

The Sabbath Recorder

As a tired mother when the day is o'er,
 Leads by the hand her little child to bed,
 Half willing, half reluctant to be led,
 And leaves his broken playthings on the floor,
 Still gazing at them through the open door,
 Nor wholly reassured and comforted
 By promises of others in their stead,
 Which though more splendid, may not please him more;
 So nature deals with us and takes away
 Our playthings one by one, and by the hand
 Leads us to rest so gently that we go
 Scarce knowing if we wish to go or stay,
 Being too full of sleep to understand
 How far the unknown transcends the what we know.
 —Langfellow.

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Advance Steps for Social Betterment.

To one who has had his eyes opened to the many signs of unrest in America, portending a coming upheaval in the civic and social circles of this country, a study of the forward movements in England along lines of social betterment will bring hope and inspiration. I have been deeply interested in reading about the work of David Lloyd-George, Chancellor of the Exchequer, in the British Isles. To me one of the most remarkable things about this movement is the fact that a high government official in staid old England should so readily see and acknowledge the signs of coming trouble, and so whole-heartedly embrace the cause of the common people, even of the oppressed poor, as against the aristocracy and wealth of his country. Really it is wonderful! What would democratic America think if her Secretary of the Treasury or Secretary of State should step out boldly and throw his whole-soul into a nation-wide fight for the uplifting of the poor, for the bettering of conditions among laboring men, and for the social betterment of aged and worn-out ones who have for years helped to make rich men richer?

This great man of England, who "interprets every political action into its human terms," who considers its bearing upon the needy masses as well as upon wealthy aristocrats, is today the world's favorite champion of social betterment. He has a passionate sympathy for the poor and for the suffering infirm, because he himself has in years gone by tasted the bitterness of poverty. To him the darkened homes of England's humblest people, in which destitution and misery and disease and the helplessness of old age hold control, are realities that can not be ignored. He is far-sighted enough to see that unless some remedy can be found for these conditions of unrest, unless the nation provides some relief, the end must be an upheaval like that which shook France when the people were clamoring for bread, and the rulers were blind to their distress and deaf to their cries.

This "Condition-of-the-People Party," as

they call it in England, is not only making a crusade against poverty but also one against disease and degeneracy. They "propose to have a new race of people" in the coming generations; hence the medical inspection laws for school children, the "back to the land movement," and provisions for sanitation and practice of hygiene among the lowly. Then there is the provision for pensions for worthy old people, and a national insurance act by which those who have worn themselves out by work may be aided without having to beg or become dependent upon others.

By the insurance law nearly 14,000,000 people will enter into a coöperative brotherhood to help their sick and those out of work. Under this plan every worker pays eight cents a week, his employer must contribute six and the government four cents each week, making eighteen cents in all. This goes into a fund from which benefits are to be paid. Provision is made to guard against "sweating" in workshops. Persons not hired out, but working for themselves at an income below \$800, may also be insured by paying the employer's six, and their own eight cents, while the government pays its four cents the same as in the other case. It is estimated that the enormous sum of \$122,500,000 will become available the first year for aiding the sick and the needy. In this way provision is made for sickness, by which the state pays a certain sum for every week one is sick. This provision covers sickness from childbirth as well as from other causes.

Strict provisions against the state's being imposed upon by the lazy and the unworthy are made, so that no loafer can expect help. The aged and the young are aided on a different plan from the one applied to the laborers. With the adult workers the system of self-help is best, because it obviates the necessity of their being regarded as objects of charity. Pensions are not paid to old men if they have come to poverty through indolence, neither can people out of work claim aid if out on account of having joined in a strike, nor yet

can they be aided from the fund if guilty of crime.

Such movements on the part of men high in government affairs give us reason to hope for a safe and practical solution of the problems now disturbing the people of every land. One of the things that fills thoughtful men with misgivings for the future of our own country is the slowness of high government officials and political leaders in getting their eyes open to the mutterings of discontent, the signs of upheaval constantly increasing in America. This utter failure of the government to grasp the real situation and to make wise provision to remedy the evil can not go on forever. There must be something more done than that which is being done by the personal efforts of a few altruistic lovers of men, if the growing dissatisfaction among the oppressed multitudes is pacified and revolution is prevented. Statesmen like David Lloyd-George must be found who can lead the masses to a sane settlement of the troubles that make hard times among them. Some leaders must be found able to devise means by which the growing chasm between rich and poor, between labor and capital, between trusts and private enterprises can be bridged. The spirit of indifference to the sufferings and oppression of the people through high cost of living must give place to an altruistic spirit that reaches out after the dissatisfied masses with assurances of social betterment, if our country is to be saved from the throes of revolution and anarchy. The signs of trouble are too significant to be ignored.

The Fouke School.

We did not see the Fouke School in session, but we saw the rooms where it is held, the young who attend, the faithful teachers and some samples of the work being done. There are four school rooms well fitted with seats, desks and tables, with ample blackboard space in them all. The front or main room is 24 by 36 feet, the back room, used for the kindergarten, is 24 by 32 feet, and there are two recitation rooms 12 by 16 feet each. There are about fifty students in attendance now. The teachers are all giving their services, with no salary excepting board and lodging. The missionary spirit is in the air, and a most excellent work is being done along

practical lines. Brother Randolph has seventy-eight acres in the lot upon which the school and his home stand. A ridge of ground considerably higher than most of the surrounding lands makes a backbone, if you please, from which the land gently slopes both ways. This ridge is near the center of the great field, and upon it stands the school building in a little grove of trees, with a row or two of trees along the walk in front, to the road fifteen or twenty rods away. The land back of the school building is better tilled than any land I saw in southern Arkansas. Of this we will speak more at length in the next editorial. The spot where now stands the school building was a forest thirteen years ago. Mr. Randolph did much of the work upon the building, hewing the timber right on the spot where it grew and where the building now stands. In front, a little to the right of the school building, a lot has been reserved, upon which Mr. Randolph hopes some day to see a good \$3,000 building for school purposes. Such a building is needed now. Good new books, too, are needed for the library.

I was quite interested in some samples of work on the board by the kindergarten children. They had been given a picture to place on the board with crayon as well as they could do it. One little girl five years old had made what seemed to me a remarkable picture for one of her age. It represented a landscape with mountains on each side, a valley with stream and bridge between, houses on the hillsides, walks winding down, birds in the air, and over all a sky spangled with stars and the crescent moon in the midst, with a good perspective.

There is no doubt that this school work is just the kind of mission work most needed in that country. And the beauty of it all is its thoroughly evangelical character. The little children are faithful Christian workers, and their prayers and testimonies touched our hearts.

It may be some one asks, "Where is Fouke?" Had I been asked the question before going there it would have been impossible for me to answer without studying up the map. It is almost 500 miles south of St. Louis, in the southwestern corner of Arkansas, not far from the Texas line. About 300 miles away to the northward, in the very northwestern county, is Gentry.

Little Prairie is to the northeast, nearer the center of the State, toward Little Rock. All these little flocks are indeed isolated, and they need all the help our people can give them.

A Land of Possibilities.

I have been much impressed with the excellent possibilities of this great Southland. Everything about it shows neglect. Still, wherever one has dealt fairly by it, giving it the necessary toil and care, it has been transformed into a garden land.

All along the route from Texarkana to St. Louis, we rode through a country grown up to brush and young timber, most of which must have come in since the Civil War. Great stretches of barrens with little signs of thrift, swamps with tangles of fallen timber, outcroppings of whitish sand or a yellowish soil, lumber camps and saw-mills, rickety cabins and shacks scattered through the brush, fields overrun with crab-grass, were in evidence until one's eyes were weary with the sights. Here and there little strips of cotton fields or patches of corn, sandwiched in among the brush, with now and then a cow or two or a little flock of sheep grazing in the forests, or a few "razor-backed" swine rooting for acorns, were the principal signs of any attempt at farming. Lumbering seemed to be the main industry in great sections of the country. It is probable that it will continue to be so as long as a tree can be found to saw into plank, or a hickory for wagon timber, or a pine or oak large enough for a railroad tie. But it is evident that this industry can not last very long. When it fails, something must be resorted to by which the people can make a living. This something will probably be farming. There are some thrifty, enterprising towns along the road that remind one of the growing towns in the West. Here piles of cotton bales are always in evidence. But these piles are small compared with what they might be if the lands about them were well tilled, and the country people awake to the possibilities of their surroundings. The moment one gets out of these thrifty towns, signs of energy and thrift are lacking.

Some day this fair land will be transformed. These brushy wastes will give place to thrifty, well-cultivated dairy farms. Broad fields of corn and other grain will

gladden the hearts of men. Fine peach orchards and groves of other fruits will fill the land with plenty, and these cabin houses will give place to comfortable and well-kept farm houses.

How do I know this? Simply by what I have seen at Fouke. Brother Randolph has demonstrated it fully, in the fields about his home. He has gained the reputation, among officials of agriculture and men of note in the State, of being the best farmer in southern Arkansas. One must travel many days to find a finer peach orchard of fifteen acres, with 2,222 thrifty, bearing trees than he has just back of the Fouke school building. These trees were loaded this year with many hundred bushels more fruit than he could take care of. As it is he has a thousand pounds of fine evaporated fruit, and two carloads, or 24,000 cans, of fine peaches ready for the market. Close beside this beautiful orchard is a patch of corn, where one of his sons has made the land yield him fifty bushels an acre while the average crop through that country is only about fifteen bushels. I saw him digging fine large potatoes from the second crop of potatoes raised on the same land this year.

So I know that by scientific farming and industry this neglected land can be made a fruitful garden land. It has wonderful possibilities. It is easy land to till, and the better day is surely coming. I saw one pear from Brother Randolph's trees that weighed one pound and a quarter, and measured twelve and a half inches around it one way, and thirteen and a half inches the other.

We may, if we choose, make the worst of one another. Every one has his weak points; every one has his faults; we may make the worst of these; we may fix our attention constantly upon these. But we may forgive, even as we hope to be forgiven. We may put ourselves in the place of others, and ask what we should wish to be done to us, and thought of us, were we in their place. By loving whatever is lovable in those around us, love will flow back from them to us, and life will become a pleasure instead of a pain; and earth will become like heaven; and we shall become not unworthy followers of him whose name is Love.—A. P. Stanley.

EDITORIAL NEWS NOTES

Home Mission Week.

One of the hopeful signs of the times is the movement regarding the moral, social and religious needs of this country being pushed in these days and known as the "Home Mission Week." The Home Mission Councils, composed of twenty-seven general boards and nine organizations of women for home missions, have enlisted the Protestant churches and organizations of the country in a week's study and investigation of existing conditions. Special committees in 2,500 American cities with populations of 2,500 or more, have been set at work making programs of subjects for discussion, including the problems of immigration, the saloon and temperance reform questions, the matter of women and children in industry, questions of country and city life, on the negro and Indian and Spanish-American matters, all with a view to increasing the power and efficiency of the church as a social agent and religious force.

Such organizations as chambers of commerce, civic improvement clubs, associations of public school-teachers and officials, and other bodies of professional workers, are also giving special attention to similar subjects.

Interdenominational meetings have been planned, and during the week ending with the twenty-fourth of November, the question of home missions was the special one in the churches.

To Commemorate the Landing of the Pilgrims.

A movement has just been set on foot to celebrate, in 1920, the three hundredth anniversary of the landing of the Pilgrims. If the plans are carried out, every hamlet and village and city in New England will, on November 11 of that year, join in this celebration. Prominent men have been placed at the head of committees to prepare for the general celebration, and we may expect New England to do her best in honor of the brave men and women who landed at Plymouth.

Two boys chased a rabbit into the hollow of an old apple tree in Upper Mont-

clair, N. J., and as they had both fired at bunny they prepared to smoke him out. But just before lighting the fire they discovered an old, well-worn pocketbook in the hole. Upon examination it was found to contain \$133 in bills, all in fair condition. It is supposed that the money was hidden there by some thief. There was nothing to show who might be the owner.

More than eight months ago the demand of the firemen made upon fifty-two Eastern railroads were submitted to arbitrators, whose decision the Brotherhood of Firemen decided to await before taking up their own demands with their roads. This decision has not yet—November 20—been made, and the firemen have about reached the limit of their patience. Such unseemly delay has done much to create distrust of the arbitration method for settling difficulties, and now with the firemen and engineers the very word "arbitration" is unpleasant to hear. They say that the course pursued by this committee is especially calculated to make arbitration unpopular, and they are thoroughly disgusted with the word.

It is too bad that designing men and the power of money can thwart the very best methods devised, by which justice can be done in these cases that lead to disastrous strikes and labor troubles. Work in cases of arbitration should be done so promptly and so fairly that the arbitration principle would gain favor with the people wherever it is resorted to, rather than be brought into ill-repute.

Quite a commotion was stirred up in the Chicago Federation of Labor because the discovery was made that some violinists in the musician's union were playing old "Cremona" and "Stradivarius" violins, instead of instruments bearing union labels. One man protested that his "Strad" cost him \$750 and he would not exchange it for a carload of violins bearing union labels. The way he was set down upon by the union in which his protest was made gives us a fair sample of the fanatical, unreasoning way in which some of these modern demands are enforced. Men who insist, as these did, that "music from a tin pan would sound sweet to a true union man if the union label were only on it," can not be expected to make any exceptions in cases where an-

cient treasures of world-renowned superiority are in question.

