

The Sabbath Recorder

MY PRAYER.

I do not ask, my God, for mystic power
To heal the sick and lame, the deaf and blind;
I ask thee humbly for the gracious dower
Just to be kind.

I do not pray to see the shining beauty
Of highest knowledge most divinely true;
I pray that, knowing well my simple duty,
This I may do.

I do not ask that men with flattering finger
Should point me out within the crowded mart;
But only that the thought of me may linger
In one glad heart.

I would not rise upon the men below me,
Or pulling at the robes of men above;
I would that friends, a few dear friends, may know me,—
And, knowing, love.

I do not pray for palaces of splendor,
Or far amid the world's delights to roam;
I pray that I may know the meaning tender
Of home, sweet home.

I do not ask that heaven's golden treasure
Upon my little, blundering life be spent;
But oh, I ask thee for the perfect pleasure
Of calm content.

—Amos R. Wells, *Christian Endeavor World*.

CONTENTS

Editorial—Extra Copies of African Number: "The Sensible Christmas League," A Sane New Year's Also: Too Bad! But It Had to Be Done; Now for the Debt Again; the Pastors' Aid Fund; Patriotism of Bulgar, Greek and Serb 801-804	804-806
Editorial News Notes—Great Gun Bursts; Canada Builds Dreadnaughts for England; A Pension Bureau to be Closed; J. P. Morgan's Art Treasures Again; Claim the Right to Get Drunk; War Fever in Austria	806
Glimpses of Life in South Africa	806
Mission's Monthly Statement	809
Memorial Service in Honor of Hon. George H. Utter	809
The Church Among the Trees (poetry)	813
WOMAN'S WORK—Miss West Writes of Girls' School; The Quiet Time; Annual Report of the Woman's Missionary Society of North Loup, Neb.	814-816
American Sabbath Tract Society—Meeting of Board of Directors	816
Notice	817
Cosmos, Okla., and the Southwest	817
Young People's Work—One of Our Great Preachers; Merry and Happy Christmas; Treasurer's Report; Efficiency in Christian Endeavor Work; Why Join the Church? News Notes	819-823
Homeless Sabbath-keeping Children	824
A Tribute	824
CHILDREN'S PAGE—Johnny's Riches	825
HOME NEWS	825
Deacon Alfred A. Langworthy	829
MARRIAGES	830
DEATHS	830
SABBATH SCHOOL	832

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The Sabbath Recorder

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

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PLAINFIELD, N. J., DECEMBER 16, 1912.

WHOLE NO. 3,537.

Extra Copies of African Number.

Those desiring copies of the SABBATH RECORDER containing the excellent report of Brethren Moore and Wilcox on African mission matters can secure them as long as they hold out by applying to the publishing house. There are now three hundred copies left for distribution and those who apply first will be surest of receiving them. We wish all our people to read this report. Let those who know of families who do not take the RECORDER see to it that this number is placed in their hands.

"The Sensible Christmas League."

The *Pictorial Review* has organized what it calls "The Sensible Christmas League," and has already issued more than a hundred thousand post-cards containing this pledge, designed to revive the spirit of old-time Christmas:

"I ask you to join with me in this pledge: I will be brave enough to give only where love and sympathy and helpfulness make giving worth while. I will make those whom I love and who love me happy, and bring joy, as far as I am able, to those who otherwise would have no joy—to the poor, the lonely, the ill, the old, the friendless and the helpless."

Many letters of approval have been received by the originators of the movement, showing that the writers are anxious to ease the constantly growing burdens of Christmas time, by making Christmas what it used to be, "sensible, sincere, and joyous, instead of a constantly increasing load."

If people could do away with much of the gift-making which is meaningless; the giving because they feel compelled to, in order to keep up with those from whom gifts are expected; the giving where one can not afford to give, simply because one expects a friend is going to give to him and therefore he must play his part in the

give-and-take game of Christmas time,—if they could do away with all this and adopt the plan of giving to the poor and needy, and only where love and sympathy and helpfulness make giving worth while, then Christmas would come nearer to having the true, old-time spirit of the institution.

The movement is not intended to stop all Christmas present-making, but to bring it within reasonable bounds, and make Christmas something more than a day of barter and exchange, in which hundreds overdraw their bank account and then have to face a time of pinching and economizing for the necessaries of life.

Christmas giving should not consist in heaping presents upon your own to the neglect of all others, neither does it mean the denying of your own in order to give to the poor. It should mean giving with reason and common sense—a giving that will make others happy and leave nothing but the glow of joy in one's own heart. There is altogether too much extravagance in present-day Christmas giving, much of which often does more harm than good.

A Sane New Year's Also.

A word might also be spoken in favor of a reform in the manner of observing New Year's day. Mr. Jacob A. Riis, author and sociologist, in an address on "The Blind Beggar's Summons," denounced the popular methods of celebrating New Year's day as barbarous, and declared that New York City was trying to build a barrier against the uncivilized methods by prohibiting drinking and carousing. Why should men and women disgrace our civilization and make the last hours of New Year's day hideous by sinking to the lowest depths of intoxication? This is a most inappropriate way to usher in the new year. Mr. Riis pleads for a sane holiday, in which the year shall be welcomed by songs of praise rather than by drunken revelry.

Too Bad! But It Had to Be Done.

Almost two hundred names have recently been dropped from our mailing list because the payments were more than a year behind, and no promise of renewal had been given. There was no way of preventing this action on the part of the publishing house, except by the payment of fifty-two cents a year, postage on each and every such delinquent subscriber's paper. The law is clear and concise upon this point, and our business manager was required by the Postoffice Department to issue a statement showing the number of delinquents in arrears more than one year. This made it necessary for us to drop one hundred and ninety-four names from our list. We can not tell you how much we regret having to do this. Our list was all too small before, and our friends have been trying to help us enlarge it. So anxious was the business manager to avoid the necessity of dropping these names, that he wrote a full column for the RECORDER (see issue of October 21, page 521) explaining the law fully, and giving fair notice that "unless promise of payment" was made, he would be obliged to discontinue the paper. After all this, nearly two hundred people have allowed the SABBATH RECORDER to be cut off from its weekly visits to their homes! Many of these, we trust, do not want the paper to stop, but have simply neglected to send on the pay, or the promise to pay, and we are anxiously looking for their renewal. As yet only five of the number dropped have renewed! This, after all our efforts to make the RECORDER helpful to our dear people—a real bond of union, keeping them in touch with one another and with the cause we love—is indeed depressing. Our friends and associate editors, too, have been doing their best to make the RECORDER a welcome guest in every Seventh-day Baptist home, and interesting to old and young alike. We can not tell how sorry we are to learn that nearly two hundred families have allowed it to stop!

Then, when we remember that these words will not reach them because this paper does not go to their homes, we feel all the more helpless in our efforts to secure renewal. Had the editor the time

to do so he would enjoy writing these friends personal letters, but this seems impossible in view of the work in hand. Therefore, his main hope lies in the ability of those to whom these words do come, to help in recovering these lost subscriptions. Wherever these lines are read by loyal Seventh-day Baptists, we trust the readers will take this matter to heart, make any needed explanations of the law that compelled the dropping of names, and may each one do what he can to restore our list of lost subscribers.

Now for the Debt Again.

The editor is once more at his post and ready to take up again the matter of the Tract Society's debt with the people. During his absence Treasurer Hubbard received, for the debt, nineteen contributions amounting to \$157.00; also \$47.00 for the African investigation, making \$204.00. This, added to the \$172.15 reported before the editor went away, makes \$376.15 in all for the debt and the investigation. Of course other subscriptions have been received for the general fund, but not enough to reduce the debt. The gifts for the debt have been overbalanced by necessary bills over and above the amount received for the general fund, so the debt still remains at \$2,000. With the extra bills for Africa now paid, and that, too, without making the debt larger, we should be able to make rapid progress in straightening up every debt of the boards. But this can not be done unless the people respond more promptly than they have done. Salaries for the months come due and have to be paid, even if money must be hired to pay them. There is no help for this, and the treasurer assures us that, if funds do not come in, the debt must necessarily be increased by the first of January. Why not all hands take hold and make a Christmas offering that will wipe out every dollar of indebtedness?

One writer says: "Enclosed find \$2.00 for African investigation expenses. Am sorry the rank and file are so slow to respond. Wish we could give more. This is the second time." Treasurer Hubbard says: "Some have come over with gifts, not twice only, but three or four times."

Another one writes as she sends her gift: "May God's blessing go with it is the prayer of a sister in Christ. Brothers and sisters," she adds, "go and do likewise as far as you are able."

Will not all the friends of our good cause now respond promptly, and make quick work of paying the debt?

The Pastors' Aid Fund.

Brother Joseph A. Hubbard sends the following item clipped from the *New York Tribune* of recent date, concerning the fund of the Presbyterian Denomination for the aid of aged and retired ministers:

The Rev. William Hiram Foulkes announced to his congregation at the Rutgers Presbyterian church, Broadway and 73d Street, yesterday morning that he had accepted the secretaryship of the Board of Sustentation and Ministerial Relief of the Presbyterian Church, which was offered to him by the members of the board in Philadelphia last week.

The function of this board is the administration of the fund for the support of aged and retired ministers and their families. Formerly there were two boards, often working in opposition, and as a result hundreds of clergymen were compelled to subsist on an allowance of \$300 a year.

The new board, which is a merger of the old boards, expects with the new secretary's aid to raise the present endowment of \$3,000,000 to \$10,000,000, so that no beneficiary of the fund shall receive less than \$500 a year.

Brother Hubbard is deeply interested in our own fund for aged and infirm ministers and says in his letter inclosing the item: "I only wish we could raise a fund even of \$500,000, so we as Seventh-day Baptists could care for 50 men at \$500 each—men who had become too old or too feeble to follow their chosen profession. I don't expect to live to see it, but wish it might be accomplished."

Our own fund for this purpose is growing slowly as the years go by. We are glad to see that the General Conference and the associations are keeping the matter alive by urging the people to aid in securing such a fund. Churches, Sabbath schools and individuals are sending in small gifts now and then, and if we only keep the matter in mind, doing what we can, we shall soon have a fund of which we need not be ashamed.

Patriotism of Bulgar, Greek and Serb.

Since the papers of the Balkan states and of Greece published, in October, the call for reserves to take up arms against Turkey, there has been a constant line of Bulgarians, Greeks and Servians marching homeward to battle for their country. The conscription system of the Balkan states puts a man on the army reserve list until he is thirty-five years of age. Many in America promptly responded to this conscription call for reserves. Many others, not on the reserve list, just as promptly enlisted to go home and fight. Thus the minute men of Europe, destined to bring in a new era in their homelands, have been mobilizing among us.

The *Survey* for November gives most interesting data regarding this movement. It says: "Through the streets of New York patriots of three Balkan nations are marching to the front, well-nigh 30,000 strong." Any one witnessing this stampede for the Old World will see an army, some of whom already wear the uniform, while others are dressed in the clothes of the shops and factories and mines. Many industries are suffering from the decimation of their workmen, caused by this stampede of men for the Balkans. The statistics published show parties of hundreds rushing from all parts of the land to the seaports, ready to embark. For instance, one party of two hundred Bulgarians went from Gary, Ind., another party of two hundred Serbs left the smelters of Butte, Mont., two hundred more were from the mines and furnaces of Bisbey and Globe, Ariz., while from San Francisco came 150 Serbs. A few days ago I read of fifteen hundred leaving the port of Providence, R. I., alone. Most of these left the mills and factories of New England. Boston, New York, Philadelphia and Baltimore have been shipping soldiers by the thousands, and still they keep flocking in from all sections of the country. One Greek steamship line alone has carried out nine thousand.

About two thirds of these emigrants are Greeks, and the other third are Montenegrins and Servians—coming more and more to be called Bulgars and Serbs. These men are mostly in the prime of life. The Greeks have most to leave, since they have been coming to America much longer

than the two other nationalities. Many Greeks have taken American wives, so the ties that bind them here are stronger. They have established more business places than Bulgars and Serbs have, and everything considered, the Greeks have more to leave when their country calls them away for the army. Many of their American wives have accompanied them home to serve as nurses in the war.

The Bulgars seem to have less to hold them here than any of the others. They have not been in this country long enough to get established in business and have, as a rule, no homes in America. Their countrymen in Europe have more to lose or to gain by the war than the others, and the calling home of the conscripts comes with great significance to them. Their home folk have long been sorely oppressed by Turkey, and victory for them would mean great gain. Their wives and children in most cases are still in the homeland, while the husbands have been here earning money for their support.

These people, many of them, now take their earnings, and in a spirit of true patriotism pay their own fares home. Among the Greeks there are many wealthy men who gladly pay the fares of their fellows who go. The Serbs are not so fortunate, but in their poverty they are said to be wonderfully generous. The two hundred mentioned above from Arizona, gathered up among the people of their mining settlements \$9,000 while the California company brought \$1,000, all to aid the Red Cross Society. Those who remain take care of the children of those who go.

The world seldom sees a display of truer patriotism than is shown today in this uprising of Bulgar, Greek and Serb for the defence of the homes of their fathers. The fact that they are turning their backs upon the modern civilization and freedom of America, to fight for the medievalism of Western Europe in a war with the barbarous Turk that promises little save hardships at the hands of fanatics, only emphasizes their love for the fatherland.

"Who cares how clever a person is if he is soiled or unkempt? The greatest mind, if enclosed in a filthy body, must stand away back when a pure, clean man or woman enters the room."

EDITORIAL NEWS NOTES

Great Gun Bursts.

The great 14-inch gun being tested at the proving grounds at Sandy Hook, which was mentioned recently in the RECORDER, is now a wreck. The fragments are being picked up, and according to the New York papers some of them were found a long distance from the spot where the gun stood.

