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Did Christ's Last Command Involve Such Ruin?

Whenever we read labored statements and compilations of figures to show that zeal in the work of foreign missions means ruin to the churches in the homeland, and that denominational decline has been the sure outcome whenever the people have pushed the work in heathen lands, the question at the head of this article has pressed upon us with significant persistency. Can it be that the Master's last command involved such ruin to his dear church in Judea? Can it be that the All-wise, crutified and risen Christ was mistaken as to the best methods of church growth? When he said, "Go teach all nations," and commanded his followers to go into all the world and preach the Gospel? Did the church of Jerusalem begin to dwindle in numbers and to die spiritually when it sent missionaries to Antioch, to the islands of the sea, to Macedonia and to Rome? Probably the whole land of the Christ has been compelled to lie in heathen darkness thousands of years because the early church was too zealous in sending the Gospel to the heathen.

Of course, if zeal in foreign missions is so disastrous to home churches today; if the denomination for many years has suffered a decline every time its people have been revived in the spirit of foreign mission work, the same principle must have prevailed in earlier times, and Christ must have been mistaken in his ideas of labor for the welfare of his kingdom. How can we think otherwise if we accept the theories that the foreign mission spirit has ever worked ruin, and is still bound to work ruin if persisted in? Really what do our friends think Christ meant by his last command?

Look For the Real Causes.

It seems like an unjust conclusion to assume that the decrease in the membership of our denomination is due to the interest we have taken in foreign missions; and to affirm that we are doomed to extinction if we continue our efforts to send the Gospel abroad. Then the general principle must be that activity in foreign missions is necessary and assuming one that is no cause at all. If the conclusion that we have suffered loss at home as the result of every move toward sending the Gospel abroad be correct, then the general principle must be that activity in foreign missions is necessary and assuming one that is no cause at all. If the conclusion that we have suffered loss at home as the result of every move toward sending the Gospel abroad be correct, then the general principle must be that activity in foreign missions is necessary and assuming one that is no cause at all. If the conclusion that we have suffered loss at home as the result of every move toward sending the Gospel abroad be correct, then the general principle must be that activity in foreign missions is necessary and assuming one that is no cause at all.

EDITORIAL

The Sabbath Recorder

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

VOL. 71, NO. 20.

PLAINFIELD, N. J., NOVEMBER 13, 1911.

WHOLE NO. 3,480.

THOMAS L. GARDNER, D. D., Editor.
L. A. WOOCEN, Business Manager.

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

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But somehow I can not see that these conditions have come to those churches that have been most enthusiastic for foreign missions, and that have given their own members to go to foreign lands. Look at those churches today whose members have gone to China, and who have done most for that mission, and we find them among the most spiritual and prosperous churches of our faith. This could not be so if some of the propositions set forth against foreign mission work were true.

But we were to look for some real causes for our decline and loss of numbers. How about our own attitude towards the Sabbath? If for years our young people see their neighbors going to church on Saturday and Sunday, and having no church in the world of business on account of their "having to keep Saturday," and hearing criticisms if the pastor preaches Sabbath truth when Sunday-keepers are present, there the seeds are being sown for a sure harvest of renegades from Seventh-day Baptist churches. These things are indeed causes of our slow growth and declinations, but it is hard to see how a spirit of revival in foreign missions ever could be.

Again, Seventh-day Baptist churches are brought under greater pressure from the business world and from all other churches, on account of the difference in the day they keep, than any other people. Added to the mighty pressure sustained by all other peoples from this commercial age and from the tendencies toward high and fast living and from holidayism, we have the extra, all but overwhelming pressure of all other denominations. Indeed, with all these causes conspiring to annihilate us, it is the wonder of other denominations that we have held our own so well. In the natural order of things, with all these causes working against us, it is marvelous that Seventh-day Baptist life all! The fact that we have survived all this pressure from without, and have outlived the contentions from within, and are constantly building up our schools, and striving to enlarge our missions at home and abroad, making them more efficient than ever before, is in our faith, convinces me that God has been leading and that he still has some great purpose in our destiny, a mighty mission yet for the conservators of his downtrodden Sabbath. If this be not so, why has the mighty God sustained so marvelously against such fearful odds? Why should he overrule the many causes that have threatened to work our ruin, and brought us to these days of world-wide awakening in missions, if it is his will that we take no part in the wonderful work? Was his command to go into all the world meant only for large denominations? If so, he chose the most inopportune time in all history to give it to the infant church.

Let us never believe for a moment that our obedience to this command is causing our ruin. The spirit that moves churches to obey it should act in exactly the opposite way—it should rather be encouraged than destroy. If we are losing ground as a people, let us not insult God by charging our downfall to obedience to his last command. Rather let us try to correct the many causes, any one of which is enough to sap our spiritual life and make us weak as a denomination. We need to do more abroad for the salvation of men, and we are able to do four times as much in the homeland as we now do.

Let All Study Brother Cottrell's Plan.

On another page will be found the plan suggested by Brother Ira Lee Cottrell, pastor at Alfred Station, for procuring the SABBATH RECORDER upon a paying basis. Brother Cottrell, as was stated in the issue of October 9, page 452, became greatly interested in the matter at Conference, and the editor urged him to take hold of the work. He did not think that united an effort on the part of all churches and pastors would create a boom in regard to SABBATH RECORDER subscriptions that would give the paper so much needed by our people a living subscription list, and place it in every Seventh-day Baptist family.

On page 471 of the issue referred to will be found his ringing appeal for an effort to secure 1,500 new subscribers. In this he told us to look in the RECORDER the following week for the number each church would need to raise in order to realize his 1,500. By no fault of his this statement has been delayed, but now it appears on another page of this paper. To some churches the "suggested apportionment" may seem large, but Mr. Cottrell is likely to make good in his own church, with an apportionment of 47. He has already sent in the cash for 37 papers, and feels sure that his church will rear the entire apportionment.

He believes that the nearly $3,000 deficit, so-called, which the people have to meet each year through the Tract Society, can more easily be raised in this way, and that the people in all the churches will feel better about it if by so doing they can send the RECORDER on its helpful mission into fifteen hundred families that now have it not. The deficit will have to be met anyway at the end of the year, and that, too, without apportionment. Then if it is not the best kind of home mission work to join now in this effort to pay by giving our paper an added circulation which will send it with its messages of love and helpfulness into many hundred families who are not now readers.

One thing is sure, if every pastor and church and Endeavor society will immediately go to work with Brother Cottrell and do as well in proportion as he has already done, even though the entire 1,500 should not be realized immediately, it may be in the course of a year or so, and at any rate the greatest work will be done for the SABBATH RECORDER it has ever known.

The Committee Approve.

When Brother Cottrell discovered that the matter of RECORDER subscriptions had been referred to the Supervisory Committee and business manager, he felt delicate about going forward, as his move was voluntary and he did not wish to appear officious in such a case. But when the editor presented Brother Cottrell's plan to the committee, the members were glad to know that others too were interested, and felt encouraged upon discovering that such voluntary interest was being taken. The following is a brief statement of their approval, given by the chairman of the committee.

The business manager and the Supervisory Committee of the SABBATH RECORDER office cordially approve of Brother I. L. Cottrell's commendable efforts to increase the RECORDER subscriptions. It is a worthy cause splendidly championed. Moreover, we hope every pastor and Christian Endeavor society will co-operate with him and make the banks and RECORDER subscriptions. If any Christian Endeavor society needs any suggestions as to the business manager's plan by which it may earn commissions by securing new subscribers, correspondence regarding this phase of the question may be had with Mr. L. A. Woodren, Plainfield, N. J.

In a private letter regarding the matter Brother Cottrell, speaking of the way his people are taking hold, refers us to Nehemiah iv, 6, "So built we the wall; . . . for the people had a mind to work," and expresses the belief that this undertaking will surely succeed if the people have a mind to push it through. Let us hear from the churches, and let each one of us, and imperative, that we do something more to teach our families the Bible truths for which we stand, and to inspire them with a denominational spirit. How can we do this better and cheaper than to interested all those who read the SABBATH RECORDER?" In his church several gifts have been made to help out those who could not pay all the subscription price. Let every church now take up the work and see that no family is left out, but that every family resident and non-resident, is supplied with the SABBATH RECORDER. Our readers would be surprised if they knew how many families there are in some of our larger churches where the RECORDER never goes.

A Good Work For the Poor.

The New York Association for Improving the Condition of the Poor is doing a good work in the poverty-stricken tenement district of America's most congested city. It is a great thing to be able to fight poverty wisely in ten thousand homes where the inmates suffer from hunger, cold, sickness and despair. More than mere temporary supplies of food, clothing and fuel are needed if the improvements are to be permanent. This society keeps relief visitors, nurses, visiting housewives and di-
EDITORIAL NEWS NOTES

China's Revolution Still Progressing.

The news from China is anything but reassuring for the Manchu dynasty. Shanghai has gone over to the rebels and great excitement prevails there. Peking seems to be tottering to its fall, and the rulers are demoralized. The city of Hankow has been taken by the imperial troops and burned. The members of the Wesleyan Mission in that city, the patients in the women's hospital and the blind boys under the care of missionaries narrowly escaped the fire, and three hundred of them spent the night on the lawn, terrified by bursting shells and the rattle of musketry. Many were scorched by the heat of the burning mission buildings as they huddled together on the grass, and almost gave up hope. They are now being cared for in the London Mission. The mission people asked for an armistice of two hours to enable them to get the inmates to places of safety, but the firing ceased only half an hour. A Red Cross signal was trying to tell the mission people was fired upon and damaged by the rebel guns. A strong wind carried the flames across the river to Han-Yang and one mile of its water-front was destroyed. It seems impossible for the various factions to come to an understanding, and the one thing now most apparent is a spontaneous uprising, on independent lines, of all factions, against the Manchu dynasty and its misrule. The fact that foreigners are not attacked is considered as evidence that the desire for reform is genuine.

Owing to the fact that the rebels were raw recruits not understanding the use of the gun, the slaughter among them in Hankow was very great. There was fierce fighting, hand-to-hand, in the streets, aside from the destruction caused by shells bursting among the people. Many non-combatants and women and children were massacred by the imperialists because they did not deem rebels worthy of humane treatment.

