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The real evidence of miracles is found by living the life of prayer. The man of science, observing the succession of cause and effect in what he calls nature, and allowing his own spiritual activity to lie dormant, perhaps to become atrophied, may be incredulous of the will and the intelligence which are at work in, and even produce, the very uniformities which he is examining. Not let him begin to pray, to exercise his own religious faculty; let him, just as he brings his will and intelligence to investigate "nature," bring his will and intelligence to test that other part of nature which he has ignored—the religious part; and quickly he too, like the saints in all ages, discovers the amazing power which is latent in him. He finds that he can affect other minds, even at a distance, that even physical forces are adjusted and diverted at the instance of his prayer; and as he recognizes the miraculous in himself, he can understand it in the Bible, and more particularly in Christ.—Robert F. Hinton, M. A., D. D.

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AMERICAN SABBATH TRACT SOCIETY, Plainfield, New Jersey

November 20, 1911

The Sabbath Recorder

The man of science, observing the succession of cause and effect in what he calls nature, and allowing his own spiritual activity to lie dormant, perhaps to become atrophied, may be incredulous of the will and the intelligence which are at work in, and even produce, the very uniformities which he is examining. Not let him begin to pray, to exercise his own religious faculty; let him, just as he brings his will and intelligence to investigate "nature," bring his will and intelligence to test that other part of nature which he has ignored—the religious part; and quickly he too, like the saints in all ages, discovers the amazing power which is latent in him. He finds that he can affect other minds, even at a distance, that even physical forces are adjusted and diverted at the instance of his prayer; and as he recognizes the miraculous in himself, he can understand it in the Bible, and more particularly in Christ.—Robert F. Hinton, M. A., D. D.
The Sabbath Recorder

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


EDITORIAL

Action in the African Matter Deferred.

In harmony with the decisions of Conference the Joint Committee recommended the calling of two men to go to Africa for permanent work as missionaries. The Missionary Board had its meeting on the day after that of the Joint Committee and adopted the recommendation, on condition that the same should be adopted by the Tract Board. But during the next three weeks that elapsed before the meeting of the Tract Board, correspondence revealed the fact that while the two brothers called were willing to go for a year or so to make careful investigations of the entire field, they could not accept a call for permanent work.

With this extra data in hand it seemed out of the question for the Tract Board to go on with the plan approved by the other board. To call men to a work which we assured them they could not accept—that is, permanent work—would do no good.

To change the plan, and call to a work of investigation, could not be availed, because entirely different from the one started by the Joint Committee and the Missionary Board. The members of the Tract Board were put to their wits' ends to know what course would be best to take, and after a long session that lasted till dark, it was decided that it was time to consider the correspondence in hand, definite action in the case should be deferred for the present, and the matter referred again to the Joint Committee.

It will be seen by the minutes of both boards elsewhere in this paper that efforts are being made to proceed as nearly as possible in accordance with the wishes of the people as expressed in the General Conference. Nothing is clearer than that the Joint Committee and the two boards are anxious to do the very best things for Africa that lie within the reach of the people, and that will meet their approval. Only those familiar with the case know anything of the heart burdens and anxieties borne by the men who have wrestled with this problem. They feel that they need the sympathy and prayers of all the people. May God lead both, home and people, to see eye to eye and to do the right things.

***

Home Work by the Tract Board.

By referring to the report of the Advisory Committee of the Tract Board, as found in the minutes of that board on another page, it will be seen that a good amount of work among the home churches and mission fields has been laid out for this Conference year. The efforts in this direction last summer met with such hearty approval in the churches and the people responded so well that the board feels encouraged to enlarge this line of work. Study the three plans proposed by the board, and be ready to cooperate with the workers when they are sent out.

One great need throughout the entire denomination is a revival of true spiritual life, and the kindling anew of the fires of Sabbath truth in the hearts of the people. The general apathy among our own people regarding the Sabbath is alarming. We too need strengthening along the lines of Sabbath Reform, and unless we as a people can get up some enthusiasm regarding the advancement of Sabbath truth and in the matters of denominational loyalty we shall see greater loss of numbers than we have ever known. Unless Seventh-day Baptist parents can be aroused to see the effects...
upon their children of their own indifference toward the Sabbath, and neglect the influences in their home, tending to destroy respect for the Sabbath, are corrected, there is little hope that their young people will remain loyal. We must give more attention to stopping the leaks in our own families, and then we will be better prepared to work outside. It is too bad that while we are laboring hard to win men from error to truth, we at the same time suffer leakages that more than equal our gains! This ought not so to be.

***

A New Folding Machine.

For many months the publishing house has been handicapped in certain lines of work for want of a modern folder. The old one would not allow the handling of many jobs that might have been done had we been able to put in a good one. This the Tract Board has at last felt compelled to do at a cost of $550, even though there is the possibility of saving for it. Equipments will wear out, and if work is to be done they must be replaced. Of course, our friends will not let the board pay interest long on borrowed money, because it only means so much more to pay in the end. Enough money in stock we may not have to borrow, since we have thirty days in which to pay. If paid within that time we save two per cent on the money. Two per cent is as good for the denomination as it would be for, others, and is worth making a little extra effort to save. Wouldn't it be nice if enough money should come in so that the board would not need to borrow?

***

The Reason is Obvious.

Sometimes we hear the question, "Why can not the Tract Board carry on our denominational printing interests at a profit?" It is not uncommon to see the insinuating wink, and to hear a chiding, knowing tone on the part of the questioner, as much as to say, "Something is wrong. Others in the printing business make good profits, and why can not these men to whom we have entrusted our publishing interests do the same?"
The answer is simple. Much of the work done under the supervision of the Tract Board is printing of papers, tracts and books for benevolent purposes. A great proportion of the output consists of tracts and books for Sabbath Reformation, most of which are for free distribution. Then there is the Sabbath Recorder, Sabbath Visitor, Helping Hand and Junior Quarterly, all of which are printed at cost or profits being charged for any of them. Considered as an enterprise by itself, the Sabbath Recorder, for instance, does not have a subscription list large enough to pay much more than half its cost, to say nothing of profits. It would take the profits on an immense amount of work to make up for this alone. But the Sabbath Visitor and the Junior Quarterly both fall into the same category. Yet for the good of the denomination and the strengthening of our people, old and young, these must be published and the board must pay the bills left over after the subscription monies are used up. If the denominational papers could have lists of subscribers large enough to even pay their cost, there might be some chance to come out even. And if the sales of tracts and books for gratuitous distribution could be sold at natural profits, it would be easier for the board to make the two ends meet. But the Tract Board's printing business was never intended to be a money-making enterprise; it must necessarily be a benevolent one. It can not be run at a profit while all these publications mentioned must be printed simply at cost and then disposed of largely through gratuitous distribution, and while the denominational paper must be furnished to the people in two thousand homes at half what it has cost the board to produce it.

He makes a mistake who looks upon a benevolent, truth-propagating, denominational enterprise like this as though it were merely a business plant endeavoring to make a profit on every piece of work it turns out. It should rather be regarded as a benevolent, Gospel-preaching, truth-publishing enterprise, made possible by the gifts of the people, for the advancement of the kingdom of God. It is as much a missionary enterprise as was the publication of the Seventh-day Baptist Pulpit by the Missionary Board, and should be so regarded. Indeed, our people are spending no money in these days that brings them better returns in spiritual life, in denominational unity, strength and loyalty, than does the money spent in support of the Tract Board's publishing work. This method, of running our own printing-presses, is considered best, because time and again within ten years proposals have been solicited from other publishing houses for prices on printing all our denominational papers for us, only to find that with all our deficits we are still getting our printing done cheaper than it could be done outside at prices that give profits to other publishers.

