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The Sabbath Recorder

VOL. 71, NO. 14

October 2, 1911

IF WE ONLY UNDERSTOOD.

If we knew the cares and trials.
Knew the efforts all in vain,
And the bitter disappointment,
Understood the loss and gain—
Would the grim eternal roughness
Seem—just the same?

Should we help where now we hinder?
Should we pity where we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force:
Knowing not the fount of action
Is less turbid at its source;
Seeing not amid the evil
All the golden grains of good:
And we'd love each other better
If we only understood.

Could we judge all deeds by motives
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better
Purer than we judge we should,
We should love each other better
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner
All the while we loath the sin;
Could we know the powers working
To overthrow integrity,
We should judge each other's errors
With more patient charity.

—Rudyard Kipling.
The Sabbath Recorder

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

VOL. 71, NO. 10.

PLAINFIELD, N. J., OCTOBER 2, 1911.

WHOLE NO. 3,474.

THOM. L. GARDNER, D. D., Editor.

L. A. WOODEN, Business Manager.

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

For year $5.00.

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.

EDITORIAL

The Budgets Are Before You.

This year the boards had their budgets ready before Conference and for some weeks they have been before the people. In the issue of September 4, on page 300, you will find the budget of the Tract Society's Board. Please get your Recorder of that date and read Frank J. Hubbard's paper on "Money Matters." It contains the budget, item by item. Last year we were two months late with it. This year it is on time, and the churches should make sure that their boards are not distressed for funds and driven to the hiring of money as they were last year.

The budget of the Missionary Board was mentioned in the minutes of the board meeting, found in the Recorder of July 31, and it was given by items in the board's message to Conference as follows:

APPROPRIATIONS ESTIMATED FOR 1912.

Work on the Church field $5,450.

Work in Holland 300.

In Denmark and Germany 300.

To assist the Mission Man "Money Matters." 150.

Continuation of African work under Joint Committee 600.

For work in Africa if two men are sent there 2,000.

For the education of E. G. A. Amminkos 600.

Home Missions 6,000.

$15,010.

We trust that all the pastors will bring the matter before their churches early in the year. The budgets call for more money than was given last year, and we must lift a little harder if the work is to be done.

LESSONS FROM MAINE.

When I was a mere boy the eyes of the world were turned toward the prohibition fight in the State of Maine, and the phrases, "Maine law" and "state prohibition," became familiar as household words. My own feelings were deeply stirred during winter of 1874, as I now remember it, by listening to the reading of a book entitled "Uncle Sam's Farm Fence," a temperance story based upon the great struggle in Maine. Night after night some mother would read aloud and the others listened with intense interest to the story of the building of this fence, rail by rail, until the "stakes and riders" were all on and the prohibition fence was complete.

From that day to this in every temperance campaign, the State of Maine has been used to illustrate the benefits of prohibition, and people throughout the land had long regarded Maine as impenetrable against the onslaughts of the liquor traffic. It has been, until now, considered the Gibraltar of the prohibition cause. During all these years the liquor men have done everything in their power to bring the cause in Maine into ilrepute by persistently circulating stories about evasions of law and speak-easy sales, even going so far, time and again, as to say that more liquor was being sold there under prohibition laws than anywhere else.

Now after almost two generations have passed away, the great temperance-loving world is shocked to see the State of Maine, in a special election on prohibition, independent of politics, voting wet! If we should give the drys a small majority, it could hardly be regarded as a prohibition victory. And while many claim that the very small majority now counted for the wets is no victory for them, still every thoughtful person must feel that this is poor consolation indeed; and that even
The all-absorbing question was, How can the 3,000,000 men and boys necessary to make the male membership equal the female membership of the churches be enlisted in the Master’s service; and how can the men already in the churches be aroused to greater activities. Yes, for Christ and the church. In August, 1910, another group spent two days in a hotel at Niagara, considering the same question; and in October 262 picked Christian workers representing 72 cities and 33 States met for two days, N. Y. The movement gained momentum at every step, and a campaign was planned for a mighty forward movement to begin, as indicated, on September 24, in all Protestant churches.

The兄弟hoods of ten denominations have eagerly enlisted in the enterprise: the Gideons, the Young Men’s Christian Associations, the men of the Laymen’s Missionary Movement and the ministers are all attracted by it. The campaign which begins today is to call ecclesiastical, social and economic plans, until next May, eight months, and several “teams” of five men each are to conduct meetings in ninety cities. Each meeting is to continue eight days, and local pastors and all Christian workers in every city are enlisted in the work for men and boys. Back of this movement is a committee of ninety-seven expert workers, with headquarters in New York City, and representatives from most of the large cities in North America. Furthermore, in each of the ninety cities that have come into the plan, a local committee of one hundred has been appointed, to do preparatory work before the “teams” arrive for their work. These teams are composed of experts in five lines of Christian service, such as social service, mission work, evangelism, Bible study and work for boys. It is expected that a half-million dollars will be expended in this campaign for reach men and boys.

Meetings will be held in theaters, halls, churches and missions, noon meetings in machine shops and factories, on streets and in parks—anywhere that meetings can be arranged for with competent men to conduct them. The movement is to be in harmony with the churches, with the hope of strengthening and building them up.

The teams start in at Minneapolis, where the first campaign runs through the first week in October. The next week the fire will be kindled in South Bend, and also in four cities of Illinois, Iowa and Nebraska. Then will follow a winter of Christian work until the ninetieth and their surrounding suburbs are thoroughly canvassed.

The mighty sweep of such a campaign for Christ and the church should appeal to every church and people, and all should join in the good work. It is hoped that the close of the eight months for which plans are now made will not see the end, but only the beginning. It is possible, perhaps, to look forward to a new era in the life of the church. The program is indeed far-reaching, and we have great hopes for its complete success. May the prayers of all Christians go up for God’s blessing upon the Men’s Forward Movement.

***

Resolutions of Approval.

During the business sessions of the Southeastern Association, at Lost Creek, W. Va., the people took occasion to place themselves on record as being in hearty support of the proposed Christian work and in developmental work. A deep interest in the work of the Missionary and Tract boards and the Joint Committee found expression in the following resolution, which was passed by a unanimous vote:

Whereas, We have noted with satisfaction the efforts of the Missionary and Tract boards to unite in work common to both on home and foreign fields, as shown by the appointment of one field agent for both, and the forming of a Joint Committee to advise regarding the work upon which the two boards unite; therefore,

Resolved, That we express our hearty approval of these measures, and we hereby record our appreciation of the faithful work done by the Missionary and Tract boards; and we express our entire confidence in the wisdom and ability of the Joint Committee to satisfactorily solve the problems entrusted to it, assuring the members of this committee of our sympathy in their perplexing task.

We pledge to the two boards and their committee our cooperation and loyal support.

Education and the work of Salem College also had a large place in the program. On Monday afternoon the Board of Education, at the request of the Education Association for education hour, the committee on education presented the following resolutions which were remarked upon by several members and unanimously adopted by the association.

The SABBATH RECORDER.
Resolved (1) That we place ourselves on record as being in full sympathy with the public school system; at the same time as believing that, unless special methods are employed, our young people will be greatly advantaged by attending Salem College during at least a portion of their academic course.

(2) We call the attention of our young people to the opportunities offered by the college to fit them to become efficient teachers, and we desire to warn our young men and women against a superficial and meager preparation for this college.

(3) While the college is open for equal benefits to young men and women, members of all denominations, Salem College is the one institution of this association, from which all our churches derive a common benefit, which they have a common obligation. The college has been, and is, conducted on the most economical basis, and yet its success is a matter of its annual expenses. In view of our confidence in the mission and common worth of the college, and as an aid in meeting the annual expenses, be it resolved that every man, woman and child, who is a member of the churches of this association, annually, for a term of five years, contribute voluntarily the sum of ten cents a year and upward toward the maintenance of the work of the college, as an evidence of our united interest in its mission.

(4) That while education or the lack of it is no test of religious sincerity, we believe that consecrated intelligence is an asset in the Master's cause, and therefore do earnestly recommend to all parents and their children the advantage of a Christian education, and especially for those who are beneficiaries of Christian workers.

(5) The college faculty and students do sincerely appreciate the new and commodious building and its equipment, which has been made at their service. We do thank the people of the association and all others who have contributed to the enlarged life and usefulness of the college. We are grateful for this encouragement, and pledge ourselves to renewed energy and faithfulness in this branch of our master's service.

(6) From the homes of this association have gone young men who, having carried their education to the highest degree of efficiency, now occupy positions of trust and leadership in the world of education, both public and private, in the gospel ministry and other positions of trust and leadership. In view of these conditions, in which we have a just pride, and in view of the increasing opportunities in these and similar offices, be it resolved that we earnestly recommend to the young women of the association and their parents, that many more of our young people do carry their educational preparation to its highest degree of efficiency, and that they may qualify for such positions both within and beyond denominational limits.

On the last day of the session, after the education program was over, two brethren offered the following, which was heartily approved.

The work of Salem College for the past year has been highly gratifying. Its new building, new equipment, and very strong faculty have easily put it in the front rank of the educational institutions of West Virginia. It is also very well fitted to perform the great eagerness with which Salem College graduates are sought for instructors in the schools of the State; therefore,

Resolved, That we, the Southeastern Association in session, most heartily recommend Salem College to all our young people as a suitable place for securing an education for active and useful life, and would earnestly urge them to avail themselves of the opportunities and advantages it affords.

Not One Dry Session.

After the two days' downpour of rain, making it exceedingly difficult for some to reach the church on account of swollen streams, this fact, which were present came to order for business, the president of the association turned to the editor and said: "You can tell the people that we have not had a single dry session.

Some proposals that when the association adjourns, it adjourns to meet at the call of the president, so that when another drought begins to pinch the country he may call the association to convene, as a sure way to bring rain. Others thought Lost Creek had surely gone wet.

Some Encouraging Signs.

There seems to be a growing interest in the matter of enlarging the subscription list of the SABBATH RECORDER. Many readers who have noticed the items in the reports of the Tract Board and the publishing house, regarding the deficit in the Recorder, and the large amount due on subscriptions which ought to have been paid long ago, have become deeply interested in the question as to how to remedy these matters.