When these new guns are brought to the proving grounds they are thoroughly tested, not only to prove the strength and soundness of the gun, but also to establish its range and to find how far it will throw a shell with a given charge of standard, smokeless powder. At first the charges are made considerably below what the gun is supposed to be able to stand. Then the charge is increased until the full charge is used. If I remember correctly it costs \$750 to fire this style and size of gun once, and the cost of the gun itself was over \$130,000.

This particular gun had received its first full charge, and the commander had ordered every one under the bomb-proof shelters. He waited until sure his order was obeyed before pressing the button. This precaution undoubtedly saved several lives, for when the firing key was pressed, a tremendous crash, unlike the natural boom of a cannon, and the rattle of scattering fragments upon the concrete pavements were heard, and everybody knew something unusual had happened. From their safe shelters the men ran, only to see little but a pile of wreckage and plenty of iron for the scrap pile.

Canada Builds Dreadnaughts for England.

It was recently announced in Ottawa, Ont., that Canada proposes to build three of the most powerful battleships at a cost of \$35,000,000 for the naval defense of the British Empire. It is expected that with this new order of things Canada will have a voice in British foreign affairs, and that His Majesty's government across the sea will welcome to Parliament a Canadian minister, to be regarded as a permanent

member of the Committee of Imperial Defense. A day was set for debate upon these propositions.

A Pension Bureau to be Closed.

The Pension Bureau with headquarters in the Philadelphia Federal Building is soon to be closed. There are now eighteen clerks in charge there. Eleven of these go to Washington on Monday, December 16, and the other seven will finish up the work in the Philadelphia office by January 1, at which time they are to be retired. Hereafter all pensions will be paid by check, sent to the recipient direct from Washington. With the closing of the Philadelphia office seventeen other offices through the surrounding country will go out of existence.

J. P. Morgan's Art Treasures Again.

Last spring we made mention of the \$50,000,000 collection of rare specimens of art sent by J. Pierpont Morgan to the Metropolitan Museum of Art in New York City. These rare treasures have never yet been taken from the cases in which they were shipped, but are stowed away on the third floor and kept under close guard. A large addition is being added to the museum for these specimens, to be called the Morgan annex, which will take a year or two yet to complete.

Meanwhile rumors have been set afloat that the donor is not quite satisfied to have his gifts unexhibited so long, and that he has been investigating Hartford, Conn., as a possible place for exhibiting. This has aroused the officials of the Metropolitan Museum to immediate action, and they announce that the collection cases will be immediately unpacked and placed on exhibition, without waiting for the Morgan wing to be built. So we may expect that within a few days visitors to the Metropolitan Museum will have the pleasure of seeing these interesting works of art.

Claim the Right to Get Drunk.

A serious railway strike is now in progress in England, leaving the freight-houses stored with Christmas goods and piles of shipping stuff that can not be sent to their destination.

Two thousand five hundred men are out and prospects are poor for a settlement.

It seems that an engineer had been discharged for intoxication, and the men quit in order to force the companies to restore him to his place.

According to cablegrams from London these men and their sympathizers are claiming that "a man has a right to get as drunk as he pleases when off duty," and that "the action of the Northeastern Railway manager is a serious infringement of the civil liberties of railway men."

The companies stand firm, refusing to reinstate the engineer. They say he may have the opportunity of regaining his position by good conduct, but in no other way can he recover his position. The companies are right. The traveling public will surely stand by railroad officials who insist that men with rum-befuddled brains shall not handle the throttle-valves where lives and property are at stake.

War Fever in Austria.

The situation in Europe seems more disquieting just now on account of the war fever in Austria, which is regarded as rapidly approaching a crisis. Russia's persistent mobilizing of forces is a cause of great disturbance at Vienna, and the Austrian papers are clamoring for the powers of the Triple Alliance to take some step to prevent coöperation between Austria and France. Austria has concentrated her entire fleet at Pola, her chief naval station, and has secured a loan of \$50,000,000 in gold. These two steps are regarded as active preparation for war.

According to late reports Great Britain modifies her position regarding the right of the United States to subsidize its own coastwise trade at its discretion by remission of tolls to its ships. The document concerning the matter, filed by Ambassador Bryce with our Secretary of State, is said to leave ample basis for settling all points in question by diplomatic negotiations before the present administration closes.

Mrs. Lila D. Buckley, an aged suffragist of Kansas, died recently, leaving \$30,000 of her estate to the Women's Suffrage Association, and only \$2,000 to her only son.

The hero who rescued over seven hundred *Titanic* survivors, Captain Rostron,

recently made a visit to both houses of Congress. In the Senate some question as to the right of a foreign citizen to go upon the floor of the United States Senate Chamber, caused some perplexity to the leaders; but in the House no question was raised. The members believed that a vote of thanks from Congress carried with it the privilege of entering the House at any time.

The Turkish cavalry and artillery stationed at Tripoli and used in the recent war with Italy embarked from that port on December 8 for parts unknown. As this vanquished army took its leave, full military honors were accorded the troops by the Italians.

On December 13 the new laws for wireless telegraphy go into effect. The government will have supervision of all shore stations and steamships. It is but four months since the law was enacted, and yet all plans have been made to carry out the law's requirements both on shore and on shipboard, and in army and navy stations. Government licenses will be required for operators in all shore stations and on all steamers leaving American ports. One thousand steamers is the estimated number required to carry wireless under the new law. This includes every steamer capable of carrying fifty passengers on trips exceeding two hundred miles. All such steamers must have two wireless operators in order to provide continuous service in watching for signals of distress. There must also be provided on each ship an arrangement ensuring quick communication between the operators and the officers on the bridge. Provision must also be made for auxiliary apparatus to continue operations in case of accident that disables the machinery of the wireless.

The country is now divided into nine districts to carry out the system, with headquarters in Boston, New York, Baltimore, Savannah, New Orleans, San Francisco, Seattle, Cleveland and Chicago.

Government inspectors will be on duty constantly, visiting stations and ships, to report on equipments and efficiency. These reports will furnish the basis for issuing licenses by the government. No station or ship or man can be allowed to operate a wireless without a government license.

Glimpses of Life in South Africa.

N. O. MOORE.

(Concluded.)

About one o'clock we came down a short hill to a brook and stopped again for us to have lunch. It was a very beautiful spot. There was a smooth place off at the side of the road near the brook, under the shade of an immense tree of some sort that I don't know, and there we sat and ate cheese sandwiches which I did not like at all, and drank cold and very sweet tea out of bottles. The lunch had been put up for us at Zomba. The machila boys at once made a fire and roasted the roots they were carrying, gnawed sugar-cane, and refreshed themselves by getting into the brook and having a bath. The water was as clear as could be and was a typical brook such as Tennyson had in mind when he wrote his poem which goes on forever. But I don't think he ever saw three or four naked black fellows splashing around in the brook, or standing knee deep in the water at the edge, brushing the litter off the surface and then drinking from the spot they had just swept clean. So far as my limited observation goes the African is as clean in his habits as a white man. I have seen them a good many times scrubbing themselves in some stream or river. On board the barges coming up the Zambesi it was a common sight to see a boy dipping up cans of water and pouring over his head and shoulders and scrubbing with his hands at the same time. They did not bother about taking off their clothes to do it, but soaked them too. And to tell the truth, their clothes always need it, for they are almost always extremely dirty. They do plenty of clothes-washing for white people, but do not seem to indulge in it much themselves. At the boarding houses we have staved at the boys do all the washing. At Chinde they were at that, and ironing, all the time. They don't use washing-machines. Soap and water and a box, or board, are all they want. A flat board, I mean, not a washboard. They soak the garment, rub it full of soap and then wadding it up in a lump, pound it with the fist on the board, box, stone, deck, or wherever they are working. The suds flies and splatters around, but they don't mind that, but pound away, rinsing occasionally, till the

thing is clean. Hang it up on a bush or railing to dry.

After a good rest at this brook we went on. There were not as many people on the road today as yesterday. It was downhill almost all the time. We descended over two thousand feet during the day. One time we passed around the end of an immense mountain and went down a long road cut in the side of the hill down the other side. It must have been a couple of miles long, and there was a magnificent view of the country lying off to our left and below us. Along towards five o'clock the boys turned off the road into a grassy track where the walking was not so good. After half a mile of that, we were at Liwonde, our destination for the day. It was merely a large wattle and daub house with several rooms, high ceilings—or they would have been high if there had been any. The house was thatched with grass and a veranda ran around it. Across the road from it was a brick building, the A. L. C. warehouse, and behind the house were a lot of grass huts for the natives who are attached to the station. The station was on a little rise and there were a good many rocks strewn about.

The agent here is a Mr. Young, whom we found very pleasant and agreeable. He had two guests already—a Mr. Napier who was just returning from a ten weeks' trip around Lake Nyasa on exactly the same kind of work as ours and a Mr. Cowie, a young man just going up to Karonga, in the employ of the A. L. C. They were all of them pleasant and we had an enjoyable evening with them. Dinner was served in the sitting-room, inside a mosquito net. The net was hung from the rafters, about three feet from the walls of the room all around, with the lower edges tucked under a straw mat that was almost the size of the floor space of the room. There was a place where we could step in, and then draw the net together again to foil the bloodthirsty wild animals flying about outside and buzzing each other about all the fresh meat they could smell inside the net, but could not get at. The cook brought the dinner in in several receptacles which were stacked just outside the entrance to the net. The table boy waited on us inside, and passed the dirty dishes out to the boy on the outside. We had a good dinner. Everywhere, thus far, and in all cir-

cumstances, we get good meals, always served in regular course style, with the regulation number of knives, forks, spoons, etc. If I am so careless during a wait between courses as to play with my knife and move it from its proper place beside my plate, the boy very carefully straightens it around before he serves me. And every dinner winds up with coffee of course. The table was not very large for five men, the milk and many of the other things were canned, but it was all good and well served. The agent is a bachelor—about thirty I should think.

Mr. Napier went to bed about nine, but the rest of us stayed up and talked till eleven-thirty, about wild animals, language, machila boys, and a great many different things. Mr. Young told us that we had undoubtedly been given names already by the natives, that would follow us all the way around, but that it would be very hard to find out what they were. Said he had not been able to discover his native name yet, although he knew that he had one. They give the name usually to describe some characteristic of the person named. For example, the African Lakes Corporation is known among the natives as *Mandala*. Say *Mandala* to a boy and he will take you to an A. L. C. store, boarding house, station, or whatever they have where he is. The first manager of the A. L. C. wore glasses, and the term *Mandala* was given him by the natives on that account. Now the company itself uses the name and its station at Blantyre is officially called *Mandala*.

Mr. Young does not have hot and cold water in his house, nor a bathroom. But it is very easy to have a hot bath if you want one. Just tell the boy in the morning, when he brings in your tea and wakes you up, that you want a bath. In a few minutes, after you have drunk the tea, two boys come in lugging a large tin bath tub half full of water, just the right temperature. They got it by going a few rods away across the road and dipping it up from a large spring that bubbles up from under some rocks. It is a sulphur spring and you can easily smell the sulphur as you sit in the tub. The steam is always rising from the spring in a faint cloud. After dressing I walked across the road to see the spring. There was a clump of bushes before it and as I walked around

them there was a small shriek from a couple of native ladies who were enjoying a bath without the tub. I retired, and as I walked off I heard them laughing very heartily.

We were very uncertain here just what to do. Our loads had not come in with us and we did not know where they were. Some of them we had not seen since we left Blantyre. It was necessary to have them all with us when we left Ft. Johnston, and we were uncertain whether they would all get there if we went on without them from Liwonde. Liwonde is on the upper Shire River and it was possible to travel the rest of the way—about forty-six miles—by houseboat, if we could get our loads in time to set off. It would take about two days and a night on the boat, or two days by machila. But there was no rest-house at which to stay over night if we went by machila. So we didn't know just what to do and waited till the boys came in with the loads. They all came in during the forenoon, and we decided to go on by boat. There were three of us to go, including Cowie, and the boat had bunks only for two, but we could manage by one of us sleeping on the roof. So we got our loads down to the boat, Mr. Young sent down bedding and provisions for the trip, and about eleven we set off. Motive power was boys, who poled us along, same as on the lower Shire, below Port Herald.

But there is a great difference between the lower and the upper Shire River. On the lower river we could go right along as fast as the boys could shove us. The water, although shallow, was free from reeds and grass. But on the upper river, where we were now, was grown almost solid full of grass, reeds, rushes and plants of all sorts. There was a narrow lane of open water, sometimes as wide as the boat, sometimes not, wandering off through the vegetation and it was through this that the boys began to shove us. It wasn't fast traveling. Actually at some times there was no water visible at all before us, and only a narrow streak where the vegetation had been pushed aside as we came through. There were about ten boys poling; besides Mr. Cowie's servant, and a small boy, and the *kapitao*, or head boy of the crew. So in all, for the three of us, there were thirteen or more natives.

Mr. Cowie's boy acted as cook and stew-

ard for all of us and served a lunch in the cabin, on one of the bunks, while we sat on the other and ate. It was rather crowded and there were a good many mosquitoes inside also. After lunch, realizing that we had the rest of the day, and all the next day on board, with almost no space to do anything and nothing to do, I decided to write. So I got out the folding table and chair and put them up on the roof of the boat. Then with my umbrella fastened to a stick and tied to the back of the chair, I was very well fixed. It was very pleasant up on the roof as there was a good breeze there. It left the other two with no place to bestow themselves but in the cabin or on the deck outside, so I thought me to try another scheme. We got out the fly of the tent and with some of the poles we rigged it up over the roof for an awning, shading the whole roof. Then we were all very comfortable. Cowie had no chair, but we had two deck chairs beside the folding chair, so we each had one. Wilcox got out his camp bed and rested on that most of the afternoon and read while I wrote. Cowie occasionally shot at a crane, and studied Chinyanja. Afternoon tea was served on the roof, and all the rest of our meals were taken there. Dinner was served after it got dark so we had to have a candle to light us. And of course the dinner was properly served. It was no picnic affair, eaten all off the same plate, in your lap. Table was laid with usual outfit of knives and forks and spoons, and soup was served. After soup was a meat course, with clean plates. And then pudding, followed by coffee. It was all cooked on board the boat, at a small open fire on the foredeck. The head waiter and cook stood on the roof to wait on us, and another boy passed the food up to him from the kitchen on the foredeck, and as we cleaned things up, the dirty dishes were handed down to another boy at the stern, to be washed.

