elect, or reject pastors, at discretion," became known through the RECORDER, creating much concern and perplexity in the minds of the members, native preachers and students of the South African churches.

9. That after various meetings and prayerful consideration, a petition to all Seventh-day Baptist churches, societies, the Joint Committee and the yearly Conference of the United States of America, was framed and signed by the church officers, members and native students, urging and commending Elder Booth, as the pioneer Seventh-day Baptist evangelist, to act as delegate to make known their views and needs, as God might permit.

10. That very reluctantly, having regard to former visits, and the difficulties financial and otherwise, the task was undertaken, with funds loaned for the purpose, by Christian non-Sabbath-keepers.

11. That on arrival in the United States, contrary to all visible indication or information, Pastor Booth was informed that the aid asked for and formerly withdrawn had now been sent; also a special grant from Westerly, R. I.

12. That, on learning this good news, Booth promptly offered to return and resume the work, carrying out the new instructions, but this offer met with no favor.

These being the facts, at whose door does the distraction and continued confusion lie? Surely at the door of those who caused the stoppage of the subsidy fully approved by the Joint Committee; yet they did the best they knew from their standpoint, since we all see "as through a darkened glass."

To ask that premature judgment, followed by subsequent and permanent desertion, be visited upon the already distractingly overburdened workers, the victims of changes not of their planning, or in any way under their control, would, if acted upon, surely be heaping injustice upon the trouble and suffering already caused by past limitations of judgment and the sudden change of policy.

Let us not imperil the future by harboring unbrotherly sentiments, but rather cul-

tivate the love "that suffereth long and is kind, and that thinketh no evil." Thus, and thus only, will the African work of the future enjoy the continuation of the divine favor and prosperity.

Remaining in faith, hope and love,
Sincerely,

JOSEPH BOOTH.

Cornwall-on-Hudson,

Oct. 21, 1912.

A Statement From N. O. Moore.

In the interest of accurate statement I wish to place before RECORDER readers the following:

The "investigators' letters" do not "prove each and all of these charges to be baseless," nor do they furnish unqualified "approval of the present methods, . . . disbursements of funds, . . . and largeness and genuineness of the results." Our investigation did not in any way touch Mr. Booth's former connection with us; hence we have made no statement whatever concerning his having "misled us once." As to the "will do so again" we consider that he has done so in the past two years.

Referring to paragraph D, I would say that we do not in any way whatever vouch for the accuracy of Mr. Booth's accounts or the use of the money entrusted to him. His financial transactions and methods we neither approved nor disapproved.

Referring to paragraph 4: The investigators had full knowledge of Secretary Shaw's letters before they reached Cape Town; and they stated to Mr. Booth that they would suggest to the committee that the subsidy be continued, pending the investigation.

Paragraph 5: This is merely Mr. Booth's statement; the investigators do not in any way vouch for its accuracy. According to this statement Mr. Booth has spent his personal \$600 grant on native work, plus \$400 donated by himself, making \$1,000; and has spent in addition the \$600 grant for native work, or a total of \$1,600, during the past year. The investigators saw no evidence to prove this, and they made no report either favorable or adverse on this point.

Paragraph 6: The subsidy was only half stopped; one half of it was continued to Mr. Booth personally and was paid up to January 1, 1913.

Paragraph 7: As to being "left totally uninformed," I would say that we told Mr. Booth that we would write the committee, as referred to above.

Paragraph 8: This is not a correct quotation from our instructions. Our instructions read as follows: "If it shall seem wise to you to settle some of these pastors upon certain fields or stations or over districts with a view of recommending to the committee their continuance in such positions, with compensation not to exceed \$2.50 per month, until such time as the two boards shall have had time to thoroughly digest your report and the Joint Committee's recommendations thereon, you are authorized to do so provided the number so employed does not exceed ten." And these instructions need not have caused any concern whatever because they did not refer in any way to South African churches; and because the investigators stated clearly and repeatedly to Mr. Booth in Cape Town that they had no intention whatever of interfering in any way with the work as he was carrying it on; that our mission was solely to see the work, learn the conditions and report them back for the committee and our denomination to consider and act on. And these same statements we made immediately on our arrival at Sanga, where we first met the Sabbatarian pastors. These pastors, by the way, unanimously refused to accept \$2.50 per month even if we offered it to them.

Paragraph 9: If a true statement (I do not say it is not), it refers solely to South African churches, which means the Cape Town Church. The Nyasaland churches had no knowledge of Mr. Booth's proposed visit to the States till after he had sailed from Cape Town.

If paragraph 12 is a true statement (I do not say it is not), then Mr. Booth must have altered his previous determination, expressed as follows in a letter to Andrew Amhoni and Gilbert Chihayi, a copy of which he sent to me in Nyasaland: "Most likely I shall be in U. S. A. with evidence necessary to correct any false impressions they [the investigators] may receive in Nyasaland or elsewhere from either native or other enemies. I hope to be at the Conference in last week of August and shall probably wait the return of the two delegates to see all difficulties properly dealt with."

Mr. Booth also wrote other Nyasaland native church officers at this time, asking them to appoint him as their ambassador and delegate to Seventh-day Baptist churches in the States; urging them to hold certain districts, keeping pastors chosen by him over them; and charging one of the investigators with conduct toward a native guest in Mr. Booth's home, which would have been insulting, if it had occurred. The natives to whom these letters were written placed them in the investigators' hands, requesting them to take them; and on the return of the investigators to Plainfield Mr. Booth admitted before the Joint Committee and others that his charge of insulting conduct was untrue.

While I consider that such a discussion as this would better be omitted from the SABBATH RECORDER, I do not wish to deny Mr. Booth a fair chance of presenting his statements; but I consider that this "post-script" should be added for the sake of a clear understanding of matters.

N. O. Moore.

Plainfield, N. J.,
Nov. 4, 1912.

Each Day a Miniature Life.

When the last hour of youth is gone, with its opportunities for preparation neglected and unimproved, there is nothing that can be done to repair the harm. "Some things God gives often. The seasons return again and again, and the flowers change with the months; but youth comes twice to none." Thus each period of life has its own closing, its last hour, in which work is ended, whether well done or neglected. Indeed, we may say the same of each day; its end is the closing of a definite season through which we can never pass again. We may think of each single day as a miniature life. It comes to us new; it goes from us finished. There are 365 days in a year. The only way to have a well-finished year is to finish the tasks and duties of each day as it passes. A marred or a lost day anywhere along the years may lead to loss or even sore misfortune afterwards.—*J. R. Miller.*

"The trouble with a lot of would-be leaders is that they have to depend on somebody else to show them the way."

SABBATH REFORM

A Mighty Advocate of Liberty.

William Lloyd Garrison believed not only in civil liberty, but in religious liberty as well. "He was as much opposed to Sunday laws as he was to slavery. Both to him," in the language of the editor of *American State Papers*, "were equally violative of human rights and human freedom." In one of his editorials in the *Liberator* he declared that "all attempts to coerce an observance of the Sabbath by legislation have been, must be, and ought to be nugatory." While believing in the fourth commandment and observing Sunday, he was "decidedly of the opinion that every attempt which was made to enforce its observance as a peculiarly holy day by pains and penalties, whether civil or ecclesiastical, is positive tyranny, which ought to be resisted by all the Lord's freemen, all who are rejoicing in the glorious liberty of the sons of God."

He issued an appeal to the friends of civil and religious liberty against Sunday law, in 1848. Theodore Parker, Parker Pillsbury, James and Lucretia Mott, C. C. Burleigh, and many others, signed that appeal. He declared in this address: "There is therefore no *liberty of conscience* allowed to the people of this country under the laws thereof in regard to the observance of a sabbath day." And therefore to oppose this a convention was called in Boston on Thursday and Friday, the twenty-third and twenty-fourth of March, 1848. They especially say in this call for a convention:

"We have no objection either to the first or the seventh day of the week as a day of rest from bodily toil both for man and beast," "nor do we deny the right of any number of persons to observe a particular day of the week as holy time, by such religious rites and ceremonies as they may deem acceptable to God. To their own Master they stand or fall." "The sole and distinct issue that we make is this: We maintain . . . that the attempt to compel the observance of any day as the Sabbath, especially by penal enactments, is unauthorized by Scripture or reason, and a

shameful act of imposture and tyranny. We claim for ourselves, and for all mankind, the right to worship God according to the dictates of our own consciences. This right, inherent and inalienable, is cloven down in the United States; and we call upon all who desire to preserve civil and religious liberty to rally for its rescue. . . . We are aware that we shall inevitably be accused by the chief priests, scribes, and Pharisees of the present time, as was Jesus by the same class in his age, as 'not of God,' because we 'do not keep the Sabbath day;' but we are persuaded that to expose the popular delusion which prevails on this subject is to advance the cause of a pure Christianity, to promote true and acceptable worship, and to inculcate strict moral and religious accountability in all the concerns of life, on all days of the week alike."

Among the resolutions adopted at the convention held as called, is the following:

"Resolved, That if the legislature may rightfully determine the day on which people shall abstain from labor for religious purposes, it may also determine the place in which they shall assemble, the rites and ordinances which they shall observe, the doctrines which they shall hear, the teachers which they shall have over them, and the peculiar faith which they shall embrace; and thus entirely subvert civil and religious freedom, and enable bigotry and superstition, as of old, to—

"Go to their bloody rites again,—bring back
The hall of horrors and the assessor's pen,—
Recording answers, shrieked upon the rack,—
Smile o'er the gaspings of spine-broken men,
And perpetuate damnation in their den!"

To the First-day Sabbatarian, who claims the right to worship upon that day, Garrison says:

"I do not assail that right. I claim the right also to have my own views of the day; the right to sanctify the first, second, or third, or all days, as I think proper. Now I turn to the First-day Sabbatarian, and ask him how he dares to dictate to me to keep the day which he regards as holy, and to say, 'If you do not obey me, I will put my hands into your pocket, and take out as much as I please in the shape of a fine; or if I find nothing there, I will put you in prison; or if you resist enough to require it, I will shoot you dead.' How dare he do this? If he is not a ruffian, is

he a Christian? . . . Who made him a ruler over other men's consciences? In a government which is based on equality, we must have equal rights. No men, however sincere, are to wield forceful authority over others who dissent from them, in regard to faith and observance. . . . If the Sabbath day be of God, it does not need legislation to uphold it. There is no power which can prevail against it."

"Christianity as taught by its Founder does not need any governmental safeguards; its reliance for safety and prosperity is not on the rack or the stake, the dungeon or the gibbet, unjust proscription or brutal supremacy. No—it is the only thing under heaven that is not afraid; it is the only thing that repudiates all such instruments as unholy and sinful. . . . Let us be careful how we trample on human liberty or human conscience. Said the apostle, 'Every man shall give account of himself'—not to the legislature of Massachusetts, not to the Congress of the United States, but 'to God.'"—*Signs of the Times.*

The New Creation.

W. H. BRAMLEY.

Therefore if any man is in Christ, he is a new creature: the old things are passed away; behold they are become new (2 Corinthians v, 17). The words "a new creature" are also translated "a new creation." See also Galatians vi, 15. Nothing avails but a new creation. God began the work of creation on the first day of the week. Christ began the new creation on the first day of the week. On that day he rose from the dead. In the first hours of that day began the work of re-creation—the substitution of the spiritual for the material. One phase of the world's history was completed on the day of Christ's crucifixion; another was commenced on the day of resurrection. His earthly life was finished; he rested on the Sabbath, and began his new work on the first day of the week. He fulfilled every requirement of the law. He died that through his death we might obtain life—a new life. Through faith, we lay hold on eternal life, first purchased by his death, and assured through his resurrection. The first creation was material, the second spiritual. The first man was of the earth, the

second, even Christ, of the heavens. The first bound by the law, subject to its penalty; the second obtained freedom from the power of the law, by fulfilling it. In fulfilling the law he broke its power, and obtained the victory over death. Through his death and resurrection he became the Lord of both the living and the dead. Thus he became the Head of the Christian Church, the first-born from the dead, that in all things he, who is the image of the invisible God, the first-born of all creation, might have the preeminence.

Paul in writing to the Colossians gives a word-picture of both the man of the first creation, and the man of the new creation. It would be well for us if we read the whole of the third chapter. We then clearly see what man is naturally, and what he becomes when he allows Christ to re-create him. When you have read Paul's description of the natural man, and the new man, there is no doubt but that the latter is the one for whom you would have a preference. We all have an equal opportunity to become new creatures in Christ Jesus. All we have to do is simply to believe that he is able and willing to reform, or re-create, us according to the new pattern, and show a reciprocal willingness on our part in allowing him to do so. When that happens, immediately we become new creatures, and under the guidance of the Holy Spirit we remain so. Behold, the old things have passed away; all things have become new. The old thoughts, words, and acts become transformed. We live according to a new standard of life as far removed from the old as the heavens from the earth. Whereas it was very difficult to avoid transgressing the law, in fact impossible, it is now possible to keep the commandments of God, because through the work of Christ, we are new creatures with altogether a different nature and disposition. We put off the old nature, and because of the new birth, we put on the new. We have a new covenant, and the essence of the contract is love. Henceforth all our actions are based upon that principle, and in that spirit of love—love of God the Father, God the Son, and of our fellow man, no matter what his color, race, or creed.

