

Back to Nature

A hen is not supposed to have much common sense or tact, yet every time she lays an egg she cackles forth the fact.

A rooster hasn't got a lot of intellect to show, but none the less most roosters have enough good sense to crow.

The mule, the most despised of beasts, has a persistent way of letting people know he's around by his insistent bray.

The busy little bees they buzz, bulls bellow and cows moo, and watch-dogs bark, and ganders quack and doves and pigeons coo.

The peacock spreads his tail and squawks; pigs squeal and robins sing, and even serpents know enough to hiss before they sting.

But Man, the greatest masterpiece that Nature could devise, will often stop and hesitate before he'll **ADVERTISE!**

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The Sabbath Recorder

ADVICE TO GRADUATES.

Every one is called to consecrate his life to the great cause. There are many pursuits in life, but only one cause—and that is to realize in ourselves and to help others to realize the divine nature in man, and thus to prove the dignity and the power of human life in the higher ranges of its possibilities. Do not be complacent in the security of a narrow-minded prejudice which places exclusive stress upon the material values, and thereby starves the soul. This is not a world in which you are merely to seek fortune, pursue pleasure, or endeavor to achieve name and fame. There are two factors which combine to determine your responsibility—the world's need on the one hand and your ability to meet it on the other. One of the most significant results of your education is to give you a more vivid and real sense of the need and at the same time to increase your powers of ministering to it. Whether your life is a success or failure will be determined solely by the set of responsibilities which you recognize as supreme and which you heartily endeavor to discharge. As you enter the world, with its bewildering confusion of clashing interests, its lights and darkness, good and evil, its strife and discord, its hopes and fears, its stubborn questionings, its mystery, its doubts, its brute facts, and its deeper and triumphant tones of prophetic promise—as you face it all, impatient to become a part of it all, I beseech you in this quiet hour, pray that you may quit yourselves like men. Give your strength to the world's weakness, your faith to its doubt, your hope to its despair.

—President Hibben's Baccalaureate.

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The Sabbath Recorder

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

VOL. 73, NO. 3.

PLAINFIELD, N. J., JULY 15, 1912.

WHOLE NO. 3,515.

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

L. A. Worden, Business Manager.

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

Terms of subscription. Per year \$2.00

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

No paper discontinued until arrearages are paid, except at the option of the publisher.

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

Advertising rates furnished on request.

EDITORIAL

Don't Disappoint North Loup.

Our readers understand by this time that the North Loup Church and people are preparing for the first General Conference ever held in Nebraska. A few from North Loup have attended Conferences elsewhere, but nearly all our people there, both young and old, know practically nothing of the uplift and the workings of our largest annual gathering. It is a great thing for the people of our churches remote from denominational centers to be able to meet denominational leaders and people of like faith in a week's meetings where all our boards report and where plans are made for future work. The influence of numbers in such a convention is something to be considered, and it will be unfortunate indeed if only a handful go to North Loup. We have a most important Conference pending. Matters of unusual interest are pressing upon us as a people, and we shall need the heart and brain of all loyal Seventh-day Baptists who can possibly attend.

It will also mean much to a church so isolated and so surrounded by other peoples as is the church at North Loup. Let us do all we can to make the delegation as large as possible. We know, of course, that the distance will make it out of the question for as many to attend as would go to a Conference in some central church

in the East, and that is the reason why our churches should try hard to send good delegations. For the churches in the Northwest the distance is not so great to North Loup as it is to Alfred or Westerly or anywhere in the eastern fields; therefore we expect the Northwest to turn out well. But it is with the East that we plead, for we know that without special effort and some sacrifice on the part of our people here, few will go. Let us send our pastors and as many others as we can. Let us make North Loup glad and the Conference there a splendid success.

Concerning the African Correspondence.

Since several inquiries have been made in various sections as to why the two brethren in Africa do not write directly to the SABBATH RECORDER, a word of explanation seems due our readers. It evidently comes about through a misunderstanding of the instructions given them regarding the writing of reports upon which the committee and the boards would be required to take action. It must be evident to every one that men sent on such an errand as that on which the brethren have gone should report everything requiring official action directly to the boards through the Joint Committee, rather than to the people through the public print. This they were instructed to do. It seems that through the misunderstanding referred to they have supposed that everything for the SABBATH RECORDER from them was expected to go through the hands of the committee, but that they were free to write notes of travel to their local home papers. This is why nearly everything from the boys in Africa, so far found in this paper, has been taken from the Alfred Sun and Milton Journal.

The fact is, the time has been too short for the committee to receive anything like a report as yet; but the members are hoping that by the time Conference convenes, they will be able to present a complete statement of all the principal facts and

conditions as found by the travelers in Africa up to that time.

A card from Brother Wilcox to the editor says they are both well, and eager for their work. He also says, "Be free to use any of the writings for the *Sun* which you may wish to publish."

We will do our best to give the churches, that voted to send them, everything important regarding the mission, as early as may be. And now, in the pinch for money to pay the bills, may we not expect the churches to send the cash along as soon as possible?

A Budget Study.

On another page will be found the results of a study of the budget by one who calls himself "Andrew Jackson." In a personal letter he tells how he was moved by this study to write, and something of his surprise upon seeing how easily all demands of the boards could be met if the people were but interested. Taking only the membership reported in the *Year Book* as a basis for his estimate, he says he could hardly believe the truth when he discovered how small a sacrifice was required from each one in order to meet all demands for denominational work.

The editor knows "Andrew Jackson" very well, and can say there are but few sons of toil among our people, who have to bow down under the burden of hard labor for every dollar received, more certainly or more continually than does this brother. Whatever thinking for the church and for denominational work he does, must be done in the fields while toiling early and late with plow and cultivator and harvester, or in the evening after the day's work is done.

We can not deny the conclusions reached by "Andrew Jackson," however unwelcome they are. We are hard pressed with debt simply because we have not interest enough in denominational work to pay at the rate of \$2.12 a year to make it succeed.

We pay many times that amount annually for luxuries, but are not interested enough to pay this small sum for the cause of God. If this were not so, the money called for in the budget would have been in the hands of the boards long ago, and every debt would now be paid.

It is also quite evident that in many in-

stances the pulpit has not done its full duty to the pews in this matter. If in all the churches the pastors had faithfully instructed the people regarding the budget, and loyally seconded the efforts of the boards to interest the rank and file of the denomination in the great work upon our hands, does any one believe the returns would be so small? Is it likely that Seventh-day Baptists are so stolid and unresponsive to appeals from their pastors, faithfully and lovingly presented, as not to have responded if such appeals had really been made? It is not enough to read the budget from the pulpit and simply refer to it as being distributed in the pews. Cold figures on paper placed upon soft cushions are not half so effective as those same figures are when given out by burning words of a loyal servant of God directly to the heads and hearts of thinking men. The power of an interested personality, alive to the needs and loyal to the cause, multiplies many times the power of printed statements; and one earnest, spirit-filled appeal by the living voice is worth a hundred statements in type, even though the printed page may contain substantially the same message.

Probably but few people would, like "Andrew Jackson," take the pains to carry the budget home and study it by items until their souls were burdened over its revelations. It is easy to leave circulars lying on the cushions when leaving the church; but it is not half so easy to shake off impressions made upon mind and heart by an enthusiastic, spiritual pastor, whose own heart is all aglow with love for our work. Please do not depend too much upon the circulation of the budget, but supplement that by faithful appeals from the pulpit.

A Good Move in Church Work.

There lies before me a program announcement of a "religious day school" to be held in the Seventh-day Baptist Church of Milton Junction, Wis. This school will hold twelve days, beginning with July 7, under the supervision of Pastor Ahva J. C. Bond, and it requires only a glance at the program to see that it is an excellent move, full of promise for the good of the church and for the future of the young people.

In these days of summer schools and Chautauquas the wonder is that the churches have not thought of having little Northfield schools of their own right at home, and in their own church houses which stand empty and silent and useless during the days between Sabbaths.

Brother Bond's school is for the young people and children, and is to occupy the church auditorium, gallery and parlors, mornings, from eight o'clock till nearly twelve, with forty-minute recitations. At the close of the first period, occupied by a teacher training class, comes a general exercise of twenty minutes. Then follow two classes, one in the auditorium for *Bible Studies on the Sabbath Question*, using Doctor Main's book, and one in the gallery for "Life Studies of High School Boys," on such subjects as habit, profanity, slang, cheating and graft, gambling, betting, intoxicating liquors and tobacco, using various live books upon these questions.

After these classes come two others, in the auditorium, using forty minutes each, one studying "Fundamental Christian Doctrines" and the other "Missions." In the first of these Greene's *Manual* will be used, and in the other, "that most inspiring volume, *Daybreak in the Dark Continent*."

While these classes are working in auditorium and gallery, classes for children of "Junior age" are being held in the church parlors. These occupy the time from 9.00 to 10.30 in a systematic reading and study of Acts of the Apostles, Exposé of Faith and Practice of Seventh-day Baptists, and memorizing some of the great hymns of the church. It is expected that the children will learn one of these hymns each day, so when the school closes they will know twelve of them by heart. "Singing and interpretation of the hymns will be a part of the work."

We shall be surprised if the Milton Junction Church does not receive great benefit from this religious school. It is no uncommon thing to hear Christian workers expressing regrets that the churches are open only on Sabbaths and prayer meeting nights for the Master's work. It does seem too bad that the Lord's houses, built to save men, are kept locked up and unused on week days, while all the houses of the evil one are made attractive, and diligently run night and day

in the work of ruin. Here is one church at least that is, in some measure, solving the problem. We are glad to see many evidences throughout the land, of an awakening on the part of the church to the pressing demands of our times. And no demand is more urgent than that the church shall arouse from its lethargy and devise and execute plans for saving its own young people from the allurements of an evil world.

I love the record found in the holy book called the Bible. Some of it is the earliest history ever penned by man. And as a mere historic writing it can not be studied too much. I have no reason to doubt its historic accuracy though the record was made by fallible man. But the record is only the shell containing the substance of God's revelation to man. In it I find a marvelous unfolding through centuries of time of a most wonderful plan of salvation. Golden threads of this plan are found running through all parts of the Book, woven into the whole by men of God who never knew each other, and who lived in far distant climes and in ages differing greatly as to their civilization. At whatever point I enter this marvelous record, I find paths leading to the world's Redeemer, and to Calvary's cross. This is so whether I begin with the dateless apocalypse of the past, as found in Genesis, or in the dateless apocalypse of the future, written by John on Patmos. To me there is a difference between the literal of the record and the reality of the revelation. If I should be so absorbed in the symbolical, poetical or figurative dress in which man has striven to clothe this wonderful revelation, as to lose sight of the far-reaching, constantly developing plan of Jehovah for man, the real value of the Bible would be lost to me.

Correspondents, Take Notice.

Owing to the illness of Rev. Edwin Shaw, mentioned elsewhere in this paper, all communications addressed to him since July 1, must go unanswered for the present. He will not be able to attend to regular business for some time, as he has been confined to his bed for over two weeks.

EDITORIAL NEWS NOTES

Battleship Rammed.

Strange as it may seem, one of Uncle Sam's great battleships has actually been put out of commission by being rammed by an ordinary passenger steamer of the Fall River Line. According to reports the battleship received greater damage than did the steamboat.

The battleship *New Hampshire* was lying at anchor in Narragansett Bay, near Newport, R. I., as one of the North Atlantic fleet, when the steamer *Commonwealth* with one thousand passengers on board, creeping through a dense fog at 4 a. m., struck her in the stern, crushing through her armor plate and aft compartment. The impact was severe enough to throw passengers out of bed and hurl dishes from the tables, but no one was injured. The nose of the *Commonwealth* was crumpled, but she was able to back out of the hole she had made and proceed to dock. Then after the passengers were discharged, she sailed to New York for repairs. The *Commonwealth* was in her usual path, but the battleship's anchor cable allowed her to swing her stern across that path.

Discipline on both ships was excellent, and the S. O. S. wireless alarm secured attention immediately; but help was not needed.

Sound Steamers Bump.

The *Massachusetts* and the *Bunker Hill*, companion ships on the New York and Boston Line, came in collision off Point Judith, on the same morning of the battleship collision mentioned above. They had been in wireless communication for some time, both ships reporting a dense blanket of fog. When off Point Judith each heard the other's whistle and reduced speed to mere steerageway, but in spite of their precautions they were unable to clear each other.

The bow of the *Massachusetts* crashed into the *Bunker Hill* amidships, and passengers on both vessels were aroused from sleep. The excitement was soon quieted when it was found that neither ship was

badly damaged. They both proceeded to complete their trips. One woman, however, became so hysterical from fright that a physician had to be called upon reaching New York.

This accident shows how difficult it is in time of dense fogs for seamen to tell exactly the direction from which sounds come, or the distance between them and the whistle making the sound. These two captains understood this matter well, and acted accordingly. Had they risked their vessels by more rapid sailing, we might have had another sea tragedy to record.

Guarding Against Bubonic Plague.

In view of the appearance of the bubonic plague in Cuba and Porto Rico, every Atlantic and Gulf port is enforcing strict precautions against the spread of the disease in this country. The health departments in the United States and Cuba are co-operating, and orders have been issued for exterminating the rats, since they are regarded as carriers of the disease. Thorough fumigations of vessels sailing from Cuba are ordered, freights must be carefully inspected and certified on bills of health. No crews can be shipped at Havana and no shore leave given to those who arrive there. All passengers must have certificates to show that they have not been in infected districts for at least seven days. If such certificates are wanting, the passenger must be quarantined for seven days before being allowed to sail.

Every effort is being put forth in some ports to prevent rats from coming ashore.

The Camorra Verdict at Last.