A heartfelt smile, a gentle tone,
A thoughtful word, a tender touch,
A passing act of kindness done—
'Tis all, but it is much.

These are not things to win applause,
No earthly fame awaiteth such;
But surely by the heavenly laws
They are accounted much.

—Anonymous.

MISSIONS

Monthly Statement.

November 1, 1912, to December 1, 1912.

S. H. DAVIS, Treasurer,
In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.	
Balance in treasury, November 1, 1912	\$ 794 48
E. E. Woodworth	5 00
Memory of Lydia A. Wilcox	1 00
D. S. Allen	5 00
"A Friend," DeRuyter	5 00
Susie Burdick	10 00
Elmer Kemp, Life Membership	25 00
Mrs. Elmer Kemp, Life Membership	25 00
Plainfield Church	26 85
Richburg Church	7 00
Hartsville Church	5 50
Milton Church	43 84
Nortonville Church	17 12
New Market Church	20 00
First Genesee Church	15 71
Cosmos Church, acct. A. L. Davis' traveling expenses	8 20
DeRuyter Church	36 58
Adams Center Church	22 50
Rockville Sabbath School	10 06
Albion Sabbath School	3 10
Salemville Sabbath School	3 75
Young People's Board, acct. Dr. Palmborg's salary	25 00
Western Association	11 34
Central Association	12 43
Southeastern Association	3 50
Return of W. D. Wilcox draft	8 33
Tract Society, 1/2 E. B. Saunders' Oct. expenses	33 71
Memorial Board, for expenses at New Era Chapel	387 50
Washington Trust Company Loan	300 00
Sale of land at Waterloo, Iowa	1,300 00
Total	\$3,172 44

Cr.	
George B. Carpenter, Joint Committee expenses	\$ 7 20
S. H. Davis, Joint Committee expenses	8 75
J. W. Crofoot, acct. salary Oct. 1—Dec. 31	287 50
Dr. Rosa Palmborg, acct. salary Oct. 1—Dec. 31	120 00
Dr. Grace Crandall, acct. salary Oct. 1—Dec. 31	150 00
Miss Anna West, acct. salary Oct. 1—Dec. 31	150 00
Mr. Toong, acct. salary Oct. 1—Dec. 31	28 00
Incidentals in China field	25 00
E. B. Saunders, acct. salary and expenses	177 03
E. B. Saunders, for I. L. Cottrell	8 00
Rev. D. B. Coon, acct. October salary	50 00
J. J. Kovats, acct. October salary	20 00
J. A. Davidson, advance salary	50 00
G. W. Burdick, acct. salary July 1—Sept. 30	25 00
J. T. Davis, acct. salary July 1—Sept. 30	25 00
N. O. Moore, acct. African trip	125 00
Mrs. N. O. Moore, acct. N. O. Moore's salary	83 33
Jesse G. Burdick, acct. expenses at New Era Chapel	240 15
C. E. Kelley Company, acct. expenses at New Era Chapel	131 90
Treasurer's expenses	30 62
Washington Trust Company	33 45
Total	\$1,775 93
Balance in treasury December 1, 1912	1,396 51
Total	\$3,172 44

Bills due and payable December 1, 1912 (about)	\$1,000 00
Notes outstanding December 1, 1912	\$5,100 00
E. & O. E.	S. H. DAVIS, Treasurer.

"Hold on to your virtue; it is above all price to you in all times and in all places."

Memorial Service in Honor of Hon. George H. Utter.

From the *Westerly Sun* of December 2, 1912.

Respect to the memory of the late Hon. George H. Utter was appropriately shown yesterday afternoon at the memorial service in Bliven's Opera House. In the service three addresses were given, one on "Mr. Utter's Service to the Church," by Rev. Clayton A. Burdick, pastor of the Seventh-day Baptist church, another on "Mr. Utter's Service to the Community," by Samuel H. Davis, Esq., and a third discussing "Mr. Utter's Service to the State and Nation," by Senator Henry F. Lippitt of Providence. Music for the occasion was given by Miss Katherine G. Price and William H. Browning, members of the church to which Mr. Utter belonged, Miss Price singing "Jesus, Lover of My Soul" and Mr. Browning "Submission."

The addresses given during the afternoon, follow:

Service to the Church.

REV. CLAYTON A. BURDICK.

A good man has passed from the mystery of the life here into the deeper mystery of the life beyond. Crossing the narrow bounds of time given to him below, he has entered the chamber of the eternities, no more to meet us in the scenes of earth. I said the deeper mystery of the life beyond; but if the words of the called of God of the old time are true I can conceive that better than he knew, he knows. If he is awakened out of sleep, if from the real vision of the soul the mists have passed, then face to face is his, and knowledge, even as he is known. The darkness here is very great sometimes, and we may hardly find the way for our feet, and even in the brightest hours it is only with imperfect vision that we see. He may find it better over there; better sight and better rest. He may say as did the apostle, "To depart and be with Christ is far better." For us, it seems as if it would have been better had he stayed.

The pastor has met with a great loss. The one whose memory here we honor was more than a brother in the church. He was more indeed than a mere official

with whom we have associated in the church work. He was a personal friend, a confidential friend, one to whom we could open up the more sacred and hidden chapters of our lives. He was one who could give courage and hope amid the things that beset the way. You can easily imagine then the feeling we may have in saying what we do today.

When one like this passes away, then we begin to think of what the man's relation was to the different things by which work is wrought out in the world. What was he to the church with which he affiliated? How did his life affect the community in which he lived? How did he bear the burdens of citizenship or perform its duties? The world gauges a man's value as these questions are answered favorably or otherwise. Did he do well? Was he faithful in the things required? Was he ashamed of his faith? Was he willing to sacrifice his principles for the sake of gain or prominence? If he had been this last, we would not have been here today. And yet these are times when men do sacrifice much of honor and truth for the sake of these very things, and day by day there are brought to light examples of the failure of men to see that righteousness is after all the most profitable thing and that to lose respect is to lose the best kind of success.

My task this afternoon is to speak of the relationship that Mr. Utter bore to the church of his choice. It is right that this should come first in the memory of this day. It is the foundation on which he built all the other relationships of life. The home, the help one may be able to give to the community in which he lives, his achievements as a citizen of the state and nation, all the help that one may be able to bring to the world, is after all founded on the moral character that one may have, and his moral character is founded on what he really believes to be true. As a man thinketh in his heart so is he. Without character, without principle, a man may be a brilliant man; he may stand high among his fellow men, but the help he brings to the world will not possess the quality of stability. It is impossible that what is only selfish should bring forth lasting good.

Perhaps no better word will represent Mr. Utter's attitude toward the church

than that of faithfulness. He was faithful to the teachings of that part of believers he was in sympathy with. There is one virtue that all men admire in others. It is that what a man has settled in his own mind as being the truth he shall hold to without shame. We may not believe as he does ourselves, we may think his judgment is not of the best; but we surely do respect a man who will live up to the belief that is in him. Somehow or other it appeals to our sense of right and virtue to find in a man a quality, quiet, unassuming, which still sees the world go on feeling and thinking what it will, but still holds his own course, according to that which he himself thinks to be the right. I repeat it, we may not think that he is right, but we honor him for doing as he believes. Here was the reason for much of the honor that men gave to Mr. Utter. You read it in what this one and that one have said of him. Almost always there enters into the words they use at some place or other the fact that they noted and admired this faithfulness in him. They loved him for it because it is worthy of being loved. Yet there are many men who think that fidelity to the things they feel in their hearts to be true will make others despise them. No real man will despise another for faithfulness to his conscience. I think that men were more ready to trust him in other ways because of his steadfastness here. They reasoned, and they reasoned well, that one who used these opportunities to good advantage would do the like in other things connected with life. Real conviction in regard to the higher purposes of life is none too common in this day and age of the world, and when one is found who actually has it, you may be sure that there will be found a plenty of work for such a man to do. It is hard for one to be faithful when all the world about you is different from yourself. It is no easy matter to face the world and gaze of those who may consider you odd or peculiar, and perhaps as foolish; but these things did not alter his course or attitude toward the church. This faithfulness to his people had many ways of manifestation. When at home and well, he was a regular attendant upon whatever services were held. Rain or shine, it was the same to him. He was there, a

devout worshiper and an interested listener, no matter how weak the preacher in presenting the ways of truth. At those times, when there was opportunity to speak of his faith, he was ready with some original and helpful thoughts. You can easily conceive how much help he would be to those who honored and loved him, in such ways as these. He, in this manner, became an example before others in the things which he considered highest and best, and his influence over young and old became beneficent.

The relationship he bore to the church with which he served would be suggested by the word thoughtfulness. He was not careless to the welfare of the body to which he belonged, but careful. He was always suggesting things for her good. He was apt in considering plans for her well-being and maintenance. To exemplify this thoughtfulness let me tell you that I noticed that he was in the habit of timing his visits home from Washington so as to be at his post of service for the administration of the sacraments. How many men do you suppose would have thought of such a thing, and kept in remembrance the stated times in order to perform the duties he was to a degree responsible for? The notice he took of such things as these is ample proof of the consideration and thought he put upon what so many men neglect. His thoughtfulness took on many varied forms. He was thoughtful in helping the church by being a help to the one she had chosen to minister in a way to her. If the speaker has ever given helpful talks from his own desk, or from other platforms in this city and vicinity, some of his best thoughts have been furthered and strengthened by his kind encouragement and approval. His commendations, though I feel that they were ill deserved, have had a great power for good to the one who received them. Mr. Utter always took up any work that had been given him to do, no matter how humble that service was, nor the place in which it was required that it should be performed.

But we must not through all this consider his activity to the church as confined to the narrow limits of his own people. He had the wider vision of labor than that. His relationship to the church must be taken to comprehend his relationship to all

that will uplift humanity. Therefore he was a worker in the large field of endeavor for better living. He was in demand as a speaker at Sunday-school conventions and other meetings of like character, not simply because of his official station, but because he could say things that were valuable out of his own experience. During the past four or five years he had been called many and many times to speak before Young Men's Christian associations, in large or individual society gatherings, before church clubs and Bible classes all over the East, about things that Christian men are interested in. The most of these he answered with his presence until he was nearly worn out. He told me not long ago that he had averaged about four speeches a week during these years. Those of you who are used to it, know something of the nervous strain this must have put upon him.

All these things have to be considered as coming into his relationship to the church. He honored the church thus in his living, even as he also honored it in death. When it was thought best that some one should tell him his true condition, the eminent physician in charge took it upon himself to do that hard thing. When he came back to the family, he told them how calmly and smilingly Mr. Utter had received the fateful words as if their import was but a common thing, and Doctor Mitchell could but say, "This was a man." That was a eulogy that should satisfy the most exacting of us. I know that in the relationship he bore to the church, in honor and fidelity, he was a man.

"He was a man," and manhood can but smile
When death knocks at the door;
His presence may not cause the heart to shrink
Who comes to bear us to that other shore.

"He was a man," and manhood looks above,
With eyes fixed on the stars;
Why should he tremble at the stately step
Of Him who opens up the heavenly bars?

"He was a man," and manhood leaves behind
Sad heart, and falling tear;
And yet the very thought, "He was a man,"
Brings to our saddened lives its ray of cheer.

"He was a man," and manhood loves to tread
The paths its Master trod;
To do his work, to follow in his steps,
At last find rest, with the eternal God.

Service to the Community.

ATTORNEY SAMUEL H. DAVIS.

A man's service to the community in which he lives may be more accurately measured by what he is than by what he does.

Most every community has in it men of more or less ability who by pushing their way into the foreground of the community's activities, apparently accomplish much in the way of public service, but whose public service is so tainted with selfishness and whose private life is so contaminated with vice that the value of their service is more than counteracted by the evil influence which they exert.

On the other hand almost every community numbers among its citizens men of no marked ability and little or no desire for public place or station, but whose purity of life and nobility of purpose render a service to the community in the elevation of its standards of living, the value of which eternity alone can reveal.

Again in rare instances communities are illumined by the lives of men who combine the highest type of intellectuality with the loftiest standards of purity in both social and political life; and honored is the community which is permitted to avail itself of such service and hold sacred the memory of such men. Nor is that service or that memory confined to a single community, for their influence goes forth to bless the state and the nation and the world.

To such service and to such a life we bring our tributes today.

True greatness has been defined as consisting of three elements—purity of private life, the espousal and championship of a great cause and marked success in that championship.

Many men have espoused great causes with marked success but have lacked true greatness because the first of these three elements was lacking. However much men may have differed from George H. Utter as to municipal or political affairs, no man ever questioned the absolute purity of his private life.

Those who knew him best in youth have assured me that while bubbling over with the joy of life and entering with zest into the sports of his companions, he yielded not to youth's temptations, but stood ever

on the higher plane of moral cleanliness. Sometimes young men seem to think that they must sow their wild oats in order to emphasize the independence of their approaching manhood. But here was a young man independent enough to stand by his principles rather than to cater to the cheap applause of those who would have led him into paths of dissipation and vice.

The same principles and the same courage which shielded and girded his youth led him to espouse the noblest cause of the ages, the cause of truth. He was a lover of truth for truth's sake. Whether in religion, in business or in public life, he was ever the champion of the truth as he conceived it.