One pastor has expressed a determination to try to remedy the matter, not merely in his own church, but in other churches as well. Several have sought the list of subscribers now in their own churches, in order to find out what families do not have the Recorder, and the large amount due on subscriptions which ought to have been paid long ago, have become deeply interested in the question as to how to remedy these matters.

Several have sought the list of subscribers now in their own churches, in order to find out what families do not have the Recorder, and the large amount due on subscriptions which ought to have been paid long ago, have become deeply interested in the question as to how to remedy these matters.

Matters are coming to be serious between Italy and Turkey over the question of what country shall control Tripoli, a province in northern Africa, now under control of the Turk. The King of Italy is pressing urgently for the protectorate over Tripoli, while Turkey stubbornly refuses to recognize any proposal looking toward such an annexation. A similar situation exists in the front and of a serious collision between the two countries are current at this writing.

Reciprocity Defeated in Canada.

The hard fight in Canada over the reciprocity agreement is over for the present, resulting in an overwhelming defeat for the Laurier government. The voting revealed that Laurier has not only failed to carry the country; he has not even carried the Laurier government. The Laurier government has been defeated.

It is believed that the annexation bugbear so persistently made the slogan of the campaign, by the enemies of the measure, had much to do with the defeat. Nothing can come now in the line of open door trade with the United States, since the fixed policy of the Conservative party is that of a closed door policy.

The United States, believing that brotherly love should exist between human beings dwelling on the same continent, held out a friendly hand to the Canadians, which Mr. Laurier wanted to accost all the time. Canada was evidently suspicious of our good faith and refused to take the hand. She flatly said "No."

Benjamin Franklin Hamilton, the first merchant in this country to introduce saleswomen in a store, has just died at the age of ninety-two years. In 1855 Mr. Hamilton's dry-goods store was one of the largest in the East, and was closed only by employing comely young women as clerks. The women of Saco, Maine, were so shocked over the matter that they inaugurated a boycott and refused to patronize that store. The plan of the boycott was not thwarted in that way, however, and in spite of the boycott it grew in favor, and Mr. Hamilton soon established similar stores in Portland and Biddeford, which proved to be very successful.

Rev. Dr. Robert Stuart Mac Arthur closed his labors as pastor of the Calvary Baptist Church, New York City, after serving that church forty-one years. So intense was the emotion in both the pulpit and the pew, that the retiring pastor had to retire until he could overcome his grief sufficiently to proceed. When he was done with his last service, the constant pastor led in prayer that he might receive strength to conclude the services.

Dr. Mac Arthur has been elected president of the Baptist Alliance and soon begins a journey around the world in his new work.

On September 23 one hundred thousand men, women and children joined in immense religious demonstrations in eleven different parks in Philadelphia. The parades were under the auspices of the Sunday-school movement. Many banners and religious mottoes inscribed upon them were carried, and services were held in the parks.

It is claimed by Alpine climbers that the unusual heat of the present season has caused several ancient glaciers to disappear entirely. Beds of boulders are found where the ice has been. Ice that is supposed to be eternal has been brought to light, and marked changes have come to many ice-fields. The geographical summit of Mont Blanc is said to be lowered several yards.

The American Sugar Refining Company has just purchased 1,500,000 bags of sugar—47,439,750 pounds—of the best sugar ever grown in the United States, at about $20,000,000. This is said to be the largest sugar sale in the history of the Louisiana sugar industry.
SAVBDII REFORU

High Character and Dignity of the Sabbath.

The fourth commandment is given a unique place [in the Decalogue], because embodied in a great moral code whose sacredness and authority Paul incidentally, and so all the more certainly, recognized in Ephesians vi, 2 (American Revision): "Honor thy father and mother (which is the first commandment with promise)." Evidently the author of the Decalogue did not think it was disfigured by the Sabbath law. Put in the place of the fourth commandment any one of the scores of ceremonial laws, and think how the unity and dignity would be marred! Its honorable position in the midst of such a wonderful summary of what men owe to God and to one another, weighs heavily in favor of its high character.

"In Exodus we have the motive for the observance of the Sabbath raised to the universal and eternal, by being brought into connection with the creative activity of God." But the Sabbath is not to be kept merely because our Maker worked and rested; but because he blessed and sanctified it for man's good. "He who breaks the Sabbath denies the creation," say some of the wisest of Jewish teachers. If this be thought too strong language, the Sabbath was, at any rate, a central act in the greatest of the world's ancient religions; a weekly reminder that Jehovah God creates, sustains, and rules the universe.

Now, again says the Expositor's Bible, "the foundation upon which all the institutions of religion may be securely built, is the day of rest. Call it external, formal, unspiritual, if you will; say that it is a carnal ordinance, and that he who keeps it in spirit is free from the obligation of the letter. But then what about the eighth commandment? Are we absolved also from the precept, 'Thou shalt not steal,' because it too is concerned with external actions, because of this 'inborn life, causing more and more if there be any other commandment, it is briefly comprehended in this one saying, Thou shalt love thy neighbor as thyself?' Do we say, The spirit has abolished the letter; love is the rescinding of the law? Saint Paul said the very opposite: 'Love is the fulfilling of the law,' not its destruction; and thus he re-echoed the words of Jesus, 'I am not come to destroy the law, but to fulfill.'

A friend has no more right to steal my money than an ordinary thief. Both are under exactly the same obligations. One is under a law-system, to be restrained and punished according to law; the other is under a grace-system, self-restrained by the power of love.

The world of sin, suffering, sorrow, poverty, and of a thousand bodily and spiritual needs, is not to be deserted on this the most beautiful and holy day of the week, but the day is to be made more beautiful and holy still by reverent meditation, devout worship, and humble service. The Sabbath was given for humanity's good; mankind is not given to it. The day is for our help and blessing; we are not in ritualistic bondage to it.

The "rest" of God is not the rest of action. The Sabbath rest that remaineth for the people of God will not be a rest of inaction. But we may certainly assert that it will be most restful.—Rev. A. E. Main, in Bible Studies on the Sabbath Question.

In the beginning God made the Sabbath for man. He blessed and sanctified it. He caused it to be kept throughout the times covered by Bible history. Its preservation ever since is proved by undisputed testimonies. If God has thus held so sacred in all time his holy day, what is our duty with regard to it? Shall we desecrate it? Shall we substitute another day in its place? Will God be pleased with us in so doing? Can we be pleased with ourselves in doing it? It is safe to trust in God, to love him, to keep all his commandments. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. James Bailey.

The man who never makes mistakes, never makes anything.—Matthie D. Babcock.

He that ruleth his spirit is better than he that taketh a city.—Solomon.

CONFERENCE AT WESIERTLY

The Children Who Are Handicapped.

DR. HENRY UTTER.

Association of Physicians and Dentists.

Children are handicapped from various causes, both hereditary and acquired. A vast number of them are affected by agencies acting in infancy and early childhood, the developmental age, and it is during this period that the most careful attention must be given the child, in order that we may avert the results which we see later on. It is a significant fact that about one tenth of all children born die in the first month, and that one third of all deaths occur in the first two years, showing the extreme delicacy of the child's constitution.

Of the causes of early death, accidents at birth, malformations, prematurity and general debility are the most common. It is in the factors of ordinary life, instrumental in producing the weakened, backward, undernourished and defective children, that we are more particularly interested. Of these we have,—

1. Heredity. Whereas some diseases are transmitted from parent to child, every one appreciates how closely most children resemble their parents in many traits; and so it is an inherited poor constitution, readily susceptible to the entrance of disease, a result of constant nervous strain, sickness, immorality and the prevailing tendency to educate the mind at the expense of bodily development, on the part of parents, that is directly responsible for many sickly and undeveloped children.

2. Poor food. By this we mean poor milk and the exclusive use of patent foods in infancy and unsuitable or insufficient food in childhood. Of diseases due to poor milk, there are various stomach and intestinal conditions, which form a large percentage of infantile sickness and induce retarded development at a period when the child should be growing with the most rapidity. Rickets,—a disease producing deformities of the legs, chest and back, and predisposing the child to other infections, is more or less directly responsible to poor milk and poor feeding. Infantile diarrhea is the most dreaded and fatal disease of early life, carrying with it a higher death rate in early life than almost all other acute diseases combined. That this is produced by contaminated milk is proved by the fact that a remarkably small proportion of babies fed on mother's milk contract the disease.

3. Poor hygienic conditions. These including insufficient ventilation, overcrowding, ignorance and neglect. To these are often directly assignable scarlet fever and diphtheria with their consequences, tuberculosiis with its manifestations in the lungs, bones and brain, and infantile paralysis. To the latter two diseases may be attributed the greater majority of the severely crippled and deformed children.

In late childhood there are still the acute diseases, minor defects, and diseases of the eyes, ears and teeth to combat, and the results of the stated influences are seen in the great army of backward, poorly nourished and mentally defective children.

What is being done to overcome these bad influences? States are passing laws regulating the provision of milk; better milk depots are being established in the cities for the dispensing of milk to poor infants, public playgrounds, recreation piers and open-air schoolrooms are being provided, and most all towns and cities have their system of district nursing to teach how to care for and children.

Individually, what can you do? Primarily, remember that there is no real substitute for breast milk and that the least a mother can do is to keep herself in such physical condition that she may nurse her own baby, by a little judicious care in arranging her daily routine of life. A godly amount of rational common sense is a prime requisite in the care of the child. Clothe him according to the season of the year as you would clothe yourself, provide the best food possible, keep him clean, and finally, the more fresh air and out-of-doors life you furnish him, the better you prepare him for his later education and his future tasks as a public and desirable citizen.
IN MEMORIAM.

EDWARD MULFORD TOMLINSON.

Professor Edward Mulford Tomlinson, son of George Tomlinson, M. D., and Phoebe Mulford Tomlinson, was born at Roadstown, N. J., October 22, 1844. At Roadstown, and in Union Academy, Shiloh, N. J., he prepared for college; and in 1867 he graduated with honor from what is now Bucknell University, Lewisburg, Pa. From 1867 to 1871 he was professor of Greek in Alfred University, teaching Latin also one year.

In 1872 he went to Europe, traveling some, but spending the greater part of two and one-half years at the universities of Berlin and Leipzig, thus adding to the breadth of his learning, and increasing his proficiency in philosophy and the German language.