A charitable lady in Stubenville, Ohio, active in social work, was overseeing a rummage sale, of which she was one of the promoters and which was made to give poor people a chance to buy cast-off clothing at a low price. She had laid aside her \$50 hat on the end of a counter containing hats to be sold at twenty-five cents each. An Italian woman spying the prize asked, "How much?" "Twenty-five cents," said the hurried clerk. Quickly the money was paid, and the shrewd Italian hustled away with her prize. When the rush hour was over, and the lady sought again her hat, the mistake was discovered, but too late to remedy the matter.

The later returns give the prohibition amendment in West Virginia a clear majority of more than 77,000 votes. This exceeds the expectations of the friends of the amendment, making a vote of about three to one in favor of the bill. Harrison County, in which Salem College is located, is said to be the banner county, carrying the amendment by a vote of about five to one. No wonder our temperance friends in the Mountain State are rejoicing over the victory.

One of Brooklyn's pastors announced the "Economic Value of the Saloon," as his theme for the sermon on a certain day, and several saloon-keepers came out to hear him. After the minister had spoken of the ill effects of alcohol on school children, and upon young men in colleges, he said, "The Rosenthal murder was hatched in a saloon. When men do desperate deeds, they nerve themselves with rum." When the preacher said, "The wreck at Corning last summer was due to the fact that the engineer had been drunk the day before," up spoke a saloon-keeper in the audience, asking, "Was he drunk the day the wreck occurred?" "No," replied the preacher, "but the next day a man is always worse off." It is said that while this church service was going on, saloons in the neighborhood were doing a rushing business. So it goes. The preacher has a half-hour once a week to teach morality and religion in his church, and then, in too many cases, the house of worship is closed for the week; but the saloons run day and night all the week through, using

every attraction of music and of tempting devices to draw men to ruin! Yet half the church members will vote for the saloon whenever the question of license is referred to them!

The American people have been greatly shocked over the revelations of the dastardly work now known as the dynamite plots, by which many lives were lost and much property was destroyed throughout the land, ending with the blowing up of the Los Angeles Times Building by the M'Namaras two years ago. Not less than ten witnesses have unraveled the most shocking tales in the conspiracy trial that has been going on in Indianapolis for some days. Among these witnesses is one Ortie E. McManigal, whose graphic description of M'Namara's confession, and other facts connected with the matter, must certainly bring some of the "men higher up" under the ban of the law. One can hardly believe his ears as he listens to these blood-curdling revelations.

How can the leaders among the American people fail to see signs of coming woe for the nation in the many evidences of unrest, and of bitterness between the different classes organized and taking sides in this land?

Thursday, November 14, 1912, was a memorable day for Bethany College. It was the occasion of the dedication of a magnificent new building, known as Oglebay Hall of Agriculture, and a fine new dormitory, named after Percy B. Cochran. Honorable Champ Clark, Speaker of the House of Representatives, and one of Bethany's Alumni, was the speaker of the day, and presidents of several universities also made addresses.

It is a great thing when two busy men choose to turn aside from their labors, to give not only money but time and strength, in order to place two great buildings on a college campus and dedicate them to the cause of education, absolutely free from debt.

It is claimed that thirty thousand people attended the revival meetings of "Billy Sunday" in McKeesport, Pa., on Sunday, November 17. Excursion trains brought great throngs of people from all points in the Monongahela Valley, and many are said to be turning to the Saviour. A six weeks'

campaign is proposed. Twelve thousand men and boys were attracted to the afternoon meeting to hear Mr. Sunday speak on the subject, "Chickens Come Home to Roost." Men seldom listen to such searching talks as are being given by this great evangelist.

George F. Baker has made a munificent gift to Cornell University, said to be about \$2,000,000, to effect an affiliation between Cornell and the New York Hospital, whereby the university acquires the use of one half the hospital service for purposes of medical teaching and research. The gift provides for an extensive laboratory in Cornell for more perfect study of diseases. The entire capital now invested in Cornell medical study is \$7,000,000.

Four more men have been found guilty of murder in the first degree in the famous Rosenthal murder case. While the mayor of New York has persistently improved every opportunity to belittle the scandalous police-gambling-den murder, and to denounce both preachers and papers that have dared to stand by the State in its effort to bring the guilty to justice, the work has gone steadily on in spite of all obstacles. It now seems that Becker and his four pals in crime must come to the electric chair. The press and the pulpit of New York and a few faithful officials have done a splendid work for the public welfare, which will be gratefully remembered for many years to come.

Governor Wilson, the President-elect, has gone with his wife and two daughters to Bermuda for a much needed rest.

We are like men and women who pace the decks of ships at sea; we seem to come back again and again to the place of our departure, but while we have been moving we have come into new latitudes and longitudes and the constellations themselves have altered their relationship to the journey on which we started. All this is part of the deep meaning of life.—*G. Glen Atkins.*

Nothing can work me damage except myself. The harm that I sustain I carry about with me, and never am a real sufferer but by my own fault.—*St. Bernard.*

Field Work.

WILLIAM M. STILLMAN.

Tract Society's Hour at the Eastern Assn.

The Advisory Committee of the American Sabbath Tract Society would report to the Eastern Association on the subject of field work as follows:

This committee has felt that our cause in the past has been weakened by the separation of evangelistic work and Sabbath Reform work. Both forms of work suffer from this separation. Sabbath Reform is a logical and necessary part of all our missionary work, and Sabbath truth is an essential part of the gospel message.

Acting on this truth, your committee has sought the conservation of our denominational work, and has gladly aided, to the extent of its ability, in the work of the Joint Committee of the Missionary and Tract societies as a long step in the right direction.

What our denomination most needs at the present moment is organization, with some central authority, or medium, to properly direct and control the work that the Master has given us to do as a denomination. We have not existed on this continent for almost three hundred years for nothing. The heavenly Father has certainly kept us alive for his own good purpose, but it behooves us to use the best machinery obtainable in the light of the world's progress and education.

We realize that our lives are short, and that generations of children are constantly coming along that need instruction and training.

There is also a feeling, common to us all, that we sometimes listen to an old truth from a new voice when it might not make so much impression were it given to us from one whom we hear from week to week.

Acting on these theories and truths, it has been the aim of this committee to arrange field work as follows:

(1) By exchange of pulpits. By this method it is hoped that each pastor of our denomination will speak at least once each year on the Sabbath question to some church other than his own.

(2) By each pastor speaking to his own congregation at least twice a year on the Sabbath question, and thereby keeping up

the interest of his particular congregation, and especially the young people, so that they will understand and believe in their church and denomination and understand for what a mighty truth we stand.

(3) By sending one or two men in each association for a term of at least two months, the services of such men to be donated by their respective churches, but the Tract Society to pay all their expenses. In this way we hope to cover the field so far as possible.

(4) By aiding and combining with the Missionary Society, through the Joint Committee, in such work as may be jointly done for the joint interest of both societies and the denomination.

We have also aided in the tent work at Berlin, N. Y., and on the southern Illinois field.

This is the work we have been trying to do in the last few years, not so systematic as we would like, but still looking forward and hoping for something better.

Our theory is this: to educate our people and especially our young people, in Sabbath truth. If the Sabbath is not to stand as one of God's institutions made for man and as a special mark of our belief and love for him, then we have no excuse to live as a denomination.

An ideal plan would be to have a leader, or corresponding secretary, or chairman of field work, or whatever name you may wish to call it, who should be appointed by the General Conference, whose salary should either be paid jointly by our different boards, or arranged for by the Conference itself, and who should have a general supervision, though without power, over all our denominational work of the Missionary, Education and Tract societies.

In this way much confusion and overlapping of our work as a denomination would be avoided. The Tract Society would not find on sending a man to a certain field that a representative of the Sabbath School Board was already on that field or had just left it, or that the Education Society or Missionary Society was desirous of doing special work there.

Such a man could lay out the work for the whole denomination, and recommend the sending in a systematic manner of one man to a certain place and another to another, so that no one place would ever be

neglected, and no cause or any locality be deprived of necessary help.

Should the General Conference not be willing to put such recommendatory power in the hands of an individual, it would be a good thing for our different boards—Missionary, Education, Sabbath school and Tract—to pool their issues and combine in sending out one or two men, and stir up this denomination as it has never been stirred before.

We must break down the indifference of our churches, and nothing can do this so well as the coming of one, two, three, or four men, or more, who should settle down long enough in the community to make themselves felt. The spoken word is often much more powerful to influence the mind of man than the printed word; and if a body of our best men, supplied with all the necessary appliances—tent work, music, etc.—should stay sufficiently long in a given spot, their influence would be felt for many years, and great good would result, not only to the community among which they work, but also to every institution and organization now doing the work of our Master in our denomination.

The demand of the times is for concentration and conservation. If we are to succeed, we must meet it or go down.

The world stands ready for the harvest. The workers are few. God will never let his Sabbath be lost to the earth. If we fail in the opportunity that he has given us, he will cast us aside, and turn the work over to some other congregation of workers that will stand ready to do his bidding.

Brethren, let us rise to the opportunity that God has given us, and everywhere, throughout our land, and in every land where we have a foothold, in our pulpits and elsewhere, may our preachers, teachers and leaders expound and tell the full message of God for the redemption, mercy and salvation of his people.

I have traveled a great deal, but I never found a happy backslider in my life. I never knew a man who was really born of God that ever could find satisfaction in the things of the world. Do you think the prodigal son was satisfied in that foreign country? Ask the prodigals today if they are truly happy. You know they are not. "There is no peace, saith the Lord, unto the wicked."—*D. L. Moody.*

SABBATH REFORM

The Lord's Day and the Lord of the Sabbath.

When the apostle John was imprisoned on the Isle of Patmos, in about A. D. 96, he says of himself, "I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet saying, What thou seest, write in a book and send it to the seven churches" (Rev. i, 10, 11).

The foregoing text makes the clear statement that the Lord has a day, for John was in the Spirit on that day. It is further clear that it is the New Testament and new dispensation Lord's day that the apostle is talking about; for when he made the foregoing declaration, he was ninety-six years this side the beginning of the Christian era, and some sixty-five years this side the cross. The text, then, shows that we have a Lord's day in this dispensation, but it does not tell what day it is. The text simply speaks of the Lord's day in a matter-of-fact way, the same as we in America would speak of the Fourth of July, taking for granted that we were speaking of something so well known that any one would understand that to which we referred.

The foregoing text expressly says that it is addressed to the churches. Furthermore, the first verse of the book of Revelation reads, "The revelation of Jesus Christ, which God gave him to show unto his servants, even the things which must shortly come to pass." And again and again in this book of Revelation it is stated that the book is particularly addressed to the church. And being thus addressed to the church, it is taken for granted that the church, above all people, would know God's Word, and would know, from that Word, which is the Lord's day. Hence the prophet-apostle speaks of being in the Spirit on the Lord's day, without giving any explanation of which day that is; for he is talking to a people who know God's Word, and who well know, from that Word, its teaching concerning the Lord's day.

This may bring us to inquire what that teaching is. There are many who claim that Sunday is the Lord's day. But such a claim is based wholly on assumption. There

is absolutely no warrant in the Scriptures anywhere for calling Sunday the Lord's day. Sunday, or the first day of the week, is never spoken of as the Sabbath, and there is absolutely no hint that it was ever to become the Sabbath by divine appointment. The Lord foreknew the attempts that would be made to put the Sunday in the place of his divinely appointed Sabbath, and it would seem that he purposely almost ignored even the mention of the day in the Sacred Book. The first day of the week is mentioned but once in the Old Testament, and that where the statement is made, in the first chapter of Genesis, that "the evening and the morning were the first day" of our planet's existence. The first day of the week is mentioned but eight times in the New Testament, and six of those eight refer to the same identical first day—the one on which Christ rose from the dead. And none of these eight texts even hint at the idea that Sunday is to be the Sabbath of the new dispensation.

Therefore we repeat that there is absolutely no warrant in the Word anywhere for calling the Sunday either the Lord's day or the Sabbath day.

But when we come to another day of the week, we find the Bible in numerous texts speaking in no uncertain way in regard to the day the Lord claims as his. Note the following text:

"And he said unto them, The sabbath was made for man, and not man for the sabbath: so that the Son of man is Lord even of the Sabbath" (Mark ii, 27, 28).

This text explicitly states that the Son of man lays claim to being "Lord" of the "Sabbath." There is no text that makes the assertion that he is Lord of any other day besides the Sabbath day. But there are other texts upon the subject:

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight," etc. (Isa. lviii, 13).

This text calls the Sabbath "My holy day." Such an expression is equivalent to calling the Sabbath the "Lord's day." But read this statement from the commandment itself:

"Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God" (Ex. xx, 8-10).

"The seventh day is the sabbath of the Lord thy God." Then the seventh day, commonly called Saturday, is the day the Lord lays claim to. It is the one day of the seven that he has reserved to himself for an exclusive day of rest and worship.

Now in view of the fact that the Master calls himself Lord of the Sabbath, and in view of the fact that Isaiah speaks of the Sabbath as Jehovah's holy day, and in view of the further fact that the commandment itself tells us that the seventh day is the Lord's own Sabbath,—in view of these things, and in further view of all that the Word says, from beginning to end, concerning the Sabbath, ought there to be any difficulty in determining which is the Lord's day? And ought it not to be plain which day of the week it was when John was taken into the holy visions of prophecy on the isle that is called Patmos?

If sentiment and prejudice are to control us, we can not vouch for the conclusions that may be reached; but if we are to be governed by the evidence from God's Word, we should not take very long to decide in favor of the truth in the matter. For the case stands thus: There is absolutely no evidence anywhere that Sunday is the Lord's day, but on the other hand there is clear Scripture statement in favor of the fact that the Lord's day is the one which the apostate customs of the world have led men to call Saturday.