How about our colleges? Is it not just as reasonable to expect the people to run a profit at a profit? Tuition is charged, it is true, teachers must be paid, and each plant must observe certain business principles and rules of economy, but who expects them to be run at a profit? They too were established by the gifts of the people, and like the Tract Society, partially endowed for their benevolent work, and have to be regarded as benevolent institutions with deficits to be met. In view of the untold good they do, people desiring to do good will, if they can, gladly support them. Why should an enterprise like the Sabbath Recorder, or one like the Tract Society's publication work, inaugurated for the gratuitous distribution of Bible truths, be singled out and criticized because it is not making money for the denomination?

***

"The Fifth Gospel."

That writer expressed profound truth who styled Palestine the "Fifth Gospel." No one of the other four Gospels bears stronger testimony to the truths of the prophets and the facts concerning Christ and his teachings than does the land in which Christ and the prophets lived. Without this "Fifth Gospel" many of the parables, prophecies, and much of the poetry of the Bible would be robbed of their richest meaning.

A study of Bible lands furnishes a physical and natural basis for much of our spiritual language, since even the expressions descriptive of it, both here and hereafter, have their natural and physical origin in the land of Bible story. If lakes, streams, mountains, plains, skies, trees and flowers bring gospel messages to the hearts of men, surely those in Palestine should give the most impressive and helpful ones.

The Sabbath Recorder.

THE SABBATH RECORDER.

EDITORIAL NEWS NOTES

The King Goes to India.

For the first time in the history of England the King and Queen have sailed in a great state for India, that the King may be crowned Emperor of India, upon the royal throne of the Moguls. It is hoped that such a step may allay the feelings of discontent among England's subjects, and though a daring enterprise it is regarded as a supreme appeal to the people of that country for their loyalty. Since England assumed control of India, no king has been crowned there, and now all eyes will be turned toward this coronation, to see how the Indians will regard the spectacle of a foreign monarch actually seated upon the throne of Mogul emperors. If the result is one of peace and satisfaction to India's millions; if the spirit of genuine loyalty to a King George V. is aroused, well and good. But if the presence of an alien, and that, too, one who may be regarded as a usurper, shall tend to stir up enmity among the people, no man can foretell the consequences. It is the King's own plan, to be thus crowned before the people of India, and so to come in touch with his subjects and to let them feel that he has a genuine interest in their welfare. We hope it may arouse loyal enthusiasm for him as India's Emperor--one who is really the most powerful India has ever known.

A great fleet of England's dreadnoughts accompanied the royal bark Port Royal mount, some of which will go to Gibraltar and India. This is regarded as the closing operation of the coronation year, the first of which called forth such enthusiastic responses from the people last June. Immense throngs gathered at Southsea to cheer their king as he sailed away amid the booming of cannon and the music of many bands. This stirring event marks a new era in Indian and British history.

Queen Victoria never saw India. Edward visited it as prince, but not as emperor. These were both thwarted by press. Now George, after having made India one visit as prince, returns with the Queen in order that both may be crowned in person in the capital of India. It is hoped that
opposed to the Manchu rule, and yet there does not seem to be cohesion enough between the different sections for them to hang together. One thing now is certain: all factions repudiate the authority of the Manchus, and the dynasty is doomed. The partition of the empire seems almost certain. Several republics have already been proclaimed, but the people do not know how to proceed. There is little hope of a general republic. The kingdom is too much like a building with no foundation and with no coherence of parts. The severe shock is crumbling it to ruin. With poor means of defense, with no constitutional foundation and no political unity, it faces the dilemma of either to try a general republic with poor material or to split into several antagonistic republics. Either born of this dilemma means sure disaster. But many seem to think that the general republic would be more likely to succeed, if China only had a wise, strong leader upon whom the people could agree. The present condition of panic, confusion, and helplessness are tragic enough. We have no idea what a day may bring forth in China.

Crown Prince Reprimanded.

Quite a ripple of excitement has been caused in Europe over a reprimand given to Frederick William, Crown Prince of Germany, by his father, the Kaiser. It seems that the heir to the throne is a great favorite with the war party, and probably the most popular man in Germany. During a heated discussion in the Reichstag, of which there was some heated war talk, the Crown Prince openly showed his approval of an attack upon the government's treatment of the problem concerning Morocco; hence Emperor William administered a public rebuke.

It is remarkable how a little flurry like this, caused by a member of a royal family, will stir up all Europe and set some of the nations to prophesying war. France has been especially exercised over the matter, evidently fearing that the popularity of the Crown Prince with the German war party suggests hostile intentions; and straightway the French leaders begin to clamor that no pains or money be spared in the effort to make her navy equal to that of Germany. Just a jesture from some heir apparent can cause rumors of wars!

Affairs in China Growing Worse.

Each day brings such new phases of the Chinese question that one can hardly keep up with the changes. It seems that the humble concessions on the part of the government, granting all the rebels seemed to ask, did no good whatever. The nation seems now to be breaking up into several factions, each of which wants to organize a republic of its own. The vast country south of the Yang-tse River is irrevocably with fighting them, but had slaughtered their brothers, sick and wounded, in the houses where they had been taken to care for. These atrocities in cold blood, perpetrated by women as well as men, so enraged the Italians that no quarter was given to any of them, and showed signs of having taken part in the massacre.

Mexico Has a Real President.

It will be remembered that President de la Barra was chosen to fill in the interim between the rule of Diaz and that of the president whom the people should elect. The election resulted in the choice of Francisco I. Madero, who was inaugurated President of Mexico last week. The ceremony was brief and simple, and took place in the Chamber of Deputies.

Ten thousand people from all sections of the Nation assembled at Hodgensville, Ky., to take part in the dedication of a granite temple encasing the cabin in which Abraham Lincoln was born one hundred and two years ago. President Taft made the principal address. This is indeed a fitting monument to our martyred President.

Italy Explains the "Atrocities."

It seems that the charges of cruelty against the Italian soldiers in Tripoli were greatly overstated. Explanations from the scene of war make it clear that Italy was driven to severe measures by the almost unprecedented treachery of the Arabs and Turks. When the Italian army took possession of Tripoli, the inhabitants formally acknowledged the authority of Italy and pledged allegiance to the army of invasion. Upon this the Italians allowed them to go free, and trusted them with the arms which they had in their possession. Afterwards, when the Arabs had joined with the Turks in a desperate effort to recapture Tripoli, the Italian soldiers found to their sorrow that these trusted ones they had allowed to go free—men, women, and children—turned out to fight them in the rear, and some forty women and sixty, thus showing that the growth for the twelve years previous to 1818 was only 676, which was the error in figures given.

I make this correction since Brother Ordway's article was copied in my office and the mistakes may have been made there.

A Correction.

In the article written by Brother Ira J. Ordway on "Century Lesson," published in the SABBATH RECORDER of September 25, on page 399, next to the last paragraph, the name Mrs. Herton should read Mrs. Preston. She was a member of the Verona (N. Y.) Church. It will be of further interest to know that Mrs. Rachel Preston moved from Verona to Washington, N. H., where through her influence a First-day Adventist church of forty members was led to embrace the Sabbath. This was the commencement of the Seventh-day Adventist Church.

Again, on page 400, the growth from 1831 to 1846 should read 3,916 while the figures given, namely, 4,592, are for the forty years previous, thus showing that the growth for the twelve years previous to 1818 was only 676, which was the error in figures given.

I make this correction since Brother Ordway's article was copied in my office and the mistakes may have been made there.