So far as Shanghai is concerned, while there is great excitement, still there has been no bloodshed. Foreigners are considered safe there under the protection of foreign men-of-war. New cities go over to the rebels every day. Three gunboats put in at Shanghai, and straightway joined the rebels.

The Maine Almost Uncovered.

After months of toil, the investigation of the sunken battleship in Havana Harbor is rapidly nearing its close. It is now expected that in one more week the notice may be given the authorities at Washington that everything is ready for final inspection of the vessel. Every step now tends to confirm the opinion that the Maine was destroyed by an explosion from without rather than from within. The after-half of the ship is being fitted with a wooden bulkhead, watertight, preparatory to floating it.

Arabs Hard Fighters.

The Arabs and the Turkish troops have been making serious inroads upon the Italian forces at Allerona. According to reports they have reoccupied the forts in the suburbs of that city and driven the Italians into close quarters within the city. Many of the arms and much ammunition captured by the Italians when they took possession have been used by the invaders. The typhus of Italy still holds three forts. Great heroism was displayed by the Arabs, who are desperate fighters. Had it not been for the Italian gunboats it is probable that the victory for Turkey in Tripoli would have been complete.

Rumors of great barbarities committed by the Italians in the massacre of non-combatants and of women and children are current. Italy, however, strongly denies these charges. Turkey has asked the United States to intervene to stop the barbarities and to end the war. It is hard to believe that the Italians, as charged by Turkey, are guilty of "executing great numbers of citizens of Tripoli," and that they are "violating not only the sacred principles of the modern law of nations, but also the most elementary rules of civilization and humanity by shooting down innocent women and children." If Italy is guilty of such atrocities, she should be made to feel the severe condemnation of all civilized nations. But the nations should make sure that such charges are true before they proceed against Italy. The Italian army has had too clean a record heretofore for us to easily believe that it has lapsed into such savagery. If guilty, she should not be spared; but other nations have been similarly charged, when not guilty. For instance, Austria in Italy, England in Africa, Germany in China, the United States in the Philippines have each been charged with such inhumanities, which charges have been proved to be unfounded, and we hope a thorough investigation may show that Italy is being falsely accused. As to Turkey, her soldiers appear to be waking up, and it looks as if Italy would have her hands full if she holds the captured territory against the combined forces of the Turk and the Arab. The outlying desert country favors the Arabs in their kind of warfare, and Italy never will know when she has them whipped to stay whipped. They have a way of bobbing up ready for fight when and where least expected.

In Airship From Ocean to Ocean.—What of it?

After all the expense and the great sacrifice of human lives one C. P. Rodgers has succeeded in getting lucky in flying from ocean to ocean across the continent, a distance of 4,231 miles. The papers are booming the daring feat as though it were to settle the question as to the use of airships for purposes of transportation. Really, what does exist? While it may furnish data to aid in perfecting aviation for adventure, to those who care to thus take their lives in their hands, I can not see that it assuages us of any practicable or desirable use of the airship for travel or for transportation purposes.

Rodgers landed on the Pacific Coast after about 5,000 minutes of actual flying time, about a mile a minute. This is considered as wonderful; but when we consider the fact that he was just forty-nine days, doing his best to improve his time, in sailing from Sheephead Bay, near New York City, to Pasadena, Cal., the enterprise is robbed of its usefulness as proving the value of airships for transportation. There are so much safer and better ways to go to California, that no one would care to go by airship. An ordinary express train can easily make the distance in one-tenth the time it took Rodgers to fly it! Then the many hold-ups by being entangled in treetops, confused by mazes of unknown railroad lines, caught in wire fences, and
plunged to earth by broken rods, causing damages taking days of time to repair, would be found only very serious, as well as hazardous. We understand that after all his enforced landings in very bad, out-of-the-way places, and after waitings for his special train to come up with material for repairs, Rodgers made sufficient repairs on the ship he landed in Calorea; containing only two pieces that belonged to the one in which he set sail in New York.

Let adventurers throw away their lives if they will in this foolish attempt to establish airship lines of travel; most people will rather, easier mode of travel in Pullman cars on solid ground.

It is reported that a colony of American immigrants on the coast of Honduras, composed of twenty-eight families, are in great distress and pleading for help to get back to this country. The Government has sent a gunboat to investigate and report on conditions there. These families went from Mobile and the coast to work on plantations in Honduras.

John Wanamaker presents London with a great painting of the coronation of Queen Victoria given last June at Guildhall. Mr. Wanamaker was the Lord Mayor's only guest on that occasion. The city of London has voted to accept the gift.

The Chinese quarter of Manila has been wiped out by fire, causing a loss of $1,000,000. Had not the American soldiers rallied to fight fire, the entire business section of the city would have been destroyed.

Many fatal accidents to hunters, caused by mistaking men for deer or by careless handling of guns, are being reported from every quarter. We can not remember seeing accounts of so many in any one year. Let all gunners take heed. Too many hunters in the woods together make it dangerous for all.

Father Thomas Edwin Sherman, a son of General William T. Sherman, has been committed to a sanitarium for insanity. About a year ago, while hearing confessions in a church in California, Father Sherman's mind gave way and he attempted to take his own life. He was then placed under private treatment, and hope was entertained for his recovery; but after a long struggle to retain his mental faculties, he has been committed to a sanitarium near Boston, Mass.

After reviewing the great fleet as it sailed away from New York, President Taft expressed the opinion that the number of "destroyers" should be increased. There are four for each battlecruise. This would mean at least one hundred destroyers in such a fleet instead of twenty-two.

The President also favors the title Admiral for the commander of our fleet, instead of that of Rear-admiral, as he thinks the latter is incongruous with the importance of the office.

**A Lone Sabbath-keepers' Directory.**

REV. T. J. Van Horn, Cor. Sec.

It may not be too late to express my appreciation to the lone Sabbath-keepers who so generously responded to the request for messages to our recent Conference at Westerly. It was one of the compensations for the strenuous work involved to receive and read so many responses from those who are "scattered abroad." It was a joy, also, that so many delegates at Conference entered so heartily into the plan of responding to these messages. Thus our lone Sabbath-keepers, through their kindly assistance, had something fresh from the sessions of this great meeting. I hereby gratefully acknowledge the help thus rendered.

Through some confusion in securing names and addresses of lone Sabbath-keepers in America, the names of some found a place on my list who were not lone Sabbath-keepers, but non-resident members enjoying Sabbath privileges in some other church. But this mistake resulted in some very fine responses from non-residents. If the plan of publishing a "Lone Sabbath-keepers' Directory," during the present conference year is consummated, it is essential that names and addresses be in the hands of the corresponding secretary soon. Between 500 and 600 names are already on my list, and I suspect there are many more whose addresses have not been sent. Help is needed in completing this list. If any lone Sabbath-keeper who reads this and who did not receive the circular letter sent out last summer, will forward to me his name and address with that of any other belonging to this class, it will aid materially in this enterprise that may result in much good to our beloved work. Lend a hand.

**A Suggested Apportionment.**

REV. 1. L. Cottrell

By apportioning the 1,500 proposed new subscribers to the Sabbath Recorder, on the total number of church members in America we get the number of new subscribers for each church to raise as seen below, except in a few cases where a slight variation seems justifiable, as in small churches where the non-resident members are equal to, or exceed, the resident members.

The proportion used is one subscriber to five and four-tenth members. We think it is better to take the entire membership as the basis on which to reckon the apportionment than the resident members, only, for these reasons:

1. We do not want to leave out of consideration the 2,153 non-resident members.
2. Those of them who do not live where they can attend church on the Sabbath especially need the denominational paper.
3. In some cases the non-resident members may be the best ones from which to obtain subscribers.

Therefore let us not forget our non-resident members.

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Berlin, N. Y. .................. 23
Waterville, Conn. ............... 68
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Lincklaen, N. Y. (estimated) .... 4
Saugus, N. Y. .................. 4
Watson, N. Y. (no report) ........ 4
Preston, N. Y. (no report) ....... 1
South Otsego (no report) ....... 1
Syracuse, N. Y. (no report) ....... 1

**Western Association.**

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Friendship, N. Y. ............... 32
Independence, N. Y. .......... 19
Richburg, N. Y. .................. 34
Second Alfred, N. Y. .......... 47
First Hberon, Pa. ............... 8
Sciota, N. Y. .................. 4
Hartsville, N. Y. ............... 11
Furina, N. Y. .................. 5
Hebron Center, N. Y. .......... 5
Andover, N. Y. .................. 16
Hornell, N. Y. ............... 16
Wellsville, N. Y. .......... 7
Hickemell, N. Y. ............... 3

**Northeastern Association.**

Milton, Wis. .................. 70
Jackson Center, O. .......... 21
Albion, Ill. .................. 45
Waukuha, Wis. .......... 20
Berlin, Wis. .................. 1
Hampton, Ill. ............... 1
Wilton, Iowa .................. 15
Dodge Center, Minn. .......... 33
Carston, Ill. .................. 13
Nortonsville, Kan. .......... 10
New Arborn, Minn. .......... 8
Lancaster, Ill. .......... 23
Stone Fort, Ill. ............... 5
North Iown, Neb. .......... 26
Grand Island, Wis. .......... 10
Curtisville, Wis. .......... 9
Chicéro, Ill. .................. 13
Rochester, Minn. .......... 19
Parmn, Neb. .................. 7
Riverside, Cal. .......... 13
Rock House, Wis. ........ 3
Battle Creek, Mich. ........ 11

**Southeastern Association.**

Salten, W. Va. ............... 41
Lest Creek, W. Va. .......... 27
Middle Island, W. Va. .......... 14
Birchins, W. Va. ............... 8
Greenbrier, W. Va. .......... 8
Roanoke, W. Va. .......... 9
Salisbury, Pa. .......... 3
Black Lick, W. Va. .......... 3

**Southwestern Association.**

Delaware, Mo. ............... 2
Little Prairie, Ark. .......... 7
Poteau, Ark. .......... 14
Hammond, La. .......... 12
Atalla, Ala. .......... 8
Gentry, Ark. .......... 10

Total .............. 1500
SABBATH REFORM

Trend of Public Sentiment in Toronto.