It is well to stand with the law and the testimony. There is indescribable blessing and joy in observing the day that Jehovah has specifically blessed. It is the true Bible Sabbath. It is the true Lord's day. All the evidence is on the one side. There is none whatever on the other.—*T. in Signs of the Times.*

Friendship, what is it? Do smiles, words of cheer, and kind actions constitute it? Are those who never upbraid, but meet all our deeds with words of praise, who flatter us on every possible occasion, to be considered true friends? Their attentions may be pleasant to our vanity and conceit, and keep us in the best of humor with ourselves, and we may think their company very desirable, yet they will not do to put faith in, for their amiable behavior is often the cloak of self-interest.—*From Great Thoughts.*

Glimpses of Life in South Africa.

(Continued.)

We met with one very agreeable experience. As you know, our passage had been booked through to Blantyre via the Union-Castle Line and the African Lakes Corporation. The Union-Castle Line had given us an order on the A. L. C. for our passage up to Blantyre, and as they did not know what the charge would be, they had merely credited us with the amount left, after they had deducted their share from the whole amount paid them by you, and advised the A. L. C. of this amount, stating that we would make up the difference when booking our passage. However to our surprise we found that the money was coming the other way and they refunded us over three pounds which had been overpaid. This helped a good deal in meeting the hotel bill we incurred here while waiting for the steamer. The A. L. C. catches travelers whether they go or stay, as they own the hotel.

I think without exception, this stay in Chinde was the most tiresome, tedious, disagreeable experience we have had thus far. However I managed to develop forty films that I had exposed. To get water cold enough for developing, it was necessary to set some out at night and then use it early in the morning before things warmed up. Fortunately for us the weather was cloudy a good deal of the time we were there, and we were surprised to find that mosquitoes were conspicuous only by their absence. We sat on the hotel veranda in the evening and got no bites. Our beds were equipped with nets, but they were unnecessary. We should doubtless have a very different story to tell if we passed through here during the rainy season. It was at this place that poor Ntlonga complained of the multitudes of biting insects.

Alexander Makwinja appeared the day after we arrived. He had traveled from Bulawayo to Beira by train and thence to Chinde by steamer, arriving a day or two before we did. Under his guidance we visited Elliott Kamwana, who lives in the native village just outside the British concession.

We had arrived at Chinde Sunday morning, June 9. On the following Friday morning, just as I was busy developing two rolls of films, Wilcox came in with

the welcome news that a steamer was in, and that the boys were outside to carry our luggage to her. I packed up and developed at the same time. We went on board about four o'clock. The steamer was the *Chipande*, one of the older ones on the river, formerly belonging to the Universities Mission. We had almost as many passengers, as she could carry—nine. Mr. A. C. Hayter, a planter on his way home to his three-thousand-acre farm at Ft. Jameson, Northeast Rhodesia, accompanied by his brother-in-law, Mr. Malcher, an Austrian; Mr. and Mrs. Cargill, and the son of his partner, a lad of about fifteen, who had been in England several years at school. This party were intending to travel from Blantyre to Ft. Jameson by motor and ordinary bicycles. There was also a Major and Mrs. Baldwin, bound for Zomba, where the major was to take command of the King's African Rifles, a body of native troops.

It was an interesting scene that we witnessed as we sailed from Chinde. On the wide sandy slope of the beach were gathered a great crowd of natives, and most of the whites connected with the A. L. C. Several of them came on board and shook hands, with wishes for a pleasant voyage up the river. Canned goods were being brought on board for our use; several live goats were dragged on the barges alongside and dumped down into the hold. They appeared on the table later on as reedbuck and were much enjoyed as game. On the barges were a number of deck passengers and personal servants of the whites on the steamer. These were arranging their possessions for the trip, and getting their masters' luggage taken care of. Three women sat and lay in lazy contentment on the deck and watched the fun. When everything was on and the three steel barges made fast to the steamer, a crowd of boys waded into the river and with an immense amount of shouting and noise shoved us out into deep water. The stern paddle wheel began to splash and we were off for Port Herald—or as near thereto as we could make it. The river was very low and it was a question how far we should be able to go.

Travel up the Zambezi is not rapid. Thirty or forty miles a day was about as much as we made on the average. The barges alongside were loaded with wood

which was used under the boiler. We stopped at several wooding stations to replenish. At night we always stopped and tied up to the bank at any convenient spot. The pilot runs the steamer up slowly towards the shore, while the boys stand ready with iron bars and ropes. As soon as she touches land they jump off, dragging the ropes from bow and stern, drive iron bars into the ground and make fast. The current is quite strong and it is necessary to make the mooring sure, or something may break loose in the night. Then dinner is served for the whites, on the barges the deck passengers gather round the open fires and cook rice, and mealie mush, the firemen draw the fire and spend half the night cleaning the tubes of the boiler. In the gloom of the lower deck a boy is twanging some kind of stringed instrument, little Meshullah, the cook's helper, is scouring the knives, the little baby slung on its mother's back, on the barge, cries a little and goes to sleep, the white folks gradually get into their bunks and tuck the mosquito nets around them, and everything is quiet. Such is life on the *Chipande*, traveling up the Zambezi.

In the morning there is a dense, white mist that wets and chills and hangs on till the rising sun drives it away. Eating, reading and shooting at crocodiles occupy the time. The crocodiles are used to it and would miss it if omitted. Occasionally of course an accident happens and some "croc" pays the penalty. No one regrets it for they are dangerous animals; but shooting at harmless ducks and other fowl, that we can't possibly get even if hit, is atrocious. However a man with a gun must shoot. What's the use of having one if he can't shoot something with it? Not having a gun, I didn't have to shoot.

We stuck on the sandbars a few times. Half of the last day on the steamer was occupied in getting the barges off a sandbar at the junction of two swift-flowing streams crossing at right angles. The current seemed to be flowing the wrong way here. The captain explained that sometimes it flowed one way, sometimes the other, depending on whether the Zambezi or the Sherry (spelled Shire) was the higher.

Late in the afternoon of June 20 we tied up to the bank about twenty miles from Port Herald. This was as far as the

steamer could go, and from here we were to travel by houseboat. Four of them appeared coming down the river shortly after we tied up and our luggage was at once transferred to them. They are small scows, or ordinary boats, with a small house amidships just large enough for two or three bunks. They are poled along by four to eight boys. The married people among our party got the largest boats. Wilcox and I got the smallest one, but to compensate for that, had no deck passengers to carry. Our boat was merely an ordinary rowboat with barely room enough for the little bunkhouse in the middle (in which we could scarcely stand upright) and a few square feet of space fore and aft. We had four men to pole the boat, a man to steer, a steward, Alexander Makwinja, and our luggage. There was little space left after we were all on board.

The passengers all had dinner on the *Chipande* before setting off up the river. One by one the boats slid off in the dark, we getting away last. There was nothing to do but go to bed, on the hardest bunks we ever met with—at least so Wilcox said. I have had considerable experience with sleeping on the soft side of a plank and didn't mind it. As soon as we were well tucked in behind the inevitable mosquito nets and had begun to forget ourselves, and the Shire, and Africa, our boys began their boating songs. We didn't know that these evening concerts were included in our passage. I can't convey any adequate idea of their monotonous chant of the same syllables, over and over again for an hour at a time. It was not singing such as we know. One man would utter a few words and the rest would join in a refrain. Then they repeated it indefinitely. After an hour or so they would change and sing some other popular song for awhile. All night long they kept this up. The poles, as they rasped along the sides of the boat, sounded about like a stick raked up and down along the side of a house by a small boy. Any one who can sleep under such circumstances ought never to suffer from insomnia.

About six o'clock we drew up on a sandy beach and the steward built a fire and made tea for us. We had been provided with a jug of water and a supply of canned goods for breakfast, but did not wait for anything more than the tea. Half

an hour afterwards we were at Port Herald, being the first of the four houseboats to arrive. We had passed the others during the night.

We had managed to escape payment of customs duty thus far on our expedition, but here we were up against it. Nyasaland needs money evidently, and having few white inhabitants to tax, makes travelers help them out. They charge ten per cent on all goods aside from personal baggage, which is admitted free. You may take in a sewing-machine free as personal baggage, but a typewriter is a prize, and with a mental whoop of joy the inspector fixes me with his glittering eye and says, "Ha! you must pay ten per cent on that, and on all your camp equipment." I protested that I was not importing them to remain permanently in the country, but was to be there only a few weeks and would then carefully eradicate myself and my chattels from their territory. No use. They don't recognize any such fine distinctions as that; if the goods are brought in, they must be paid for, whether they stay in or not. So I paid. But we got off very easily compared with Mr. Hayter, who was merely passing through to Rhodesia. He had to pay about twenty pounds on his luggage. Ours cost about three pounds.

It seems a little strange, after traveling slowly up 250 miles of shallow river into the interior, to find a railroad waiting to carry us the rest of the way, but so it is. The Shire Highlands Railway runs from Port Herald to Blantyre, a distance of 114 miles—from nowhere to nowhere, as several persons expressed it. The natural course would seem to be from the lower end of Lake Nyasa clear through to the coast at Beira, thus connecting Nyasaland with the rest of South Africa by rail. But instead of a through line such as that would be, there is only the short intermediate link between a town on the Shire, and Blantyre, which is over one hundred miles from Lake Nyasa. However, it is very much better than nothing, especially in these days of shallow rivers. Trains run only twice a week, so it is wise to be on time. If you miss the train you have to wait half a week for the next one. However, if you send word on ahead that you will be at the station somewhere within an

hour after train time, I think they would hold the train for you. If we had telegraphed from Beira to Chinde that we wanted to go up the river they would have held the steamer for us. We will know better next time we come.

We were entertained at the African Lakes Corporation's hotel, but here, being passengers in transit from one point to another, there was no bill attached to our entertainment. It would have been robbery anyway to have charged us hotel prices for the board and lodging we received. However, there was only one night to stay here. Sabbath morning, June 22, we started from Port Herald about seven o'clock for the Shire highlands, and Blantyre. The train was made up of several small freight cars, one third-class car filled with natives, and one so-called first-class coach for white passengers. It was labeled, or libeled, first-class, but there were suspicions that it was other than it seemed. However, it was the same as cars elsewhere in South Africa, that the people of the colony, in their ignorance of anything better, are content to ride in.

The trip of 114 miles takes ten hours. For the first forty miles the road is level, but after that it is an almost continuous climb till we reach Limbe, the highest point, about 4,000 feet above sea level. Blantyre five miles further on, is about 500 feet lower. The small, wood-burning engine had a hard time of it getting us over some of the grades, and several times it was necessary to back down and try it a second time before getting over the crest. There are only six stations in all, counting the terminal. Most of them are nothing but the station, with a small native settlement nearby, but as is usually the case, the railroad is attracting settlers and probably some day these stations will be towns of some size. It is a wild looking, but beautiful country that we passed through, and according to Messrs. Hayter and company, who knew the country, there were plenty of lions and other such insects around.

There was no dining car on the train, and no Harvey eating-houses along the line, but the A. L. C. had thoughtfully provided a small wooden, iron-bound box for each passenger. In the boxes we found an outfit of knives, forks, spoons, cups, teapot, and eatables enough to provide two lunches during the day. When the train

indulged in one of its prolonged stops at a wooding station, the boys ran forward, got hot water from the engine for us to use for tea, and we ate whenever we wished and as long as the food held out.

In such travel as this it would be surprising if the train were on time. It wasn't. But it was only an hour past the time when we pulled into Blantyre. It was after dark. First thing to do was to attend to luggage. That is always the case on a railroad run under English ideas of mismanagement. The luggage car was opened and the passengers gathered around while the boys hauled the stuff out, a package at a time, by the light of a lantern. As each one appeared the passenger to whom it belonged shouted, "That's mine!" and by pushing, shoving and yelling "Coono!" (here) at the boys, gradually gathered his belongings together in a place by themselves. Our modest little pile of about a dozen packages looked small indeed beside Hayter's forty and Major Baldwin's fifty, or so. Our heavy luggage we left in care of the A. L. C., while the boys with our lighter stuff packed their loads off into the darkness we knew not whither. We were bound for the A. L. C. boarding-house, or "Mandala," as their establishments are universally known throughout Nyasaland. Say "Mandala" to a native anywhere and he will take you to the nearest station of the A. L. C. Mandala, in this case, proved to be a mile or more from the station, but under the guidance of Major Baldwin and his boy we found it, just about the time our luggage arrived there.

Next day, Sunday, we made inquiries as to our further progress. We found that if we at once proceeded on our way to upper Nyasaland, via Ft. Johnston and the lake, the A. L. C. would consider us through passengers, and thus there would be no charge for our stay at their boarding-house here. But their steamer on Lake Nyasa had just lost her propeller and it was uncertain when she would be in commission again. Certainly not for several weeks. They told us that the government mail steamer was due to leave Ft. Johnston on the 28th, and that by starting at once, they thought they could get us through in time to sail on her—if the government would allow us passage, which was somewhat uncertain. However, as they thought it was

likely we could get passage, we decided to try it; and they agreed to telegraph the authorities for permission for us to take passage on the mail steamer.