For nearly two years the famous Camorra trial has been going on in Italy, until people have almost forgotten it. Two years ago the world was greatly stirred over the exposure of crimes committed by this secret order. Preliminary investigation lasted almost five years before the trial began, and several prisoners died before they were arraigned. The murder of Gennaro Cuocolo and his wife was regarded as an execution ordered by the Camorra. The leader of this organization was arrested in Brooklyn, and taken to Europe by Joseph Petrosino, a detective of the New York police force, who was afterward assassinated at Palermo. This

crime too was laid to the Camorra society. After great difficulties the authorities succeeded in securing many prisoners, one of whom turned state's evidence. A year ago RECORDER readers were familiar with reports from the trial, with the crowd of indicted men and women, including one priest, all inclosed in a strong iron cage in the court-room. The descriptions of mad scenes and bitter imprecations when witnesses testified against the prisoners will also be recalled. Now, after more than seven hundred witnesses have been examined, the court has found all of the prisoners guilty. There are about forty of them. The sentence of seven is thirty years in prison, with ten years of police surveillance after they come out. The sentences of the others range from three to ten years, with corresponding terms of police surveillance. The scenes when sentences were passed were wild beyond description.

Royalists Active in Portugal.

Although many of the royalist agitators in Portugal have been arrested or subdued, there is still great activity in certain sections looking toward the monarchy. Demonstrations in northern Portugal are causing some uneasiness to the government. Two forces well armed and organized have assumed an attitude so threatening that the government, it is said, remains in session night and day, and is reported to be rushing troops and war vessels toward the north in order to check the movement. Troops are also being distributed along the frontier to prevent any outbreak in the south.

Unifying the Tribes for Islam.

Reports from Tripoli show that the Italian invasion is cementing and unifying the hitherto warring Arab tribes in northern Africa as nothing else in recent years has done. The Turk, conscious that he must inevitably yield the ground, spares no pains in efforts to unite Mahometan religious chiefs against Italy. These roving peoples, nearly a million strong, are dropping their differences and combining their forces, under the belief that defeat of the Ottoman dynasty means the overthrow of their religion. The effort to make it a "holy war" against Europeans extends to Algeria and Tunis as well as throughout

the regions of Tripoli. Caravans of Arabs are transporting arms and ammunition across country to the seat of war, and much anxiety is felt by foreign residents. The muezzin call has come to mean more of late to "infidel" ears, and Europeans can not be sure that under the inspiration of fanatical priests the work of years in diplomacy may not be undone in a single night.

Chihuahua Rejoices.

On July 7 the federal forces of Mexico marched in and took possession of Chihuahua, the rebel headquarters. Everybody rejoiced. To the United States flags raised over our citizens for protection in case of looting after battle, there were added many Mexican flags that could not be shown while the rebels held the city, and the entire city assumed a holiday appearance. The severe tension under which people had been during the hostilities gave place to a feeling of security such as had not been known for many weeks.

The same people who a week before had been loud in proclaiming friendship for Orozco and his rebel army, now thronged the streets, applauding General Huerta for his victory, and shouting, "Long live Madero!"

The fleeing Orozco promises to keep up a harassing guerrilla warfare, to be carried on from mountain fastnesses. Some rebels are reported as seeking refuge across the border, on American soil.

Robert Barrett Widemann Browning, son of Robert and Elizabeth Barrett Browning, died on July 8, at his home in Asolo, Italy. He was born in Florence in 1849. His mother is buried there, while his father sleeps in Westminster Abbey. He was an artist and poet and made his summer home in Venice. In 1899 Mr. Browning published the book entitled, "The Love Letters of Robert and Elizabeth Barrett Browning."

The grandchildren of Horace Greeley have just come into possession of 500 acres of land near Buckingham Courthouse, Va., as the result of a decision in court, regarding a mortgage held by their grandfather. In the 60's Horace Greeley loaned \$10,000 to develop a gold mine, taking the land itself for security. When the mining com-

pany collapsed, the mortgage was foreclosed, and the case has been in court for more than twenty-one years. The judge gives clear title to Greeley's heirs and orders the land sold in their interest.

The supreme court of Kansas has just decided an important labor question. It seems that a railroad company asked a man in its employ to withdraw from the labor union. This he refused to do, and the railroad thereupon discharged him. Suit was brought for discharging this man, and the superintendent was found guilty of violating state law, which forbids the discharge of employes for belonging to labor unions. The case was appealed and the supreme court decided that the decision must stand.

A Letter From Alabama.

DEAR BROTHER GARDINER:

It has been some months since I wrote to the RECORDER, but I have not been lacking in interest. The roads and weather conditions have been such as to prevent my getting around much and accomplishing much in this large and needy field.

As the weather has opened up, and roads, I have preached in places where I never preached before, and that by invitation. I am now at Brother Hawkins' beautiful home in Etowah County, about fifty miles from the stopping-place I call home. I drove through the country, gave out about 2,000 pages of tracts on the way, and talked to people, telling why we keep the Sabbath and are Seventh-day Baptists.

On this field I met two Mormon preachers and asked them, "Boys" (they were young men), "why don't you preach the whole truth?" One answered, "Sir, if you will present us a single truth we don't preach we'll thank you for it." I said, "You don't observe or preach the Sabbath that Jesus observed—the only Sabbath of the Bible." He said, "Christ changed it." I said, "Will you take my Bible and show me where he made the change and I will thank you for it." A scowl came over his face and he went to wavering and said the Sabbath was not important as Paul says one esteems one day above another and another esteems every day alike. I said, "That does not include the Sabbath,

for in Exodus xvi, 4, the Israelites were to gather the manna *every day*. God was proving them to see whether they would walk in his law or not, and this law was the Sabbath law in reference to the falling of the manna, and 'every day' in both connections means every working day and no commentator will give it otherwise." He never tried to use another argument.

At a Missionary Baptist association a preacher was overheard by a friend of mine, to say that when he could meet Leath he had one argument and it was all he needed to down him. I said, "Arguments, inferences and analogies prove nothing. We have facts which can not be met by arguments. You can meet an argument with an argument, but you can not meet a fact with an argument." Well, we met and his argument was the same as the Mormon's, that some esteem "*every day*" alike. I gave him the same medicine, and he had no more to say.

They forget that the Fifteenth Article of their faith says: "We believe the Scriptures teach that the first day of the week is the Lord's day, or Christian Sabbath, and should be kept sacred to religious purposes," etc. In their zeal to combat the Bible Sabbath they are willing to trample this article under foot, and in their arguments esteem the first day of the week no better than any other.

I have preached twice at Brother Hawkins'. Three persons came and gave me their hands, saying they greatly enjoyed the meeting. I preached once at Victoria Hill and once at Curtiston. Many of the Attalla Church were at all these meetings. I did not meet Brother Wilson as he was at Raglan and to be gone a week longer, making two weeks away.

On my return I met an old friend, who said, "Why not stop and have a meeting tonight in our neighborhood?" He appointed a meeting at the house of a friend, who was sick in bed. We had the meeting, prayed for the sick man, and he got up.

Returning through Etowah, St. Clair and Blount counties, I gave out one hundred ninety-six of the Belton tract, over two hundred of them having been given me by Brother Vernie Wilson. I sold two Bibles and one Testament, and sold and gave away some of my own books, paying my lodging bills with books.

One man on my field said he didn't want any of my doctrine. I said, "I have no doctrine. It is God's doctrine I am advocating." One man was favorable to the Sabbath and us, till the presiding elder gave him a talking to and he was not favorable to us again till the elder left the district. Brother Hyatt wanted to talk to this elder on the Sabbath question but the elder was mum on everything. Those who know Brother Hyatt will appreciate this, as he is one of the best read men in the Scriptures in this part of the country and the preachers have found it out. Well, pardon this long letter.

Yours in Jesus,

D. W. LEATH.

Hanceville, Ala.,
June 29, 1912.

Southward Bound.

WALTER L. GREENE, *Field Secretary*.

The Blystone-Hickernell people were hungry for the Gospel. In anticipation of the coming of the field secretary they had arranged for six services between Friday evening and Sunday night. They have had no preaching by a Seventh-day Baptist minister since a visit by Brother James Skaggs about the time of the Milton Conference until Dean Main's visit of a few weeks ago.

On my previous visit some four years ago a home department was organized. In most of the homes were found copies of the *Helping Hand* which are secured by individual subscription. More members were secured for the home department and these are to be members of the First Alfred Home Department. The scattered condition of the congregation seems to forbid a regular Sabbath school. The congregation voted to invite the Missionary Committee of the Western Association to arrange for a quarterly preaching service, beginning the last Sabbath in September.

This field in Crawford County, Pa., is historic Seventh-day Baptist ground. Here Rev. Thos. B. Brown lived when he came to the Sabbath; here Brother Daniel C. Waldo suffered bitter persecution because of his loyalty to the Bible Sabbath; here lives "Grandma" Harris whose personal recollection and relation to Adventist ac-

ceptance of the Sabbath is a matter of historical interest.

Tuesday, July 2, was spent in Cincinnati with the several Seventh-day Baptist friends there. Fortunately, they were all at the Children's Home Farm for the day: Rev. H. D. Clarke, Mr. and Mrs. Frank Tappan, son and daughter, and Mrs. Marie Williams. It was a pleasant occasion to meet with these friends and talk over denominational interests, and learn more of their work with the homeless children of Cincinnati. The work at the farm is just getting under way, the first boys having come there a little over a month ago. At present they can accommodate about ten boys at a time. It is a splendid work and impressed me as having great possibilities. They are just now in need of a Seventh-day Baptist woman to have charge of the kitchen and dining-room work, or a man and his wife,—she to look after the kitchen and dining-room work and the man to work on the farm. Any one who is interested in getting such a position should write Brother Clarke or Mr. Tappan at Children's Home Farm, Mt. Healthy, Ohio.

Mrs. Tappan suggested that if I would give a talk they "would round the boys up." The nine boys and the circle of Seventh-day Baptist friends made both an interesting and interested congregation. A boy's natural interest in a coming fistie encounter on the Fourth was the point of departure for a greater fight for character. Mrs. Tappan sat near one door and I stood at another, so none of the boys escaped.

Attalla, Alabama,
July 4, 1912.

Many Old Testament passages must be meaningless unless interpreted by the life and character of Christ. The Messianic idea was gradually developed throughout the centuries, so that Israel had no one standard passage by which to test Messiah's claims. Yet Jesus the Jew, of the seed of Israel, of the house of David, the matchless teacher, fulfilled the prophecies so completely that we wonder at his being rejected. "A prophet like unto Moses" had come among them and they knew it not.

SABBATH REFORM

ΣΑΒΒΑΤΙΣΜΟΣ.

W. D. TICKNER.

Sabbath-keepers are frequently told that obligation to observe the Sabbath is not mentioned in the New Testament. This is a mistake. In Hebrews iv, 9 there is a most positive and unequivocal statement concerning the matter. I am well aware that this does not appear in the common authorized translation. In the margin, however, of any reference Bible printed by the American Bible Society may be found a correct rendering of the word (σαββατισμὸς) which in the Authorized Version is translated "rest." Standard Greek-English lexicons define this word as "keeping of a Sabbath upon the Sabbath." It *does not* mean rest in general. It does not mean rest upon any day or anywhere. It does not, as some seem to think, mean the eternal rest, but the keeping of the Sabbath upon the Sabbath, which would be, in common parlance, expressed by the term Sabbath-keeping. The translation of the verse above referred to should be, "Therefore Sabbath-keeping remains to the people of God."

A careful study of the context brings to light an interesting feature of this epistle. The purpose of the letter is seen to be to show that the ceremonies, under the Mosaic law, typified Christ, and that when the antitype came the types ceased to be operative; but, to prevent any misunderstanding, the author, whoever he was, teaches in a most masterful manner that the Sabbath, although in its nature ceremonial, did not typify Christ or the Gospel. Christ did not usher in the antitype prefigured by the Sabbath. The conclusion which follows is most logical: ἄρα ἀπολείπει σαββατισμὸς τῷ λαῷ τοῦ θεοῦ,—"Therefore Sabbath-keeping remains to the people of God." Why does it remain? Because the antitype had not yet come.

The Sabbath is thus seen to be a connecting link between the past and the future, reminding us that the same God who brought forth the earth and fitted it for man's

abode has, in his infinite love and wisdom, prepared for us a still more blissful home.

A more conclusive argument on the Sabbath question could not have been given, than this one by the author of the Epistle to the Hebrews.

Germany on the Sea.

The strength of German sea power and the solid achievements of German ship building were demonstrated last month in an impressive way to the American people by the visit of the German squadron to the United States and the launching, at Hamburg, of the *Imperator*, of the Hamburg-American line, the largest steamship in the world. Three German warships, the *Moltke*, the *Bremen*, and the *Stettin*, came, by command of the Kaiser, to return the visit of the American warships to German waters last summer. Their reception in Hampton Roads and New York Harbor was made the occasion of an exchange of international courtesies, pleasantly expressing the friendship between the two countries. The *Moltke* is a battle-cruiser, a speedy vessel, capable of making more than 29 knots an hour. The Germans claim that she is the fastest war vessel of her size afloat. Her commander, Rear Admiral Rebeur-Paschwitz, the first of German seamen of his rank to visit this country, is an important official in the fighting section of the German navy. The fleet staff of officers includes two princes and two barons. On May 23, Germany won one of the coveted blue ribbons of the sea when the largest steamship ever built, the Hamburg-American liner *Imperator*, of 50,000 tons, was launched from the Vulcan Yards at Hamburg, and christened by the Kaiser himself. At the ceremony the fate of the *Titanic* was inevitably present in people's minds, but, as was pointed out by officers of the line, this German steamship carries life-boats and life-rafts sufficient to take care of every one of her passengers and crew, which will aggregate more than 4,000. The *Imperator* has new and specially designed safety appliances, and she will carry three wireless telegraph operators and two first officers, one of whom will always be charged with the security of the vessel. The *Imperator*, it is expected, will go into commission next summer.—*American Review of Reviews.*

Historical Sketch of the Dodge Center (Minn.) Seventh-day Baptist Church.

