

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.*

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The Sabbath Recorder

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PLAINFIELD, N. J., NOVEMBER 18, 1912.

WHOLE NO. 3,533.

To Charter the Central Association.

It will be remembered that in the Central Association, held at Verona, N. Y., steps were taken looking toward the organization of that body under a state charter, and something was said about inviting all the churches in New York State to join the new organization. Some may wonder why this step seems necessary to some of our leaders, especially those of the Central Association. The fact is, there are some churches in New York State that have gone out of existence, and others may do so in a few years. Under existing state laws we understand that any church property left by defunct Seventh-day Baptist churches would go to the Baptists, since Seventh-day Baptists are not recognized as a separate body, they having no chartered organization enabling them to hold property. In case the churches of the State outside the Central Association see fit to join this state organization, it will make no special difference as to the present relations between the Central and Western associations. The one will be called the Central New York State Association and the other the Western. Probably annual meetings will continue under the new arrangements as in the past, but the legal status will be so changed as to enable the organization to save any Seventh-day Baptist church property, falling into disuse, to the Seventh-day Baptist cause.

This seems very desirable, and we trust the movement will succeed.

The Song Mother Used to Sing.

In one of the associations, a member of a quartet who sang in one of the great cities some years ago told of a hard skeptical man who would not allow the boys to sing the gospel songs in his home. The wife and daughter were Christians and the husband and father received them cordially at his home, but persistently refused to let them talk to him about religion or to sing their gospel songs. The boys therefore sang secular songs until, finally, after their

host had gone out and after the wife and daughter had requested them to sing gospel songs for them, they turned to some of these. While in the midst of one the man came in again, and as the last strain died away, he said, "Sing that one again." Having heard one he wanted to hear others, and the boys sang seventeen gospel songs for him.

Evidently sacred memories were awakened within his soul by these dear old songs; and finally he asked if they knew a song his mother used to sing, entitled, "Peace, sweet peace, wonderful gift of God's love." Then the boys sang it for him, and the man was melted to tears.

Who can resist the power of his mother's favorite songs? Little do the mothers realize how much is pending as the days go by and they are living the commonplace life in the homes with the little ones. True, there is a charm to our modern gospel songs. They are doing much to win the hearts of sinners and to comfort and strengthen the saints. And I suppose that when the boys of today grow to be men and wander away from the old home, the memory of our "gospel songs" and "pentecostal hymns," will then be precious and touch the heart-strings as nothing else can.

But wherever, today, you find one who has come to years without Christ, or one who has wandered like the prodigal into the "far country," one who has allowed his heart to become hardened in sin, if he ever had a Christian mother nothing moves him like the songs of hope and trust she used to sing. Our mothers made good use of "Refuge," "Top-lady," "Dundee," "Ortonville" and many others, strong in their accompanying sentiments of faith and loyalty, and inspiring in the quality and strength of their music. Many of us in these fleeting years cling with fondness to the songs that recall our good mothers, whose voices have long been silent to the physical ear, and yet whose sweet, touching strains will ever ring in the soul. Many a hardened sinner after years of wandering will yet be brought in

penitence to the foot of the cross by the songs his mother sang over his cradle. Thus the influences of the life we now live go on to help others after we are gone. Blessed shall he be whose life is such that its after influences go on helping men to better lives. Sad will it be for the world, if the influences we set in motion shall live after us for evil.

En Route to Fouke, Arkansas.

After the farewells of the closing meeting at Salemville, so precious to remember now, and after a good night's rest, a number of teams started at break of day to convey nineteen delegates over the big mountain to Osterberg, seven or eight miles away. There the West Virginia friends and those of us going south took the train for Cumberland, Md., and those bound north waited a half-hour or so for the train to Altoona, Pa.

Cumberland was reached about noon, and at 1.35 all were off for Salem and Parkersburg on the Baltimore and Ohio train. Of course every one enjoyed the magnificent scenery around the head waters of the Potomac, over the mountain plateau of Deer Park and Mountain Lake, and then through the rugged Cheat River country to Grafton and Salem and Parkersburg. Who that ever traveled this way has not admired these forest-covered mountains? And to one who years ago became familiar with the people and the scenes of the "Mountain State," pleasant memories will come to add zest to the enjoyment.

The many tunnels in the foothills beyond the mountains were passed in the darkness, as well they might be, and late in the evening we found ourselves in Parkersburg, where we spent the night. Secretary Saunders and Mrs. Whitney, mother of Mrs. J. L. Skaggs of Shiloh, were traveling companions with the editor, and since our tickets—or "mileage"—expired here, we decided to spend the night at Parkersburg and arrange for tickets as best we could for the remainder of the journey.

About 1.30 p. m. our train, fifty minutes late, was creeping like some "acrobat monster," along the track of the high iron bridge across the Ohio River, casting its shadow-picture on the murky waters of the

stream below, with Parkersburg behind, hanging on the hillsides, with historic Blennerhassett Island to the left, and the land of the prehistoric mound-builders ahead.

A pleasant ride through the Buckeye State, with its vast acres of corn in the shock and its flourishing towns, its modest rolling landscape, illumined by autumn's hazy sunshine, brought us to Cincinnati in the early evening just in time to catch the Louisville and Nashville train for Memphis, Tenn. After a good night's sleep we found ourselves on the edge of the great "cotton belt" of the South, but not on the "Cotton Belt Railroad." We wished we were, however, for had we been, we could have gained considerable time. But the day was fine, and we had time enough to reach Fouke before the association would begin, so we made the best of a slow train, on a new road, for the first half-day. The slowness was not altogether a disadvantage, for it gave us plenty of time to look at the country, and enabled the editor to gain a little on his writing while the cars were standing still at crossroads and little depots or creeping through marshy forests. As we drew near to Memphis the porter disturbed our slumbers by saying with a characteristic darkey drawl, that we'd "better begin to roll out." So we did. The first thing that attracted my attention on looking out of the window was a field covered with great gum-tree sawlogs, piled four or five deep. Then soon another field, and a mill, surrounded with logs, mostly oak, with stacks of short hickory ones for wagon spokes, came in sight, and we learned that lumbering was an important industry along this line.

The next thing of interest was a large field of low green bushes with millions of pure white spots covering the plants as though a million bunny rabbits had stampeded through it leaving their cotton tails stuck on the bush. It was indeed a pretty sight, and I was soon aware that I had seen my first field of growing cotton in full blossom. During the day we saw many groups of colored people,—men, women, boys and girls, with bags swung over one shoulder and under the other arm, picking cotton. Gins were at work at some stations, and great bales of cotton, weighing five hundred pounds and upward, were piled on the platforms. Long rows of white-washed negro cabins surrounded some of

these fields and adorned the outskirts of towns. Cabin homes were scattered off through fields and among the brush, surrounded by children, with mothers standing in the doors, making pictures of home life in which all seemed to be contented.

Pretty soon we saw a sign tacked upon a little building by the roadside, which read, "No Loafers." This surprised us, and we decided there must be some mistake, for it seemed to us that thus far, we had seen quite as many loafers as workers. But we forgave the old sign, if it did not tell the exact truth. Maybe it had been there many years, and the words, which were a trifle misleading now, might possibly have been true in the days when they were written. At one station, when the train stopped ten minutes for lunch, some boys and men came along the train with baskets, crying, "Hot tamales! hot tamales!" Somewhere we had heard of "hot tamales," but we did not get near enough to try them. Some who did, said, "They are not bad." The first good chance I get I mean to know for myself.

A lady one evening went into a cakeshop in a town in Japan to buy some cakes for her children. While waiting for her purchase she saw that the walls of the shop were papered with leaves from the Bible. This was so strange that she asked the old woman about it, and she told the lady that one day, passing by a bookshop, she saw a pile of papers thrown away as useless. As her shop needed papering, she thought this was just the thing, and took some of it home, and pasted it over the walls. One evening her grandson came in, and began reading aloud from the paper on the wall. The old woman was so interested in what she heard that she listened eagerly, and got all who would to read it to her. One day a young man came who asked her if she understood it, and whether she was a Christian. She told him how much she enjoyed hearing it, but she did not understand it much; so he promised to take her to church the next day. After this she attended regularly, and became an earnest Christian. She now keeps a stock of tracts by her, and into every bag of little cakes she drops one. Is not this encouraging? All that good came out of leaves of the Bible which were considered of no use and thrown away.—*Friend of Missions.*

EDITORIAL NEWS NOTES

West Virginia Votes Prohibition.

It was my fortune to be in Clarksburg, W. Va., on the morning after election. The returns early in the morning showed conclusively that the State had surely carried the prohibition amendment to the constitution. It was almost pitiful to see the dazed look that came to the denizens of the saloons along Pike Street as the startling news reached them that the State had gone dry. We never remember seeing the throngs in the town more stirred than they seemed to be all day over this matter. It was so much worse, in the eyes of the liquor men, than they had ever known before. They had been called to vote several times on the question of license or no-license, and had always been victorious. But now they find themselves up against a different proposition. They can not defy the sentiment of the country this time by pushing local issues in a rum-ridden city, and establishing themselves in spite of state-wide sentiment to the contrary; for this time it is the verdict of the entire State, and that, too, for constitutional prohibition! No wonder they were dazed; no wonder they could not fully comprehend, at first, the import of the people's verdict.

The fact is, the people of West Virginia had seen enough of the ravages of rum since the oil boom had brought so many outlaws to defy their better judgment; and now the reaction has come; the liquor traffic is doomed. In view of the experiences of other years it seems quite remarkable that the writer should have been dropped off here to join with the good temperance people of old Harrison County in rejoicing over the victory. At this writing it is claimed that prohibition carried by a majority of 60,000 to 75,000, and Harrison County alone gave over 6,300 majority.

Overwhelming Defeat for Turkey.

The day of doom for the unspeakable Turk seems to have come. The astonishing victories of the allies are simply wonderful. They remind us of the days when the Germans swept the French back into Paris and destroyed their armies. Some

have said that the retreat of the Turks has seen no parallel since the retreat of Napoleon from Moscow. Seventy-five per cent of their artillery is said to have been captured by their enemies. The Sultan appeals to the powers for intervention, but the allies avow their determination to allow no interference and to treat with no one but the Turk. The powers have declined to intervene, and it looks as if Turkey must seek for peace at the hands of the Balkans alone if she is to be spared the humiliation of seeing Constantinople fall into the enemy's hands.

The losses have been appalling. Military authorities place the losses on both sides up to November 4, at 150,000. More than 80,000 are said to have fallen on Turkey's side alone; half that number fell in one battle and during the retreat that followed. Before this news reaches RECORDER readers, Constantinople may be in the hands of the enemy. The powers have each sent one gunboat through the Dardanelles to save Christians, if possible, from the massacre almost sure to follow a stampede of the Turkish forces from Constantinople.

It looks now as though this would be the shortest great war in history. Matters of unparalleled import follow each other in such quick succession that long before these writings reach our readers, the great problem may be solved and hostilities ended. Much now depends upon how stubborn the Turk may be as to making direct treaty with the allied powers. This he dislikes to do; but the refusal of the great powers to intervene in Turkey's behalf is making direct treaty with the constantly victorious enemy his only hope. A few more days of delay and stupid resistance will probably make it too late for Turkey to even save Constantinople. If this capital city falls, good-by to Turkey in Europe forever.

John Russell, founder of the Prohibition party and the oldest preacher of the Detroit Methodist Conference, died in Detroit last week. He was a native of Livingston County, N. Y., and was ninety years old. "Father" Russell was a prominent worker with the leading temperance organizations of the last generation. Twice he was placed at the head of the Order of Good Templars of the World, and presided at the

first session of that order ever held in England. He made the first call for a national Prohibition convention, at which the party was organized in Chicago, and he was the first Prohibition candidate for the vice-presidency of the United States, in 1872. For years Mr. Russell was the recognized leader of that party in America.

General Mario Menocal has been elected to the presidency of Cuba. He is said to be a man of marked ability, one who has been prominent in developing the material prosperity of the island, and holds the confidence of Cuba's reliable and conservative citizens. He is a friend of the United States, and was level-headed in the crisis through which Cuba has passed. He stands for a wide reciprocity and close relations with this nation. His administration promises to be the best Cuba has known.

In Texarkana, on November 4, a class of Bible-school girls drew the plow held by their teacher to turn the first furrow outlining the foundation for a new \$18,000 church building. The ceremonies of ground-breaking for their new church took place at six o'clock in the evening. After three recitations by young ladies, and an address by the presiding elder, the girls and their teacher, amid the applause of the audience, performed the ceremony of marking out the boundaries of the foundation with the plow.

A fourteen-inch gun of monstrous size, which has just been perfected at a cost of \$130,000, was tested recently at the proving grounds at Sandy Hook, in the presence of sixty-five men from the army and navy, with very satisfactory results. Hitherto the fourteen-inch bore has been used in the navy, but this test has proved its practicability and efficiency as a weapon for coast defense. Such guns are likely to supplant the twelve-inch guns now in use. It costs Uncle Sam \$750 every time this gun is fired.

By the death of Congressman George H. Utter the deadlock in the House of Representatives was broken. The two parties stood 22 to 22, with four States tied. Now the vote stands 23 to 22 with three States tied. A vote by States, to elect a President

for instance, requires a majority over all, or 25 state votes. This the Democrats do not have, since they lack two votes of that number. This shows how much may depend upon one man's vote in case the House ever has to elect a President of the United States.

The Queen of Bulgaria is serving as a nurse in Turkey in the Balkan-Turkish war. She wears the nurse's garb, and many a soldier boy may receive attention from her without knowing his benefactress. The Queen does not wish to be recognized as any one more than a common nurse. She has a genuine passion for service.

Glimpses of Life in South Africa.

N. O. MOORE.

Chronologically, this letter should be dated May 28, as its principal matter will be a description of my visit to Ohlange School, at Phoenix, near Durban; and Inanda Seminary, also near Durban. These two institutions are well known educational and missionary enterprises. The former was especially interesting to us because of the fact that it is controlled and managed almost entirely by native Africans. The latter we did not hear of till after I had reached Ohlange School, but it was well worth a visit.