In the earlier years of his professional life, strong testimony was given to his nobility of spirit, high Christian integrity, studiousness, scholarship, and teaching power, by such professors as William A. Rogers, then of Harvard College Observatory; Professor John C. Proctor of Dartmouth College, and Professor Elisha Jones of the University of Michigan, his fellow-students at Leipzig; Professor George R. Bliss of the Crozer Theological Seminary; Professor Albert Whitford of Milton College; President J. R. Loomis of Lewisburg University, now Bucknell.

After teaching two years in the academy at Gettysburg, Pa., he returned to Alfred as professor of the Greek language and literature. On account of failing health, but with ripened scholarship, he retired from this position in 1908, and was honored with a place on the Carnegie Foundation.

For many years he was librarian of the University. His efficient service in the selection of books and in the general care of this growing department, bear witness to his extended knowledge, broad culture and fine literary tastes. His chapel prayers, given in English of great beauty and force, and his chapel talks of mingled wisdom and wit, are also among the good things to be recorded of him.

Carefulness of detail, faithfulness, promptness, moderate conservatism, wisdom, conscientiousness, and a courteous regard for others, characterized all his work, as student and teacher; as secretary of the faculty; as president of the board of church trustees; as Sabbath-school superintendent and teacher; as president of the village of Alfred; as secretary of the University stockholders; as director of the Alumni Association, the Alfred Mutual Loan Association, and the University Bank; and as president of this society from 1895 to 1910.

Very naturally he was a member of the American Philological Association. And always recognizing in all who he regarded as a man, a scholar, and an educator, Bucknell University conferred upon him the honorary degree of doctor of laws, and Alfred that of doctor of literature.

In early life he confessed faith in Christ and joined the Seventh-day Baptist Church of Shiloh, N. J., and August 27, 1910, from faithful membership in the First Seventh-day Baptist Church of Alfred, he passed on, we believe, to the church of the glorified saints of God. The simplicity and goodness of his Christian character one has said that if ever a man lived a Christlike life, it was he.

In 1884, March 12, Professor Tomlinson, and Miss Mary E. Brown, daughter of the late Rev. Thomas B. Brown, were united in holy marriage. And peace, happiness and the fruits of daily and intelligent piety, graced the home where the Bible, the altar of prayer and noble and joyous living went together.

Undue praise is never right, and our friend shrank even from the just judgment of his excellences; but for our own sakes we recognize in him the possession, in a marked degree, of such qualities of Christian manhood as these:

General interest and information; breadth of mind and largeness of heart; progressive conservatism; thorough scholarship; true culture as the spirit of service; loyalty to truth and duty as he saw truth and duty; good citizenship; gentleness that forbade the unkind word or act; friendliness that made him patiently helpful; fidelity in every position; great modesty; inspiring teaching gifts; aesthetic ideals that responded to beauty in nature and art; purity of life; and a humble spiritual-mindedness.

He believed that "no labor is hard, no time is long, wherein the glory of eternity is the mark with which we are set." And as the years came and went he seemed "to be getting sight of land, and at length after a long voyage to be just coming into harbor." He would not have us pay him honor with our tears, or celebrate his departure with sad and shopworn kindness, friends, neighbors, students, teachers, and fellow workers, miss him whom they held in loving esteem.

ALFRED'S SEVENTY-FIFTH COMMENCEMENT.

This year completes three quarters of a century of history for Alfred. The select school, out of which the present University has grown, was organized by Bethuel C. Church, December 5, 1836. At the seventy-fifth Commencement this year the one surviving member of the first class of Bethuel Church, Mr. Ezekiel Rogers, Clapton, Little Genesee, N. Y., 91 years of age, was present. Alfred Academy was chartered in 1843 and Alfred University was chartered in 1857. Interest in the seventy-fifth Commencement called out a large attendance, particularly of the older alumni of the University, and unusual interest attached to the program as a whole.

ALFRED'S PROSPECTS FOR NEXT YEAR.

During the past year, under the direction of Professor W. D. Wilcox, secretary of the faculty, a publicity campaign has been carried on in the interest of a large freshman class. The names of all high school graduates in the State and in many high schools in neighboring States, about 7,000 in all, have been obtained and circulars of the college and of the General Agricultural have been sent to these, with a return postal card on which could be indicated any catalogues desired. By this means requests have been received for five or six hundred catalogues of the college and of the schools from prospective students. A follow-up letter has also been sent to these, and as a result of this work we are anticipating a larger freshman class than in former years.

ALFRED'S SCHOOL OF CERAMICS.

The School of Ceramics continues to serve an important and unique way, both as a school and as a clay-testing experiment station, and the State is making more liberal appropriation for the coming year for maintenance; also, the Supply Bill includes an appropriation for construction and addition to the building and erecting new kilns.

SCHOOL OF AGRICULTURE.

The second year of the State School of Agriculture has surpassed in attendance and success our highest expectations. The completion of the Agricultural Hall, the Dairy Hall and the new barn gave us a good working plant. A greenhouse is in process of construction and will be ready for occupancy next fall. A total registration of 122 regular students, and 40 special students doing part work, making in all 162, was phenomenal. The teachers employed in the school numbered 5 doing full work, and 4 doing part work. The maintenance fund for this school is to be increased for the coming year and an appropriation of $8,000.00 is made for further improvements to the buildings and grounds.

ALFRED'S LIBRARY.

The efficiency of the library has been greatly increased during the past year by the able and energetic administration of Professor Clawson, and a larger number of readers has been registered in the library than ever before, and a larger number of books has been drawn.

CARNegie LIBRARY BUILDING.

The architect, Mr. Edward L. Tilton, has prepared plans for the new Carnegie Library which Mr. Carnegie has offered to build as soon as the indebtedness is paid. This building can be constructed for $40,000 and it is hoped that when his contract is let we will advance his subscription from $25,000 to $40,000. The trustees are very solicitous to collect enough of the outstanding pledges to begin the library the current year.

ALFRED'S FINANCES.

By June 1913, pledges and subscriptions were made toward the Betterment Fund sufficient when paid to more than clear off the indebtedness of the University, which at that time amounted to $61,319.40. All such indebtedness was charged against this fund and a budget for 1913-1914 was adopted which was estimated to fall within the income of the University. The income has exceeded the expenditures during the
year and for the first time in many years we have no deficit in the current running expenses of the University. This policy the Board of Directors believe can be carried on and thus provide against a recurring indebtedness.

INCREASE IN SALARIES AT ALFRED.

 Provision has been made in the budget for the coming year for the increase of the salaries of the professors $50.00 each.

This is an important advance and the funds of the University can be still further enlarged so that still further increase in salary can be made in the near future.

American Sabbath Tract Society—Annual Meeting.

The sixty-eighth annual meeting of the American Sabbath Tract Society was held on Wednesday, September 13, 1911, at 2:30 p.m., in the office of Vice-President Charles C. Chipman, 200 Broadway, in the city, county and State of New York, President Stephen Babcock in the chair.


ard, Joseph D. Spicer, David E. Titsworth, Mrs. David E. Titsworth, Ada F. Randolph, Rev. Theodore L. Babcock, Rev. Edgar D. Van Horn, Iseus F. Randolph, Jesse G. Burdick, Franklin A. Jordan, Orra S. Rogers, Mrs. Jordan, O. S. Rogers, Dorothy Potter Hubbard, Rev. Edwin D. Van Horn. Minutes of the last regular meeting of the Board of Directors of the American Sabbath Tract Society, Corporation, held in New York City, N. Y., on September 13, 1911, were read.

The report of the Conference Committee on Tract Society Work, referred to the Board of Directors at their annual meeting of September 22, 1911, was read as follows:

To the Seventh-day Baptist General Conference:

1. Your Committee on Tract Society Work would report that three meetings of this committee have been held, at which time matters pertaining to the work were discussed. As a result of these deliberations the committee recommends the adoption of all the appropriations proposed by the Tract Society in its budget with the exception of the appropriation of $2,000 for special work in Africa.

Regarding this field the following resolution was adopted,

Resolved, That it is the sense of this committee that the right solution of the African question can best be brought about by sending two American missionaries to that field to thoroughly canvass the field and the possibilities and requirements; in view of these facts we would recommend that the Missionary Board, through their Joint Committee, make an earnest effort to secure two men to labor on the African field as early a date as possible.

2. In connection with the recommendation to approve the appropriation of $800 for field work for Sabbath Reform in the United States, your committee further recommends that the Tract Society Superintendent urged to provide every means and to exhaust every resource in its power to provide not only the $800 suggested in its budget for Sabbath Reform work in the United States, but that in addition to this work, it put workers on the field with a special view to strengthening and encouraging our own young people in the better, definite and permanent observance of the Sabbath, to the end that we may conserve to our beloved denomination and His Truth, those who are born and bred in the Sabbath faith.

3. Your committee reports the adoption of the following resolutions:

Resolved, That there is hereby reported a deficit on the Sabbath Recorder for the past year of $2,755.00, and that there are many Sabbath-keepers who do not take our denominational paper, and, hence, we feel that the paper is essential to our denominational life and development, and an excellent way of propagating the truths of the Gospel;

Resolved, That we commence a denominational campaign to make the Sabbath Recorder self-supporting;

Resolved, That we request the Superintendent of the Tract Board to take charge of a canvass of our churches and their respective villages with a view to securing, if possible, fifteen hundred or more new subscribers to the Recorder.

Respectfully submitted,

Rev. L. E. Babcock, Recorder.

A. E. Webster,
Chairman.

The report of the committee was received and adopted after substituting the following amendment, offered by Mr. D. E. Titcomb, for the first resolution relating to work in Africa:

Whereas, Interesting reports have come to us through our brother Joseph Booth, he has, through his influence and direction of the Joint Committee, revealing an opportunity of apparent vast proportions, having a true solution of the African question.

That we respectfully recognize the work already done in training native preachers and teachers by personal teaching and by correspondence, in translating and circulating Sabbath literature, in establishing schools for the education of the young, such schools being conducted as Sabbath-schools where the essential truths we hold are taught.

We recognize the wisdom of securing and training a trusted native messenger to visit the stations already established, to verify reports, and to train resident native teachers and preachers, and to obtain so far as possible a true perspective to guide us in our future action.