REV. H. D. CLARKE.

(Concluded.)

I am informed that there are many most interesting matters in connection with the growth of this church, that are not on record, and that it is too late to obtain elsewhere. I have not intended to slight any person or matter of special interest. One item that comes after the matter has been edited and mostly in print is the call the church extended to Eld. F. O. Burdick, to become pastor in 1877, between the pastorates of Elder Campbell and Elder Cottrell. Elder Burdick was teaching at Sharon, Wis., at the time. He came and supplied the church during his vacation, but declined the pastorate in the fall and returned to teaching at Geneva, Wis. Elder Burdick worked faithfully while there and on his return to teaching had a long sickness resulting from constant work through the season when he needed rest. It is to be regretted that all such efforts did not receive a full record at the time. Many have contributed to the success of the church who must of necessity be nameless in this Sketch.

Historical Sketch of the Dodge Center Sabbath School.

MRS. FLORA A. TAPPAN.

The Wasioja and Ashland Sabbath School was organized in 1857, at the home of Mr. and Mrs. Joel Tappan, with B. F. Bond as leader. There were five children in the school,—Charles and William Churchward, Alfred and Fred Tappan, and Melissa Crandall. In a few months others came and added to the interest and numbers, among them the family of Dea. Nathan Burdick, who was one of the early leaders. We regret that we have no record of this school for the first fourteen years of its existence. But we find two items recorded in the church book. On April 2, 1865, the church appointed a committee to purchase a Sabbath-school library and juvenile singing-books, with six dollars received from some unknown friend in Rhode Island for the benefit of the Sabbath school. And again on April 8, 1886, the church appointed a commit-

tee to purchase a bookcase for the school at a cost of eight dollars.

Our records begin with May 6, 1871, when the school was reorganized for the summer with Alva Jones as superintendent; Martha Jones, secretary; G. W. Lewis, librarian. Sixteen scholars were present, and four classes formed, which increased during the month to seven classes with fifty-six names on the roll. On July 8 of the same year the "three Marys,"—Mary Langworthy, Mary Smith and Mary Saunders,—were appointed choristers to lead the singing alternately.

The report for the year shows five months of school, number of scholars enrolled seventy-eight, an average attendance of forty-four.

The school was reorganized in 1872 with H. R. Maxson as superintendent; Martha Jones, secretary; Eva Palmer (now Mrs. Martin Ellis), chorister; Eugene Ellis, librarian; Dea. N. M. Burdick, treasurer. A seven months' school was held with an average attendance of thirty-nine. The Gem Lesson leaves were used this year.

Dea. Chas. Hubbell served next as superintendent with Alva Jones as assistant. During the year 1873 it was decided to use the International lessons. There was no record of attendance this year.

In April, 1874, S. R. Orcutt was chosen superintendent with Elder Campbell as assistant. Mr. Orcutt continued in office for three years and these seem to have been prosperous years for the school. Here we find the first list of teachers, seven in number,—Mrs. J. M. Saunders, Mary Orcutt, Dea. N. M. Burdick, Martin Ellis, Eugene Ellis, Dea. Chas. Hubbell and Eld. Z. Campbell. In December of this year it was voted that we hereafter commence our school year with January 1 and elect our officers to begin at that time. We find no record of attendance but the following note by the superintendent: "The school the past year has been well attended by both teachers and scholars. It has increased in numbers and interest."

The next year Nathan Mills served as assistant. The name of the school was changed from the Wasioja and Ashland to the Dodge Center Sabbath School, and the superintendent was instructed to procure a banner with the new name upon it. The number of teachers was increased to nine.

In 1876 Mr. Orcutt was assisted by E. M. Lewis and the school rapidly increased in numbers. One hundred and twenty-one scholars and eleven teachers were enrolled, the largest number in many years and about the size of our present school. Pity it is that we lost such good workers. Lulu Ellis and Etta Saunders were choristers at this time. Mrs. Lulu Ellis was also secretary and began keeping the record by classes, which method has continued to the present time.

In 1877 Geo. W. Hills was chosen superintendent and served acceptably for two years. He was succeeded by G. M. Cottrell in 1879. In this year the question of having a Christmas tree was first mentioned, and it was voted to meet the evening after the Sabbath to discuss the question. It was decided to have a concert about New Year's eve instead of a Christmas tree, and O. S. Mills, G. W. Lewis and Effie Brown were appointed a program committee. Thus originated our annual entertainments which have continued up to this present date. For several years our officers were elected at this time. The next year Elder Cottrell proved himself an all-round man by serving as chorister and teacher as well as superintendent. During this year it was voted to give the first collection of each month for home missions. The custom still continues, the funds being used for Tract and Missionary work. It was also voted to give our library books to the Trenton Sabbath School and to take a collection toward the education of a Chinese boy. An important event occurred in the life of the writer at this time, as she first made the acquaintance of Seventh-day Baptists and became a member of this school.

In 1881 O. S. Mills served as superintendent. The school gave ten dollars toward purchasing the west church lot, bought a map of Palestine and had its first Christmas tree.

G. W. Lewis next served for two years with credit to himself and profit to the school; and although the attendance was on the down grade at this time, the interest was good and many of the older members remember this as the era of impromptu speeches and learned discussions and late dinners.

January 7, 1882, it was voted that we

read the New Version of the Scriptures and on January 28 it was voted that we return to the Old Version. February 11 it was voted that only ten minutes be devoted to general questions and discussion upon the lesson. The latter motion is still in force but has become almost a dead letter as we are sorry to say that about two minutes will suffice now. About this time our blackboard was purchased and a wall map, and it was also voted to purchase fifty copies of the *Sabbath Visitor*.

The question of making life members of the Missionary Society was discussed at length and voted down. It was decided to use missionary money on hand to help defray the expense of sending Dr. Ella Swinney to China.

December 1, 1883, it was voted that Eld. H. B. Lewis and G. W. Hills give the teaching of the Scriptures on the personality of the devil or his origin the following Sabbath, Eld. H. B. Lewis affirming that the devil was a fallen angel and Brother Hills disputing the same. This debate did not take place and the question is still unsettled. In 1884 G. W. Lewis was succeeded by Dea. Eugene Ellis, who served the school faithfully for four years. Early in his administration George Lewis, Lulu Ellis and Effie Brown were appointed a committee to select new singing-books. They chose "The Redeemer's Praise," and the school also purchased a book on "Teachers and Teaching."

Our school paid one share of the China Mission School fund and instead of devoting the first collection each month to home missions it was decided to keep it as a reserve missionary fund to be appropriated by the school from time to time as might be directed. In 1885 Hewitt Babcock and Emerson Ayars were appointed a committee to raise ten dollars for the Shanghai Mission fund.

This year the Fourth of July came on the Sabbath and it was celebrated on Sunday by having a picnic in H. C. Severance's grove and a large crowd was present. This was our first Sabbath-school picnic.

In 1887 teachers' meetings were first held. The school paid for the SABBATH RECORDER for a needy sister and bought two copies of *History of the Sabbath and the Sunday*, by Rev. A. H. Lewis. Dea. A. B. West of Milton Junction, Wis., came

and held a Sabbath-school institute, which was of great interest.

The question of making a life member of the Missionary Society was taken up and Eld. S. R. Wheeler presented a resolution which was adopted, and on December 24 Dea. Eugene Ellis was made a life member, a fitting tribute to his four years' service.

In 1888 Giles Ellis was elected superintendent. Early in January he appointed a committee consisting of Elder Wheeler, Orson Stillman and Deacon Ellis to draw up a pledge against the use of intoxicating drinks and tobacco. The Sabbath school held an evening session on January 28, at which their report was adopted and our temperance department organized. Our first temperance entertainment was held on March 17 of that year. These entertainments have continued until the present with unabated interest and great profit to our young people, creating a strong sentiment against both drink and the license system. The time for holding these is just before the spring city election on those questions. This also seems to have greatly assisted, in connection with the strong sermons of the pastors on the temperance and prohibition issues, in making this school and church probably one of the strongest in the denomination on these vital questions.

During the summer of this year we helped entertain the county Bible-school convention and held our first Children's day service. While doubtless the school had lost many members by death prior to this, we find here the first one recorded, that of Estella, daughter of Mr. and Mrs. E. A. Sanford. The school sent a wreath of flowers and adopted appropriate resolutions. Arrangements were made for a Sabbath-school picnic but it was postponed on account of the death of Henry Lehman, son of Mr. and Mrs. Fred Lehman. While the interest in the school had always been good, for twelve years our members had gradually decreased until we had an enrolment of only sixty-five scholars and nine teachers. But now the tide turned and for the next eleven years our growth was quite rapid.

In 1890 Mrs. F. E. Tappan was elected superintendent, with E. A. Sanford assistant, and served a year and a half. On

July 5, 1891, the superintendent resigned on account of sickness and Mr. Sanford was made superintendent. This proved a wise choice and he served faithfully for five and a half years, when he declined reelection and F. E. Tappan, with the assistance of K. R. Wells, occupied the position for three years.

1898 seems to have been a prosperous year and the school voted to send ten dollars to the Tract and Missionary societies as a thank-offering. In 1899 we had an enrolment of 173 members, the largest in the history of the school. But our numbers were soon reduced again, mostly by removals to Gentry, Ark.

In 1900 O. S. Mills was elected superintendent. The Sabbath school began paying for the *Helping Hand* out of the general fund and sent its superintendent to St. Paul to the state Bible-school convention. Mr. Mills was succeeded by K. R. Wells. During this administration the Executive Committee was formed, consisting of the officers of the school and the pastor. Our present constitution and by-laws were adopted, and we paid our proportion toward helping the Sabbath School Board purchase the *Sabbath Visitor*. About this time the school voted to give one collection each quarter to this board, which custom is still continued, the collection on review days being devoted to that purpose.

Mrs. Lottie Langworthy next served faithfully as superintendent for two years and was followed by Miss Anna Wells, who was well fitted for such work and among other things introduced the card record and envelope system for class collections. She also organized the home department and cradle-roll.

In the fall of 1905 Miss Wells resigned to spend the winter in California and the assistant superintendent, F. E. Tappan, served the remainder of the year. In 1906 Mrs. Lottie Langworthy was again elected but resigned at the end of the first quarter. Again F. E. Tappan filled the gap until the return of Miss Wells, who served until the close of 1907 when much to the regret of the entire school she declined reelection to take up a nurse's course at the Battle Creek (Mich.) Sanitarium.

In 1908 Mrs. F. E. Tappan was again

lected superintendent and served two and one-half years, when she resigned and Henry Bond served the remainder of the term. During Mrs. Tappan's administration a teachers' training class was organized, using Hurlbut's "Teachers' Training" as a text-book. Pastor and Mrs. Sayre and Miss Cora Ellis finished the course and received diplomas from the Minnesota S. S. Association. The funds were also increased at this time largely by the use of birthday offerings, so that the school began paying for all supplies a year in advance instead of at the end of the year as formerly. A set of new wall maps was also purchased and a dozen chairs for the beginners' class, and ten dollars sent to the Fouke School as a Christmas present.

In 1911 Rev. G. W. Lewis was elected superintendent and he was instrumental in procuring a large blackboard, the use of which adds greatly to the interest of the school. He was sent to Mankato as a delegate to the state Bible-school convention, being the only delegate from this county. His term of service was short, as he was called at the close of the first quarter to the pastorate of the Jackson Center (Ohio) Seventh-day Baptist Church. K. R. Wells was elected to serve the unexpired term and five dollars was sent to the Fouke School as another Christmas present.

In 1912 Elvan H. Clarke, late principal of Muscoda (Wis.) High School, having returned to Dodge Center, was elected superintendent and is serving acceptably at this present time.

In this brief sketch mention has been made of those only who have been at the head of the school, but the successes that we have attained are due not to them alone but to the hearty coöperation of other officers and teachers and pupils, many of whom have grown up to be an honor to the church and denomination. Good music has been an important factor and added a vast deal to the general interest, while our concerts and entertainments have been considered of a high class by village attendants.

Mrs. Lulu Ellis, one of our oldest members in point of attendance, served the school faithfully for nine years and she has left many of the younger generation grateful for the general musical training

received in the Sabbath school. The next in length of service is Miss Ida Fahr, who though yet almost a girl is now serving her fifth year. Nineteen others have served terms varying from one to four years.

On the list of teachers we have over ninety names. Those longest in the service are Mrs. Etta Saunders Ellis, who has served twenty-nine years; V. C. Bond, twenty-four years; Lulu Ellis and Andrew North, twenty years each; several others from ten to fifteen years. Mrs. Jennie Babcock is at the head of the home department. May a bright future now be before us.

Now is the Time for Churches to Send Their Pastors to Conference.

As acting president of Conference I have found some difficulty when completing the program for Conference because some of our pastors will not be able to go to Conference.

It seems to be an opportune time to call the attention of churches to the importance of planning to send their pastors to Conference and paying their expenses.

From the East it will cost \$50.00 more or less to make the Conference trip, and pastors who are receiving but a meager salary can not afford this additional expense. If the amount is distributed over the membership of the church it makes but small expense for any one and all the church will be benefited and blessed by helping to send the pastor to Conference.

Let me urge every church to take action at once and see that our pastors are all sent to Conference at North Loup.

BOOTHE C. DAVIS,
Acting President.

Keeping Still.

"Fred," said Aunt Julia, "how is it that you never quarrel, as many other boys do?"