There appeared to be other difficulties in the way. In spite of economy our funds were not sufficient to pay our passage from Blantyre up the lake and back again, to say nothing of expense of food and travel around the points of interest back from the lake. The additional money which we had asked you to send was not here, and we did not expect it would arrive before the middle of July. Furthermore, judging by our previous rate of progress it seemed to be quite uncertain whether Wilcox could make the whole trip and still get the September steamer at Chinde. So there were several questions for discussion before we could decide what to do. We finally arranged it this way: Wilcox was to set off in the morning as fast as possible for Ft. Johnston, and thence to Mzimba. I was to remain at Blantyre, visiting Shiloh while waiting, till the draft came, then come on to Mzimba. Then, if it seemed advisable to spend more time there than he was able to give, I was to stay while he returned; and on my way back I was again to visit Shiloh, if necessary, or visit other mission stations as opportunity might offer. With this plan decided on, we arranged our outfits and Monday morning, June 24, Wilcox was ready to start.

But here we found it advisable to alter our plans again. Just as he was about to set out, as we were inquiring about when and where payment for the trip on from Blantyre would be due, the A. L. C. man said, "Oh, never mind that now. Wait till you return and settle it all at once." It was a new idea that one could travel on credit; if one, why not two? Why certainly. So I promptly packed up my necessary things and set out on the road to Zomba, about two hours after Wilcox had started. Our route was to be from Blantyre to Zomba, forty-two miles, on Monday; Tuesday, Zomba to Liwonde, thirty-two miles; Wednesday and Thursday, Liwonde to Ft. Johnston, forty-six miles. That would get us there just at the right time for the mail steamer. As we were A. L. C. passengers we had no need to bother about provisions. They attended to that.

(To be continued.)

Alfred Theological Seminary.

The Circulating Library.

The following are among the books recently added to the library, or about to be ordered:

The Country Church and the Rural Problem.
The Country Church and Rural Betterment.
The Evolution of the Sunday School.
Adult Class Study.
Organizing and Building up the Sunday School.
The Graded Sunday School in Principle and Practice.
Missions and Modern Thought.
The Ideal of Jesus.
The Training of Children in Religion.
Conservation of National Ideals.
Christianity and the Social Crisis.
The Christianization of the Social Order.
Farm Boys and Girls.
Socialism and the Ethics of Jesus.
Scientific Management in the Churches.
The Church in Modern Society.
The Labor Question.
The Rural Life Problem of the United States.
The Social Task of Christianity.
Social Progress in Contemporary Europe.
Ethics for Children.
The Coming Generation.
Old Age Deferred.
The Country Town.
The Church in the Open Country.
Social Creed of the Churches.
Seed Thoughts for Right Living.
The Minister and the Boy.
The New Testament, Its Authorship, Date, and Worth.
Lectures on Preaching.
The Survey.
As far as funds will allow, any book of general interest will be added to the library, upon request.

Any of the above named books, or copies of the *Survey*, the great social service paper, will be sent to any address, post-paid, upon request. By arrangements with a New York book jobbing house, pastors desiring to purchase books can have the books sent directly to them, we giving the purchasers all the discount allowed the Seminary.

A. E. MAIN.

Alfred, N. Y.

"If there is any better way to teach virtue than to practice it, I would like to know," says a keen and humorous thinker. The living epistle is still the one that never fails to be read, and to carry conviction with it.

Every work which it is right for man to do has its legitimate and true result, hard to attain, and more manifest to God than to men when it is attained.—*Phillips Brooks.*

MISSIONS

Observations on the Republic.

JAY W. CROFOOT.

The youngest republic in the world, but the first in Asia, has now completed its first year, and though we must all admit that it shows signs of childishness still, on the whole, it seems a rather thriving infant. Its birthday was celebrated on October 10 with great rejoicings on the part of its friends, and its enemies, if it has any, were not in evidence.

While the changes of the past year have not been so great as some of the friends of the country in other lands are apt to be led to think, on the other hand, they have been greater than the pessimists are willing to admit. The celebration of the first anniversary of the Republic was marked by such general rejoicings as were probably never seen under the Ching dynasty, which is now spoken of by some of the Chinese as past, in the same way that the dynasties of ancient times are mentioned.

Of course to the "man in the street" the present régime shows little difference from the old. The people in general for instance still use the lunar calendar rather than the Gregorian, which is now used in dating all official documents and the like. The school boys and girls were at least as insistent on a holiday as American children are on having one on Washington's birthday. A proclamation from the President was said to require all schools under the direct control of the government to have three days' holiday, but we, like many other mission schools, gave only two days.

An interesting indication of the way in which some of the Chinese are keeping up to date is found in the new editions of the readers published by the Commercial Press. That the rainbow flag should replace the dragon flag in the illustrations is not surprising, but that some of the books should begin with pictures of Washington and Yuan Shih-kai on opposite pages is only paralleled by the reading matter, which in some cases begins with a discussion of the functions and powers of governments.

Dr. Sun Yat Sen has recently made a trip to the north and has made long

speeches to crowded houses in many parts of the country, and seems to have won golden opinions everywhere. As far as appears on the surface, he and President Yuan Shih-kai are in accord and both anxious for the welfare of the country. Perhaps the latter may be the stronger man and more familiar with the practical management of the government, but Dr. Sun appears to be the favorite of the people. On the anniversary he issued a long address, which, while devoted largely to expounding his railway schemes, was really an exceptionally able document. Some of his visions for the future of the country may be long in being realized, but it is something for the country to have a man in such a prominent position who has such visions and is able to state them so eloquently.

One constantly sees new evidences of the new point of view that is coming to be the common one. The increasing popularity of the newspapers is a source of surprise to those who knew only the old China. Slight changes in dress and manner also are like straws which show how the wind blows. For instance, a letter I received the other day was addressed much more simply than letters formerly were. The frills and furbelows are being left off in many ways. Another letter was signed by the man's name after which instead of the usual expression, "Bows his head," corresponding to "Your humble servant," he had written, "Takes off his hat." Though the words were in Chinese, the manner was the foreign manner(?).

So changes are gradually going on. The people are beginning to see that the old ways are not always the best, and an increasing number of them are thinking soberly of the claims of the religion that comes to them from the West. But materialism is common too, and there is just as much need of our best efforts as there ever was, perhaps more than ever before.

West Gate, Shanghai, October 20, 1912.

The Choicest Gift.

From friend to friend the choicest gift
That ever love can give,
Is that which comes the heart to lift,
Or help the soul to live.
Of all fair bounties ever sought,
Of gems or jewels rare,
What treasure like a lovely thought
Or love's far-reaching prayer?

—Mary Mapes Dodge.

A Study in the Gospel of John.

REV. T. J. VAN HORN.

(Resumed from the issue of the SABBATH RECORDER of August 26, 1912.)

Review briefly the obstacles encountered and the methods used to overcome them. Which of the two methods of stimulating belief,—teaching by miracle-working or teaching by discourses,—was most effective? Which is the higher order of testimony? Comp. iv, 48 with vi, 63.

Did Jesus apparently fail or succeed in his effort to make himself known to those outside the circle of his own disciples? Comp. xii, 19 with xii, 37, 42, 43.

Make a summary of obvious results of Jesus' life and teaching as they appear to you from the study of this section of John's Gospel. How did the proofs presented appeal to the leading classes of the time? Notice that ambition, pride, and cowardice prevented confession.

Three things are evident:

1. Many who heard and saw Jesus were intellectually convinced of his Messiahship.
2. Comparatively few accepted him as a personal Saviour.
3. Among these were his twelve apostles, and even they had crude and materialistic notions about the nature of his kingdom. Further teaching and training of these men were necessary, in order that they might be fitted to carry on the work which Jesus had begun. (See Part Five.)

PART FIVE.

The Heart of the Christ Unveiled to the Chosen Twelve. Chap. xiii-xvii.

Observe in the study of this section the same careful reference of all the details to the ultimate purpose of the author. See again xx, 30, 31. As ever, the material at his command is skilfully brought to bear upon the theme.

The area of Jesus' ministry of teaching is now narrowed to the small circle of twelve men. Whatever may have been the impressions made upon the minds of the people at large, the hope of getting the saving message to the lost world is centered, so far as the mind of Jesus is concerned, upon the twelve apostles as the means. How much depended upon the parting words in the few remaining hours before his apprehension! The need of further instruction of these men is seen in their

painful exhibition of rivalry and selfish ambition on the very occasion that is now to become our study.

Think how painfully discordant must have been the wrangling of these crude men upon the sensitive chords of the soul of Jesus. His own heart burning with a passionate love for his own followers, and his whole being throbbing with a divine compassion for the woes of a lost world,—then to hear this coarse contention for preferment and position! And this upon the eve of the day when he is to surrender his own life for them! Throw upon the dark background of such conduct the statement with which the story of this section opens (xiii, 1),

"He loved them to the end."

To the susceptible heart of John, this truth is more precious than all other facts of Jesus' life. "God so loved the world" stands near the beginning of his gospel narrative, and it comes to view first in the unveiling of the heart of Christ. The light we find glowing in the very beginning of this section suffuses the whole picture. Let us see how the unflinching love of Jesus will interpret the portion of John's Gospel now before us.

I. It is interesting to notice how the passion of Jesus manifests itself toward the twelve apostles themselves. Read the section, chapters xiii-xvii, making a list in your note-book of the passages where Jesus' personal regard for the welfare of the men is shown. Thus: xiii, 1, 23, 34; xiv, 1, 3, 16, 21, 23; 25-28; xv, 1-9, 15; xvi, 1-7, 19-24, 33; xvii, 6-19, 24, 25.

A study of these passages will reveal the truth that the love of Christ is not a passive emotion, but a passion active and powerful in its working for the objects of its regard.

I. You will observe that the *love of Jesus purifies*. Those who are vitally united with Jesus Christ by the bonds of his love must be cleansed from

(a) Selfish ambition,

The act of Jesus in washing the disciples' feet was an exhibition of humility intended to be in striking contrast to their ambitious rivalry about the first place. Read Luke xxii, 24-30 as an illuminating sidelight upon this teaching.

Jesus laying aside his outer garments to wash the feet of the disciples is a graphic picture of his giving up all that is naturally

dear to men,—place, wealth, glory, power,—in order to serve the lowliest needs of humankind. Note the firm insistence of Jesus in the latter part of verse 8 in regard to the absolute need of their cleansing.

See verses 12-16, and compare Phil. ii, 5-8.

(b) Pride of opinion.

Peter's impetuous declaration, "Thou shalt never wash my feet," follows in glaring opposition to the gentle persuasion of Jesus, "What I do thou knowest not now, but thou shalt know hereafter."

Give other illustrations from Bible narrative and from your personal observation and experience of the strong tendency of men to oppose their own sense of propriety to God's plans and methods.

Does your own sense of propriety and definition of dignity bring you into close sympathy with Peter's, that one so high and powerful as Jesus should abase himself to perform the lowest service of the meanest slave? God becoming man, the ignominious death of Jesus, the just for the unjust, his resurrection and ascension, all parts of the divine plan of redemption, have always been opposed to man's unenlightened sense of reason. They have always been "to the Jew a stumbling-block, and to the Greeks foolishness."

Cite instances where people now resist God's plain direction with the proud thought, "I see no reason for it." God is now pleading with pride and self-assertive judgment that oppose his will. "What I do thou knowest not now but thou shalt know hereafter." Write down two great thoughts which this revelation of the heart of Jesus brings to view, and discuss them in the class.

(1) Humility is the foundation of true greatness and effective service (v. 16).

(2) Jesus passionately desires the most intimate fellowship with his chosen ones. Imagine the pathos in his remonstrance with Peter, "If I wash thee not, thou hast no part with me" (verse 8).

"He loved them unto the end," indicates that it will persist until its cleansing power shall drive out every ambition but the ambition to serve, and the soul shall bow in humility to accept Jesus, the lowly One, as the crucified, resurrected and ascended Lord and Master.

"Just as I am, Thy love unknown
Has broken every barrier down."

Notice that love of Jesus not only cleanses the heart of the individual disciple, but

operates upon the collective body of believers. How far may love go in toleration of unworthy members in the church? Was it love for Judas as well as for the eleven others that prompted Jesus to do and say the things which precipitated the crisis in the career of Judas? See verses 26, 27.

Whatever may be your answer to this, observe that the statement, "Then entered Satan into him," shows Judas to have yielded entirely to wicked impulses. Everything that was to follow during those hours of holy communion of Christ with his loyal disciples could be but torture to a soul given over to satanic influences. The ardent love of Jesus expressed in these last hours of intercourse was a force at once to bind to him his own by ties which no force could sunder and to send to "his own place" a soul like that of Judas.

2. "The love of Jesus purifies" is only one in a list of several particulars in which it acts for the good of those who follow him. The student is required to study the above references, and from that study make a list of things which Jesus' love does for his disciples. Example: Gives the Comforter (xiv, 16, 26). Gives peace (xiv, 27; xvi, 33). Prepares a home (xiv, 2), etc.

II. Under this head make a list of the passages in which other than the "Twelve" are regarded as the objects of his regard. Reread the entire section, marking such passages as xiii, 20, 35; xv, 1-8; xvi; xvii, 20, 23. Are we justified in making a distinction between the objects of God's love and grace? Cite references. If so, what is the ground of distinction? What was the ultimate object of Christ in thus revealing his inmost heart to these men? Was it for their own cleansing, salvation, joy, peace, comfort? See xv, 2, 8, 16; xvii, 18, 21.

A study of the passages under (I) ought to result in the deepest emotions of satisfaction and joy in contemplation of Jesus' personal regard for us and what his love will do for the attainment of a Christlike character. But no true Christian can rest content merely in the thought of personal attainment of the hope of heaven. The study of the passages under (II) must result in a revelation of the deep, passionate yearning in the heart of the Christ, and if the study is adequate it will drive us from the shelter of self-content to heroic endeavor to secure for others a refuge in the eternal love of Jesus.