When we are filled with a spirit of universal love, it becomes impossible to transgress the law of love, if we love God with

all our heart, with all our soul, and with all our mind, and our neighbor as ourselves. No cause exists for any action opposed to the general welfare. He that loveth not, knoweth not God, for God is love. If we love one another, God abideth in us. He who loveth God loveth his brother also.

Bath, N. B.

Ordination Service of the Mill Yard Church.

N. O. MOORE.

When it became known some months ago that two men from America were about to go to Africa, the Mill Yard Church of London at once planned to take



LT.-COL. T. W. RICHARDSON

the opportunity afforded by the visit of the two brethren in London and hold a service of ordination for their pastor, Lt.-Col. T. W. Richardson, and deacon, Mr. Joseph Nicholls. These two men, though earnest workers in their places in the church, had never been ordained; in fact the Mill Yard Church has several times been served by officers who were unordained, not so much because the church desired to ignore or-

dination, but because it was not possible to secure ordination at the hands of brethren of like faith. The church has believed that the "call" of God is the true essential, spiritually, and the "call" of the church the second necessity. But they did not desire ordination at the hands of First-day men, defying God's laws; hence in the absence of suitable opportunity, the officers of the church have at times been unordained.

On February 11, 1912, the Mill Yard Church voted to request that the visiting brethren be authorized to ordain the two officers mentioned. And in consequence of this request the First Alfred Church, as a sister church of like faith and practice, authorized Rev. W. D. Wilcox and N. O. Moore to meet the wishes of the Mill Yard Church and conduct an ordination service when opportunity offered.

The service was first planned for the evening of April 12, in the hope that Mr. Wilcox would arrive in London in time to act, Mr. Moore being already there. Mr. Wilcox was unable to reach London in time and the service was postponed till the return of the two men from their African trip. The postponed service took place on the evening of October 7, at the home of the pastor, 104 Tollington Park, London, N. There were about fifteen people present, including the Rev. Samuel Banks and Rev. W. Winston Haines, First-day Baptist clergymen, who assisted in the service.

The meeting was opened by Pastor Col. Richardson, who introduced Rev. W. D. Wilcox as moderator. Mr. Moore acted as clerk. After the singing of a hymn and prayer by Deacon Nicholls, the following statement of faith was made by Colonel Richardson:

To begin with, I must mention my father, Thomas Richardson, B. A., who was educated for the ministry in the Church of England. He found, when ready for ordination, that his conscience would not allow him to take the required ordination vows—he did not believe that a babe was "regenerate" by being sprinkled with water. The Wesleyans would have him if he would pledge himself not to say a word about Teetotalism in the pulpit. To this he could not agree. He received a call from a Baptist church, but as the vote was far from unanimous he declined it.

My knowledge of these facts, and his personal character, and his teaching as to honesty of purpose in all things, and the wickedness of destroying property by school boys, even when only that of their companions, together with a very strict Sunday observance, molded my character at an early age.

When I was at boarding school, not then turned fourteen, I had one of the books of the Old Testament (Samuel I think) and one of the Gospels to study for class work. This led to an interest in other parts. When the commandments were being read in church one Sunday, the words, "The seventh day is the Sabbath," struck me, as I understood Sunday was the first-day; and our response, "Lord, have mercy upon us, and incline our hearts to keep this law," seemed hypocritical. I knew the Jews kept Saturday. Either we or they must be keeping the wrong day. This led to searching the Scriptures, and I date my Christian career from that time. The Sabbath came with my Christian life. My grandmother had given me two little volumes on the life of Martin Luther, which interested me greatly. I began to wonder if I had become a second Martin Luther, to bring back Christians to real Christianity—particularly on the Sabbath question.

On going home for the holidays, I debated it with my father all the way for a four-mile walk. In the end I concluded I should be right in doing what my father told me, for he must be right; but my last words were, "But you have not proved it."

Living in Alsac when I was fifteen, I, of my own free accord, attended French and German Protestant services five times nearly every Sunday, and once in a way a Jewish Synagogue from curiosity, being with Jews. I had served in a Bible depot at Nice, for the Gospel's sake.

The Sabbath question did not reappear till 1879, when I was in my twenty-seventh year. My parents were in the United States and met Seventh-day Baptists. They were "immersed" and commenced keeping Sabbath. Their letters mentioned the baptism but not the Sabbath. They ordered Sabbath tracts to be posted home. I opened them and read them, not knowing they were from or for my parents. The Sabbath came back to me in full force at once, and I began to talk about it everywhere. I was superintendent of a Church of England Sunday school, and a member of a Congregational Bible class.

Hitherto my life had been devoted to vegetarianism, and for that object I had chosen a medical education instead of a Cambridge University one. Now, the Sabbath took the first place, though I had not commenced to keep it. I learned of the existence of a Seventh-day Baptist church somewhere in the east of London, but all attempts to find it were fruitless.

One day it struck me that I was very inconsistent in not keeping the Sabbath, and I decided on the spot that I would keep the next Sabbath. On returning from the city, my mother, who had returned from America, asked me if I did not think my position inconsistent? I promptly told her that was just what had occurred to me that very day, and I had decided that I would keep the coming Sabbath.

Having decided to keep the Sabbath, the Lord immediately revealed the whereabouts of the Mill Yard church, by causing me to look into the directory. Thus my first Sabbath was kept at Mill Yard with my father and mother and the girl who became my first wife. This was in the end of 1879. In 1880 my wife and I were baptized at Mill Yard, having been the means of

building a baptistry in the church, as I was opposed to going to a First-day church for baptism. In my boyhood thoughts of the ministry had been dismissed, as I saw "no opening for a man with a conscience."

Never do I remember to have refused the call of duty, though I have put obstacles in the way where I did not feel prepared or that it would not be advisable.

From the seventh of March, 1895, I acted as pastor to Mill Yard for fifteen months; and from the first of May, 1903, to the present time, over nine years, I have done my best to fulfil the duties of that office. At first I quite expected our brethren in America would send us a pastor, and relieve me.

On the seventh of October, 1905, the church, being satisfied with my work, extended to me the call to the ministry, at a nominal salary of £60, payable from the funds in court. I decided to give myself up to the Lord's work, and my heart being in it I accepted the call. This ordination service on the seventh of October, 1912, is the seventh anniversary of my call. The trustees of the funds in court succeeded in depriving me of the said salary, unless I would resign my position on the Board of Trustees. Being the only Sabbath-keeper on the board, and the church having no power to put another on it, I forfeited my salary rather than jeopardize the interests of the church.

My faith or creed may be given in the words of the "Seventh-day Baptist Beliefs," as drawn up by me in response to a request from the *Daily Mail* for their church year book. These beliefs, all of which I fully endorse, are:

1.—That God Almighty is self-existent, infinite in power, wisdom, justice, and goodness; the Creator and Governor of all things.

2.—That Jesus Christ, the Son of God, possessed both a divine and human nature, and is the Saviour of mankind.

3.—That the Holy Spirit, proceeding from the Father, will guide the servants of God into the way of all truth.

4.—That the Old and New Testaments were inspired of God, and that they are a perfect rule of faith and practice.

5.—That the wages of sin is death; that it is the duty of all to repent, believe, and be baptized; and that the gift of God is eternal life.

6.—That complete immersion is the only true baptism, and that it is emblematical of burial and resurrection.

7.—That the Lord's Supper is the memorial of Christ's death, and an ordinance of the Christian Church.

8.—That God's Sabbath is the Seventh-day of the week, commonly called Saturday, to be observed from sunset to sunset; it is a memorial of Creation, it is the only Christian Sabbath, and its observance is obligatory upon all mankind.

9.—That the observance of Sunday is of pagan origin, a mark of antichrist, and a sin against God.

10.—That Jesus did not destroy or change the Law of God, and therefore the Ten Commandments are still in full force and their observance is the duty of all mankind.

Deacon Nicholls then gave a brief account of his Christian experience and testi-

fied in no uncertain manner to his loyalty to the church, faith in God and adherence to the same articles of faith stated by Pastor Richardson.

After a resolution of approval of these statements the ordination was carried out in the following service:

Singing of an anthem.

Scripture reading by Rev. Samuel Banks—Acts xiv.

Hymn.

Sermon by Rev. W. D. Wilcox.

Consecration prayer by Rev. W. Winston Haines.

Charge to the officers by Mr. Wilcox.

Charge to the church by Mr. Moore.

Hymn.

Benediction by Rev. T. W. Richardson.

After the service Mr. Moore gave an informal account of Sabbatarian interests in Africa as seen by himself and Mr. Wilcox.

The two assisting clergymen are friends of the Mill Yard Church and people, and have very strong inclinations towards the Sabbath. Mr. Haines, though serving a First-day church, is an observer of the Sabbath and is known as such to his people.

"MILL YARD" CHURCH.

This church is the mother church of the Seventh-day Baptist Denomination. It is called "Mill Yard" from the fact that from 1691 to 1885 its "meeting-house" was in Mill Yard, Leman Street, Goodman's Fields, London, E.

The exact date of the church's foundation is unknown, as some of its valuable ancient documents were burnt in 1790. It would appear from ancient writings that John Trask was a member in 1618. Dr. Peter Chamberlain, who was the first physician to the Royal Family in the reign of three sovereigns, was a leader of the church in 1654. The "meeting-house" in Mill Yard was purchased by the church in 1691, when Mr. Joseph Davis, a wealthy member, lent the money. William Sallers in 1671, Henry Soursbey prior to 1710, and Robert Cornthwaite subsequent to 1733, were pastors of the church. Rev. Joseph Stennett was "a well-known Seventh-day Baptist clergyman of London" about 1710. Daniel Noble "ministered here for thirty years." Nathaniel Bailey was an influen-

tial member. The membership was at one time reduced to four girls. The number on the roll at present is twenty-four. The pastors from 1840 have been: Rev. William Henry Black, F. S. A., Rev. William Mead Jones, D. D., the Rev. William Clifton Daland, D. D., and Lt.-Col. T. W. Richardson.

Without Personal Credit.

C. H. WETHERBE.

We ought to be willing to do good to other people, whether we receive any credit for it or not. It is not becoming in any Christian to say that he will not do his best, in serving his fellows, unless he can receive a suitable recognition for his services. But there are many who are strongly inclined to refuse to repeat the giving of favors to those who neglect to give them credit for what they have already done for them. I presume that the most of us have such an inclination. I am well aware of the fact that it is not at all agreeable to a helpful person to continue to bestow favors upon one who shows no appreciation of what has been done for him.

We say that an ungrateful person is entirely unworthy of further help. But do we consider the fact that God does a great deal for us which we do not give him credit for? We express thanks to him for some of the large things which he bestows upon us; we praise him for certain remarkable providences and deliverances; but how many common blessings we receive without thinking of giving him credit for them.

We must confess that we lack much of being as grateful as we should be to God; and yet he daily continues to lavish his blessings upon us. But, while this is true, it is also true that God more favorably regards a thoroughly grateful person than he does a thankless one. Christ strongly commended the praiseful Samaritan whom he healed of his leprosy, but condemned the other nine who did not thank God for the same benefit.

But Christ did not quit doing good to people because many of them were not appreciative. Let us be willing to have much of our work unknown to others.

"Minds are improved by exercise. Minds are enlarged by thinking as muscles by working."

MISSIONS

DEAR BROTHER GARDINER:

I shall write you very briefly regarding our journey from Yokohama to Shanghai, for time will not admit of a lengthy letter. Our good ship tarried at the former port just long enough to discharge five hundred tons of cargo which consisted mostly of flour and condensed milk and took them about seven hours to discharge. At most ports in Japan ships are obliged to anchor out in the harbor and discharge their cargo onto lighters, but in this place we went alongside a wharf, which was much more to our liking.

It was cheering to us to receive, while passing through Japan, letters from all the China missionaries assuring us of a cordial welcome back to our field of work.

As soon as our moorings were made fast and the bridge was put in position we went on shore, to have a little outing and make a few purchases of things we would need on reaching Shanghai, one of which was midzu-ami (a kind of malt honey made from wheat). It looks much like honey but is very different in taste. It is highly recommended for dyspepsia and indigestion. It is very palatable, a delicious kind of medicine. It surpasses the best of sugar-coated pills. I do not know but some enterprising person might work up a flourishing trade by importing this article for the consumption of dyspeptics in America.