"Oh, I don't talk back," answered Fred. "When a boy says a sharp thing to me, I just keep still."

It is always a good plan to keep still when somebody else is angry. Next time any one gets angry with you, just try this plan. Many boys and girls are constantly getting into trouble because they use their tongues too freely.—*Olive Plants.*

MISSIONS

A Trip to Little Prairie, Ark.

REV. WILBURT DAVIS.

This is the first visit there this year. The regular time appointed to make the trip in April proved unfavorable. It was said that the flood water rose nineteen inches higher than in any previous year. This high rise of water caused the back water from the White and Arkansas rivers to cover much more land than usual. Some of the roads across the low places filled in many feet deep, which made them impassable for a number of weeks. The water entered a few houses on Little Prairie which were located near the swamps of lower lands. The water was late in running out this year. I thought if the little boy, who asked his papa where all the water went to after the flood, had been in Little Prairie at the time of high water, he might have thought that some of it was in Arkansas County, Ark. There was still enough water in the Cyprus Swamp on June 7 for C. G. Sweeney to cross over in a boat at Miller's crossing and bring me from the other shore. The swamp seemed to be a mile across. Certainly we went a mile in crossing. While there was enough water for boating we could see where it had been eighteen or twenty feet higher on the trees.

While at Little Prairie we had services from June 7 to 16, having two services both Sabbath and Sunday. Attendance varied from nineteen the first night to about one hundred and thirty the last night. Although the farmers were busy trying to get their crops planted, they managed to attend the meetings quite well.

There has been quite an exodus from there by our people during the winter and spring. Eld. J. L. Hull has returned to New York State. Three Jackson families have left there. The Monroes are up near Dewitt and a Reeves family up by Gillett. There are not many of our church families left. Those who are left thought they would try to keep up Sabbath services.

Our ministers continue to receive a very hearty welcome on the part of the people

in general. A number of First-day people expressed pleasure in being able to attend our services. Our prayer is that the seed sown will bring forth much fruit for the Master.

The winter was severe, especially so on account of the freshets. People suffered great loss in their stock, especially cattle. In addition to the other hardships of the winter, the charbon, that dreaded stock disease, broke out. It is apt to prove fatal to all stock that take it. It is a disease which works rapidly. Stock having it show signs of sickness only a little while before they die. In some cases it appears as a swelling on the head, neck or some part of the body. The animal may live in this condition a few days. In other cases the animal will show very little sign of sickness. He will lie down and die in a few minutes without a struggle. A few people have taken the disease. On my way home I heard people talking about a man who died at Dewitt the night before I passed through there. The report was that a horse-fly had bitten him after biting a sick animal which had the disease. The man's neck began to swell and grow worse so that he died before the doctor could get there. Up to the present time there seems to be no known antidote or cure for it.

When all earthly things fail, how kind of the dear heavenly Father to provide a home not made with hands, one that is eternal in the heavens; how kind to send us his Son to become the way, the life and the truth; then to bid us to follow him.

Gentry, Ark.,
June, 1912.

A Letter of Appreciation.

REV. E. B. SAUNDERS:

I am writing you in reply to your letter received last Sabbath; and I wish to tell you first how much your letter encouraged us. After we had read it, my husband and I both felt we were not forgotten.

My husband was superintendent of the Sabbath school and has made an earnest endeavor to keep it up. We have been to church every Sabbath and have tried to do what we could, but the attendance has been very small. A week ago Sabbath day we went, but had no school. Last Sabbath we stayed at home. There has

been no prayer or conference meeting held since we have been without a pastor.

Rev. Walter Greene has visited us two Sabbaths. He left on the evening train after the Sabbath. He was not certain about coming again. Everything has looked so dark before us that we could hardly see our way, then your letter came as a ray of light and we both thank you for it. Although we have been discouraged and heart-sick over the condition of our little church, still our faith in the Saviour is strong and our greatest desire and daily prayer is that things may be so adjusted that our church in this place, which we have all worked so hard to maintain, may once more be in peace and harmony.

We need help and earnestly hope some one will be sent to our aid.

CHURCH CLERK.

Plans Approved.

MY DEAR BROTHER SAUNDERS:

Your circular to the members of the Missionary Board concerning the business at hand came a few days ago. It does me good to be remembered thus, for I am interested to know how the work is going.

First, in reference to Ebenezer, I do not see how his case could have been better managed. The article concerning the matter in the SABBATH RECORDER gives a good understanding and should be satisfactory to all.

Second, as to the sale of that property at Waterloo, Iowa, \$200 discount from the \$4,000 should not spoil the opportunity to sell it.

Third, the work among the Italians is interesting. It should be encouraged in every way possible. The progress of the work and the activity of the workers bring cheer to me and warm my heart. They as a people are an important link in the chain of religious events which will culminate in bringing the world to acknowledge and accept Christ. As a denomination, every individual church and every individual member has reason to rejoice and praise God that he has a part in the great, grand and glorious work, the redemption of a sin-stricken world.

The question whether increased interest in foreign work does or does not cause neglect of the home field need not disturb us. It is sufficient for us to know that

continuous activity in the homeland is absolutely essential to increase the membership of our churches and of the denomination. "Ye know that your labor is not in vain in the Lord" (1 Cor. xv, 58) is good assurance that in proportion to our activity on the home field, so will be our prosperity at home. We hold to a truth which puts us out of harmony with the customs of society and the ordinary business of the world. This requires us to be faithful and earnest in our work.

We are all interested in the African Mission. It draws heavily upon the treasury of our Missionary Board. Would it not be well for the board to name some particular Sabbath day when there shall be a special collection in every church for that particular work? The expense of this investigation should be met as promptly as the vote was taken to carry it forward.

Your brother in Christ, and laborer in the blessed work,

S. R. WHEELER.

Boulder, Colo.,
June 9, 1912.

Letter From Holland.

DEAR BROTHER:

With heartfelt thanks I received yours of March 30, and being home on account of a slight indisposition, which very seldom happens, I'll use this opportunity to write to you. These last few weeks I am at Haarlem and Rotterdam alternately. Brother Taekema is no more there, but is finishing his studies at Amsterdam. Brother Spaan and I at present serve both the churches on Sabbath. Because of my indisposition Brother Taekema is at Haarlem and we held a cottage meeting at my house, as we used to do when my father was living. There were eight present, and I was thinking of the many lonely ones. The Lord can meet us even when we are alone.

At the Haarlem church, on May 11, we celebrated the fortieth anniversary of the wedding of Brother and Sister Spaan at 9 a. m., the hour of prayer. All were present, and received the bridal pair with a song of welcome at the church building which was tastefully decorated for the occasion. About fifty guests, old and young,

were present, and with sincere gratitude in speech and verse expressed the thought that lived in their hearts. The festivity lasted from 9 a. m. until 5 p. m. and each one contributed his share to make the occasion an exceedingly pleasant one and long to be remembered. The present was a divan, which undoubtedly after will be used for a night couch. The church is small, and just now our Sister Pieters has departed, with whom in years past many, many found a hospitable home. The many empty seats in comparison with other like occasions, caused somewhat of a feeling of sadness. Yet some new friends were added and new bands of friendship tied. Among others, the letters and poems of our beloved Brother Shuwt from New Petela and his two daughters, who recently followed the Lord in baptism, were cause of great joy. They prove to be in such heartfelt sympathy with us. It was a blessed feast day not only to Brother and Sister Spaan, but to every one present, and will long be remembered by all. Last winter we felt very anxious about him, as his health was very poor. Sabbath evening, May 4, my wife and I were in Rotterdam to see Sister Pieters off on her voyage to her husband, who is working with his son at Shiloh, N. A. Their business at Haarlem was sold, and we just received word about her safe arrival with her daughter Bertha. Sister Pieters was the oldest member of the Haarlem Church, and baptized the same month my parents were, at the time when the church was organized, when they kept Sunday. America is the swallower that swallows our Holland Seventh-day Baptists. But the Lord is mighty to make them a blessing there, and then our work here has not been in vain. The threads of his purposes mix very mysteriously, yet it is blessed if more and more we may learn to understand the depth of his love, which penetrates the sinews and fibers of our soul-life, the breadth of which girdles all, and the length of which reaches from generation to generation and works us all like a string of pearls in one living and divine pattern.

It is possible that some day I shall be led to go to India for a little while in the interest of the combat against immorality, and after visiting Pangoengsen perhaps I

shall be able to judge what can be done for the preservation of the work and the principles for which we stand. Sister Jansz is getting feeble and fears that after her decease the colony may fall into the hands and mission of the Mennonites and then, of course, the Sabbath and baptism would go. May the Lord graciously prevent this by showing us what to do about this matter.

After many hindrances two brothers from America are on their way to British Central Africa, to see if hundreds of Sabbath-keeping negroes are there, and if possible to lend moral and spiritual support. May the Lord lead them, and guide them by his Holy Spirit. The history of their journey has been a continuance of disappointments, but such has been so often the case on the mission field.

The plans for the rebuilding of our little church building, which is in a rather decayed condition, are disapproved by the building committee of the Civic Council of Haarlem. Probably it has to be postponed indefinitely.

It behooves us in all things to see the workings of our heavenly Father. May he open our eyes to see. "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman watcheth but in vain." He does not grant it, his beloved, for their works' sake, but of grace and love.

God bless you.

Your brother in Christ,
G. VELTHUYSEN.

Amsterdam, June 4, 1912.

Java Letter to Treasurer Hubbard.

DEAR BROTHER HUBBARD:

Herewith I enclose the receipt for the money you sent me; and we all thank you and our beloved brethren and sisters with all our hearts for this new token of your love and sympathy. You all will be glad to know that all the money is spent to forward our Lord's Kingdom in this part of his vineyard. As I have often written, the money is used to pay the salary of two Javanese teachers, who assist us in the schools, one at Pangoengsen and one in our second mission station, named Bethel. Also our old helper is paid out of your money. He is also a Javanese Christian;

I have often written about him; he is the one who has been a Mahometan priest. He is true and faithful, as he is really converted.

We want all our Christians to be entirely filled with the Holy Spirit,—we ourselves too. Oh, how we are thirsting for a mighty outpouring of that promised Power. It is so necessary in this country, where all is so dark and dull and spiritually dead. We ask you all fervently to pray for us with all your might, till the Power is come.

Now a little more about the money. What is left after paying those salaries is used to buy land for the Christians, so by and by they get into better circumstances. And when they are able they pay the money back little by little. Then we can help another in the same way. I wish you could come and see how the money is spent and I think you would enjoy it. I wrote some weeks ago to Brother Saunders, asking if he could come and pay us a visit. We should be so glad; and it would make such a great difference if he had seen this work with his own eyes, and then tell you all about it. Oh, we do hope it can be made possible.

We are well and happy, working and toiling for our dear Master, and we feel he is with us, and he will give us the victory. And when he comes, he will find us busy for him.

I hope you will forward this letter to Brother Saunders; then he will be glad to hear a little bit about us.

Sister Alt and the Javanese brethren and sisters join me in sending our hearty greetings, praying our God to bless you all with his richest blessings and to reward you for all you do for us.

Yours in our Master's service,
MARIE JANSZ.

Pangoengsen, Tajo,
May 25, 1912.

"Courtesy is your armor," said a wise lawyer to his client, as he advised him against showing any feeling against an opponent who had used him badly. Good nature is true armor, turning aside many fiery darts of anger and jealousy. It is a strong man's panoply also; for the weak yield to every assault of bad temper, from within or without.—*The Continent*.

How Much Are You Interested?

DEAR FRIEND, AND EDITOR OF THE RECORDER:

Several months ago, at the request of the Missionary Board, our pastor explained in church the budget published by the Missionary and Tract societies. This I suppose was done in all the churches of our denomination.

When I realized how little each one of us was called upon to do, I could not help feeling ashamed for us. Why not be ashamed, when all the Missionary, Tract, and Education societies, Woman's Board, Sabbath School Board, and Young People's Board ask for in the good work that they are doing is \$17,457.46? Or, in other words, if we as individuals were interested to the the amount of \$2.12 for each *Year Book* member, our boards could do all the work they have planned to do without the everlasting fear and shadow of debt hanging like a cloud over them.

I use the word interested, for call it what we will no other word to me so explains our attitude, as members of the Seventh-day Baptist Denomination, toward our boards. We talk about many of our members being so young that they are not expected to do much. Well, if only half could pay, still \$4.24 wouldn't be a very heavy burden if we were really interested. But how many members have we that could not raise \$2.12 if they were interested in the work? We all know that if there are really a few that can not, they are the exception rather than the rule. I am one of those who believe that the most of us are able to do those things we have a mind to do.

The other day, while at work, I saw a wagon passing, in which were several young ladies. Despite the distance of twenty rods that separated us, the odor of the perfumery with which they had saturated their clothing was so noticeable as to cause comment by those working in the field. I observed also the usual array of new white gowns, feather, ribbon, and flower bedecked hats. Those sights and smells led to this question: "Are they wage-earners, or are they dependent upon father for their things?" The same thoughts come as to our young men, with their hats, caps, neckties, red, white and blue socks, catching gloves, bats, balls, etc.,

etc. Now if they are wage-earners, certainly \$2.12 in a whole year is not calling for very much sacrifice on their part. And if this is not given, I must draw one of two conclusions: either they don't know that it is expected of them, or they are not interested to that amount.

Now if they are not wage-earners, every father knows how much teasing and planning it takes to get the money for those things, and how in many cases it calls for sacrifice on the parents' part, that their children may have at least some of the things that go to make child life happy, and that will make young people appear well in society.