Resolved, That while we appreciate the work already done, and commend the action taken by our Boards, we also believe that the work should be supplemented at the earliest possible date, subject to intelligent action by sending at least two missionaries from this country to foster, encourage and extend the work.

Resolved, That we urge the two societies to earnest effort to obtain and provide for such missionaries.

On motion the report was received and ordered placed on the file.

Voted that the resolution relating to sending two missionaries to Africa be referred to the Joint Committee.

On motion the resolution relating to additional work among our young people was referred to the Advisory Committee.

Voted that the resolution referring to securing additional subscribers to the Sabbath Recorder be referred to the Supervisory Committee and the Business Manager.

Voted that the President or a Vice-President and the Treasurer be hereby authorized to make such notes during the year as may be necessary to obtain loans for providing current funds.
THE SABBATH RECORDER.

By vote the following were elected the standing committees for the year:


Denominational Files: Corliss F. Randolph, C. C. Chipman.


Investment of Funds: F. J. Hubbard, W. M. Stillman, H. M. Maxson.


One of the report was adopted as a report of progress.

Voted that through the Advisory Committee we express to these brethren the appreciation of the Board for their services, and also to the churches who released these pastors for the work.

The Supervisory Committee reported that they will soon present plans for increasing the subscriptions to the Sabbath Recorder.

Voted that the Supervisory Committee be requested to make special effort to collect past due subscriptions to the Sabbath Recorder.

The Committee on Distribution of Literature reported that they have had a new edition printed of the tract by Rev. Nathan Wardner, D. D., entitled "The Sabbath: A Seventh-day or the Seventh-day", and have also prepared a circular for mailing, calling attention to some of our special tracts and publications.

Voted that the question of sending a representative or representatives of the Board to southern Illinois be referred to the Advisory Committee with power.

Business Manager Worden presented a statement of some of the opportunities and needs of the Publishing House.

Correspondence was read from Rev. Edward B. Saunders, Field Representative, submitting report for August and enclosing interesting extracts from letters from Rev. D. Burdett Coon and Missionary J. A. Davidson; from Mr. David E. Titsworth and from Hon. George H. Utter concerning the program for the recent General Conference; from Miss Gelsemina M. Brown concerning the Java Mission and enclosing a contribution for the work in that field; from A. S. Thayer concerning the work in Africa and enclosing a contribution for that work; from Charles A. Nelson and from Cassius C. Babcock and C. A. Osborne asking for Sabbath literature; from Rev. James H. Hurley concerning literature sent to E. G. A. Ammokoo; from E. G. A. Ammokoo concerning Sabbath literature; from Rev. George Seeley submitting his report for August; from F. A. Markin asking for information concerning the publications of the Tract Society; from Joseph Booth submitting detailed report of how the $500 appropriation from the Board was used in printing and distributing Sabbath literature in the African language in Central and South Africa; also general report of his work and submitting suggestions for the future; from L. C. Randolph concerning the African question.

Correspondence from Secretary E. B. Saunders was referred to the Joint Committee.

Minutes read and approved. Board adjourned.

ARTHUR L. TITSWORTH, Recording-Secretary.

With Christ or Against Him.

WILLIAM L. CLARKE.

President's address before the Missionary Society at Conference.

The commission of our risen Lord to his church for all time is in these words: "All authority is given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

Jesus chose and called twelve men from among the common people to be his followers and disciples, and taught them that his Father so loved the world that he gave of his risen Lord, and that he sent not the Son to destroy the world, but that the world through him might be saved. He showed them that his mission was to reveal the Father's love in his own life and obedience to his Father's will so completely as to win all men from the ways of sin and death to those of righteousness and eternal life. He called them to be coworkers with him while he remained with them, and so inspired them by his teaching and example as to prepare them to be his successors and representatives in the redemption of the world, when he had finished the work that his Father had given him to do. After he had gained their confidence and love, he said unto them, "If ye love me, keep my commandments," and "Ye are my friends, if we do whatsoever I command you." It was a joy to them when they received this commendation: "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you." Thus was he lovingly teaching and guiding them when he asked them, "Whom do men say that I the Son of man am?" Having received their reply, he said, "But when say ye that I am?" Simon Peter answered, "Thou art the Christ, the Son of the living God." For this confession of faith the Master said, "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed this unto thee, but my Father which is in heaven."

From that time forth Jesus began to show them that he must go to Jerusalem and suffer many things of the elders, chief priests and scribes, and be there killed, and be raised again the third day. Thereupon Peter took him, and rebuked him saying, "Be it far from thee, Lord: this shall never be unto thee", forgetting that he had so recently confessed that Jesus was the Christ, whom he was now opposing and reproving. But Jesus turned and replied to him, "Get thee behind me, Satan: thou art a stumbling-block unto me: for thou art not according to the things of God, but the things of men."

This sharp reply was a blessing in disguise, that a lid on not later helped him to rightly understand the words of his risen Lord, and to preach a mis­sionary sermon, second only in rich fruit­age to that of his Lord and Master on the Mount.

In harmony with this line of thought ev­ery professor Christian needs to ask, Am I minding the things of God or the things of men? An honest heart can readily answer this question.

Once, while the disciples were with Jesus on the way, they disputed among themselves as to who was the greatest. After their arrival at Capernaum Jesus called them unto him and inquired what they were disputing about in the way. But they held their peace and gave no answer. John broke the silence by saying, "Master; we saw one casting out devils in thy name; and we forbade him." Their Master's quick response was, "Forbid him not: for there is no man which shall do a mighty work in my name, and be able quickly to speak evil of me. "For he that is not against us is for us."

Thus did the fruit­age of this masterful service commend him to Jesus and win his approbation. Then Jesus placed a little child in the midst of his disciples saying, "Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the Kingdom of heaven. Whosoever therefore
shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receive me: but whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great millstone should be bound about his neck, and that he should be sunk in the depth of the sea.

On another occasion when priests, scribes and many others were his enemies, devising every possible scheme to break his influence and destroy his mission, he said, "He that is not for me is against me." This declaration was made concerning those who were "minding the things of men," while the former one, "For he that is not against us is for us," was concerning those who were minding the things of God, thus showing that by their fruit they were known and judged. It thus becomes evident that our answer to our personal questioning should be founded, partially at least, upon what we are doing for the redemption of the world from sin.

Christ grants to all of us the privilege of being co-workers with him by carrying his Gospel to all men, and this work is under the watch-care and direction of our Missionary Society, which has responded liberally during this Conference year in placing funds in its treasury for advancing its work, insomuch that the Board of Managers can report for July first, no indebtedness, and a balance in hand. The board has endeavored to increase our service rather than to retrench it on either the home or foreign fields.

Our hope for future denominational prosperity is already achieved, but more especially in the exalted faith in Jesus that inspires so many of our young people to follow their convictions of duty in both speech and action. But the trials and temptations of a strenuous life are hard even for the wisest, strongest and best of persons are at times weary and discouraged. Thus does God test and strengthen his servants, helping each to establish a firm and Christlike character. Jesus is all that we can come unto him, patiently bearing their burdens and ever learning of him, for he is meek and lowly in heart, and they shall find peace and rest unto their souls. He is an efficient and ever-present help in time of need. When we give our hearts to him he reveals his love to us, and adds thereunto the knowledge that our love for our fellow men is thereby wonderfully increased.

All nations are now endeavoring as never before to find a common basis for adjusting by arbitration all grievances that have been settled by the force of arms. This sentiment is a fruitage of missionary endeavors, and needs to be perfected and guided by those minding the things of God, rather than by those minding only the things of men. The spirit of Christian fellowship must dominate in aggrieved nations before this scheme can bless the world with perpetual peace.

The door of opportunity is everywhere open for mission work, and we have many earnest calls from Europe, Asia and Africa, and the home field demands vigorous and extensive service. Every ideal Christian is a missionary and there is work for all, and the duties demanded are as varied as the needs of humanity. It is well about doing good, and those following his example in revealing their love for God, and for all souls that dwell on earth, will have their worthy endeavors recognized by Jesus as having been done upon him, while of those who neglect these good acts, he says, Inasmuch as ye did not these things to the least of these my brethren ye did them not to me.

It is written, "God is a Spirit: and they that worship him must worship him in spirit and in truth." Are we in spirit and in truth with Christ or against him? The way to decide this question wisely is to accept him and his life service as a perfect revelation of God's will, and to be governed thereby regardless of human criticism, speculations and traditions, and calmly await results.

Personal violence was once threatened by a mob against Fred Douglas while delivering an address, but the wisest, strongest and best of persons are at times weary and discouraged. Thus does God test and strengthen his servants, helping each to establish a firm and Christlike character. Jesus is all that we can come unto him, patiently bearing their burdens and ever learning of him, for he is meek and lowly in heart, and they shall find peace and rest unto their souls. He is an efficient and ever-present help in time of need. When we give our hearts to him he reveals his love to us, and adds thereunto the knowledge that our love for our fellow men is thereby wonderfully increased.

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ing last summer; and again, under the direction of the Missionary Committee of the association of which Rev. H. C. Van Horn has been chairman, a series of ten days' meetings were held by Rev. E. A. Witter of Adams Center, N. Y., who is also a member of this committee. Brother Van Horn, the chairman, also visited this field; the Verona Church twice, the Syracuse Church three times, that of Preston and other fields.

Deacon C. J. York of DeRuyter made a visit to the Scott Church, and Rev. L. A. Wing of DeRuyter a visit to Syracuse under the direction of this committee, all without charge.

Your secretary spent two days in June visiting the Scott Church, where he found some forty Sabbath-keepers. Brother A. Clyde Ehret has now been placed on this field during his summer vacation, under the direction of the Mississand Board.

The Western Association:

There are now five missionary pastors in the Western Association: Shingle House, First Hebron, Pa., Hartsville and Richburg, N. Y. Rev. Geo. P. Kenyon, pastor of the Portville (N. Y.) Church has also served the Shingle House Church as missionary pastor until April 1, when he closed his labors with the church and moved from Shingle House to his farm at Hebron. He reports ninety-six sermons during the nine months. Rev. W. L. Davis has continued to serve the Hebron churches as missionary pastor. He reports one hundred and one sermons; calls one hundred and fifty; much of the year, and has conducted a Bible study class of some twenty-five members of the Coneville Station. The Hartsville Church has had the pastorate of Brother G. F. Bakker, a student, until June 1, when he closed his labors and returned to his homeland, Holland. He reports fifty-eight sermons preached to average congregations of some thirty people.