There was not time for us to visit Tokyo. Alfred with some of the other passengers visited Kamokura and saw De-buts, said to be the largest idol in the world. At this port we took on twenty-five more passengers while only two or three disembarked. This made the ship very full. At three o'clock in the afternoon we were again on our way and had a run of twenty-six hours to Kobe, the second port in Japan. There was a heavy gale blowing and it took us a long time to pass the quarantine and get into the harbor and cast anchor. It was so late and so rough we did not think it best for us to go on shore, although the company's steam-launch ran at stated intervals to and from

the steamer. We were advertised to leave Kobe at midnight, but the sea was so rough that they found it impossible to discharge the cargo with any dispatch, so we were not able to leave until ten o'clock Sabbath morning.

The next stage in the journey is from Kobe to Moji, a distance of a little less than three hundred miles and requiring eighteen hours. This being through the Inland Sea, is the most delightful part of our whole journey. We were very much disappointed in not having clear weather so as to be able to see the beautiful scenery that is here to be seen when the weather is good. The weather was so thick that we did not even get a glimpse of Fuji, the sacred mount in of Japan. In some respects it is one of the most beautiful mountains in the world. But notwithstanding the mists and the clouds that veiled these beauties of nature, we did get some very fine views as we passed some of the nearer islands, covered with their green foliage and adorned here and there with quaint oriental villages nestled along the coves of these mountain islands. Japan has always seemed to me to be a fairy land. It has so many natural beauties, and yet the Japanese themselves are not so attractive as the Chinese, nor are they so courteous and obliging. We have had repeated proof of this.

The night before reaching Moji we were informed that it would be necessary for us to be up early the next morning to pass the quarantine inspection. We are obliged to go through with this ordeal at every port of entry. Our delay was chiefly in waiting for the quarantine doctor to come on board. When he had made his appearance we were all passed with a simple wave of the hand.

Moji is the coaling station for many of the ships passing through these waters. Our ship put on 1,500 tons of coal. This coaling process is a very interesting sight. On each side of the ship were five coal barges, with a crew of laborers. Each one of these barges had a ladder constructed of ropes and plank that was suspended at the side of the ship. On the steps thus formed a line of men was stationed, reaching from the coal on to the ship. Then baskets, holding about a half-bushel each, were filled with coal and passed rapidly up these lines. A basket passed from man to

man each second. Other men passed back the empty baskets and thus a continual stream of coal was carried up this human elevator composed of six or seven hundred men and women and some children. It is said that more coal can be put on a ship in this way than by any other method used in the world.

The coaling operations ceased at six o'clock, at which time a heavy storm had arisen. All about were given signals of an approaching typhoon. Our ship, however, lifted anchor and moved out of the harbor, I presume for safety so as to be free from the shipping; but before we had reached the open sea the anchor was again cast. The barometer was falling very rapidly which indicated an increasing atmospheric depression. Every one was questioning as to what was to be done, whether we were to remain there all night or not. Of course no one could tell. It was evident that our captain was waiting to get his bearings and then determine what he would do. While lying here we had a short song and praise service lasting until 9.30 o'clock, after which most of the company retired. Soon we felt the vibrations of the propeller and we knew we were moving out to open sea. In less than an hour we found ourselves in the midst of a terrific storm. The ship would lurch from side to side as though beaten by some monster of the deep. Things would slide and skid about the cabins as though tossed by some giant force. We could hear the clang and clatter of the crockery and cooking utensils in the galley and wondered if there would be anything left. The waves would at times beat with such tremendous force that one wondered how it was possible for the ship to endure. I felt sure that a good many hearts on board, if not a good many in the homeland, were praying to him who is able to rule the winds and the waves and speak "Peace, be still" to the raging sea, just as he did to the sea of Galilee. The storm continued until about three o'clock in the morning, when the wind gradually abated and seven or eight o'clock the sea was quite calm. The sun came out and we had a most beautiful day, the finest we have had in all the trip.

Of course at breakfast the subject of conversation was about the typhoon and how each one had fared during the night. Some described how they were tossed

about in their berths and tucked in the pillows and blankets to keep themselves steady, and from being rolled about so much. Others told of the confusion there was with the things in their rooms; and still others of how ill they had been. Strange to say, I did not feel a qualm through it all. It must be that I am getting to be quite a seaman!

At the various ports in Japan we heard alarming reports about there being quite an epidemic of cholera in Shanghai and that several Europeans had died. It was a fact that all ships coming from Shanghai were quarantined five days before they were allowed to enter Japanese ports. We were not especially alarmed at these reports, for we have become accustomed to seeing more or less of cholera almost every summer in China. Arriving in Shanghai we found the people not at all concerned about cholera; there had been a few cases but no epidemic.

Mr. and Mrs. Crofoot and Anna Crofoot, Doctor Palmborg and several of the Chinese came down on the steam-launch to Woo-sung, where our steamer cast anchor, to meet us. We were exceedingly glad to see all and to know all the members of the mission were well. They had a long time to wait for us. The launch was advertised to be in at the wharf at ten o'clock in the morning, but instead it did not reach the wharf until seven o'clock at night. Miss Anna West met us at the wharf in company with the schoolgirls. The Chinese teachers in the boys' boarding school, in company with a large number of the pupils, were there to greet us. There were also a good number of our missionary friends who gave us a most hearty welcome back to the work. This cordial reception was very cheering to us after the long and somewhat dreary voyage across the sea. Mr. Crofoot had arranged for a welcome service on Sabbath day and Mr. Toong, the native evangelist, is to come down from Lieu-oo to give a welcome address. I shall be glad to see him. He will doubtless return to Lieu-oo and continue evangelistic work there. Doctor Palmborg says he is doing good work and would be glad for him to continue. It seems that he is at present needed there more than in Shanghai and I should be glad for him to remain there, since the workers at Lieu-oo seem to desire him to do so.

Time does not permit me to write more at present. I shall write the Missionary Board about some of the needs of the work as soon as I can find the time to do so.

Most fraternally,

D. H. DAVIS.

Statement of Sabbath School Board.

The work is entirely new to all of the active members of the present board, and we bespeak for ourselves at the beginning of the year, the sympathy, advice and assistance of the entire denomination.

That the people may know the conditions that confront the board, and somewhat of our hopes and plans for the year, we have outlined the following platform, the keynote of which is *greater efficiency* in Sabbath-school work.

PLATFORM OF THE SABBATH SCHOOL BOARD FOR 1912-13.

I. Payment of the debt of two hundred dollars.

II. Enlargement of the *Helping Hand* by adding two assistant editors.

III. Increase of circulation of all our publications, especially that of the *Sabbath Visitor*.

IV. Pushing the sale and the use of *Greene's Manual for Bible Study* and *Dean Main's Bible Studies on the Sabbath Question*.

V. Increase of the permanent fund, known as the "Höcker Sabbath School Memorial Fund," from three hundred and sixty dollars (\$360), to at least five hundred dollars (\$500).

VI. Canvass for *greater efficiency* in the Sabbath schools of the denomination:

1. Encouragement of organized classes in the larger schools where feasible, and systematic giving within these classes.

2. Better grading of classes.

3. Increased interest in the teachers' meeting.

4. Providing a corps of substitute teachers.

5. Teachers' training classes in the large schools.

6. Four live lessons on the Sabbath in place of the quarterly review.

7. The use of a limited amount of kindergarten material in primary classes.

8. Separate lessons for primary classes taken mainly from the Old Testament.

9. A cradle roll, including the names

of all children in the society who are too young to attend the primary class.

10. The home department for all those who can not attend regularly the sessions of the Sabbath school.

11. Regular contributions (one or more), each year from each school.

12. A membership campaign. There should be an increase in membership this year of at least five per cent.

ESTIMATED BUDGET FOR 1912-13.

Debt	\$200 00
<i>Helping Hand</i> (additional)	250 00
<i>Sabbath Visitor</i>	120 00
<i>Junior Quarterly</i>	450 00
Permanent Fund	140 00
Postage and stationery	15 00
Printing	90 00
Canvass for <i>Efficiency</i>	100 00
Total	\$1,365 00

As is shown above there is a debt of two hundred dollars upon which the board is paying six per cent interest, or twelve dollars a year. Our first aim is to cancel this debt; then, next to collecting enough money to meet all necessary expenses of the board, we desire to add enough to the permanent fund so that an advantageous loan can be made. This can not be done till the amount has reached the sum of five hundred dollars, as the Constitution of the society precludes the ordinary forms of investment, and, as a consequence the three hundred and sixty dollars that we now have is lying in the savings bank and drawing only three per cent interest.

As appears in the Minutes, the scope of the *Helping Hand* will be enlarged about one third, and will have the advantage of having the help of three men on each lesson, with a live Sabbath lesson in each quarter, probably taking the place of the regular quarterly review. This will add to the expense of publishing the *Helping Hand* about two hundred and fifty dollars, while no advance in the subscription price will be made.

Because of the lack of funds, and the rather half-hearted support given to the project by the different churches, it has been deemed best, for the present at least, to discontinue the office of field secretary. The work that he has been doing, however, is not to be entirely neglected, but will be taken up under the *campaign for efficiency*, and as much work as possible will be done by members of the board, or whom-

soever they may be able to draft into the service. We commend to your rereading, the report of the field secretary, as given at the last General Conference.

While the matter of finance is the most urgent need before the board at the present time, we would not lose sight of the fact that the one great object to be attained is the making of our Sabbath schools more efficient in the study of the Scriptures, and to give our youth the best possible training in Bible truths and Christian living.

A. L. BURDICK,
Secretary.

Minutes of the Sabbath School Board.

The Trustees of the Sabbath School Board of the Seventh-day Baptist General Conference met in regular session on First-day, Sept. 5, 1912, at 2.30 p. m., in the Whitford Memorial Hall of Milton College, Milton, Wis. President A. E. Whitford presiding. The following members of the Board were present: Prof. A. E. Whitford, Treas. W. H. Greenman, Principal J. F. Whitford, Miss Phoebe Coon, Miss Mabel Maxson, Dr. Geo. E. Crosley, Prof. D. N. Inglis and Dr. A. L. Burdick.

Prayer was offered by Principal J. F. Whitford.

The Minutes of the preceding meeting were read.

The Secretary reported that notices of the time and place of this meeting had been sent to each member of the Board.

The Treasurer, W. H. Greenman, gave a verbal report of the condition of the treasury at the present time. It was moved and carried that the President appoint the standing committees.

The report of the Field Secretary was read as follows:

To the Sabbath School Board:

DEAR BRETHREN:

Since the last quarterly report your Field Secretary has spent two months in field work, in addition to the usual amount of correspondence. The churches at Blystone-Hickernel, Pa., Attalla and Cullman, Ala., and Cumberland, N. C., have been visited. Several points where there are Seventh-day Baptist interests and lone Sabbath-keepers were also visited, i. e., Cincinnati, O., Birmingham, Ala., Greensboro, N. C., and Portsmouth, Va.

One Sabbath was spent at Blystone-Hickernel. The scattered residence of the members seems to forbid a Sabbath school, but a home department as a branch of the First Alfred home department was formed, with Miss Lucia Waldo as local visitor.

One day was spent with the Seventh-day Bap-

tists at the Children's Home Farm, near Cincinnati.

Five Sabbaths were spent with the Attalla Church, with outside preaching appointments at Rhea's Chapel, Coosa River, and at the home of J. T. Hawkins during the week. One Sabbath was spent with the Cullman Church with preaching appointments at Logan, Walker school-house and Sunshine school-house. Two Sabbaths were spent with the Cumberland Church with services during the week. Baptism was administered the second Sabbath at Cumberland.

Sabbath schools are maintained at Attalla, Logan, and Cumberland with a fair degree of interest. The one at Attalla was newly organized during the early summer.

During the two months your Secretary has delivered fifty-six sermons and addresses, organized one home department, administered baptism to one candidate and, we trust, given inspiration to more efficient work in all the places visited.

A more detailed report of the quarter's work has been rendered to the President of the Board in person and published in the *SABBATH RECORDER*.

Respectfully submitted,

WALTER L. GREENE,
Field Secretary.

Upon motion the report was adopted.

It was moved and carried that the plan of enlarging the scope of the *Helping Hand* as outlined by Pres. A. E. Whitford, be accepted and that Prof. W. C. Whitford of Alfred, N. Y., be continued as editor-in-chief, and that the Rev. A. L. Davis of Boulder, Colo., and the Rev. W. D. Burdick of F. rina, Ill., be appointed associate editors. It was moved and carried that we assure each of these men the sum of \$25 to be used for the purchase of books or periodicals to aid them in this work.

It was moved and carried that we go on record as authorizing the continuing of the *Sabbath Visitor* and the *Junior Quarterly* under the present arrangement.

Upon motion the President and Treasurer were authorized to borrow such money as shall be needed to meet the outstanding notes, and the current expenses throughout the year.

The President announced the following standing committees:

Committee on Publication—Dr. A. L. Burdick, Prof. D. N. Inglis, Principal J. F. Whitford, Miss Mabel Maxson.

Committee on Finance—Prof. A. E. Whitford, W. H. Greenman, Dr. Geo. E. Crosley.