That he attained marked success in this championship was demonstrated by the fact that he was constantly in demand for addresses before religious conventions, boards of trade and chambers of commerce, at college commencements, Chautauquas and political gatherings. Nor was the message which he bore one simply of entertainment or merely intellectual appeal. Always entertaining, always appealing to the intellect, his was ever a message to the hearts of men—purity of character, honesty in business and righteousness in government.

Nor was he a prophet without honor in his own country. For in his own community he wielded the largest possible influence for good. What a sermon for ten thousand people in each of his Sunday editorials, the last and one of the most beautiful of which appeared during the closing week of his life, and was dictated after he knew that the hand of death had been laid upon him.

Yet his work from the platform and from the editorial chair was no more potent for good than the inspiration of his daily greetings and the clasp of his hand as he went to and fro in the midst of his fellow men. One of his neighbors said to me the other day that he believed he had never had a moment's conversation with him on the street or in the postoffice but that he gleaned from him some new thought and felt his life enriched by some new inspiration. The highest service which he rendered to the community was that of the companionship of a noble soul, which touched the life of every man, every woman and every child of the com-

munity. In some sense this companionship has been broken, yet in another sense it may be perpetuated through time and throughout eternity. Bishop Brooks once said that to the companionship of place, the companionship of occupation and the companionship of belief is added a still higher, the companionship of character.

Man is a social being and prefers the companionship of place rather than solitude. Even the lower animals, the beasts of the field and the birds of the air, herd and flock together. Higher than the companionship of place is the companionship of occupation. Men of various trades and professions have their trade unions and professional associations where they enjoy the companionship of kindred work or occupation. A step higher still is the companionship of belief, and men form societies, churches and political parties expressive of their companionship of belief. But highest of all is the companionship of character, by which men widely separated as to place, engaged in wholly different occupations and holding divergent views in regard to social, economic, political and religious questions, may be together in purity of life, in nobility of purpose, in all the loftier ambitions and higher aspirations which make life worth living here and go to make up the life that is eternal. At the end of earth's pilgrimage the companionship of place is broken, the companionship of occupation is suspended, and the companionship of belief is uncertain; for now we see through glass darkly; but the companionship of character may be more closely welded, truer and sweeter throughout the ages.

And in this do we not find one of life's supreme tests? Mr. Utter with the love of a fond father desired that his children should be his companions in the matter of place. This is the desire of every true father for his children. He desired that they should be his companions as far as practical in the matter of occupation. And this too is usually a parent's preference. He wished his children to be his companions in the matter of belief. And is not that the desire of us all for our children? But the next step is harder to follow. I believe that the life of George H. Utter was such that its closing prayer might have been that his children should be his companions in character. But how few of

us could pray that prayer! Is it not the earnest wish of most of us that our children may be saved from being in character just what we have been?

May the life of George H. Utter so inspire us to service for the community and for our fellow men that the memory of our lives and characters may be cherished and counted worthy of emulation by our children and our children's children.

(Concluded next week.)

The Church Among the Trees.

ALICE ANNETTE LARKIN.

When the cares of life are pressing,
And our burdens hard to bear;
When for peace and joy and comfort,
We are seeking everywhere,
Then our thoughts will wander backward,
Though we dwell beyond the seas,
And we'll see in clearest vision,
Yonder church among the trees.

Then we think on Sabbath morning
Of the loved ones gathered there;
And we feel the hush of silence,
As the pastor offers prayer.
O that we might gather with them,
And with them, on bended knees,
Thank the Father for this meeting
In the church among the trees.

Here have fallen showers of blessing
In the days of long ago;
Here the children meet to praise Him,
Him who always loves them so.
And today some anxious mother
Feels encouraged when she sees,
All her loved ones here together
In the church among the trees.

There can be no greater blessing
Than is ours where'er we stray,
If we give our love and labor
To some church along our way;
And we'll find in joy or sorrow,
Safe at home or over seas,
That we'll share the peace that hovers
O'er some church among the trees.

"Many a girl thinks she would like to go to Africa or the Fiji Islands, and die a Christian martyr; but she is not willing to wash the dishes for a tired mother, or play the rub-a-dub-dub on the wash-board without getting into a temper."

"Sixty thousand tons of California canned and dried fruits are being shipped to Europe this year, a large part of it going to Germany."

WOMAN'S WORK

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

"Here's to the woman who has a smile for every joy, a tear for every sorrow, a consolation for every grief, an excuse for every fault, a prayer for every misfortune and an encouragement for every hope."

Miss West Writes of Girls' School.

To the Woman's Board:

DEAR FRIENDS:—It seems impossible that we have already had nearly seven weeks of school this fall, but the calendar tells me it is true. School opened the ninth of September with the majority of the girls of last semester back. Some few, because of sickness at home, were a little late in returning and the new girls were most of them late in entering. Before school opened I thought we were going to have more girls than we could easily accommodate, but I did not reckon with Chinese customs. I learned that one can not count on receiving even half of those who apply for entrance, no matter though they speak quite definitely of coming. One girl even paid the advance fee who did not come. But we have four new girls and one other who is new to me, though she was in the school a year or two ago. This makes our number up to thirty-two, which is quite enough for me as a "one-year-old," though it is a great disappointment to some of the older, more ambitious girls not to have every seat full. They said they would be perfectly willing to sleep on the floor if we could only have forty pupils! (There is place in the dormitories for twenty-eight.) Of course, we are all anxiously looking forward to the time when we shall have more room and can receive more girls.

It is a great joy to have the Davises back again. It is so good to have them back in the work—and then I must confess to some added selfish reasons, for Mrs. Davis has been so kind as to relieve me of a num-

ber of my classes. Mr. Davis is also helping, though he has little time, so you see I have splendid assistants, and the school work is going much more smoothly than I thought possible when anticipating it in the summer. Every one—Chinese teachers, the school girls and all the missionaries—have combined to make the work as easy for me as possible. I sometimes fear I let too many of my burdens slip onto their shoulders.

In spite of the fact that I have already spent one whole year in this China land, I am always seeing new and interesting sights which I wish for the power to pass on to you. This noon when I was outdoors weighing the school fuel—in other words, the rice-straw—the girls called me to come and see what was being carried by. It proved to be the possessions of a bride, which were being sent to her new home. There were the bed and bedding and various other pieces of furniture whose use I could not guess. Everything was most elaborately decorated with red bunting and paper—unless the thing itself was all red.

But more gay and elaborate than these wedding things were two funeral processions that have passed on the road back of the school this fall. One shortly after school opened reminded me more of a flower festival than anything else I ever saw. There were big flower-bedecked platforms carrying chairs, tables and coaches, all literally covered with flowers. There was a "false" auto—wheels, tops, seats covered with flowers and greens, and on the seats were the "dummies" of a man and a woman. There were wheelbarrow and sedan chairs—also, as far as we could see, made of flowers and greens. Then there was an elaborately decorated coffin followed by soldiers, bands—both Chinese and foreign—and a long line of mourners, mostly riding in foreign carriages. Of course besides the larger things there were plenty of wreaths, banners and the like.

The other funeral was not quite so festive in appearance but just as interesting, for it was that of a woman executed a few years ago for assisting in some revolutionary plot. The floral decorations and banners were many but one of the most noticeable features was a group of young women—apparently school girls—marching in the procession. Some of our school

girls said there were some "Amazons" among them.

Funerals here very often seem to be occasions of gaiety, especially when one hears the bands playing "Yankee Doodle" or some more lively air!

Yours in His work,

ANNA WEST.

West Gate, Shanghai,
Oct. 27, 1912.

The Quiet Time.

ANGELINE PRENTICE ABBEY.

"Excuse me if I keep right on sewing; this gown must be finished by tomorrow night for Mrs. Ultra's party," said a busy dressmaker to a friend who had dropped in for a chat.

"I had such a good letter from Mary White. Have you heard from her lately?" asked the caller.

"No. I received a letter from her about six months ago, but I haven't answered it yet. I've been too busy days, and too tired and fagged out in the evening to write letters."

"I will read this to you while you work if you would like to hear it."

"Oh, very much! but just please wait until I get over this particular part in my work."

There was silence for about ten minutes; then the busy one said:

"Now go ahead, I can listen."

The letter was read, which both enjoyed very much. Then the busy one said: "I am ashamed to think I have treated Mary so shabbily. I am not at all satisfied with my life. I feel the lack of spiritual and mental food, and time to give to my friends, calling and letter-writing."

The friend suggested the Quiet Hour, as observed by Christian Endeavorers. The other responded that she had heard about it, but never inquired what it really meant.

When it was explained that it was a short time set apart each day for meditation and prayer, from fifteen minutes to two hours, and the friend gave her opinion that every one needed it as much as food to eat, and water to drink, the overworked one said she would try it.

A week later the friend called again and was met with a smile instead of the anxious, worried expression, and the remark:

"Your remedy worked like a charm! Some days I have been able to spare only fifteen minutes, some days a half-hour for the 'quiet time,' but it has helped me to calm my nerves and collect my scattered thoughts, and to gain new courage to fight the daily battle for existence. I believe I shall have more patience and be of more comfort to those dependent upon me than I have ever been. I used to obtain strength and courage by attending prayer meeting; but since I have been denied that privilege I have depended too much upon myself, and not cast the burden upon my Lord as I should."

Retiring to one's own room, away from the household cares, and the other members of the home with their ever-present demands, just to commune with one's own heart and be still, to pray to the Father, and to wait for his answer, is of untold benefit. It is not time lost, as one can go forward with renewed energy and more than make it up.

Luther said that he could not get through the day without several hours of prayer. Surely busy housewives, and other women are just as needy as he.

Annual Report of the Woman's Missionary Society of North Loup, Neb.

In reviewing our last year's work I find that we have raised about \$160.00 for various purposes. Our society meets Tuesday afternoons, once in two weeks, at the home of one of the members usually, though during the summer when we do not have *big work* to do we meet in the new room at the church, each member attending paying five cents dues, besides birthday money.

We greatly enjoyed the privilege of having Doctor Palmberg with us one year ago in July. She led one of our meetings, and told us much that was of interest in regard to her work in China, also about the country and people there. A reception was held for her at the parsonage one afternoon and evening, which was well attended by people far and near. On a table were displayed articles of Chinese manufacture, idols, curios, etc., which she told us about, explaining their use. Many people present had never seen anything of the kind before. She also gave a very inter-

esting talk at the church, one Sabbath morning, telling more in regard to her life and work in that foreign land, and the need of more helpers on the field, and more money to carry on the work already begun.

During the past year we have held several all-day meetings, which were pretty well attended. Some quilting has been done, and rags sewed. These we had woven into rugs, which sold readily. We sold many photos of Doctor Palmberg and her adopted Chinese girl.

Two entertainments were held, of which our society derived the benefit. One brought out characteristics of the time of Washington in dress, language and costumes; the other was an instructive and interesting chalk talk, "The Studies of the Past," by Mr. E. W. Black of this place.

Since this year's work has begun, interest seems to be renewed, and we are hoping success may crown our efforts.

"The Mission Circle Leaflets," prepared by the Woman's Board, are used by the society. For each alternate meeting a program is prepared consisting of music, select reading, etc., unless we have too much work for literary exercises. *

American Sabbath Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, December 8, 1912, at 2 o'clock p. m., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, Corliss F. Randolph, Edwin Shaw, W. M. Stillman, F. J. Hubbard, J. D. Spicer, D. E. Titsworth, H. M. Maxson, E. D. Van Horn, H. N. Jordan, W. C. Hubbard, J. G. Burdick, C. W. Spicer, F. A. Langworthy, T. L. Gardiner, J. B. Cottrell, Iseus F. Randolph, Esle F. Randolph, M. L. Clawson, C. L. Ford, A. L. Titsworth.

Prayer was offered by Rev. E. D. Van Horn.

Minutes of last meeting were read.

The Advisory Committee presented the following report: The Advisory Committee recommended that Section I of Article II of the By-Laws be amended by adding the words: "and also to take charge of

such Field Work as may be committed to it by the Board.

Report adopted.

The further report of the committee was by vote laid upon the table for one month.

The following report was received and adopted:

1. The committee reports that it has attended to the distribution of the African Report by making the report a part of a double number of the SABBATH RECORDER, of November 25, 1912. Two thousand five hundred copies were printed. About three hundred copies are now on hand at the publishing house. This method was adopted for several reasons: It was the most economical method, as the report was distributed at the postal rates for periodicals, it being a part of the RECORDER. This method put the report directly into the homes of every subscriber to the RECORDER, about 2,200 in all. This method made the report attractive in appearance by having it within the covers of the RECORDER. Eleven cuts were used to illustrate the report from pictures taken by the visitors themselves. A map of Africa with a marked route of the visit was printed on the cover of the RECORDER. The committee prepared an editorial notice of the report for the first page of the RECORDER and had the minutes of the Missionary and Tract Board meetings which dealt with the report printed in the same issue, thus so far as possible bringing under one cover a statement of the conditions up to the present time.

2. The committee has as yet no recommendations to make concerning the farther distribution of the address of Dr. Geo. W. Post, which had an extensive circulation when printed in the RECORDER.

3. The committee is not yet ready to make recommendation concerning a request from the Young People's Board for the printing of a special tract concerning Hon. Geo. H. Utter.

4. The committee recommends an appropriation of fifteen dollars a month for the first six months in the year 1913 to carry on Sabbath evangelistic work in Battle Creek, Mich., the money to be paid to Miss Emma Rogers, who shall work under the supervision of Rev. D. Burdett Coon, the work to be the maintaining of a tract depository and the distribution of Sabbath literature.

5. Thirty-three hundred twenty-five pages of tracts were sent out from the office and one of Dean Main's books.

6. One hundred ninety-four names have been dropped from the subscription list of the RECORDER, being in arrears from one to ten years. The new postal laws prohibit the sending of a periodical after the subscription is one year in arrears. It is hoped that the old subscribers will remit and order the RECORDER continued.