The late Rev. O. D. Sherman continued the pastorate of the Richburg Church during July and August, after which time it has been served by Brother R. R. Thorngate until the end of the year, June 30, when he closed his labors and moved to his new field at Verona, N. Y. His reports show the usual Sabbath service with average congregations of some thirty people, weekly prayer meetings and a good number of pastoral calls made.

Rev. G. P. Kenyon has accepted a call to the Richburg Church, commencing his labors July 1. The missionary committee of the association of which H. L. Hulet, M. D., of Allentown, N. Y., was chairman, has continued the work at Petrolia, with no expense to the board. Hickernell, Pa., has been visited at least once during the year by Brother W. L. Davis of Hebron, Pa.

Northwestern Association:

There are thirteen missionary pastors in the Northwestern Association: Berin, Marquette, Rock House, Prairie, New Auburn (Cartwright), Wis., New Auburn, Minn., Welton and Carlton, Iowa, Boulder, Colo., Los Angeles, Cal., Farnam, Neb., Stone Fort, Ill., Cosmos, Okla., and Battle Creek, Mich.

We close the year with one less missionary church than last year. The Riverside (Cal.) Church has been self-supporting since last December.

The first three churches have been visited occasionally by brethren from other Wisconsin churches and also by Rev. O. S. Mills, who has been employed by the church to find the cause without expense to this board. His reports show several people added to the churches; baptized, two; Sabbath converts, three; one Bible school organized and some twenty people added to the home department. The New Auburn (Wis.) Church has enjoyed the pastoral care of our general missionary on the Wisconsin field, Rev. J. H. Hurley, as this is his home. During the early part of the year, he has been in poor health, when the church has cared for its own appointments. He reports seventy sermons, and four people added to the church.

Rev. Madison Harry has continued in the pastorate of the New Auburn (Minn.) Church. He reports sixty-three sermons, a good number of calls; some papers and tracts distributed.

Rev. W. H. gridick has continued the pastorate of the Welton Church. He reports fifty sermons preached, baptized three; added to the church, five; Sabbath converts, three.

Rev. J. T. Davis has continued the pastorate of the Carlton Church; just at the close of the year failing health has compelled him to take a vacation for a time. He has also made monthly visits to the Sabbath-keepers at Marion. He reports fifty-five sermons, a large number of calls, and prayer meetings; congregations about fifty; more than one thousand pages of tracts distributed and nine people added to the church by baptism.

Early in September the Boulder (Colo.) Church secured the services of Rev. A. L. Davis as missionary pastor. He has made one visit to the church at Cosmos, Okla.; the Sabbath-keepers at Denver, Loveland, Collins, Greeley, and Eaton, obtaining members, and adding to the subscription for the Recorder, and distributing fifteen hundred pages of tracts, while twenty people have been added to the church.

Rev. L. A. Platts has served the church at Los Angeles as missionary pastor. Both the Tract and Missionary societies contribute to his support. He reports sixty-three sermons; five thousand three hundred fifty pages, and fifteen hundred tracts distributed. People uniting with the church, six;—baptism, three, by letter, three; Sabbath converts, four. A beautiful and commodious brick chapel has been purchased and is now being erected. The first sermon was delivered July 8. God has wonderfully blessed his efforts. The Farnam Church has sustained its Sabbath school and Sabbath worship though it has been without a pastor during the year. A visit was made last summer by Rev. Edwin Shaw at the expense of the two boards and several people united with the church by baptism.

The church at Fort Stone has been self-supporting and under the pastoral care of Eld. F. F. Johnson and Elder Robert Lewis, resident ministers. Your secretary has visited and spent one Sabbath with this church. Though roads were very bad the several meetings held were of remarkable interest. The church at Cosmos has been without a pastor until Brother Ira S. Goff was called and commenced his labors April 1. He reports a good attendance and interest in all appointments of the church. One school organized and schoolhouse appointment.

Rev. D. B. Coon has served as missionary pastor the Battle Creek Church and will have separate mention.

Rev. E. F. Loofbor has continued to serve the Riverside Church, which became self-supporting last January, and has been omitted from the list of missionary laborers. His report shows additions to the church, fifty-eight; by baptism, six; Sabbath converts, two. (See "Pacific Coast").

The Southwestern Association:

In this association there are eight missionary pastors: Delaware, Mo., Wynne, Little Prairie, Fouke, Gentry, Ark., Attalla, First Seventh-day Baptist Church of Cullman County, Ala., Hammond, La., Harned, Mo. Rev. L. F. Skaggs has continued pastor of the Delaware Church at Boaz, Mo.; Rev. G. H. F. Randolph has served the church at Fouke, and occasionally visited Wynne and Little Prairie, until last January, when on account of failing health he came North and Prof. L. S. Davis took up the work in the school and also the pastorate of the Fouke Church. Mr. Randolph reports; sermons, forty; added to the church by baptism, six; tracts distributed, five thousand five hundred. Mr. Davis reports the weekly appointments of the church are well sustained; pages of tracts distributed, two hundred and fifty. A Sunday school is sustained in a neighboring schoolhouse.

Rev. Wilbur Davis is missionary pastor of the Gentry Church. He has visited the Cosmos Church, a number of lone Sabbath-keepers, and is by correspondence finding others. He reports sermons, one hundred and two. A weekly prayer meeting is sustained, one schoolhouse appointment a portion of the year; a number of tracts distributed; added to the churches, two.

Rev. R. S. Wilson, our general missionary on the Arkansas field, serves as pastor of the Attalla Church. (See "Alabama Field").

The church of Cullman County has had the pastoral care of Rev. D. W. Leath during only a portion of the year, yet it has grown from a membership of seven to that of nineteen.

Brother Leath's work receives further mention under "Alabama Field.").

The Hammond Church has been left pastorateless by the removal of Rev. A. P. Ashurst to the North on account of his health. A number of families have moved away and left a very small group of Sabbath-keepers at Hammond.
Summary of the Missionary Pastorates.
There are forty-one missionary pastorates. They are located in Pennsylvania, West Virginia, North Carolina, Rhode Island, New Jersey, New York, Ohio, Wisconsin, Iowa, Nebraska, Illinois, Colorado, Arkansas, Missouri, Louisiana, Alabama, California and Oklahoma. If we count the pastors who have gone out occasionally from other churches and the men from the Theological Seminary we have some forty-five workers and missionary pastors who have been employed a part or all of the time during the year.

(To be continued.)

Nearing Honolulu.

DEAR MR. SAUNDERS:
I received your letter on board, soon after starting, and will send you a line from this our first stop.

We are to reach Honolulu early in the morning. So far our trip has been quite pleasant, and we are little alarmed as we have had an unusual amount of excitement on the voyage. We are not seasick and I am sure we have had the same experience on our voyage.

We are to meet the church at 8.30 on Thursday night and send in our report of our trip.

F. W. Kneeland.

Wolcott, N. Y., Sept. 20, 1911.

Baptist Church Needs a Head.

To the Editor of the Democrat and Chronicle:

SIR—I was much interested in an editorial in your always bright and exceptionally accurate paper, on the question of a Baptist bishop. I have never heard the matter presented in exactly those terms, but the idea has for a long time been in the minds of those most interested in making that very large and very capable denomination more useful.

We are a wasteful denomination. We waste our strength. Our churches are pastorless through a series of months and sometimes years, not because we have not an abundance of strong men, but because no one is authorized to bring pastors and churches together. It is rare for a church to make progress unless a pastor is on the field.

The idea of a bishop is a good one, provided he is selected for a term of years, say seven, and never reelected. We are a democracy. Mexico is in trouble today because Diaz was too often reelected. Had he served one term only, there would today be plenty of men in Mexico fitted for the presidential chair. So let our bishops choose a head. Further, all voting should be done in the individual churches on the same day, the results recorded by the clerk and sent in to headquarters by churches and by associations.

This would preserve our ideals and increase our efficiency. We have become now the largest evangelical denomination in spite of our weakness. With more coherence we may become a stronger force. I, as a Baptist minister of long experience, hope your valuable editorial will meet with universal approval.

F. W. Kneeland.

Geologists are claiming that the greatest underground river in the world flows from the Rocky Mountains underneath New Mexico and Texas, emptying itself in the Gulf of Mexico. This river is thought to be in places several miles wide, and it is believed that it feeds rivers that flow upon the surface. The artesian well belt of Texas is pointed to as the lifting of the water from this river, often from 800 feet below.—The Christian Herald.

WOMAN'S WORK

MRS. GEORGE E. CROSLEY, MILTON, WIS.

Old Friends.

There are no friends like old friends, among them good and true; We greet them when we meet them, As roose greet the dew.

There are other friends dearer, Though born of kindred mold, And while we prize the new ones, We prize the old.

There are no friends like old friends, Where'er we dwell or roam, In lands beyond the ocean Or near the bounds of home.

And when they smile to gladness, Or sometimes frown to guide, We fondly wish those old friends Were always by our side.

There are no friends like old friends, To help us with the load That mu's the bear who journey O'er life's uneven road.

And when unconquered sorrows The weary hours impress, The kindly words of old friends Are always found the best.

There are no friends like old friends, To calm our drooping fears, When shadows fall and deepen Through life's declining years.

And when the spirit's wak,ing Approaches the great divide We'll long to meet the old friends Who wait the other side—Selected.

Personal letters from Miss Burdick and Doctor Crandall, who went from Shanghai to Mokans, the summer home for our missionaries, bring the information that they did not entirely escape the heat as it has been very hot at Mokans. They took with them three Chinese girls who have been assistants in the school and who needed the rest and change, and several Chinese children, among whom was E-ling and her little brother, making all together quite a large household.

Several of the members of the party have been sick, Miss Burdick and Doctor Crandall being among this number. Doctor Crandall was confined to her bed for two weeks, and although she was improved at the time of her writing, she was still very weak and not able to go about much. She wrote that the others were well save one girl who was that day sitting up for the first time since her illness.