Auditing Committee—D. L. Babcock, Rev. C. S. Sayre.

The Minutes were read and approved.

Adjournment.

A. L. BURDICK, Secretary.

WOMAN'S WORK

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

My Conscience and I.

ALENA MAXSON.

I sat alone with my Conscience,
As oft in days before,
And to prevent all intrusion,
I shut and bolted the door.
"Let me be free, O my Conscience!
Free for a little space;
Cease thy reproaches, leave me in peace,
Hide for a time thy face.
"Why must I do thy bidding,
Wherefore thy law obey,
Never be free to do as I will,
Either by night or by day?
May I not have any license,
My heart's own desires to fulfil?
Leave me but briefly to walk my own path,
Whether for good or for ill!"
"Think of me not as thy master,
Count not thyself a slave."
Softly my Conscience made answer,
With love in the glance she gave.
"I am thy guardian angel;
I am the spark divine,
Breathed from the soul of the great I AM,
Into that soul of thine.
"List to my gentlest whispers,
Listen, and heed, and know
It is the wooing of God's own voice,
Because he loves thee so.
Quench not the light that is in thee,
Spoil not the image divine;
He knows the way; trust him to lead,
And life's truest pleasures are thine."
"Then stay with me ever, my Conscience,
Heed not my heart's fevered cry;
Smite me in kindness; guide me in love;
Stay by my side till I die."
Thanks be to God for my Conscience!
Thanks be to him evermore!
Thus doth he lead me, Shepherd of Love,
Till I reach heaven's bright shore.
Nortonville, Kans.,
October 25, 1912.

Progress is the Watchword of Today.

MRS. O. U. WHITFORD.

Paper presented at Woman's Hour, Eastern Association, New Market, N. J.,
October 18, 1912.

In art, science, manufactures, inventions, commerce, business of all kinds, the word is forward. History is not a thing of the

past; it is in the making today just as much as ever before. We look to the past, however; to see what has been done to gain an inspiration—an impetus to move on in the great and added glory of the work of the future. Is it not possible that the great successes of all the enterprises of the world have turned the heads of men to consider the greatness of the temporal and to forget the importance of the spiritual forces which go to make up the sum of human lives? In the great events in the world's history the struggle has ever been between the forces of good and evil. Often wrong has sat on the throne while right has trailed in the dust, yet,

"Since right is right,
Right the day must win,
To doubt would be disloyalty;
To falter would be sin."

There is great comfort in this assurance in these days of political, social and religious unrest. What is before us as a nation, as a people, is a problem. Wise men and women are seeking to know the cause. It is not one but many. Just what is the primary cause no one is able to say with perfect confidence. The living Word says, "Righteousness exalteth a nation, but sin is a reproach to any people." Do we not admit that disregard for law, both human and divine, is one, if not the first, cause of all our troubles? that it leads to selfishness, dishonesty, avarice, graft and all the worst forms of evil? "The fool hath said in his heart, There is no God;" and a good part of the world act as if they believed it, if they do not say it. But a righteous God will awake to judgment and men shall hear his voice. "Be still and know that I am God." In all the great crises in the world's history, a leader has been found, raised up to deliver from impending evils. There is always a Moses, a Paul and a Lincoln. So we hope that somehow, somewhere, sometime there always will be, and some one, or many, will lead our loved nation from under the dark clouds of lawlessness, anarchy and intemperance, which threaten, out into the sunlight of righteousness and peace. But that this glad day may come there must be not only leaders but the masses must be informed. Lincoln said, "God must have had a great fondness for just average people, he made so many of them." Just av-

erage people make up the vast population of the earth, and make the world either good or bad. Truly knowledge is power, and ignorance is too often the parent of vice and crime. Hundreds of thousands of immigrants are coming to our shores every year.

"America, half brother of the world,
With something good and bad of every land."

They not only overcrowd our cities, but are spreading in throngs over our broad prairies and uncultivated lands. They have no knowledge of the better things of life, but many of them are seeking escape from burdens intolerable.

Poor, ignorant, oppressed, some whisper of a land where there is liberty, freedom from oppression, possibly a home, has reached their ears, so they come in droves seeking liberty. Far too often liberty means to them license, and they become a menace to our republic. They make the great unchurched masses, having no sense of obligation as citizens in this land of the free, which gives them shelter and protection, no idea of obligation to the great Father of all, no knowledge of the way of life, but are in the dense darkness of ignorance and superstition, sometimes bringing their false religions and establishing their altars to their heathen gods on our fair shores. Sometimes as we study these things, the danger seems appalling. Here is a problem which needs the greatest wisdom in its solution.

Nothing but the Gospel of the Christ, the Redeemer who gave his life to save men from sin can settle it right. Carlyle says, "From the lowliest depth there is a path to the loftiest height." Have we a duty to perform in this gigantic work? We must educate, educate and educate. We must look to the public school to enlighten and civilize and to the church to christianize. The school has a thousand times better opportunity to perform its task than the church, because it has in daily contact thousands upon thousands whom the churches can not reach.

The sad mistake was made some years ago of banishing the Bible from the schools. That there has been a decline in moral standards because of that is too evident.

The Bible is the solid rock, the founda-

tion stone upon which to build character. It is the best text-book from which to teach good government, literature, poetry, ethics and religion. Many educators regret the mistake, as has been witnessed in their discussions in the National Teachers' Association. It would have been much easier to retain the Bible than to restore it. There must not only be the theory but the practice of love to God and love to man to secure safety for individuals and nations as well. "Only in the love we have for others than ourselves can we truly live or die," said Phillips Brooks.

The home missionaries of today are doing a noble and magnificent work. The truth of their labors and sacrifices is but little known. What shall be done?

Again we say educate and agitate, agitate and educate, get the people to understand the conditions and needs. No one is interested in that of which they know but little. We must have precept upon precept, line upon line, here a little and there a little. And let us not forget the value of prayer, fervent prayer, to give wisdom, power and strength in all our work. Many are doing nobly in giving money and time, but nothing short of a general awakening will be enough. The fields are white for the harvest but the laborers are few. It was said of the teaching of our Master, "The common people heard him gladly." His was a message of love, mercy and pardon, giving help and hope. Multitudes are hungry for the same teaching today. Missionaries tell us they are eager to hear the Gospel, and so few to preach the glad tidings.

The great need has not penetrated and permeated the hearts of the masses. Every Christian heart must be made glad by the great nation-wide campaign now being made for home missions. It is intended to reach every denomination and church, not only every city and town, but the great country places, the rural districts as well. It is the plan and purpose, that not only shall there be great interest and enthusiasm awakened, but that it shall not burst like a bubble, but result in wide-spread knowledge of true conditions and a determination to do the best possible to relieve them. Pastors and the press can and will do much. If all the churches, the various church organizations, the men's clubs, the

women's societies, the young people's societies would rise to the point of privilege and duty, namely, to carry out the great commission to preach the Gospel to every creature, not only would every nation become safe from all impending evils, but God would be honored, Christ glorified and earth would become a paradise. It may be said this is only ideal, visionary, not probable or practical; but is it not duty to work for this glorious result?

Actuated by this spirit several of our pastors sixty years ago or more made long journeys upon horseback to carry the good news to those without gospel privileges among our own people. The story of their travels and labors which were truly heroic is most interesting.

The missionary secretary's report for 1911 gives twelve missionaries employed on the home field during the year, laboring in ten States and two city missions, and forty-five men have been employed on the field more or less of the year. The report for the home and foreign field is encouraging. We are thankful for that, still how far short of what might and ought to be done. The Missionary Society has said many more men could be placed on the field if the money was only in hand for the work. Many of our churches have become extinct, some because of continued removals, some from neglect. Many fears are felt as well as expressed that some of our weak struggling churches will share the same fate. In order to be saved they must have an undershepherd. A knowledge of the needs must first fill the minds and hearts of every follower of Christ, then men and money would flow out to send forth laborers into the vineyard, the poor struggling missionaries would be better paid and thus enabled to do more efficient service and the great unchurched masses would have the Gospel preached unto them, the great open beckoning doors of opportunity would be filled. Thus would his followers be truly coworkers with him and conserve the interests of his kingdom.

If a tithe of the money spent for pleasure and self-indulgence could be thus employed, the donors would be laying up riches that fade not away and helping to usher in the glorious day when the kingdoms of this world would become the kingdoms of our Lord and his Christ.

Resolutions of Respect.

The following resolution was presented to the Eastern Association during its session at New Market, New Jersey, October 20, 1912, by an informal meeting of the women attending that gathering, and adopted, after remarks by David E. Titsworth and William C. Hubbard.

In view of the removal by death of Mrs. Anna C. Randolph after faithful and efficient service as secretary of the Woman's Board of the Eastern Association for fifteen years; be it therefore Resolved:

(1) That we tender to the bereaved husband and daughters this expression of appreciation, love and sympathy;

(2) That as women of this association we deeply feel the loss of this leading spirit;

(3) That a copy of these resolutions be sent to the family, and to the woman's department of the SABBATH RECORDER for publication.

S. L. WARDNER,
E. A. WHITFORD,
FLORA CHIPMAN,
LENA CROFOOT.
Committee.

Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, October 13, 1912, at 2 o'clock p. m., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, C. C. Chipman, Edwin Shaw, W. M. Stillman, F. J. Hubbard, J. D. Spicer, D. E. Titsworth, E. B. Saunders, E. D. Van Horn, H. N. Jordan, Asa F. Randolph, W. C. Hubbard, J. G. Burdick, H. M. Maxson, C. L. Ford, A. L. Titsworth.

Visitor: Joseph Booth.

Prayer was offered by Rev. E. B. Saunders.

Minutes of last meeting were read.

The Committee on Distribution of Literature recommended:

The Committee on the Distribution of Literature recommend to the Board the printing of 5,000 copies of the "Sabbath and Seventh Day Baptists," that a copy of the RECORDER be sent from September 1 to December 31, 1912 to Mr. R. F. Barton, Rutland, Vt., for services rendered to Rev. E. D. Van Horn this past summer.

The Committee have under consideration the rewriting or restating of the tracts, to bring them up to the age we are endeavoring to reach.

There were 21,282 pages of tracts sent out during the month.

Report adopted.

The Treasurer presented his report for

the first quarter duly audited, which on motion was adopted.

A bill of the Corresponding Secretary of \$1.87 for postage was ordered paid.

Voted that the expense of the Corresponding Secretary and Treasurer incurred for stenographers and typewriters be paid in full by the Board.

The Corresponding Secretary read his final annual report, to be incorporated in the Year Book, which was adopted by the Board.

Correspondence was received from Sec. E. B. Saunders, Rev. Geo. Seeley, and Rev. E. H. Socwell, reporting on the work in their respective fields.

Joseph Booth being present and granted the floor, spoke feelingly of his interest in the Sabbath truth and his desire for its dissemination throughout the world, and the importance of an educational system in promulgating the Sabbath truth, especially as related to its future growth in Africa.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

American Sabbath Tract Society—Receipts for July.

Contributions:	
Woman's Executive Board	\$65 67
Young People's Board	5 00
Nellie S. Ingham, Fort Wayne, Ind.	10 00
Mr. and Mrs. W. D. Hemphill, Coudersport, Pa.	25 00
Churches:	
First Westerly, R. I.	\$ 3 57
Dodge Center, Minn.	8 25
Farina, Ill.	15 47
Farina (Ill.) Sabbath School	7 71
Plainfield, N. J.	25 93
Plainfield (N. J.) Sabbath School:	
General Fund	\$8 99
Boodschapper	7 75
Salem, W. Va.	16 74
First Brookfield (Leonardsville), N. Y.	6 60
Milton Junction, Wis.	12 50
Walworth, Wis.	13 96
Friendship (Nile), N. Y.	10 35
DeRuyter, N. Y.	41 49
First Alfred, N. Y.	11 92
Independence, N. Y.	18 80
Independence, N. Y.	20 00
Contributions, special African Investigation: \$ 318 96	
Mrs. C. C. Ayars and family and the Trenton society, New Richland, Minn.	\$15 00
Farnam (Neb.) Church	22 50
Woman's Executive Board	10 00
Cosmos (Okla.) Church	8 50
New York City Church	62 50
Mr. and Mrs. A. K. Crandall, Portville, N. Y.	2 00
First Alfred (N. Y.) Church	13 00
Mr. and Mrs. Orlo H. Perry, Leonardsville, N. Y.	3 00
Mrs. J. T. Burdick, Wellsville, N. Y.	1 00
J. Franklin Browne, Cummington, Mass.	50
City National Bank, interest on bank balance	125 13
Edwin Shaw, Sabbath Reform expenses returned	5 57
.....	25 00

Publishing House Receipts:	
RECORDER	\$135 27
Visitor	88 38
Helping Hand	93 86
Lewis Biography	1 00
Tracts	2 20
Dr. Main's Bible Studies	25
320 96	
Income:	
George S. Greenman Bequest	\$ 138 67
Elizabeth L. North Bequest	3 00
Richard C. Bond Bequest	3 00
John G. Spicer Bequest	6 00
Susan E. Burdick Bequest	18 00
Eliza M. Crandall Bequest	4 50
American Sabbath Tract Society Fund	35 56
D. C. Burdick Bequest	276 63
D. C. Burdick Farm	1 47
Geo. H. Babcock Bequest	1,029 76
S. P. Potter Bequest	27 23
Henry W. Stillman Bequest	22 60
I. H. York Bequest	3 00
George Bonham Bequest	3 00
Greenmanville (Conn.) Church Fund	4 50
Mary P. Bentley Bequest	4 50
Relief A. Clark Bequest	24 00
E. Sophia Saunders Bequest	3 00
Susan E. Burdick Bequest	3 00
I. D. Titsworth Bequest	15 00
Rosannah Green Bequest	75
Lois Babcock Bequest	1 50
Deborah Randall Bequest	48 12
Sarah E. V. Stillman Bequest	15 00
Berlin (Wis.) Parsonage Fund	6 75
Sarah C. L. Burdick Bequest	2 00
Julius M. Todd Bequest	2 00
Nancy M. Frank Bequest	08
Lois Babcock Bequest	63
Susan E. Burdick Bequest	78
Sarah Elizabeth Brand Bequest	95
Eliza M. Crandall Bequest	20 00
Martha G. Stillman Bequest	2 00
1,726 98	
\$2,523 60	

Receipts for August.