E. B. Saunders.

DEar BROTHER GARDNER:

You will remember that a missionary Committee was appointed at the association at Garwin to "inaugurate a missionary and evangelistic campaign, to cover the whitening fields of the great Northwest." The members of the committee are widely scattered, but circumstances brought them together in southern Wisconsin early in the month of April, for they were meeting in the chairman's study. The field is a large one, the interests are varied, and the opportunities are so great as to almost overwhelm one who stops to consider them.

The committee believes that whatever is done should be done with a view to permanence. Over and over again do we hear it said of certain fields, "If the interests there had received proper encouragement so many years ago, we would have had a strong church there today." We do not always know what would have been if things had not been as they were, I am sure. The overtures of the committee have been persuasive, and the answers of the church members are correct. It is too true, I have no doubt. But the statements always make me wonder whether all the golden opportunities are in the past. May it not be that, for many fields, now is the opportune time? Is it not possible that ten or twenty-five years from now some one will say that something had been done for a certain interest on a certain field in 1911 or in 1912 we would today have a flourishing church there?

The committee would like to discover every such point, and meet the situation with the needed help. They desire that something be done, not new or anything else, but that something be done that will promote missionary and evangelistic interests among the churches, by an interchange of pastors.

As a practical result of the work of the committee so far, two pastorless churches have been supplied with regular preaching services and pastoral care—not frequent, but regular. We believe it means much to a group of people who can not have a pastor, to have regular, stated times when someone will visit them to preach the Gospel and to give Christian counsel.

The Rock House Prairie Church has elected Rev. T. J. Van Horn of Albion "non-resident pastor." The ministers of southern Wisconsin have for many years attempted to supply this church with
preaching services, but the visits have been very irregular. The services of others will still be needed and used, but Brother Van Horn will direct the matter. Others will visit the field, but under his direction, and to him the people will look in a special way as adviser in church and religious matters.

The Farnam Church has asked Rev. Geo. B. Shaw of North Loup to visit them quarterly, at their expense, and the church which he serves regularly has voted to grant him time for this service. When he cannot go, no doubt he can send some of his capable and consecrated laymen. Brother Shaw, you will remember, is a member of the committee.

An attempt is being made for a similar arrangement with West Hallock, and the committee is making inquiry regarding Rev. W. D. Burdick, the other member of the committee, has already written of the southern Illinois field, and has suggested plans for strengthening the work there. Rev. O. S. Mills has done under the direction, and with the support, of the brotherhoods of southern Wisconsin and Chicago should be followed up. His recent visit to South Dakota has discovered to us a waiting field there.

The committee is cooperating with the Missionary Board in this matter, and we earnestly hope and pray that much good may be accomplished in building up the Master's kingdom in this great country.

Later I shall try to give your readers something of the spirit and thought of the pastors regarding the work of the committee, through the correspondence which we have had with them.

Sincerely,

A. J. C. Bond.

Churches Federated for Social Service.

CHARLES S. MACFARLAND, Secretary.

Many have called it the most notable church gathering of modern times. It was the Social Service Conference held in Chicago, November 8, under the auspices of the Social Service Commission of the Federal Council of the Churches of Christ in America. The meeting was called by Dr. Charles S. Macfarland, executive secretary of the commission.

Seventeen denominations were represented by official delegates. They were the Baptist, Free Baptist, Christian, Congregational, Disciples of Christ, German Evangelical, German Reformed, Evangelical, Methodist Episcopal, Methodist Episcopal South, African Methodist Episcopal, Presbyterian, Protestant Episcopal, Reformed Church in America, Reformed Church in the United States, Friends, United Brethren and United Presbyterian.

The delegates reported that nearly all their denominations had organized or contemplated plans for social service. Those which have commissions are the Baptist, Congregational, Methodist Episcopal, Presbyterian, and Protestant Episcopal.

The Literature Committee of the commission, which consists of Professor S. Z. Batten, Rev. Harry F. Ward, Professor Graham Taylor, Professor Walter Rauschenbusch and Jacob Riis, unanimously endorsed the publication of a large series of handbooks on Social Service.

The most vital question considered was that of the relation between the denominational commissions and the Federal Council Commission. This was placed in the hands of a special committee, who reported a plan which gives each church freedom to work, while, through cooperation and distribution of responsibility, under the leadership of the Federal Council Commission, the work of each church is to be made a part of the united service of all the churches. It was recommended that each church do as much work as possible by itself, while it is free to secure the help of the Federal Council Commission for work which cannot be carried out individually.

Secretary Macfarland emphasized the importance of training for social service in theological schools, and the careful education of church people and ministers through handbooks and other literature along lines of practical community service.

Among specific matters, special notice was given to the nation-wide campaign, being led by the Federal Council Commission, for one-day-in-seven for industrial workers.

One of the most important actions taken by the conference was its unanimous endorsement of the printed program issued by the Federal Council Commission, on the Church and Social Service.

SABBATH REFORM

Not a Question of Days.

The Sabbath question is not merely 'one of days.' The fundamental conception centers around the fact that God must come to men in sacred time. Eternity is an attribute of God, and the measured portion we call "time" is the point where God and man come together as Creator and created. It is here that we "live in him." Scriptural and extra-spiritual history show that man has always felt the need of communion with God, through sacred time, and that God has always sought to meet this want. Physical rest is not the primary idea of the Sabbath. It is only a means to higher ends, namely, communion with God, religious culture and spiritual development. But since time is also the essence of human existence, so far as activities and duties are concerned, and since the use men make of time determines the character of each human life, specific sacred time which shall represent God, and draw men to him, becomes an essential part of God's moral and religious government for man. The Sabbath finds its origin in God's desire and purpose to aid and culture men in holiness, and in man's need of God, and spiritual communion. Incidentally, and subordinately, the Sabbath is also a physical blessing to man. But its primal, central thought is religious, and the physical good depends largely on the motive for resting. The fourth commandment embodies these deeper principles, and is God's law concerning the Sabbath. The authority of the law is found in the reasons and necessities which lie back of it.

The Jews had never attained, or had lost sight of this higher law of the Sabbath, and had reduced its observance to unmeaning formalities and useless burdens. Christ brushed all these away, and glorified and established the Sabbath, enlarging and making it a blessing instead of a bondage. He taught his followers how to consider and observe it, by his example and his words.

-Rev. A. H. Lewis, D. D.

"Secularizing" Sunday.

The Lutheran churches of Baltimore passed resolutions Sunday, October 8, on Sunday-law enforcement, as follows:

"Whereas, There appears to be a growing tendency to secularize Sunday and disregard the laws as to the Lord's day, as was instanced in the concert held in the Maryland Theater Sunday evening, October 1,--"

"Resolved, That as law-abiding citizens we protest against the negligence of certain officials in executing justice against violators of the Sunday laws?" To secularize means "to convert from spiritual to secular or common use, to make worldly." The use of the Sabbath in common with Sunday-keepers in general, regard Sunday observance as a sectarian or religious institution. But who made it so? Surely, not the Lord of the Sabbath, for he commanded the Seventh-day, Saturday, as the rest day. Sunday observance was not devised in heaven, nor by Christ while upon earth, but it is admitted to be the devising of man. It is, therefore, of worldly, or secular, origin. In fact, Sunday was regarded as a heathen festival day, "the wild solar holiday of all pagan times," and was adopted by the early Christians as the seventh day, with many other heathen relics, and was so-called to present-day Christendom.

Why, then, should our Lutheran friends lament the "secularizing" of a secular institution? S. B. H., in Advent Review and Sabbath Herald.