While our instructions did not of course provide for any such side trips as these, still we deemed it wise to see as many missionary enterprises as possible, especially when, as in these cases, it was possible to see them without incurring any expense more than we would have been put to in any case. If it had been possible for us to have proceeded directly from Cape Town to Nyasaland, with no delays en route, we should undoubtedly have done so and not spent any time visiting other places. But as it was impossible, owing to sailing dates of steamers, to sail from Durban (where it was necessary for us to tranship in any case), earlier than June 3, we had ample time between Cape Town and Durban for making these visits. Hence, we stopped at East London for a week, while Mr. Wilcox visited institutions near there; and planned to spend a week at Durban, during which time I should visit Ohlange School. On reaching Durban, we found that owing to an accident to the

Union-Castle Line steamer that we had expected to sail on, we were to be transferred to another line. We chose the German East Africa Line, their steamer, the *Prinzessin*, sailing from Durban on May 30. This shortened our stay in Durban, not at all to our regret.

The day after our arrival at Durban (May 26), I went by train to Phoenix, twelve miles outside the city. It took about an hour to make the trip. Travel in South Africa is not the rushing business that it is in the States. There were steep grades to climb, and a good many sharp curves to round. The road lay through a very beautiful valley, the hills on all sides being covered with the bright green of the fields of sugar-cane. Phoenix consists of little more than station and store, and a side track where sugar-cane was being loaded into a freight car by a rather indolent "boy." ("Boy" in Africa, you should bear in mind, means any male person from a few years old up to old age.) On arriving at the station and delivering my ticket to the collector, I inquired as to the location of Mr. Dube's school and was met with the reply that Mr. Dube himself was at the station, and I was introduced to a man who, it is fair to say, is one of the most widely known and influential natives in South Africa.

The Rev. John L. Dube (pronounced Dúbey) is a man of about medium height, very well built and of more than average weight. His first words show one that he is a man of education and refinement, and after conversation with him no one wonders that he occupies a very influential position among the Zulu people. There are very few natives in South Africa, possibly not more than three or four, who have reached the plane that Mr. Dube has. The man we met at Mr. Booth's house at Cape Town, Mr. Jabavu, is perhaps equally influential with Mr. Dube.

Ohlange School, of which Mr. Dube is the head, is about five miles from Phoenix station. After a short wait at the station Mr. Dube's rig came for him and at his invitation I rode out with him. His rig was a two-seated spring wagon drawn by four mules which were kept under motion by a short, powerful looking Zulu driver who used a long lashed whip very freely without producing any astonishing speed on the part of the mules. However, the

road and the scenery were interesting enough to make up for the slow progress we made. The road wound through the woods up hill, through a valley and finally out on the high country beyond. We passed through thousands of acres of wattles, a tree that is planted for the sake of its bark, which is shipped to Europe for tanning purposes. An acre of wattles is estimated to pay a profit of about \$50. The firewood sold after the bark has been stripped from the trees, practically pays the expenses of growing the trees. Wattles and sugar-cane seemed to be the principal crops. There were immense stretches of land untouched—rolling prairies, hills, valleys, etc. All through the valleys, on the sides of the hills, in fact almost everywhere, as I examined the landscape closely, I could see the little brown huts of the Zulus, almost the same color as the brown and lifeless vegetation. We passed a great many on the road—women usually, carrying small loads of grain to some market. But more significant of the times were two girls neatly dressed in short skirted blue calico dresses, bare footed, bare headed, with a pile of books balanced on their kinky black heads, on their way to school. I tried to snap them with the kodak as we passed, but they were shy and hid behind the tall grass and reeds. In striking contrast with them was a group that we passed a few yards further—three women and a small girl carrying sacks of grain. Their clothing was nothing more than was absolutely necessary.

Ohlange School is situated on the side of a hill, overlooking a wide stretch of beautiful country. On one side of the road are two buildings occupied by a carpenter shop and a printing establishment, where a weekly paper is printed in Zulu. This paper has a wide circulation, and a still wider sphere of influence, as it is read by the educated few to the unlearned thousands in the villages through the country. On the other side of the road is Mr. Dube's house, a small but comfortable one-story building. A few yards away are the school buildings. The largest and newest building was built in 1907, and is a two-story brick building, arranged in convenient manner for recitation rooms and superintendent's office. Further on were the older buildings of the school, low, one-story,

whitewashed structures. There were three of these.

Mr. Dube invited me in to have breakfast with him, and so I missed morning prayers, which were called just as we drove up. I was glad to get breakfast, as I had left Durban early in the morning and had had nothing to eat. Mr. Dube had a bundle of letters which he had brought from the postoffice at Phoenix, and he allowed me to act as secretary and assist him in opening his mail. He had a bad fall from his horse a short time before and had not yet recovered. He had broken his right shoulder and several ribs in his fall, and was still unable to use his right arm.

During breakfast Mr. Dube gave me some particulars concerning the school. It is managed by a board of trustees of five, of whom three are natives and two white men. The school is not entirely self-supporting, although the fees go a long way towards meeting the expenses. Industrial work is carried on to some extent, although not as extensively as they would like. They have about three hundred acres part of which they cultivate, the students doing the work. Training is also given in carpenter work, printing, etc., for the boys, and some domestic work for the girls. The school work is all carried on by native teachers and meets the requirements of the government inspectors, who visit the school regularly. The principal is a brother of Mr. Dube, and was educated at Wilberforce, Ohio. His wife also has a degree from that institution.

After breakfast Mr. Dube excused himself as he had a great deal of work to do, and I spent the rest of the forenoon visiting the different classes. Not much regular class work was being done, as it was the time for the regular monthly tests and the classes were busy with their questions. One of the most interesting was a Bible class, conducted by Miss Blackburn, a young colored lady, born and educated at Wilberforce. She had come to Ohlange School only a few months ago. She had a class of about thirty boys, each of whom recited a verse that they had learned, giving the reference at the same time. Out of the whole class only one or two failed to repeat their verse correctly. After the verses, they took up the study of the life of Christ.

During my wanderings about the place

my steps naturally turned towards the printing office. Only one man was at work, "pulling proofs" for Mr. Dube to read and correct. On a case lay a "stick" and a sheet of "copy," written of course in Zulu. I picked up the "stick" and slowly and carefully "followed copy" letter by letter. I know the proofreader wondered what "devil" had got into the office, for I divided the words at the ends of the lines as seemed right to me. I learned later that a syllable always ends with a vowel, and all the consonants following a vowel are to be pronounced with the next syllable. Thus the name of the school is O-hlange. That rule presents some difficulties at times to a beginner, but I don't think it is any harder than pronouncing seven consonants with one vowel in their midst, as happens in at least one word in the English language.

Mr. Dube was busy making preparations for leaving for Johannesburg in the afternoon; the teachers were busy with their examinations, and I was left to wander about and visit classes as I pleased. Miss Blackburn, the young lady from Ohio, learning that I had not had tea at eleven o'clock, apologized and at once took me off to her sitting-room and made me a cup of tea. I didn't tell her that my wife never does that for me at home. She added to her kindness by insisting that I come back to her rooms for dinner later, which I did. There I met two English ladies who had come to join the force at the school, but finding that their house was not ready for them, were expecting to return to Durban till it was ready.

After dinner Miss Blackburn invited me to attend another of her classes and give them an address. Which I reluctantly consented to do. I don't know that they got any benefit from my remarks, but I "occupied the time" and there could not have been a more attentive audience. In fact all the classes I visited seemed to be perfect in order and attention. Their invariable custom, when a visitor enters the room, is for them all to rise in salutation.

Both Mr. Dube and Miss Blackburn urged me to visit Inanda Seminary, saying that it was much larger and more interesting than Ohlange. Mr. Dube also offered to loan me a horse if I wished to ride over to Inanda. So being ready, as the slang saying is, to try anything once, I agreed to try the horse. I did not tell

them that I had ridden in a saddle only once before, and not very many times bareback. The horse seemed a mild sort of animal when brought out, saddled and bridled, by a small boy who had been appointed to carry my camera and small grip after me. Under the circumstances I deemed it would be most dignified to make my way off at a walk. The horse thought so too, but he wanted to walk in a different direction than I wanted. However we came to an agreement and he consented to see things my way. But he was very deliberate in his walk, and being afraid the small boy on foot would get there before I did, I finally got down, cut a switch, and started again on different terms. The horse walked faster. I have no doubt that every boy around the place saw me set off, although they were kind enough to stay out of sight while watching me.

Well, I won't weary you with any account of my horseback experiences. It is sufficient to say that I reached Inanda, and reached it ahead of the small boy with my luggage. I can't say I really enjoyed the trip, especially as it began to rain shortly after I left Ohlange and rained most of the way to Inanda. There was nothing to do but keep on, and I did it. They had told me that it was two miles from Ohlange to Inanda, but I think it was nearer four. Perhaps the rain stretched the road. At any rate about five o'clock I turned into the long avenue bordered by eucalyptus trees that leads to the mission buildings.

Inanda is a girls' school. It is an old institution, for it has already celebrated its seventy-fifth anniversary. Mrs. Mary R. Edwards, the present head of the school, came to Inanda in 1868, sailing from the United States to Durban in a small ship of 375 tons. She has served longer than any one else at the seminary, except Mr. Pixley, who came from the States fifty-two years ago. Mr. Pixley has a daughter who had been teaching in the seminary until failing health compelled her to go to the States for rest and treatment. Curiously enough she is now at a sanitarium at Banning, California, only a few miles from Riverside.

The other white teachers were Miss Martha E. Price, who came out in 1877; Miss Fidelia Phelps, 1884; Miss S. May Cook, 1897; and Miss Annie van Heerden, 1912. I had dinner with them in the mis-

sion home and spent a very pleasant evening there listening to stories of their mission work. Mrs. Edwards, although over eighty-four years old, is still in active work as principal. Aside from her school work and oversight, she takes a keen interest in agriculture, horticulture, poultry raising, etc. She gave me seeds of several African fruit trees, which I intend to plant when I get home. She also gave me a bag of wattle seeds. These trees ought to do as well in southern California as in South Africa, as the climate is much the same.

The next morning after breakfast I attended prayers in the large assembly room. The exercises were conducted partly in Zulu and partly in English. One song and one anthem were sung, both in Zulu. The song was a familiar one as far as the tune was concerned, as it was one very popular in the States. The chorus is:

"Jesus knows all about our troubles;
He will guide till the day is done;
There's not a friend like the lowly Jesus,
No, not one! No, not one!"

In Zulu they sing:

"U ya zaz zizinsisi zetu,
Ngaye ya o kupela nya;
Upi umhlobo o njengo Jesu,
Ka ko, qa! Ka ko, qa!"

Try it on your piano. Pronounce the "qa" by putting the tongue into the roof of the mouth, making a sharp click and saying "a" at the same time. These clicks are a characteristic of the Zulu language and it is very interesting to hear forty or fifty girls all clicking at the same time.

After prayers I visited the different buildings. Mrs. Edwards showed me her poultry yard, fruit trees, etc., and Miss Price took me into several classes. She has charge of the "primaries" as they are called—the girls recently come in from the kraals, and just beginning their school work. They are taught their own language first, and then English is taken up. They are eager to learn. In one room was a girl, sitting on the floor, who was wearing her first dress, Miss Price said. She had them pronounce a number of the clicks for me—such combinations as "ncwa," "ngqo," and others equally unpronounceable for a white man. The word meaning "to knock" sounds about like rapping on a door. The word meaning "to tear" starts somewhere down in the throat

and comes up and out like the ripping of a bolt of cloth. As a final treat they sang the "click song." Some missionary with a propensity for lingual gymnastics has collected about all the clicks in the language and set them to the tune of an old college song. It was a very entertaining performance, and I wished I had brought a phonograph instead of a camera.

Inanda Seminary is partially self-supporting. The institution was established and is controlled by the American Board of Missions. The buildings are substantially built of brick and corrugated iron. There are about twenty in all, including the missionaries' home, school buildings, laundry, storehouses, hospital, dormitories, etc. There is a large tract of land where the girls raise mealies for their food, doing all the work themselves—planting, cultivating, harvesting, shelling and grinding. The mealie is the same as our corn. The ears are hung up to dry and then are shelled as wanted, ground, and the meal cooked in a stiff mush or porridge. This forms the principal diet of the scholars. The white missionaries also use it. The cultivation of the mealie fields is all done by hand with hoes. Mrs. Edwards said they had tried horse cultivators, but the men did not seem to understand how to use them, so the girls did the work by hand.

The students all pay regular fees for their instruction, and for their books and school material. In addition they do all the work of caring for their rooms, and take regular lessons in domestic work, such as sewing, etc. The sewing is done both by hand and machine. The work of the girls helps a good deal, of course, in keeping down the expense of running the institution.

About noon, after a light lunch, I started back to Phoenix with the mail-carrier of the seminary, who makes a trip every day to the postoffice at Phoenix. It rained again as we were driving in, but not hard enough to wet us much. But on reaching Durban an hour or so later, it was raining quite hard. Of course this was "very unusual" in the dry season, but I have long ago learned that it is the unusual that usually happens. It is so in southern California at least, and we have found it so in South Africa.

(To be continued.)

SABBATH REFORM

Reasons for the Sabbath.

Genesis ii, 1-3.

The Genesis story of creation comes to us in the frame or under the figure of a working week; and the Sabbath is given a place of great worth by being at the end of that sublime pictorial week, and at the beginning of human history.

The work of creation was not really "finished" until after the divine "resting," "blessing," and "hallowing." One of the highest privileges of the mind is to look back upon completed work with satisfying contemplation. God saw that everything he had made was very good, because fitted to accomplish his holy purpose; and he could "rest." Such rest the immanent God finds in his unceasing but restful activity as he sustains and orders all the host of created things in the heavens and earth for spiritual ends. (Cf. "My Father worketh until now, and I work." John v, 17.)