In addition to this trouble they had been visited by a "awful typhoon." The letter from Doctor Crandall, kindly furnished by Mrs. Calvin Crandall of Milton, has this to say of the storm: "About 8.30 in the evening the whole end of the garret wall fell out. The walls are made of mud and stones like a cement wall and I suppose the water got in some and the shaking of the house by the wind made it fall. Three of our small girls had gone to bed up there and the first we knew of trouble was their screams. Some of the plaster had fallen and scared them. We saw the wall was in danger and got them and their beds out just before the thing went. It was sort of awful to see that wall fall out and let in the storm.

"The wall was so badly cracked in our rooms below that we were in terror for fear that would go too. It would have done so, I think, if the storm hadn't stopped soon after. It was a rather uncomfortable position at first. Several houses suffered in the same way. The church also lost most of one wall and several houses were partly unroofed. At one place they had a landslide that carried away their kitchen and all. We would rather pose will have to go back to Shanghai next week for we can't stay in this house through another storm. However, I am thankful it has been no worse. It might have been very much worse."

The society at Boulder must have spent a busy year, and what a splendid letter telling us about their good times! I am sure there are other societies that will be glad to try some of these plans. Letters from other societies telling of their work will be very gladly received. Why not make this department a "clearing-house" for bright ideas for work in the societies throughout the denomination?

A Good Report From Boulder, Colo.

L. R. W.

It was suggested some time ago that the corresponding secretary send to the Sabbath Recorder a report from the Missionary society of the Boulder Church. A report should have been sent long before.
this, but it has been postponed from time to time. Summers are strenuous times in Boulder. Each household has its share of friends and strangers to entertain. Picnics and sightseeing trips are the order of the day. It is all highly enjoyable but it takes time and strength, and many duties are apt to be neglected.

During the year ending July 5, 1911, twelve regular meetings have been held, and four names added to the roll of members. Early in the year it was voted to devote the first meeting of each month to sewing, while the second should be given to the study of the Bible, and the third to some other subject. The last meeting of each month was held, and four names added to the roll of members. The meeting of the first of each month was held on July 5, 1911, and four names added to the roll of members.

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During the year 1908, the Missionary societies of the city formed themselves into what is known as the "Missionary Federation of Boulder, Colo." Twice a year all-day meetings are held in large churches. Our society has been represented on the programs and by reports at these meetings. In February last, the federation met at the Seventh-day Baptist church and a most interesting program was presented. The music was furnished by the ladies' quartet of the Seventh-day Baptist society.

During the spring, money was raised by the federation with which to erect a building on the Chautauqua grounds. This building was completed by the first of July and dedicated during the opening week of Chautauqua. It is known as the "Mission Building" and is to be used as headquarters for the federation during part of the Chautauqua session. It is entirely paid for, foreign missionaries of all denominations who may come to Colorado for rest and recuperation are to have the use of it. It contains ten or twelve bedrooms, a dining-room and kitchen and a large assembly-room. It is finished in "Mission" style and is most artistic in every way.

The Seventh-day Baptist society holds two socials in the building and feels a common pride with the other societies in its beauty and usefulness.

On June 7 an all-day picnic was held at the fruit ranch of Mr. and Mrs. Manford Potter. It being Mrs. Potter's birthday, the society took her a small token of regard. The dinner table was spread under the trees and twenty-four sat down to a bountiful feast. Pastor Davis and Mr. Potter, the only men present, had no chance whatever to express their opinions, but they seemed to have the spirit of the occasion just the same. Visiting, croquet and picture-taking took up the afternoon, and as the little company wended its way home that night it was agreed that such outings pay and that there can not be too many of them. During the day it was voted that the society present the president, Mrs. Mina Coon, with a ticket to the Bible School Conference, which was held in connection with the Chautauqua program. Mr. and Mrs. Earl Kelly in honor of their fifth wedding anniversary during the early summer; and in July a farewell reception was held at the home of Doctor Burdick in honor of Mrs. Charles Saunders and family and Miss Margaret Ayars, two members who are to move elsewhere.

The annual meeting for the election of officers was held at the home of the Rev. and Mrs. S. R. Wheeler on July 5. A picnic dinner was partaken of out under the trees and was enjoyed by all, especially the elderly host and hostess. Such occasions mean much to them, for they are kept pretty closely at home.

The election of officers resulted as follows: president, Mrs. Lottie D. Clarke; vice-president, Mrs. Emma Terry; secretary, Mrs. Alice Davis; treasurer, Mrs. Alva Davis; corresponding secretary, Mrs. Lillian R. Wheeler; chorister, Mrs. Irene Wheeler.

In August the church and society enjoyed a visit from Dr. Rosa Palmberg and her sister, Miss Elin, a teacher of New York City. On the evening of August 20 a reception was held in their honor at the home of Pastor and Mrs. Davis. A short musical program was presented, after which the Doctor occupied an hour in showing pictures and answering questions about China and her work there.

Ice-cream and cake were served and the gathering lasted rather a late hour. A pleasant feature of the occasion was the presence of a dozen or more North Loup friends.

Now that the summer is over, the society is making plans for the coming year. A good degree of interest is manifested and it is to be hoped that much good will be accomplished.
Annual Corporate Meeting of the Sabbath School Board of the Seventh-day Baptist General Conference.

Pursuant to notice published in the Sabbath Recorder for the three consecutive issues immediately preceding, as required by the constitution, the annual meeting of the members of the corporation of the Sabbath School Board of the Seventh-day Baptist General Conference was held in the office of Charles C. Chipman, 220 Broadway, New York City, on Wednesday, September 17, 1911, at four o'clock in the afternoon, with the President, Ese F. Randolph, presiding.

The following members were present: Ese F. Randolph, Charles C. Chipman, Edgar D. Van Horn, Elisha S. Chipman, J. Alfred Wilson, and Jesse E. Hutchins. Charles C. Chipman, Edgar D. Van Horn, and Jesse E. Hutchins were entitled to vote in their own names, by virtue of having attended the annual session of the Seventh-day Baptist General Conference in August preceding.

Proxies duly executed of qualified voters were held as follows: Ese F. Randolph held the proxy of Booth C. Davis; Charles C. Chipman held the proxies of A. E. Main and Frank A. Clumb; Edgar D. Van Horn held the proxy of C. R. Clawson; Jesse E. Hutchins held the proxies of Walter L. Greene; J. Alfred Wilson held the proxy of Faith Lyon Wilcox; Jesse E. Hutchins held the proxies of A. E. Main and F. E. Stillman, being a total of eight proxies besides the three qualified voters present.

The President declared a quorum was present and that the meeting was open for business.

In the absence of the Recording Secretary, J. Alfred Wilson was elected secretary pro tempore by a voice vote.

The annual report of the trustees of the corporation to the Seventh-day Baptist General Conference was presented by the President in behalf of the trustees, as the report of the trustees to the corporation, and upon motion duly made and seconded, it was adopted and ordered printed in the Year Book in connection with the proceedings of this meeting.

Upon motion duly made and seconded, Elisha S. Chipman and E. E. Whitford were appointed to nominate trustees and officers for the ensuing year.

The committee presented the following nominations:


Recording Secretary—Corliss F. Randolph, Neap, N. Y.

Trustee—Charles C. Chipman, Yonkers, N. Y.


Upon motion duly made and seconded, it was voted that the Recording Secretary, pro tempore, cast the ballot of the meeting for trustees and for officers of the trustees and of the corporation of the Seventh-day Baptist General Conference as last named by the committee.

The Recording Secretary, pro tempore, reported that the ballot had been cast according to the instruction of the meeting, whereupon the President declared the trustees and officers elected as nominated.

Upon motion duly made and seconded, it was voted that it is the sense of this meeting that Rev. Willard D. Burdick be requested to represent this corporation as its vice-president in the Northwestern Association east of the Mississippi River, and that Rev. George B. Shaw be requested to represent it west of the Mississippi River, as last year.

The minutes of the meeting were read and approved.

A mended.

J. ALFRED WILSON, President.

Recording Secretary, pro tempore.

Meeting of the Trustees of the Sabbath School Board.

The Trustees of the Sabbath School Board met in regular session on Sunday, September 17, 1911, at 10:00 a.m., at 220 Broadway, New York City, with the President, Ese F. Randolph, presiding.

The following members were present: Stephen Babcock, Charles C. Chipman, Elisha S. Chipman, Ese F. Randolph, Rev. E. D. Van Horn, Edward E. Whitford.

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

E. E. Whitford was appointed secretary pro tempore.

The Treasurer presented a report of receipts and disbursements since June 1, 1911.

Correspondence was reported from Mr. Prentice, St. Louis, Mo.; Mr. R. S. Prentice, Stone Fort, Va.; Mr. Arthur Lewis, Stone Fort, Ill.; Rev. M. G. Stillman, Lost Creek, W. Va.; Rev. G. W. Hills, Salem, W. Va.

The following resolution was received from Corliss F. Randolph:

To the Trustees of the Sabbath School Board of the Seventh-day Baptist General Conference:

DEAR BRETHREN: Upon advice of physicians, I am seeking to make my labors as light as possible, for while I am pronounced in good health by them, I am advised that in justice to myself I should be relieved of every responsibility possible. To that end I hereby resign as trustee and recording secretary of the Sabbath School Board of the Seventh-day Baptist Conference, the resignation to take effect at once. With fraternal yours,

Corliss F. Randolph.

76 South Tenth St., Newark, N. J., September 14, 1911.

It was voted to accept this resignation and that the Board record its appreciation of the faithful and efficient work which he has performed, and that the Board deeply regrets the necessity of this resignation.

Edward E. Whitford was elected recording secretary to fill vacancy.

Rev. Edwin Shaw was elected member of the Board of Trustees to fill vacancy.

It was voted that the plans for directing the movements of the Field Secretary be left to a special committee, President E. F. Randolph, Rev. E. D. Van Horn, E. E. Whitford.

It was voted that the President and Treasurer be authorized to borrow money, as necessary to pay current bills throughout the year.

It was voted that the President appoint the standing committees for the year.

Edward E. Whitford, Recording Secretary.

523 West 151st St., New York, Sept. 24, 1911.

Will We Pay the Price?

In the first place, we are not able to say positively that the world can be evangelized in this generation, nor can we estimate the exact cost of such a conquest; but if we find that the goal is in sight, and that we have the means needed to reach it, are we willing to pay the price? That is the question that men and churches are now facing under the present world crisis, and with all our confidence in Mr. Edward E. Whitford’s answer to that question will come the solution of the missionary problem of the century. No problem of church or state is of such vast or vital importance, as this.