The Dodge Center Revival.

REV. H. D. CLARKE.

It might be better to head this, Doing Evil That Good May Come, as will be seen farther on in this article. Returning home from Cincinnati for a visit, I was permitted to attend some of the Methodist revival meetings, called union meetings, in the public hall. I understand the Congrega-
The evangelist was a most rapid talker, extremely earnest, and worked every nerve, and from every pore. In the use of gesture and strong emotion, new and old and more than qualifying, he outdid "Billy Sunday." His unguled onslaughts on saloons, tobacco shops, cards, theaters and dances were simply astounding, but the average opinion is that they were not altogether orthodox. No saloons have been closed, but tobacco is less in demand, it is said, and will be less on sale by professed Christians, though the difference is as yet rather imperceptible. Christian people in name do like money too well to cease the sale of that for which they give no equivalent.

Words which no local pastor could use and keep his pastorate a month, were hurled with vehemence at the audience and were received with great relish. A trained leader in song was from Chicago, and members of all choirs, and many from no choir, were on the rostrum. Piano, two horns and drums and clarionet added to the band, and a cordon of these belonging to Seventh-day Baptists. After each strong appeal the speaker entreated unconverted ones to come to "the altar rail", thus expressing their desire to be Christians, and then to sign cards giving their church preferences. He exhorted Christians to climb over the backs of their seats to do personal work for these and beseech them to come. There seemed to be no great excitement, and yet men and women trembled and seemingly yielded, though not all. It was stated that about one hundred and fifty-six "went forward." Many of these were, or had been, professed Christians. About one-third signed for the Methodist church, quite a number for the Congregational, and others for Lutheran, Evangelical, Catholic, Advent, and "Baptist," as the evangelist called us. One seenholding a box kept one near the close of the sermons. Two and three cottage prayer meetings were held daily in different parts of the city." Among the most loyal and active personal workers were Seventh-day Baptists. These were seen about the room, interviewing men, women and children. And Seventh-day Baptists gave most liberally in money for the evangelist and expenses.

Results as seen remain to be reported later. The general opinion is that, even without conversions, much good has been done by way of a better moral standard as to general habits and sinful pleasures so popular. It will pass among many as a great revival, though many will go no farther. The evangelist won many warm friends and a good, but well-earned salary. No man can live long with the exultation he gave in every effort.

Coming now to the second part of this article, readers of the Sabbath Recorder will be interested in the evangelist's attitude toward God's holy Sabbath. He was interviewed at the close of the meetings upon the subject of the Sabbath. He said that at the beginning of his ministry a few years ago, "How did you settle it?" He replied to his interviewer, that every man entering the ministry runs against this question at the very start. He looked the matter over carefully[?] and finally reached the conclusion that by keeping Sunday he could reach more people and convert them than by keeping the Bible Sabbath. He admitted that a man might be somewhat troubled in conscience, but in a short time that feeling would leave him. He added that, since he had been here, he had read several tracts that had been sent him, and they made not the least impression upon him. He made no effort to give a Bible reason for keeping Sunday; he would leave men to satisfy their own consciences, but conscience would not trouble them, as it did not him, after working awhile as Christians. It was simply with him the matter of being able to "reach the most people." There you have it.

Recently the Lutheran churches of Baltimore passed resolutions protesting against the negligence of civil officials in executing justice against violators of Sunday laws. They must have been written or been unmindful of the attitude of the great founder of the Lutheran Church, who said: "It is by the Word that we must fight. I am unwilling to employ force against the superstitions or unbelieving. None ought to be constrained. Liberty is of the essence of faith. I would rather draw the sword, nor called for vengeance. I have committed all to God, and have waited for his strong hand. It is with neither the sword nor the musket that Christians fight."—S. B. H.
The bright one present can be a rebellion in value and now range from ten to fifty dollars an acre. It has been a fruitful year and up to this time, the second of November, there has been only a slight frost, and the foliage is still green. The stock which runs in the woods is fat and sleek. This is called the "outside" stock. This meeting will have its inside and its "outside" interests. When the association was here several years ago, both received a remarkable blessing. Men were saved every day of the meeting. We pray it will be so at this association.

West Gate, Shanghai, Oct. 16, 1911.

The Southwestern Association.

REV. E. B. SAUNDERS.

The Southwestern Association convened at Little Prairie, Ark., on Thursday morning, November 2, 1911. At the hour set, 9:30, a little group gathered at the Seventh-day Baptist church. Rev. Wilburt Davis of Gentry, moderator, calls the meeting to order. Brother J. H. Hurley leads the service of song, and a season of prayer follows.

At the opening of the meeting four of us (delegates) are present, including Brother Witter, who represents the three Eastern associations, besides a few neighbors and friends belonging to the local church. The heavy rains of two months ago have been followed by drouth; the dust blows, but the morning is clear, cool and bright. Some fifteen of us are gathered in the church around the cheerful fire. Sickness has visited nearly every home and it seems now as if it will reduce the attendance at this meeting.

After the prayer service Brother J. L. Hull gives us a very interesting account of the early history of this one of the older churches of this association. It was organized with seven members and has grown gradually, the church roll showing it has had in all seventy-five members. Now there are thirty-six, ten of these non-resident. There are a number of bright young people.

The farming lands are advancing in value and now range from ten to fifty dollars an acre. It has been a fruitful year and up to this time, the second of November, there has been only a slight frost, and the foliage is still green. The stock which runs in the woods is fat and sleek. This is called the "outside" stock. This meeting will have its inside and its "outside" interests. When the association was here several years ago, both received a remarkable blessing. Men were saved every day of the meeting. We pray it will be so at this association.

At 12 o'clock the meeting adjourned for dinner. Some families had brought a basket of luncheon and others returned home for dinner. The afternoon session convened at 2:30. A service of song was conducted while the people gathered. The remainder of the afternoon was given to missions. If one can judge by appearance, there was a great deal of interest. Several missionary pictures were exhibited, one of which was of the monument now standing on the site of the illustrious Haystack prayer meeting, near William's College, Mass. Around the monument stand the men from as many of the non-Christian nations, the men converted, "clothed and in their right mind." Another picture was of a group of men, each one's stature being proportionate to the population of his native country. The giant was a Chinaman, representing four hundred million people. The United States was a pygmy at his feet, about one-fifth as large. Other nations were represented in the same way. The furniture of a Chinese home and the implements used on the four-acre farm, also of the typical farm and home in India, were put in a pile and offered for sale at $2.00 each and no one would bid on or buy them, neither trade a two-hundred acre Arkansas rice farm for a four-acre farm in China or India. All in the house agreed that other nations needed the Bible, our Saviour, and the plenty which follows in their train.

At 4 p.m. the afternoon session adjourned.

The evening meeting convened at 7 o'clock. After a song and prayer service of half an hour Brother Witter preached from Hebrews i. 2. The congregation was larger than that of the day sessions. All were deeply interested in the message. When told that they needed power with God to handle logs or rice-fields as much as did Hurley to preach, they said amen. Men do want a religion which lifts them up, but not a religion put up in delicate packages. The world and men want the "Good Samaritan" everywhere. Every present can be a "Good Samaritan." After the sermon Brother Hurley conducted the after-meeting. Brother J. L. Hull said this love made us know, love and understand each other. Brother Wilbur Davis said we could not stand without God. We can not see. They "have eyes to see, and see not; they have ears to hear, and hear not." A good number testified and many hands were raised to show they felt they should be Christians. The evening service closed by singing. "Oh! how I love Jesus!" and the benediction by J. L. Hull. This was a profitable day; we had three very good sessions.