WOMAN'S WORK

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

When I Have Time.

When I have time, amid my myriad duties,
I shall go forth and breathe the country air,
I shall drink deep nature's many beauties,
And I shall smile on mortals everywhere.

When I have time I shall give leash to pity
And succor those amid the grit and grime,
I shall bring joy to sad folk of the city
When I have time.

When I have time and life is not so hurried
I shall be pleasant to each soul I meet,
No little thing shall get my temper flurried,
I shall be patient, tender, calm and sweet.

Now by a thousand duties I am haltered,
My frown is grim, my anger prone to climb,
But all this ugliness will soon be altered
When I have time.

When I have time to snatch away from labor
I shall give thought to other things than self,
I shall deal squarely, kindly, with my neighbor
And treat him as I'd have him treat myself.

When I have time (what visions I am seeing
Of life that shall be lovely as a rhyme)
I'm busy NOW—I'll be a Human Being,
When I have time.

—Berton. Braley.

Woman's Society as a Factor in Church and Community Life.

MRS. W. L. DAVIS.

Paper read at Woman's Hour, Central Association.

An ideal woman's society as a factor in church and community life is like unto a "city set on a hill, that cannot be hid." Its mission is to let light penetrate the dark and lowly places of earth, as in the days of Lydia, who, when she became converted and acknowledged Jesus as her Saviour, called her relatives and neighbors to her, and told them of the new life and work which she was enjoying. Thus she became a home missionary immediately after she had vowed that Christ was her Saviour. All those who knew her honored her, and in faith listened to her story of her wonderful Lord. She was a good witness and let her

light shine, as it is the duty of each in the society to let her light shine.

One object of a woman's society is to promote Christian living among the members of the church and community by holding up high ideals along all lines of Christian work. It must have a large view of church work. It must promote the social life of the church and community. It is important to begin with, that methods should be devised for promoting acquaintance among church members. This is not a difficult task in small churches. But in large churches where membership is scattered over a wide territory, this is a difficult problem. In any organization there should be ample opportunities for becoming acquainted with one another. As there are a number of kinds of religious and charitable work in the church, they form an ideal way for extending acquaintance.

The influence of a woman's society will be more powerful if it seeks to bring different classes together into one common sisterhood. Dr. Josiah Strong, in the *Homiletic Review* says, "Every church ought to start a 'big-sister movement,' in which each member should show herself a friend, which is easy, but which is more difficult, to take a sisterly attitude to the women just a little below in the social scale."

In talking about their mutual work, and in all their association, they should seek to be helpers of one another. A band of loyal women thus engaged in the labors of the church are doing good to their neighbors by giving them social pleasure. "Let each one of us please his neighbor, for that which is good, unto edifying."

In the various forms of Christian work, ranging from the highest to the lowest classes in the community, each has her peculiar sphere and work, and thus all can do something for God by working for others. Those who are engaged in these various church and community activities, are brought into close relationship and will find in their work a comradeship that will go far toward satisfying their social needs.

What can woman's societies do? This can best be answered by knowing first the need. They can meet to make clothing for the needy; teach in the Bible school; conduct the Sabbath morning services in the absence of a pastor; visit the sick and extend a friendly hand to a stranger.

But whether they are raising money to

repair a parsonage, to send missionaries to China, or to educate young men in the Theological Seminary, they are engaging in work that honors their Lord. They can meet to pray and work in little circles in their own homes.

Great pieces of work are done by small strokes. The great forests are felled by strokes of the woodman's axe. The mighty ships cross the wide, wide ocean by stroke after stroke of their engines. The most gigantic and stately mansions are built by stroke after stroke of the carpenter's saws and hammers. One good act after another, though in itself small, will culminate in a grand and noble life, and will enrich the lives befriended. God alone can know the power for good of one single life thus spent in the service of our Master. Sometimes we are able to see the growing influence of such kindly deeds.

A little plant was given to a sick girl. In trying to care for it, the family made changes in their way of living. First, they cleaned the window that more light might come into its leaves; then, when not too cold, they would open the window so that fresh air might help the plant to grow. Next, the clean window made the rest of the room look so untidy that they washed the floor and walls, and arranged the furniture more neatly. This led the father of the family to mend a broken chair or two, which kept him home several evenings. After the work was done, he stayed home, instead of spending his leisure hours at a hotel, and the money thus saved went to buy comforts for them all. And then as the home grew attractive, the whole family loved it and each other better than ever before, and grew healthier and happier with their flowers and lives.

A woman's society can promote educational interests among the members of the church and community. It must be alive to its surroundings, and endeavor to meet the purpose of God by improving and enlarging its capacity for doing good. The unconscious influence which goes forth from a society is a perpetual inspiration to all with whom it comes in contact. There is an atmosphere of true piety, of reverence for God, and a spirit of consecration to the whole aim of being useful in the world. Any society will prove a blessing to the community according to the purpose to which it is dedicated.

Like Dorcas of old, every woman in the society may make her influence felt for good. Such holy work and influence make the community one in love, and lifts it toward God.

"When Dorcas worked to clothe the poor
A neighbor or a friend
Sometimes came tapping at the door,
A little help to lend;
Then Dorcas said, 'Come in, my dear;
All willing hands are welcome here.'

"A friendly light was in her eyes,
And pity on her tongue,
Her words were mild as well as wise;
And round her room there hung
Nice things to make the children glad,
And warm ones for the old and sad.

"And everybody in the town
Knew Dorcas, as she went,
In any weather up and down,
On doing good intent;
And blessed her for her cheerful face,
The kindest woman in the place.

* * * * *

"And Dorcas in her daughters lives,
Industrious and kind;
For help her good example gives
To willing hand and mind.
Lord, in our hearts her spirit stir;
She followed thee; we follow her."

Brookfield, N. Y.

The Importance of Bible Study.

MRS. L. A. WING.

Paper read at the Central Association.

The idea of the importance or non-importance of the study of any subject must of necessity vary according to the tastes or interests of the different individuals to whom the idea is presented. So as we come to the subject of Bible study, the importance attached to it will be expressed differently, according to the interest we have in the book itself.

To those accepting the book as the true word of God, and as the only sure guide to the eternal life for which we hope, no other book can have the same interest, or present so much importance as to the knowledge of its contents.

This is especially true of the minister who presents himself before the people as proclaiming the way of salvation through repentance and acceptance of Christ. He is especially looked upon, by the majority of people, as having a better knowledge of the Scriptures than anyone else, and just

so far as he is unable to meet this expectation, so far his work is a failure.

In Romans x, 15, Paul, in speaking of the needs of Israel as a people says, "How shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher?" and we would add, how shall they preach that which they do not understand?

Is it not true that the most eminently successful men in the gospel work today, are the men who, through a consecrated study of the Bible, have been brought into a close acquaintance with God and a thorough knowledge of his will? Is neglect along this line the reason for so much unfruitful labor?

Rev. James M. Gray, D.D., dean of the Moody Bible Institute of Chicago, says, "Leading men to Christ has been superseded by leading the poor to a better environment. Hygiene instead of heaven, food rather than forgiveness, country air in place of creeds and confessions of faith, constitute the mission of the modern minister."

I was much interested in reading some time ago of Mr. Heid, a young man who went as a missionary to India for the Presbyterians. After spending a few weeks in the study of the native language, he began to question why he was in India, and decided that he had gone there to teach something of which he had but little knowledge.

He at once began to make Bible study his first duty, and though reprimanded by his elders for failing to pass his examinations in the native language, he persisted in the course he had chosen until he became a power in gospel work in India, holding large audiences spellbound, while he preached to them the Word.

Is not God willing,—more than willing—to give the same power to his servants today, to those who are willing to honor him by making a special effort to become acquainted with him through his Word?

Next to the minister, how important that the teacher and worker in the Sabbath school should have a good understanding of the Bible and its teachings. To them is committed the instruction of young minds in the way of life and righteousness, many of whom are dependent entirely upon this method of gaining Bible knowledge. Yet how many of us come to our classes with

little or no preparation on the lesson for the day.

Is it any wonder that under such conditions we fail to interest our classes, and the young members come to feel that the time spent in Sabbath school is a burden? Lesson helps are filled with various devices for gaining the attention and holding the interest of the boys and girls. Has the Word lost its power, or is the trouble with us because of our unfamiliarity with it?

As illustrating this thought I would mention something that came under my observation at a union teachers' meeting some months ago. A quotation was given by one of the members, supposed by them to be a Bible thought, but they finally concluded that the statement was taken from Ben Hur, and no doubt a close observer would be able to discover many similar cases. Living in an age when the copies of the Bible are greatly multiplied until comparatively few homes are without one, is it not to our shame that we gain so little knowledge of its teachings?

In many homes where good influences are so greatly needed, Bible study is often crowded out by the rush of business cares and worldly pleasures, and the spirit of unrest grows in the hearts of the multitude, and cases of nervous prostration and kindred physical evils multiply daily.

A lady going to her physician for a remedy for nervous trouble was told to spend one hour each day in reading the Bible, and a complete cure is said to have been effected by this means. In these days of hurry and confusion would not this prescription be good for general use?

Rousseau says of the Bible, "I confess to you that the majesty of the Scriptures strikes me with admiration as the purity of the Gospel has its influence on my heart. Peruse the works of our philosophers with all their pomp of diction—how mean, how contemptible are they, compared to the Scriptures." And we read many similar testimonies from eminent men today.

What special benefit may we derive from its study? Christ says that in the Scriptures we think we have eternal life. They testify of him and his mercy, they reveal a promise of rest for the weary and heavy laden, joy for the sorrowing, health to the sick, a home for the homeless, and above all, a Saviour for the sinner—and minute instructions as to the route of our journey.

to our eternal home. What more could be desired than is thus revealed?

Above all this there is a responsibility resting upon each of us which we may not shirk. Can we teach the Gospel if we know not the Gospel? Yet the command is that it shall be preached to every creature, and we are Christ's ambassadors, and are commanded to study to show ourselves approved—and to be able to give a reason for our hope.

Can we question, then, the importance of Bible study and its influence on our lives?

Much more might be said on this subject, but may we all be awakened to a sense of our special needs and press forward to higher attainments until the will of God shall be done in earth as it is in heaven.

A Visit to Bangor, Michigan.

B. F. JOHANSON.

On the evening of October 25, Pastor Coon preached at Bangor, Mich., on the subject, "What the Church of Jesus Christ stands for." Sunday, October 27, he spoke twice on subjects that seemed to be of special interest to a people that we have learned to love. Other members of the Battle Creek delegation took part in the conference meetings, assisted with the choir work and special orders of music. The occasion was the Michigan yearly conference of the Church of God. As these people have withdrawn from their General Conference, they feel somewhat isolated from other Sabbath-keepers. Probably for that reason, and also to become better acquainted with Seventh-day Baptists, Elder L. J. Branch of the Bangor Church and president of the conference asked the church at Battle Creek to send delegates to their meeting. Pastor and Mrs. Coon and four young people responded. The Battle Creek delegation attended with the sole purpose of helping in whatever way they could, and with no intention of suggesting any line of conduct for them or placing themselves on their programs. They were therefore somewhat surprised when the Conference, at its own volition, appointed a committee to hold a meeting with members of its delegation for the purpose of learning more about Seventh-day Baptists and what they stand for.

The interests of the Church of God in Michigan are built up very largely about

the families of five brothers. Elder L. J. Branch, a veteran in the Christian ministry, has served the people at Bangor for about twenty-three years. Elder M. A. Branch, a farmer at White Cloud, Michigan, is pastor of the church at that place. Adelbert and E. G. Branch are real estate men at White Cloud, and no circular or pamphlet goes out of their office which does not state that no business is done on Sabbath day. The latter of these two men is a deputy sheriff, a position he has held for sixteen or seventeen years. Court was in session during these meetings so he could not attend, but he does not appear in court on the Sabbath. The fifth brother, Doctor John C., also of White Cloud, was a preacher of the Gospel for eighteen years. He then lost his voice for public speaking and not knowing that he would again regain its use, took up the practice of medicine. He has also been prominent in anti-saloon work. It is not flattery to say that he is a workman that needeth not to be ashamed either as a physician and surgeon or as a public speaker. In Christian culture and those qualities which go to make up strong men and women the members of this family stand high. The harmony and unity of purpose that exists among its members is quite remarkable.

It was the privilege of Pastor Coon and the writer to meet with the committee mentioned above on Sabbath afternoon. Dr. Branch, as chairman, explained afterwards that his chief purpose in bringing this matter up for consideration, was that he himself might learn more about Seventh-day Baptists, but in order that others might also be benefited he had the committee appointed, and in fact he invited in several to listen to the discussion. After considering quite carefully the articles of faith as found in our Handbook, our method of ordaining deacons and ministers, and our church organization and polity, the doctor said that he saw no reason why two bodies of Christians, which had so many things in common, and where points of difference were only of detail, should not work in perfect harmony. The committee in making its report recommended that "there be submitted to the membership of the Church of God in Michigan, and elsewhere, the question of whether there shall, at some future time, after due deliberation, be a meeting called by representatives of the Church of

God and Seventh-day Baptists in Michigan, for the purpose of coöperation and affiliation, under the name and title of Seventh-day Baptists—." The report and recommendations were adopted by a unanimous vote.