In the history of Christian propaganda, this is the crisis of the ages. It is a part of the faith of missionary experts, those who have been in the work and on the field with head and heart, and who are reducing principles and policies to actual tests, that the world can be evangelized in the next thirty years, and the question of ability has changed to that of disposition—will we do it? Moreover, it is said that we have the men and the money for this achievement, yet the question remains: the boards need is the price of the conquest. Will we pay the price—Religious Telescope.

Some Queer Fish.

Experiments recently made at Tortugas showed that fishes have the faculty of remembering for at least twenty-four hours.

The fish studied at Tortugas are gray perch, whose favorite food is the little silver sardine. The experimenters painted some of the silver sardines light red; then they offered them to the gray perch mixed with the unpainted sardines. The perch snatched the silver sardines and ate them, then very deliberately and cautiously they were braved again. On finding that the fish were the same, whether red or silver, they devoured the red fish.

Having given proof of their intelligence, they were permitted to rest twenty-four hours. The experimenters offered them silver sardines painted red, and sardines painted blue. The perch quickly devoured the silver fish, then, without an instant’s hesitation, they devoured the red fish. Finally, gliding cautiously up to the blue fish, they took a bite and darted away. As the taste was favorable, they returned to the blue fish, nibbled again, and devoured them.

The experimenters then tied sea thistles to the blue sardines. The perch nibbled, then, disagreeably surprised, darted away. For twenty-four hours not a fish approached the painted blue fishes. They remembered the sea thistle. But their memory is short; the day following again they snatched the blue fish—Harper’s Weekly.

The greatest blessing heaven can bestow on mortal man is to let him find full satisfaction in his daily work—Carla Wenckebach.

Men vitally active are living sunshine, having the roots of their souls set in sunlight, as the roots of a tree are in the earth.—Fors Clavigera.
YOUNG PEOPLE’S WORK

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

New Work Our Society Might Do.

REV. H. L. COTTRELL.

Christian Endeavor topic for October 7, 1911.

Daily Readings.

Sunday—Call of Abram (Gen. xii, 1-9; xiii, 14-18).
Monday—A promise (Gen. xxviii, 10-22).
Tuesday—The waiting land (Num. xiii, 32-33).
Wednesday—God’s presence assured (Isa. xxxii, 1-15).
Thursday—Work now (John ix, 4).
Friday—Work with patience (Jas. v, 7-11).
Sabbath day—Topic: Consecration meeting.


Perhaps one can find nowhere in literature stories which more beautifully and aptly teach and illustrate fundamental truths than the parables of Jesus. The parables are of such a nature that they can not fail to appeal to all classes of people. Some were able to enjoy the beauty of the story only, without grasping the hidden truth contained within; others, while appreciating the beauty and interest in the story itself, could not fail to be impressed by the truth which the story taught—truth which sometimes aroused their sense of shame and made them feel their utter worthlessness, sometimes goaded them on to open rebellion against God, or led them into beautiful submission, and sometimes revealed to them new possibilities for growth, new vistas of unselfish service. This Parable of the Talents is full of beauty, simplicity and truth.

“A man going into another country, called his own servants, and delivered unto them his goods.” The goods belonged to the master. They were entrusted to his servants not only to keep safely, but also to use and by using them to gain more goods. Such a master represents no other than our God and heavenly Father, and the servants of that master represent no other people than ourselves. But we may ask, “What has God given us?” God has given us all things. All that we are and all that we hope to be is made possible by the wonderful fact that we are created in his spiritual image with marvelous possibilities of thought, feeling and will. Whatever we may accomplish in life, whether it be the writing of books, the planning of great enterprises, the invention of farm machinery, or the wise cultivation of the soil, such things are possible to us only because of the fact that we are made in the likeness and image of God. We could never have bestowed upon ourselves such powers; we could, of ourselves, never have been more than the dust of the earth. Then in the highest sense we belong to God, and the ability and opportunities we possess are not ours but his. Are we doing more than simply keeping the talents which God has given us?

We can not keep the talents unless we use them. We often hear church members say in reference to their church, “We are just about holding our own.” But the only way to “hold our own” is to keep everlastingly pressing forward. The moment in which we “make the most of our own,” we fall back. Faithful stewards, then, do something more than simply keep their talents; with the use of their God-given capital they see to it that they make money.

The amount of goods delivered to each servant was determined by his ability. “And unto one he gave five talents, to another two, to another one; to each according to his several ability.” The comforting thought in these words is that God never asks the impossible. But, as the song goes, “There’s a work for me and a work for you, something for each of us now to do.” What a strange world this would be if all men were doctors or lawyers or teachers or scientists or farmers. But this world can be a perfect and complete world only as the little niches in it are filled as well as the larger ones. With this view of the case of the little life, appreciate just as important as the greater ones. The story is told of a boy and an angel. The little boy toiled from morn until night in the shop praising God at his work. One day he expressed to the shop owner that he might praise God in a more glorious way, as he thought, by being pope at Rome. His request was granted and he went to Rome to become pope. But his place could not be left vacant; so an angel came down into the shop and performed the boy’s humble tasks.

But even an angel couldn’t fill a boy’s place, and so the angel went to Rome as pope and the boy came back to the shop and his lowly tasks; for without his humble service the shop would be incomplete.

After the master has delivered his talents, he leaves each servant free to choose how he will use them. • As one has beautifully said, “At the gateway of life, each soul finds, as it were, a block of the purest marble, time, a chisel and a mallet, ability and opportunity, placed at his disposal by an unseen messenger. It rests with him whether this rude block of marble shall be squared into a horse-block or carved into an Apollo, a Psyche or a Venus de Milo. He may chisel out an angel or a devil. He may rear a palace or a hovel. One shapes his marble into a statue that enchants the world, or sculptures it into firewood. Another chisels it into disgusting forms which will demoralize man in all time and poison every beholder.”

God, through his many divine agencies, strives to influence man’s life not only to dictate or compel obedience. While God is the Ruler of the universe and overrules all things to his ultimate and highest purpose, yet he respects man whom he has made in his own image and allows him to be a free moral agent. This serious question must be decided by yourself: “How will I use the talents entrusted to my care?”

We all know how the three servants in the parable used their talents and we know that their rewards were determined by their faithfulness. Faithfulness and not brilliancy is what fills our cups of happiness to their brims. Faithfulness in the right as God gives us to see the right and not merely exceptional ability is what makes this old world a little more like heaven and its people a little more like the Christ. “Be thou faithful unto death, and I will give thee a crown of life.”

Points in Awarding

The Youth Department Award for 1912.

(See Sabbath Recorder, Oct. 2, for explanation)

1. Response of members at the Consacra­tion meeting.
2. Reading the Young People’s Department in the Sabbath Recorder.
3. (a) Mission Study.
   (b) Sabbath Study.
4. Received by the Young People’s Board on “Bible Study on the Sabbath Covenant” of D. B.
5. Religious Education.
   Under direction of the Seminary, work in circulating library.
6. Money Received.
7. Special Work.

The question is, “In what new work shall our faithfulness find expression?” The Christian Endeavor society should be, primarily, a training-school for growth and service. Here, the individual should be enriched in mind and heart by a larger and more comprehensive knowledge of the Bible, Christian service and missions. He should make every opportunity for leading the meeting an opportunity for self-development and self-expression. Each member would thus be prepared to be the pastor’s assistant, to take charge of the Sabbath morning service or Sabbath evening prayer meeting in his absence, to conduct outpost meetings more efficiently and to lead and teach wisely in Bible school and mission work. When the Christian Endeavor society becomes the ideal training-school, there will be less need of pleading for funds; since the greater knowledge gained in such a training-school of the Bible, its ideals and demands, missions and their need of laborers and money, can not fail to move the individual to greater benevolence for all worthy objects.

Main Thought in the Lesson.—Faithfulness is the key that opens the door to the largest service and richest rewards.

Suggestions for Leaders.

1. Ask several beforehand to be prepared to describe new lines of work the society could do.
2. Do not let the matter rest here, but make definite plans in the meeting or at a following business meeting as to how the work suggested can best be accomplished.

Nile, N. Y.
First Word From the New President.

DEAR YOUNG PEOPLE:
I have been wanting to write you a word of greeting, but haven't found the time. The days have gone by and it is now too late to engage in formal greetings; and, too, there are things to write about that are worth while, and these will take all the space in the SABBATH RECORDER that I ought to use in one week.

The first thing I am to speak to you about is the banner. This is not because the banner is the thing of chief significance; it is not. There is a legitimate place in our work for banner awarding, but it is secondary in importance. We desire to emphasize certain phases of our work for the coming year, and we make the banner our excuse for tabulating them and getting them before the societies early in the year. We shall be glad to award the banner to the society doing the best work along the lines indicated, and we would have them feel they have achieved. But every society that starts out to accomplish something along these lines will be doing that which is worthwhile.

Each society will be furnished with an attractive card, 7 by 7 inches, a reduced facsimile of which appears on this page, ready for hanging in the meeting room or in some conspicuous place as a reminder to the members of the society. The purpose of this is not to be a constant reminder of the banner, but of the things worth emphasizing in our society activities. The period to be covered is nine months, from October 1, 1911, to June 30, 1912. The purpose of this article is to call attention to the points and to explain them somewhat. If you have studied this article carefully there still remain some doubts as to certain points, just write to the board.

1. The consecration meeting ought to be largely attended. Members should make special effort to attend and take part. Absent members should send a message. It will be an easy matter for the secretary to determine what per cent of the active members take part each month and then the average per cent for the nine months.

2. There are a great many young people, no doubt, who read not only the Young People's department of the Recorder, but who read many of the excellent things found in other departments. On the other hand, there are many young people who do not read our own department as they should. We believe the character of the Young People's department under the present editorship makes it exceedingly worth while for our young people to read it; and, too, the board would like to use it to keep in touch with the young people. For these and other good reasons we have decided to make this a point in awarding the banner. At every consecration meeting let each member report the number of weeks he has read this department of the Recorder entire. Non-resident members and others who can not be present should include this information in their message to the society. The secretary can easily keep a record and figure the percentage again.