REV. R. B. ST. CLAIR.

If court decisions and utterances of the public press are any indication of the trend of public opinion, your correspondent would be forced to the conclusion that there is a marked decline in the respect formerly accorded to the once "Venerable Day of the Sun" in His Britania Majesty's ultra-loyal city of "Toronto the Good."

Not many years ago, the majority of people thought it a high misdemeanor to operate cars upon the (Canadian) Sabbath day; now, for some years past, by vote of the people, we have been supplied with ample facilities on the Sunday, not for the church-going folk only, but for the far larger pleasure-seeking crowd as well. Ice cream, nuts, soda water, soft drinks, etc., are now freely sold on Sunday, if same are consumed on premises where purchased, and a man who was recently arraigned for the alleged act of operating a tugboat as well, on his own premises, "on the first day of the week, commonly called the 'Lord's Day'" was dismissed by the trial judge.

On June 16 last, I was in attendance at the local police court when the magistrate, police officers and county crown attorney fairly apostolized publicly, through the magistrate, for having brought a number of alleged Sunday-law violators, such as leaders of bands, etc., before the court. The cases, needless to say, were dismissed.

The Saturday Night, a paper somewhat on the order of the Saturday Evening Post, publishes an article, under date of August 5, 1911, which I think admirably sets forth the current attitude regarding Sunday. "The one day in seven" theory set forth so persistently by the Lord's Day Alliance has borne fruit, and, at last, many are coming to the point where they no longer have regard for any day as sacred. See in the italicized portion of the editorial (emphasis placed there by your correspondent) the striking similarity between the suggested law of permissive rest, and that proposed by the late Dr. A. H. Lewis. Indeed, they are quite identical. The extract follows:

A Brandon gentleman writes Saturday Night in a satirical vein regarding this paper's stand on the Lord's Day Act. He wishes to know how we would arrange the week in order to make it fair, one day's leisure in seven and still carry on the several businesses that necessitate their employ- ment on Sunday for the good of the trade as a whole. This gentleman's view-point is probably a good deal like that of the Rev. Mr. Hincks, of Toronto, as he wrote a couple of weeks ago and denounced those who would row for pleasure on Toronto Bay on the first day of the week. "I was on his own premises, on his own premises, "on the first day of the week, commonly called the 'Lord's Day'" was dismissed by the trial judge.

Dr. Hincks, I take it, resides at the Island during the hot weather, and on the Sunday morning in question took a ferry boat from that resort to the city. On the ferry boat there were, I presume, a deck hand, pilot, an engineer and a couple of firemen, all there for the purpose of conveying Dr. Hincks and others between the Island and the city, as mentioned. The Rev. W. H. Hincks evidently does not object seriously to the employment of a ferry boat's crew to convey him back and forth over Toronto Bay, as he has a definite objection to a "well-fixed" man using his own motive power to propel a racing shell over that same body of water on the same day. So there is after all much in the point of view; a great deal depends in viewing the point as to whose ox is being gored.

Of course it is both law and custom with the owners of the Toronto ferry service and with other large public transportation working seven days in the week to give their employees one day off in seven. The same rule holds good with public utilities that publish the week through, and also with large hotels and other enterprises that are precluded from closing on Sunday.

It is now pretty well conceded among the Christian peoples that there is no religious or divine law requiring the complete cessation of all business or industrial pursuits seven days in the week. However, from the days of the Romish nations we have kept a day, but not necessarily the day we have kept; "one day in seven has been kept down to the least." If this is conceded by the Christian peoples, why then should we be hampered and hammed in at the suggestion of men who fill churches with all the odds of the Sunday observance laws in their favor. If the principle of one day in seven is conceded, and it makes no difference which day is taken it would seem that a modification or a repeat of the existing Sunday laws must logically follow. Surely the civil law can not demand more than does the divine law. In this event it would seem that some legislation is necessary so that employed persons might not be deprived of their religious liberty.

The question of civil and religious liberty is one that is closely considered. We forget sometimes that the law is and should be the last resort of society, the corrective when all else has failed. We have thought what we have of civil and religious liberty dearly enough. In one form or another these questions have engaged the attention of men from the dawn of civilization, but it remains a constitutional monarchies and republics to bring the principles fully to the surface. The limit of interference with the rights of one individual by another individual has been pretty fairly adjusted, but it is by no means so clear as regards the rights of collective opinion and of the power of the State over the rights of the individual.

If I capture a ferry boat on a Sunday I escape criticism from the Rev. Dr. Hincks; if I row on Toronto Bay on a Sunday in a "shell," I form part of a "most shameful scandal." If I play tennis on Island, I am subjected to arrest; at least I judge so from the fact that when the police boat makes its way in the direction of the Island on a Sunday it drops their racquets and hides the balls until the boat makes its departure. If I wish to sail, I do so without fear of criticism from the Rev. Dr. Hincks, evidently does not object seriously to the employment of a ferry boat's crew to convey him back and forth over Toronto Bay, as he has a definite objection to a "well-fixed" man using his own motive power to propel a racing shell over that same body of water on the same day. So there is after all much in the point of view; a great deal depends in viewing the point as to whose ox is being gored.

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late an immense fortune? to glorify some selfish desire? or to indulge in some questionable amusement? Our only answer can be, Yes. But why? What is their idea of the church of or church work?

Mr. McNutt says further in the story of his experience with the country church, "My boyhood idea of the country church was an institution which dealt with men's souls and good clothes. It was a place where dead men's bodies were carried. It was a building where we were compelled to sit on hard, straight-backed seats and listen to long sermons. It was a place where we could secure books from the Sunday-school library, books in which good boys always died young. I can still remember vividly the solemnity of the annual visit of the country pastor, in his long black coat. There was nothing appealing or interesting to the young in the church of my boyhood."

I believe there are other things equally detrimental to church growth and prosperity. For example, Mr. A., a conscientious Christian, battling against his peculiar temptations, was so busy in doing something that Mr. B., of an altogether different temperament, could not do. Mr. B. meets Mr. C. and says, "Just see what Mr. A. has been doing. Now in my opinion no Christian with any principle would do such things. He needs a good calling to work him out of the church. Yet, all this time Mr. A. lives just across the road from him and he ought to know about all about it," etc. And so the story grows and grows until finally Mr. A. hears that they are talking of turning him out of the church. Yet all this time Mr. B. has been very neighborly with Mr. A. They have exchanged work. They have gone to town together. Their families have gone together. Yet Mr. B. lacked the Christian courage to tell Mr. A. wherein he thought he was wrong. He resisted the impulse to slap him on the back and say, "Old man, I don't want to offend you, I just want to have a little Christian talk with you. Don't you think your influence over the young would be better if you would do differently in this or that instance?" Wouldn't this have a much better effect on Mr. A. than to go and tell others of his shortcomings?

When we know that these conditions exist in our churches, when members of the same church will not speak when a religious service but will work together for the lodge or any social interest, can we wonder that Satan is getting in his work among our young people, turning them from church work or even the church socials, to the dance-halls and other places of questionable amusement? I say, No. Let us show our young people the beautiful side of the Christ-life. Let us support our church, our missions and our charities, not alone with our attendance and our attention, although these are two of the most important factors, but with our means as well.

We need more of the Christ-spirit in our lives, the spirit that makes the Christian life a joyous service.

It took Mr. McNutt just two years to put the New Era Club House out of commission. The price of farming homes advanced more rapidly in that locality than in others nearby. Fathers and mothers were heard to express a desire that their children might be raised under the inspiring and uplifting influence of that community.

Take God with you into your business, into your pleasures. Fathers and mothers, take him with you into your homes and I think we may well say that Satan will hinder us but little in the future.

Garvin, Iowa.

Not long ago a London preacher indulged in a little sarcasm over a small collection. And he did it very neatly in a preface to his sermon on the following Sunday. "Brother," he said, "our collection last Sunday was a very small one. When I looked at the congregation I said to myself, Where are the poor? But as I looked at the collection when we counted it, I exclaimed, Where are the rich?"—Baptist Commonwealth.

I suppose a bird is the bravest creature that lives, in spite of its natural timidity. True courage is not incompatible with nervousness, and heroism does not mean the absence of fear, but the conquest of it—Henry Van Dyke.

From the Corresponding Secretary.

Dear Readers of the Recorder:

Last Sabbath, October 28, was spent with the Milton (Wis.) Church; Sabbath evening and Sunday night at Milton Junction. The Brotherhood meeting was held at the Junction, when forty-one men and boys were in attendance. After the dainty lunch was served, the several committees reported work done. Brother O. S. Mills, who had returned from a missionary trip in Dakota, gave a short account of his work. Brother J. H. Hurley, who was on his way as delegate to the Southwestern Association, was present and spoke. He has had the charge and training of Ebenezer Am nokoo during the latter's summer vacation and brought him to Milton, where he will remain in school next year. Brother C. C. Van Horn of Gentry, Ark., happened to be present and spoke of the work in his home church. I spoke in brief of the work in the several associations in connection with the Missionary Society.

The work along the whole line on the home field. The men on the field have the work well organized and are out after the lost and unsaved. It is more a question of souls than sermons.

Yesterday we were driven from the station at Gillett, Ark., to Little Prairie, nearly twenty miles, where the association opens today. The afternoon was beautiful. We passed fields of corn and cotton being harvested, rice stacks, shocks and threshers, wells for irrigation, and belts of timber. The cypress forest and swamp were of special interest to us. Trees with trunks from six to nine feet in diameter now stand on ground dry and dusty, but during the spring in water from one to twelve feet deep.

The ministers had all been very quiet and stories very common. We all reached the cypress. Brother J. L. Hull of Little Genesee was driving the mule team. He is here looking after his farm and so familiar with the "real estate agent." The dingly rim on the bark of the tree trunk where the high water marks are left compelled him to tell us gossip ministers the following story. A stranger came to this new country to buy land. The forests were beautiful, land perfectly dry; but the stranger wondered about the marks on the bark of the trees, which were, in the edge of the swamp, only a few inches from the ground. The agent explained when interested that the marks on the tree were caused by the hogs rubbing against the tree. The stranger grew interested and as he advanced deeper into the swamp he saw the mark on the tree grow higher and higher until it was six, eight and twelve feet from the ground. The agent urged him harder to buy land. The stranger became more and more enthusiastic until he broke out, saying, "I don't want the land, but I do want to buy and take home with me one of those hogs."