The Hebrew word translated "rested" (*shabath*) means to desist, cease; so the writer is not speaking of the rest of relaxation, but of cessation from the activity of the work of creation. "In the verb used (*shabath*) there is evident allusion to the 'sabbath' (properly *shabbath*)."¹

The order of nature's development from lower to higher forms, and the history of the divine process of creation, have their self-witnessing expression in the Sabbath, which, at the end of God's week of labor, stands between his self-revelation in creative acts and his self-revelation in a completed world,—a world that furnishes a sphere for free human activity, and for redemptive history. The Sabbath, here, marks the clear distinction between creation "in the beginning," and history and providence; but both are dependent upon the Creator's presence, power, and activity. And as commemorating creation, and the Creator who is also the God of history, providence, and redemption, the Sabbath possesses great dignity and value.²

For God to "bless" is to express his fav-

1. Driver, "The Book of Genesis."
2. Schultz, "O. T. Theology," I, 361, 362.

oring will concerning the thing blessed. It means here that the Sabbath was appointed to beneficent and happy consequences. And if the Sabbath is a burden rather than a blessing to us, the fault is ours for misunderstanding or misusing it; for it was not so intended from the beginning.

To "hallow" anything is to set it apart or dedicate it to uncommon and sacred uses. The Sabbath was consecrated to religious and ethical ends; to the good of society and of all the creatures of God. If, then, we use the Sabbath in a way that makes it a fitting and beautiful memorial of God's finished creation of the world, and a symbol of the rest of our new creation in Jesus Christ (Hebrews iv, 9-11); if we use it so that it brings good to all men in all of the relations of life,—social, industrial, and civic, it becomes in truth a blessed and sanctified day for men, families, communities, and nations.

The Sabbath idea and the seventh or last day of the week are naturally and necessarily linked together in this Scripture. Our Maker is represented here as finishing his work and resting on the Seventh day; and it was the Seventh day that he blessed and hallowed. The reason given applies to no other day, and can make no other day the Sabbath; and this reason has no more passed away than the meaning of the rainbow (Genesis ix, 12, 13). Thus we are taught how God, by his work of creation, ennobles the ordinary work done by us, creatures bearing his image and likeness,—work that ought to be our joy and honor; and how, by resting, he sanctifies our resting from life's common labors. The blessing of the Seventh day clothes it with beauty and power,—power for good to men individually and collectively; and the hallowing of the Seventh day puts it into living relations with its Author and with our religious experiences in him, and makes it a most fitting and much needed bond of union between all worshipers of God. And words are robbed of meaning if the ground for the doctrine of the holy and practical purpose and the universal spiritual observance of the Sabbath day are not laid here.

Along with great truths and facts concerning God, creation, man, sin, early civilization, religion, the consequences of sin, and redemption,—the seventh or last day of the week as the blessed and hallowed day, and holy marriage, are leading parts of the early

chapters of Genesis. These narratives, no matter when they took on their present literary form, are manifestly intended to set forth the foundations of religion, righteousness, redemptive history, good social order, and the kingdom of God.

Driver, in commenting on Genesis ii, 24, says: "Marriage,—and moreover *monogamic* marriage,—is thus explained as the direct consequence of a relation established by the Creator. (Cf. Matthew xix, 4-6; Mark x, 6-8.)" Likewise we may say that in Genesis ii, 1-3, Sabbath-keeping,—and moreover Sabbath-keeping on the seventh day of the week,—is explained as the direct consequences of an ordinance of the Creator. (Cf. Exodus xx, 8-11; Mark ii, 27, 28.)—*A. E. Maim, in Bible Studies on the Sabbath.*

"Guineas."

W. H. MORSE, M. D.

"You ask me why we Italians are nicknamed guineas or ginnies," said the Waldensian. "I will tell you. It is because we are worth more than our face value!"

He leaned back in his chair and laughed heartily.

"The truth," he said, "you know the English coin, called a guinea, was so named because it was originally struck out of gold from Guinea. It was intended to pass for twenty shillings, but long before the time of Mr. Bryan, silver was inferior, and that gold piece was never worth less than twenty-one, which is the present fixed value. Using the words of the poet, it came to be said of Italian working men that they 'have the guinea stamp,' meaning that they are more than industrious, and do a more than ordinary day's work. See?"

"The English gold coin, the guinea, is worth \$5.11 in our money," I said, "so that an Italian laborer who earns nominally five dollars—"

"Is a guinea because he is really worth eleven cents more!" he interrupted, laughing again. "But, see here," he resumed, "that must not be said to an Italian."

"And why?"

"The 'eleven,' you know!"

"The 'eleven'?"

"Why, certainly, sir. We are superstitious about the number eleven. We do

not like to live in a house of that number, or ride in a car that has it. We do not care to do any important thing on the eleventh day of the month, and when our people return to Italy, they prefer to go in October or December, rather than in the eleventh month."

"But why?"

"Superstition. Christ appeared to the eleven, and—that is enough! There are many Italians who—worse than any superstition about thirteen!—would not meet in a company that made eleven, for fear that something supernatural would occur. We are, indeed, a superstitious people!"

I had known something of this. He went on to say:

"Astrology, you know, is strong with us. It is a daring Italian who will submit to a surgical operation, or will even trim his finger nails, or go to his barber on the day of the month that is divisible by seven, which is the perfect number. Some barbers have difficulty in having their men work on the seventh, fourteenth, twenty-first and twenty-eighth of a month; and a shrewd padrone will not make a contract on those days. If there is a halo around the moon, we are sure that children born on that day will be boys. An eclipse on the twenty-ninth day of a month is sure to be followed by numerous deaths. If the wind blows from the west on the first appearance of a new moon, that month will be unhealthy. We do not give an emetic or a purge except when the moon is in a certain relation to certain stars, and never during dog-days. We have certain days on which it is proper to take a bath and to have the hair cut. When the moon and the planet Jupiter are in conjunction, prayers are sure to be answered, and they are especially sure to be answered if they are offered at eight o'clock in the morning on the first day of April. You may smile and think that this is all ridiculous, but our people firmly believe it and a great deal more like it. If you question an Italian's faith in any of the signs and superstitions which concern the stars, he is sure to take instant offense."

In return for my smile, he continued:

"You may laugh, but superstition among the Italians extends to your own profession. If Tony has a toothache, he takes a new nail and drives it into an oak tree, and you can not make him believe that you

have anodyne any more efficient as a cure. When an oak tree is taken to the mill to be cut up, the sawyer has to use care lest his saw is ruined by those nails. Hence the proverb; 'Beware of hidden sins as the sawyer bewares of toothache nails.'

"It is a specific cure, then?"

"Beyond doubt of the believer. The handsome thing is that faith in that which we may call superstition, is unwavering. At the time of year when the shooting stars are to be seen, if vinegar is poured on a hinge immediately upon seeing the star, it is a sure cure for corns. If a person has the epilepsy, all he has to do to be cured is to go by night, when the moon is in the last quarter, and gather peonies, wrap them in linen, and wear the amulet. If one has the colic, or is threatened with appendicitis, he has only to cut the heart of a living bird from its side, and wear it on his left hip. After an execution, the executioner realizes a tidy sum by cutting the rope into sixteen-inch lengths, and selling the pieces to people to tie tightly around the forehead for headache."

"A physiological reason for that! Tying a handkerchief about the head frequently eases the pain by pressure."

"Ah, but the sufferer credits a miracle! There are saints behind these superstitions. If you go to a church dedicated to Saint Benedict, you will frequently see one or more men, and generally old men, go to lie down in the main aisle, on the bare floor after the last mass. He is left here for the night. Why? Because he has stone in the bladder. He must go to sleep there, and sleep all night so as to be cured, for so Saint Benedict prescribed. During the church sleep, a miraculous and mysterious surgical operation is performed, and the sufferer is cured. He awakes, often finding the stone by his side! As Saint Benedict acquired the reputation of successfully operating on a patient during a church sleep, a church of his name is sure of carrying on a miracle. Saint Benedict, and many another saint, is associated from time immemorial with health and disease. Touch a saint's tomb to recover health. Where, in the treatment of a malignant disease, all other means have failed, a concoction made from the tomb of a saintly person is a sure cure. For some diseases it is 'good' to lick the tomb of

a saint, and to kiss a floor hallowed by a saint's footsteps is as efficacious. In some churches the water with which the altar is washed at Easter is unusually efficient in curing obstinate complaints."

"All this is sincerely believed?" I asked.

"Without question," he replied. "I do not say it in ridicule," he continued, "but in evidence that where the Word of God is a prohibited book, the word of profane superstition intrudes."

A few weeks after this conversation I was at the county jail to witness an autopsy. While waiting for my associate, an Italian woman, wife of a prisoner, came into the room where the body lay, and begging pardon for the intrusion, went to the table, lifted the hand of the corpse, and with it proceeded to strike several blows on her face. As she laid the hand down, my associate came.

"Tumor?" he said to her.

"No, doctor," she said, "cancer."

"She believes," he said, "that nine blows from a dead man's hand will drive away a cancer or a tumor."

Hartford, Conn.

Seeing Ourselves.

A man was complaining of his neighbors. "I never saw such a wretched set of people," he said, "as are in this village. They are mean, greedy of gain, selfish, and careless of the needs of others. Worst of all, they are forever speaking evil of one another."

"Is it really so?" asked an angel who happened to be walking with him.

"It is indeed," said the man. "Why, only look at this fellow coming toward us! I know his face, though I can not just remember his name. See his little sharklike, cruel eyes, darting here and there like a ferret's, and the lines of covetousness about his mouth! The very drop of his shoulders is mean and cringing, and he slinks along instead of walking."

"It is very clever of you to see all this," said the angel, "but there is one thing which you did not perceive."

"What is that?" asked the man.

"Why, that is a looking-glass we are approaching," said the angel.—*Lawrence B. Richards.*

MISSIONS

Letter From Holland.

DEAR BROTHER SHAW:

Several months have passed since the last time I wrote you. Meanwhile we learned the sad news of your sickness, and rejoiced afterwards to hear of your recovery, which, we hope, will be perfect now. We are all well in our family, and there are not so many sick in the church as last year; we thank God for this great privilege.

The troubles we have to struggle with are of a quite different character. Last year it appeared that Mr. Russell's book, *The Divine Plan of the Ages*, and his other works translated in German, had so much taken in and fascinated one of our brethren, our zealous canvasser with the *Boodschapper* for more than ten years, that he resolved (after corresponding with Mr. Russell's friends in Germany) to become his representative in Holland, and editor of the Dutch edition of the *People's Pulpit* (*Volkskansel*). We did not know this fact before we read it in that paper, which he propagated at the same time with the *Boodschapper*. I trust he was as honest in his conviction about the correctness of Mr. Russell's eschatology as he was about the truth of the Sabbath. So he wished to combine the colportage of the *Boodschapper* and the *Volkskansel*. He received no salary from our side except a little compensation for his expenses; but after I had read Mr. Russell's book, I told him I could not agree with this combination. He had to choose, but hesitated. Not long afterwards I received Number VII of the *Fundamentals*, and read Professor Moorhead's clear exposé of Russell's errors and heresies. I brought the matter before a church meeting, after having discussed it with the brother. He was present there. The result was very unsatisfactory. His attitude appeared not fair, he had been corresponding with all friends whose addresses he knew in Holland, Java and America, to persuade them to Russell's views. When I interrogated him concerning what he thought about Russell's Christology and other errors, his answers were

very ambiguous. The end has been that the church unanimously judged his representation of Russellism in Holland inconsistent with the membership of our church. So we lost his constant and tenacious work in the Sabbath cause; but, after all, his clandestine tactics to promote Russell's ideas have done a great deal of harm, it is better that our ways have parted. It was the only solution. I hope and pray the time may come before long for him to discover how greatly he has been erring. Though nobody has followed him wholly, there are some among us, especially in Rotterdam, who are in sympathy with several of Russell's ideas. Two brothers who joined the church after my father's decease are now canvassing with the *Boodschapper*. At present they are for sometime in the east of our country. When Professor Wilcox was in Haarlem he has met them, and saw them Saturday night on the market in the open air speaking to the people. They are very staunch defenders of the Sabbath and baptism.

It was a great privilege for us to see Brother Wilcox on Sabbath, October 5, in best health in the Haarlem church. We had not expected him before the end of the month, and had hoped he could have spent a few days with us. We received a telegram, announcing the good news of his intention to spend the Sabbath with us, Thursday night, so there was no time left to invite the non-resident members, except those in the neighborhood. There was some delay in Brother Wilcox's journey, so we did not meet each other until Sabbath afternoon in the chapel, the same night he had to start for London. Still, we had a good meeting and were all very much interested by the report of his investigations. You may easily understand how we were struck by the fact of the destructive influence of Mr. Russell's work among those native Christians. We pray the Lord may grant you wisdom and counsel, and the right man to go there and lead those people who are willing to hear His voice, in the right ways. After the meeting we very much appreciated the opportunity to discuss the different aspects of our cause in Holland with Brother Wilcox. He saw us together, the little flock in Haarlem, and was invited to bring over our cordial sympathy to the brotherhood

in America. So many have left us, but we do not lose courage, the Lord shall not forsake the work of his own hands. Truth shall prevail in the end and we pray that true Christian hearts may be joined to us in the way of obedience. For ourselves, that we, purified by so many trials and trained and strengthened by the stumbling blocks we have to overcome, may be enabled, each of us in his own way, to help in the building up of the church in love.

My multifarious experience in my work outside the church proves a great help for me in my work for the church, and alternately. So we are constantly learning and praying that no moment of our time, and none of our talents and opportunities may be lost, but every power developed and devoted to our God and Saviour.