W. C. HUBBARD,
Chairman.

The Committee on Investment of Funds reported having made a loan to Nathan Bernstein of Prescott Place of \$4,000.00 at 6 per cent for three years.

Action approved.

The Joint Committee reported that a request has come to us to unite in placing Rev. J. H. Hurley on the Alabama field for a period of six months.

Voted that we unite in such work.

The Treasurer reported amount of cash on hand, and that the present indebtedness is \$2,000.00. He also reported the payment to the Treasurer of the Missionary Society of \$500.00 on account of the African work, which action was approved and he was authorized to close up the financial part of the African work as soon as convenient.

Voted to approve of the contemplated visit of the Treasurer to Illinois in the interest of the Society on the Phillips bequest.

The Corresponding Secretary stated that he had written Mrs. Geo. H. Utter, Joseph Booth and Col. T. W. Richardson as requested at the last meeting.

Correspondence was received from Secretary Saunders and Rev. Geo. Seeley embodying their reports for the month of November, and from Lieut.-Col. T. W. Richardson on the work in England. Correspondence from Rev. W. C. Daland enclosing request of E. G. A. Ammookoo for literature was referred to the Committee on Distribution of Literature.

Voted that we make an additional appropriation to the Savarese Italian Mission of \$20.00.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Notice.

The annual roll-call meeting of the Adams-Center Church will occur on Sabbath day, January 4, 1913. We are hoping that we may have a response from all the membership, as far as possible. If you can not be present in person to give your message by word of mouth, just remember we shall be glad to have from you some written word to be read in response to the calling of your name. Just remember the old home ties and tell us what the Lord is doing for you—yes, and what you are doing for the Lord.

E. ADELBERT WITTER,
Pastor.

Cosmos, Okla., and the Southwest.

EDITOR SABBATH RECORDER:

After a seventy-seven-mile overland trip, October 18 found me for the third time in Cosmos, Okla. I spent here five nights and four days, visiting among the people, and preaching six sermons to congregations ranging from eighteen to thirty-five. Two families had moved away since my last visit, almost one year ago. But there are still some twenty-four Sabbath-keepers, including children, on this field.

And there are many reasons for encouragement here. They have had splendid crops this year. Broom-corn has yielded reasonably well. Large fields of milo maize and kaffir corn were in evidence all over this prairie country, wherever ranches were occupied and crops cared for. Then, too, a railroad through this country seems now to be an assured fact. The last survey passes through some of the land owned by our people, and not more than two and one-half miles from the Cosmos post-office. The road is already under construction, and grading is reported to be in progress about forty miles from Cosmos.

Land in this country is still reasonably cheap, but is rising in value. Several Sabbath-keepers who have moved away still own their homesteads. And should the railroad be built through this Oklahoma panhandle, it will, in all probability, be rapidly resettled, and many of our people may return. At any rate, we are on the field, and should hold it, and await further developments.

Wednesday morning I was driven by Mr. A. S. Thayer to Guymon, Okla. (42 miles) arriving about 5 o'clock. At 3 o'clock next morning I left for Fargo, Okla., a point about one hundred miles east of Guymon, which, in order to reach, I was compelled to travel about three hundred miles, going via Dalhart and Amarillo, Tex.

At Fargo I was met by my old-time friend and schoolmate, John H. Bonham, who drove me fifteen miles out to his ranch near Keenan, Okla. Mr. Bonham is unmarried. He owns a ranch of 333 acres, his nearest neighbor being about three-fourth miles distant. The land through this part of Oklahoma is not as level as much prairie land is, especially the panhandle country (as you will see

from the enclosed photo), but it has more rainfall than western Oklahoma, and in this immediate section is quite sandy. It is covered with a short dwarf-like oak, called "shin-oak," often not over eighteen inches high, yet loaded with large acorns. This country from times immemorial has been burned over by prairie fires, and the timber has thus become dwarfed. Here I spent Sabbath and Sunday in true "bachelor" style, enjoying the quiet of the ranch and my visit very much.

Monday morning Mr. Bonham drove me to Woodward, Okla., a city twenty miles distant. Had I time I might tell you much of this bustling little city—of her churches and schools, and streets of deep sand, thronged with wagons loaded with broom-corn, many having driven long, weary miles to market. Like most Western cities Woodward is progressive. About two weeks previous to my visit Main Street had been treated with a copious supply of crude oil. Had I time I could also tell you something of the "Kattle King Hotel," a good-sized, two-story building, which has seen much of pioneer days, having served on the frontier in southern Kansas, then moved across country, possibly one hundred miles, to do service on the Oklahoma frontier.

Monday morning, at 3.25, I left for Fouke, Ark., arriving there shortly after noon on Wednesday. Of the meetings I shall not write, as these will doubtless all be reported in the RECORDER. Many things occupied my thoughts on the way. Tuesday morning found me in the Indian Territory country, a rather unattractive country, a large part of which is covered with scrub-oak. But it was, and much still is, Indian land. The twelfth of this month the United States Government put on sale over 800,000 acres of this land, at a minimum price of 50 cents to about \$6.00 an acre.

Then, as we began the southward journey, fields of cotton presented themselves, with hundreds of men, women and children, both white and black, harvesting the crop. The scenery through the Ozark Mountains beggars description. The Rocky Mountains, to me, present a rugged grandeur; but the Ozark hills, covered with oak, maple, gum, etc., dressed in their most gorgeous colors, are indescribably beautiful. As we sped along I realized I was in the

country of the "Life Stories" by Harold Bell Wright, and I found myself unconsciously gazing for "the old trail around the rim of Mutton Hollow."

I was glad, too, to be at Fouke, to see the school in which I have had an interest for years, to be in the home of Brother Randolph, who has done so much for the people there, to meet some of the consecrated teachers, and to renew friendships of other days. I enjoyed the forests, the cotton fields, the Southern hospitality, and was even glad to make the acquaintance of the much-talked-of "razor-back hog."

You will remember we parted company, Sunday night, at Texarkana, Ark.-Tex. Well, I left for home at 12.55 that night, going by way of Fort Worth, Tex. I am very sure that a "slow train through Arkansas" can be no more tiresome than a slow one through Texas. I traveled constantly Sunday night, all day Monday, and until 3 o'clock Tuesday morning, in the State of Texas. Of course I had traveled across an empire, 700 miles, a distance about equal to that from Syracuse, N. Y., to Chicago. But the Twentieth Century Limited would have covered it in fourteen hours. Well, trains being on time, and making perfect connections, I reached home at 5.20 Tuesday evening before the polls closed.

A. L. DAVIS.

Boulder, Colo.,
Nov. 27, 1912.

On December 13 the survivors of the famous Meagher's Irish Brigade celebrated the fiftieth anniversary of the battle of Fredericksburg. This brigade was composed of the 63d, 69th and 88th New York Volunteers, the 116th Pennsylvania Volunteers, the 28th Massachusetts, and Hogan's Battery.

At the time of the battle the brigade numbered 1,315 men. Five hundred and forty-five of them lost their lives in the five charges up Marye's Hill at Fredericksburg. There are now only thirty-three men left to celebrate the fiftieth anniversary of the battle.

Cheerfulness is the best promoter of health. Repinings and secret murmurings of heart give imperceptible strokes to those delicate fibers of which the vital parts are composed.—Addison.

YOUNG PEOPLE'S WORK

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

One of Our Great Preachers.

PASTOR WILLARD D. BURDICK.

Prayer meeting topic for December 28, 1912.

Daily Readings.

Sunday—A sermon heeded (Jonah iii).
Monday—A prohibition sermon (Hab. ii, 12-17).
Tuesday—Eloquent words (Acts xxvi, 1-20).
Wednesday—Terrifying words (Acts xxiv, 24-27).
Thursday—The Pentecostal sermon (Acts ii, 14-40).
Friday—Malachi's message (Mal. iii).
Sabbath day—Topic: One of our great preachers—Dr. A. H. Lewis. (Matt. v, 13-20.)

Doctor Lewis was born near the village of Scott, N. Y., November 17, 1836, and died at Westerly, R. I., November 3, 1908.

He was a worthy descendant of the Lewises, the Greenes, the Maxsons, and the Blisses of the early Seventh-day Baptist history in the United States.

His parents sent him to school when he was four years old, and he applied himself to his studies till his ninth year, when serious sickness caused him to leave school for some time.

When he was eight years old Eld. John Greene conducted a great revival in the Scott church, and the boy gave his heart to Christ. As objections were made to his being baptized while so young, he waited till he was nine and then was baptized by his pastor, Eld. Russell G. Burdick, and united with the Scott Church.

In 1846 his parents moved to Milton, and the winter after he was ten years old he attended Du Lac Academy, paying his tuition by doing janitor's work. The following spring they moved to Berlin, Wis. School advantages there were rather poor, but the boy improved his opportunities for study and reading, and with the help of the literary societies became proficient in public speaking, and was a recognized leader among the young people.

Doctor Lewis was married to Augusta Johnson in June, 1855. The following

winter they taught school, and in the spring both of them attended the preparatory school of what is now Ripon College. The next fall the new pastor of the Milton Church, Rev. W. C. Whitford, visited Berlin, and finding Mr. Lewis measuring grain at a threshing-machine, made such a proposition to him as caused him to enter Milton Academy in the spring. While there he served as assistant teacher while pursuing his studies, and graduated in 1861.

At the age of sixteen Doctor Lewis was anxious to become a soldier, but his father would not give his consent. When he was eighteen he "fooled with spiritualism and was fooled by it." At the age of nineteen he thought of becoming a lawyer, and he asked to be cut off from the Berlin Church. At the age of twenty the reaction began to set in, and not long after this he decided to be a minister. How thankful we are that his godly parents, the Berlin Church, his pastor—Eld. J. M. Todd—Eld. W. C. Whitford, and other friends exerted such helpful influences over him during those trying years when he was getting adjusted to his life-work.

His decision to enter the ministry was recognized by the Berlin Church in August, 1859, when he was licensed to preach the Gospel. He was ordained at the Dakota church on his twenty-fifth birthday.

Immediately after ordination he went to Alfred to pursue his theological studies in the University, graduating there in 1863. Some years later he pursued graduate studies in church history in Union Theological Seminary, N. Y.

Doctor Lewis spent nearly a quarter of a century as a pastor, serving in this capacity the churches at Westerly, New York, Shiloh, Alfred Station, and Plainfield. At Plainfield he was pastor for over sixteen years.

After his pastorate at Shiloh he occupied the chair of church history and homiletics at Alfred University for three or four years, and in later life he gave "lectures to the students at Alfred on subjects connected with his professorship."

While Doctor Lewis was at Milton he was encouraged by Pres. W. C. Whitford to thoroughly study the Sabbath question, as there was need of specialists in that line of investigation. His increasing interest in this question is seen in his articles that

appeared in the RECORDER for several years under the fictitious name, "Gleaner."

To give you an idea of the greatness of the work he did in the interest of Sabbath reform I will quote from the *Year Book* of 1909, page 248:

"His official connection with this Society began in 1867, when he was 'General Traveling Agent' throughout the denomination in behalf of the work, continuing in the same till 1872.

"He was Vice-President of the Society from 1873 to 1881. He has been one of the Board of Directors since 1881, and Corresponding Secretary since October 1, 1896.

"During all these years he was the official representative of the Society before committees of the Senate of the United States; before State Legislatures; Sabbath Unions; the Parliament of Religions at Chicago, and our own denominational Associations and General Conferences.

"Doctor Lewis became especially eminent and widely known for his literary work, both as editor and author. Among the most important works edited by him were: *The Outlook*; *The Outlook and Sabbath Quarterly*; *The Sabbath Outlook*; *The Evangel and Sabbath Outlook*, during the period extending from 1882 to 1897; *The Light of Home*, 1885 to 1889; a series of twelve tracts, 1895; a page on *Tract Society Work* in the SABBATH RECORDER, from 1896 to March 1, 1898; the monthly Sabbath Reform edition of the SABBATH RECORDER, 1898 to 1901; The SABBATH RECORDER, March 1, 1898, to September 16, 1907; *The Sabbath of Christ*, 1902 and 1903; *The Sabbath Reform Quarterly* edition of the SABBATH RECORDER, June, 1907, to September, 1908.

"As an author, the scholarship and ability of Doctor Lewis will be preserved in permanent form through the following works from his pen. *The Sabbath and the Sunday*, 1870; *Biblical Teachings Concerning the Sabbath and the Sunday*, 1884, and a second and revised edition in 1888; *A Critical History of the Sabbath and the Sunday*, 1886, and a second and revised edition in 1903; *The Seventh-day Baptist Handbook*, 1887; *A Critical History of Sunday Legislation*, 1888, and a second and revised edition in 1891; *Why I am a Seventh-day Baptist*, 1891; *Paganism Surviving in Christianity*, 1892; *The Cathol-*

cization of Protestantism on the Sabbath Question; or *Sunday Observance. Non-Protestant*, 1897; *Studies in Sabbath Reform*, 1898; *Swift Decadence of Sunday: What Next?* 1899; *The Time of Christ's Resurrection*, 1900; *Letters to Young Preachers and Their Hearers*, 1900; *The Spiritual Value of Sabbath Observance, the work in hand left before completion.*"

It is thought that Doctor Lewis missed but two sessions of the Conference in forty-six years. Probably no one ever attended more of our annual gatherings than did Doctor Lewis, and in this way nearly all of our people heard him, and he was a welcome guest in many of our homes.

His standing outside our people is seen in that he was a member of the National Purity Congress, and of the American Society of Church History, and of the American Historical Association.

Doctor Lewis was recognized as a great preacher by all who knew him. His presence commanded attention and respect, and his voice was pleasing to listen to.

Doctor Lewis was a man with a message, and the message was enriched by careful study in his own library, and in many of the great libraries of the United States and of Europe.