Missionary Board Meeting.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westery, R. I., on Wednesday, October 18, 1911, at 9:30 a.m., with President Clarke in the chair.


Visitors: Rev. D. H. Davis, Mr. Anne L. Waffe, Mrs. O. U. Waffe, Mrs. Geo. H. Utter, Mrs. E. F. Stillman, Mrs. Grant Ayers, Mrs. Howard Langworthy, Mrs. Ira B. Crandall, Mrs. E. B. Saunders, and others.

The meeting opened with prayer, led by the Rev. D. H. Davis, D. D., of Shanghai, China. The minutes of last meeting were approved.

The reports of the Treasurer and the Corresponding Secretary were received and
DEAR BRETHREN:

The report was received and its recommendation adopted.

The following resolution was also adopted:

Voted, If this Board of Directors of the American Sabbath Tract Society shall, at its meeting to be held at Plainfield, N. J., on November 17, 1911, adopt the report of the Minn. Committee, relating to the following appropriations for 1912

1. "For the ministry, said sum to be expended under the direction of the Rev. Arthur E. Main, D. D., Dean of the Alfred (N. Y.) Theological Seminary.

2. Correspondence was received from Thos. W. Richardson, London, Eng., relating to the Adams estate, and the matter was left with the President and Treasurer with full power to act.

It was voted that the Board will approve of any arrangement that may be made between the Rev. D. H. Davis and the Corresponding Secretary as to visiting the churches in this country during the time of Brother Davis’ visit, the traveling expense to be met by the Board.

Correspondence from Rev. Edwin Shaw,

Rev. G. Velthuysen 300
Rev. F. J. Bakker 300
Miss Marie Janz 150

Total foreign appropriation $7,312

Holland

The following appropriations for 1912 were voted:

Rev. J. W. Crofoot $1,000
Child allowance 150
Dr. Rosa W. Palmberg 600
Dr. Grace I. Crandall 600
Miss Susie M. Burdick 600
Miss Anna M. West 600
Rev. H. Eugene Davis 500
Rev. D. H. Davis 500
Retirement pension 400
Native evangelist 112
Girls’ School 300
Incidents 5,462

AfrICA.

Missionary to Nyassaland, traveling expenses and wages $600
Work under Joint Committee for six months 300
Enener Ammokoo 200

Total, $1,100

THE SABBATH RECORDER.
being called by the church at Mzanga. (It is good that that which can be shaken should be shaken away; then that which can not be shaken will "shine forth."

Pastor Ntlonga is studying the position closely and is in active correspondence, in the Zulu tongue, with pastors of the Mzimba district, where the work seems to be vigorously spreading in spite of adverse circumstances. Chigowo also says the Chitonga tracts and school sheets, etc., have greatly helped and strengthened the position, but no recent figures are to hand till the new report sheets arrive.

The limited finances give me a good chance to press home the need of contentment with "such things as they have" rather than the bestowment of such generous effort upon drawing from afar artificial support. Ntlonga will expand the tithe provision for God's work and workers, according to the Scripture, "tithes and offerings."

I can see progress, consolidation and expansion in spite of the various small storm-centers, most of which, probably all, will, as the trial of our faith completes its perfect work, melt away into nothingness under the strengthening sunlight of God's favor and blessing.

I am very pleased with Brother Ntlonga: Olifan scatters, Ntlonga attracts. Today, in our poverty, 11 out of 14 who are full, or associate, members of the little Cape Town cause have sat for their portraits prior to Ntlonga's departure: 5 whites and 6 natives. A year hence I should like another portrait if I am here. One will be sent you shortly. The difficulty here of gathering a Sabbath people having no respect of persons is curiously difficult, but I am not a "Race Church" advocate but rather an "all races' friend equally. Permit me to say, dear brother, that I am charmed and delighted with your sermonical introduction of the Tract Society's great world-wide mission, and the latent and as yet unused possibilities inherent in the Saviour's message, "Bring them hither to me." It seems to me that the sentiments you have expressed must become the inauguration of a new epoch in the history of the only Free Sabbath Tract Society on the earth (so far as I know).

Your letters too are becoming delightful reading to me and make me feel as if the mists were beginning to do the correct thing, namely; "roll away." Surely "our God is able."

I have a feeling that last week's letter struck a jarring note, lacking faith: the same I regret.

Franternally yours,

J. Booth.

Cape Town,
Oct. 18, 1911.

Cash Account.
For September and October, 1911.

Cash Account.

J. Booth, Cape Town, Africa,
In account with the Secretary of the Joint Committee.

Sept. 11, Plainfield appropriation, August...£10 3 4
Sept. 11, Western appropriation, August... £10 3 4
Oct. Western appropriation, September... £10 3 6
Oct. Plainfield appropriation, September... £7 6 4
Oct. Special grant to Ntlonga and Nyasaland 20 6 10
Due to J. B., Dr. Bal. to November... £1 5 5

£24 18 0

N. B.—Balance of £21 11 8 still available for Ntlonga by expenses for expenses.

Oct., Postage U. S. 30

A mother drinking the hemlock,
Some of us call it Apostasy.
And others call it God.

Surely the fire-mist and a jellyfish and a saurian;
Then a sense of beauty;
And a face turned from the best wisdom is to know…

And others call it God.

A face turned from the best wisdom is to know enough, some day to estimate values. The wise is likely to do what a small storm at sea was like. It was a sight both to wonder at and enjoy. Then towards its close the rainbows both in the sky 'and in the spray were beautiful.

One of the best parts of the voyage, of course, was the friends made on board. I was quite surprised to find so many missionaries and was especially impressed by the fact that such a large number of them were young men and women going out for the first time. I think that we "new" ones number not far behind the "old." Wasn't that splendid? Most of us were bound for Chiria, too, only a few leaving us in Japan and only one that I know of going on from Hongkong. The last was Miss Helen Barnes, a Y. W. C. A. secretary, who is going to Australia to be national secretary there for the next three years. A missionary meeting one afternoon brought us all together and made us acquainted and proved the beginning of many delightful friendships. We were sorry to bid these friends farewell when we landed and it has been a great pleasure to meet some of them in various places here in Shanghai. Two of the young women are just across the canal from us and we are counting on pleasant times together. They are also to teach in a girls' school.

We had part of four days on shore in Japan, so I had an opportunity there to obtain a pretty good impression of one portion of the Orient, together with an idea of what I might expect here in China. I enjoyed it very much there, though I was a bit disappointed in all the cities we visited, except Nagasaki, as far as beauty was concerned. The whole did not present the artistic appearance I had expected. Nagasaki was beautiful, however, as we saw it from the harbor, with its beautiful terraced hills. The people themselves were the greatest attraction in Japan. It was such
fun to watch them in their bright-colored garments, scuffling along the street on their high shoes; and it was most funny and marvellous to me to see the children running on these little stilts! They managed well, however.

In Nagasaki we visited a large mission school, which was very interesting. It is well equipped and commodious, and im­porting school: Mr. Crandall had assured us that they expected them, they arrived by about four o'clock and in the rain, I think. Miss Burdick, Mr. Crofoot, Doctor Grace and the teacher of the girls' school, Miss Wang, were the four who came to the steamer; and when we reached the wharf, we found Mrs. Crofoot with her children, and many of the pupils of the schools. They certainly gave us a hearty welcome and we were both very glad to see them all.

In the afternoon we attended church in the new chapel which is indeed fine. Every one seemed so glad to have Doctor Palmborg back again, and she gave them a few words of greetings after the sermon. During the Sabbath-school hour I visited Doctor Grace's class of boys which she says I am to have after she leaves. They appeared to be a very interesting class, though not inclined to talk much in English.