Last week I was in Brussels to attend the international conference for the suppression of the white slave traffic, preparatory to the congress to be held June, 1913, in London. Fourteen nations were represented there, among whom even Egypt and Greece; we regretted not to see there a delegate of the United States, there was one from Canada. The discussions were very interesting and the proposals of our own committee were all favorably accepted. For six years I had not attended such a conference because of the sickness of my father and children. The last congress at which I was present was in Paris in 1906. In hearing the discussions, I was very much pleased with the progress of the ideas among the different nations. It was very interesting to talk to the delegates of so many lands at the reception in the palace of the Minister of Justice. Among the delegates there were two *nuntii* of the pope, one from Madrid, the other from Budapest, adorned with their purple mantles and decorations. One of them, the Count Vay de Vaya, has crossed the ocean 64 times with different liners to North, Central, or South America to take to heart, as a priest, the spiritual and temporal care of the emigrants, especially of the women and girls, on board and at their arrival. This gentleman was much interested in one of the questions introduced by our National Committee: the protection of women and girls on board. The other principal question we introduced, the traffic in girls in the Colonies, also awakened great interest, and we were asked to pre-

pare reports on these subjects for the congress in London. If there might be among the readers of the *RECORDER* some who would like to suggest any idea in these respects, we should be most grateful for their communications.

When the present troubles in our churches will have gone by I certainly should earnestly consider the request when I should be invited to go to Java in behalf of the Purity movement and the suppression of the traffic. At the same time I should try to arrange then with the government the position of our Seventh-day Baptist mission at Pangoengsen, if only we had a man missionary to work there and act as our representative.

Cornelia Slagter, who first went to Pangoengsen to help Mary Jansz, is now in Holland, on furlough. I admire her constant love for Sister Jansz and her work, notwithstanding she was so bitterly disappointed, when she came to help Sister Jansz and was declined. She spent a few Sabbaths with us in the Haarlem Church, and is now with her sister in the country. She is trying to interest other Christians for our Java Mission. She has a warm heart for the church and we were glad to meet her again.

We receive good news from Java, not only from Pangoengsen, but also from Brother and Sister Graafstal at Temangoeng. They have a large family, four children of their own and several poor feeble-minded children of European origin, for whom nobody cared. They were very kindly received by Rev. Horstman, a former missionary of the Reformed Missionary Society. He has an industrial mission there, a vanilla plantation. The Graafstals are living free of rent in the house of Rev. Mr. Horstman's son, who is in Europe. Rev. Mr. Horstman is a loving Christian of an independent character, they hope and pray for his conversion to the Sabbath. We gained a few subscribers for the *Boodschapper* in Java, among whom were two Chinese.

My letter has grown long, I hope it will have interested you. Let me add one point. The condition in the Rotterdam Church has not yet altered. After the withdrawal of Brother Taekema, who is continuing his studies here in Amsterdam, Brother Spaan and myself went there alternately. The Haarlem Church does not

want me to be absent so often. The solution is difficult because of the want of unity among the Rotterdam people. Brother Taekema is holding every Sabbath a home-meeting in Amsterdam, either at my house or with one of the other members here.

Praying the bond of love between the brotherhood in America, Holland, and Java may be continually strengthened, I remain with cordial greetings,

Very truly yours in Christ,
G. VELTHUYSEN.

From Java.

DEAR BROTHER IN OUR SAVIOUR:

Just now I received your postoffice order, and so I am writing to you at once to thank you with all our hearts for this new token of your sympathy and trust. I wish you could feel what it is for us to receive your money so regularly; it is such a great comfort to our hearts; and we do pray our heavenly Father to give you all his greatest blessings in return.

Especially we think of the dear American brethren and sisters in these days, as you are having your Conference, and as you meet together, we pray that the Holy Spirit may come in your midst, and pour out his heavenly peace and mighty power in your hearts.

Will you please forward our heartfelt thanks to all who contribute for what you have sent to us?

Our work is going on as usual: nursing the sick; teaching the children (and also some of the grown-up persons who visit the school); and preaching the gospel of Jesus' love. We do realize the devil's power in this dark land, as he keeps the poor souls sleeping, and catches others, who once have said that they would follow Jesus. But we believe the victory will at last be ours, as we seek the glory of our King, who is mighty to conquer every foe. The kingdom will be his, and not the devil's; So we are going on with great courage and trust.

Sister Alt is well and happy, and always busy. I do thank God with all my heart that he has given her to me for this work. She joins me in sending hearty greetings and best wishes to you all, and so do our dear Javanese people. And we all ask

your fervent prayers for an outpouring of God's mighty spirit in our hearts.

Yours in the dear Master's service,
M. JANSZ.

Pangoengsen, Tajoe,
August 25, 1912.

Lone Sabbath-keepers to the Rescue.

"The King's business requires haste." I have been looking for my last article in the last two RECORDERS, but I guess the associational reports have left no room for it. I am anxious for the list of non-residents that do not take the RECORDER, so we can do some work in that line; but we can't wait. That will come, I dare say, soon, and Brother Gardiner and the Tract Society are ready for our contributions, and I am sure will give prompt acknowledgement of same.

I presume there may be two hundred, or more, of the non-resident Sabbath-keepers that take the RECORDER, to whom this appeal will come. Well, I thought at first, I would subscribe \$5.00 for the Tract Society debt, and say to the rest, "Come on," but that looked too small, and I said I will make it \$10.00. And still others might want to give more, and I thought the head of the list ought to set a good example for the rest, so I concluded to make, and do make it, Mr. Editor, \$25.00, and herewith enclose check for same.

Now can we have two hundred more to follow suit, not necessarily in the same amount; it may be more, or it may be less, anywhere from \$100.00 to \$1.00, but as the Lord has prospered you? It should be sent either to the editor of the SABBATH RECORDER, or to the treasurer of the American Sabbath Tract Society, at Plainfield, N. J. And may we all be impressed with the truth of the opening sentence of this letter.

I have received other corrections and additions for the Directory, but speed the above on its way without waiting to include them.

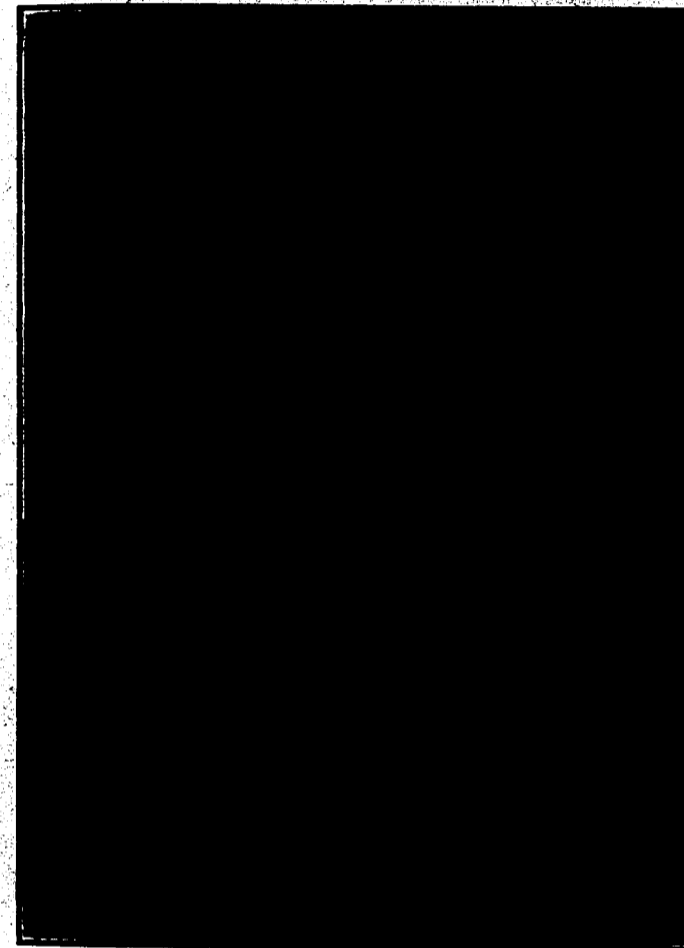
For efficiency and service yours,
G. M. COTTRELL,
Field Secretary.

Topeka, Kan.,
November 7, 1912.

Thy friend has a friend, and thy friend's friend has a friend; be discreet.—Talmud.

WOMAN'S WORK

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



MRS. ANNA C. RANDOLPH

We present this week a picture of Mrs. Anna C. Randolph, who was for fifteen years the efficient secretary for the Eastern Association, and whose work was not laid aside until she was summoned home. The readers of Woman's Page will join with the members of the board in sending sympathetic greetings to the members of her family.

In Memoriam.

More homelike seems the vast unknown,
Since they have entered there;
To follow them were not so hard,
Wherever they may fare,
They can not be where God is not,
On any sea or shore;
Whate'er betides, Thy love abides,
Our God, forevermore.

—John W. Chadwick.

Whereas, The loving heavenly Father has called home our sister, Mrs. Anna C. Randolph; therefore, be it

Resolved, That we, the members of the Woman's Board, hereby express our appreciation of

her long and efficient service as secretary for the Eastern Association.

Resolved, That, while we cherish the memory of one with whom the Master's cause came first in thought and deed, we learn lessons of faithfulness and loving service from the inspiration of her life, and the manner in which she performed her part of the work of the board.

Resolved, That we tender to the husband and daughters our sincere sympathy in their bereavement. We would commend them to the love of the heavenly Father: To the daughters, who so lovingly cared for her during her illness, and who for so long did the work of the board at her dictation, we especially give grateful remembrance.

Resolved, That a copy of these resolutions be sent to the family, and that they be published in the department of Woman's Work in the SABBATH RECORDER, and that a record of them be made upon the books of the board.

You will be interested in the message from our president. The society that she tells us of has a fine start toward a splendid year's work. You notice that she does not state where this society is located. Could it be your society, do you think? I am going to hazard a guess that it is the society at Milton Junction—Mrs. West's own society. Mrs. West is a very modest woman, but I think she will forgive me if I say that they have been "doing things" at Milton Junction, and I think that I am right in my guess.

A Message From Our President.

DEAR SISTERS ALL:

I often amuse myself by thinking of things I would do if I had time and means; and there are so many delightful things to look forward to that I'm quite sure never to be out of pleasant occupation as long as I have ability to work. One of these occurs to me as beginning this letter I find myself thinking of you all.

It is this: I would make the rounds of the various associations being held this autumn and visit you in your meetings. I have personally met so few of you that it would be a great pleasure to meet you face to face, and I should probably get from you many valuable suggestions. But as this is impossible, I must resort to the medium of our RECORDER page to send you greeting, with the hope that I may also hear from you.

And the RECORDER page as a means of promoting acquaintance is not to be despised. I know a loyal Seventh-day Baptist

woman who has all her life been a lone Sabbath-keeper, and who could probably reckon on her fingers the number of times she has visited a Seventh-day Baptist church, who, through the medium of the SABBATH RECORDER, has kept so well informed about our people that should she chance to meet members of almost any church she would be able to converse intelligently with them about their church interests and history, and to inquire about brothers and sisters whom she has never met, as if they were personal friends.

The Lone Sabbath-keepers' directory helps us to realize how many of these scattered ones there are. To many of them the SABBATH RECORDER is like a letter from home and is eagerly read.

Let us help to make it a more valuable means of communication between us by frequent use of its pages to record things of interest to us, feeling sure they will also interest others. When we write for our page let us not think of it as "writing for the press" but as sending a letter to our dear ones. We would like to hear from the lone Sabbath-keepers. Tell us how you spend your Sabbaths and how they are a blessing to you. And you who are in the local societies, tell us about your meetings. I have been watching our page ever since Conference for the appearance of a letter from a certain society which does interesting things, which I asked them to report that other societies might have the benefit of these suggestions. If we do not hear from them soon, I shall be obliged to give you the suggestions myself. I prefer however that those who originated the plans should tell you about them.

You have had ere this the annual letter from the corresponding secretary of the board. I know of one society that has already acted upon several of the recommendations therein contained. They have appointed a committee to cooperate with the local agent in looking after RECORDER subscriptions; they have voted funds for the work of Marie Jansz in Java, and for the Woman's Board expense, and \$20.00 to the Tract Society; and have appointed a committee to correspond with lone Sabbath-keepers. They expect also to use the Mission Study leaflets as in the past.

Speaking of this reminds me that material for much of the work outlined in the leaflet this year will be taken from the

Year Book, and as Conference voted this year to sell the *Year Books* instead of giving them out for free distribution, it would be well for those desiring copies to send in their names to the publishing house so as to be sure to secure copies, as the number to be printed is to be governed by the demand. It would be well to have your secretary, at your next meeting, take the names of those desiring *Year Books* and send in the list. We need to know more of our denomination and its needs and aims. Let us use these means to inform ourselves.

Lovingly yours,

HATTIE E. WEST.

Milton Junction, Wis.,
November 2, 1912.

Minutes of the Woman's Board Meeting.

The Woman's Executive Board met with Mrs. Morton, on November 4, 1912, at 2.30 p. m.

The members present were: Mrs. A. B. West, Mrs. S. J. Clarke, Mrs. J. H. Babcock, Mrs. J. B. Morton, Mrs. A. R. Crandall, Mrs. G. E. Crosley, Mrs. J. F. Whitford, Miss Phoebe S. Coon.

In the absence of the Recording Secretary, the Associational Secretary, Miss Coon, was asked to keep the Minutes of the session.

Mrs. S. J. Clarke read Romans xii, and Miss Coon led in prayer.

The Minutes of the last session were read and approved.

The Corresponding Secretary reported letters received from Miss Phoebe Stillman of Hammond, who is Secretary for the Southwestern Association; Miss Etta Randolph of Plainfield, N. J., and Mrs. O. U. Whitford.

It was voted to instruct the Secretary to correspond with Mrs. Charles Titsworth of Plainfield, in regard to taking the place of Associational Secretary, made vacant by the decease of Mrs. Anna Randolph.

The Secretary read the report of the Central Associational Secretary, Miss Agnes Babcock, also a letter from the General Secretary of the Home Missions Council.

The Treasurer reported for October: total receipts \$118.50. The report was accepted.

It was moved and carried that the President, Corresponding Secretary and Editor of Woman's Page be a committee to pre-

pare resolutions regarding the passing away of Mrs. Anna Randolph, the Eastern Associational Secretary.