But what would be the result if, on some Sabbath morning, your sons or daughters should come to you asking for \$2.12, saying that they had noticed that each church member was expected to do that much toward keeping up the work of the denomination? Would you be surprised? Yes. Pleased? I believe you would be. Would you give it to them? Well, I can only speak for myself. I believe if \$2.12 was all I had in my pocketbook I should say, Take it, and God bless it and you. How would you answer such a question?

Brethren, let us not lay it at the door of our young people, or at the door of the very, very few—if in fact there are any such—who can not help. But let us rather say that we are spending our money for things that are pleasing to the eye, things that are pleasing to the taste, good clothes, and dozens of other things that give us a little of the social standing we all prize so much, to the expense of our denominational growth and the cause of Christ.

Perhaps some one who is a little sensitive on this subject may say: "Suppose we are not interested, you haven't told us anything new. Give us a remedy." Shake hands, brother, I am going to try to do that very thing. I am going to lay the responsibility at the door of our ministry. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day or night: ye that make mention of the Lord keep not silence" (Isa. lxii, 6). Now I have never known a people anywhere who listen better to their leaders or who strive harder to follow the truths taught by their pastors than do the Seventh-day Baptist people, nor a people

that will bow more humbly beneath just criticism. But which is right,—to laud us as a grand, good, conscientious, sacrificing people, or to tell us plainly that because of our negligence the boards are suffering and dying. In fact, they would long ago have died had not men who are now gone from earth provided for their future existence. We talk about our lack of growth, about losing young people from the church, and their leaving the Sabbath. Can a church, or denomination long exist, so weak in denominational spirit and in missionary interest? Can it under such circumstances expect to hold its young people, and keep its weak members? Well, I guess we are proving to the world that we just barely can.

I feel sure that the church of which I am a member is never stronger than when engaged in outpost missionary work. It is at such times that the testimonies in prayer meeting have the right ring, and all the auxiliary societies of the church flourish. I believe this to be equally true of our denomination. When we begin to back our boards as the Lord intends we should, then we shall flourish. It was when the people had a mind to work that the wall was built. But it took a Nehemiah to bring it about. Our pastors must be Nehemiahs to our people. Then we will have a right to expect a change in our financial attitude toward our boards. Then our heavenly Father will be as the dew to the denomination, and we shall grow as the lily, and our roots shall be cast forth even unto Africa. Then shall our name "be called Hephzibah, and our land Beulah," for the Lord will delight in us.

No more then, as now, shall the stranger gather the fruits of our labors, but they that have labored shall gather, and eat, and praise the Lord in his courts of holiness.

As a boy I used to read of a character, in a book called the Hoosier Schoolmaster, who called himself Andrew Jackson. His one good quality was in owning that his head was "tater" on one side, but insisted that it was sound as a nut on the other. I am like Andrew Jackson,—my head is "tater" on one side; nevertheless I am concerned and interested in this matter, and have tried, under God, to get this article from the other side.

"ANDREW JACKSON."

WOMAN'S WORK

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

From the Journal of Mrs. Lucy Carpenter.

Reprint from SABBATH RECORDER of June 23, 1859.

[This article is published at the request of Mrs. J. H. Babcock, who suggests that it may be used in connection with the Mission circle leaflet for August.]

Our first day in London had been so fully occupied with getting our effects from the *Strathmore*, that we had time and strength for little else, except to look over the files of RECORDERS for the past year, only some half-dozen of which, for the whole time, had ever reached us. We had endeavored to prepare our minds for the many painful announcements, which, in the ordinary course of nature, would be likely to meet us in these, as well as in the letters forwarded to us from home. But there were those for which we were totally unprepared, and which fell with a weight upon our spirits, under the present circumstances, peculiarly trying.

Death had entered our dear home circles, and beloved ones whom we expected in a few weeks to meet, were already laid low, in their last long sleep. The places that so lately knew them, radiant with youth and hope, shall know them no more forever. But they had sought the Saviour early and have now gone to be with him forever.

Thus Heaven is gathering, one by one, in its
capacious breast,
All that is pure and permanent and beautiful and
blest;
The family is scattered yet, tho' of one home
and heart,
Part militant, in earthly gloom; in heavenly
glory part;
But who can speak the rapture, when the circle
is complete,
And all the children sundered now, before their
Father meet?
One fold, one shepherd, one employ, one ever-
lasting home,
"Lo, I come quickly. Even so. Amen. Lord
Jesus come."

[Translated from the German by Bickersteth.]

After a quiet tea, we walked through the

gas-illuminated streets of London, guided by our dear friend, Mr. Black, and accompanied by his daughter. We walked to St. Paul's Cathedral and all around it; and Mr. Black showed us the old Roman mile-stone, from which distances were measured in the olden time, also a fragment of the old city wall, now incorporated with other masonry in some building which we passed. He also pointed out many places of note which we are to see by daylight, and we returned to our light supper at half past nine o'clock, agreeable to a custom which it seems prevails in London, and so, doubtless, through England generally, a custom which we did not fail to magnify, after our wearisome walk in the cool night air.

Thursday morning proving fair, it was proposed by Mrs. Black that we make the most of it by setting out at once for Westminster Hall. A most welcome suggestion, and we soon found ourselves treading the old streets, and passing down Billingsgate to the pier at the foot of London Bridge. In all our walks through these crowded thoroughfares nothing struck me more, for the first few days in London, than the brilliant glowing complexions of the persons we met everywhere. Whether it was that my eyes had so long rested on the pale countenances and care-worn features, incident to residence in the debilitating climes of the East, or whether, as compared with my own native land, the change would also have been striking, I could not decide. But they tell me here that visitors from America are apt to remark the same. Then I would ask, Why is it so? There must be a cause. But what art have the English ladies of acquiring and retaining health, and consequently beauty, which their sisters across the Atlantic can not obtain? The subject is one worthy our immediate and earnest attention.

Everybody seemed astir, and another novelty that kept me wondering, was the hearty good will with which so many fine looking men, and women too, betook themselves to tasks, which for so many long years I had seen performed only by the tawny natives of a heathen clime.

* * * *

At London Bridge we took the penny steamboat. Arrived at Westminster

Bridge, which by the way is now being rebuilt, we left the steamer and repaired to the hall. We entered first the House of Lords, and immediately made our way to the Speaker's Chamber. "My lord" somebody was making a speech. The room seemed small and compact, strangely so, I thought, for "The House of Lords." The Queen's chair was at the upper end, and the fact so often noticed, that her speeches at the opening of Parliament are so distinctly enunciated as to be heard in all parts of the house, does not seem so wonderful to me now, as before I saw its size and arrangement. The lords have their seats in front, near to, and centrally between the side entrances, which correspond to the lower and gallery doors of most churches which I recollect in America, to which the whole interior of this department has a great resemblance. Much as I had heard and read of periwigs, I had no true idea of their appearance. Most of the lords wore them, but some did not. They are stiff looking hoodlike affairs, made of horsehair (so I was informed), wrought into little particular curls, very exactly laid, and are either originally grey, or are powdered to a uniform greyness, and have more the appearance of being worn to keep the head warm than for any beauty or glory they could add to the honorable, and often youthful brow of the lordly wearer.

* * * *

From Westminster Hall we went to the Abbey. . . . I had thought that Westminster Abbey was a sort of sealed relic of the mighty poet, nor ever once dreamed that all that ancient romance could be marred with these fresh images of the present time. To turn from the grave of Chaucer, the first poet buried within these walls, and Spenser, the next to follow him, who died in 1598, to read without knowing why it is there, "Zachary Macaulay, d. 1838," and "Major James Rennel, d. 1830," there is something so strongly dissimilar, and the vibration from one extreme to the other is really so startling, that you need the stimulus of a powerful *reason* for the thing in order to restore you to your needed equilibrium.

I had entered the abbey with much the same feelings as I would have descended to the deepest caverns of Herculaneum or

Pompeii, and I was shocked as I should have been, if in those old subterranean cities I had suddenly come upon some curiosity stall, in which were displayed the latest inventions of the age, which I had never before heard of, could not possibly understand, and had no one to tell me what they meant. It did not seem so utterly out of place, although the dates were still later, to read such records as these,—"Robert Southey, Poet Laureate, 1848," or "Thomas Campbell, Poet, 1844"; still, these seemed quite too recent for the place.

* * * *

We went out and examined the courts and cloisters. Mr. Black, who is a walking chronicle and just the companion to make an excursion agreeable and profitable, spared no pains to bring to our notice every noticeable thing.

12th. A Sabbath at Mill Yard. Was it real or a dream? How strange it seemed to us. But the exercises of the day were glorious realities. Two sermons by Mr. Black, and in the intermission attended the school conducted by his three daughters. A real literary beehive is this same dear Mill Yard, and I should certainly offer this school as a better solution to Samson's riddle, "Out of the strong came forth sweetness," than the one he himself proposed. May the sweetness here distilled be like the "dew in the mountains of Hermon where the Lord commanded the blessing, even life forevermore." They could not be more efficient if they had adopted for their motto Longfellow's exhortation,—

"Let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor, and to wait."

But their motto, still higher, evidently is, "Lord, what wilt thou have me to do?"
London, March 10, 1859.

Man, put your finger on a promise God has ever made that he hasn't kept. It is easier to pull the sun out of the heavens than to break one of God's promises; man and the Devil have been trying for the last six thousand years, but they can not be broken.—*Baptist Commonwealth.*

"Only consistent giving keeps the soul from shrinking."

Sights and Scenes in Africa.

DEAR READERS OF THE SUN:

A forced twenty-four-hour wait in this place, through missing a train yesterday, gives me ample time to write another account of my travel experiences.

We left Cape Town ten days ago on the Royal Mail Steamer *Briton*, and arrived in Algoa Bay at Port Elizabeth, May 16. Port Elizabeth is a very attractive city of perhaps 30,000 inhabitants, and it is built close to the bay on five hills like Rome of old. We anchored in the bay at some distance from the town, and were conveyed to the landing quay by a tidy little steam-launch. All passengers and cargo are taken off in launches and lighters, and I understand that the much needed docking facilities have been prevented by the companies controlling this trans-shipping business.

We landed in Port Elizabeth on a holiday, Ascension day, and therefore could not see the city at its best. But a walk through its principal streets and over some of its hillside suburbs gave us a fairly adequate conception of its extent and interests. It has many very substantial business blocks, a number of very fine churches, and a college with several buildings and a pretty campus. After a lunch in the only restaurant we found open, we took a tram ride to a nearby beach resort called Huncewood. Here great numbers of people were gathered upon the beach, upon the wooded hillside and in a beautiful natural park bordering on a brook which journeys seaward through a deeply wooded glen. A winding path through the woods on either side of this brook, with comfortable seats in picturesque secluded nooks, affords a pleasant ramble and quiet resting-places for all who would withdraw from the madding crowd.

After a little time spent in this attractive place, we returned to the landing jetty along the beach, sometimes being obliged to step very lively to avoid a wetting from the inrushing tide. A long sea wall with a parallel esplanade borders the bay-side for nearly the length of the town, and as we passed along it, it was thronged with promenaders, with here and there a native fisherman returning from his boat, heavily laden with his day's catch.

Our steamer lay at anchor, discharging

and loading cargo until nearly night on Friday. During this long wait several passengers and members of the ship's staff of officers amused themselves with deep-sea fishing. It was a source of regret to me that I had no tackle appropriate to the business. I sat on deck reading a book and ready to be interrupted whenever a catch was made. The ship's captain was by far the most lucky sportsman. He caught four big fellows which averaged thirty pounds apiece.

The next day we reached East London at about ten o'clock in the morning, and after passing the customs we were soon conveyed by carriage to a very comfortable boarding place in the residence district. That night we paid our respects to Nicola, the American magician, who is performing here to crowded houses. He greatly mystifies them by his clever tricks and marvelous escapes from all kinds of shackles and imprisonments. After the performance we went behind the scenes and met Nicola, who remembered that he had been forced to cancel his engagement at Alfred two years ago because of the trip around the world upon which he is now engaged.

On Sunday we heard sermons at the Baptist and Presbyterian churches and I was both surprised and pleased to meet the Presbyterian preacher, Rev. Dr. McCall, who formerly occupied a pulpit in my home city, Providence, R. I., and who knows many whom I know. Another illustration of the smallness of this great world was afforded us on the next day, when we met Secretary Howe of the Young Men's Christian Association, an American from Westfield, N. J., near Plainfield, and acquainted with friends of ours there.

Mr. Howe was very cordial and arranged for us a little party on the association tennis courts in the afternoon. We met some pleasant young people, and had a very enjoyable time, playing tennis and drinking tea. I have fallen an easy victim to the social customs of South Africa. The daily program of meals and refreshment is as follows, and I take them all: At seven o'clock you are served with a cup of coffee in your room before arising; breakfast is at 8.30; at 11 you are served with tea; at 1 o'clock lunch is served; afternoon tea comes at four o'clock; at 6.30 dinner is served; and then comes the final

collation of the day, supper at nine in the evening. One generally retires with a satisfied feeling, content with himself and the world. This is the daily program here, and even the business men run out of their shops and offices at eleven and four for their tea. The most exciting and closely contested afternoon game of tennis, golf or football is not sufficiently attractive to deter either players or spectators from their tea. It all seems very easy-going to an American, yet it is quite harmless and I think perhaps these people get more out of life and possibly live longer for the indulgence.

At five on Monday afternoon I spoke to a group of young men at the Y. M. C. A. on the life and work of Shakespeare. These young men are beginning a study of Shakespeare and some of his plays. After a meeting at Wesley Hall in the interest of schools and colleges, we were invited to the substantial home of Mr. Outeshott, a wealthy wool merchant, where the quartet of Americans, Messrs. Howe and McCall, Moore and Wilcox, were hospitably entertained, and in turn helped to entertain with story and anecdote. Doctor McCall was easily the champion story-teller—indeed, I have never met his equal, unless it be Dr. Pattison Smith—and it would be worth a good admission fee to get the two together.