This is a rich country, but some of it is navigable during a portion of the year. But it is the hour for the association to open.

Fraternally,

E. B. SAUNDERS.

The Singer.

M. E. H. EVERETT.

A singer of God was hidden away At night at the city of brightness, And sang to the passers thronging By till dawn should redden the eastern sky. He sang of the rule when welcome was the day. And silent streams in their shadows flow; And then of a plain outspread far And every bower in a bright star. Hither and thither wild birds flew, And out from the wood a soft wind blew. With an eager hand and a sweet sigh And song leapt up from its strings like fire. But hurrying still the crowd swept by, None noted was with me speaking. But a strong man, bowed and desolate, Leaned on the post of the open gate. He heard the wind from the forest call, And sounds of a distant waterfall. And through the trembling sweetness there he heard the words of his mother's prayer: "Make Thou a path for our feet to go And lead us whether we will or no. For we are wayward and weak and blind, And the way of the Lord we may not find, And thou! 'Calfest we may not hear, And miss the good Thou hast bought so dear."

Like one from the deep wide awak He rose upright as the morning brake. "Farewell, O singer," he said, "farewell!" Was дан, the lyrics fell. "The many have passed thee and never heard, The few have mocked," was the angel's word. "To only one hath thy gift brought gain. Dost thou count thy watch and thy labor vain?" "Na, darkness is glory, and pain is good. For a soul hath listened and understood!"
Conference After-thoughts.

REV. EDGAR D. VAN HORN.

During the presidency of Theodore Roosevelt one of the most important services rendered to the country was the agitation which he persistently carried on regarding the conservation of our national resources. At first the people thought him extravagant and visionary and did not hesitate to criticize him. But when he went before them with his ideals and desires and by a personal campaign aroused the people to the dangers of our national waste, they were converted to his policy and the result was a general forward movement in the conservation of our natural resources. Now the people are glad and proud of what was accomplished along this line.

In this article I write as an individual and in no case as an official representative of the Sabbath School Board, yet I do not hesitate to affirm that the one object for which this board was created and which has more than justified its existence is the conservation of our denominational resources. Article I of its constitution declares its object to be: "to promote the study of the Bible; to promote the organization of schools and societies for the study of the Bible; and to print and circulate such books, tracts and periodicals as may facilitate and promote the study of the Bible." I think no one would doubt for a moment the wisdom of such a policy and that the results must be, perhaps incidentally, the conserving of our resources, but primarily promotion and extension of God's kingdom. The means employed in accomplishing these results have not met with universal approval.

The Sabbath School Board in undertaking this work is not wedded to any one method. What it has worked for is the preparation of the soil, the sowing of the seed and a more careful cultivation that will in the end bring a greater harvest of workers and recruits for God's cause. If those opposed to the present method will suggest a better way to reach this result, I am sure the board will welcome and consider such suggestions.

There has been a conviction on the part of many that a very urgent need of our churches—I might almost say the urgent need—is a revival of moral and religious learning, based on the truths and principles of the Bible and suited to the needs of the people and the times. Feeling this, the board has also felt the need of a great awakening to the advantages of more recent and improved methods in Bible-school work. As compared with ideals, methods, and results in public-school teaching, our Bible schools are wofully deficient, and yet, efficiency here is vastly more important than in public-school work. The board in facing this situation, felt that the best way to bring about an improvement was to put into the field a man trained in the improved methods of Bible-school work and who, by personal touch with the schools, would encourage a more systematic study of the Bible and the best methods of teaching it, and thus enable them to increase their power of efficiency. That this work has been a success, in many instances at least, I shall show later.

It is to be greatly regretted that any opposition whatever has arisen to the field-secretary plan for this work; but more so because the opposition has either failed to stop or admit the value and importance of the work which the board was able to accomplish through its secretary to accomplish. I am glad, however, that the people, through Conference, have approved the course taken by the board. Nevertheless, for the sake of those who oppose the plan we hope by another year changes will be effected either in the opposition, the personnel of the board or the policy pursued, in order that we may be united in whatever is undertaken for the advancement of God's kingdom. We are too small a people to be divided on a line of work so important.

Objections to the field-secretary plan seem to be based on three grounds: (1) the lack of results; (2) the expense; (3) the need of more pastors. Let us consider these in order.

1. It is not wise to attempt to judge a man's work always by visible and tangible results. It may be the work of one man to break the ground, of another to sow the seed, of a third to cultivate and of a fourth to reap the harvest, but who will say that the work of the first, second, and third was in vain? No, if results do not come they must be turned down because his work is lacking in visible results we will have many more pastorless churches than we have. What would become of all the churches, with possibly two exceptions, of the Central and Eastern associations—for they have been on the decline for the last decade. Count up the young people of your own church who have left the church and the Sabbath School. Note the decline in your numbers. These look like visible results. Shall we indict the pastors for this situation and turn them down?

It has been said that the members of the board have "fine theories and plausible arguments, but they are not practical. Results do not sustain their position." Let us see.

The field secretary has been invited and welcomed into many churches to confer with pastors and Sabbath-school workers and conduct institutes. After careful study of the local needs and conditions of the school, he has advised such measures as he deemed wise, and wherever he could, has helped to put them into practice. Sometimes he has recommended better organization, more thoroughly trained teachers, consecrated teachers, a wider extension of the work of the board. In short he has urged that the school be taken more seriously as the recruiting ground of the church, and what are the results, it is asked, of this work?

While I am not conversant with all the fields which the secretary has visited, the following is a fair example of what has happened in a number of churches where the secretary conducted an institute and did some personal work:

The school was jogging along at its usual pace, and I suppose by many would have been regarded as doing good work, but its pastor felt that it was far below its possibilities and opportunities. It had no separately organized primary department, although there were large numbers of boys and girls of that age in the school and community. Those who came to school were taught in the same manner, the same lesson, and the same things which were taught to the Bible class. They were perched up on chairs made for grown people and "ensured as good soldiers."

Then there were many old people and schoolmen and others who did not, or could not, attend the school. Many were never invited or otherwise made to feel that they were wanted.

There were also about twenty mothers in the church and community with little babies who were left out with no point of contact with the church and Sabbath school except as the pastor called.

The field secretary was invited and came and conducted an institute. His visit was followed up with a nicely-pictorial campaign and, briefly stated, the results were as follows: (1) A more or less carefully organized primary department, holding their exercises in a separate room with a good superintendent looking in a special way after their interests, kindergarten chairs for the little tots, suitable picture-cards, charts, and lesson helps for the different classes, blackboards, and maps on the wall. (2) A home department organized with about twenty-four members, an awakened interest in the Bible in almost as many homes and a new touch with the school and church. (3) Twenty babies enrolled in a cradle roll department with a new emphasis to the mothers of the need of a religious atmosphere and training for their little ones, and that the Sabbath school and church were thinking and praying for them. (4) A teacher-training school, with a large number enrolled for a systematic study of the Bible and methods in teaching.

Now this is what the board has tried to accomplish in every school throughout the denomination. Does it pay? Is it wise to compute the eternal values in these homes and among these lives, for whom Christ died, in dollars and cents? Do these results justify the cost?

2. The board has not been unmindful of this added expense. The amount of money asked from our people each year is considerable. But we urge again that our mission should be the same, close at home that we make ample provision for grounding our young people in the truths of the Bible and our own faith. Is it unreasonable that we should incur a slight expense in accomplishing this result? Is it not time that we take the far look and see that unless we stop this leakage and loss of our young people, our end is near? Shall we not emphasize anew the place which the Bible has held in the Christianizing of the world, seek a revival in its study, and come to the present estimation of its blessings?

As a matter of conclusion it has been said that the instruction which Mr. Greene gives in his institutes could be received from the local county institute. Yes, quite true. Why not discard our own Helping Hand and get...
Sunday helps which are cheaper? Why not discard the Sabbath Recorder and subscribe for Sunday School Sentinel, because they are cheaper? You see the danger into which the false idea of economy leads us. It is the very danger against which the policy of the Sabbath School Board is a living protest—the danger of belittling the importance of by adopting and sanctioning Sunday teaching. This is not to discount the value of the local institute nor other helps, but is our work of so little importance that we need not publish our own Sabbath and Sabbath-school literature, train our own workers, and send them out to strengthen our own schools, churches, and denomination?

3. In the last place the argument is advanced that we need Mr. Greene for a pastorless church. There are several churches that sorely need pastors. But this is one of the conditions which has led the board to employ a Sabbath-school worker on the field. It was hoped that his work would bring about a condition that would arrest decay, falling away of numbers, quicker spirituality in our churches through a deeper intimacy and greater knowledge of God's truth. I wish you would turn to the Seventh-Day Baptist Year Book, 1910, p. 269, and read Mr. Esle F. Randolph's words under "A Permanent Field Worker."

Furthermore the board has been bending its plan and has endeavored to meet this criticism by sending time and again its secretaries into needy fields and to pastorless churches for one or more weeks of labor as occasion warranted. But to say the board should leave him there is to say that the present policy of helping our Sabbath schools through this work should be abandoned—and that at a time when they are most needing such aid.

I am glad the opposition is no stronger than it is. A few pastors and laymen oppose the plan of the board, and conscientiously so; but I believe it is because they do not get a true view. Brethren, I wish you might. Conference has laid upon us this work for the present year and we ask for your aid and support. If our policy does not meet with general approval, I for one will be glad to pass on the work to others who may do it better.

Salem College.

A Salem College program was rendered in the Salem church, October 26. The time usually devoted to the sermon and Sabbath school was wholly given up for this purpose. Mr. A. S. Childs spoke of the college as a factor in the life and history of the Southeastern Association. Having lived in the association most of the time since its organization and having been treasurer of the college since its founding, he is thoroughly acquainted with both. He spoke highly of the able services of Eld. J. L. Huffman and Doctor Gardiner, on whose shoulders the burdens of organization and maintenance under trying circumstances fell heavily. Mr. Childs is one of the most liberal supporters of the cause of Christian education to be found anywhere among our people.