Contributions:	
M. S. Maxson, Dunlap, Kan.	\$ 5 00
George H. Rogers, Oxford, N. Y.	5 00
Alfred Collins, Charlestown, R. I.	50 00
Mrs. George H. Rogers, Oxford, N. Y.	5 00
S. C. Maxson, M. D., Utica, N. Y.	5 00
Berlin (N. Y.) Church	15 00
Cumberland Church, Manchester, N. C.	1 00
First Verona (N. Y.) Church	3 96
Nortonville (Kan.) Church	9 95
Lost Creek (W. Va.) Church	25 00
Plainfield (N. J.) Church	22 90
2d Alfred Church, Alfred Station, N. Y.	16 00
163 81	
Contributions, special African Investigation:	
2d Alfred Church, Alfred Station, N. Y.	\$10 00
Mrs. Herman Cross, for 8 children, Jamesburg, N. Y.	1 75
S. P. Hemphill, Oswayo, Pa.	1 00
S. G. Burdick, Cuba, N. Y.	5 00
M. S. Maxson, Dunlap, Kan.	5 00
22 75	
Edgar D. Van Horn, Sabbath Reform expenses returned	15 46
Income:	
Rosannah Green Bequest	\$ 34
Lois Babcock Bequest	67
Deborah Randall Bequest	21 60
John G. Spicer Bequest	1 35
Parsonage Fund, Berlin, Wis.	3 04
27 00	
Publishing House Receipts:	
RECORDER	\$264 74
Visitor	59 00
Helping Hand	12 84
336 58	
\$565 60	
Receipts for September.	
Contributions:	
Lucius Sanborn, Davison, Mich.	\$10 00
S. C. Maxson, M. D., Utica, N. Y.	5 00
Milford Crandall, Andover, N. Y.	1 00

Churches:	
Salemville, Pa.	\$ 1 00
Los Angeles, Cal.	6 05
Milton, Wis.	25 33
Plainfield, N. J.	19 69
Battle Creek, Mich.	4 10
North Loup, Neb.	38 00
Carlton (Garwin), Iowa	5 56
	\$ 116 33
Collections:	
One-third Conference, North Loup, Neb. ...	\$ 68 34
Savarese press, Riverside (Cal.) C. E. society	17 00
Theodore L. Gardiner, expenses Conference returned ..	34 87
Income:	
George Greenman Bequest	\$45 00
Maria L. Potter Bequest	15 00
Ellen L. Greenman Bequest	6 00
Paul Palmiter Gift	6 00
Nancy M. Frank Bequest	12 00
Sarah Saunders Bequest	3 00
Mary A. Burdick Bequest	1 80
Mary S. Stillman Bequest	7 50
Sarah A. Saunders Bequest	60
Mary Saunders Bequest	60
Reuben D. Ayers Bequest	7 50
Charles Saunders Bequest	1 50
Benj. P. Langworthy, 2d, Bequest ..	1 50
	108 00
Publishing House Receipts:	
RECORDER	\$260 19
VISITOR	8 30
Helping Hand	56 09
Tracts	1 25
Bible Studies	75
Bible Teachings	60
	327 18
Contributions, special African Investigation:	
S. C. Maxson, M. D., Utica, N. Y.	5 00
Piscataway (New Market) Church	12 30
Special on Debt:	
A. S. Babcock, Rockville, R. I. ...	\$ 3 00
F. F. Randolph and wife, New Milton, W. Va.	1 00
Mrs. Ellen W. Ramsey, Botna, Iowa ..	1 00
Frella Ramsey, Botna, Iowa	1 00
C. Swendsen, Viborg, S. D.	10 00
	16 00
	\$705 02
E. & O. E.	F. J. HUBBARD, Treasurer.

The Coming Quadrennial Meeting of the Federal Council of the Churches of Christ in America.

Signs multiply that the Quadrennial of the Federal Council of the Churches of Christ in America, in Chicago, December 4-9, from the standpoint of Christian Unity, will be the most important meeting ever held on American soil. Delegates have been officially appointed by the highest judicatories and associations representing thirty denominations, representing the larger part of the Protestant constituency of the United States.

The local arrangements at Chicago are in charge of a committee of which Rev. John Balcom Shaw, D. D., is chairman, and a welcome worthy of the city is assured.

The headquarters will be at the La Salle Hotel and the day sessions held in its spacious assembly room. The welcome ses-

sion on Wednesday evening will be held in Fullerton Hall connected with the Art Institute, the address being given by the president of the Council, Bishop E. R. Hendrix, D. D.

Thursday evening in Orchestra Hall, Bishop William M. Bell of the United Brethren Church will preside and Bishop Francis J. McConnell, D. D., of the Methodist Episcopal Church and Dr. James A. MacDonald of the Toronto Club will speak. The theme of the evening will be, "Forward Movements of the Churches."

On Friday evening, "The Relation of the Young People's Organizations to Christian Unity" will be the theme. Mr. Robert H. Gardiner, former president of the Brotherhood of St. Andrew, will preside. Among the speakers are Governor Marshall of Indiana, a delegate from the Presbyterian Church, Dr. William F. Sheridan, and others.

On Sunday afternoon, there will be a mass-meeting that will bring to the front especially the responsibility of the churches in relation to social service. Rev. Walter Rauschenbusch, D. D., of Rochester, will make the opening address, and it is expected that the Hon. William J. Bryan will make the closing address.

On Monday evening, a banquet will be given by the social unions and church clubs of the city.

This suggests that part of the program which refers more especially to the public meetings. At the day sessions, the reports will be received from the chairmen of the committees on Foreign and Home Missions, Sabbath Observance, Temperance, Family Life, the commissions on the Church and Social Service, Peace and Arbitration, and Evangelism. In connection with these reports, matters of vital importance related to the united life and responsibility of the churches will be brought forward.

Diogenes, lantern in hand, entered the village drug store. "Say, have you anything that will cure a cold?" he asked.

"No, sir, I have not," answered the pill-compiler.

"Give me your hand!" exclaimed Diogenes, dropping his lantern. "I have at last found an honest man."—*Christian Advocate.*

YOUNG PEOPLE'S WORK

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

Common Mistakes.

YOUNG PEOPLE'S BOARD.

Prayer meeting topic for November 16, 1912.

Daily Readings.

Sunday—A universal mistake (Isa. liii, 4-6).
Monday—The prodigal's mistake (Luke xv, 11-16).
Tuesday—Wild oats (Prov. i, 7-19).
Wednesday—Envy (Num. xii, 1-16).
Thursday—Idle words (Matt. xii, 35-37).
Friday—Greed of gold (1 Tim. vi, 17-19).
Sabbath day—Topic: Mistakes often made (Prov. xiv, 1-24). (An honorary member's meeting.)

Little did the prodigal son think that he was making a mistake when he went out into the world to spend his substance in riotous living. It was *his* money, and he was going to get the most out of it. Let us not criticize him too hastily, for do we not feel that *our* substance is to be enjoyed by us; that we may spend it in whatever manner we choose? This is one of our most common mistakes. Let us remember that we own nothing. God can take from us at any moment all that we claim to possess. Therefore it is *not* ours. It is God's. He has placed this property in our hands for a short time, and he expects us to invest it for him. Let us keep this thought in mind when we are tempted to spend money just to satisfy our own desires. As soon as mankind realizes the truth—that he owes everything to God—and as soon as he allows God to direct him in investing his substance, just so soon shall churches and schools that are struggling along for lack of financial support have their burdens lightened.

Perhaps the next most common mistake is that of idle words. Every day we hear people passing judgment on their neighbors, and most every day we meet sorrow and discord caused by the idle words of some friend. Let us see to it first that our own lives are perfect before we talk about the imperfections of others.

Then gently scan your brother man,
Still gentler sister woman;
Tho' they may gang a kinnen wrang,
To step aside is human. —Dumas.

Then there are many, many other common mistakes. As we study this lesson let each one ask himself what *his* common mistakes are and then fortify himself against them. Why should we make the same mistake a second or third time? Evidently it is because it did not make a vivid impression upon our minds. A child never puts his hand on a hot stove *voluntarily* but once. The pain is so intense that he never forgets it. So the mistakes that cause us the deepest sorrow are the easiest to overcome. But we must always be on guard for those petty, little, sneaking mistakes.

It might be well for the leader to ask each member of his society to tell of his most common mistake and to suggest some way to overcome it.

About the Quiet Hour.

DAISY FURROW.

I wonder how many of our Christian Endeavorers know what the "Quiet Hour" means? I am sure many of you know what its use is, though you may not have heard of just this particular movement. This "comradeship" was adopted by the United Society some years ago and has proven very helpful among Christian Endeavorers, and others, throughout the world.

The "Quiet Hour Comradeship" is a band of people—not essentially Endeavorers—who are willing to take, and try to keep, the following pledge:

"Trusting in the Lord Jesus Christ for strength, I will make it the rule of my life to set apart at least fifteen minutes of every day, if possible in the early morning, for quiet meditation and direct communion with God."

You will see at once that this is only slightly different from our society pledges, and thus includes only what every Christian must do to grow in grace. Perhaps you wonder where the value is in taking this pledge. There are few places where the old saying is not true, "In union there is strength." We may be ever so determined to be faithful in our private devotions; but I would be safe to estimate

that nine tenths of professed Christians find themselves growing careless in their daily practice of private devotions. It has been my personal experience that the taking of this pledge has done more than any other one thing in increasing my personal growth in Christ. I know of many others whose experience has been the same. There is nothing in the pledge that can make any one worse, therefore it must be helpful.

Will every Quiet Hour superintendent in our denomination write to me before November 15? I wish to get into communication with all superintendents. There are already a number of Quiet Hour comrades among our Endeavorers, and I wish to secure a complete list of these, together with many new ones, who will wish to join our Seventh-day Baptist Comradship and make a host of praying young people who will "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Our need is great. We need grace to go "unto all the world and preach the gospel to every creature." We need grace to live among our neighbors so that we will not be a reproach unto Him. More and more are Christians realizing that we must begin each day with God. You who attended the North Loup Conference will remember the deep spirituality of those early morning prayer meetings. Did you not then realize how the whole day was made richer by that half-hour's meeting with our Master? Why not enrich every day of our lives in the same way?

Will not all who read this give the matter serious thought? If you have no Quiet Hour superintendent in your society send me your name and address. Then ask some one else to help you in starting a prayer circle in your society. If you are an isolated Sabbath-keeper, send your name in the same way and know that others' prayers ascend with yours for a deeper spirituality among us. "We can do better," yes, "We can do better!" Let us pray that we may all see the need of a daily quiet time with our Father. The Young People's Board expect a greater outpouring of the Holy Spirit upon our Christian Endeavorers. This will come to us if we sincerely pray for it. Let us approach the throne together believing that we shall receive.

Battle Creek, Mich.

Meeting of the Young People's Board.

The Young People's Board met at the home of Miss Linda Buten, October 20, at 1 p. m.

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

Visitor: The Rev. H. Eugene Davis.

Prayer was offered by Rev. Mr. Davis.

Minutes of last meeting were read.

The Committee on the Efficiency Campaign reported that according to action taken at a meeting of this committee, 200 copies of a leaflet,—"Standards of Efficiency"—had been obtained, and that a number of these, together with copies of a circular letter from the Board, had been sent to each Field Secretary for distribution among the societies.

Voted that the Board have 1,500 C. E. topic booklets printed, and that these booklets contain six denominational topics.