In the few days of this week I have been settling and getting acquainted with the surroundings. I have already had three Chinese lessons under Mr. Dong, the same teacher whom Doctor Grace had, and who is also teaching the girls across the canal, who came out with us. I am about to begin to-morrow with a little work in the girls' school in English with the younger girls, and writing. I am anxious to get acquainted with the girls, for I think I am going to enjoy them very much. Two new pupils have come in just this week.

Last evening we attended the first meeting of the year of the Shanghai Missionary Association and there I met many more missionaries than I had expected to find in Shanghai. These monthly meetings together must be a source of great enjoyment and inspiration. Of course, this time there were a few there who can not attend regularly, for they are stationed somewhere in the interior.

I suppose I am not yet properly introduced to China, for I've not yet been inside the city walls to see the Chinese Shanghai. Street-cars and foreign buildings probably would be quite out of place there, while here they make one feel that he is not so far from America after all.

Doctor Palmborg and Doctor Crandall will probably not go to Lieu-oo until the middle of next week. Packing and general plans and arrangements are keeping them quite busy now.

With best wishes to you for success in all your plans for the year, I am your's in his work.

Anna West.

West Gate, Shanghai, China,
Oct. 4, 1911.

Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, November 12, 1911, at 2 o'clock p.m., President Stephen Babcock in the chair.


Prayer was offered by Rev. Theo. L. Gardiner, D. D.

Minutes of last meeting were read.

The Advisory Committee presented the following report, embodying plans for field work:

Plan I.

Same as last year, that is, ask six pastors to do a month of work, each, on some field, asking the church to give the service of the pastor and supply the expense, in cases where they are unable. Estimated expense, $200 each and traveling expenses for the six men, not more than $300,000.

1. The Rev. Wm. Reagan (Milton, Wis.), one month on the Iowa field—Fordville, Marion, Garvin, etc.
2. The Rev. E. W. Wilcox (Alfred, N. Y.), one month on the New Jersey field—Plainfield, Shiloh, New Market, Marlboro, etc.
3. The Rev. A. B. Crofoot (Palmburg, Mich., N. Y.), one month on the northern New York field—Syracuse, Adams Center, Verona, etc.
4. The Rev. A. B. Crofoot (Salem, W. Va.), one month on the Ohio field—Jackson Center, St. Louis, Cleveland, etc.
5. The Rev. H. C. Bettell (Alfred Station, N. Y.), one month on the West Virginia field—Salem, Lost Creek, Berea, Roanoke, etc.
6. The Rev. C. C. Chipman (Garvin, Ia.), one month on the Arkansas field—Gentry, Fouke, etc.

Plan II.

Pastors simply exchange pulpits for one week, no expense except for traveling; that is, not large, as the churches are for the most part near each other.

Parina, Ill. (W. D. Burdick) and Milnol, Wis. (L. C. Randolph) and Albion, Wis. (T. J. Van Horn)

Walworth, Wis. (L. A. Wing) and Woodville, Ohio (W. D. Burdick)

New York City (E. D. Van Horn) and New Market, N. J. (H. N. Jordan)

Shiloh, N. J. (L. C. Cottrell) and Plainfield, N. J. (Edwin Shaw)

Verona, N. Y. (R. R. Thorndate) and

4. The Rev. C. C. Chipman (Palmburg, Mich., N. Y.) and

Newark, Ohio (E. A. Witten)

Chicago, Ill. (A. F. Webster) and

Milton Junction, Wis. (A. J. C. Bond)

DeRuyter, N. Y. (L. A. Wing) and

Brookfield, N. Y. (W. L. Greene)

Leonardsville, N. Y. (R. J. Severance) and

Syracuse, N. Y. (R. G. Davis)

Nile, N. Y. (H. E. Van Horn) and

Alfred, N. Y. (W. L. Burdick)

Salem, W. Va. (G. L. Hills) and

Lost Creek, W. Va. (M. G. Stillman)

Battle Creek, Mich. (M. B. Coon) and

Jackson Center, O. G. (W. Lewis)

Alfred Station, N. Y. (L. C. Cottrell) and

Little Genesee, N. Y. (H. G. F. Randolph)

Richburg, N. Y. (R. G. Penney) and

River Valley, N. Y. (W. L. Davis)

Independence, N. Y. (L. O. Greene) and

Hortville, N. Y. (W. M. Simpson)

Los Angeles, Cal. (L. A. Pines) and

Riverside, Cal. (E. Loofboro)

Nortonville, Kan. (M. B. Kelly) and

W. Y. (Rev. Theo. L. Gardiner)

Gothenburg, Nebr. (G. B. Shaw)

Dodge Center, Minn. (C. S. Sayre) and

Garvin, Ia. (J. T. Davis)

New Ansburn, Minn. (M. Harry) and

New Ansburn, Wis. (J. H. Hurley)

Westerly, R. L. (C. A. Burdick) and

Hopkinton, R. L. (L. F. Randolph)

Rockville, R. I. (A. G. Crofoot) and

Ashaway, R. I. (H. C. Van Horn)

Andover, N. Y. (E. E. Sutton) and

Cleveland, N. Y. (A. C. Ehret)

Berlin, N. Y. (J. E. Davis) and

Utica, N. Y. (S. H. Davis, Westerly)

Salemville, Pa. (J. S. Kagartse) and

Alford, Pa. (L. D. Seager, W. Va.)

Cosmos, Okla. (L. S. Godd) and

Boulder, Colo. (A. L. Davis)

Fouke, Ark. (L. G. Davis) and

Gentry, Ark. (W. Davis)

The plan would be more than a simple exchange of churches, it would mean a week of work for the Tract Soci­ety's interests along the line of Sabbath evan­gelism, and would be the fulfillment of SABBATH Recorder, books, in fact all the interests which we as a people stand for. In view of as large a number of men as possible the best plan would be for the two men to work to­gether and not really exchange at the same week but at another time.

Plan III.

Intensive work in a few places, grouping several men at the same spot at the same time, either by means of a tent, or by hiring a hall, if the place be large enough, about a Seventh-day Baptist church; the use of tracts, posters, newspaper advertising, lectures, sermons, discussions, etc.


2. Ohio field, with Jackson Center as a nucleus. Men to be asked to do this work—G. W. Hills, W. L. Burdick.

3. Some place in New Jersey to be selected. Men to do the work—E. D. Van Horn, J. L. Skaggs, H. N. Jordan.


5. Boulder, Colo. as a center. Men to be sent—G. B. Shaw, J. T. Davis.

This might be extended to one or two of the limits of the appropriat­ions. The idea would be that the men suggested above would be simply the lead­ers to organize the local forces into working order; and thus to conduct a real Sabbath cam­paign that would stir the community by its intensity, and by staying by it for several weeks and by not asking for collections, give to the people the true idea that there is something of vital importance in the message.

We recommend that a circular be printed and sent to the different pastors covering "Plan II," and that the Corresponding Secretary be authorized to print and send out as above.

Mr. R. Van Horn, who desires that the Sabbath schools, at least twice a year, study the Sabbath question in place of the regular lesson, and a suesuccessive program be printed and sent to all the superin­tendents; all these plans to be referred to the Corresponding Secretary. And he is to see that there are no conflicts or laps with any other
Bible Teachings ........................................... 1
Critical History of Sunday Legislation .......... 1
Edition of SABBATH RECORDER ............... 2250 per week
Edition of SABBATH Visitor ............... 1850 per week

Report adopted.