Professor Bond discussed the educational resolutions passed by the association at its last meeting. It is hoped that the churches of this association, at least, will put these resolutions into practice at once. This fall 128 students are enrolled in the regular work. More of our own young people ought to be taking advantage of the college opportunities.

Our financial responsibility to the college was presented by Mayor Jesse F. Randolph. This subject is near to the speaker's heart. He was the first to back the movement for an educational institution in the association by a substantial pledge, and his gifts to the college have been numerous since that time. His address was interesting and we believe that the will of the26th day of December, 1910.

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darning and mending for the hostess were accomplished.

An invitation was accepted to meet two weeks from that day, with Mrs. A. L. Burdick in Janesville, where we anticipate another delightful time.

The condition of the heathen can be realized only by those who live, among living creatures, know the privileges and blessings of Christianity. To be without succor in hours of direst agony, to have none of the ameliorations of hard natural conditions, which follow in the wake of Christianity; to have no philanthropic institutions or refuges for the poor, the insane, the blind, the crippled, the orphans; to be saddled with unholy and grinding social customs, as the division of family life, child marriage, concubinage, the tyranny unspeakable of the priest and sorcerer, and the hosts of malevolent spirits, are, though terrible, the least of the evils of heathen darkness; for when a man with a divine inheritance, a spiritual life, a God-given nature, loses his knowledge of this, loses his divine hope, his spiritual ideal, and becomes "without hope and without God in the world," his misery is complete, his damnation, spiritual and physical, is begun. All other evils are simply the attendant and concomitants of this: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

So we find these millions of Koreans, like other millions of heathen, reduced very nearly to the level of animals in all essential particulars, the intellectual undergoing a gradual atrophy, as it is called into action only for material and sensual uses, the old arts dying or dead, the old strength of heart and arm and cunning of hand decaying, thought rising no higher than the thought of the animal; for physical satisfaction and comfort, the life they know has become little more than meat.

As to the character of the Christianity developed in Korea, a few words: Hosts of illustrations are in mind when one tries to write of this—illustrations seen every day, and related by missionaries from every station; repeated instances of apparently hopeless and worthless drunkards, gamblers and renegades who have become noble Christian men; of criminals who on conversion have confessed their crimes and gone voluntarily to torture and death with songs on their lips; of liquor dealers who have pored out their wares in the ditches in complete surrender; of criminals cheerfully submitted to be completely ostracized for Christ, forbidden the wells, forced to drink from ditches, turned out of their homes, unable to buy or sell; of ladies of gentle birth, accustomed to seclusion, going out on the roads to hold meetings in strange villages, and to peddle books; of little children going without their dinners, or working before dawn to earn a few half-cents for Christ; of women selling their hair, when they had nothing else to give, and farmers selling the only ox to help build a church; of women building a church with their own hands; of hundreds of rings and hair ornaments sold for Christ. One does not know where to begin or when to stop; but one can not avoid the conviction that all means whole-hearted surrender, loyal love and personal devotion.

In each of several individual churches during the year, a thousand new believers have been brought in by the personal work of believers; 76,066 entire days of evangelistic work were pledged during the winter by men and women, who remember Bible conferences; nearly 700,000 Gospels of Mark were purchased by Christians to give away to unbelievers, and during the winter and early spring nearly 5,000 women have traveled on foot over bad and dangerous roads, many of them with their supply of rice on their heads and their babies on their backs, to attend Bible classes in the large stations. One old woman over seventy walked forty miles to reach one such class. Missionaries awake at midnight to hear Koreans singing in midnight prayer meetings. A whole congregation gathers at four, morning after morning in winter to pray for a revival. These facts testify to the kind of Christians God manufactures out of Koreans. They are a living testimony to the present power of God in Korea, from "Korea and the Gospel," by Mrs. Lillian H. Underwood, M. D., in the Christian Observer.

We can finish nothing in this life but we may make a beginning, and bequeath a noble example—Shakespeare.
late at night (and I can testify that there is not a more industrious people in all our denomination), it was not long before the parsonage was visited by them, and a pleasant evening spent in a social group. Again the pastor and family were made to feel happy that they had been called among so warm-hearted a people. As an expression of their good-will, they left numerous useful commodities, and when the pastor visited the henhouse the next morning, it was found that they had left a flock of laying hens. And a little later, one good brother gave to the youngest member of the family a brood of fifteen chickens that have now grown into stout young stock.

Then came Conference time. O how much the pastor did wish to attend, but he had to reconcile himself to staying at home, for there had been so many expenses connected with his last year's school work, moving, and so on,—but, he did not stay at home. He went to Conference and had a splendid trip, and it was all made possible through the goodness of the dear people. How many times while he was having such a good time the pastor wished he might have brought them all to Conference with him. I think I can appreciate what was in their former pastor's heart when he characterized them as "a large-hearted, loving, consecrated people." And to my mind, no better proof is that a majority of the families live when the pastor was visiting the home of Bro. J. Davis, the occasion being an old-time husking-bee. After a goodly number of ears had been husked, among them many red ones, to the delight of the young people, the merry huskers were invited to partake of delicious refreshments, consisting of sweet cider, oysters, cake, nuts, and pumpkin pie.

Just now the Ladies Benevolent society is planning for the annual Thanksgiving service and dinner, which assures its success, for they never do things half-heartedly. Today as I write, though there was a pretty lively downpour of rain early in the day, a number of them have driven four, six, and even eight miles, for the regular monthly meeting with Mrs. E. D. Bennett.

But I realize that I have already written at length, and I fear that Editor Gardiner may not have space for so much. However, I can not forbear referring to the spirit of general helpfulness, love and unity that prevails in this society. I think I have never known a society that was so free, from strife and contention, and where brotherly love was so manifest. Nor can I withhold a word of commendation of the genuineness of Christian character of those who minister the office of deacons. Because of the fact, no doubt, that my aged father's life has been the embodiment of the qualities that should characterize the diaconate, I have long since come to have a very great regard for the dignity of that office; and my regard for it in no way been lessened by the lives of those brothers that have been called to fill it in this church, and the little church of my first pastorate. I will not tell you their names, but you can find them in the Year Book. Never has any young pastor had more worthy spiritual advisers than these.

Pray for us that the work may continue to prosper with God's blessing.

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The Sabbath Recorder.

Meliscent Waste.

He would be a cruel man who should cast his provisions and superfluities into the street, and deny them to the poor; or should allow his drink to run into the kennel of a thirsty dog, or taste a drop of it. Such are we to God; we know not what to employ our thoughts upon, and yet will not think of his name. We will go musings upon vanity all day long, and thus grinding chaff rather than we will take good corn into the mill.—T. Minton.

Well put! We meet with persons upon whose hands time hangs heavily; they have nothing to do and are dying of ennui. Why will they spend their time in waste? Yet all the while they give not God a thought, nor spend a little time in reading his word, or in conversing with him in prayer. Have they all their days on hand, and yet will not they afford their God an hour? Are they full of time even to a surfeit, and yet give them any minutes space to their Maker? Well does our author speak of cruelty. Was ever so cruel a thing on earth as this denial of an hour of superfluous time to God? Will we rather allow this folly by giving him a portion of it? Must we invent pastimes to pass time away, and yet refuse ten minutes for meditation? Oh, that this little parable might meet some careless eye, and through the eye pierce the heart. What, will you sooner kill time at cards, or with a novel, or in utter idleness, than do your greatest Benefactor the honor of thinking of him? Is he so distasteful to you that you count it a bore, a burden, a bugbear even to hear his sacred name? Be not thus unkind to his favor—give the next four to God and to thine own soul. Your cruelty to God will prove to be cruelty to yourself. Do not persevere in it, but yield to your heavenly Friend a portion of your daily time. May be you will thus find out a way of never being weary again in this fashion—find out, in fact, the way to make time pass like a river which flows over golden sands, with a paradise on either bank.—C. H. Spurgeon.

Meaningless Hymns.

Any one who turns over the leaves of the average hymn-book must agree that there are too many vague and meaningless verses set to music that are about as destitute of merit as the words themselves and often hardly a single remove from vagabondage. Congregations who have declined in many churches, and the praise part of the service is becoming little more than brilliant exercise for the choir, in which the congregation has no part. We have sat in churches where more than half the service was musical and all the congregation had to do was to recite the Lord's Prayer and the creed and join in the doxology. It is a matter for regret that in many denominations, the old-style hymn-singing has been practically discontinued. Praise should be an important part of worship and the people should have an opportunity to "lift their voices," even if it should involve the sacrifice of a few show numbers by the choir. There is nothing that warms up an audience like good congregational singing. We believe that more souls have been won by the power of sacred song than most pastors seem to be aware of.—The Christian Herald.

Here's to you as good as you are; and to me as bad as I am! As good as you are, you're as bad as I am; and as bad as I am, I'm as good as you are.—An Irishman's Toast.
YOUNG PEOPLE'S WORK

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

MISSIONS IN SOUTH AMERICA.

REV. H. L. COTTRELL.

Christian Endeavor Topic for November 18, 1911.

Daily Readings.

Sunday—Ceremonial religion (Matt. vi. 1-5).

Monday—The true priest (Mal. ii. 5-9).

Tuesday—Gospel freedom (Gal. v. 1-6).

Wednesday—Personal religion (1 John i. 7-10; ii. 1, 2).

Thursday—A world in darkness (1 John v. 19-21).

Friday—A world in light (1 John ii. 7-11).

Sabbath day—Topic: A missionary journey around the world.

XI. Missions in South America (Acts xix. 13-30).

"South America has been called the neglected continent. It has also been called the continent of opportunities. As one of his own poets has said, "There is a future for South America as immense as her mountains and her seas, brilliant as her skies and her resplendent stars." If we wish to make the most of this, we must take the gospel to the people, tell them of their duty and their rights, and lead them to Christ. The work of the Church in South America has just begun."

YEARS."