Aside from the lone Sabbath-keepers of this faith in Michigan, there is an organization of fifteen or more members which does not have a church building. There are also two churches with their own houses of worship, located at Bangor and White Cloud respectively. The former has about thirty members, the latter about one hundred. Whether or not this union will take place we can not say. The band of unity is so strong among the people that the writer feels the change should not be made unless favored by a large majority. It should not be necessary to tell Seventh-day Baptists what such a union will mean to our people at Battle Creek. What it will mean to the isolated Sabbath-keepers and the churches at Bangor and White Cloud, located the one sixty and the other about one hundred and twenty miles from here, will depend very largely upon our church here and the interest that our denomination at large will take in the matter.

Annual Meeting of the Church of God Held at Bangor, Michigan.

On Thursday, October 24, the brethren began to come in, and Thursday night the first sermon was preached. Bro. W. C. Long of Stanberry, Mo., did the preaching. At the close of the meeting a business session was called for Friday morning at ten o'clock.

The first session of business convened with President L. J. Branch in the chair. After singing and a prayer the meeting was ready for the transaction of business. A motion was made that visiting brethren be invited to participate in the deliberations of the meeting, carried, and the president with a few remarks invited all visiting brethren to feel at home in this meeting and help to make it a success. Next we listened to an address by the president, reviewing the past history of the church. Some good suggestions were offered, which were well received, then all talked that felt like it, and a real good time was enjoyed. Ministers' reports were next in order, and good reports were given; not as much preaching as some other years, but results show sixteen baptized and added to the

church, which was something to feel good about. Meeting adjourned to call of the chair.

Second session was called on Sunday, immediately after the afternoon sermon. After the usual opening exercises the election of officers for the ensuing year was next in order, which resulted in the election of Adelbert Branch for president; Murrell Pennel, vice-president; M. A. Branch, secretary; Will Funk, treasurer. The president then made a statement that there had arisen a sentiment on the part of some as to the advisability of a union of the Church of God with the Seventh-day Baptists. Some remarks were made which showed how near alike the two parties are in belief, and some expressed the thought that more could be accomplished by working together than separately. A recommendation was offered that an investigation of the subject be had through the columns of the *Bible Banner* and all brethren and sisters be invited to express their views in a short way, not for the sake of discussion, but for united action. Only those who feel that they are members of the Church of God or of the Seventh-day Baptists should take part, and then for the one purpose of bettering the condition of the church. A motion was made to adopt the recommendation, which carried.

A vote of thanks was offered to the brethren at Bangor for the splendid entertainment we had enjoyed while attending this meeting. A rising vote of thanks was tendered to the Seventh-day Baptist brethren and sisters who had assisted in the preaching and singing. Their names are: Dr. B. F. Johanson, Misses Florence Thomas and Ruby Coon, Mr. Hampton Biggs, Elder D. Burdett Coon and wife. Brother Coon preached three excellent sermons; Bro. W. C. Long, two; Bro. J. C. Branch, one; and others did what they could to make the meeting a success. Thus closed one of the best meetings held for a long time.—M. A. Branch, in *Bible Banner*.

Report of Committee Appointed From the Church of God to Confer With Seventh-day Baptists.

To Members of Church of God:

Your committee appointed to advise and confer with representatives of the Seventh-day Baptist church, present at this meeting, beg leave to report as follows, namely:

That we have met said representatives and particularized with them concerning the fundamentals of truth held in common by the Church of God and the Seventh-day Baptists, and elements and qualifications necessary for membership in the churches aforesaid, and find that there is no essential differences between these two Sabbath-keeping organizations; that the articles of faith, namely, the keeping of the commandments of God, faith in God and the Lord Jesus Christ, repentance and baptism for the remission of sins, and Christian character are the essential and only qualifications necessary for membership in the said churches; that the church polity of the Seventh-day Baptists is purely local and congregational and the regulations and government of each local church is wholly within itself; that the difference between the said church organizations is chiefly a difference in name; and that there seems to be no reasons why the membership of these Sabbath-keeping organizations could not cooperate and affiliate under one banner, thus bringing together into one membership the churches and isolated members, into one forceful and united effort toward Sabbath Reform, the furtherance and promulgation of the articles of faith held dear by us all.

We also find that since the year 1671, a period of more than two hundred and forty years, the Seventh-day Baptists have been organized in America, and to them is due the credit for the first effort made for Sabbath Reform in obedience to the whole law of God in America.

We therefore recommend that there be submitted to the membership of the Church of God in Michigan and elsewhere the question of whether there shall at some future time, after due deliberation, be a meeting called by representatives of the Church of God and Seventh-day Baptists of Michigan, for the purpose of co-operation and affiliation, under the name and title of Seventh-day Baptists; and that the membership of the Church of God be asked to freely and openly express themselves on this matter that the action may be a complete and voluntary referendum of the Church of God and that the consideration of this very important matter may be had in love for the Truth and unity of spirit; and, we further recommend that for the purpose of bringing this question fairly before the membership of the said Church of God,

this report be printed in the *Bible Banner* of Stanberry, Mo., and copies of same be circulated among the membership of the Church of God, with a request for a reply by the members to the state secretary of the Church of God, M. A. Branch, whose address is White Cloud, Mich., or to W. C. Long, editor of the *Bible Banner*.

Submitted in love of the Truth,
J. C. BRANCH,
W. C. LONG,
M. A. BRANCH,
ADELBERT BRANCH,
NATHAN E. BRANCH.
Committee.

Why He Called.

"You advertised that you had found a pocketbook, I believe?" he asked the man who had come to the door in answer to his ring.

"I did."

"You say it contained a sum of money?"

"Yes."

"A very large sum of money, in fact?"

"Yes."

"And that the owner could have same by naming the sum found and describing the pocketbook."

"Yes. Go on."

"That is all I wished to ask."

"But you will have to give a description of the purse you lost before you can put in a claim."

"I lost no purse."

"You didn't?"

"No, sir."

"Then why have you called?"

"Merely to see what a man looks like who will find a very large sum of money and then advertise the fact in the papers instead of hiding it and saying nothing about it. Good-day, sir."—*Tit Bits.*

Cruelty to Neighbors.

Many light sleepers are disturbed at night, and sometimes kept awake for hours when in great need of sleep, by the barking of dogs in the neighborhood, even blocks away. No one has a right to inflict such discomfort on his neighbor. In some cases it is more than discomfort, it is positive injury where sleep is made impossible at night and can not be made up by day.—*Mrs. Huntington Smith.*

YOUNG PEOPLE'S WORK

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

Teachings of This Year's Sabbath-school Lessons That Have Impressed Themselves Upon Me.

PASTOR T. J. VAN HORN.

Christian Endeavor topic for December 17, 1912.

Daily Readings.

Sunday—Right training (Luke ii, 40-52).

Monday—Tempted but triumphant (Matt. iv, 11).

Tuesday—Rules for a happy life (Matt. v, 1-12).

Wednesday—My need of the Spirit (Acts xix, 1-7).

Thursday—The malice of evil (Mark iii, 10-35).

Friday—A troubled sea and a troubled soul (Mark iv, 35-41; v, 1-20).

Sabbath day—Topic: Teachings of this year's Sabbath-school lessons that have impressed themselves upon me (Ps. cxix, 9-16).

It is the general influence of this life of Jesus as it has been unfolded before us this year that has deeply impressed me. The answer to the question, "Wherewith shall a young man cleanse his way?" is, "By taking heed thereto according to thy law." Much more will a study of these Gospels with any degree of thoughtfulness on the part of young men and women change them to a higher grade of character. See 2 Cor. iii, 18. Taking these lessons as a whole, I am impressed with the view they have given us of Jesus as one who is infinitely adapted, in his human nature, to meet every need of men in this world.

THE YOUTH SORELY TEMPTED

pointed the way to victory against the wily strategy of the devil (Matt. iv, 1-11), even though he comes through a beloved friend. "But he rebuked Peter, and said, Get thee behind me, Satan; for thou mindest not the things of God, but the things of men" (Mark viii, 33).

The Pharisee delighting to laden men with needless restrictions, caviling and finding fault with Jesus' teaching and practice, receives a scathing rebuke. Mark vii,

1-23. "Well did Isaiah prophesy of you hypocrites. This people honoreth me with their lips but their heart is far from me."

The burdened and weary toiler is soothed by his words of sympathy. "Come unto me all ye that labor and are heavy laden and I will give you rest" (Matt. xi, 28).

The philosopher and statesman may find here material for the profoundest study in the Sermon on the Mount, the fundamental law of the kingdom; and the little child is charmed by the truths of the kingdom in story form. "A sower went forth to sow." "The kingdom of heaven is like a grain of mustard seed."

The man who is absorbed in the accumulation of this world's goods and pays no heed to the suffering at his door is brought to see the end of that course; and the unfortunate but worthy beggar may yet hope for a better state. "Son, remember, that thou in thy lifetime receivedst thy good things, and likewise Lazarus his evil things; but now here he is comforted, and thou art in anguish" (Luke xvi, 25).

The Christian sociologist may find material in the life and teachings of Jesus for the system he advocates, and the theologian finds solid ground on which to build his creed. Mark viii, 27; ix, 1. "Thou art the Christ the Son of the living God."

The society-loving and politic Sadducee who disdains church and creed is as dangerous to the welfare of society and true religion as the Pharisee, devoted to the forms of external religion and church membership. "Beware of the leaven of the Pharisees and of the Sadducees" (Matt. xvi, 6).

The farmer and the housewife and the pearl-merchant get the view of the kingdom that appeals to their interests. "He that soweth good seed is the Son of man." "The kingdom is like unto leaven." "The kingdom of heaven is like unto a man that is a merchant seeking goodly pearls."

The great principles of missionary expansion and polity are taught here for the profitable study of the missionary and evangelist. Matt. x. "But he said unto them, Give ye them to eat" (Luke ix, 13).

Another impression made upon my mind is the relation suggested between

BELIEF AND CONDUCT.

The clear statement brought from the lips of the disciples by the questioning of Jesus concerning the fundamental doctrine

of the Christian religion ought to assure us, in the face of some modern flings at formulated creeds, that it is pleasing to Christ for us to be clear and definite in the formal statement of our beliefs. The great cardinal doctrines of Christianity stand out in these lessons.

"THOU ART THE CHRIST THE SON OF THE LIVING GOD,"

is the great foundation stone. But his divinity, omnipotence, omniscience, omnipresence, love, forgiveness, his teaching regarding faith, prayer, personal responsibility, etc., are the root and inspiration of Christian conduct.

SUGGESTIONS.

Let the Endeavorers tell in the meeting what effect belief in God's love has had upon men of all ages, giving living illustrations from personal observation and experience. The same for men's belief in his unlimited power, his omniscience, his forgiveness and mercy.

Notice the suggested relation between the doctrine of immortality in the transfiguration, and practical help for the distressed as witnessed at the foot of the transfiguration-mountain (Mark ix, 2-29).

Notice everywhere the emphasis placed by Jesus himself upon the living deed. Especially in Luke vi, 45-49.

The teaching and conduct of Jesus inspired the verses containing the sentiment attributed to the philosopher living in Jesus' own time:

"If Jesus were a man
And only a man, I say
That of all mankind I would cleave to him,
And to him would I cleave away.

"But if Jesus were a god,
And the only God, I swear
That I would follow him through heaven and
Through earth, the sea and the air."

Meeting of Young People's Board.

The regular meeting of the young people's Board was held November 17, at 1 p. m. Members present: Rev. A. J. C. Bond, Linda Buten, Fred Babcock, L. H. Stringer and Carrie Nelson.

Prayer was offered by Rev. Mr. Bond. Minutes of last meeting were read.

The Evangelistic Committee reported that a visit had recently been made by Fred Babcock to the Grand Marsh Church. Arrangements have been made by which

Mr. Babcock will visit that church once a month, his expenses to be paid by the Young People's Board, the quarterly meeting, and the Grand Marsh Church.

Report of the Treasurer was read.

The committee to see to the printing of Quiet Hour pledge-cards reported that 500 cards had been printed. A bill of \$1.96 was presented.

Voted that the bill be allowed.

Correspondence was read from Rev. H. C. Van Horn.

It was voted that the Tract Society be asked to publish, for the use of our young people, a tract containing a sketch of the life of Hon. George Utter, together with the paper on "Secular Opportunities for Sabbath-keepers," by C. Layton Ford.

Voted that the Treasurer pay the Evangelistic Committee \$4.25 for Mr. Babcock's traveling expenses to Grand Marsh.

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

Adjournment.

CARRIE E. NELSON,
Recording Secretary.

The Efficiency Campaign.

MY DEAR MR. VAN HORN:—I am sending you the ratings of four societies to be published in the RECORDER. The names of the societies are not to be mentioned, but record kept by number.

Table with 4 columns: No., Rating, Society Name, and Percentage. Includes categories like Executive Committee, Missionary Committee, Flower Committee, etc.

These are the initial ratings according to Efficiency Standards.

Very sincerely,
LINDA BUTEN.

Milton Junction, Wis.,
Nov. 17, 1912.

Officers of the Christian Endeavor Societies.

NORTHWESTERN ASSOCIATION, EASTERN PART.

Albion, Wis.—

- Pres., Henry Kipp, Albion.
Rec. Sec., Adalene Green, Albion.
Cor. Sec., Lillian Babcock, Edgerton, R. F. D.
Treas., Ruth Stillman, Albion.
Jr. Supt., Mrs. C. M. Williams, Albion.
Int. Supt., Rev. C. S. Sayre, Albion.