When standing before his own people or before an audience that was not in sympathy with his views, he was fearless, plain, and yet most loving in giving his message.

He freely drew from nature's storehouse to illustrate his sermons, and there was always a charm, beauty, and power because of this. Choice selections from the writings of others were frequently used with skill and effectiveness. And his words came from a heart consecrated to God and overflowing with love and sympathy to humanity. This tenderness of heart noticeably increased during those last years of life when he so lovingly cared for Mrs. Lewis during her helplessness.

Seventh-day Baptist young people, you are much richer because of the life and work of Doctor Lewis. Study his life. Make his writings a part of the studies that you master and make use of.

SUGGESTIONS TO LEADERS.

Place on the blackboard such questions as these:

What is "a great preacher"?

What were some of the elements of Doctor Lewis' strength?

What are some of the lasting results of his work?

Which of his tracts have you read?

Which of his books have you read?

What word of his has most helped you?

Have a few short talks on such topics as "The Cram Club"; Doctor Lewis as a writer.

How can we help in getting his writings before the world? Have readings from his writings. Good selections can be found in his annual reports as corresponding secretary, and from his writings in the RECORDER.

LITERATURE ON THE LIFE OF DOCTOR LEWIS.

Biographical Sketch of Doctor Lewis by Dr. T. L. Gardiner is in RECORDERS beginning February 22, 1909, and also in book form.

Account of the death and funeral of Doctor Lewis, RECORDERS November 9 and 16, 1908.

Sketches of his life in the *Year Book* for 1909, pages 93 and 248.

Merry and Happy Christmas.

When you receive this issue of the RECORDER, many of my readers will be in a hurry for Christmas to come, and it will come within the week. So far in our lives many of us have looked forward to Christmas for what it brings us. Oh, yes, I know, too, that we have enjoyed giving something to our loved ones and friends, but after all, has the zest for Christmas been in what we are to give—or in what we hope to receive? Suppose, this year, if we have not begun before, we look forward to Christmas rather for what we may give, remembering it was our Lord who said, "It is more blessed to give than to receive."

Do not think you can not give anything. The smiling countenance in the face of disappointment, the cheerful smile, the silvery laugh, the hearty and sincere "thank you," the helpful word, or the cheery call upon some shut-in, in the spirit of the Master, may be among the most appreciated of Christmas gifts.

We have swung too, too far away from the real spirit of the day when we must forego the pleasure of giving because we

can not afford an expensive gift, or when we must examine the erased price-mark. May we learn to give in the spirit and for the sake of Him whose birth we honor by our Christmas tide. This, then, is my wish for you—that the return of the joyful season may find you happier, eager to bless others, and to honor Him by the giving of yourselves for others.

Treasurer's Report.

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

Dr.	
Nov. 1, Balance on hand	\$85 83
" 10, From Eastern Assoc.	5 50
" 10, Interest	3 00
	\$94 33

Cr.	
Nov. 17, Dr. Palmborg's salary	\$25 00
" 17, Printing	1 46
" 17, Student evangelistic work	4 25
" 17, Balance	63 62
	\$94 33

The Treasurer hopes to hear from many of the societies within a few days.

Efficiency in Christian Endeavor Work.

ELVESTON BABCOCK.

A paper presented at a special meeting at Riverside, Cal.

By efficiency we mean the quality or power of producing desired or intended effects. One is efficient when he can bring to bear the requisite knowledge, skill and industry to compel an assigned result. We speak of an orator as being efficient according to the degree that the energy he puts forth is useful for the desired end. A blacksmith is efficient when he can shoe a horse quickly and well.

Efficiency is one of the words of the day. It has caught the popular attention. But let us not be too quickly drawn on that account, for the popular mind is too often fickle in its efforts, and so is lacking in the stability which brings about good results. Americans are very much given to short cuts. The ambition of many of them is to "get there," but the trouble with this short-cut philosophy is that one often "gets there" without preparation for doing the work efficiently when one has arrived. A

great part of the value of attaining an object is securing discipline by the way, and any one who arrives at the end and escapes the discipline, finds himself in possession of the material without the skill by means of which it can be used effectively. Especially does mental efficiency involve avoidance of short cuts. They are fatal to efficiency, which comes only as a result of discipline. Nothing in the way of real culture can be done for a man or woman who is not willing to go through the preliminary training.

Efficiency is a highly important factor in the mechanical world, and skilled men are constantly striving to make perfect machines, machines which are 100 per cent efficient and turn out as much energy or work as is put into them. But, so far, this has been done only approximately. The ideal machine remains an ideal only. The reason for the imperfection of machinery is to be traced to the absence of mentality in matter and to the fact that some heat is generated by friction and as a by-product must be eliminated as soon as possible so as not to injure the machine.

Now how does all this apply to Christian Endeavor efficiency? Let us see. Some Endeavorers are no more than 50 per cent efficient. This means either that they spoil one half of the material upon which they work or that one half of their energy is wasted and they must work twice as hard as they should in order to accomplish a given task. How long would a manufacturer tolerate a machine that wasted one half of the material he put into it? In the electrical world a dynamo is rejected when it fails to convert 95 per cent of the energy it receives into electrical energy. Now what is wrong with the Endeavorer whose efficiency stands at 50 per cent? Is the other 50 per cent converted into frictional heat? He had better beware of a hot box. Can such an Endeavorer be made more efficient? That such is the case is the opinion of leading Christian Endeavor workers, and we are now in the midst of an efficiency campaign which aims to bring each Endeavorer's efficiency up to the highest possible degree. This campaign was begun at the convention at Atlantic City in July, 1911, where it was felt that if the increase campaign which just preceded did not result in greater efficiency, a large part of the value of the increase in membership

would be lost. Doctor Clark, therefore, suggested that "Efficiency" be the motto for the two-year period beginning with July, 1911.

With the same zest that made the increase campaign so successful, an efficiency campaign was begun, and in order that there might be uniformity among the different societies, Amos R. Wells wrote a book of thirty short chapters in the form of questions and answers, pertaining to Christian Endeavor work. They are, in fact, little examinations which each Endeavorer is urged to study and pass. Each society chooses an Examining Committee of three adult Christians, preferably including the pastor. Our committee is the pastor, Doctor West and Mr. R. C. Brewer. That Endeavorer who answers correctly 75 per cent of the questions in these examinations earns the title of Christian Endeavor Expert and may then wear the expert pin. There are among these tests those which pertain specifically to the duties of the various officers and committees, and it is urged that every officer and committee member qualify himself for most adequately filling his office by passing the appropriate examination. Examinations may be oral or written. Our society has chosen to have them written. If an Endeavorer fails in an examination, he will study harder and try again.

It is to be hoped that no one will get the impression that the mere passing of these tests will make better Endeavorers. Just how much one's efficiency increases by their use depends upon how vigorously he puts into practice the principles they contain.

In order that it may be known to what degree of efficiency a society has attained, a standard of rating has been adopted in which 100 per cent indicates perfection. The standing or degree of efficiency of any society is raised in many ways. For instance, a rise of 3 per cent is allowed whenever the Lookout Committee increases the membership by one fourth. The Temperance Committee can raise the rating of the society 2 per cent by securing the signatures of three fourths of the members to a temperance pledge and by arranging the temperance programs for the year. Five per cent is allowed for enrolling three fourths of the society as comrades of the quiet hour. The present rating of our so-

ciety is above 60. It was below 40 when this campaign started. We can bring it above the 70 mark if all the active members, officers and committee members will pass the proper examinations. This can be done as soon as the members are willing to go to work on it. Mrs. Cook has volunteered to conduct the examinations; so get your leaflets from the efficiency superintendent and "get busy."

Why Join the Church?

If you are an active member of the Christian Endeavor society,

Because you have by that act declared your faith in Jesus Christ.

Because you owe it to yourself and him to identify yourself with his church.

Because the church is the body of Christ, the instrument he uses to do his work in the world.

Because the failure of one member to take his place in the body and perform his function weakens the body by just so much.

Because fellowship in service is just as important as individual salvation. "We are laborers together."

Because the gospel of Christ is a social gospel that compels us to take account of the other fellow.

Because, if it is right for you to remain outside, it is right for others; and the exercise of that right would destroy all organized, effective service.

Because you honor Christ, encourage your fellow men, and help yourself by joining the church.

Because, if you fail to do it, you dishonor Christian Endeavor, whose motto is, "For Christ and the Church."—*General Secretary Shaw.*

News Notes.

GENTRY, ARK.—Pastor Davis and family returned from the southern part of the State, the twenty-first of November. During his absence Elder Ernst supplied the pulpit very acceptably.—Several of our members who have been away for the summer have returned and have dropped into line for better work. We hope to have more aggressive work to report another time, believing it "better to wear out than to rust out."

WALWORTH, WIS.—Our society has taken up the work of the Efficiency Campaign. Literature has been obtained and distributed and the first test taken by the majority of the active members. Since our last report nine new members have been added to the society, and a Junior society has been organized with Mrs. H. E. Davis as superintendent. We were represented by six delegates at the district convention recently held at Beloit.

NILE, N. Y.—The Ladies' Aid society met in the church parlors, November 21. Division No. 6 served the dinner.—Union Thanksgiving services were held at the church. An offering of ten dollars was received which will be used for the needy in our vicinity.

PLAINFIELD, N. J.—A Halloween social was held by the society in the church parlor, October 31. Masquerade costumes were worn. No special object in view other than a social time. One cent charged for "stunts" to defray expenses of refreshments, apples, pop-corn and lollypops.—An informal reception by the C. E. society was held, November 3, for Mr. N. O. Moore. He showed a collection of curios from Africa, gathered for Milton College. His pictures taken on the trip were splendidly shown up by the reflectoscope. Refreshments of sandwiches and coffee were served. A Thanksgiving turkey supper was served by the Woman's Society for Christian Work, from 6 to 8 o'clock, Wednesday, November 20. Nearly two hundred were served. Aprons and fancy work were on sale. Nearly one hundred dollars was cleared for the expenses of the society. An informal program of readings and music was given during the evening.

BERLIN, N. Y.—The Ladies' Aid society gave an oyster supper which netted about \$20.—*Wanted*, a Seventh-day Baptist doctor. We wish it were possible for any one who knows of such a physician desiring to settle in a Seventh-day Baptist community where he might have a lucrative practice, to kindly mention *Berlin*. Such an one would have necessary information furnished by writing our pastor, Rev. J. E. Hutchins.

Homeless Sabbath-keeping Children.

REV. H. D. CLARKE.

There has been much interest manifested in the work of finding homes for the New York and Cincinnati children. None of these waifs have come from Seventh-day Baptists, that we know of, but many Sabbath-keepers have taken such wards. We are proud of many who are now active young people in our churches and societies, who are "making good."

But this article is an appeal in behalf of some motherless children born in Sabbath-keeping homes. They appeal to us to find them homes in view of our experience with other children these years. While our people are doing a great work in trying to save Chinese and African boys and girls, shall those who are "to the manner born" be left to go to some orphanage and from there placed anywhere an agent can find them homes, and thus lost to our people? Placed in an orphanage, they must be legally surrendered and relatives lose sight of them entirely. This would be almost a crime on our part. We must not do it. We appeal to Sabbath-keepers to help find homes for the following Seventh-day Baptist boys and girls:

- F. W.—15 years this month; dark hair, blue eyes, 72 pounds, a boy.
 J. A.—13 years in January, light brown hair, blue eyes, 62 pounds, a girl.
 L. A.—10 years last March, brown hair, dark blue eyes, 58 pounds, a girl.
 R. A.—8 years, light hair, dark blue eyes, 48 pounds, a boy.
 O. M.—5 years last July, light hair, blue eyes, 35 pounds, a girl.

Here are five of our "own faith and kin" with loyal Seventh-day Baptist blood in their veins. What shall be their destiny? We can place them easily among Lutherans, Presbyterians, Methodists, etc., but we shall not do it. Our denomination must not let us do it. Where is the dormitory we have dreamed about building at Milton for just such children and others we could get to educate for usefulness among us? Who will be willing to give one or two or all of these dear children a home?

And the writer has another he loves and has promised to care for. Little Emma, seven years old, was practically kidnapped

in a great city and rescued after five months' search. The mother, who has had her since last June, is poor and in circumstances beyond her control but lives with her husband, the stepfather, and both request the writer to take the child. She is smart, affectionate and climbs up into our lap and says, "I want to live with you, Uncle Clarke." She is none of our kin. The mother is a Catholic, the stepfather a Presbyterian; the child is what the home that cares for her makes her. We wish to have this last-named child where we can have the direct oversight of her as per our promise to the mother. Will several Seventh-day Baptists or Seventh-day Adventists write *at once* addressing us at Mt. Herlthv, Ohio, R. F. D. 3?

We have just enjoyed a vacation at Albion, Dodge Center and Welton. Returning home we have placed a beautiful boy, our favorite at the Children's Home Farm, with a Seventh-day Baptist family. Who next? Matthew xviii, 5.

A Tribute.

Mrs. Sarah Jones Lewis was suddenly called to her heavenly rest, November 20, 1912. She was an interested member of the Ladies' Benevolent Society of First Verona for many years. Though her voice is hushed and we see her face no more, we bear in fond remembrance the exemplary life, the Christian example, the loving voice and sweet smile of her who has gone. We deeply deplore her death, and tender our sincere sympathy to the bereaved family and friends, and commend them to the loving Father who doeth all things well.

"I can not say, and I will not say
 That she is dead, she is just away.
 With a cheery smile and a wave of the hand,
 She has vanished into an unknown land,
 And left us dreaming how very fair
 It needs must be, since she lingers there.

"And you, oh, you who the wildest yearn
 For the old-time step and the glad return,
 Think of her living on, as dear
 In the love of There as the love of Here.
 Think of her still as the same, I say,
 She is not dead, she is just away."