"The form of Christianity there is Romanized paganism. The religion, which is not a very high type of Roman Christianity, was brought there by the Portuguese. "The result is that it was grafted on paganism and the graft has not been a very notable improvement upon the original stock. The type of Christianity which Brazil particularly has, is one that the Roman Church itself almost repudiates. For instance, while celibacy is the law of the Church of Rome, as regards its priesthood, the church in Brazil has permitted the living of the priest and bishops in Brazil that the matter has been mooted in the College of the Propaganda as to whether or not Brazil should not be made an exception, priests in the church in Brazil being permitted to have wives. That being the state of affairs, you can readily see that the type of Christianity there the church does not know anything about, and they have the right to call it what they like."

THE PEOPLE.

"In the continent of South America there are not less than forty millions of people, distributed among the various republics, and a few thousands in some sections of the continent connected with European governments; roughly, fifteen millions in Brazil, one million in Uruguay, six millions in Argentina, three millions and a quarter in Chili, two millions in Bolivia, three millions and a half in Peru, two millions in Ecuador, four or four and a half millions in Colombia, and two millions, perhaps, in Venezuela; approximately forty millions of people in this one continent who need to be reached with the message of Christ. Of these forty millions, about five or six millions are Indians. More than one-half of the whole population of Bolivia is Indian, and half of the population of Peru; three-fourths of the blood of Ecuador is Indian, and three hundred thousand of the people of Columbia are pure Indian, with a large strain of Indian blood in a good part of the rest of the population. Of these five or six millions of Indians perhaps three million speak one language—Quichua—into which part of the Scriptures has been translated, put in print, and is now accessible to missionaries."

There was "a venerable bishop of the Roman Church, who asked two missionaries to come and see him, and during the course of the visit said, 'Let us talk on religion.' During the conversation they said to him, 'Bishop, why is it that your priests do not preach more?' His frank response was: 'They are too ignorant to preach... It is not an uncommon thing to ordain mule drivers to the priesthood. A bishop in the administrative diocese is a blind man, and it has happened that one man has answered the questions and another man has been ordained,' showing that by a system of substitution one could comply with the letter of the law while another party altogether had hands laid upon him for consecration to the work of the priesthood.

MORAL CONDITION OF THE PEOPLE.

"The old proverb, "Like priest like people," is sadly true in South America. When those people, who naturally should take the leadership in moral, spiritual and intellectual progress, are criminally negligent of their duties and responsibilities, one can not wonder that the common people are living on a very low plane of civilization.

"South America, taken as a whole, is a continent of great intellectual need, evidenced by the great ignorance and illiteracy among the majority of the people. The average illiteracy in the United nation is per cent and a fraction over. If you add to that number all the children under ten years of age who are out of school, you will have a total illiteracy in the United States of about per cent. According to the last official census, the proportion of illiteracy in Brazil was per cent; among those over six years of age; in Chili, it is per cent; in Argentina, per cent; in Bolivia, per cent; and in Peru, per cent; and among those ten years of age. Now you may take the most illustrious state in the United States, Louisiana, which is so illiterate because of the great mass of ignorant negro citizens, and the average illiteracy of the State of Louisiana is per cent. In other words, Louisiana, charging against it all the ignorance of its great black population, has less illiteracy than any country in South America."

MISSIONARY AGENCIES IN SOUTH AMERICA.

"The people are hungering for the truth, they want those Christians who can come into their midst and tell them the good news and the men who can extend to them the knowledge of the true religion, who can read and use the Word of God. "Now among these forty millions of people, what missionary a-
Thoughts on Living Christ in the Home.

MRS. BELLE BOWDEN.

Read at Christian Endeavor Meeting, Shiloh, N. J., and requested for publication.

Home is that place which determines the destiny of many a soul. If parents could more fully realize the fact that their lives in the home do more to influence their children for good or evil than anything else they may say or do, many homes would be better ones.

The ideal home is where Christ lives in the heart of every member of the family, where each one strives to live the truths taught by him while he labored and suffered for men.

We can live Christ in the home by being unselfish and not forgetting to show little courtesies to our loved ones as well as to those who happen in for a friendly call. We would not think of sitting in an easy chair while our visitor was left to peruse the paper that concerned us only; but how many times do we take our favorite book and settle down in the best place in the room, while some other member of the family, perhaps older, coming in after having completed some unpleasant task, is forced to seek the most unattractive corner of the room.

We are living Christ when we speak a cheerful word to father, and hand him the evening paper, after the toil of the day, and mother’s face will brighten with a smile, has poured forth language that the other members of the family may not hear, and who has resolved to keep the hearts of others that dwell therein; where fathers and mothers are living in sweet communion with the Giver of every good thing, and the lives that are placed in their keeping are being molded and shaped so that they will be a blessing to him and to the world. While it is not our duty to neglect one who has come to help those who have not the blessings of a Christian home.

Then let parents not forget that their family has a right to some of their leisure time. Many a man is so engaged with his business and clubs that he does not devote one moment to pleasurable pastimes with his family. Mothers, too, are not always blameless as they leave their little ones with nurse or some one who will not elevate their minds while they seek their pleasure at questionable places. Even church work can be carried to the extent of parents neglecting their homes, as in the case of the little boy who was found crying along the street, his clothing in a much worn condition, and upon being asked where his mother was, replied, “She’s over to the church sewing for the heathen.”

May we strive to live Christ in the home or wherever we may chance to be, so that we may all meet in that blessed heavenly home which has been prepared for us by a great loving Father, and may we be there an unbroken family.

Studies on the Sabbath.

Sunday from the Middle of the Second Century to the Protestant Reformation. Lesson Number 4.

(Number eight in the series of twelve tracts.)
Benevolent society which netted $16.
—Our C. E. society reorganized with fifteen members, and with a stirring wide-awake pastor, is doing splendid work.—The Local Union was recently held at West Edmeston with a good attendance and interest.

ROCKVILLE, R. I.—The C. E. society has begun to hold monthly socia-lies (not for raising money), consisting of a musical and literary pro-gram and games; two have been held, one at the parsonage, the latter part of October, and a Hallowe’en social at Mrs. Byron Kenyon’s.—Our pastor has been very ill and in the Rhode Island Hospital, but is better and back among us again.—Dr. and Mrs. D. H. Davis of China were with us over the Sabbath recently, the Doctor speaking to us in the morning and at night, they two conducted a question-box service on the subject of China.

Enforcement Problems.

A Prohibition law offers only one unusual obstacle to enforcement. The Federal government allows the state no police power over liquor shipments.

Aside from this one handicap, there is absolutely no more trouble in enforcing the laws against the sale of liquor than there is in enforcing the law against chicken-stealing. Possibly there will always be chicken-stealers and doublebills there will always be men and women and boys who, either because of ignorance or a low code of ethics, have no scruples in buying stolen property, but nevertheless the law against ‘lifting’ chickens is sensible and well enforced.

Governor Glenn, when asked how he procured such iron-clad enforcement of the Prohibition law in North Carolina, replied, “I never have any trouble in locating a blind pig and neither do my sheriffs. We just watch the bums who hang around such places. They will always lead you straight to their headquarters.”

Prohibition has never failed. Wherever the officials have wanted to enforce the law they have found comparatively easy matter. As a rule, all that is necessary is for the municipal authorities to pass out the word, “Time to close up.” Twenty-four hours will see a dry town.

When Samuel Pearson was made Sheriff of Cumberland County, Maine, he rode around to the hotels and lawless bars and said, “Boys, I’ll give you one day to get rid of all your liquors.” The uniform response was, “Mr. Pearson, you’re just one day too late.” They’re still there.

The people of Oklahoma and Georgia and Maine and other Prohibition states have voted for Prohibition. Whenever they conclude to vote for Prohibition and enforce it, there’s a party waiting. Put that party in office and the “difficulties” of enforcement will vanish on the day of election.—The American Advocate.

All the faithful are not called to be ministers, and all ministers are not appointed, like Paul, to establish new churches; but it is maintained that all Christians, in their different states, are to be filled with the piety of that apostle. If the most inconsiderable trader among us is required to be as good as his shop sign, so is it for the tribunal; and if the lowest volunteer in an army is called to show as much valor in his humble post as a general in his more exalted station, the same kind of reasoning may be applied to the Christian Church.

—Fletcher.

A French officer, whose ship had been captured by Nelson, was brought on board the latter’s flag-ship. He walked up to the great admiral and offered him his hand.

“No,” said Nelson. “Your sword first, if you please.” There are people today who would take Christ’s hand. They say, “Jesus is such a noble character; we are en panorama of him; we will be friends of his.”

Nay, nay, not so fast. Your sword first; give up your rebellious will; confess your guilt; then Christ will take your hand with a grip that he will never relinquish.

You can not have him as a friend until you own him your Saviour.—Author unknown.

In the kingdom of God the reward of a great service is the opportunity to render a still greater service.—Lyman Abbott.

Let us have faith that right makes might; and in that faith let us dare to do our duty as we understand it.—Abraham Lincoln.

“Impossible!” said the Mouse. “I wish that old trap was—”

“My dear fellow,” interrupted the Trap, “don’t be unreasonable. I’ve nothing against you. It was only in the way of my business.”

“Is it your business to nip off my leg?” said the Mouse, in a passion.

“It is my business to catch you if I can,” said the Trap. “That’s what I am here for.”

“I wish you were not here then,” said the Mouse. “It was very pleasant before you came.”

“It was indeed,” said the Cricket. “You used to come and see us every night, and dance and frisk about as lively as a cricket, almost.”

“My dancing days are over,” said the Mouse.

“Oh, dear, no! don’t be downhearted!” said the Andirons. “Here, blaze away, you Fire, and make it look more cheerful.”

“You’ll find something to eat in the crack under the table,” said the Broom. “Some split peas and a raisin. Cook tried to make me sweep them away, but I wouldn’t.”

“An old broom knows where the crumbs are,” said the Cricket.

“You are very kind,” said the Mouse, as he went under the table and brought out the feast.

“Perfectly delicious,” said he as he nibbled away. “It is a long time since I have tasted a split pea.”

“Have some cheese?” said the Trap.

“For shame!” said the Broom. “Another word and I’ll sweep you away.” So the Trap said no more.

“Come,” said the Cricket, “now tell us about the old times.”

“Where did I leave off?” asked the Mouse.

“She didn’t like cats,” replied the Cricket.