The Corresponding Secretary reported the preparation of program for Mission Study Circle for December, and the report was adopted.

The committee appointed to prepare resolutions retired and prepared the same, and presented them to the meeting. These resolutions were approved.

Adjourned to meet with Mrs. Daland on December 3.

P. S. COON,

Secretary pro tem.

American Sabbath Tract Society—Treasurer's Receipts for October, 1912.

<i>Contributions—</i>	
E. E. Hakes, W. Hallock, Ill.....	\$ 2.50
Woman's Executive Board	41.57
J. H. Coon, Milton, Wis.....	10.00
"Dunn's Corners"	50.00
Mrs. M. Stimson, Benton, Ark..	3.00
N. P. Nelson, Milton, Wis.....	5.00
Ellen C. Brown, Bradford, Pa..	25.00
Mrs. C. H. Threlkeld, Memphis, Tenn.	2.00
Alice A. Peckham, Bush's Landing, N. Y.	2.00
D. S. Allen, Port Lavaca, Tex..	5.00
<i>Churches—</i>	
Stone Fort (Ill.) church	1.85
New Auburn (Minn.) church ..	3.85
Plainfield (N. J.) church.....	22.72
Plainfield (N. J.) Sabbath school:	
<i>Boodschapper</i>	2.51
General Fund	8.05
Total	10.56
First Brookfield (Leonardsville, N. Y.) church	9.95
Farina (Ill.) Sabbath school.....	8.04
Welton (Iowa) church	9.07
Hammond (La.) church	3.48
Milton Jct. (Wis.) church.....	17.06
Farina (Ill.) church	9.45
Nortonville (Kan.) church	18.48
Dodge Centre (Minn.) Sabbath school	17.50
Little Genesee (N. Y.) church.	17.63
Salem (W. Va.) church	4.50
<i>Collections—</i>	
1-3 Collection Western Assn... ..	10.33
1-3 Collection Central Assn.....	12.43
1-3 Collection East'n Assn., New Market, N. J.	15.72
<i>Special on Debt—</i>	
S. C. Maxson, M.D., Utica, N. Y.	5.00
Miss M. A. Davis, De Graff, O.	1.00
Mrs. W. H. Miller, Wellsville, N. Y.	5.00
"M. S. M.," Dunlap, Kan.....	1.00
Mrs. Emma Coon Witter, Wausau, Wis.	20.00
Mrs. Flora Bess, Andover, N.Y.	1.00
L. O. Greene, Independence, N.Y.	1.00

Mrs. A. M. Cottrell, Independence, N. Y.	5.00
Miss S. M. Burdick, Alfred, N.Y.	5.00
Miss E. L. Camenga, Alfred, N. Y.	1.00
Ophelia Clarke, Alfred, N. Y....	2.00
Mrs. J. D. Washburn, Earlville, N. Y.	3.00
T. A. Saunders, Milton, Wis.....	5.00
Mr. & Mrs. J. W. Crosby, Grand Junction, Colo.	2.00
George H. Rogers, Oxford, N. Y.	25.00
J. A. Inglis, Milton, Wis.....	10.00
Mrs. James Hemphill, Westerly, R. I.	4.15
Harriet Burdick, Lowville, N.Y.	5.00
Miss O. M. Bee, Cowen, W.Va.	1.00
Miss M. A. Bee, Cowen, W.Va.	1.00
W. Reiley Potter, Hammond, La.	5.00
E. F. Bliss, Mt. Vernon, Mo..	1.00
Mrs. C. D. Potter, Belmont, N.Y.	10.00
"A Friend," DeRuyter, N.Y....	1.00
Sarah Williams, Verona, N. Y.	1.00
"A Friend," Verona, N. Y....	1.00
C. J. York, De Ruyter, N. Y....	1.00
Chas. E. Gardiner, New London, Conn.	3.00
Mrs. A. Harrington, Lima Center, Wis.	1.00
Mrs. Elsie Greene, Coloma, Wis.	1.00
"For the Debt"	20.00
Mrs. Phebe E. Phillips, Brookfield, N. Y.	1.00
S. C. Maxson, Utica, N. Y.....	5.00
Stone Fort (Ill.) church.....	15.00
Salem (W. Va.) church	3.00
Mr. & Mrs. O. G. Crandall, Milton Junction, Wis.....	2.00
Eldon D. Crandall, Milton Junction, Wis.50
Jennie Crandall, Milton Junction, Wis.50

<i>Special African Investigation—</i>	
Mrs. W. H. Miller, Wellsville, N. Y.	1.00
Cumberland Church, Manchester, N. C.	1.75

<i>Income—</i>	
George S. Greenman Bequest... ..	125.00
Eugenia L. Babcock Annuity.....	125.00
American Sab. Tract Socy.	3.50
D. C. Burdick Bequest	40.21
D. C. Burdick Farm	2.21
Geo. H. Babcock Bequest	185.14
Henry W. Stillman Bequest.....	.04

<i>Publishing House Receipts—</i>	
RECORDER	148.35
Visitor	10.00
Helping Hand	67.87
Lewis' Biography75
Spiritual Sabbathism	1.75
Bible Studies90

<i>Loans</i>	
	200.00
	2,000.00
	\$3,266.91

E. & O. E. F. J. HUBBARD, Treasurer.

YOUNG PEOPLE'S WORK

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

Gratitude.

REV. ALVA L. DAVIS.

Christian Endeavor topic for November
23, 1912.

Daily Readings.

Sunday—Abel's thanksgiving (Gen. iv, 3-8).

Monday—First national thanksgiving (Ex. xv, 1-18).

Tuesday—God's thanksgiving call (Psalm c).

Wednesday—A Christian thanksgiving (Acts iv, 23-31).

Thursday—A theme for thanksgiving (Col. i, 12-19).

Friday—Heaven's thanksgiving (Rev. v, 8-14).

Sabbath-day—Topic: The Christian virtues. XII. Gratitude (Ps. cxlvii, 1-20). (Thanksgiving day meeting.)

Thanksgiving day is the one distinctively national day, the one day observed annually throughout the United States by proclamation of the President. Yet this custom is not distinctively an American one. The Romans had their autumnal festival in honor of Ceres, the goddess of grain; the Saxons their Harvest Home; and the Israelites their Feast of Ingatherings. But why should we give thanks to God? Why sing praise to him? Why be grateful? Because there is no greater sin than that of ingratitude. The Psalmist says: "It is good to sing praises unto our God; for it is pleasant; and praise is comely." Then for what should we be grateful?

THANKFUL FOR OUR COUNTRY.

We ought to thank God for our country—the only country under the sun that has always been free. Wherever the Stars and Stripes are unfurled, wherever America is heard, there liberty, the God-given heritage of every man, is proclaimed. The flag, when adopted more than a century ago, had but thirteen stars in a field of blue. There are now forty-eight, and she has never lost a star. The flag has never trailed in the dust, though it has seen dark days of conflict and bloodshed. Through internecine strife the flag has been borne, when blind ambition, partizan strife and

cruel hatred have hawked at and torn it. But today the flag floats over a united nation, honored, loved and respected by all. Wrought out in tears, cemented by the blood of her loyal sons, the flag today waves over the grandest nation under the sun. Yes, thank God for our country, and for the patriotism of our people. For as Uncle Oliver says, patriotism is religion

FOR OPPORTUNITY FOR SERVICE.

We are living in the golden age of the world's history. All the achievements of the past are ours. No other nation has such equipment. Our resources are unlimited; our methods of communication and transportation are unparalleled; books and magazines, schools and churches are ours for culture and self-improvement. In fact the knowledge of 6,000 years lies at our feet.

With such an equipment, there was never offered a grander opportunity for service. The great moral conflicts being waged among us call for strong men and women. The church, school and state need men and women of genuine worth. The saloon problem, the social problem, the political problem—these, and many others—are appealing to America's young manhood and womanhood. And by these young people are these problems to be solved. Thomas Edison says: "It's the way the world goes—the young push ahead and do things, and the old stand back." This is the present-day spirit of progressiveness, and I welcome it. So let us be grateful for our opportunities, and for our strong young manhood and womanhood, consecrated to the larger good of church and civic life.

Then we ought to be grateful for our splendid missionary opportunities. Here our foreign missions and home missions are so amazingly interblended and interwoven that it is difficult to draw any definite line of distinction between them.

From every quarter of the globe our shores are thronged by the poor, the discouraged and oppressed. What splendid opportunity we have to give to these poor and down-trodden people, and their children, something more than a mere chance to dig ditches and mine coal! It is as much our duty to give them the Gospel as it is to send missionaries across the seas. I wonder how many of us are thankful for

our public schools, and our great army of consecrated teachers who are training the foreign-born children for American citizenship.

PERSONAL AND TEMPORAL BLESSINGS.

These are many. Health and homes and provisions and friends. It may be Providence has not smiled upon you as bountifully with material blessings as upon others. Some have suffered deprivation and hardships, others sickness and sorrow. Yet it might have been worse with all. From behind the clouds that may have concealed our Father's face, he has been watching every child, placing upon each only that which he was able to bear, that which was best for him.

Then how grateful we ought to be for commonplace safety. I can do nothing better than to quote from the late Margaret E. Sangster's "Life's Personal Thanksgiving." She says: "Our personal thanksgiving is incomplete if we do not praise God for what does not happen to us and our dear ones. When men go to their business or their work in the morning and come safe back at night to the hearth, when children go to school singing as they go, and in the afternoon, open the door with a rush and a merry 'hello' and the call 'Where's mother?' there is another reason for thanksgiving."

GIVING.

But if we are truly grateful, we must give to God of our material possessions. Then too, we must give him of our productive ability—mind, intellect and muscle. In this we can all have some part. If he has given us wealth, let us consecrate it to his service. If he has given us strong bodies, let us use them in carrying burdens of the weaker. If he has given us homes, let us use them to bless others. If he has given us an education, let us use it for doing more and better work.

But if you haven't wealth, you can give your mite. If you haven't a liberal education, you can use your one talent. You may not have a fine home, but for the sake of Him who "had not where to rest his head," you can share it with another. You may not have health, but you can live a life so sweet and patient and helpful that sunshine shall fall the richer and brighter upon others.

A STRING OF PEARLS.

© Lord, that lends me life, lend me a heart replete with thankfulness.—*Shakespeare.*

We should train ourselves just as carefully and conscientiously to be thankful and songful as we do to be truthful, honest, kind or thoughtful.—*J. R. Miller.*

He prayeth best who loveth best
All things, both great and small;
For the dear God who loveth us,
He made and loveth all.

—*Coleridge.*

Missionary Achievements, and What I May Do.

PASTOR T. J. VAN HORN.

Christian Endeavor topic for November
30, 1912.

Daily Readings.

Sunday—A City Saved (Jonah iii, 5-10).

Monday—Dead Souls Quickened (Ezek. xxxvii, 1-14).

Tuesday—Prison Missions (Acts xvi, 19-31).

Wednesday—Missions to Kings (Acts ix, 10-16).

Thursday—Personal Work (Acts viii, 26-40).

Friday—I Can Stand By (2 Tim. iv, 9-12).

Sabbath-day—Topic: Missionary achievements, and what I may do (Phil. ii, 1-6).

The beginning and climax of all missionary achievement were simultaneous. It was proclaimed by angels and celebrated by the multitude of the heavenly choir above the plains of Bethlehem. It was the achievement of God himself, in the gift of his only begotten Son,—the ransom price to redeem a lost world. In that mighty deed is the inspiration and root of every missionary endeavor and victory since.

Missionary achievements, for the purposes of this page, will be classified under three heads: Geographical, Statistical, and Moral.

GEOGRAPHICAL.

"Beginning at Jerusalem," the disciples began proclaiming the message of salvation delivered to them by Jesus Christ, assured of his continued presence to the end, and endowed and sustained by his power. Before the close of the first century, or 60 years after the resurrection of Jesus, a large part of Asia Minor, had been evangelized and organized, and Northern Africa and Southern Europe had begun to

feel the influence of the gospel leaven. Central Europe, through the influence of Christian captives carried from Asia Minor by the invading Goths back to their native country, was permeated with the doctrine of Christianity. This movement began about the middle of the fourth century. Patrick preached the Gospel in Ireland as early as 450 A. D.

More than a hundred years later Gregory the Great sent Augustine with forty assistants to convert the barbarians of England, and with such success that King Ethelbert with 10,000 of his subjects was received into the church on a single occasion.

In the latter part of the fifth century, France became nominally Christian under the successful military leadership of Clovis.

By the close of medieval history, all of Europe was under the influence of so-called Christian princes.

Under the influence of the Christian impulse, the Western Continent was discovered, and the same impulse drove Christian missionaries into the American wilds for the conversion of the savage tribes of Indians. Not much can be claimed for this missionary zeal, for whatever may be said for America as even nominally Christian, is due to immigration rather than to the conversion of the aborigines.

Christian missions were established on the continent of Africa south of the equator about the beginning of the seventeenth century. John R. Mott is authority for the statement that "now the chain of missions is almost complete from Mombasa to the mouth of the Congo."

Before the birth of Protestantism the zeal of Jesuits and other orders of the Catholic Church had carried the Gospel to India, Japan, and China, as well as to the countries above mentioned.

A map of Protestant missions before me as I write is dotted with gold stars indicating mission stations in every country on the globe. These gold stars are numerous in the great archipelagoes of the Pacific Ocean. Geographically, then, there are few peoples on the face of the globe today to whom the Gospel has not been preached. That is an achievement showing some degree of loyalty to the great command of Jesus to his disciples nearly twenty centuries ago.

STATISTICS.

In his Conference sermon this year Rev. W. D. Burdick says that out of a population of 92,000,000 in the United States there are 36,000,000 church members, about one third of whom are Catholics. From other sources I learn that "at the close of the first century the number of Christians in the world was about 500,000; at the close of the fourth century, 10,000,000; at the close of the eighth century, 30,000,000; at the close of the tenth century, 50,000,000; at the close of the fifteenth century, 100,000,000. Now the number of nominal Christians in the world is about 400,000,000, more than a quarter of the population of the globe."