On Tuesday morning I left Mr. Moore in East London and took a train into the interior to visit Lovedale College, and Healdtown Normal Institute. These schools are for the training of natives, and are both doing a great work in South Africa. Of course there are different opinions with regard to the wisdom or the futility of educating the natives, but as to the efficiency of these institutions there can be but one opinion, and that is creditable to both.

I wish it were possible to convey an adequate word-picture of my journey to these places. In South Africa the railroads follow the natural contour of the country, and wind up hill and down dale in serpentine coils and curves. Now the engines puff and pant up a steep incline at a pace easily kept on foot; now they speed recklessly down grade with heedless haste.

The country is one of high plateaus, separated by wide and fertile valleys. Wherever the white man has holdings, substan-

tial buildings and well-cultivated fields are to be seen; but the native merely scratches the ground in a little patch near his hut and lets his cattle graze over large extents of territory. Everywhere may be seen scattered groups of native huts, round and oval-topped, like haystacks or beehives. Each native has as many wives as he can afford, and for each wife and her family he must provide a hut; so if one knew the number of huts belonging to an individual native, the extent of his conjugal possessions could be accurately told. His wealth is in his cattle and his marriageable daughters, for both are worth a price and have a ready market. The women also do most of the work, and I saw many of them in the fields, blanket-clad, or naked from the waist up, with their babes slung behind their backs. Maidens with glistening arms and plump persons, wave cheerful greeting as you pass; and naked boys chase along beside the train begging for pennies.

Coming from Healdtown yesterday I was accosted by a fine specimen of physical manhood, clad only in a blanket, who asked me in perfect English for the time of day. I asked him how it happened that he should be clinging to native dress and life when he was evidently an educated man, and he said he preferred the freedom of the krool to the serfdom of the city. But I am ahead of my story.

Lovedale and Healdtown are both beautifully situated, although in entirely different environments and conditions. The former is conveniently near to the railroad and has large and well-cultivated fields, large and conveniently arranged buildings, and a social and industrial atmosphere which would remind one of our own institutions of a similar nature. Healdtown is smaller, more compact, less pretentious, lacks the industrial emphasis, but is nevertheless a superior institution in some ways. The one is largely in debt and receives large grants of money from abroad; the other is free from debt and is self-supporting.

As a representative of an American university I was most hospitably and cordially received at both places, and would have been welcome to stay longer, and could have done so with both pleasure and profit had time permitted. At both places I spoke to the students, telling them some-

thing of our own educational aims and ideals. Lovedale has 800 students of both sexes, a white resident teaching staff of about forty members, and thoroughly equipped buildings and apparatus for teaching not only the common and higher branches, but also for manual training in printing, carpentry, cabinet work, shoemaking, dressmaking, etc.

Healdtown is about seven miles from the railroad, at the head of a long and deep kloof or gorge, and commanding a splendid view of Ft. Beaufort, the railroad town, seven miles distant. It is purely a normal institute, under government regulations, for the training of native teachers, and as such is eminently successful. It has about 400 students and a teaching staff of probably ten or a dozen.

I was loath to leave these places, but lack of time forced me to do so, after only a casual and too hasty study of them. However, I formed very pleasant acquaintances with the officers and teachers, and learned from them a good deal regarding native character and conditions.

One of the most interesting things one sees about these parts are the great flocks of ostriches on the ostrich farms. Yesterday I got into the midst of one of them, and it seemed like a fairy land experience. They raced along ahead of us and beside us for several miles, and I think if I could have caught and mounted one of them I might have made my train. As it was I reached town about three minutes too late, and since there is only one train a day each way, I was forced to stay here for twenty-four hours. Today is another holiday, and therefore the town is extremely dull and quiet but conducive to letter writing, at which I have been busy.

Tomorrow we leave East London for Durban, where we shall have about a week's wait for our next steamer, and from which place I shall try to write again.

With kind regards to all,

W. D. WILCOX.

Fort Beaufort, Cape Province,
May 25, 1912.

"What dirty hands you have, Johnnie!" said his teacher. "What would you say if I came to school that way?" "I wouldn't say nothin'," replied Johnnie. "I'd be too polite."—*Delineator*.

The Gains of This Political Year.

Candidates will come and go, and parties will rise and fall with the decades or the centuries, but the political life of the people must go on, and their government must live and serve the ends of common justice and the general welfare. This struggle of 1912 is chiefly significant because of its relation to the great perennial movement for the betterment of human conditions through the improvement of the organs and instruments of government. Whatever may have been the exact outcome of the Chicago and Baltimore conventions, there will be permanent gain to the people of the United States by reason of the struggles of 1912. In some of the States, the new primary laws have been imperfectly drafted. They can be greatly improved. It costs a good deal of money to operate these primary systems, and there are still some people who prefer to have our political arrangements made for us quietly by little groups of interested gentlemen, conspiring in secret. But the people of the country will not be induced to return to any such methods. The President of the United States is no longer a modest executive official, obeying the Constitution and seeing that the laws are enforced. He has become an arrogant ruler, exercising power in a more personal way and with more profound effects than any other ruler on earth whether czar, emperor, sultan, king, president, or prime minister. The people will no longer be content merely to choose in November between two candidates, one called "Republican" and the other called "Democratic,"—selected for them by hidden forces having interests of their own to be served. The people will insist upon having a part in the earlier selection of the candidates, as well as in the later and final election of the President himself. We have gradually come under a personal government; and since this means much to the people, they will insist upon selecting their ruler.—*Exchange*.

Reach up as far as you can, and God will reach down all the rest of the way.
—*John H. Vincent*.

"Smiling Christians are the best advertisement of the Gospel."

YOUNG PEOPLE'S WORK

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

Personal Work.

PASTOR WILLARD D. BURDICK.

Prayer meeting topic for July 27, 1912.

Daily Readings.

Sunday—The first disciples (John i, 35-51).

Monday—Fishers of men (Luke v, 1-11).

Tuesday—A great sermon to a small congregation (John iii, 1-21).

Wednesday—How our Lord worked (John iv, 1-26).

Thursday—A good beginning (John iv, 27-42).

Friday—A plain message (2 Sam. xii, 1-14).

Sabbath day—Topic: Personal work (Luke xiv, 16-24; James v, 19, 20).

There are three things that are absolutely necessary if we realize true and lasting growth: (1) evangelistic faith; (2) evangelistic power from the Holy Spirit; and (3) evangelistic effort. Our topic for this meeting is that phase of evangelistic effort that we speak of as "the one-by-one method,"—personal work, individual soul-winning, individual work, etc.

The importance of personal work is undervalued by our people, and as a result church and denominational growth is not realized to the extent that it ought to be. There are several excellent reasons for emphasizing its importance.

(1) It was our Saviour's preferred method of work.

At least seven of the apostles were won to Christ in this way. How glad we are that Christ talked with the Samaritan woman at the well, and that Nicodemus went to him to have a quiet talk! He sent out the twelve, two and two, to teach and work as he had been doing, and in the same way he sent out the seventy.

(2) The New Testament use of the word "preach" is additional Bible evidence that personal work was the preferred method of effort to make converts to Christ. If I have counted correctly, the word "preach" is used in the English New Testament 119 times. It is the word that

is accepted as the equivalent for six Greek verbs. (Look up these six Greek verbs in Young's Concordance.) The sixth of these verbs is used in Acts xx, 7, 9 and means "to speak throughout." Dr. Arthur T. Pearson says that this word meaning "to dispute or reason," is the only one of the six which suggests a formal discourse or argument, and this is used only twice."

That this gospel preaching was sometimes what we would call "individual work," I believe is seen in the examination of some of the passages where the word is used. Take for instance Acts viii, 1-4 where we are told that in the persecution following the death of Stephen the church was all scattered abroad except the apostles, and that "they that were scattered abroad went everywhere preaching the word."

(3) We have many illustrations in the Acts of the Apostles of successful personal work, namely, Philip and the eunuch; Paul and Ananias; Peter and Cornelius, etc.

(4) The non-church-going people can best be reached with the Gospel through personal work.

The population of the United States is about 92,000,000. Dr. H. K. Carroll reports the total number of communicants at the close of 1911 as 35,836,190, which would leave over 56,000,000 people who are not church members. It is estimated that one half of our population do not regularly attend any place of worship. Many of these people can not be persuaded to go to church, and the only way to reach them is to go to them with the Gospel. Seventh-day Baptists are practically shut out from the world-wide work of saving the lost if we depend wholly on the audiences that gather in our church buildings. In personal work we can reach the people.

(5) The work in the public services of our churches should be supplemented by personal work by pastors, teachers, friends, and parents.

What an opportunity for enlightenment, encouragement, and help is offered us among our own people!

Many people refuse to do personal work because of their unfitness, or because they fear they will make enemies. If all such would permit God to use them in this

work they would be surprised to find how willing people are to talk on religious matters, and how God can use the weak ones to lead others into the joys and privileges of the Master's service. The Christian should ever be watchful for opportunities to say the word that will help to the life in God, instead of seeking for excuses to keep from personal work.

But how shall we approach others to bring them to Christ, or to encourage and help them in the Christian life?

Is it best to criticise or denounce people for their shortcomings and sins? Is it profitable to argue with or antagonize them? Possibly at times such a course is best, but too often personal work fails through antagonizing the one with whom we are working. One has said that "tact" is simply "touch"; a touch on the right spot rather than the wrong; a touch which will win another rather than antagonize him; a touch in keeping with, rather than opposed to, his present interests. And it is impossible to touch one at a point that will interest him unless we know something of what his interests are."

Although the Bible and the needs of humanity call for personal work on the part of every Christian, there are several things necessary to make the work effective: a realization of the presence of God in your own life; a consciousness of man's great value in the sight of God; a willingness to do any personal work that God would have you do; intense conviction that God's way is always best; consecrated common sense; a good knowledge of the Bible; a good understanding of the person you hope to help; the presence and power of the Holy Spirit to bless your work.

In what are we most lacking in our service as a denomination? I am quite certain that it is in personal work. If our parents would do more of it, more of our young people would be saved to God and truth. If all our college teachers were good personal workers, college life in our schools would be lifted up. If the entire church membership were improving their privileges for personal work, we would soon be enjoying gracious revivals and welcoming Sabbath converts.

TO READ IN THE MEETING.

"If there is one thing that Satan is sensitive about, it is the danger of a Chris-

tian's harming the cause he loves by speaking of Christ to a needy soul."—*Dr. H. Clay Trumbull.*

"God will never use you as a soul-winner until he has all there is of you; never."—*Doctor Chapman.*

"One of the few things I have been emphasizing these recent years is personal work, and the subject seems to me to call for stronger emphasis now than when I first began."—*Rev. John Balcom Shaw.*

"Of this we may be sure: nothing brings into one's own life such a powerful lift to higher levels as the doing of individual work for others. It is bound to raise one's own standards of life and conduct."

SUGGESTIONS TO LEADERS.

A good reading on the subject is found in the RECORDER of June 24, 1912, p. 824, entitled, "Personal Work."

Ask several members to tell of effective personal work that they have known about.

Ask your pastor to give his opinion of the value of personal work in the church and denomination.

Ask those present to pledge themselves to do more personal work.

HELPFUL LITERATURE ON THE TOPIC.

Individual Work for Individuals. H. Clay Trumbull.

How to Bring Men to Christ. R. A. Torrey.

How to Win Men. W. J. Bryan.

A list of other good literature on the subject can be obtained from the International Committee of Young Men's Christian Associations, 3 West Twenty-ninth Street, New York.

Giving.

How deeply in earnest would you think a man to be who claimed to have a vital interest in some great project, but who gave less money to it than he did to candy and peanuts, and only a small per cent of the sum that he spent for tobacco? The old proverb says, "When you touch a man's pocketbook you touch the man himself." If this be true, how about the following figures? The American people give annually seventy-five times as much to liquor as they do to spreading the Gospel in foreign lands. They give forty-five times as

much for tobacco, twenty-six times as much for bread, eleven times as much for popular education. The gifts for bread and education are thoroughly commendable, but the best thing that can be said about liquor and tobacco is that they satisfy a selfish appetite and benefit no one. In other words, when the American people want a commodity like tobacco, which is merely to tickle their palates, they give nine hundred million dollars for it. If, then, their total gift to foreign missions is only twenty millions, what does this signify as to their real desire to promote Christ's kingdom? What, in fact, does the missionary zeal in most of us amount to when it is figured up in dollars and cents and the total is placed opposite our yearly expenditure for candy?

There are three ways of giving to benevolent objects which are commonly known among Christian people. One is the careless, the haphazard, but notwithstanding, the usual method. A man gives to missions what he happens to find in his trousers' pocket on Sunday and inasmuch as he often leaves his purse in his everyday clothes, he isn't likely to be extravagant. When you ask him how much he has helped in the work of Christ during any given year he always believes his contribution to have been very large. He has no record of it, but the desire to seem benevolent affects his memory and he would usually be astounded if his real stinginess were figured up before him. Such a one needs to examine himself closely and find out whether he really wants to be a co-worker, a life partner in Christ's business, or not.

Another method is the tither's plan. One tenth of the total income of each year is given to charitable projects. Hundreds of men and women have adopted this practice. They believe it to be the biblical method, and they are to be commended for their conscientiousness. If all the members in our church would do as well the coffers of our boards would be overflowing. For the year of 1907 the total average gift of each member of the Presbyterian Denomination to all of the boards of the church was only two dollars and thirty-two cents. How much each gave toward the support of his own local work and to charitable objects outside of the

church is hard to estimate, but that the total benevolent contribution fell far short of one tenth of the total income of the year is unquestioned. The least a man ought generally to give is the tithe, and no young people's society will go amiss that tries to promote such a practice.