On motion it was left with the President of the Board to decide upon the denominational topics to be used.

Voted that the following bills be allowed: \$3.00—the yearly dues to the Religious Education Society for Salem College; \$4.50 for the printing of circular letters and 1,000 letter-heads; and \$1.00 each to the President, Treasurer, Corresponding Secretary and Junior Superintendent for postage stamps.

Voted that \$25.00 be sent to the Missionary Society for Doctor Palmberg's salary.

Voted that \$50.00 be sent to the Fouke School.

Correspondence was read from Rev. G. H. Fitz Randolph. In reply to a request from the Board for information regarding the needs of the Fouke School, he writes that Wardner and Winfield Randolph will both teach there this year, making it necessary for only one teacher from away to go there, thus cutting down traveling expenses considerably. There is, however, a smaller amount in the treasury than usual at the beginning of the school year and more funds will be needed for repairs, teachers' salaries, etc.

Correspondence was read from C. C. Van Horn, Rev. R. R. Thorngate and Rev. H. C. Van Horn.

By request of the Quiet Hour Superin-

tendent, it was voted that 500 Quiet Hour pledge-cards be printed.

On motion the following budget was adopted:

Dr. Palmberg's salary	\$ 300
Fouke School	150
Student evangelistic work	200
Salem Library	100
General use by Board	250

Total \$1,000

On motion Rev. A. J. C. Bond and Mr. Babcock were appointed to act as Evangelistic Committee.

Voted that the Board hold its meetings regularly the third Sunday of each month at 1 p. m.

Adjournment.

CARRIE E. NELSON, *Rec. Sec.*

Alfred University.

On Monday, October 14, the New York State School of Agriculture, which is connected with Alfred University, started its school year with an enrolment of over two hundred pupils. This school, which was started only a few years ago, has grown very rapidly, and promises to become one of the best of its kind in this part of the country.

Work on the new Carnegie Library is going forward steadily, and it is hoped that a good share of the outside work may be completed before cold weather sets in.

Professor Wayland D. Wilcox, formerly head of the English department at this college, has returned safely from a trip to Africa, where he was sent in the interests of the Seventh-day Baptist Missionary Society. At the church service on Sabbath morning, October 26, he gave a very interesting account of some of his experiences in the "dark continent." Professor Wilcox is to have a year's leave of absence from his duties at Alfred in order to take post-graduate work in the University of Michigan. However, it is hoped that he will be back in Alfred next year.

Treasurer's Report.

L. H. STRINGER, *Treasurer*,
In account with
THE YOUNG PEOPLE'S BOARD.

Sept. 1	Balance from former Treasurer	\$169 33
" 6	Little Genesee C. E.	30 00
" 19	Independence C. E.	5 00
" 19	December Babcock	1 00
" 19	Riverside C. E.	17 00
" 20	First Verona C. E.	5 00
" 21	Riverside C. E.	4 00

Sept. 24	Nortonville C. E.	9 00
Oct. 26	Milton Junction C. E.	26 00

\$266 33

Sept. 13	Student evangelist work	\$ 45 00
" 19	Doctor Palmberg's salary	25 00
" 19	Tract Society (Savarese printing-press)	17 00
" 19	C. G. Beard	6 00
Oct. 6	United Society of C. E.	80
" 20	Pres. Young People's Board (postage)	1 00
" 20	Sec. Young People's Board (postage)	1 00
" 20	Treas. Young People's Board (postage)	1 00
" 20	Junior Supt. (postage)	1 00
" 22	Doctor Palmberg's salary	25 00
" 22	Religious Education Assn.	3 00
" 22	Printing	4 50
" 22	G. H. F. Randolph	50 00
" 30	Balance	85 83

\$266 33

Spiritual Feeding.

C. H. WETHERBE.

Probably one of the greatest and one of the most frequent temptations that come to a Christian is that of neglecting to properly feed his spiritual nature. Many secular matters are often allowed to crowd out attention to this great need. Even those Christians who have a love for purely spiritual things are sometimes prone to slacken the work of feeding the soul.

But I can not think that any true Christian will long at a time indulge in such a neglect. There must, of necessity, be a longing for spiritual nourishment. I write this, not only from a general principle, but from personal experience. I regard this feeding as being more than a mere duty; it is in accordance with the working of the law of spiritual life which has become established within the believer. As the law of one's natural life constrains him to partake of suitable food, even several times a day, so the law of one's spiritual life constrains him to feed on the bread of life.

We may not read the Bible every day, although we ought to do so; but during the day that we omit such reading, we can meditate on the truths which we have already read, praying that more nourishment may come to us from them. I have practiced this constantly for many years, and even when I have on the same day read the Bible.

Maintain the habit of prayer, not only at special times, but as you are at work, or while you are taking a walk. These quiet communings with God are great feeders of one's spiritual life. By such a course, one is sure to keep growing, and he will never backslide.

CHILDREN'S PAGE

A Valuable Pocket.

ALICE ANNETTE LARKIN.

Don't you wish you had a pocket
Just like mine?
Everything I want to keep
Goes in fine.
Mother says she never saw
A boy like me,
Always saving funny things;
But now see!

Here's a dandy jumping-jack,
Course he's broke;
Did it when I made him work
For Billy Poke.
Here's a pretty rubber ball,
Got a hole in it;
But now look at what I've found
Just this minute!

Brother's compass on the floor,
That he's lost;
Mother's little silver ring,
One that cost
All the pennies in my bank
When I bought it;
Sister Helen's game of fish;
There, I caught it!

Father's necktie, yes, the blue one,
What he said
He would never, never lend it,
Not to Ted;
Grandma's needle and her shears,
Sister's locket;
Don't you think it's nice to have
Such a pocket?

Helping Tiger.

"Tiger, I don't like to do it, but you just make me," said Richard clasp- ing the fat cat in his arms. "If you will try to catch poor little birdies you must be put in jail." He opened the big store box and gently placed the cat in it. "You're a naughty bad cat," he said severely. "You have nice milk and meat scraps and every- thing, and then you try to get Mother Rob- in's babies. I'm ashamed of you."

"But Tiger doesn't know any better. Mama said so," said Ruth with tears in her eyes. "I don't like to think of poor Tiger being shut up all the time."

"Well, it helps him to be good," said Richard. "You know mama said some- times children have to be made to be good by punishment, and Tiger is just that kind

of a cat. When the robins are big enough to fly away we'll let him out all the time."

"I know a better way to help Tiger to be good," said their cousin, Jesse Stafford, home for a spring vacation. "You see a cat doesn't realize how bad it is to eat little birds, while children know right from wrong. We'll make the robins safe in a few minutes and then Tiger will not have to stay in jail."

"How can you do that?"

"You just watch me!" said Jesse wisely. He went whistling to the house for a ham- mer and some tacks, and presently came out with large sheets of stiff paper. "Now show me the robin's nest."

"There are three of them," cried Rich- ard. "One is in this big apple tree."

So Jesse neatly wrapped the smooth paper around the old trunk and tacked it in place. Then the other trees were pro- tected in the same way and Jesse laughed as he said, "Now go and turn Tiger out of jail."

The children were just a little afraid to try it, but they did, and Tiger ran straight to the tree nearest the house. His sharp claws stuck in the rough bark and Ruth trembled for the baby birds, but when he came to the smooth, stiff paper he slipped again and again. Presently he gave up in disgust and tried another tree, but his claws only slipped off the paper.

"You might as well give up, old fellow!" said Jesse. "You can't climb over that paper."

So the birdies were safe until they were grown and ready to fly away, and Tiger never had a chance to climb the trees.

"Tiger, you had to be good whether you wanted to or not," said Ruth, when the last nest was deserted that summer. "You didn't need the birds for you had plenty to eat, so Jesse's nice plan didn't hurt you at all. And next summer we'll paper the trees again so as to keep you out of mis- chief."

But Tiger only yawned and said, "Purr- purr-purr," as if to remind the children that children and cats are both better off for a little help in being good, and then he rolled over and went to sleep.—*Hilda Richmond, in Sunday School Times.*

"Many shipwrecks of faith are made upon the icebergs of frozen philosophy."

HOME NEWS

DODGE CENTER, MINN.—The semi- annual meeting of the Minnesota and northern Wisconsin churches of like faith was held here October 11-13.

On Friday afternoon Pastor T. J. Van Horn gave a warm and spirited address of welcome to the visiting delegates. He not only expressed the cordial welcome of the church, but the earnest desire felt by many that this meeting might be something more than a formal program—that good might be done and souls might be saved by reason of their coming together. To this, Rev. J. H. Hurley, a former pastor of this church and now located at New Auburn, Wis., responded pleasantly. The appointment of committees and other routine business closed the session.

The storm did not prevent a fair audi- ence in the evening, who listened with close attention to a sermon by Rev. Madison Harry of New Auburn, Minn. A prayer and conference meeting followed, led by Rev. G. W. Burdick of Welton, Iowa. The key-note of the whole series of meetings was "Efficiency" as found in work for the Kingdom.

This was emphasized by Rev. Mr. Bur- dick, the delegate from the Iowa yearly meeting, who preached on Seventh-day morning from the theme, "Efficiency in the word as preached and practiced." His text was "And God spake all these words" (Ex. xx, 1). The brilliant sunshine which had followed the storm of the night before brought out a large congregation to all the sessions of this day, and many expressions of gratitude were heard for the lovely weather.

The Dodge Center Sabbath School has the reputation of having the largest num- ber of adults in regular attendance of any school in Dodge County, and this day was no exception to the rule. Several of the visitors were invited by Supt. Elvan Clarke to assist in the teaching of the lesson, and the hour was a very interesting one.

At three o'clock, the house was comfort- ably filled when the Y. P. S. C. E. held their "Rally" for more efficient work. This consisted of a song service led by the pres-

ident of the society, Miss Ida Fahr, reading of the Scriptures by Ray North, a solo by Mrs. Van Horn, prayer by Miss Anna Wells, a talk on "Efficiency in Social Com- mittee Work," by Miss Myrtelle Ellis, an address by Rev. J. H. Hurley, and a solo by Clarence Daggett. The meeting closed with a tender and earnest conference meet- ing led by Elvin Clarke.

Pastor Van Horn believes in the power of sacred song to bring results in the work of the Kingdom, and he had arranged a vesper service for the evening. Three beautiful evening hymns were chosen, and preceding the singing of each there was a brief review of the hymn given, in order that those who sang might do so "with the heart and understanding also." "Day is Dying in the West," "Now the Day is Over," and "Abide With Me," were briefly commented on by Rev. M. Harry, Rev. J. H. Hurley and Mrs. Van Horn respect- ively and the singing was followed by an extremely interesting address on "Effect- iveness in Song," by Rev. G. W. Burdick.

One of the features of the service was the presence on the large blackboard of the text used by the different speakers, and the one which was used at this meeting was, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

Sunday morning was a full session, be- ing characterized by some business matters such as reports from the churches repre- sented, the reading of two essays, one by Miss Luella Coon of New Auburn, Wis., on "What is My Influence in the World," and one by Mrs. Harry on "The Scattered Few." Rev. G. W. Burdick preached a fine sermon from the text, "Then said the Lord unto me, Thou hast well seen," a plea for thoughtful consideration of the les- sons which God sends to the individual.

Sunday afternoon Rev. Madison Harry preached an impassioned sermon from the text, "Go out into the highways and hedges, and compel them to come in." So deep was the impression made by this sermon, that Mr. Arthur Ellis, who was to read an essay, asked that it be deferred in or- der that no other line of thought should swerve the minds of the hearers into an- other channel.

By Sunday evening it had been noised abroad that the meetings were of unusual interest, and both the Methodist and the

Congregational churches adjourned their services, so that pastors and people might attend the closing session. The church was crowded when the meeting was opened with a spirited song service, followed by the reading of an essay by Mr. Arthur Ellis on "Muscular Religion." Mr. Clarence sang an effective solo and the choir sung with much feeling an anthem, "Lead, Kindly Light."

Rev. J. H. Hurley is always welcomed by a Dodge Center audience, and when he rose to speak, the influences of the preceding meetings and the rising tide of feeling, and the manifest presence of the Holy Spirit combined to make the occasion one to be remembered. The text upon the blackboard this evening was, "And you shall know the truth, and the truth shall make you free," and the speaker spoke with earnestness and clearness of the true freedom which may be the possession of one who is a follower of Jesus Christ. He appealed most tenderly to all who were burdened with the load of sin to come to him who could take away the burden and make them free indeed. Then followed a brief but moving testimony service in which new resolutions were made for a more efficient personal religion and some made their first start in the Christian life. It was a fitting and beautiful close, when Pastor Van Horn read the words of the last hymn:

"Lord, I would clasp thy hand in mine,
Nor ever murmur nor repine,
Content, whatever lot I see,
Since 'tis my God that leadeth me."

and the people raised their hands in reverent trust while they softly sang the hymn.—*Dodge County Star.*

MILTON, WIS.—Mr. J. Lee Shaw and Miss Catherine Amanda Burdick were married at Berlin, Wis., October 21, 1862. The ceremony was performed "before breakfast," and Mr. and Mrs. Shaw were soon on their way to their new home in Minnesota, where years of hard but pleasant toil were spent for the growing children of the family.