According to Josiah Strong, in 1884 about one in every five of the population of the United States was a member of some church; now, about one in every three is thus connected. This is a striking illustration of the words of Jesus that "the kingdom of heaven is like a lump of leaven." A large percentage of increase in money contributions may be also inferred from Josiah Strong's statement that missionary contributions of all denominations made in 1890 for home work was about \$7,000,000, while according to John R. Mott, eleven denominations in 1902 contributed about \$5,000,000 for the domestic field.

In 1889 there were reported 3,263 missionaries on the foreign fields of the world. During the past five years, 1,321 Student Volunteers alone have entered the work from America.

The summary of results of modern missionary endeavor shows, according to the above authority, "1,500,000 natives enlisted in the forces of Protestant Christianity throughout the non-Christian world. Among them are more than 75,000 pastors, teachers and other Christian workers. While the work of the missionaries is far from being accomplished, Christianity is so securely planted in Japan, China, Korea and some of the other nations of Asia, as well as in other parts of the world, that were the missionaries obliged to withdraw, Christianity would live and spread as a self-propagating force."

MORAL.

Interesting and fascinating as the geography and statistics of missions are, there

are complex elements that render conclusions doubtful and unsatisfactory. Not so when we consider the moral influence which the doctrines of Christianity exert upon the heathen who accept them.

The miraculous transformation of the islands of the Pacific within the last fifty years ought, of itself, to satisfy the most skeptical that the power of the Gospel is able to save to the uttermost. Harold Bigbee's *Twice Born Men* is powerful testimony to the same glorious fact. And this is only one of many volumes that could be written to prove that the Gospel is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek. If you doubt, get the up-to-date proof by our Brother Milton Ford of Garwin, Iowa.

When James Calvert went to the Fiji Islands in 1835 his first duty was to gather up and bury the skulls, hands and feet of eighty victims, sacrificed at a single cannibal feast. Fifty years afterwards, we are told, thirteen hundred churches of Christ could be counted, and out of a population of 110,000, 104,000 were habitual attendants at places of worship. James Calvert saw the same people who had partaken of the cannibal feast eating the bread and drinking the wine that symbolizes the death of Jesus.

Dr. John Geddie was at Aneityum only twenty-four years. On the tablet reared to his memory we read, "When he landed in 1848, there were no Christians. When he left in 1872, there were no heathen."

In 1813 the American Missionary Union was formed. Eighty years afterward it was recorded that one Baptist Church had been organized on heathen soil for every three weeks of the entire time; one new convert been baptized for every three hours, counting night and day; and at least one in ten of such converts has become an active worker in the field.

"In Turkey, more than twenty translations of the Word of God in the language and dialects of living people have been supplied during the same 50 years."

Henry Richards labored for seven years at Benza Manteke without a convert. In a short time after this, having heroically preached the Sermon on the Mount, including "give to him that asketh thee," at the imminent risk of having to give everything

he had in his possession to the lying, thieving natives, to be consistent with his preaching, the first native was converted. A thousand converts was the result of the great revival that followed.

Dr. Nathan Wardner sent a package of tracts to a minister in Holland. Results: Seventh-day Baptist churches in Holland, Denmark, Germany; a mission in Java; a missionary sent to the Gold Coast in Africa; the Midnight Mission in Holland whose work has been so successful that similar workers in Chicago have asked our Holland brothers to give them advice, and who shall measure the other work that has been done by the members of this little church?

About the year 1844 Mrs. Rachel Oaks and her daughter Delight, members of the Seventh-day Baptist church of Verona, N. Y., consistently lived and warmly advocated the Sabbath in Washington, N. H., where they went to live. Result: the entire membership of the local Adventist Church became Sabbath-keepers, the beginning of the great denomination of Seventh-day Adventists.

A young Adventist school-teacher lived and taught the consistent keeping of the Sabbath in the family of a minister in southern Illinois. Result: the conversion to the Sabbath of Rev. M. B. Kelly and the organization of all the Seventh-day Baptist churches in southern Illinois and Kentucky.

These are only a few incidents, picked up here and there, from the bewildering mass of material which tells of the wonderful achievements of missions.

WHAT MAY I DO?

You can pray earnestly and definitely for the work and the workers. Do you?

You can "give after your ability" that others may carry the Gospel. Do you?

You can interest your friends by your own enthusiastic and sympathetic interest in missions. Do you?

You can consent to lead the missionary meeting of the society and make it the best meeting of the month. Did you?

You can study the subject until you can speak intelligently, and *advertise* the wonderful facts of missionary achievement. Will you?

You can offer yourself to the Master to be used where he wants you. Have you?

You can be the leaven of the Kingdom, so that your stainless life will spread the Gospel among your associates. Are you?

WHAT MAY OUR SOCIETY DO?

Begin at once missionary work in your nearest schoolhouse.

If you have not already done so, begin the formation of a missionary library.

Study your own church and locality with reference to missionary achievements. Let the Brookfield societies be exhilarated with the thought that there was the home of Mrs. Solomon Carpenter and Eld. Eli S. Bailey, the father of our home missionary, Eld. James Bailey of sacred memory. That same county was the birthplace (which can yet be seen on beautiful "Alderbrook" near Eaton) of the third Mrs. Adoniram Judson ("Fannie Forester"), and also of William Colgate.

Milton Junction may well be inspired by such a study. And there are others.

Increase your pledges to the board for missions. Minnesota Baptists at their recent Conference unanimously approved the plan to raise \$3,000,000 annually for home and foreign missions and in order to raise their share, \$125,000, all Minnesota members are asked to contribute ten cents each weekly to the fund. Figure out what a similar plan would do if adopted by our own members.

A widow woman and her children lived on mush and milk a whole week to save fifty cents for a poor Indian woman and her children. Are you equal to that?

Make your society a throbbing center of missionary enthusiasm and practical work for missions.

REFERENCES.

Read the story of the Boxer uprising in China for tales of native Christian heroism.

Pentecost on The Congo, by Henry Richards.

The New Acts of The Apostles, by Arthur T. Pierson, from which I have freely quoted.

Recent numbers of the RECORDER, and our Conference Year Books.

"He has sounded forth a trumpet that shall never call retreat,

He is sifting out the souls of men before his judgment seat,

Oh, be swift my soul to answer him; be jubilant my feet,

Our God is marching on."

"And who knoweth whether thou art come to the kingdom for such a time as this."

Our Young People and Real Life.

A Conference Paper.

A. J. C. BOND, *President Young People's Board.*

In appearing at this time on this country life program, I represent, in a way, the young people of our denomination, who live for the most part in rural villages and in the open country. You perhaps expect me to paint for you beautiful pictures of springtime, and wild flowers, and running brooks; of happy youth, and glad hope, and high aspiration.

But my theme is not our young people and rural life, but our young people and real life. Perhaps the best way to get it before you briefly, and yet clearly, is to define life, in the terms of service which one may render to the world.

In order to measure opportunity for service one must look two ways. If a shaft is to fit perfectly into its metallic collar, and both are to take their place in the machine of which they are to be a part, the bore in the collar must be scientifically measured, and the calipers must be applied with exactness to the shaft.

First we shall look out upon the world in which we live and of which we form a part, and in view of what it was meant that this human life should be, and in view of present movements and tendencies, discover what her needs are. And in the second place we shall consider the fitness of young men and young women of Christian Endeavor ideals and training to meet the demands of present-day society.

What then are the opportunities open to young people who have a desire to promote the interests of the race?

For the sake of convenience, and in order that our discussion may be with due clearness, our relations to the world and society may be comprehended under the following five heads: The economic relations of life; the social relations; the relations of the home; of the church; and of the state.

THE ECONOMIC RELATIONS.

That every man "shall earn his bread by the sweat of his brow" is not a matter

of choice, except as a man shall choose to fail in duty and to violate the laws of the universe. I grant you that the law as expressed here is a figure of speech, but it is set forth in a figure because it expresses a truth so great that it can not be given in straight language. It may not be that the visible drops of perspiration shall break out upon the forehead of every man who gets an honest living. But every man that lives consumes something of this old world's products, and an even justice demands that he shall produce something of equal value to that which he consumes. If he has real economic value there will be a balance on the world's side; that is, that which he produces must be worth more than that which he consumes. This is the first economic duty of every man: to earn his salt, to produce as much as he consumes.

Many young men start out with the declaration that the world owes them a living. To base life's activities upon such a basis is to build your economic life upon a wrong premise. The world does not owe you a living. The world owes you nothing. You owe the world room rent. Every young person should wake up and pay his board and lodging.

Another basic law of economic life is that we shall not only live, but let live. If economic justice provides that you shall have an opportunity to make an honest living, it provides also that every other man who seeks an honest living shall have an equal opportunity with you, and shall not find his way hedged up by any wall which you might build to protect your own selfish interests. The path to your own success must run parallel to that of every other man. They can never cross. You may outdistance another, but you have no right to gain your advantage at his expense.

These are simple laws of life which should obtain everywhere and always in the business world, but which are too often ignored or basely violated.

The world does a deal of credit business. Faith is the thread inwrought in our modern business life in such a way that to weaken the thread makes flimsy the fabric, and to break the thread destroys it entirely. In a business life so constructed, truthfulness becomes a necessary and splendid asset, and honesty the capital without which no one can succeed.

There are too many men who are seeking to appropriate the fruit of other men's labor; parasites on society, maliciously defrauding humanity by violently taking what is not their own, or palming off on an unsuspecting public that which has no value, or is even harmful, or perchance simply living a non-productive life, content to eat the product of another's toil.

There is still another duty which a man owes to the economic world. As society is now constituted it is not enough that he shall earn an honest living, and that he shall not interfere with any other man's right to the same opportunity and privilege. The world is so full of selfishness and greed that not every man enjoys his right to work or to an honest wage. Men are compelled to work under improper sanitary, social, and moral conditions. Their lives are held too cheap by employers, who for dollars expose their men to unnecessary dangers. There are many maladjustments of capital and labor which await the application of the principles of the kingdom of Jesus.

The young man who has received inspiration and training in the church should find a legitimate business where he can be of service to society and add something of economic worth to the world, and a business that will in no way interfere with the rights of any other man; and still as the business world is at present organized, he will find ample opportunity to work for the rights of the downtrodden, to oppose the forces of organized greed, and to seek to promote the kingdom of justice and righteousness in the world of business.

THE SOCIAL RELATIONS OF LIFE.

Man is a social being. None of us liveth to himself, and no man dieth to himself. We are just beginning to appreciate the fact of the solidarity of the human race, and the force with which our lives interact upon each other. No longer do we count him the true follower of Christ who seeks to escape the contamination of the world by withdrawing from the world. The religion of the cloister has been superseded by the religion of the mart. One may take on the spirit of Christ by frequenting his secret presence, but that spirit can find expression only as we mix with humanity. Jesus prayed not that his disciples should be taken out of the world,

but that they should be kept from the evil; in the world but not of it.

What the world needs is a social life based upon the intrinsic worth of human life, whose rules of action have their origin in an appreciation of what man ought to be. This is not to condone the sins of society, but it may be a man's misfortune that his ideals are low. What he needs may be not that you shall shun him, but that you who have purer ideals shall find a point of contact with him, shall touch him there, and shall maintain that vital contact until you in your sympathy shall feel the hurt of his sin, and until perchance he shall absorb something of the health of your own life, and upon that foundation begin a superstructure of his own.

A babe was dying from the loss of blood. It had grown pale and faint, when a physician tapped the vein of a healthy man, made the necessary connection, and the strong heart of the man pumped the life-blood into the veins of the child until the color came back to the latter's cheeks again.

The man experienced some temporary pain, perhaps; but it was done with no real injury to his health. Why did he consent to suffer the pain of the severing of his own artery? Because there was a life at stake; because it was his own babe, through whose veins his blood already flowed.

We have all been made to partake of one blood in Jesus Christ. If we but recognized our common kinship, society would know fewer lines of distinction, and the weak and unfortunate would fare better at the hands of the more favored.

Selfishness and pride too often govern our social relations. In democratic America there are all grades of society, from the upper tens to the submerged tenth, from the joy-riders to Mickey's gang. Perhaps the difference between these grades is nothing more than the difference between dollars and dirt. This is no essential difference, except that dirt is rather more necessary to our human life.

The divisions by which society is graded are arbitrary and false. The fact that one is an adolescent may be something to reckon with, but it should not deprive him of all the privileges of the parlor at home, or of the sociable planned by the older young people. To be sure a boy of four-

teen may not know how to act, but he will pass this period of instability and uncertainty. Wise sympathy now may count much in making the man of the future.

Young people of Christian Endeavor ideals and training will find plenty of opportunities to perform the big brother act, and as they touch society in its larger life, their opportunities will multiply to make their own life and ideals count.

There is one remedy for the ills of society; one corrective of its maladjustments. It needs an application of the love of Jesus, who had compassion on the multitudes. Strong young men and consecrated young women are needed, greatly needed today, who have the spirit of the Master, and who can carry that spirit into the social relations of life. Thus will be eliminated from social life those questionable and harmful amusements which give the hectic flush, too often passing for a personal charm, but which are only significant indications of a primitive decay.

THE HOME.

The home is the next division of our subject. And here we pause, seeking a renewed preparation of heart before entering its sacred precincts in an effort to discover the opportunities there for Christian service.

The minds of those who have gone out from the old home immediately revert to the scenes of that childhood's paradise, which has decorated memory's walls with pictures whose color does not fade, but whose beauty increases with the passing years. The faces upon which our eyes first looked, and whose features grew dearer in the experiences of the years, may have gone from our sight, but their memory still lingers like a halo of glory about us. Their voices may be stilled, but their counsels come back to us with increasing helpfulness as the burdens of life multiply.

The old farm, the old house, the books, the singing, the table talk, the fireside, the children, father, mother: *home*. The very vividness with which that picture comes back to us, and the sacred feeling with which we view it again, is evidence of the importance of the home in shaping ideals and in giving tone to life.