Voted that the Committee on Distribution of Literature and Corresponding Secretary Shaw be authorized to distribute a circular letter, as prepared by Secretary Shaw, to the members of the Men and Religion Forward Movement committees.

The Joint Committee presented the following report:


The whole day was spent in careful and prayerful consideration of the various matters which were submitted to the Committee. The following resolutions were adopted:

Resolved, That, based upon information received from their agent, Jacob Bakker, sent by this Committee to Cape Town, and from later advices from that field, it is the judgment of this Committee that it is wise to include W. W. Olaf in the disbursement of funds sent to Africa by the Societies represented by this Committee.

Voted, That the Committee of the Tract and Missionary societies, in keeping with the action of the General Conference of 1911, recommend to the two Boards, Rev. O. Moore and Chas. S. Sayre to go as missionaries to Nyassaland, Africa.

In view of correspondence and information received since the meeting of the Joint Committee, I voted to refer the report be referred back to the Committee.

Corresponding Secretary Shaw reported that the several budgets have been embodied in a leaflet and are ready for distribution to the churches.

The Treasurer presented statement of funds on hand, and reported all bills paid.

Correspondence was received from Rev. George Seeley, submitting report for October; Rev. E. B. Saunders, submitting report for October; Rev. A. E. Main, Rev. E. B. Saunders, Rev. A. J. C. Bond, Ede Randolph, Miss Harriet Blackwell, concerning the printing of the budgets of the Societies and Boards in a single leaflet; G. Velthuysen, enclosing letter for the SABBATH RECORDER, and pictures of his father with the latter's grandchildren; Mrs. Jesse E. Harris, asking for directions as to how to send money to Mrs. Joseph Booth; T. W. Richardson, submitting re-
YOUNG PEOPLE'S WORK

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

Echoes of Peace and Blessing.

REV. H. L. COTTRELL.

Christian Endeavor topic for November 25, 1911.

Daily Readings.


How many times have I stood in a convenient spot opposite some large building or hill and shouted "Hello!" or some other exclamation just to hear the echo. And that echo which came back to me was, of course, the sound of the same word or words that I had spoken. How wonderful it is that the lifeless hills are able to send back to us the echoes of our own voices. But how much more wonderful and significant is it that the world sends back to us the echoes of our spiritual lives. In other words, we can get outside of life but what we put into it. We look out into life and, as in a mirror, we see the picture of ourselves. A beautiful poem, entitled "Life's Mirror," expresses this thought:

"There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you."

"Give love, and love to your life will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

"Give truth, and your gift will be paid in kind.
And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.

"For life is the mirror of king and slave;
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you."

So then the echoes of peace and blessing which come to us will sound all the sweeter if we have helped to make the echoes.

THANKSGIVING DAY.

One of the echoes of peace and blessing, which soon will be here, is Thanksgiving day. On this day we express our gratitude to God, in an especial way, for our material and spiritual prosperity. On this day, all over our broad land, the click of machinery in the printing-house, mill and workshop, the commanding tones of the section boss and the disagreeable jangling of dissatisfied workmen are all hushed to silence by the universal voice of thanksgiving; while in every house of worship the people express their thankfulness to a kind and indulgent Father. On this day, set apart by the President of the United States, ministers and statesmen tell us of America's progress and remind us of our rich legacies of American institutions and American opportunities. We may think of that first Thanksgiving day, upon which our Pilgrim Fathers gave thanks unto God for his blessings. And then as we compare their meager blessings with the boundless privileges and opportunities which we enjoy, shall we not give to God a more grateful song of thanksgiving than we ever have done before?

THE SABBATH RECORDER.

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

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Our Homes.

Our homes should be continual echoes of peace and blessing. Who can measure the eternal power and influence of a Christian home? It will forever remain the corner-stone of character and good government. No one could ever entirely forget the tender associations, the sacred memories and the noble inspirations which are the essential characteristics of a good home. The family is a nation in miniature, in which we learn the deep significance of many of the most important relationships of life. Here we learn to inculcate in our lives the qualities of obedience, trust, kindness, unselfishness, patience, forbearance and forgiveness. How many times has home been the anchor that has kept us from drifting away from God and duty. Then let us thank God for our homes.

THE SABBATH RECORDER.

Our Schools.

It might help us to be more thankful for our schools if we would try to realize how crippled we should be without them. Hundreds of boys and girls, who could not have gone to larger and more expensive schools, have gone to Alfred, Milton, Salem or Souke and prepared themselves for successful living. Many other schools have a larger attendance, better apparatus, larger endowment and just as good teachers, but they lack the Sabbath influence which our schools possess. Our people should be more interested in sending their children to our own schools. Many young people may say that it will give them a better standing in the professional world if they graduate from some large university like Harvard, Yale, Princeton or Cornell. But such standing will be of little value if they lack real character and ability. The time is here when leaders in all lines of activity are asking young people, not "Where did you graduate?" but "What can you do?" Young men who have graduated from Alfred and then have taken postgraduate work in larger universities have said that they were glad that they had taken their college education in a small school. In a small college the student may enjoy the closest friendship with his professors; he may have the benefit of their knowledge and experience and profit by their kind counsel and uplifting influence. In a large college or university the student knows many of the professors by name only. In a large college, where there are several thousand students and many outside attractions, many young men and women would lose themselves, lose sight of the great things in life and thus accomplish little; while in a small college every student may be brought into the closest touch with the life and activity of the college, and every professor has more time to help students in discovering themselves, their powers and possibilities. Young men and women who expect to attend some technical school can take their preparatory work at one of our own schools. Let us show our appreciation of our own schools by attending them or supporting them in every possible way.

The following blackboard exercise may suggest other echoes of peace and blessing:

THE SABBATH RECORDER.

President and the Corresponding Secretary were chosen a committee to secure the publication of the topic cards for next year.

Voted that the Young People's Board continue to pay the membership fee of Salem College in the Religious Education Association.

Voted that the following bills for postage be allowed: $98 cents to the Corresponding Secretary; and $1.41 to the President; and also that a bill for $1.25 be allowed to the Treasurer for express charges.

As the school is being conducted an "increase campaign" and that it had now entered upon what is called an "efficiency campaign" to cover the same length of time. The sentiment of the General Conference at Westerly regarding young people's work seemed to favor an effort along the same line. Self-instruction and a better articulation of each society to the needs of its members and to the community interests are needed. Doctor Palmberg said at the Northwestern Association last June that "a Christian Endeavorer is not a young person trying to be a Christian, but a Christian trying to follow his Master in Christian service.

She now said she was glad to sign it. Others who had signed before, without much thought about making a prayer meeting a time with a purpose. It has had a wholesome effect upon the members. This is the testimony of the young people themselves, and is the observation of others, especially in the prayer meeting.

The next question was in regard to the prayer meeting. It was agreed that conscientious pledge-taking and pledge-keeping help to make a good prayer meeting in two ways: more members take regular part, and the quality of the testimony is better because the members plan to take part, and prepare for it. Wholesale slip-reading from the Christian Endeavor World was condemned, as calculated to kill the spirit of the meeting. The young people were urged to read the notes in the SABBATH RECORDER. The young people do not "clip" the Recorder, and are less likely to use it as a crutch.

As there had been no study class in the Walworth society, but plans were forming for a mission study class in the "Uplift of China."