3. Under this number there are three points, any one of which will count equally with the others. This will be figured upon the basis of the number of meetings, average attendance, and length of class period.

(a) Mission study classes will choose their own text-book.
(b) Sabbath study classes have choice of two courses. The Young People's Board is arranging a course of tract study according to a recommendation made at the Young People's Rally at Milton Junction two years ago. Watch this department for description and particulars regarding this course.
(c) Under "Religious Education" the Seminary offers correspondence courses which our young people might well take advantage of. The circulating library furnishes many excellent books free to those who will read them and pay the postage one way. If you contemplate study in any such courses, write Dean A. E. Main, Alfred.

4. Never before perhaps in the history of the world has money had such a large and varied use in Christian work as it has today. Intelligent and generous giving of our money is a part of our giving of ourselves. This is figured on the amount raised per member, in awarding the banner.

5. We would encourage every effort to make the society activities vital and practical, and suited to local conditions, hence the fifth point.

If the society does not receive in due time the attractive cardboard copy of these points, write the corresponding secretary of the board, Miss Linda Buten, Milton Junction, Wisconsin, and ask her about it.

Sincerely,

A. J. C. BOND.

Milton Junction, Wis.,
Sept. 18, 1911.

Meeting of the Young People's Board.

An executive meeting of the Young People's Board was held at the home of the President, Rev. A. C. Bond, September 10, 1911, at 2 p.m.

The meeting was called to order by the President, and prayer was offered by the different members.

The following business was transacted:

Voted that stationery, for the use of the Board of Directors, be furnished by the Chair. Vote also to allow the Chair to attend to the printing of such stationery.

Voted that the Corresponding Secretary correspond with the United Society of Christian Endeavor with reference to the use of the International topics in preparing topic cards for our young people. Also that she correspond with Rev. W. D. Burdick with regard to his preparing the denominational topics for the year.

The recommendations adopted at Conference by the Committee on Young People's Work were considered and approved.

Voted that a committee be appointed to prepare a list of questions to be used by the Associational Secretaries in obtaining information in regard to the work of the different societies in the Associations.

The President, the Corresponding Secretary and the Treasurer were appointed as such a committee.

Voted that the Recording Secretary secure, through the Associational Secretaries, the address of some lone Sabbath-keeper in each association who will be willing to place the Board in touch with the lone Sabbath-keeping young people in the Association, with a view toward organizing a Christian Endeavor society composed of lone young people who are not members elsewhere.

Voted that the Chair appointed a committee consisting of the President, Rev. Mr. Bond, and Fred Babcock, to change a set of tracts for use in the study of the Sabbath (study of tracts or Bible Studies) by a group of young people who are not members elsewhere.

Voted that the Board award the banner on the following points:

1. Reading the Young People's department in the SABBATH RECORDER.

2. Response of members at consecration meeting.


4. Study of the Sabbath (study of tracts or Doctor Main's book).

5. Religious education.

It is left optional with each society which one of the studies under point three shall be taken up during the year.

4. Money raised per member.

5. Special work.

Voted that the Board meet regularly the first Sunday in each month at 7 p.m. Adjournment.

CARRIE NELSON,
Recording Secretary.
**CHILDREN'S PAGE**

**The Naughty Little Thimble.**

Once, in the days of long ago.

A little Thimble retired to sew.

It said, "I don't care what you want to do—

I'm tired of sewing the needle through.

"I'm tired of helping the doll's clothes to fix,

And getting myself just nothing but pricks,

Sometimes on that side, sometimes on this!

And then, if by chance I needle miss,

Though not my fault, I am thrown on the floor!

So I really don't think I work any more—

I'll drop softly down, and roll over there.

And hide away under the big rocking-chair."—Margaret Erskine.

**Dish Washing Made Easy.**

"Tomorrow's her birthday, you know."

"Yes! Yes, we better get it ready today."

Frances took from a box in her lap a tiny envelope and a sheet of paper, and prepared to write, while Flora looked over her shoulder, ready to offer suggestions.

"Resolved, that we will wash every dish,--except what seemed to her so great,

She managed to keep ahead. Sometimes, at the end of the day, she would say, "To the Nicest Mother in the World," but that's so common. Let's see, is that name Cousin Helen studies about? It meant a whole lot of worlds together—so—so—so—

"Oh, yes, solar system! Just the thing!"

So Frances wrote: "To the Nicest Mother in the Solarsystem.

"Then morning mother found the little envelope on her plate, at the breakfast table.

"Don't think I'll work any more—

But when she had opened it and read the inside, she said, "Why, my little girls, this is only the first of July! I couldn't think of letting you wash dishes for six people all through your long vacation, and when you dislike dish washing more than anything else, too."

"But, mother," protested Frances, it isn't quite fair to call it a hard thing any more, for I like to do it now, and I mean to keep right on—

"Me, too," said Flora.—Lilliam M. Allen, in the Congregationalist.

**Deacon F. W. Hamilton.**

Deacon Freeborn William Hamilton, the son of Freeborn and Tacy (Green) Hamilton, was born on the farm in Alfred which has been his only earthly home, and from this, after a residence of nearly eighty-four years, he went to his home beyond, September 5, 1911.

His father, Freeborn Hamilton, came here ninety-six or ninety-seven years ago, cleared a small plot of ground and built a house. A little later he brought his family, consisting of his wife and four children, from Brookfield, N. Y., to his new home. The subject of this sketch was the tenth child, and of a family of twelve children, eleven of whom lived to grow up, and reared families of their own.

Freeborn W. Hamilton and Miss Amanda Potter were married by the late Elder James K. Potter, of a community of twelve children, five of whom lived to grow up, and reared families of their own.

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never remembered his speaking a harsh or unkind word. Such was his treatment of those who have been in his employ that they came to honor him and respect the faith that was molding his life. His own mother died when he was a boy, and his stepmother, who lived in the home while he was coming to manhood, and after he was married, in the same house, said of him, when in her last sickness, "He never gave me an unkind word."

As far as remembered the last time he attempted to sit at the breakfast table with his family, he desired the Bible should be read, as usual, and he offered prayer, but was so exhausted he was helped to the couch and it seemed then and there his life might go out; but his great strength of vitality tided him over, as it did most of vitality tided him over, as it

Quaker Whiskey Cure.

William Penn was once urging a man he knew to stop drinking to excess, when the man suddenly asked:

"Can you tell me of an easy way to do it?"

"Yes," replied Penn, readily, "it is just as easy as to open thy hand, friend."

"Convince me of that," the man exclaimed, "and I will promise upon my honor to do as you tell me."

"Well, my friend," Penn answered, "whenever thee finds a glass of liquor in thy hand, open that hand before the glass touches thy lips, and thee will never drink to excess again."

The man was so struck by the simplicity of the great Quaker's advice that he followed it and reformed.—Minneapolis Journal.

SYRACUSE, N. Y.—The Sabbath School at Syracuse having decided upon August 31 as the date for the annual picnic, nearly the entire school, together with a few friends, spent the greater part of the day at Fiddler's Green. Those who went from the city made the trip by way of the Suburban Electric Car Line, while others living in the outskirts found it a pleasant drive to the grounds.

Although the weather conditions were unfavorable, no less than thirty persons, including children, were in attendance. It seemed good to be away for a little while from the rush and noise of the city for rest and recreation. The children all seemed delighted, and they certainly improved the opportunity to visit and have a good time.

When the hour for service arrived, it was thought best to seek shelter, as there were strong indications of rain. Some ladies in charge kindly offered us a building which stands upon the grounds, and also furnished a piano for the occasion.

After a seventeen feet in charge, a good program was given. Several of the children and young people took part and it was gratifying to see the interest with which they all helped to make the undertaking a success. Misses Dorothea and Edith Cross furnished music and gave their hearers some very nice selections.

The paper read by Dr. E. S. Maxson was exceptionally good, and held the attention of all who were present. The prizes awarded were distributed by Mrs. Edna M. Stillman, who for some time has been teacher of the children's class. R. G. D.

PRAIRIE VIEW, KAN.—I have planned to write and talked of writing for a long time, but because I am a poor hand to express myself I have put it off.

Elder Goff has mentioned our little Sabbath school, but we will try to speak for ourselves. There are only two families of our church, but God blesses our weekly meetings. We are very deeply interested in Sabbath-keeping work. Brother Hicks and family are of Elder Goff's converts. They are strong in the Sabbath work, but are being opposed bitterly on all sides.

The articles that appear in the Recorder under "Missions" have been read each week and then passed to a neighbor for whom we are praying. I oftentimes think how I would like to send these articles and interest to our different boards, but I always stop there and say, What good are my words without the financial support of which they stand in such need? Words are sometimes such poor things with which to express the feelings and convictions of our hearts. So often do we speak when silence were golden, or keep silent when a word would brighten a gloomy day.

I have a "plan" which I feel positive it is right. I wish to lay before the brethren—a plan for the raising of some at least of our needed cash for the cause in general. I believe I can truly say that I have the blessed cause at heart.

J. P. BAROOCK.

Marriages.

COOK-HOOKER.—At Alfred Station, N. Y., September 9, 1911, by Pastor J. L. Cottrell, Mr. Harry Cook and Mrs. Calla E. Hooker, all of Alfred.

ROGERS-WELLs.—At the home of the bride's parents, Mr. and Mrs. Wallace R. Wells, Ashley, R. I., September 12, 1911, by Rev. Clayton A. Burdick, William Cornell, Roger of Westerly, R. I., and Miss Grace Lillian Wells.

BARDEEN-ROGERS.—At the residence of the bride's parents, Alfred, N. Y., August 31, 1911, by Rev. L. C. Randolph, D. D., Mr. Hugh Alan Bardeen of Los Angeles, Cal., and Miss Edna Rogers of Alfred, N. Y.

We are sorry that, want of space compels us to leave out for this week the death notices of Mrs. Mattie Davis Eaton of Gloversville, N. Y., and William Allen Prentice of North Loup, Neb., both of which will appear next week.

Get a Nurse's Training.

The Battle Creek Sanitarium offers the very best inducements to those who wish to qualify for nursing. Both men and women nurses are in increasing demand. Splendid opportunities for doing good, and at the same time earning a liberal salary. A specially favorable opening for Sabbath-keepers. For full information address the Battle Creek Sanitarium, Battle Creek, Mich.