MISS CORA J. WILLIAMS,
 MRS. A. A. THAYER,
 MRS. A. R. WILLIAMS,
 Committee.

Verona, N. Y.,
 Dec. 1, 1912.

"Hold on to the truth, for it will serve you well and do you good throughout eternity."

CHILDREN'S PAGE

Johnny's Riches.

Johnny Smith lived in the country, but he often longed to live in the city, where there are so many things to see and do.

One summer some boys came to the country to board at Johnny Smith's house, and he saw how glad they were to leave the city. He began to wonder about it.

"I should think you would be glad to be so near the woods and the whole outdoors," said one of the boys.

"Yes, I suppose it is nice," said Johnny Smith, slowly.

"You suppose," said another. "Why, if I could live in the country, I'd be so glad I should not know what to do! See all the things you have!"

"Why, I haven't much of anything," said Johnny Smith. "I think it is you who have the things."

"Oh, but we haven't half such nice things as you have," said the first.

Johnny Smith stared. "Why, what do you mean?" he asked, when he could find words.

"Just what I said," the boy replied. "We haven't any chickens. We can't have cows in the city. We have no big garden, where you can pick your corn fresh from the stalks every day."

"And," broke in another, "think what a lucky fellow you are to have such a lot of space to play ball in, and you don't have to keep off the grass!"

"Why," said Johnny Smith, "I never thought about that. I've always had such things."

"And we have never had them," said the first boy.

Johnny Smith had never known before that the things he thought so tiresome were really worth speaking about. "Well," said he, after a few minutes, "I shouldn't wonder if they were pretty nice; and," he said, with pride, "I've got something else!"

"What?" asked all the boys.

"Come on, and I'll show you. It is a mile away, in the north meadow."

Proudly he led the way. If the boys thought the things they had seen were

worth more than their own, they would open their eyes wider than ever at what he had to show them in that north meadow. "Is that north meadow yours, too?"

"Yes," said Johnny Smith, with joy.

"Think of owning so much land that one of your meadows is a mile away!" said the boy.

On they went till they came to the meadow, and Johnny Smith took them to a row of willows. There he showed them a beautiful brook, running along and making a pretty, babbling song. Then how the boys' eyes did widen! Think of owning not only a meadow but a brook!

Then Johnny Smith began to show them the wonders of the brook. There were things in it that he once thought most common. Now they were riches indeed! There were things in there that the city boys had never seen in their lives! Beginning at the top of the water, there were the water-striders that ran along the surface of the brook without falling into it. Then there were little pinfish in the shallow parts near the edge. There were the "shiners," as Johnny Smith called the minnows that swam gaily about in the stream. There were the water-snails carrying their shell houses around with them.

The boys saw caddis-worms in queer, tiny pebble cases. They examined pollywogs and frogs, and found a lizard among the weeds. There were crabs under stones. There was a small catfish behind another stone. There was a whirligig beetle bobbing about. There were water-boatmen upon the mud floor of the brook, and all at once even a shy trout darted out from a dark hole. What a place it was! The boys hardly could leave when the dinner-hour came.

Never, after that summer, was Johnny Smith known to wish for things he did not have. He began to think of the things he owned. They were no longer poor, common things. He loved them more and more each day.—*Exchange.*

"Is that really the Rock of Gibraltar?" inquired the lady tourist of the captain as the ship from New York was entering the Mediterranean.

"It is, madam," said the captain.

"Then where is the insurance sign?" she demanded.

HOME NEWS

WESTERLY, R. I.—The Woman's Aid society of the Pawcatuck Seventh-day Baptist Church began the year of 1912-13 the first Tuesday in October with the following officers: president—Mrs. Abert Whitford; vice-presidents—Mrs. Carey A. Main, Mrs. John H. Austin, Mrs. Elisha Burdick, Mrs. Everett Burdick; secretary—Mrs. Edith Burk; treasurer—Mrs. Charles H. Stanton; collector—Mrs. Eugene Stillman; directresses—Mrs. La Verne Langworthy, Mrs. Grant Ames, Mrs. Howard Langworthy, Mrs. Arnold Burdick; auditors—Mrs. Walter Price, Mrs. C. C. Maxson.

The society meets every two weeks. The ladies work on aprons or comfortables until 4 o'clock, when the business meeting is called, after which the Mission reading, conducted by Mrs. O. U. Whitford, is very much enjoyed by all. The readings have proved interesting and instructive. The supper is served from 6.30 to 7.30 and seldom are there less than a hundred seated at the tables, and often more. The ladies have been very busy getting ready for the annual Christmas sale; and as has been the custom for two or three years, they meet occasionally at the home of some member and work on aprons which the directresses bring all cut out and ready to be made, and if you are not smart enough to finish it that afternoon you can take it home and finish it. Light refreshments are served by the hostess and the bank passed around in which every one is expected to deposit a dime. The number attending averages twenty or more, so there is a good amount of work done besides adding to the treasury.

The annual sale was held last Tuesday, December 3, afternoon and evening. The church parlors looked very pretty with bouquets of dark-red pinks and the various tables of useful and fancy articles, home-made candy and the children's table. A chicken-pie supper was served to over 160. The proceeds of the sale and supper amounted to nearly \$180. The society numbers about one hundred members.

MRS. EDITH BURK, *Secretary.*

DERUYTER, N. Y.—The annual dinner and business meeting of our church was held, December 8, at the home of Brother C. J. York and wife. After the dinner, which was served to a large number, the meeting was called to order by the moderator, Brother York, and the business dispatched rapidly and in good order.

There are some encouraging features in our work this last year, both in spiritual and temporal matters. Two weeks ago Sabbath a lady joined the church who was a member of the Cuyler Hill society.

The last of October a farewell social for Brother E. E. Poole and family was held, previous to their departure for Alfred. This too was at Brother York's. Brother and Sister York seem to enjoy these gatherings at their spacious home, and a cordial vote of thanks was given them for their pleasant hospitality.

As we enter upon the work of another year we trust it will be with a deeper sense of the goodness and mercy of our heavenly Father, and of our responsibility in all matters pertaining to the advancement of his cause and Kingdom in the earth.

E. M. A.

December 8, 1912.

FARINA, ILL.—Farina was favored in November with visits from Pres. C. B. Clark and Mr. N. O. Moore. President Clark came in the interests of Salem College. We were glad to have him speak to us in our prayer meetings and at our Sabbath morning service. His visit among us will be of substantial benefit to Salem College, and our interest in the college will be the greater because of our giving to carry on its work.

Mr. Moore spoke at the church on a Wednesday night about his visit in Africa. The following day our Ladies' Aid society served dinner at the church and we had the privilege of looking at Mr. Moore's African pictures and hearing his interesting description of them.

The golden wedding of Mr. and Mrs. Silas F. Randolph was held at the home of their son, Mr. E. F. Randolph, on December 2. Their children and grandchildren were all present and quite a number of their many friends.

Mrs. Randolph was Miss Emily A. Lusk, living near Alfred, N. Y. She and Mr. Randolph were married at Danville, N. Y.,

and made their home at Alfred till after the war. In February, 1866, they came to Farina to make their home, and have lived here since that time with the exception of about eleven years that they spent in California. Some gold pieces and other presents, and many good wishes show the respect in which this worthy couple is held by many friends.

Farina has had a beautiful fall, with little rain and no snow.

W. D. B.

December 9, 1912.

World's Christian Citizenship Conference.

The Executive Committee of the National Reform Association, which is arranging for the Second World's Christian Citizenship Conference, Portland, Oregon, June 29 to July 6, 1913, reports a rapidly developing interest in this world assembly. Already the interest is such as to make necessary the holding of simultaneous sectional conferences. Thirteen such conferences have to date been decided upon, on the following themes: The Family (including marriage and divorce), Mormonism, Social Purity, Intemperance, Gambling, Prison Reform, Municipal Reform, Socialism, Capital and Labor, Immigration and Emigration, Peace, The Sabbath, Christianity and Public Education. At least two, possibly three or four, such conferences will be held each day. Governor West of Oregon is to be in charge of the conference on Prison Reform,—Governor Osborn of Michigan in charge of that on Christianity and Public Education, and Raymond Robins of Chicago in charge of that on Socialism. Others, specially qualified, have been chosen to have in charge the other conferences.

Addresses on special themes will be given each evening in the large auditorium by eminent speakers, such as Governor Woodrow Wilson of New Jersey; Judge Ben Lindsey of Denver, Colo.; Hon. Robert F. Watchorn, Los Angeles, Calif.; Bishop William Quayle of Oklahoma City, Okla.; Dr. Benjamin Ide Wheeler of California University; Dr. J. A. Macdonald of Toronto, Canada; Dr. William Patterson of Belfast, Ireland; Prof. Richard Lodge of Edinburgh, Scotland; Charles Merle-d'Aubigne of Paris, France; Ng Poon

Chew, Canton, China; Prof. Alberto Clot, Palermo, Italy; Dr. Armenag Haigazian, Asia Minor, Turkey; Monsieur K. Anet, Belgium; Baron Nicolie of St. Petersburg, Russia. It is proposed to have present at least one speaker from each of the principal countries of the world. Authentic data is to be presented by each of these speakers on the attitude of the several countries of the world and each of their governments toward prevalent religions and especially toward the Christian religion. Thousands of delegates have already been appointed to attend this Conference. It is estimated by the Committee in charge that fully twenty thousand will be in attendance.

Commissions are being appointed specially to investigate and report on each of the above named topics or themes for the sectional conferences. These reports are to be prepared from a world viewpoint and will probably suggest world remedies. A commission is at work on the preparation of a practical, workable, plan for the solution of those moral world problems with which the government of every country is dealing and of necessity must continue to deal. This plan is to be submitted to the world assembly, which is to be a conference for the comparison of views and the mutual exchange of practical ideas. Since "ideas rule the world," it can scarcely be possible but that the carefully prepared and well expressed ideas of a hundred among the leading thinkers of the world will crystallize a public opinion in the face of which no nation can well fly. The deliverances of this World's Conference, while of course not binding on any nation or community, will nevertheless of necessity create such a public sentiment that all nations and communities will be compelled to note and at least measurably heed.

Self-explanatory literature on this World's Conference may be had upon application to the National Reform Association, 603-604 Publication Bldg., Pittsburg, Pa.

"The mewl," wrote a schoolboy, "is a hardier bird than the guse or turkey. It has two legs to walk with, two more to kick with, and it wears its wings on the side of its head. It is stubbornly backward about going forward."

The World-wide Fight Against Alcohol.

Dr. Max Kassowitz, medical professor at the University of Vienna and author of a number of works upon medicine, contributes an article to the *Oesterreichische Rundschau* (Vienna), in which he gives a broad survey of the advances being made in the temperance cause. He shows that with increasing state and local prohibition in various countries crime has greatly diminished. Next to the United States he remarks, England's colonies have made the greatest progress in this movement. In New Zealand the cause has been aided by the women's vote; and the like may be said of Norway, Denmark, and Finland. In Europe, the Northern nations, excepting Russia, stand in the van in the anti-liquor crusade. Though in the Scandinavian countries—outside of the Faroe Islands and Iceland—prohibition has not yet been submitted to a popular vote, there is no doubt that they are steering toward the settlement of this problem by the most radical of means. In England, state and municipal activity is as yet far behind individual effort, which is very considerable. On the continent, the only radical legal measures against intoxicants are to be found in the Swiss prohibition of absinthe. The opponents of alcohol in Switzerland openly avow, however, that they are aiming at governmental prohibition of all alcoholic beverages. They are aided in their efforts by the official statistics, which show that every tenth adult in the Swiss towns succumbs to the ravages of chronic alcoholism.

As regards Germany, the writer says: "Though the consumption of alcoholic drinks is less per capita than in the Swiss Republic, it is twice as great as in the United States. In one point Germany stands at the head of the list—the almost universal habit of drinking among all classes and conditions of men. It is a fact familiar to every traveler in Germany that one can with difficulty obtain any non-alcoholic beverages in public places—at best, only after being mulcted for them. But of still greater importance is the circumstance peculiar to German-speaking nations alone—the alcohol-cult of academic circles, where excessive indulgence in intoxicants is actually glorified. The persistence in these remarkable customs is

detrimental in two ways to the temperance movement, which has advanced so far in other countries. On the one hand, the professional classes and the bureaucracy, where coöperation is indispensable in most reform movements, are reinforced in great part by the 'old men' of student societies; and on the other, the wholesale consumption of intoxicants, accompanied by imposing rites among the academic youth, finds numerous imitators among semi-academic circles, whom, naturally, it is even harder to win over to the cause of abstinence than the larger number who imbibe their usual portion from sheer force of habit. Under these circumstances, it is, at any rate, very gratifying that the conviction is gaining ground that the alcohol evil can not be reached by preaching 'moderation'—every one, of course, having a different standard of that—but only by the same radical measures that have proved so eminently successful in other countries. Thus, there are thirty temperance periodicals in Germany today, including German-speaking Switzerland; the Grand Lodge of international Good Templars, which in 1890 counted 386 members in 13 lodges, had, in 1910, about 45,000 members in 1,152 lodges; ten years ago there were 7 temperance societies, having a membership of 20,000; today there are 41 societies with 150,000 members, while a petition to establish local option legally, lately addressed to the Reichstag, bore half a million signatures. In Germany, too, then, the agitation is in full swing, and has already provoked the objections and counter-measures of the alcohol interests."