Battle Creek, Michigan—

- Pres., Daisy Farrow, B. C. San., H. P. O.
Rec. Sec., J. H. Biggs, B. C. San., H. P. O.
Cor. Sec., Ruby Coon, Hanover St.
Treas., Mr. Merrle Davis, W. Main St.
Jr. Supt., Mrs. C. D. Coon, N. Washington Ave.

Farina, Ill.—

- Pres., Blanche Crandall.
Cor. Sec., Lena Wells.
Treas., Frances Ferrill.
Jr. Supt., Marian Howard.

Jackson Center, O.—

- Pres., Marie Lawhead.
Rec. Sec., Gladys Davis.
Cor. Sec., Mrs W. G. Polan.
Treas., Nina Davis.

Milton, Wis.—

- Pres., Percy Crandall.
Rec. Sec., Hugh Burdick.
Cor. Sec., Kittie M. Cole.
Treas., Gladys Greene.

Milton Jct., Wis.—

- Pres., Helen Cottrell.
Rec. Sec., Jennie Crandall.
Cor. Sec., Mercy Garthwaite.
Treas., Carrol West.
Jr. Supt., Mrs. R. A. Frink.

Walworth, Wis.—

- Pres., Minnie Godfrey.
Rec. Sec., Jennie Marvin.
Cor. Sec., Minnie Godfrey.
Treas., Clyde Coon.

Salem College Notes.

The college students went in a body to hear William Jennings Bryan when he spoke here from the rear of his train while on a trip through West Virginia. The students presented him with a college pennant. Doctor Clark accompanied him from Salem to Parkersburg in an effort to get him to speak at Salem for the benefit of the college. Doctor Clark was encouraged to expect to obtain him for some time next spring.

A student mass-meeting was held on Wednesday, November 6, for the purpose of reviving college spirit. It seems that the meeting succeeded in its purpose, for the student-body has taken on new enthusiasm.

As yet the only class unorganized for this year is the Sophomore. The other classes are unable to understand why they are so slow.

Several of the pastors and business men of the community have given chapel addresses recently.

A game of basketball between the college students and the preparatory and normal students resulted in a victory for the Preps and Normals with a score of 32-9.

Dr. T. L. Gardiner addressed the Y. M. C. A. Sunday night and the student-body in chapel Monday morning, November 18.

News Notes.

MILTON JUNCTION, WIS.—Pastor Bond and H. M. Burdick were delegates from our Sabbath school to the State convention held at Oshkosh November 12-14. On the way there Pastor Bond visited some of our non-resident members.—Weekly prayer meetings are being held Sabbath nights at the homes of our members and other Sabbath-keepers who live too far away to attend the Friday night meeting. Pastor Bond is accompanied to these meetings by members of our congregation.—Brother N. O. Moore gave us a very interesting talk, Sabbath afternoon, November 16, on his trip in Africa and the conditions as he and Rev. Mr. Wilcox found them.—At the regular church meeting in October the church licensed David Atz. Mr. Atz is a student at Alfred.—October 26 seven

members of the Junior C. E., graduated from their society, they, with four others, were given the hand of welcome from the Christian Endeavors by our president, Miss Helen Cottrell. Three associate members recently became active members.—Mrs. Abbie is among the Sabbath-keepers in the vicinity of Rock River.—Baptism was held recently; seven were added to the church.—The churches of Milton and Milton Junction have united in observing Home Mission Week November 17-24. This is being done under the direction of the Rock County Ministers' Association.

NEW AUBURN, WIS.—During the summer our Christian Endeavor meetings were held every week, those living in the country carrying their lunches; but as cold weather has come on, we have had to adjourn our meetings. Nearly our entire membership lives out of town.—Sometime ago the society gave an ice-cream social, netting over \$7. The bazar held by the ladies of the church in connection with their supper served October 24, netted about \$50.

Seventh-day Baptist Education Society—Quarterly Meeting of the Executive Board.

Meeting called to order by the President, Prof. Wm. C. Whitford. Members present: Professors W. C. Whitford, A. B. Kenyon, J. N. Norwood, Paul E. Titsworth, Dean A. E. Main, Pastor W. L. Burdick, Mr. Curtis F. Randolph and the Secretary, E. P. Saunders.

Prayer was offered by Dean Main. Elwood E. Hamilton and Curtis F. Randolph were appointed Auditors for the year.

The Treasurer, Prof. Paul E. Titsworth, presented his quarterly report, which was adopted, and is as follows:

First Quarter—58th Year—August 1, 1912, to November 1, 1912.

I. REVENUE AND EXPENDITURE.

Dr.

Balance, August 1, 1912:	
General (Alfred University)	
Fund	\$402 09
Seminary Fund	591 37
Alfred University Natural	
History Fund	3 00

Salem College Fund	3 00
Twentieth Century Endowment	
Fund	5 35
	<u>\$1,004 81</u>

Interest:

On Theological Endowment Notes:

Mr. and Mrs. G. N.	
Burdick	\$20 00
S. G. Crandall	5 00
E. E. Hamilton	3 25
S. P. Hemphill	5 00
G. W. Hills	10 00
J. R. Jeffrey	10 00
D. C. and G. A. Main	2 50
D. E. Titsworth	3 00
A. W. Vars	4 00
F. S. Wells	4 50
Mrs. E. A. Williams	1 25
E. A. Witter	4 50
C. J. York	5 00

On Bonds:

Denver & Rio Grande	
Railway	\$50 00
Imperial Japanese	87 66
	<u>\$137 66</u>

On Mortgages:

W. C. Belcher Land Mort-	
gage Co.	\$ 42 00

Contributions for Theological Seminary:

From Churches:	
Milton Junction, Wis.	\$18 99
North Loup, Neb.	3 00
Nortonville, Kan.	5 08
Plainfield, N. J.	25 19
	<u>\$ 52 26</u>

From Conference and Associations:

Conference	\$68 34
Eastern Association	15 72
Southeastern Association	
.....	3 50
Central Association	12 43
Western Association	11 33

..... 163 58

..... \$1,426 05

Cr.

Alfred University	\$402 09
Alfred Theological Seminary ..	591 37
Alfred University Natural His-	
tory Dept.	3 00
Salem College	3 00
	<u>\$ 999 46</u>

Twentieth Century Endowment Fund:

Alfred University	\$1 60
Milton College	1 60
Salem College	1 60
Alfred Theological Sem-	
inary	55
	<u>\$ 5 35</u>

..... 1,004 81

American Sabbath Tract Society:

300 Education Society Reports	25 30
Salary of Treasurer, May 1 to August 1	
	<u>25 00</u>

Balance on hand:	
Alfred University Fund	\$ 66 23
Alfred University Natural His-	
tory Fund	82
Alfred Theological Seminary	
Fund	292 29
Young Men Preparing for	
Ministry Fund	41
Salem College Fund	82
Twentieth Century Endowment	
Fund	37
	<u>360 94</u>
	<u>\$1,426 05</u>

II. PRINCIPAL.

Dr.

Balance, August 1, 1912	\$ 81 66
Real Estate Contract—Partial Payment:	
W. H. Jacox	300 00
Theological Endowment Note Paid:	
J. R. Jeffrey	100 00
Loan Association Stock Matured:	
Alfred Mutual Loan Association	200 00
	<u>\$681 66</u>

Cr.

Washington Trust Company—Savings	
Department	\$681 66

III. CONDITION OF ENDOWMENT.

A. Funds.

General Fund	\$ 100 00
Alfred University Fund	23,373 64
Alfred Theological Seminary Fund ..	22,570 79
Young Men Preparing for Ministry	
Fund	100 00
Alfred University—Natural History	
Fund	200 00
Salem College Fund	200 00
Twentieth Century Endowment Fund ..	90 00
	<u>\$46,634 43</u>

B. How Invested.

(a) Productive:	
Bonds	\$ 7,052 35
Mortgages	32,950 00
Loan Association Stock	754 00
Theological Endowment Notes	2,315 00
Washington Trust Company	1,413 08
Real Estate Contract	1,600 00
	<u>\$46,084 43</u>
(b) Non-Productive:	
Theological Endowment Notes	550 00
	<u>\$46,634 43</u>

Respectfully submitted,

PAUL E. TITSWORTH,
Treasurer.

Alfred, N. Y., Nov. 1, 1912.

Examined, compared with vouchers and found correct.

E. E. HAMILTON,
Auditor.

The President and Treasurer of the Board and Professor A. B. Kenyon were chosen a committee to investigate the question of an equitable division of the expenses of the Society among the various funds, and report a plan to the Board.

The Treasurer was instructed to pay over the following named balances shown in his report, namely, \$66.23 to Alfred University, and \$292.29 to Alfred Theological Seminary.

President W. C. Whitford, Corresponding Secretary A. E. Main and Treasurer Paul E. Titsworth were elected Twentieth Century Endowment Fund Committee for the year.

Prof. W. C. Whitford, Dean A. E. Main and President Boothe C. Davis were appointed Conference Program Committee of the Society.

WILLIAM C. WHITFORD, *Pres.*,
EARL P. SAUNDERS, *Rec. Sec.*

Despatches from Rome state that the pope intends to name two more American cardinals at the consistory in the month of November. News of this character helps to keep in mind how rapidly the power and influence of the Papacy is increasing in this country. And we should remember that the prophetic Word points out the fact that it is from this country that the pope will regain his power to rule the world. It is interesting to watch the developments that so clearly point in that direction.—*Signs of the Times.*

The greatest problems in the Sabbath-school world today are two—one, how to secure capable and consecrated teachers recognizing that the supreme work of the Sabbath school is to win their scholars to a personal devotion to Jesus Christ; the other is how to permeate and organize our ever-increasing machinery with an evangelistic spirit and aim.—*The Rev. Robert Johnson, D. D., Montreal, Can.*

A young man was very fond of the daughter of a minister. One Sabbath he went to hear the father of his inamorata preach, and unfortunately sat down where everybody could see him. The text was, "My daughter is grievously tormented with a devil."—*The Watchman.*

CHILDREN'S PAGE

Priceless Treasures.

ALICE ANNETTE LARKIN.

Romping in the meadow,
Playing on the stair;
Bringing joy and sunshine
Here and everywhere.

At work among the pansies,
Gathering summer flowers;
They are priceless treasures,
These boys and girls of ours.

The Luck of Robbie.

"Hey, Bob! Come an' go fishin' down Silver Creek. Just a good day for fish to bite."

"I know 'tis, boys, but I've got to work."

"Work—on a holiday! Let it go, an' come on. Work can wait."

"Not this work. I've got a lot of weeding and transplanting to do."

"Fussin' over flowers all the mornin'! Fore I'd let a lot of old merrygools an' sturshuns keep me from a day's fun! You're silly."

"I'll do something for fun this afternoon, that is, if I get through," replied Bob.

"You won't git through. Weeds'll grow while you're pullin' 'em up. Well, by-by, an' luck to yer diggin'!"

"Rob's no good since he got that flower craze," grumbled Sammy Darrow. "Fussin' over plants is all well enough for wimmin-folks, but for a boy to waste his time that way makes me sick! Race me to the creek, boys!"

Meanwhile Robbie Ward bent over his garden beds, patiently weeding and transplanting asters and training sweet peas the way he wanted them to go. It did not take him all day, and in the afternoon he had a fine drive in the country with his uncle, the doctor.

His plants grew while he watched them, and grew twice as fast while he slept, until their thriftiness was the wonder of all flower lovers.

When Children's day came a magnificent bunch of Robbie's sweet peas stood on the table at the minister's right hand, and received a word or two of notice. When the

service was over they were taken to the minister's sweet wife, who was too ill to be at the church.

A few days later Robbie's mother asked him to go to the Old Ladies' Home and take a glass of currant jelly to a dear old lady who had lived there for many years.

"You might take her a few of your blossoms; too," added his mother. "I know she loves them."

With a willing hand the boy picked his very choicest blossoms, and on his return from the home he said:

"Well, mamma, she liked the jelly and sent her thanks, but she just loved the flowers; she said she doted on nasturtiums, an' she hadn't had so many in years—not since she had a little home of her own an' raised 'em. But she gave some away to the other old ladies, because they made such a time over 'em. How many live there, mamma?"

"I think there are but nine now."

"When I have flowers more plenty, wouldn't it be nice to take a bunch for each one? Don't you think so?"

"Yes," it would be a lovely thing to do."

And so each week through the rest of the summer a bouquet went to the home for each of the nine old ladies, and many, many were the thanks and blessings bestowed on the thoughtful little lad.

"The more flowers I pick the more I seem to have," said Robbie. "They just hurry to blossom over night, so we can have the very sweetest for our breakfast table."

"Do you sell your flowers?"

Robbie looked up from his picking to see two ladies leaning over the garden palings and smiling at him in a beguiling manner.

"No'm; that is, I haven't; I give lots away, though. Would you like these?" and he offered a handful over the fence.

"Oh, how lovely! Yes, we want them, but we want to pay you for them."

"You needn't really, and—oh, that's too much!" as two bright ten-cent pieces lay in his hand.

"No, indeed, it isn't too much, and we want the same tomorrow, and every day we are in the place if we may."

So for two weeks Robbie had twenty cents daily for flowers, and when the ladies went back to the city they took a large basketful, leaving him with a crisp dollar bill in payment, and an ambitious dream of

raising flowers on a larger scale for the city market.