Later on, feeling the need of better educational advantages, the family came to Milton where the young people received instruction in the college.

Ten or twelve years ago Mr. and Mrs. Shaw met with a great sorrow in the death

of two sons, Dighton and Frank, who were taken within a few months of each other, both grown to young manhood, their lives giving promise of unusual usefulness to the world. Of the remaining children there are three: Edwin, who for several years taught in Milton College, and is at this time the pastor of the Seventh-day Baptist church in Plainfield, N. J.; George, pastor of the church of like faith in North Loup, Neb.; and the only daughter, Mrs. Ina Shaw Polan, wife of Herbert Polan, student of Alfred (N. Y.) Theological Seminary.

As the time drew near for the fiftieth anniversary, arrangements were made by a committee from the Brotherhood of the Milton Church, assisted by Mrs. Nannie Burdick Crosley, a niece of Mrs. Shaw, for a public reception in the Seventh-day Baptist church on the evening of the twenty-first, and at the appointed time a large number of relatives and friends gathered to give them their most hearty congratulations.

Many letters had been received from absent friends, a few only of which can be mentioned here.

One came from Dr. L. A. Platts of Los Angeles, Cal., their former pastor, and one from each of their three children. Rev. Clayton Burdick of Westerly, R. I., a brother of Mrs. Shaw, wrote of his recollections of the early wedding. Doctor Platts referred to the helpfulness of Mr. and Mrs. Shaw during his pastorate, adding, "When going to call upon a sick or troubled parishioner I usually found that Lee Shaw had been there before me."

A sum of money in gold and other valuable gifts were made, showing in a slight degree the esteem with which Mr. and Mrs. Shaw are held by the people of Milton, and Milton Junction, and all others who helped to make the occasion a pleasant one.

After the reading of some of the many letters their pastor, Rev. L. C. Randolph, made a few remarks. Dr. E. H. Lewis of Chicago, and others, spoke a few words to which Mr. and Mrs. Shaw responded.

President Daland gave several selections on the organ, closing with Mendelssohn's wedding march as a grand finale.—*Journal-Telephone.*

There are more men ennobled by study than by nature.—*Cicero.*

MARRIAGES

THOMAS-WANDER.—At the home of the bride's parents, Mr. and Mrs. Robert B. Wander, Shiloh, N. J., October 3, 1912, by Pastor James L. Skaggs, Mr. Allen Roland Thomas and Miss Helen Wander, both of Shiloh.

RODNAS-SOCWELL.—Near Champlin, Minn., October 13, 1912, by Rev. E. H. Socwell, father of the bride, Mr. S. C. Rodnas of Minneapolis, Minn., and Miss Lillian E. Socwell of Anoka, Minn.

CHANDLER-CLARKE.—At the home of the bride's parents, Mr. and Mrs. Roscoe Clarke, near Alfred Station, N. Y., October 16, 1912, by Pastor Ira Lee Cottrell, Mr. Henry Chandler and Miss Lois Ella Clarke, both of Alfred Station.

DEATHS

BURDICK.—Matilda Palmiter Burdick was the daughter of Jonathan and Margaret Stillman Palmiter. She was born at Alfred, N. Y., January 9, 1825, and died at Alfred Station, N. Y., August 29, 1912, in her eighty-eighth year.

Of ten children of her family only two survive her, Paul and Jonathan Palmiter, both of Albion, Wis., the former in the ninety-fourth year of his age. She was married to Riley F. Burdick, January 2, 1847, and commenced house-keeping in the house in which she died. She was the mother of a daughter, Mrs. C. A. Maxson, who tenderly cared for her in her last sickness, nearly two and one-half years of helplessness, and a son, who died when about thirteen years of age. Sister Burdick was a woman of decided character. She came into the church in early life and united with the First Seventh-day Baptist church of Alfred, but later became a member of the second Seventh-day Baptist church of Alfred, remaining a loyal member to the end. She has been "a good mother," a kind neighbor, and the sick had in her a friend. She has lived a long life. All who started out with her in this community have died or moved to other parts.

Funeral services were held at her late home, and interment made in Alfred Rural Cemetery.

I. L. C.

AYARS.—Phoebe F. Harris Ayars, daughter of Lawrence and Louisa Davis Harris, was born at Shiloh, N. J., March 16, 1844, and she died near the place of her birth September 12, 1912.

She was married in 1862 to Robert M. Ayars. Nine children were born to them, eight of whom died in childhood. The surviving son, Ezekiel,

now resides in Washington, D. C. Her husband died several years ago. Since that time she has maintained her home in Shiloh, though she spent some time with her son in Washington.

She confessed her faith in Christ and became a member of the Shiloh Seventh-day Baptist Church in 1858. During these fifty-four years she has maintained her membership and has shown a continuous interest in the church and its work. For many months she has been unable to attend the appointments of the church. She often spoke of this privation and expressed the hope that she might yet be able to attend the Sabbath worship. During the last trying weeks her faith remained steadfast and she welcomed the time of her departure.

Farewell services were conducted at the Shiloh church on Sabbath afternoon, Sept. 14, 1912, by Rev. A. S. Allyn, of Bridgeton, N. J. Her body was laid to rest in the Shiloh Cemetery.

J. L. S.

ALLEN.—Mrs. Mary L. Allen, daughter of Eld. Rouse Babcock, was born in Scio, March 18, 1848, and died in Olean, September 29, 1912.

She was twice married, first to Nathaniel Putman, who died July 10, 1874, and next to Albert S. Allen, who died in Barbertown, June 20, 1898. She was a member of the Seventh-day Baptist church of Portville. She has lived in Olean for thirteen years. She leaves two sons.—William Putman of Main Settlement and Arthur Allen of Olean.

Funeral at Olean conducted by the writer.

G. P. K.

HURLEY.—At her home in North Loup, Neb., on October 14, 1912, Mary Evelyn, wife of F. E. Hurley, in the forty-fifth year of her age.

She was the daughter of Joseph and Mary Kidder, and was born on April 18, 1868, in Fulton Township, west of Milton Junction, Wis. As a young woman she attended Milton College, and students of her time will remember her as Eva Kidder. In 1895 she was married to Frank D. Hall of Johnstown, Wis. There her four children were born.—Gregory, Marjorie, Mary and Elida. Mr. Hall died in January, 1905. Mrs. Hall removed to Milton and for a time had charge of the student boarding club. She had a wide and pleasant acquaintance in the student body and in the village. In June, 1910, she married F. E. Hurley and the family came to make a new home in North Loup, Neb. In May, 1911, she and her oldest daughter were baptized and united with the Seventh-day Baptist church. She had previously been a member of the Congregational church at Milton, Wis. She died very suddenly on October 14. The funeral was held on the fifteenth. The burial was at Johnstown, Wis. Besides her husband and children she leaves one brother, Clarke Kidder, who lives on the old farm in Fulton.

Mrs. Hurley was more than usually energetic and unselfish. She was generous to a fault. She was interested in the church life, attending whenever possible all its services, including its business sessions. Ambitious for her family, there seemed nothing too hard for her to undertake. Her children who have gone to Wisconsin and her husband and his family have the sympathy of all who know them.

G. P. K.

GREENMAN.—Reynolds J. Greenman, son of Henry Giles and Mary B. Greenman, was born July 24, 1840, and died October 19, 1912.

He moved from Alfred to Milton with his parents when he was eleven. In 1862 he married Lois P. Collins, and the following year took up his residence at Milton Junction, with the development of which town he was intimately associated for the next forty years. As postmaster, president of the board of supervisors, and justice of the peace he became known and respected by all. Of his three brothers, Charles, William, and John, the last named alone survives, and is a resident of Tacoma, Wash.

In 1902 Mr. and Mrs. Greenman moved to Elwell, Va., in search of a milder climate. In the spring of 1912 they returned for a long visit to Wisconsin, and celebrated the golden anniversary of their wedding. They were staying in Chicago, on their way back to Virginia, at the home of Mrs. Greenman's niece, Mrs. Hayes, when Mr. Greenman suddenly and painlessly passed away from heart disease. He is survived by Mrs. Greenman, two daughters, and three grandchildren. The eldest daughter is Lois, wife of Frank Morris of Milton Junction, and the grandchildren are Francis Morris, Lois Morris, and Kittie Morris. The younger daughter is Stella, wife of Dr. David J. King, of Elwell, Va. Mr. and Mrs. Greenman's only son, Elbert Lewis, died August 7, 1860, at the age of three years.

Reynolds Greenman was a just and sincere man, a gentle and generous man. He was temperamentally something of a Quaker, so to speak, and never joined any church, though at heart a truly religious nature. Funeral services were held at the Morris home in Milton Junction, October 22, and interment was made at Milton. Mr. Greenman was an own cousin of the late A. H. Lewis, and the services were conducted by the latter's son.

E. H. L.

Resolutions Adopted by the Eastern Association.

The committee desires to submit to the association for consideration the following propositions:

1. We heartily commend the work of the Executive Committee during the past year, and we recommend to the new committee a vigorous continuation, developing the methods and enlarging the scope of the work.

2. We appreciatively commend the report of the corresponding secretary, and we recommend that it not only be printed in the minutes of the association but that space be asked for publication in the *Sabbath Recorder*.

3. We hopefully commend the most excellent suggestions in the "Foreword" of the president, and we express our belief in the principles of Christian coöperation, and unity of action and organization in our own denominational enterprises, and we greet with favor every effort to apply scientific, sensible business methods in conducting the Master's work, remembering of course that "except the Lord build the house, they labor in vain that build it."

4. We cheerfully commend the arrangement by which the annual session of the association comes in October, and we are in favor of hold-

ing the meeting the week following the Central Association, or when there is no meeting of the Central Association, then the week following the Western Association, and we favor the plan of omitting the annual session when the General Conference meets that year with one of our churches.

5. We earnestly commend the messages that have been presented to us at this session by the delegates from sister associations, and by the representatives of our denominational societies and the boards of the General Conference, and we pledge our prayerful sympathy and our honest united effort to the work of these boards and societies.

6. We thankfully commend the most satisfactory service which we as delegates have received in the matter of our meals, and the delightful, unbounded hospitality that has been given to us in every way by the people of the Piscataway Church and congregation.

7. We sincerely commend to all our churches the reports of the Committee on Denominational Activities of the recent General Conference, and we trust that they will be studied and acted upon.

8. Resolved:

(a) That we heartily appreciate the faithful and self-sacrificing work of trustees, presidents, professors, and instructors of our three colleges—Alfred, Milton and Salem;

(b) That we rejoice with these institutions in the increase of the number of students in attendance and in the increasing prospect of usefulness.

(c) That we deeply regret that Milton and Salem are under a burden of debt, and that all three of the colleges are embarrassed because of lack of adequate endowment and the needed funds for current expenses, and that we commend these institutions to the churches and the people of the Eastern Association as worthy of their earnest consideration, their loyal patronage, and financial support.

(g) We recommend the appointment of an *Associational Missionary Committee* whose duty it shall be to study the needs of our association and in consultation with the churches concerned and in consultation with the denominational societies and boards, make such provision to meet the needs in the way of exchange of pastors and the assembling of workers as may be deemed advisable.

EDWIN SHAW,
JESSE E. HUTCHINS,
JAMES L. SKAGGS,
Committee.

He was wheeling through the country and, being very thirsty, called at a farmhouse for a glass of water. The farmer's pretty daughter offered him a glass of milk instead.

"Won't you have another glass?" she asked, as he drained the tumbler.

"You are very good," he said, "but I am afraid I shall rob you."

"Oh, no. We have so much more than we can use ourselves that we are giving it to the calves all the time."—*The Continent.*

SABBATH SCHOOL

LESSON VII.—Nov. 16, 1912.
THE GREAT QUESTION.

Lesson Text.—Mark viii, 27—ix, 1.

Golden Text.—"Thou art the Christ, the Son of the living God." Matt. xvi, 16.

DAILY READINGS.

First-day, John i, 29-42.

Second-day, John vi, 52-71.

Third-day, John xviii, 15-27.

Fourth-day, John xx, 19-31.

Fifth-day, Luke ix, 18-27.

Sixth-day, Matt. xvi, 13-28.

Sabbath-day, Mark viii, 27—ix, 1.

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

Salem College Stock.

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

The Sabbath Recorder

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

Entered as second-class matter at Plainfield, N. J.

TERMS OF SUBSCRIPTION.

Per year \$2.00

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Subscriptions will be discontinued at date of expiration when so requested.

All communications, whether on business or for publication, should be addressed to the *Sabbath Recorder*, Plainfield, N. J.