“Oh, yes. Polly didn’t like cats,” resumed the Mouse. “She threw water at them and drove them away whenever they came near the house. So we were safe from them. She lost the trap. She said she couldn’t tell whatever had become of it, and that loss was our gain. When she went out of an evening she always left the doors open so we could come in from the shed and go straight into the pantry, and
help ourselves to cheese and pies and everything good."

Catch Jane leaving the door open!" said the Broom.

"No," said the Mouse. "If you want to go in now, you must gnaw a hole, and by the time you get it gnawed, they will fill it up. I am expecting every day they'll stop up the one I have made behind the door."

"Not if I can help it," said the Broom. "That's where I stand, you know, and I try to hide it."

"Thank you," replied the Mouse. "I have some friends."

"I should think so," said the Cricket. She always left the bread box open a little," continued the Mouse, "so that we could easily go in and out of it. We never nibbled a whole loaf or a pie. Take what was cut. That was the rule."

"I wish I had been there then," said the Broom.

"Ah, well," sighed the Mouse, "it was not all pleasant. Accidents happened. Once a cousin of mine fell into a deep pan of milk, and with all we could do we couldn't get him out. I ran around the edge of that pan as many as fifty times, and came near slipping in myself, but did no good. You see, there hung from his whiskers and the tips of his ears sticking up through the cream. Twas sad."

"Oh, dear! If you had only one of my straws he could have clung to it," said the Broom.

"Perhaps so," replied the Mouse, as he wiped his eyes. "Another friend of mine fell into a high pitcher, and couldn't get out, and we could do nothing for him. He was taken prisoner and we never saw him again."

"Oh, horrors!" exclaimed the Cricket. "And though Polly was so kind to us in some ways," continued the Mouse, "she didn't really seem to like us. I've known her to scream and jump up on the table if one of us ran out on the floor."

"So have I," said the Table, "to my sorrow."

"Come, come," said the Clock, as he struck twelve. "It is time to go to sleep. I'm going to take a nap myself, now I have come to the small hours, so good-night."

"Good-night, then," said the Mouse. "I'll take home the raisin for tomorrow."

"Do," said the Broom.


The Psalms.

MABEL POTTER HUBBARD.

Read in the Plainfield Sabbath school, October 29, 1911.

The Psalms contain the distilled essence of the discipline of countless lives," writes Dr. G. A. Johnston Ross, and a close inspection of these beautiful Hebrew poems reveals the whole scope of the human emotions,—from sorrow to joy, from penitence to forgiveness, from bitter unrest to perfect peace.

Like our modern hymnals, the Psalms were the Jewish song-book, compiled by David, many of whose poems are among the collection. These Psalms were the songs of eight centuries, from Moses to Malachi, and frequently on commemorating some historical event, they supply some missing links, making them not only valuable poetically but historically as well. They were Jewish history set to music.

As assembled by David, these hymns naturally divide themselves into five groups:

(a) Ps. i-xli, those of which David was the author.

(b) Ps. xlii-lxxiv, Levitic, compiled especially for temple worship in the time of Hezekiah. David was the writer of twenty-one of these, and it was customary for the service to be sung antiphonally, the two temple choirs responding to each other, and at times joining in one grand chorus.

(c) The third division, Ps. lxxxv-lxxxix, pertained to temple worship, in Josiah's time.

(d) Ps. xc-cxlvi, relate to the Captivity, many of them having been composed during that period.

(e) Ps. cxc-xlvi are called Miscellaneous, one of these being written by Moses (the ninety-sixth), some by Solomon and other named writers, while many others were of anonymous origin. To this division belong the shortest and the longest chapters of the Bible, the one hundred seventeenth, and the one hundred nineteenth Psalms.

The latter is interesting for two reasons: first, it is arranged as an acrostic, the heading of each section being a letter of the Hebrew alphabet, evidently as an aid to the memory in reciting it; second, it was composed by Ezra to be sung by the captives on their homeward march from Babylon. Many more of this group by their caption, "A Song of Degrees," are specifically designated as written for this purpose, and to be sung later on the steps of the inner temple court.

That these writings were thoroughly incorporated into the religious life of these people and of their followers is proved by the fact that the New Testament refers to them no seventy times.

The first verse of the Psalms reads: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful," and the last one, "Let everything that hath breath praise the Lord. Praise ye the Lord." Between these two is found something for every seeker; the tender care of the Shepherd, comfort for the sorrowing, admonition for the sinner, pardon for the erring one, thanksgiving for countless blessings, and best of all, the assurance of that Messiah who came at last to be the Light of the World. Truly the Psalms is a wonderful book.

You have the child's character in these four things: humility, faith, charity and cheerfulness. That is what you have got to be converted to. "Except ye be converted, and become as little children," says the Lord. Praise ye the Lord. Praise ye the Lord.

President Davis starts today for Morgantown, West Virginia, upon the invitation of the University of West Virginia, to attend the inauguration of the new president, Doctor Hodges, on November 2. From there he will go to Washington, D. C, where on the sixth and seventh of November, he will represent Alfred University at the fifteenth anniversary celebration of Washington University. From Washington he will return by the way of New York City and attend the inauguration of Dr. Elmer S. Brown, former United States Commissioner of Education, as Chancellor of New York University. Doctor Davis is also the official representative of Alfred University at this inauguration.

Rev. Walter L. Greene has returned from a trip to eastern and central New York in the interests of the Sabbath School Board. 

—The Alfred Sun.

Rev. J. H. Hurley, of New Auburn, Wis, preached at the Seventh-Day Baptist church last Friday evening and Rev. E. B. Saunders of Ashaway, R. I, preached Seventh-day morning.

The Brotherhood of the Seventh-Day Baptist church held a very interesting session in the church parlors last Sunday night, Rev. E. B. Saunders, Rev. Mr. Hurley and Rev. Mr. Van Horn were present. Light refreshments were served by the gentlemen.

Baptism was administered to one candidate at Clear Lake last Sabbath afternoon by Rev. A. J. C. Bond, pastor of the Seventh-Day Baptist church at Milton Junction. Milton Journal.

Only the serene soul is strong. Every moment of worry weakens the soul for its daily combat. Worry is an infirmity; there is no virtue in it. Worry is spiritual nearsightedness; a fumbling way of looking at little things, and of magnifying their value. True spiritual sight sweeps the universe and sees things in their right proportion.

—Anna Robertson Brown.

So shall thy judgment be; thyself hast decided it. —Kings xx, 40.
HOME NEWS

JACKSON CENTER, OHIO.—The Jackson Center Church is a working organization. When one lives in a small community of our people the individual seems to be more important than in the larger one. Here in Milton there are so many who might occupy given places that many of us fail to do our duty, feeling that others can fill the places better. In Jackson Center that feeling does not prevail. Each member feels a personal responsibility. They realize that theirs is the only Seventh-day Baptist church in the State of Ohio and that they are standard-bearers. Recognition of responsibility can do great things in forwarding Christianity.

Pastor G. W. Lewis has already won a warm place in Jackson Center, both among our people and among other churches. Church appointments are well attended and the spirit of Christ prevails. The church building itself has undergone extensive remodeling, increasing its usefulness and attractiveness. This work was fostered by the Men's Brotherhood. The only Seventh-day Baptist church in Ohio is located in a rich and beautiful farming country. Prosperity is general: roads of crushed stone; orchards bending to the ground with beautiful apples, peaches, pears and quinces; brilliant emerald fields of fall wheat and millions of corn-shocks interspersed with entrancing forests make a scene never to be forgotten. Under such conditions our people can be prosperous and happy and loyal to the denomination without being exposed to the temptations of city life. Jackson Center people are demonstrating that Seventh-day Baptist farmers are on the right track.

W. K. DAVIS.

"Harnack's Somersault."

"The near-wise preachers of England and the United States have been following the lead of Professor Adolph Harnack. He is a product of Germany, just turned sixty years of age. For years he has been telling how the Bible was not inspired, and of course how miracles are a myth, and Jesus Christ no more than a man around whom pleasing legends have grown up. For learning Mr. Harnack stands head and shoulders above all his contemporaries, and is like a Saul in the eyes of his disciples. He has gone to the extremity of advanced positions in destructive criticisms. While sounding these depths, he gave out his findings ahead of time, and was of the opinion that the Bible had served its day as a book of instruction and authority. Naturally, many people of lesser mental caliber follow Mr. Harnack into these fields given with verbal paint rather than with life. Now the great theologian has reversed his position. He has come back to a conservative view, and asserts the divine origin of the Bible and confidence in the fundamentals of the Christian faith. "Professor Harnack will now be quoted only by those critics who do not read fast enough to tell where their supposed leader stands. He bears the same relation to them as a dead engine does to an aeroplane a half-mile above ground. The only thing an aviator can do under those circumstances is to rely on the earth where he has something stable to stand upon. It is time, anyhow, for many Bible men to get their feet on terra firma. "The purpose of Christianity and its Bible is to bring salvation to a lost world. If everything which can mean salvation is cut out of the Bible and the religion of Jesus Christ, it has not enough virtue left to pay for the bother of preaching it. About the only satisfaction there is in Professor Harnack's elliptical course is the ability he has to tell others how it looks while sailing around the other focus. All who deemed drudgery is said to have a particular influence in bringing other drudgards to believe that there is a salvation from the curse of drink. It is asserted that a peruser who has straightened up his life makes the best gamekeeper. Perhaps a man who has gone to the bottom of the foolishness of destructive criticism may have a power to keep other people's feet from slipping. "It is time for certain denominations in this country to hunt new leaders, or get back to a safe basis where leaders are found easily."—The Religious Telescope.

MARRIAGES

DAVIS-VAN HORN.—At the Van Horn Ranch in Oakcreek Township, Sherman County, Nebraska, on the evening after the Sabbath, Oct. 26, 1911, by Rev. Geo. B. Shaw, Ross Osborn Davis and Bertha Mae Van Horn, all of North Lamp, Nebraska.

SCHUYLER-SMALLEY.—At the parsonage of the Seventh-day Baptist church at Plainfield, New Jersey, on November 1, 1911, at 6:45 p.m., by Rev. Edwin Shaw, Mr. Walter L. Smilen of Plainfield, N. J., and Miss Hazel D. Smalley of Dunellen, N. J.