Another thing which emphasizes the importance of this phase of our subject, is the fact that such homes as you have pic-

tured to yourself just now are fewer than they were a generation ago. I am not saying that the number of genuine Christian homes are fewer, nor that this generation has not contributed anything of value to home life. But the conditions which obtained a few years ago by which the home had relatively more influence in shaping the lives of the children, have been materially altered by the necessities of modern life, if not also by a lowering conception of the importance of the home. These changed conditions bring new problems; and Christian men and women must solve them on the basis of the teaching of the old Book. The law of marriage as given in the second chapter of Genesis has not been abrogated; Jesus may still be considered authority on the question of divorce. It is to the shame of the American people that the papers are continually filled with the details of divorce proceedings. And to add to the shame of it, such practices too often go uncondemned. We seem to be demonstrating the truthfulness of that old proverb that

"Vice is a monster of so frightful mien,
That to be hated, needs but to be seen.
Yet seen too oft, familiar with her face;
We first endure, then pity, then embrace."

We seem to have reached the last stage in regard to the divorce evil. In Germany they have gone so far as to originate a finger ring for divorced persons. It consists of a gold band, divided in the middle by a strip of platinum or silver. Certainly suggestive, but not bearing the odium it ought in the face of outraged society. Uniform divorce laws and other reforms may accomplish something. But what is needed is a higher conception of the sacredness of the marriage relation, less haste in consummating the marriage tie, and more favorable surroundings for the young people at mating time. It can not have escaped your notice that the great number of mis-marriages is found in the so-called social set, whose chief art is the practice of deceit, and who are adepts only in the use of life's veneer.

We need more matrimonial candidates with the sentiment and the honesty of the young man of whom my brother once told me. In speaking of the marriage state, upon which he hoped some day to enter, he said he thought it would be delightful,

on returning from work at noon, to have a wife to meet you at the door, and to wipe the sweat from your face with her apron. There is good healthy sentiment for you, if not translated into poetry; and I would rather risk such a young man to found a true home, than the society fop who knows all the latest rules of etiquette, and who can shine to perfection in "society."

Young men and young women are fitting themselves to be husbands and wives. For the day-dreams of every normal young person include a home and a family to protect and love. Who shall share that home with you, comes to be a matter of great concern. Let every young man see to it that the quality of the life which he brings to it in himself, is equal to that which he requires in the one who is to share it with him. Young woman, tolerate in no young man who seeks your company a flippant attitude toward the religion or the ideals your mother taught you, and be thou faithful unto them. With the present number of cigarette smokers among boys and young men, and the prevalence of other vices, the question of the future fatherhood of our country becomes a serious one. I understand that in Chicago they are jailing the "masher," and if this proves successful in abating the nuisance, they propose to cage up members of the opposite sex who persist in wearing extreme styles of dress without regard to decency.

Christian young people must let their voice be heard, their influence be felt, and their lives tell for what they are worth on the side of the home.

THE CHURCH.

That the church shall reap benefit and blessing in the enlarged usefulness of Christian Endeavor trained young people can not but be true if the society is true to its motto, For Christ and the Church. Many a pastor can testify to the loyalty of his Endeavorers, and to the value of their work in promoting the larger interests of the church. The church offers opportunities manifold and splendid to young people of the present day. The young man who leaves the church because it does not measure up to his own standard of what the church ought to be, is missing the grandest opportunity the times afford to make his life count. The young man who will give the church second place, and de-

liberately defend his position, thereby shows his inability to measure the potentialities of the only organization benevolent in its purpose, and at the same time worldwide in its aim. Other organizations are time servers. They may be of great benefit to society, just as many things that are temporary are nevertheless essential. But the one organization which comprehends the whole human race in its efforts to uplift and save and bless, is the Church of Jesus Christ; of him who was lifted up that he might draw all men to himself.

Suppose the church is impotent, and her power waning, where is the fault? God is not dead, Jesus Christ still lives; the church has a glorious history. The great need is for young people who can lead and love and lift; who can not only inspire, but who can organize and teach and train. The great opportunity which the church affords the young man of power today, I say it advisedly, is her need of ministers. I recognize the fact that never before were there so many doors of opportunity open to Christian young men as there are today. I would like to pause right here long enough to mention Christian Association and social settlement work as furnishing opportunities for Christian service for the young people of today. He who finds himself drawn to either kind of work will find a large and fruitful field of labor. But I protest against the notion, which prevails in some quarters of our country, that the Christian Association secretary or the social settlement worker has superior advantages and opportunities over the Christian pastor for real service. If the church does not measure up to her social obligations, let her be organized to these ends. If her ministries are impracticable because she is imbued with a spirit of "other-worldliness," help her to catch the spirit of her Master who went about doing good.

There is no greater opportunity for young people today than to lead the Christian Church to use its inherent powers in the social salvation of the community. Does the task seem hard? I tell you, opportunity is not measured by the ease with which a thing can be done, but by the greatness of the results which may be obtained, at whatever cost of labor and of sacrifice. A church properly articulated to the needs of the community and of the world can use every gift that has been fully consecrated

to the church, and to its divine Founder and Head. If modern criticism, with its mixture of good and evil results, if present-day materialism, or whatever influence, have precipitated a situation with which the church, with its present ideals and organization seems unable to cope, then here is the supreme opportunity for the young man of holy ambitions. Let him who has been trained in the manifold activities of the present set himself to the task of adjusting the church to its modern problem, until it shall meet successfully the impact of worldliness in whatever form, and wage an aggressive campaign for righteousness. If the present state of unrest in religion presents peculiar difficulties and dangers, it presents opportunities commensurate with the greatness of its problems.

THE STATE.

Another field of endeavor, abundant in opportunity for the young man of today, is found in the line of his distinctive duties as a citizen. The times demand political leaders of wisdom and character. Never before, perhaps, in our country, were the times so ripe for political reform. But more than upon anything else the welfare of our country depends upon the character of the average citizen. Upon him whose duty to the government may be discharged by being honest and voting right.

The one who hitherto has been unmindful of the duties of citizenship, and is suddenly aroused to its responsibility and opportunity, may find himself sadly at a loss to know just what to do. He may find issues not well defined. The church has long been the subject of attack on account of its superabundance of isms. But the great bugaboo and bugbear of the present are the isms of politics. Altogether Mr. Voter is a much perplexed man. But the average citizen is intelligent enough; what he needs most is moral acumen. Knowledge is not lacking in the rule of three. Too many are strangers to the Golden Rule.

Recent years have witnessed wonderful advancement in the development of our material resources. Inventive genius, and power to organize and direct gigantic enterprises have not been wanting; and our material developments have made our country rich. But our moral life has hardly kept pace with our material advancement.

BIBLE STUDY.

Not only is breath necessary to life, but food also, is required. Christian Endeavor young people should feed upon the Word. It is their meat and drink. To the Bible, the young people may safely look for ideals of conduct in all the relations of life. These ideals are found in the record of the matchless life of Him who walked and taught by Galilee, a life which can not be appreciated apart from its setting in the religious history of the race that gave him birth. The regular, thoughtful study of the Bible will give you ideals of life, and will teach you how to realize them.

CHURCH ATTENDANCE.

Church attendance, to which Endeavorers are pledged, tells mightily in the life of young people. Whatever improvement might be made in our church services, it is here that young people have caught the vision, and doubtless, will continue to do so. It was in the temple that the adolescent Samuel heard the voice of Jehovah and answered, "Speak, Lord, for thy servant heareth." It was in the temple that the young man Isaiah got the vision of the glory of the God of the whole earth, and answered the divine voice in these words, filled with the fire and purpose of youth, "Here am I, send me."

God and the universe wait the cooperation of him who in the temple service shall get a vision of the glory of God, and the need of the race, and who shall be impelled to throw himself into the breach, and shall bring the glory of that life to bear upon the sinful world to its complete salvation.

TRUE TO DUTY.

In the fourth place Christian Endeavorers are pledged to be true to all their duties. And then specific duties are named. To be true; to be true to duty. Such young people the world needs, in the business world, in society, in the home, in the church, in the state. Men and women who will be true to duty, whatever the cost, desiring only as a reward the consciousness of a task well done, of a service faithfully rendered.

TRUSTING CHRIST.

And last, trusting the Lord Jesus Christ for strength, which is the first clause of our pledge. Going forth in the strength of him who is the way, the truth, and the life;

The ability to organize capital and to direct corporations has been fully demonstrated. But with these combinations of men the individual man has lost his personality, and with it his power of moral discrimination.

Efforts are being made to correct these evils by bringing the government closer to the people. In the process of this reformation, and in carrying out the ideas that are in the minds of those who have the interests of the people at heart, there is great need of a citizenship, not only intelligent, but possessing Christian ideals.

Christian citizenship is one of the departments of Christian Endeavor, and opportunities are not wanting where Christian young men can serve the interests of the kingdom of the Master in the conscientious exercise of the rights of citizenship.

CONCLUSION.

Under these five heads I have tried to set forth the opportunities for service open to Christian young people: In the economic world, in social life, in the home, in the church, and in their relations to the state.

Now let me name very briefly five ways in which Christian young people are especially fitted to meet the various problems of life successfully, and to take advantage of the opportunities of the present. You will readily see that they are all involved in the keeping of the pledge.

PRAYER.

The first is daily prayer. Prayer is the breath of heaven, breathing which we take into our life that spiritual ozone which kills the germs of sin and selfishness, and helps us to live even here the life of immortals. Including the eternities in our perspective of life, the vicious and sordid things of earth are relinquished from our grasp, that we may serve the infinitely larger interests of the everlasting kingdom of our Lord. Jesus himself, when the crowd would have forced him to be king, hastened into the mountain, where in the presence of his Father, he might have the fog of earth removed by a fresh breeze from heaven.

If young people are to escape the lure of the world in its offer of wealth for wealth's sake, and of position for the sake of the flatteries of men, they must, in the habit of constant prayer, live the divine life of lofty purpose and noble endeavor.

of him in whose strength the world is yet to be conquered for righteousness, by whose power the race is to be set free from sin, and enjoy the glorious liberty of the gospel of love.

Young people, catch the vision of a world conquered for Christ, and in his spirit go forth in the strength of your young manhood and young womanhood, and with your life before you, to have some part in the redemption of the race and in the final triumph of the kingdom of peace.

News Notes.

MARLBORO, N. J.—C. E. socials are held once a month in connection with the business meetings. Some features of the socials are Bible flower and leaf contests, musicals and other entertainments.—On September 11, the members of the Ladies' Aid were invited on a picnic held at Mrs. Albert Grady's, near Greenwich. A dinner was furnished, for which each paid 25 cents, the proceeds to be used in the work of the society.—An organ for the primary department has lately been purchased by the Sabbath school.—Our quarterly missionary program was given October 26, in place of the regular Sabbath-school lesson, a special missionary collection being taken.—At least once a month a First-day minister supplies our pulpit; at other times the members take charge of the meetings.—Mr. and Mrs. Leslie Tomlinson and Miss Lucy Campbell attended the meetings at New Market, October 17-20.

RIVERSIDE, CAL.—The Dorcas society held a dollar social at the home of Mrs. William Larrabee. They had had three months in which to earn the dollar. Some had earned it by sewing, washing, and picking oranges. A total of \$14.00 was handed to the treasurer for the Woman's Board.—The Sunday-school convention was held in Riverside, November 8, at which Mr. Loofboro presided, having held the office of president for five years.—Revs. Ballinger and Loofboro have been giving a series of sermons on, Why we keep the Seventh-day as the Sabbath.—Sabbath, the nineteenth of October, the Christian Endeavor society had charge of the morning service. Four papers were given: "The Devotional Life," Luella Baker; "Music and Religion," Mary Brown; "Efficiency," Elverstone

Babcock; "Giving and Receiving," Flora Chapman. The male quartet furnished the music.—All are busy preparing for the yearly meeting which will be held at the New Year time.

George Herbert Utter.

Hon. George Herbert Utter was born in Plainfield, N. J., July 24, 1854, the son of George Benjamin and Mary Starr (Maxson) Utter. He was a direct descendant of the earliest settlers of the State of Rhode Island through his mother, who was the daughter of John Maxson.

Mr. Utter received his early education in the private schools of Westerly, where he came with his parents in 1858, after which he spent two years in Alfred Academy, Alfred, N. Y. He then returned to Westerly, and two years more were devoted to the pursuance of his course of instruction in the Westerly high school. The latter part of Mr. Utter's education was secured at Amherst College, Amherst, Mass., from which institution of learning he graduated with the class of 1877. He was a member of the Delta Kappa Epsilon fraternity of that college.

Before entering upon his collegiate career Mr. Utter had learned the printer's trade, and after graduation he became associated with his father and uncle, G. B. and J. H. Utter, in publishing the *Narragansett Weekly*. On the death of his uncle in 1886, he became a member of the firm and on the death of his father in 1892 he became sole proprietor of the paper. Through his efforts the *Westerly Daily Sun* was started, the first issue of the paper appearing on August 7, 1893.

Mr. Utter has been engaged in public life for more than thirty years, first serving on the school board of the town with which he has long been identified. His political career was commenced in 1883, and for two years he was on the staff of Governor A. O. Bourn. In the year 1885 he became Representative of the General Assembly, and when the Republican party again came into power in 1888, he was chosen Speaker of the House. From May, 1889, to May, 1891, he was elected to the State Senate and was a member of the Judiciary Committee for both years, acting as the chairman of that committee during the latter year. He was then the choice of the peo-

ple for State Secretary in which office he served from 1891-1894, but was compelled to retire because of increased business demands. Mr. Utter, however, again served the State in 1904 when he was elected Lieutenant Governor. The following two years, 1905-06, he was chosen to represent Rhode Island as its chief executive, and in the fall of 1910 he was the successful candidate for Representative to Congress from the Second Congressional District, which office he held until death. He succeeded his late friend, Adin B. Capron. His nomination was pushed by friends who carried the contest into the Congressional District Convention.