The best method of giving is still to be mentioned, however, and we would commend it above all others to the young people who really want to make their lives count. John Wesley received one hundred and fifty dollars for his services the first year of his ministry. He managed to live on one hundred and forty and gave away ten. The next year he received three hundred. He was determined to do his utmost for Christ and instead of increasing his personal expenses he spent the same on himself as he had the year before and invested one hundred and sixty dollars in the advancement of Christ's cause. During his entire career his practice remained the same. He was a man who really meant what he said when he gave himself and all that he had to Christ. David Livingstone told his father before his first journey to Africa that "the time would come when rich men would think it an honor to support whole stations of missionaries, instead of spending their money on hounds and horses." As for himself, he wrote to the directors of the London Missionary Society that he had "resolved to give to the cause of missions all that he might earn beyond what was required for his bare subsistence." Both of these are heroic examples of the best method of giving. In adopting it a man consecrates his all to God. Then, acting as a steward for all money which may fall to his lot, he takes as much of it as he needs himself for the plain simple life that God intended him to live and he then invests all the rest in that business which ranks above all others, the business in which God himself is partner. If any person wants to be really great in the Master's kingdom let him adopt this method rather than any other.—*Willis L. Gelston.*

News Notes.

Alfred, N. Y.—The young ladies' division of the Ladies' Aid society served supper at the parish house, Wednesday night, July 3. About \$25 was taken in.

The proceeds are to be used in helping to pay for the parish house.—A Bible school is being conducted at Five Corners every Sunday afternoon under the direction of the Philathea and Baraca classes.—Dr. and Mrs. D. H. Davis left Alfred, June 30, for Plainfield, N. J.—Pastor Burdick and family left, July 3, for Coudersport, Pa. The pastor returned Friday but the family remained for a time.

ALFRED STATION, N. Y.—The ice-cream social given by the Baraca boys, recently, was a successful affair, about \$5.50 being realized. This amount will be used for class expenses.

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

Contributions, General Fund:	
Churches:	
Milton, Wis.	\$ 47 39
First Brookfield, N. Y. ..	8 50
Farina, Ill.	22 92
Nortonville, Kan.	53 55
Piscataway, N. J.	30 00
Walworth, Wis.	32 87
DeRuyter, N. Y.	23 35
Plainfield, N. J.	46 97
First Genesee, N. Y.	15 70
Battle Creek, Mich.	4 35
Pawcatuck, R. I.	29 44
Milton Junction, Wis.	11 09
North Loup, Neb.	35 00
New York City	25 63
Farina, Ill., Sabbath school ..	7 84
Piscataway, N. J., Y. P. S. C. E.	5 00
Dr. Rosa Palmberg, Shanghai, China	15 00
Dr. S. C. Maxson, Utica, N. Y.	5 00
Woman's Executive Board ..	40 50
	\$ 460 10
Contributions, African Investigation:	
Churches:	
Farina, Ill.	\$ 23 50
Welton, Iowa	25 00
Cumberland, N. C.	11 00
D. E. Coon, Nortonville, Kan.	75
Mr. and Mrs. C. H. Threlkeld, Memphis, Tenn.	10 00
S. G. Burdick, Cuba, N. Y. ..	1 00
R. J. Davis, Farnam, Neb.	5 00
	76 25
Income on Invested Funds:	
Sarah E. Saunders Bequest ..	\$ 3 00
Mary A. Burdick Bequest ...	1 80
Mary S. Stillman Bequest ...	7 50
Sarah A. Saunders Bequest ..	60
Mary Saunders Bequest	60
Reuben D. Ayres Bequest ...	7 50
Charles Saunders Bequest ...	1 50
Benj. P. Langworthy 2d Bequest	1 50
Eugenia L. Babcock Annuity :	125 00
Am. Sab. Tract Soc. Fund,	

S. D. B. Mem. Fund ..	11 09
D. C. Burdick Bequest, S. D. B. Mem. Fund	7 34
D. C. Burdick Farm S. D. B. Mem. Fund	24 69
Geo. H. Babcock Bequest, S. D. B. Mem. Fund	118 31
Sarah P. Potter Bequest, S. D. B. Mem. Fund	26 14
H. W. Stillman Bequest, S. D. B. Mem. Fund	13
Geo. Greenman Bequest	10 12
Maria L. Potter Bequest	3 37
Sarah C. L. Burdick Bequest ..	68
Ellen L. Greenman Bequest ..	1 35
Paul Palmiter Gift	1 35
Nancy M. Frank Bequest	2 70
Julius M. Todd Bequest	68
Eliza M. Crandall Bequest ..	3 37
	360 32

Publishing House Receipts:	
RECORDER	\$355 01
Visitor	23 80
Helping Hand	38 55
Tracts	6 50
Bible Studies	50
	424 36
Loans	1,000 00
	\$2,321 03

E. & O. E. F. J. HUBBARD,
Treasurer.
Plainfield, N. J.,
June 25, 1912.

Treasurer's Receipts, May, 1912.

Contributions, General Fund:	
Churches:	
Plainfield, N. J.	\$ 22 67
First Alfred, N. Y.	15 78
New Auburn, Minn.	5 45
Albion, Wis., Sabbath school	5 00
First Brookfield, N. Y., Women's Benevolent Society	15 00
"A Friend," Lowville, N. Y. ..	8 00
Mrs. J. A. Hardv. Portsmouth, Va.	10 00
Mrs. W. H. Baysor, Lockport, N. Y.	10 00
	\$ 91 90

Contributions, African Investigation:	
Mrs. J. D. Washburn, Earlville, N. Y.	1 00
Mrs. F. D. Crandall, Aztec, N. M.	1 00
Maria Miller, Viborg, S. D. ..	15 00
First Alfred (N. Y.) Church	50
	17 50

Income on Invested Funds:	
Eliza M. Crandall Bequest ..	\$ 12 50
Orlando Holcomb Bequest ...	30 00
George Greenman Bequest ..	30 00
Joshua Clarke Bequest	9 00
Russell W. Greene Bequest ..	4 50
Miss S. E. Saunders Gift in Memory Miss A. R. Saunders	4 50
	90 50

Christianizing the Use of Tobacco.

I. N. KRAMER.

In the SABBATH RECORDER for June 3, 1912, appears an article entitled, "A Better Atmosphere," in which comments of newspapers on the action of the Methodist General Conference are referred to as taken up in the *Christian Advocate*. One of the editors is quoted as saying, "The Methodist Episcopal Church might do better to fight the great evils which abound instead of making war against the tobacco habit."

This suggests that the editor quoted is a user of tobacco and objects to having the freedom of its use interfered with and that whatever inconvenience, annoyance or injury his use of it may inflict on others he does not want it called by the significant name sin. He does not want the church in any case to oppose its use. Probably because the church tolerates it, church members use it, call it innocent names and by tolerance and sanction Christianize it. It would therefore be unchristian to call it sin.

This seems to be about the position of the article in the *Christian Advocate*, expressed in these words: "The editor of that paper evidently supposes that the Methodist Episcopal Church ranks tobacco using as an immoral practice. The Methodist Episcopal Church does not prohibit its members from using tobacco, it only requires its ministers to promise that they will abstain from the use of it. . . . This action is not based upon the theory that the practice referred to is immoral." But the main objection the *Christian Advocate* has against its use is that it is an unclean habit. From this it is made sufficiently plain that the church does not recognize tobacco using as a sin or as an immoral practice. Such sanction and support gives to its use an allowable moral right—a degree of morality that secures to it the prominence that editors, ministers, street-car men and business men give it. And because of such sanction it may not be spoken against or objected to. A street-car superintendent says, "We have no right to forbid smoking on the cars." A conductor says, "We can not forbid smoking on this car." A barber says, "My shop is a public place and I have no right to forbid smoking in it."

Publishing House Receipts:	
RECORDER	\$169 53
Visitor	107 20
Helping Hand	28 42
"Sabbathism"	7 50
Bible Studies	75
	313 40
Interest on bank balances	8 28
	\$521 58

E. & O. E. F. J. HUBBARD,
Treasurer.
Plainfield, N. J.,
June 25, 1912.

Treasurer's Receipts, June, 1912.

Contributions, General Fund:	
Churches:	
Adams Center, N. Y.	\$ 26 50
Plainfield, N. J.	16 06
Farnam, Neb.	13 00
Chicago, Ill.	15 00
Milton, Wis.	26 52
Welton, Iowa	12 52
Rockville, R. I.	20 00
Albion, Wis.	8 30
Hammond, La.	4 86
New York City	41 05
Welton, Iowa	10 70
Stone Fort, Ill.	15 00
Rockville, R. I., Y. P. S. C. E.	2 00
Rockville, R. I. (S. S.)	5 00
J. H. Coon, Milton, Wis.	10 00
S. C. Maxson, Utica, N. Y. ..	5 00
Dr. L. M. Babcock, Jackson Center, Ohio	10 00
Dr. and Mrs. W. F. Church, Greeley, Colo.	10 00
	251 51

Contributions, African Investigation:	
Churches:	
Welton, Iowa	\$ 1 00
First Brookfield, N. Y.	25 00
Farina, Ill.	8 50
Margaret Burdick, Milton Junction, Wis.	5 00
"Two Members of Albion, Wis., Church"	2 00
Mrs. E. L. Camenga, Alfred, N. Y.	5 00
	46 50

Income on Invested Funds:	
George Greenman Bequest ...	\$ 15 00
Eugenia L. Babcock Annuity ..	125 00
	140 00

Publishing House Receipts:	
RECORDER	\$222 33
Visitor	118 57
Helping Hand	68 79
Tracts	1 00
Bible Studies	20 25
RECORDER stock sold	81 51
	512 45
	\$950 46

E. & O. E. F. J. HUBBARD,
Treasurer.
Plainfield, N. J.,
July 1, 1912.

A man may enter another person's place of business and fill it with tobacco smoke to the annoyance and perhaps physical distress of its owner, with a feeling that it is his absolute right to do so. With such universal sanction would it not, to some people, seem almost like a sin to oppose it?

But will the good effects produced by the use of tobacco bear one out in this position? What good does it do the user? No good whatever and possibly much harm to himself and to others. In itself tobacco is a virulent poison and the human system must by degrees be hardened to its use. But some people can not endure the hardening process and sooner or later suffer serious consequences; also they sometimes harm others who do not use it but inhale its fumes second-hand and suffer from them. Many persons can bear witness to the truth of this, especially those women unaccustomed to its use who are compelled to expose themselves in public places where they must endure the sickening smoke issuing out of the mouths of tobacco users; and if harmful to adults, what must it be to infants?

If a man were to enter another person's house, shop or premises, or street-cars, voting places, or other public places, with such poisons as Paris green, arsenic or strychnine, and fill the air with the dust or fumes of those poisons till the same effect was produced on the human system that tobacco produces, he would receive severe punishment. But the tobacco user, because its use is so universal and so thoroughly Christianized, not only goes free but is encouraged and sustained in its use.

Its use produces on the user a degree of selfishness almost unequalled by any other habit called sinful. This is manifest in its imposition not only on people who vainly try to escape it but also on the user's family. If it is a good or desirable thing for the father, why does he try to deprive his family of its use? Why not call his wife, his daughter and his small children around him and allow them a share in the "enjoyment" when he sits down after meals to have a "good" quiet smoke?

But this is not all, for by its continual use he fixes upon himself a habit of lust that according to his own confession is un-

conquerable, from which he claims to be unable to free himself, and so wilfully submits to it in absolute slavery. It becomes to him a master whom he must serve or obey and to whom he must yield his life in continual slavery.

In addition to this the habit of using tobacco with its mastery over a man compels him to use his hard earnings for that which is worse than useless and which often helps to keep its subject in poverty and wretchedness. But this waste on tobacco is never considered or reckoned as anything. Nevertheless, one who commences smoking at ten years of age and smokes one five-cent cigar a day would, reckoning interest at six per cent, have paid out at the age of twenty-five, over four hundred dollars; at fifty years twenty-seven hundred; and at seventy-five about eleven thousand and five hundred dollars. But suppose he smokes three five-cent cigars a day (which would be a very limited allowance for most smokers). At twenty-five he would have smoked up thirteen hundred dollars, at fifty nearly nine thousand, and at seventy-five nearly forty-two thousand dollars—a pretty good-sized pile of tobacco smoke to show for one's life-work. What might that sum mean to a poor old man in his old age and to his family? Are such things to be accounted as not sinful and should they receive the moral support of the Christian world? Let him who thinks so be sure he is right.

Leave All With Jesus.

ANNIE L. HOLBERTON.

Oh, why do we try to bear alone
The weight of sorrow that bows us down?
We sigh for joys that with time have flown
Or shrink with pain at a cold world's frown.

We can but weep when death's hand has left
A vacant place in our home and heart,
But Jesus pities the soul bereft
Who notes out tears that unbidden start.

If our earthly joys have grown less bright
As Time his scythe relentless wields,
Just look in faith to that beacon light
Whose radiance beams from Elysian fields.

Trusting alone in his tender love
Who'll solve life's problems and lighten care,
To Jesus, who looks from his home above,
Take all our burdens and leave them there.

CHILDREN'S PAGE

Who Stole the Yellow Bird's Nest?

"To-whit! to-whit! to-whee!
Will you listen to me?
Who stole four eggs I laid,
And the nice nest I made?"

"Not I," said the cow, "Moo-oo!
Such a thing I'd never do;
I gave you a wisp of hay,
But didn't take your nest away;
Not I," said the cow, "Moo-oo!"