Looking on the Bright Side.

Mr. Alexander, the gospel singer, tells the story of an old colored man in Chicago, who always came into one of the missions with a bright and smiling face, no matter what happened. One day he came with his thumb tied up. They asked him what was the matter, and he replied, "Today I was fixing a box and I mashed my thumb, but praise the Lord, I have my thumb yet." A few nights after he came in with his face as bright as ever. Some one inquired, "Well, uncle, what have you to praise the Lord for tonight?" "Oh," said he, "I was coming down the street tonight with a big piece of beefsteak. I had spent all my money on that beefsteak, and I laid it down on the sidewalk to tie my shoe, and while I was tying my shoe a big dog came along and took that beefsteak and carried it off. Praise the Lord!" A man said, "Look here, uncle, what are you praising the Lord for about that?" The colored man answered, "I am praising the Lord because I've got my appetite left.

This is wholesome philosophy and does one good to read even if the practicing is hard. It is not, however, altogether a matter of temperament: though the learning may be difficult, seeing and praising thankful ness and looking out for the compensations are possible even to the morose and melancholy. But it takes effort and some people do not think the effort worth while.—Baptist Commonwealth.

One of the things Jesus Christ insisted upon was that a man should know the price of his own soul.—Rev. Wm. Watson.

The Lacemakers of Bruges.

In the rear of the shop were three aged women whose skin seemed to have shrunk and dried yellow on their bones. Their long black hood cloaks hung in full splendid folds, concealing the gaunt emanated frames beneath. Years of slavery had bent the shoulders and bowed the head, and the bony, wrinkled hands were twisted with rheumatism. The shopkeeper, a shrewd, calculating, sphinx-like spinster of forty years or more, stood counting small change, while the three elderly derelicts stood in a frightened group. A lady of twelve held the hand of the one a helpless three of the three, whose dim, deep-set eyes seemed to discern the counter and the shrew behind it with difficulty.

The clinking of money as it dropped into a feeble, outstretched hands brought the tension of the group to breaking point, and vented itself in a howl such as a child might make when it breaks its toy. As the money was counted, the dim eyes filled with tears, and they muttered unintelligibly. In an instant the little flaxen-haired girl stepped defiantly out from the other, her face flushed crimson and her diminutive body trembling with indignation. "It's a shame," she cried, shaking a tiny admonishing forefinger at the shopkeeper. "Last week it was forty centimes short and now it is fifty!"

"If you don't like what I give, don't come back," sneered the shopkeeper.

When they reached the street we stopped the child and dropped fifty centimes into her hand to make up the deficit. I asked her the age of the most feeble of the party. Grandma is eighty-seven." "How long has she been making lace?" "Since she was five years old—she makes two patterns." "Has she always done two?" "Yes." "How much does she make a day?" "She used to make sixty centimes a day and sometimes more, but now the storekeeper only gives her fifty and sometimes forty-five." With ten, twelve and fifteen cents a day it is little wonder that one-fourth of the population of Bruges are paupers.—Charles Henry White, in Harper's Magazine.
The Religion of Today.

Is Christianity an antiquated religion, good enough for those of a former day, but not the religion of today? Confucianism with its ancestor-worship is the religion of the past, so that its votaries turn their faces backward. Buddhism with its Nirvana, looking to complete absorption into the great essence as its principal teaching, is the religion of the future. But Christianity, with its rules from heaven for life on earth, is the religion of today. It is the only religion with a revelation that has a historic basis, and so stands indisputably related to the past. Its divine Lord is to be the judge of all the earth, and stands vitally connected with the future. But as Christ is the living Christ, risen and reigning, so Christianity is the religion of the present, a present power and not a fading memory. Its ideals are the world's highest ideals today, its promises are men's best consolation. The hopes which Christianity inspires alone save the race from despair. The strength of humanity is in the Christ who is head over all things to his church. The very salt of the earth, its preservative and consolator is the sceptre of the world. This is still conceded by philosophers, and perhaps even by Confucius himself.

Phillips Brooks was once asked, "Is Christianity a failure?" His prompt reply was, "Has it ever had a fair chance?" Absolute reliance upon its teachings, without that spiritual adulation which secretly depends on alliance with worldly views and measures, is what Christianity demands for its largest success. When Jesus saw that the people would come by force to make him king he departed into the mountains alone. Not by the aid of any crown would our Lord seek the sceptre of universal rule. Unless he can be Lord of all he cannot be Lord at all. Men praise the lofty sentiments of the Sermon on the Mount, but question whether they are practical politics, and yet wonder that the race is not better governed. They are shocked at mob law, but fail to insist on the Decalogue being taught the future lawmakers of the land. They are startled at signs of degeneracy among civilized peoples and yet forget that our Lord declared, "From him that hath (not improved) shall be taken away even that which he hath." The world still holds on to the lamp of Christian profession, but like the foolish virgins with no oil in the lamp. Failure to use always means atrophy. The true religion of today should be given a chance, and it will justify itself in overcoming the degeneracy which shows itself in mob violence whether that degeneracy be in the victim or the lyncher. The salt should be used to keep it in its properties. In vain the light if it be given no chance to shine. The supreme test of our race today is not a new revelation, but the right and generous application of the faith once delivered to the saints.

With all our neglect of its practical teachings, our failure to do as well as teach, and so the loss of one of the beatitudes (Matt. v. 19), we are still somewhat in the kingdom of heaven. Only by both doing and teaching may we become great in the kingdom. Possibly intensely religious East may yet furnish the greatest heroes of our Lord's militant host. Wise men from the East are again bowing about the manger of Christ, and, having seen his star, are come to worship him. It is most significant that China's most widely known and influential Viceroy, Ch'ien Ching, has ordered that the New Testament be introduced into the schools of his vast domain, declaring that while the teachings of Confucianism were good in their place, there was a life and vigor in Western learning which must be looked for in their sacred book. This is but in keeping with a remark of Li Hung Chang, ten years ago: "Confucianism has taken too deep a hold upon China for it to be progressive. What a pity that Christianity did not come in place of Confucianism. The religion that awakens the intellect, that satisfies the heart, that strengthens and directs the will, is the religion of today. The Emperor Julian rebuked his subjects by the example of the early Christians whose limitless charity reached all classes: "What a shame that Christians should be allowed to minister not only to their own poor but to the poor of the future lawgivers of the gods."

It is because Christianity has stimulated Western nations with lofty ideals of morality, absolutely revolutionizing the morals of Europe, rebuking the brie-taking judge, purifying the court frequently by nobles, establishing standards of commercial integrousness, and so making possible a world-wide commerce that Asiatic peoples are asking for missionaries who know and teach the Ten Commandments, and who illustrate the life and teachings of the Saviour of men. Hence the students sent over from China and Japan to learn what is called Western civilization comes now to reign in the homes of eminent Japanese generals and admirals and statesmen. They have come into the kingdom for such a time as this. Listen to a former prime minister of Japan, Count Okumura, in an address to the United Chambers of Commerce just after the close of the war with Russia:

"History has furnished many instances of countries which, so far from benefiting from victorious wars, have dated their decline from armed success. Japan must take care that such is not her lot." In another address at the commencement exercises of the Aoyama College, the same eminent statesman said: "I believe that Christianity is the most advanced form of religion. There is a possibility, I think, that the center of civilization will come round to the Far East when this advanced religion (Christianity) has rightly been introduced into the thoughts of the nation, and the nation has progressed with the times. I believe that any nation that makes an antiquated faith its state religion will soon cease to exist. Therefore I hope that you will endeavor to live up to the teachings of Christ."

To troubled spirits, asking, "Art thou that should come or look we for another?" Christ still makes answer, "Go and tell what ye see. In what other religion are devils cast out and lepers cleansed and prisons opened to those unjustly bound?" As Spurgeon once cried in closing an eloquent peroration: "The God that answers by orphanages let him be God."—Bishop E. R. Hendrix, D. D., LL. D.

A genial looking gentleman wanted an empty bottle in which to mix a solution, and went to a chemist's to purchase one. Selecting one that answered his purpose, he asked the chemist how much it would cost. "Well," was the reply, "if you want the empty bottle, it will be a penny, but if you want anything in it you can have it for nothing." "Well, that's fair," said the customer; "put in a cork."—Baptist Commonweal th.

**SABBATH SCHOOL**

**LESSON VIII.—NOV. 18, 1911.**

**EZRA'S JOURNEY TO JERUSALEM**

Lesson Text.—Ezra vii, 1-10.

Golden Text.—"The hand of our God is upon all them for good that seek him," Ezra vii, 22.

**DAI LY READINGS.**

First-day, Ezra vii, 1-10.
Second-day, Ezra vii, 11-26.
Third-day, Ezra vii, 27—viii, 14.
Fourth-day, Ezra vii, 15-36.
Fifth-day, Ezra ix, 1-15.
Sixth-day, Ezra x, 1-15.

Sabbath-day, Ezra x, 16-44.

(For Lesson Notes, see Helping Hand.)

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The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 11:30 a.m. and 7:45 p.m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 1043 Southern Boulevard.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in room 613, Mason Temple, N. E. cor. State and Randolph Streets, at 1:30 p.m. Visitors are most cordially welcome. Rev. J. A. Platt, pastor. The pastor's address is State and Chestnut Streets, Long Beach, Cal.

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Roed, at 118 South Mills Street.

The church in Los Angeles, Cal., holds regular services in the house of worship near the corner of West and Street and Moneta Avenue, every Sabbath afternoon. Sabbath school at 1:30 o'clock, preaching at 2:30 o'clock. Body welcome. Rev. W. A. Platt, pastor. The pastor's address is State and Chestnut Streets, Long Beach, Cal.

The Seventh-day Baptist Church of Battle Creek, Mich., holds regular preaching services in each Sabbath in the Sanitarium Chapel at 2:45 p.m. Christian Endeavor society prayer meeting in the College Building (cooperative Sanitarium), 2nd floor, every Friday evening at 6 o'clock. Visitors are always welcome. Rev. D. Burdett Coon, pastor, 19 Howland St.

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