The writer concludes with the following paragraph: "Austria still occupies a very backward position. The few who in the last ten years or so have been working vigorously for the cause encounter on one side the indifference of the great mass of the educated and uneducated, and on the other, either the direct opposition of the senseless formalism of the persons in authority. While, moreover, we find temperance societies of young people everywhere—in England embracing 4,000,000 members—the students of intermediate schools are, as yet, forbidden in Austria to join such organizations. The Order of Good Templars, spread over the rest of the globe, is prohibited in Austria on the score of its being a secret society—the citi-

zens being obliged to resort to a substitute, the 'Nephelia Society,' while in Hungary and Servia the Good Templar lodges are making gratifying progress. However, the anti-alcohol congress which met at Gratz last October, and was an assembly of uncompromising fighters in the cause, represented the German as well as the other nationalities of the Empire; it is to be hoped, therefore, that Austria, too, will eventually share in the success which this beneficent movement has reaped in other lands."—*Review of Reviews*.

Deacon Alfred A. Langworthy.

Deacon Alfred A. Langworthy died at his home in Tomaquag Valley, Sunday afternoon, November 24, 1912, aged 71 years, 8 months and 1 day.

He was the son of Amos Langworthy and Eunice Lewis and was born in Hopkinton, April 23, 1841. Nearly his whole life was passed upon a farm in his native town, where he lived respected as an upright man.

In early life he became a member of the second Seventh-day Baptist church, located at Hopkinton City, near his residence. He was active in church work, especially in the Bible class. He served the church as a deacon for a number of years, and was also ordained as deacon in the little chapel at Bradford.

Deacon Langworthy was fond of literature, and often furnished addresses and essays for the social gatherings of the church. He was an occasional contributor to the denominational paper, the *SABBATH RECORDER*, to the *Narragansett Weekly*, and its successor, the *Westerly Daily Sun*.

He was quiet and industrious, peaceable and modest, a good neighbor and citizen.

He married Jane Munroe, December 29, 1866, who left him a widower several years ago. No children blessed their union, but they adopted two girls to whom were given the affection and care of daughters. They still live to grieve the loss of a kind friend. He also leaves a brother, Charles Henry Langworthy, and one sister, Mrs. William L. Kenyon, beside a large circle of relatives and friends.

The funeral was largely attended at the Seventh-day Baptist church in Hopkinton City, Wednesday, November 27. The

bearers were the three associate deacons, R. W. Lewis, G. G. Burton, E. A. Kenyon, Wm. L. Kenyon, E. Fred Collings and Clarence Hoxie. The pastor spoke briefly from Job xxx, 23. L. F. R.

A Good Deed by a Poet's Son.

In Florence, Italy, is a manufactory for hand-made lace. It was founded and endowed by Robert Barrett Browning as a memorial to his father and mother. Hundreds of women in the villages scattered about Florence bring their work to this Browning Memorial. Most of it is very beautiful, for the workers are paid not for the quantity but for the quality of their lace. The rare and costly pieces are eagerly bought by those who delight in such things, and can afford them.

One day a poor woman more than eighty years old came to the Browning Memorial to sell her lace. Her husband had been drowned at sea, her sons had been killed in war, and alone in her old age she was struggling to care for two grandchildren. She brought an elaborate piece of lace upon which she had worked steadily for three months, but her eyes were failing and her fingers unsteady and the lace was crude and uneven.

"What shall we do with it?" asked the superintendent, showing the lace to Mr. Browning. "It is worthless, but I dread sending the poor old woman away."

"Pay her for it and give it to me," said Mr. Browning. "She has done the best she could."

So for several years the old woman came, each three months, hobbling on her cane and bringing her lace, and with comfort and gladness in her heart she went hobbling away again carrying her silver tied in the corner of her handkerchief.—*The Christian Herald*.

God's Miracle.

Oh! do not pray for easy lives,
Pray to be stronger men!
Do not pray for tasks equal to your powers,
Pray for power equal to your tasks!
Then the doing of your work shall be no miracle.
But you shall be a miracle.
Every day you shall wonder at yourself, at the richness
Of life which has come into you by the grace of God.

—Phillips Brooks.

MARRIAGES

CROUCH-WOOLWORTH.—At the home of the bride's parents, Mr. and Mrs. Charles Woolworth, November 27, 1912, by Pastor M. B. Kelly, Mr. Royal Crouch and Miss Beatrice V. Woolworth, all of Nortonville, Kan.

DEATHS

COON.—In Deer Lodge, Mont., November 9, 1912, DeRorest Ralph Coon, only son of Delos R. and Sarah Witter Coon, of congestion of the brain caused by a fall.

He was born in Dakota, Wauhasa Co., Wis., July 20, 1863. The body was brought to his parent's home in Auburndale, Wis., for interment.
D. R. C.

TEFFT.—Mrs. Ariette Tucker Tefft, the beloved wife of L. C. Tefft, was born in the town of Alfred, N. Y. (near the Five Corners), June 15, 1852.

She was one of seven children born to Jonah and Susan Tucker. Two sisters survive her, Mrs. Abbie Leonard and Mrs. Eliza Green, both of Almond, N. Y. At the age of 16 years she united with the M. E. church of Almond and remained one of its members until she was married to L. C. Tefft on May 16, 1874, after which she joined the Second Alfred Seventh-day Baptist Church, and was one of its members at the time of her death.

Most of her life was spent in Almond and vicinity, where she was respected and loved by all who knew her.

Four children were born to her. Two died in infancy, and two are living—N. H. Tefft of Schenectady and Mrs. H. A. Totten of 37 Collier St., Hornell.

She has made her home with her daughter in Hornell for the past two years, and her death occurred there on November 15. Funeral services were conducted in the M. E. church of Almond by Pastors Cottrell and Shenton and interment was made near the Tefft homestead.

WHITFORD.—In Alfred, N. Y., November 27, 1912, Mr. Langford Whitford, aged 80 years, 11 months and 21 days.

Mr. Whitford was the son of Joshua and Avis Satterlee Whitford and was born in Stephentown, N. Y. He was the grandson of Elder William Satterlee, who acted so important a part in the work of Seventh-day Baptists in the first half of the last century. When about twenty-two he came to the vicinity of Alfred, N. Y., and forty-five years ago he settled on a farm in the town of Hartsville. Here he lived till four years ago, when on account of failing health he came to Alfred, where his children were living.

In youth he made a profession of religion and joined a church. Upon coming to Allegany County he embraced the Sabbath and joined the Seventh-day Baptist church of Hartsville. Of this church he remained a most faithful and loyal member till his death. Regularly for more than forty years, in all sorts of weather and over all kinds of roads, he drove the four miles to the Sabbath services.

June 19, 1856, he was united in marriage to Miss Anna Pettibone, who for fifty-six years has been his faithful helpmeet, and sharer of his labors and joys. To them were born three children,—Mr. A. L. Whitford and Mrs. Lewis S. Beyea of Alfred, N. Y., and a daughter who died in youth. He was always cheery and pleasant, a kind and loving husband and father, neighbor and friend beloved, a worthy citizen. Besides the wife and children many will mourn his departure.

Funeral services, conducted by Pastor William L. Burdick and assisted by Pastor H. L. Polan, were held in the Hartsville church, Sabbath morning, November 30, and interment took place in the Hartsville Cemetery.
WM. L. B.

The Christ Life.

There was a sweet-faced Salvation Army lassie, whose remarkable endowment of power to stir and uplift, multitudes have felt. She was requested to come and speak to the students of Chicago University. Her "scoop" bonnet concealed a scar where once she had been hit by a brick from the hand of some one in an angry mob. She told the simple story of her work. She talked about the dens and dives in which the Salvation Army lassies went to nurse the sick, scrub floors, feed the hungry, cheer the sad. She pictured the pathos of the people's lives, their heartaches, their misery. Then she told why she pitied them, and ministered to them—because she was constrained by One who spent his earthly life going about among the miserable, healing the sick, cleansing the lepers, touching blind eyes, unstopping deaf ears, and gladdening burdened hearts. She did not weep, but her hearers did. The hard-headed students and iceberg professors were melted by the simplicity and earnestness of her story, and the verdict of the university audience was that, without trying to do it, she had eclipsed all the great orators who had preceded her on that platform. But it was not her words alone; it was her life, so thoroughly given up to saving others that Christ spoke through her. She was Maude Ballington Booth, a woman with the heroic, unselfish spirit of Esther.—*Homiletic Review.*

City Slum Settlements Go Camping.

Now settlement workers have arranged a plan by which the people they try to assist and inspire can share with them the benefit and pleasures of rural life. A little section of the city is moved into the country under the auspices of the settlement.

The settlement workers know the needs of the individuals with whom they are in daily contact. They know best how to make up parties so that the members will be congenial and the results of companionship satisfactory. Where the camp is a year-to-year affair it happens that many of the same people go to it season after season; and thus certain customs and traditions are established which may contribute much to the social life and the achievement of good results. The influences are carried over from the summer into the winter and bind all together in stronger friendship, making for greater success in all settlement activities. The United Neighborhood Guild of Brooklyn for several summers maintained an extensive camp at West Hills, in the township of Huntington, L. I., on property loaned to it for the purpose by Robert W. DeForest, who has long been actively identified with the philanthropic work of Greater New York. It was a beautiful location and a fine work was done there, but the guild needed a permanent home of its own where plans could be made for extension of this branch of the settlement activities as the needs might suggest. This ambition was realized when money was forthcoming and title was taken this summer to the historic farm between the villages of Haverstraw and New York City, known as the Coe Place. It is in the edge of the Ramapo Mountains, and contains a quaint homestead which tradition places at about 200 years of age. There is a story that General Anthony Wayne slept there and that Washington and his army once camped in the nearby fields. There are outbuildings which can readily be adapted to the various purposes of the camp.—*The Christian Herald.*

It is the soul itself which sees and hears, and not those parts which are, as it were, but windows to the soul.—*Cicero.*

How Boys Learn to be Kings.

Little boys who expect to be kings and emperors when they grow up have a hard time of it. Many other children who think that they have to study hard would deem their lot an easy one if they knew what little princes have to go through in order to be prepared to take their places in the world when they grow up.

First of all, they have to learn many languages, at least four or five, and this before they are six years old; for they must be able to converse in the tongue of the guests who come to their court, not only with kings and princes, but also with ambassadors and foreign ministers and commanders of foreign vessels.

Besides, they must learn a lot of history—the history of their own land and that of foreign lands. And they must know why wars are fought, and how they can be avoided; and, as they may be going to make history themselves, they must surely know, as perfectly as possible, how it is made. They must, of course, know what laws are good or bad.

But studying is not the hardest thing for a little prince. He is not allowed to be naughty like other children, because whatever he does is of so much more importance; and sometimes this is pretty hard.—*The Watchman.*

His Two Commands.

I heard a voice beside me low and sweet,
The voice of One with thorn-crowned head and
pierced feet,

And from the turmoil of the raging years,
And from the pressure of my blinding tears,
His torn hands beckoned to a peaceful home,
I heard his clear voice calling to me, "Come!"

Then I heard voices calling from afar,
Where sin and death and speechless anguish are.
I heard the wail of those who strive in vain,
Hungry and thirsty, naked and in pain.
"My little ones they are," he murmured low,
And took my hand and whispered, "We will go!"
—*Lois Johnson Erickson.*
Takamatsu, Japan.

"Adversity is the trial of principle.
Without it a man scarcely knows whether
he is honest or not."

"The man who can love the truth that
hits him could also love the enemy that
hates him."

SABBATH SCHOOL

LESSON XII.—Dec. 21, 1912.

FOR AND AGAINST HIM.

Lesson Text.—Luke ix, 49-62.

Golden Text.—"He that is not against you is for you." Luke ix, 50.

DAILY READINGS.

First-day, Acts xix, 1-20.

Second-day, John iv, 27-42.

Third-day, Matt. xii, 22-37.

Fourth-day, Josh. xxiv, 14-28.

Fifth-day, Matt viii, 14-27.

Sixth-day, John vii, 1-10.

Sabbath-day, Luke ix, 49-62.

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

SPECIAL NOTICES

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

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

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

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

The church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue, every Sabbath afternoon. Sabbath school at 2 o'clock, preaching at 3. 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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A Question.

You give of your name, your time, your self,
To ease your brother's woe;
But what do you give of your own self,
To pay the debt you owe?

You open a home for helpless ones,
And shut them in with care;
Of light and of love that your life knows,
What think you is their share?

You talk, and you write; you organize;
All this we know is true;
But how do you spread the spark divine,
The deep-down soul of you?

—Alice Simkins, in the *Boston Common*.

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The Sabbath Recorder

Good-by, Old Year, thy course is run,
 Thy worries and thy cares are o'er,
 Thy loves and hates alike are done,
 Temptation called, but calls no more,
 Thy Satan oft' did turn and flee—
 Thy Christ was ever kind to me;
 Good-by, Old Year!

Come in, New Year, with rosy morn
 From out mysterious future's realm,
 To cheer the fallen and forlorn—
 Man at the oar—God at the helm!
 Upward, O Soul, thy slogan be;
 God's love, God's truth, shall make us free—
 Come in, New Year!

—CONTENTS—

EDITORIAL—The Federal Council's Meeting; Fifty Years of Freedom; Death of Ambassador Whitelaw Reid	833-835
EDITORIAL NEWS NOTES—The Proposed Memorial to Lincoln; Another Proposed Memorial; Rules and Rates for Parcels Post; Europe Wants American Arms; "Spug" Grows in Popularity; A Wandering Dollar Doing Good	835-837
The General Conference	838
Oh, Lonely One, Rejoice	838
SABBATH REFORM—A Three-fold Duty	839
THOUGHTS FROM THE FIELD—"Yes, Let the Good Work Go On"	841
Zigzags No. 3	840
An Equal Chance	842
WOMAN'S WORK—Christmas Living; Thirtieth Annual Convention National W. C. T. U.; Christmas Greetings From Dr. Grandall	849-853
YOUNG PEOPLE'S WORK—The Ideal Christian; What Results? Alfred Notes; News Notes	854-857
Resolutions	857
Memorial Service in Honor of Hon. George H. Utter	858
DOMINATIONAL NEWS—Go to Live in the Isle of Pines	862
HOME NEWS	863
SABBATH SCHOOL	864

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