In spite of the fact that Mr. Utter has been closely connected with the welfare of the State, he maintained his interest in local affairs till the last and was a member of the Board of Trustees of the Memorial Library Association. He was always an active church worker and has devoted a considerable portion of his time to the Y. M. C. A. movement throughout the East. He was a member of the State Executive Association of Massachusetts and Rhode Island. He has been a deacon of the Seventh-day Baptist church of this town since November 9, 1894, and for twenty years acted as superintendent of the Sabbath school. For fifteen years he was treasurer of the Missionary Society of the Seventh-day Baptist Denomination.

On May 19, 1880, Mr. Utter was united in marriage to Elizabeth L. Brown of Allston, Mass., daughter of Cyrus H. Brown. He is survived by his wife and four children, George Benjamin, Henry Edwin, Mary Starr and Wilfred Brown Utter.

Mr. Utter's interest in the church needs something more of word for us as a people than the above, taken from the *Westerly Sun*, presents. Several times he returned from Washington to spend the Sabbath at home, timing himself so that he would be on hand for his official duties in administering the Lord's Supper. Some thought he was foolish, while he was Governor of the State, for refusing to go to the inauguration of the President because it fell upon the Sabbath; but nothing that he ever did—and he performed many good deeds—gained for him the respect of men more than this very thing. He was a friendly man, and there was a multitude who loved him. The pastor feels more than the loss of a co-

worker, but a confidential friend. The specialist who had charge of his case in Washington, after telling him what the probable end would be, said of him these words of highest eulogy, "He is a man."

The funeral services were held Wednesday, November 6, at 3.15 p. m., attended by a great concourse of people, among whom were the Governor of Rhode Island and his complete personal staff. Members of Congress from Connecticut, Rhode Island, and Massachusetts, United States Senators Leppett and Wetmore, three ex-Governors of the State, and a large number of other public officials.

The service was conducted by the pastor of the Pawcatuck Seventh-day Baptist Church, and consisted of a brief prayer, Scripture, and poem.

The bearers were Ira B. Crandall, Samuel H. Davis, Charles Perry and Col. Everett E. Whipple of Westerly; Henry M. Maxson of Plainfield, N. J.; and Mr. Utter's private secretary, Tyler Page of Washington, D. C.

C. A. BURDICK.

A Modest Hero.

Israel Greenberg, seven years old, was playing on the string-piece of *Pier 21*, East River, New York, when he tripped and fell into the water. A woman who saw him fall ran for help, and the first person she met was a neatly dressed man who had come off one of the New Haven boats. The man dropped his valise, ran to the spot and dived into the water. He swam to the boy, and grabbing him, managed to get him aboard a sand barge. Patrolman Meyers found the man and the boy on the barge, and asked the man his name. "You don't want my name," said the man. "That isn't necessary. Just show me a place where I can change my clothes. That is all I want." The policeman called an ambulance, and the boy was removed to the Hudson Street Hospital. Then Meyers led the rescuer to a seaman's lodging-house. He took a suit out of his valise and put his wet suit into the valise, and went on his journey. Every effort was made at the lodging house to have the man reveal his identity, but he said: "I only did my duty; only a little thing unworthy of any notice in the papers or public praise."—*The Christian Herald*.

HOME NEWS

WALWORTH, WIS.—The readers of the RECORDER may be glad to learn something more of the good fortune of the Walworth Church in securing and settling the new pastor. It is already known to you that H. Eugene Davis is the man chosen, and notice of installation services was published in the RECORDER, in connection with the quarterly meeting program. Of this service, I may say it was very interesting and impressive. All who had part therein spoke fitting and inspiring words. The pastors of neighboring churches who assisted gave Pastor Davis a royal welcome. Excellent music furnished by the choir and a well rendered solo by Dr. Jesse Maxson added much to the interest, and all things worked together to make the occasion one to be held as a pleasant memory by Walworth Church especially.

While we deeply regretted that the failing health of Pastor Ashurst, whom we greatly respected and esteemed, necessitated his going from us at so early a date; we were highly favored in that President Daland filled the place of pastor acceptably during the interim and won the esteem of the people; yet it gives strength and courage to realize that we have a settled pastor.

Pastor Davis seems to fit into the place and work with ease and tact that would do credit to one of longer experience in pastoral work. Our need and his apparent fitness to meet that need seem to justify the belief that he will prove to be the right man in the right place, and we are hoping and praying that his increasing physical strength may prove equal to his will and energy, and that united efforts of pastor and people may result in growth and prosperity to the church.

P. C.

JACKSON CENTER, OHIO.—Although somewhat isolated from our people, we have been graciously favored this summer and autumn by the presence of several members from our sister churches. Dr. L. C. Randolph of Milton, Wis., led the list, in appearing before our Chautauqua assembly in August, and in delivering a helpful sermon in our church the following Sabbath.

In October, Brother Lloyd Simpson, a former Jackson Center boy, came with his bride from Albion, Wis., to visit relatives in this place, returning by the way of Battle Creek, Mich., some two weeks later. The next arrival was Deacon J. O. Babcock of Welton, Iowa, en route for home from a business and pleasure trip to Battle Creek. He remained nearly a week visiting relatives and friends of early days. Following him, came Brother Jesse Randolph of Salem, W. Va., on a hurried business trip, returning by the way of Cincinnati, O. On the day of his departure, Rev. S. H. Babcock and his good wife arrived from Albion, Wis., to spend a month or more with relatives and friends and former parishioners. On Sabbath day, October 19, he preached an inspiring sermon to an appreciative audience. To balance the pleasure as between the sexes, Sister Eva McLearn of Walworth, Wis., is now a guest in the home of our efficient dentist, Dr. Lester Babcock. But with the tide running our way, Rev. D. C. Lippincott, a former pastor, could not resist the temptation to visit us on his return trip as delegate to the Western, Central, Eastern, and Southeastern associations. Last Sabbath he rehearsed to our people the salient points of these four great meetings. He also gave an inspiring report of work done by the Garwin Church. He will speak again next Sabbath.

With these former pastors as guests of honor, our Brotherhood gave a banquet at the Central Hotel last Sunday evening, with Pres. J. D. Jones as director and toastmaster, which was greatly enjoyed by the twenty-eight brethren present. The responses from our guests were especially helpful and inspiring. Other visitors are expected soon, including President Clark of Salem College.

Our church is progressing in both religious and social work with a fair degree of success. Our Christian Endeavor society recently gave a Hallowe'en social at the home of Prof. and Mrs. W. G. Polan, accompanied with a spicy program and dainty refreshments. Our Sixth-day night prayer service of the church, and the Christian Endeavor meeting on the evening after the Sabbath, are well attended for a church of our size.

G. W. L.

November 5, 1912.

DEATHS

LEWIS.—Ruth, daughter of S. A. and Lou Lewis, was born November 18, 1896, and died October 20, 1912, aged 15 years, 11 months and 2 days.

She professed faith in Christ about a year ago and has lived a consistent Christian life since that time. It can truthfully be said of Ruth, by all who knew her, that she was an unselfish, loving and dearly loved girl. In her last illness she proved herself, as always, patient and uncomplaining, putting others' comfort before her own. She will not only be missed by a loving father, mother, three sisters and three brothers, but by her teacher, schoolmates and a host of relatives and friends.

Funeral services were conducted at her home in Stone Fort Township, by Eld. F. F. Johnson, after which the remains were laid to rest in the Joyner Cemetery. A large concourse of relatives and friends witnessed the last sad rites.

GRACE LYON.

MAXSON.—In Westerly, R. I., October 22, 1912, Mrs. Matilda M. Maxson, in the ninety-third year of her age.

Matilda Mandana Maxson, the widow of the late Jonathan Maxson, was born November 13, 1819, at Unadilla Forks, Otsego County, N. Y. She was the daughter of Dea. Martin Wilcox and Matilda Mandana Stillman.

She first came to Westerly, R. I. in 1842, to work in business as milliner. She later returned to her father's home at Little York, N. Y., where she was married January 25, 1844, to Jonathan Maxson, of Westerly, by Eld. Russell G. Burdick, father of the present pastor of the Pawcatuck Church. Since her marriage her home had been in Westerly. Four sons were born to this union: Albertus W., and J. Irving, of Westerly; Henry M., of Plainfield, N. J., and Frank H., who died in 1863.

When Mrs. Maxson was thirteen years of age she was baptized and united with the Scott Seventh-day Baptist Church, with which body she held her membership until her marriage, when, by letter, she joined the Pawcatuck Church. In the work of the church and denomination she was most ardent and helpful. Keeping her full faculties of mind to the last, she never lost her great zeal for the cause of the Master. She was most sympathetic with all, anxious for missions both here and everywhere. She was a good neighbor, and greatly beloved by young and old. Funeral services were held Friday, October, 25.

C. A. B.

UTTER.—In Westerly, R. I., November 3, 1912, George Herbert Utter, in the fifty-ninth year of his age.

(For more extended notice see page 668.)

Though we travel the world over to find the beautiful, we must carry it with us or we find it not.—Emerson.

The Sabbath Recorder

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

L. A. Worden, Business Manager.

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SPECIAL NOTICES

The address of all Seventh-day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

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

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

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

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

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

The Mill Yard Seventh-day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Mornington Hall, Canonbury Lane, Islington, N. A morning service at 10 o'clock is held at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Alas for him who never sees
The stars shine through his cypress trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned in hours of faith
The truth to flesh and sense unknown,
That Life is ever Lord of Death,
And Love can never lose its own!
—Whittier.

SABBATH SCHOOL

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

LESSON VIII.—Nov. 23, 1912.
THE TRANSFIGURATION.

Lesson Text.—Mark ix, 2-13.

Golden Text.—"A voice came out of the cloud, saying, This is my Son, my chosen; hear ye him. And when the voice came, Jesus was found alone." Luke ix, 35, 36.

DAILY READINGS.

First-day, Deut. xviii, 9-22.

Second-day, John xii, 20-36.

Third-day, Matt. iii, 1-17.

Fourth-day, 2 Peter ii, 1-21.

Fifth-day, Matt. xvii, 1-13.

Sixth-day, Luke ix, 28-36.

Sabbath-day, Mark ix, 2-13.

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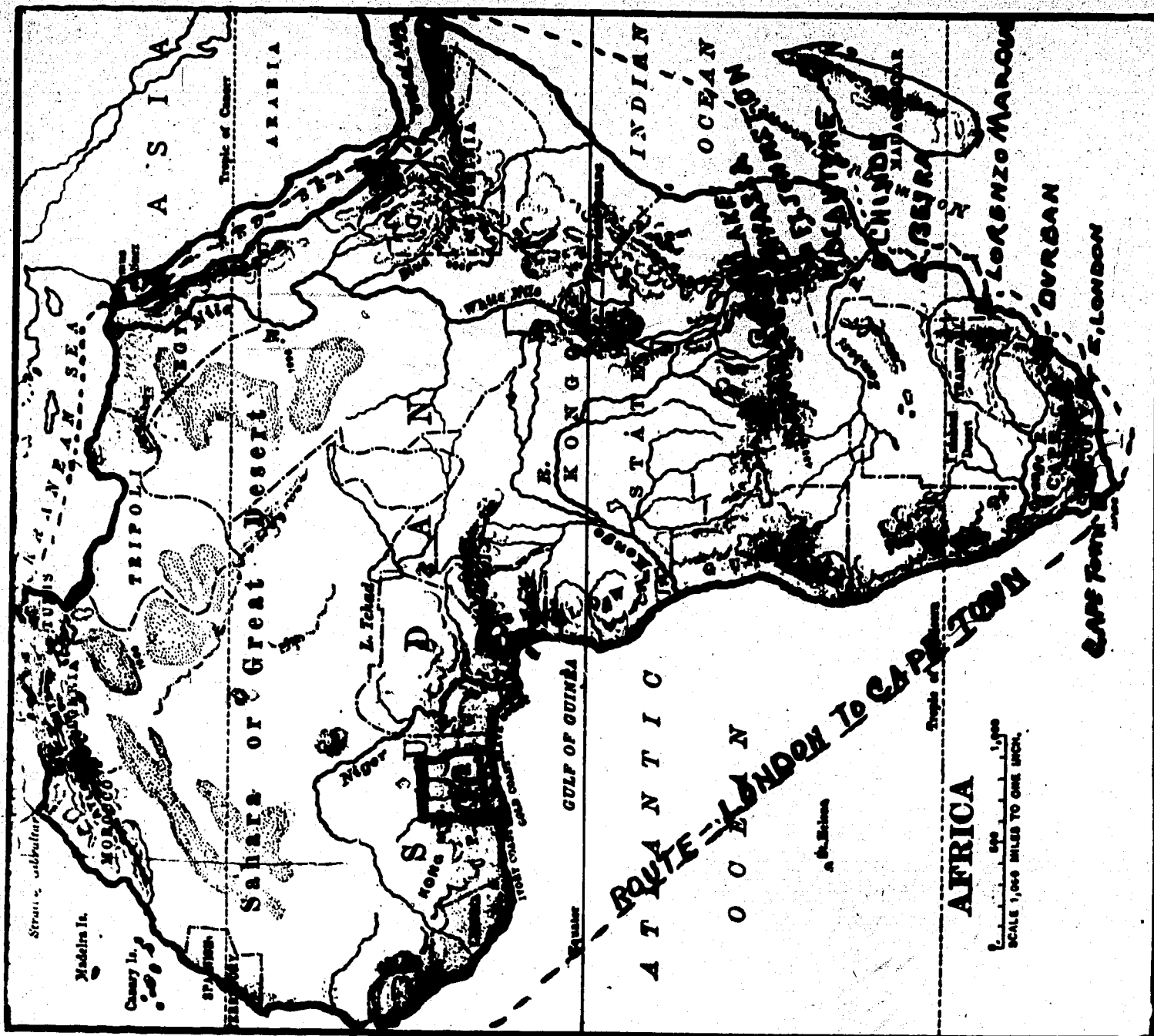
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