Advertising rates furnished on request.

A corruption of morals usually follows a profanation of the Sabbath.—*William Blackstone.*

"Lighten the pocketbook a little at church and you are surer to go away with a light heart."

Each one can know only so much truth as he himself is. God is known only so much as he is loved.—*Hugo à St. Victore.*

THE YOUTH'S COMPANION

The Best Investment for the Family.
Literature with a purpose, entertainment with an ideal, information and incentive combined. Every interest of family life from housekeeping to athletics is covered.

EVERY TIME THE COMPANION ENTERS A HOME
IT DOES THAT HOME A GENUINE SERVICE

.. NEW ..
SUBSCRIBERS

who cut out this advertisement and send it with \$2 for the 52 weeks of 1913 will receive all the remaining issues for 1912, also The Companion Window Transparency and Calendar FREE

Full Prospectus for 1913 and Specimen Copies sent on request

THE YOUTH'S COMPANION, BOSTON, MASS.

Great Family Combination Offer

We do not know of any Family Weekly that we can more heartily recommend to our readers than The Youth's Companion. It gives us pleasure, therefore, to announce that we have arranged with the publishers to make the following offer:

Sabbath
Recorder
and
Youth's
Companion

(regular price
\$2.00 each)

Both
\$3.75

New subscrip-
tions or renew-
als accepted at
this rate.

Sabbath
Recorder
Plainfield, N. J.

CONTENTS

EDITORIAL—Away From Home; George H. Utter; Southeastern Association; Sabbath at Salemville; Evening After Sabbath	609-613
EDITORIAL NEWS NOTES—Death of the Vice-President	613
The "Personality" Plea	614
SABBATH REFORM—A Mighty Advocate of Liberty; The New Creation	617-619
Ordination Service of the Mill Yard Church Without Personal Credit	619
MISSIONS	622-624
Statement of Sabbath School Board	624
Minutes of the Sabbath School Board	625
WOMAN'S WORK—My Conscience and I (poetry); Progress is the Watchword of Today	626-628
Tract Society—Meeting of Board of Directors	628
American Sabbath Tract Society—Receipts for July, August, and September	629
YOUNG PEOPLE'S WORK—Common Mistakes; About the Quiet Hour; Meeting of the Young People's Board; Alfred University; Treasurer's Report	631-633
Spiritual Feeding	633
CHILDREN'S PAGE—A Valuable Pocket (poetry); Helping Tiger	634
HOME NEWS	635
MARRIAGES	637
DEATHS	637
Resolutions Adopted by the Eastern Association	638
SABBATH SCHOOL	639

The Married Couple.

When he proposed to gentle May
'Till death should take him yonder,
He vowed forever on life's way
Linked arm in arm they'd wander.

But now six years have they been wed,
And this is how we find him:
He hikes about ten steps ahead,
While she tags on behind him.—Exchange.

"Don't be too generous with the sermon;
what you take for yourself is no deprivation of another."

DODGE CENTER REAL ESTATE

We have several fine farms with good improvements, for sale near Dodge Center, in size from 40 to 320 acres, at prices ranging from \$75 to \$120 per acre.

Also a few 5 and 10 acre pieces adjoining the Village, especially suitable for Truck Farming, at \$100 to \$225 per acre, where one crop of Onions will pay for the land.

Information cheerfully given.

ROUNSEVILLE & BURDICK,
DODGE CENTER, MINN.

Wanted: Office Assistant

We are in want of an office assistant who can do typewriting and who is fairly proficient in figures. Wages moderate at first, but if we get a person (either male or female) who will work into our business, the job will likely be permanent and wages be advanced.

Babcock Mfg. Co.,
Leonardsville, N. Y.

FOR EXCHANGE.

\$1,400 equity in house and lot in Alfred, New York, to exchange for lots or acreage in any S. D. B. community. Excellent chance to educate your children or to retire to a model community.
Box 367 Dunellen, N. J.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President—Mrs. A. B. West, Milton Junction, Wis.
Vice-Presidents—Mrs. S. J. Clarke, Mrs. J. W. Morton, Mrs. W. C. Daland, Mrs. A. R. Crandall, Milton, Wis.; Miss Phebe S. Coon, Walworth, Wis.
Recording Secretary—Mrs. A. J. C. Bond, Milton Junction, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.
Treasurer—Mrs. J. F. Whitford, Milton, Wis.
Editor of Woman's Work, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.
Secretary, Eastern Association—Mrs. Anna Randolph, Plainfield, N. J.
Secretary, Southeastern Association—Mrs. Will F. Randolph, Lost Creek, W. Va.
Secretary, Central Association—Miss Agnes Babcock, Leonardsville, N. Y.
Secretary, Western Association—Mrs. Daniel Whitford, Alfred Station, N. Y.
Secretary, Southwestern Association—Mrs. Horace D. Witter, Gentry, Ark.
Secretary, Northwestern Association—Mrs. Nettie M. West, Milton Junction, Wis.
Secretary, Pacific Coast Association—Mrs. E. F. Loof-boro, Riverside, Cal.

SABBATH SCHOOL BOARD.

President—Alfred E. Whitford, Milton Wis.
Recording Secretary—A. Lovelle Burdick, Janesville, Wis.
Treasurer—W. H. Greenman, Milton Junction, Wis.
Vice-Presidents of the Corporation—Rev. Henry N. Jordan, Rev. R. J. Severance, O. Austin Bond, Rev. Herbert L. Cottrell, Rev. Willard D. Burdick, Rev. George B. Shaw, Rev. Gideon Henry F. Randolph, N. O. Moore.
Board of Trustees—Rev. H. Eugene Davis, Rev. Charles S. Sayre, Rev. Lester C. Randolph, Dolph L. Babcock, J. Fred Whitford, G. E. Crosley, D. Nelson Inglis, Miss Mabel Maxson, Miss Phoebe Coon, Mrs. John Cunningham, George W. Post, Rev. Edgar D. Van Horn, Alfred E. Whitford, A. Lovelle Burdick, W. H. Greenman.

YOUNG PEOPLE'S EXECUTIVE BOARD.

President—Rev. A. J. C. Bond, Milton Junction, Wis.
First Vice-President—Fred Babcock, Albion, Wis.
Second Vice-President—Robert West, Milton Junction, Wis.
Secretary—Carrie Nelson, Milton, Wis.
Corresponding Secretary—Linda Buten, Milton Junction, Wis.
Treasurer—Philip L. Coon, Milton, Wis.
Trustee of United Society—Rev. Wm. L. Burdick, Alfred, N. Y.
Field Secretaries—E. Mildred Saunders, Ashaway, R. I.; R. R. Thorngate, Verona, N. Y.; Mrs. Walter Greene, Alfred, N. Y.; Mildred Lowther, Salem, W. Va.; C. C. Van Horn, Gentry, Ark.; Daisy Furrow, Riverside, Cal.; Rev. Peter Taekema, Rotterdam, Holland; Anna West, Shanghai, China.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

President—I. B. Crandall, Westerly, R. I.
Recording Secret—Frank Hill, Ashaway, R. I.
Corresponding Secretaries—Rev. E. R. Saunders, Ashaway, R. I.; Rev. W. C. Whitford, Alfred, N. Y.; Stephen Babcock, Yonkers, N. Y.; Andrew North, Dodge Center, Minn.; F. J. Fhret, Salem, W. Va.; W. R. Potter, Hammond, La.; Rev. I. L. Cottrell, Alfred Station, N. Y.
The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.
The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.
The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.
All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

Adams Center, N. Y.

GRANT W. DAVIS,
ATTORNEY-AT-LAW.
Money to loan. Mortgages for sale. Five and six per cent investments made.

Plainfield, N. J.

PUBLISHING HOUSE OF THE AMERICAN SABBATH TRACT SOCIETY.
Babcock Building.
Printing and Publishing of all kinds.

WILLIAM MAXSON STILLMAN,
COUNSELLOR-AT-LAW.
Supreme Court Commissioner, etc.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY.
First semester begins September 17, 1912.
New catalogue sent upon request.

FREE CIRCULATING LIBRARY.
Catalogue sent upon request.
Address, Alfred Theological Seminary.

BIBLE STUDIES ON THE SABBATH QUESTION.
In paper, postpaid, 25 cents; in cloth, 50 cents.
Address, Alfred Theological Seminary.

THE TWENTIETH CENTURY ENDOWMENT FUND.
For the joint benefit of Salem, Milton, and Alfred. The Seventh-day Baptist Education solicits gifts and bequests.

THE SISCO FRUIT COMPANY (Incorporated).
Operating a farm at Sisco, Florida.
Stock for sale at ten dollars a share.

New York City

HERBERT G. WHIPPLE,
COUNSELLOR-AT-LAW.
220 Broadway. St. Paul Building

C. C. CHIPMAN,
ARCHITECT.
220 Broadway. St. Paul Building

HARRY W. PRENTICE, D. D. S.,
"THE NORFOLK"
76 West 103d Street.

ORRA S. ROGERS, Metropolitan Manager,
Phoenix Mutual Life Insurance Company,
149 Broadway, New York City.

Utica, N. Y.

D. R. S. C. MAXSON,
Office, 225 Genesee Street.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,
ATTORNEY AND COUNSELLOR-AT-LAW.
1308 Tribune Building, Phone Central 5922.

The Sabbath Recorder

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.—*Matt. v, 17, 18.*

And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.—*Ex. xxxi, 12, 13.*

Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. . . . And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.—*Ezek. xx, 12, 20.*

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.—*Matt. v, 19.*

—CONTENTS—

EDITORIAL—To Charter the Central Association; The Song, Mother Used to Sing; En Route to Fouke, Arkansas	641-643
EDITORIAL NEWS NOTES—West Virginia Votes Prohibition; Overwhelming Defeat for Turkey	643-645
Glimpses of Life in South Africa	645
SABBATH REFORM—Reasons for the Sabbath	649
"Guineas"	650
Missions—Letter From Holland; From Java	652-654
Lone Sabbath-keepers to the Rescue	654
WOMAN'S WORK—Mrs. Anna C. Randolph; A Message From Our President; Minutes of the Woman's Board Meeting	655-657
American Sabbath Tract Society—1912 Treasurer's Receipts for October	657
Young People's Work—Gratitude; Missionary Achievements, and What I May Do; Our Young People and Real Life; News Notes	658-668
George Herbert Utter	670
DEATHS	671
SABBATH SCHOOL	672

A BARGAIN

A Grand Christmas Package, value \$1.00 } \$3.50
 McCall's Magazine one year, " .50 } value for
 Sabbath Recorder " " 2.00 }

THIS WONDERFUL CHRISTMAS PACKAGE

will enable you to add an air of elegance and refinement to all your Christmas presents. Besides 20 exquisite Christmas and New Year Post Cards and a handsome 1913 Calendar, there are 204 magnificent holiday stamps, booklets, gift cards, etc.

The use of these beautiful emblems of holiday cheer is now so prevalent that a gift seems lacking in Christmas sentiment without them. The entire lot of 225 cards, tags, seals and stickers are handsomely engraved and richly printed in gold, silver, holly green, red, yellow, etc. Call at this office any time and see one of the Outfits and also late copies of McCALL'S MAGAZINE.

The above extraordinary offer may be accepted by all persons who subscribe, renew or extend their time ahead on either publication for the time mentioned. The only requisite is that you pay in advance.

If you act at once you may also select any one of the celebrated McCall Patterns free from your first magazine. This free pattern may be ordered by post card from New York City.



Our Christmas Package contains all the following:

- 20 Exquisite Xmas and New Year Post Cards
- 150 Assorted Stickers
- 24 Stamps
- 6 Small Steel Die Enclosure Cards
- 6 Small Steel Die Enclosure Tags
- 3 Medium Steel Die Enclosure Tags
- 3 Medium Steel Die Enclosure Cards
- 10 Imported Gift Cards
- 1 Xmas Letter
- 1 Holiday Booklet
- 1 Triplicate Calendar

225

Only \$2.75

McCall's Magazine is the Leading Fashion Journal in America

In the matter of dress alone, McCall's is indispensable to every woman. There are over fifty of the newest designs of the celebrated McCall Patterns in each issue.

Each month 1,100,000 copies of McCALL'S MAGAZINE, brimful of fashions, interesting short stories and scores of labor-saving and money ideas for women, are welcome visitors to 1,100,000 wide-awake American homes.

McCall's is a large, artistic, handsomely illustrated one-hundred page monthly periodical that is adding to women's happiness and efficiency everywhere.

The publishers of McCall's are planning to spend thousands of dollars extra in 1913 in order to keep McCall's head and shoulders above all similar publications. Every issue will be full of delightful surprises.

If you wish to save money, keep in style and be happy, subscribe for McCall's at once. Price, only 50 cents a year, including any 15-cent McCall pattern free. Positively worth one dollar.

Bring or send \$2.75 to this office. SABBATH RECORDER, Plainfield, N. J.