"Not I," said the dog, "Bow-wow!
I'm not so mean anyhow!
I gave my hair the nest to make,
But the downy couch I did not take.
Not I," said the dog, "Bow-wow!"

"Not I," said the sheep, "Oh, no!
I would not treat a poor bird so.
I gave wool the nest to line;
That stolen nest is none of mine.
Baa! baa!" said the sheep; "No, no,"

"Cluck! cluck!" said the hen;
"Don't ask me again!
Why, I haven't a chick
Would do such a trick.
We each gave a feather,
She wove them together.
I'd scorn to intrude
On her and her brood.
"Cluck! cluck!" said the hen;
"Don't ask me again!"

A little boy hung down his head,
And went and hid behind the bed,
For he stole that pretty nest
From poor little Yellowbreast;
And he felt so full of shame,
He didn't like to tell his name.

—M. L. Child.

The Street of Grown-up Children.

"And there are Herbert and Paul, and Imogene and Elizabeth, and Mrs. Carter's family, and the Murphy twins around the corner." Esther enumerated them sadly. "And here there isn't a single, solitary child but me on this whole street. There is just a lady that sits in a hammock in her back yard all the while, and a queer old man not so awfully much bigger than I am, and that's all the neighbors we have, because the other two houses on the block are empty. I wish we lived back on Congress Street," she ended so forlornly that mother put down her work to comfort her.

"You'll have to do the way I did when I was a little girl and lived on a farm with no playmates," laughed mother. "I made believe that there was a little boy named Jim who lived in the radish bed. Whenever anything happened I had to go and tell Jim; and when we moved away from the farm, when mother was ready to step into the carriage after all the things had been sent ahead, they could not find me. Where do you suppose I was? I was out by the radish bed saying good-by to Jim."

Esther laughed a little. "But I'm too big to play make believe," she objected. "And anyway, we haven't any radish bed."

"Make one, then," suggested her mother. "I will give you a package of radish seed and you run out in the back yard and plant them. Wouldn't father be surprised to come home and find a garden all started?"

Mother looked out of the window a little later and gave a sigh of relief as she watched Esther busily stirring up the fresh earth. The new home was farther out in the country than the old one had been, and she had hoped Esther would be happy in having more room to play out of doors. When she looked out again, after a few moments, she noticed that Esther had left her work and had wandered over into the next yard where the lady was lying in the hammock.

About an hour later Esther rushed into the room where her mother was sewing. "I'm so glad we moved here," she cried, sitting down in her little chair beside her mother and rocking very fast. "Just suppose we never had moved here and I had never met the little lady. She's kind of sick," Esther went on. "Not really, truly sick, but she has to stay out in the hammock all the time. And what do you think? You know how Elizabeth and I like to dress up in your old skirts and play we were ladies. Well, the sick lady lies there and plays she is a little girl. She has made a doll house, the dearest little thing, mother. She made it out of a candy box, and she painted it with her water colors, and it has little ruffy curtains up at the windows. O yes! And she said she was so glad when she saw me out in the back yard, because she had wished and wished for a real little girl to come and help her play." Esther stopped long

enough to catch her breath. "And that is not all, mother," she went on. "This must be the street of grown-up children. Do you remember that funny little man with white hair who lives in the house on the corner? Well, he's the most wonderful person in the whole world except Santa Claus himself. What do you suppose his whole house is filled with? Guess, please, mother dear."

"I'm sure I never could guess," answered her mother. "You will just have to tell me."

"Well," Esther's voice was very impressive, "it's full of dolls, all kinds of dolls, the sick lady says, that he has brought from all the foreign countries where he has traveled. She says it is just as good as studying geography to look at his dolls, and I should think it would be lots more fun. He has all kinds of American dolls, too, and she says the one he likes the best is a funny little old one made of corn husks that his sister used to play with when she was a little girl. Aren't you glad now that we moved here?"

"I am glad you like it better," laughed her mother. "I hardly think you will need Jim and the radish bed."

"I guess not," Esther said gayly. "I have to go and find my penny dolls now. I promised the little lady that I would bring them out so she could see if her doll house was the right size."—*Congregation-
alist and Christian World.*

The Best.

With this world's goods how little blest am I!
Nor house, nor land, nor gold is mine to
claim;

Friends, but a few; no whit of rank or fame;
Nor strength, nor skill, to gain me wealth there-
by.

Yea, my life's orbit is a straitened path,
And I a pilgrim sober-clad and slow;

Full oft I hunger and I thirst to know
Such harmless joys as many another hath.

Yet my Disposer ever answers, "Nay,
Not these my gifts"—he smiles—"but I am
thine!"

O joy that gilds my every darkest day!—

Whate'er the goods denied, the Best is mine,
And I can boast, with one whose name was
Paul,

Of having naught, and yet possessing all.

—*Ruth Graham Robinson.*

"God will not look you over for medals,
degrees and diplomas, but for scars."

DENOMINATIONAL NEWS

Vacation and Rest for Pastor Shaw.

For nearly two weeks Pastor Edwin Shaw has been quite ill and unable to leave his bed. It is evident to his people that he should have a much needed rest. The work of corresponding secretary for the Tract Board and of secretary for the Joint Committee has added much to his burdens as pastor of the Plainfield Church; and on Sabbath, July 6, the congregation voted unanimously to relieve him of all duties as pastor until after Conference, urging him to go where he can find absolute rest. We trust that he may find health and vigor, and be able to return to his duties, after Conference, as good as new.

Family Reunion.

The return to America of Rev. D. H. Davis and wife has given occasion for two pleasant reunions of the Gardiner family,—the first at holiday time, when all were together excepting one sister, Mrs. Lucy E. Clarke of Hammond, La. Last Sunday this family enjoyed a picnic on the parsonage lawn at New Market, N. J., with all five sisters present. Only Charles Gardiner and family were absent. There were twenty-one there, counting the children. It was indeed a pleasant reunion. Brother and Sister Davis return to China immediately after Conference. Their son Alfred is to return with them.

Rev. Walter L. Greene starts for Alabama tomorrow for two months' work under the direction of the Sabbath School Board. He will spend a few days in Crawford County, Pa.—*Alfred Sun.*

Rev. L. D. Seager of New Milton spent Tuesday night here on his way home from his Ritchie County appointments. He reports a heavy electric storm at Berea last Sunday. He is much improved in health by his vacation of three months at Farina, Ill.—*Salem Express.*

With their leader, Rev. Herbert C. Van Horn, the Boy Scouts patrols of Ashaway and vicinity will enjoy a camping out trip in the woods near Rockville from Wednesday afternoon to Friday morning next week.—*Westerly Sun.*

HOME NEWS

BERLIN, N. Y.—Arrangements have been made for Pastor Hutchins,—in company with Rev. E. D. Van Horn,—to hold a series of meetings near Rutland, Vt., where some interest has been shown in the Sabbath question.

A strawberry shortcake supper was given by the Ladies' Aid society on July 4. Proceeds \$16.

An experience social is to be held August 6, for which each member is requested to earn, in some special manner, one dollar, and at which each is to present in rhyme her experience in earning the same.

Weather very dry. On the morning of July 1 white frost was seen in many places.

Conference Rates.

We are glad to announce that the Chicago and Northwestern Railway will run a special train from Chicago to North Loup, Neb., providing they have one hundred or more passengers.

They suggest that this train leave Chicago Tuesday morning, August 20, at 9.15. It will be run through without change to North Loup, arriving there about 9 o'clock Wednesday morning, in time for the opening of Conference.

The following Homeseeker's fares will apply to tickets purchased on August 20 from points mentioned to North Loup, Neb., and return, with return limit of twenty-five days from date of sale:

Chicago, Ill.	\$22.28
Milton Junction, Wis.	21.23
Harvard, Ill.	21.16
Delmar, Iowa	18.55
De Witt, Iowa	18.00
Cedar Rapids, Iowa	16.05
Tama, Iowa	14.60

This train will carry tourist sleepers, if enough space is reserved, the rate from Chicago to North Loup for a lower berth being (probably) \$2.00. Pullman sleepers will not be furnished for less than eighteen persons. Lower berth rate from Chicago to North Loup is (probably) \$4.00.

Homeseeker's fares do not apply from points in Trunk Line territory, that is, east of Salamanca and Buffalo. Homeseeker's fare from Salamanca is \$43.30 and from Buffalo \$43.55 to North Loup and return. Tickets on sale August 20, 1912.

Homeseeker's excursion allows stop-over privileges on the Chicago and Northwestern. Regular tickets on the Chicago and Northwestern do not allow stop-over privileges, and round trip rates from Chicago to North Loup (regular fare) is \$27.70.

Delegates desiring to go to other points, or further West, may avail themselves of the Summer Tourist fares via the Chicago and Northwestern Railway, returning same route, or by arrangement, returning other routes; for example, Summer Tourist fare from Chicago to Denver and return is \$30.00, limited to October 31.

The regular one way fare via the Erie R. R. from Westerly, R. I., to Chicago, Ill., is \$21.00; New York to Chicago \$18.00; and Alfred, N. Y., to Chicago, \$12.35.

The committee believes that enough will go from the East and from Chicago and vicinity to avail themselves of the special train over the Chicago and Northwestern, which obviates a long and tedious wait at Grand Island.

Will all those who expect to go to Conference promptly send their names, and sleeping-car reservations they desire, to Mr. Ira J. Ordway, 1447 W. Monroe St., Chicago, Ill., in order that he may make the necessary arrangements, and that before the last moment?

If any further information is desired, consult with your local ticket agent.

IRA J. ORDWAY,
WM. C. HUBBARD,
W. A. HOOD,
Railway Committee.

"A little oil will take the squeak out of working hinges; a smile or a genial word will often lubricate the machinery of a day."

Between the great things we can not do and the small things we will not do, the danger is that we shall do nothing.—*Adolphe Monod.*

MARRIAGES

CORBIN-WILLIAMS.—At their future home in Berlin, N. Y., June 24, 1912, by Pastor R. J. Severance of Leonardsville, N. Y., Mr. E. Adelbert Corbin and Miss Minnie L. Williams, both of Berlin.

STILLMAN-THOMAS.—At Ely, Minn., June 26, 1912, by the Rev. W. T. Stidd, pastor of the Methodist church of Ely, Claude D. Stillman of Nortonville, Kan., and Miss Cora E. Thomas of Ely.

ENGLAND-THOMAS.—At Alfred, N. Y., June 27, 1912, by Rev. A. E. Main, Mr. A. B. England and Miss Effie L. Thomas, both of Alfred.

Seventh-day Baptist Quarterly Meeting.

The regular quarterly meeting of the southern Wisconsin and Chicago Seventh-day Baptist churches will convene with the Albion Church, July 19-21. Following is the program:

General Theme—"The Spiritual Life of the Church."

FRIDAY EVENING.

7.45 Prayer and praise service—Led by Rev. S. H. Babcock.

8.00 Sermon, "What part does the spiritual life bear in our religious life?"—Rev. A. J. C. Bond.

SABBATH MORNING.

10.30 Sermon, "Increase of the Spiritual life through personal work and fellowship"—Rev. L. C. Randolph.

11.45 Sabbath school—Led by Dolph Babcock, Supt.

AFTERNOON.

3.00 Young people's program in charge of Fred Babcock.

7.45 Praise service.

8.00 Sermon, "Increase of spiritual life through the study of the Word"—Pres. W. C. Daland.

SUNDAY MORNING.

10.30 Sermon, "Increase of spiritual life through prayer and meditation"—Rev. A. P. Ashurst.

AFTERNOON.

3.00 Consecration service—Led by Rev. C. S. Sayre.

SABBATH SCHOOL

LESSON IV.—July 27, 1912.

THE WHEAT AND THE TARES.

Golden Text.—"Gather ye first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." Matt. xiii, 30.

DAILY READINGS.

First-day, Matt. xxiv, 37-51.

Second-day, Luke x, 25-37.

Third-day, Luke xv, 1-10.

Fourth-day, Luke xv, 11-32.

Fifth-day, Luke xvi, 1-8.

Sixth-day, Luke xix, 11-28.

Sabbath day, Matt. xiii, 24-30, 36-43.

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, 136 Manchester St.

"What a pleasant member of the household Jesus must have been. We do not wonder that he was frequently in demand as a guest. He was one of those persons who shed peace by their presence. He whose mission was greatest of all was not above the duty of being pleasant."

"What I spent I had—what I kept I lost—what I gave I have."

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The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.

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Back to Nature

A hen is not supposed to have much common sense or tact, yet every time she lays an egg she cackles forth the fact.

A rooster hasn't got a lot of intellect to show, but none the less most roosters have enough good sense to crow.

The mule, the most despised of beasts, has a persistent way of letting people know he's around by his insistent bray.

The busy little bees they buzz, bulls bellow and cows moo, and watch-dogs bark, and ganders quack and doves and pigeons coo.

The peacock spreads his tail and squawks; pigs squeal and robins sing, and even serpents know enough to hiss before they sting.

But Man, the greatest masterpiece that Nature could devise, will often stop and hesitate before he'll **ADVERTISE!**

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The Sabbath Recorder

"BE NEAR ME, LORD!"

Be with me, Lord! My house is growing still
As one by one the guests go out the door;
And some, who helped me once to do thy will,
Behold and praise thee on the heavenly shore.

Uphold my strength! My task is not yet done,
Nor let me at the labor cease to sing,
But from the rising to the setting sun
Each faithful hour do service to my King.

Show me thy light! Let not my wearied eyes
Miss the fresh glory of life's passing day,
But keep the light of morn, the sweet surprise
Of each new blessing that attends my way.

And for the crowning grace, O Lord, renew
The best of gifts thy best of saints have had:
With the great joy of Christ my heart endure
To share the whole world's tears and still be glad.

—T. C. Williams, in *Light*.

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