"Rob's a lucky boy," grumbled Sammy. "He's been the pet of the hull town all summer on account of his givin' away flowers so, right an' left, an' now he's gone an' sold pretty near four dollars' worth, an' got loads of flowers left. I don't have luck like that. I wish't I was him!"—Mrs. Emma A. Lente, in *Southern Presbyterian*.

Alfred Theological Seminary.

The study of the Bible, whether in English, Greek, or Hebrew; of theology, church history, religious pedagogy, the church and its relation to existing social conditions, the art of preaching, the philosophy of religion, missions, and other departments of church and Christian thought and activity, with the claims of modern science, psychology, philosophy, biblical criticism, and social service principles, before one, is no intellectual "child's play." And while the Seminary welcomes to its fellowship and to its classes all who may wish to enter, whatever their previous preparation, and whether they have the ministry in view or not; and while we are glad to help all who will let us do so to a better knowledge of the religion and ethics of the Bible, we do not feel justified in receiving as a candidate for graduation, and in commending for a share in the Ministerial Aid Fund, any person who does not bring the indorsement of his or her church; who does not have at least the equivalent of a high school or academic preparation; and who does not register for at least ten semester hours and pass in not less than seven; or in receiving as a candidate for the degree of bachelor of divinity one who has not had a college training.

The members of the faculty can not but believe that this their recent unanimous action will meet with the approval of past, present, and prospective students, and of all friends of the Seminary.

We are glad to report a larger number of students than usual, including an Episcopal "deacon," all of whom are earnest and faithful in their work. We have had among our students representatives of five or six denominations. Near-by young Methodist preachers have been repeatedly advised by their brethren to come here and study.

One interesting case this semester is that of an agricultural student from the eastern part of the State, who is taking Bible work with us that he may be a more efficient Sunday school helper in his home church.

A. E. MAIN.

Alfred, N. Y.

Prospered by Giving.

C. H. WETHERBE.

It is very difficult to make some Christian people actually realize the fact that one of the very best means of promoting one's highest prosperity, both temporal and spiritual, is that of giving freely of his substance to the service of the Lord. Do those persons really believe what the Bible says about the blessedness of giving unto the Lord what belongs to him? It seems that they do not.

For the benefit of such ones I quote the following story: "Some years ago a young man and his wife were struggling along on a limited income. They had many calls from church and charity upon their slender purse, which barely met their personal needs, but the desire was strong to help outside calls. One day, while at prayer, they told God that when a load of debt, which was pressing hard, was paid, they would consecrate one tenth of their future income to his service. From that time—which soon followed—they kept their vow, never failing to meet the calls upon them. Each month, when the husband's salary was received, and later, when interest and dividends from investments were added, one tenth was laid aside and devoted to charity and church calls; and, like the widow's cruse of oil, the fund never failed. When the calls came, the money was all ready to meet them."

What next? Here it is: "As years followed each other, the young man found that they brought him increased prosperity, until ample funds met every personal need, and a surplus swelled his bank account, while his fund for outside calls grew proportionately larger. The sum devoted to others did not belong to him and on it he never counted, when calculating his means. This sum belonged to the Lord, and to his calls."

"Yes, and all that he had belonged to the Lord. Do you believe this? You ought to.

MARRIAGES

WELLS-MONROE.—At the home of the bride's parents in Battle Creek, Mich., October 14, 1912, by Pastor D. Burdett Coon, Gerrett C. Wells and Miss Hazel Dell Monroe, both of Battle Creek, Mich.

BOND-ASHDON.—October 23, 1912, at the home of the bride's parents, Mr. and Mrs. M. H. Ashdon, East Leroy, Mich., by the groom's brother, Rev. A. J. C. Bond, Mr. Arthur C. Bond, of Battle Creek Mich., and Miss Agnes L. Ashdon.

DEATHS

LOUGHHEAD.—John A. Loughhead was born in Dryden, Tompkins County, N. Y., April 4, 1826, and died in Marshall, Mich., October 3, 1912.

He was one of six children, all of whom have now passed from this life. He made public confession of Christ in 1848, and united with the Methodist Church. In 1851, when living in Elmira, N. Y., he was converted to the Sabbath and united with the Seventh-day Adventist people. He was soon chosen an elder and leader among them. Some years later he lost all faith in some of the fundamental principles of that people. He was an iron-moulder by trade. Because he would not work on the Sabbath he lost his position. Afterward the same employer engaged him again, giving him the privilege of working on Sunday instead of on the Sabbath. He lived for some years in Westerly, R. I. Later, when working in a foundry near Elmira, N. Y., his health failed, and he moved to Battle Creek, Mich. When the Seventh-day Baptist church was organized in Battle Creek, in 1904, Brother Loughhead became a charter member. He was true and faithful until death. He was poor in this world's goods, but rich toward God. He was married in 1852. Two sons are still living. His wife died some years ago. His funeral service was conducted by his pastor, in Marshall, Mich., Oct. 6. We felt that a true Christian hero had gone from us. D. B. C.

COON.—At his home in Burwell, Parfield Co., Neb., on October 16, 1912, Jonathan L. Coon, in the seventy-third year of his age.

Brother Coon was the son of Charles and Phoebe Lanphere Coon, and was born at Alfred, Allegany Co., N. Y., on February 12, 1840. While he was still a small child the family removed to southern Wisconsin, and later to central Wisconsin. Jonathan Coon was one of the first settlers in Freeborn County, Minnesota. In 1863 he was married to Lois R. Main. To this union two children were born. In 1877 the family re-

moved to Nebraska, where he has since lived except for about two years spent in Oregon. Mrs. Coon died in April, 1903. In July, 1904, he married Mrs. Abby C. Cornell.

Brother Coon's sickness was long and painful, but he bore it like a man, and had the patient, loving care of wife and son and daughter with the families of each. Besides his wife he leaves a son, W. D. Coon, and a daughter, Mrs. R. B. Miller, both of Burwell.

Brother Coon professed faith in Christ while a young man living at Dakota, Wis., at the same time with Asa Prentice, Oscar Babcock and so many others who have done well. He was a man of prayer. He was an honored member of the North Loup Seventh-day Baptist Church.

The funeral was conducted by his pastor, Rev. Geo. B. Shaw. As old neighbors bore his body to the grave at Burwell and read the tombstone there, they spoke with feeling of the virtues of Lois and Jonathan Coon, and did not forget the faithful Christian woman who is now again a widow. G. B. S.

GREENE.—Caroline Clarke Green was born in Brookfield, Madison Co., N. Y., January 3, 1823, and died in Independence, N. Y., October 21, 1912.

She was the sixth of a family of eight children born to Samuel and Tacy Maxon Clarke. Mrs. Emily Wells of Little Genesee, and Mr. Jerry Clarke of Andover, are the only surviving children.

About eighty-six years ago, while she was still a small girl, she removed with her parents from Brookfield to this locality, which place has been her home ever since. Her mother was soon taken away, and she and her three brothers and four sisters were left in these new and wooded hills of Allegheny County to grow up together. Before her death she was probably the oldest early settler of this vicinity.

On October 14, 1853, she was married to William Bliven Greene, who preceded her into the great beyond by about thirteen years. To this union were born three children, Jennie May, who died when four years of age, Mrs. Lucy Randolph, of Fouke, Arkansas, and Mr. John Greene, of Independence, with whom Mrs. Greene has made her home for many years.

Aunt Caroline, as she was known by all, was greatly devoted to her children, grandchildren, and great-grandchildren. In her later years she often spoke of their kindness and tender care over her, and referred to them as that for which she had lived and toiled.

Aunt Caroline was baptized by Elder Stillman Coon and became a member of this church at an early age. Through these many years she has been among its most faithful members, doing her work well in the church, the Ladies' Aid society, and sustaining a close relation to her God and her brothers and sisters in Christ. She was a devout, sincere Christian, believing in prayer, and especially devoted to the study of her Bible. She loved to meditate on the words of her Maker, and exercised unwavering faith in his ability to guide her in the way everlasting.

Funeral services were conducted at the Seventh-day Baptist church of Independence, October 23, 1912, at 11 a.m., and she was laid to rest in the cemetery near by. L. O. G.

PETERSON.—Mary Ferguson Peterson was born in Tippicanoe County, Indiana, February 29, 1848, and died at Marshalltown, Iowa, October 21, 1912, aged 64 years, 7 months and 22 days.

Mrs. Peterson will be remembered by many former residents of Garwin as a loyal friend of Seventh-day Baptist pastors and their families, and until failing health hindered her, a more or less regular attendant at the services of the Seventh-day Baptist church, with which were her sympathies though she never united with the church.

Rev. H. D. Lippincott, with whom she was so well acquainted for years, I am told was her first choice as the preacher of her funeral discourse. In his absence, she requested the present pastor and singers from the Seventh-day Baptist choir, to conduct the service.

Funeral and burial were at Rock Creek. J. T. D.

EVANS.—Mrs. Helen West Evans, was born in Shiloh, N. J., May 23, 1832, and died in Los Angeles, Cal., November 10, 1912.

She was a daughter of Isaac and Phebe Davis West. Two sisters survive her: Mrs. Edward Randolph of Plainfield, N. J., and Mrs. Samuel L. Howell of St. Paul, Minn.

On January 1, 1854, she was married to Mr. John Evans of Friesburg, N. J., who died several years ago, since which her home was with her daughter, Mrs. C. K. Barnhart of Trenton, N. J., till about five years ago when she came to California, and has been at home with her daughter, Mrs. E. S. Weaver. When but thirteen years of age, she was baptized and united with the Seventh-day Baptist Church at Shiloh of which she has always been a loyal member. Since the organization of the church of like faith in Los Angeles, when health permitted, she has enjoyed attending its services. Although for some time she has suffered from the infirmities of her advanced years, she had not been thought to be nearing the end of life until a few days before she peacefully and quietly passed on. She was a loyal Christian, a sweet-spirited mother in Israel. L. A. P.

Zigzags.

DEAR RECORDER:

Up in Michigan, in that beauty-spot of earth called Battle Creek, in the society of relatives and friends of earlier years, we take a backward look over the recent past. Visions of many dear, never to be forgotten friends, of West Virginia are vividly before us. Good-bys, good wishes, and handclasps, with tone and grip of affection, assure us of the power in friendship's ties.

We are convinced that some of the world's choicest souls are found in the little Mountain State, and we are grateful for the privilege and the honor of counting them among our true and tried friends.

In expressing their attachment for their retiring pastor and his family, the Salem

people gave them a reception on the night of November 7. The inclement night did not prevent a crowded house. Pastor M. G. Stillman and wife of Lost Creek, missionary pastor, L. D. Seager, the pastors of the city and many of their parishioners, and others with no church affiliations, were present; and all joined in complete oneness of spirit and interest in carrying out the plan and program which the committee in charge had carefully arranged. Many encouraging and comforting words were spoken by the brother ministers; the music was carefully selected; and all united in touching our hearts more tenderly and in binding friendship's ties more closely, and in making us feel as we sing: "Blest be the tie that binds our hearts in Christian love."

On the other hand, we were in the midst of great rejoicings over the sweeping prohibition victory gained by the ratification of the constitutional amendment, achieved at the ballot-box on the fifth of November.

The contest was not against the liquor element of West Virginia alone, but against the combined liquor forces of the United States, who turned their center-fire on that lone State in a life and death struggle.

As great as were the odds, and as corrupt and demoralizing as were the measures and methods employed by the enemy, the brave voters of that besieged State manfully stood at their posts "for God, and home, and native land," for purity, right, and righteousness, and gained the day.

We are grateful that we were granted the privilege of having a part in the struggle; and our rejoicings in the victory are none the less for having left the dear ones of West Virginia with our faces turned toward "the land of the setting sun."

Geo. W. Hills.

I have carefully and regularly perused the Holy Scriptures, and am of opinion that the volume contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written.—Sir William Jones.

He who determines to love only those who are faultless will soon find himself alone.—Anon.

SABBATH SCHOOL

LESSON X.—Dec. 7, 1912.
THE CHILD IN THE MIDST.

Lesson Text.—Matt. xviii, 1-14.

Golden Text.—"In heaven their angels do always behold the face of my Father, which is in heaven." Matt. xviii, 10.

DAILY READINGS.

- First-day, Matt. xx, 1-16.
- Second-day, Matt. xx, 17-28.
- Third-day, Luke xxi, 14-30.
- Fourth-day, John xiii, 1-20.
- Fifth-day, Matt. xxv, 31-46.
- Sixth-day, Mark ix, 33-56; Luke ix, 46-48.
- Sabbath-day, Matt. xviii, 1-14.

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

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

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

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

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

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

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.

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THE COURAGE OF LOVE.

Edwin Shaw.

It takes great strength and courage? Aye 'tis true,
To leave the old well beaten paths and with a few
To strike out into the wilderness of thought
And make new paths, new ways, just where we ought.
And then again it takes great strength, and patience too
To keep the road, the narrow way, with few,
When those you love believe you foolish, weak, and slow;
It tests the strength and courage more than they know.
It takes great courage, yes and sweetness too,
To realize that Truth is boundless, and that you
Can travel only here and there, and are not near
The visions fair of thought your friends hold dear.
But, Oh, the question, the problems that we have to meet;
How can we help those whose faltering feet
Could never tread the heights of truth we go
Without stumbling off into some dark abyss below?
It takes great sacrifices and a heart of love
To leave the heights of truth, the paths above,
And travel with the crowd, the busy throng,
Where one can be of service, can help along.
But love is great, and love can understand,
It does not ask for logic, it merely clasps the hand
And points the way of truth that each heart needs,
Comforts the saddened life, and heals the heart that bleeds.

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