When we came to question 6, we struck what the society called its weakest point. The opportunity for the expression of the religious life is a vital need of every society. And where this is not supplied, the society must fail. Self-instruction and self-expression must go hand in hand in a society that meets the needs of young people in their religious life. There is one point which the Walworth society may possibly cover in outport work. They hope to be more systematic and regular in their giving for definite purposes. They expect, also, to make more of the social opportunity of Christian Endeavor. Miss Buten was asked to meet the members of the Social Committee at the home of the chairman, Thursday morning, to talk over plans and ideals in this important line of Christian Endeavor work.

The consideration of these questions was followed by a discussion of the work planned by the board for the next year. The corresponding secretary reported the efforts made to have a better attendance of the young people, and a larger interest in the work. As the school is being conducted an "increase campaign" and a general reading of the Young People's department of the SABBATH RECORDER, will do much to increase the interest and usefulness of the society. Aside from the direct effect, it will not doubt make the weekly prayer meetings better, and lead to a larger interest in the Recorder.

The meeting closed with a brief business session of the society, in which was determined to meet with the Milton society, a matter left with the Walworth society in view of its distance from the place of meeting. It was voted also to pay the expenses of the two members of the board to this meeting.

The Social Committee then served refreshments; and, at a late hour for Christian Endeavorers, we said good night.

It is hoped that the sentiment expressed by one of the members the next morning is the sentiment of all: "I feel like going to work."
With Luther's training and consequent attitude toward law and "works" it is any wonder that he should take such a position in regard to the Sabbath? 2-3.

2. A Lutheran who was baptized not long since, joining the Seventh-day Baptists, had but one question regarding his course in the matter. He had some fear lest he might be disloyal to Luther. He seemed fully satisfied when the minister explained Luther's position and assured him that to be loyal to truth as it is revealed is intelligent loyalty to Luther. 2-4.

3. Every attempt to escape the deadening effect of Sabbath formalism by substituting another day has proved a failure. The result is either no Sabbathism, or a more heartless and formalism. In the Old Testament every spiritual reform was attended by a better observance of the Sabbath of Jehovah. The Great Prophet and Teacher emphasized the importance of this relationship between true Sabbath-keeping and spiritual reform. They exhorted the day which by its divine appointment and sacred associations brings men to sense of the presence of God. Compare the positions of the Swiss reformers in this matter. Which position naturally seems here, regarding oneself as trying to live the divine life in the world? What is the verdict of history? 4, 5, 6.

4. The farther the people got from the pappacy and the nearer they got to the Bible, the more acute became the Sabbath question and the louder became the claims of the true Sabbath. 7, 8.

Bowie's arguments establishing the claims of the Bible Sabbath are unassailable. What would have been the result if he had consistently accepted the result of his own conclusions instead of making a weak attempt to prove a change of day? Can Christians today do less than try to make good where these reformers fell down? They were fallible men. 9-11.

6. Has the Reformation been completed? What would likely be the effect upon the spiritual life of the church if Christians generally should return to an intelligent and consistent observance of the Sabbath of Christ and the Bible? Would it be better for the few Sabbath-keeping Christians to forsake the Sabbath for the sake of a wider influence? Is the following sentiment true, "Your usefulness is not measured by the number of lives you influence, but by the quality of the thing you bring them?"

News Notes.

GESEY, AKE.—Dear Endeavorers: Your secretary in the Southwest has just returned from a trip north, where he visited Christian Endeavor societies in Iowa and Wisconsin. They are all in the harness for work in a strong, straight-ahead pull. The interests are deepening and widening; this is a year that will bring results. Our people in Gentry are placing the Sabbath Recorder in every home heretofore without it. Our pastor, Mr. S. R. Tompkins, is now at Little Prairie where he attended the association.

Lost Creek, W. Va.—While our pastor was absent, filling his Roanoke appointment, November 4, our Sabbath morning services were conducted by Supt. L. A. Bond. The Ladies Aid society met with Mrs. John Batten, October 25. The society is planning for an oyster supper and auction sale on Thanksgiving Night. Their meeting in November was held with Mrs. L. R. Kennady.

Salem, W. Va.—Pres. B. C. Davis of Alfred, N. Y., gave a special sermon at our church on Sabbath morning, November 4. He also gave a helpful address before the student-body at college chapel the following Monday morning. His visit was very much enjoyed. —The Christian Endeavor society meetings, and in fact, all the services of the church, seem to have taken on a new spirit of life since the return of the students. —The Ladies Aid society, including the husbands of its members, was entertained at the home of Mrs. L. D. Lowther, Sunday evening, October 8.

Battle Creek, Mich.—Two were added to the church by baptism recently, one of them being a convert to the Sabbath. —A Christian Endeavor society was given not long ago in behalf of those leaving the society and those coming into it. An address was given by the pastor before the physical science class of the Sanitarium. Several of our pastors have able and acceptably filled our pulpits during the past summer. — A Junior Christian Endeavor has been organized with a membership of twelve, with ages ranging from six to fourteen years. It is an enthusiastic little band.

Education at Salem College.

EVA SEAGER.

Education Hour, Southeastern Association.

Years ago there was felt the need of a good school here in this association for the educating and training of our young people—one that should give them the advantages of a Seventh-day Baptist institution, together with a liberal education, high ideals of life, and a firm basis on which to work.

So Salem College was established and has been carrying on a great work, that of giving to the world men and women of worth; and as time advances, the college has a constantly increasing mission.

We have just heard of education as it was years ago, also of that of the present generation, and we have noted the change in the conditions and work of the two. We now have a more complex life, and greater demands are made upon us. It is our aim to meet the conditions and adjust ourselves to this complexity of life. How can we accomplish all that is required of us? It is only as we are trained and equipped for efficient service that we are able to serve. It is the purpose of Salem College to train the young people that they will be able to make the most of this life, to be of service to mankind, and make the world better: to give the best training possible, to produce whole-hearted men and women, who will come here to school.

The world is in need of men and women who are prepared to serve; this preparation is best obtained at a college that holds up before its students the highest ideals, namely, to be noble, to be faithful to duty, to be loyal and true, and to make the world better and happier.

The worth of a college is measured by the students it gives to the world—not numbers but quality, those that make good. Much depends upon the student's life while in school: the time and effort given to study; the class-room work required by the teachers; the clean athletics in which he participates; and the high standard of social life which is maintained. Having the best before them in college, the students will have a desire for the good and pure when they are out in the world.

The student who can think is the one who wins out. The man who thinks for himself and is not ruled by the views and opinions of others, the one who is not afraid to be opposed, but can stand firm, he is he who will become a leader among men.

This is what the students are taught at our college—to think, to think for themselves, and he independent.

The education one receives here gives
him a firm basis upon which to build higher; it gives a broad background upon the various studies of life. It is the purpose to give a well-balanced course of study adapted to all. The faculty has much to do in making a school what it ought to be. We all know that the influence of the teacher over the pupil is marked, both for good and for evil. The influence of good teachers (such as we have at Salem) is boundless. The association and close contact with true characters inspire us to do and be better. The topics discussed in the class-room may sometime be forgotten, but the inspiration of the teacher is never lost. The high character of our teachers is attested by the love, confidence and respect of the student-body. Also a personal interest on the part of the teacher makes the work of the student more pleasant. It is not only an incentive to good work, but a link which binds teacher and class and so makes college days brighter and better. Close association with the teachers is one of the great advantages of the small school. It is impossible in the large attendance of the great colleges.

The religious part of our education is not neglected. Once every week we drop our work and meet together in the Young Men's or the Young Women's Christian Association and study the Bible or some religious topic for an hour. This is a very critical period in the history of the Christian religion. Many old ideas and doctrines are being modified and new ones being preached. Many seem unsettled in their views and it is said that even the church is throwing away the Bible. The world at large in such a condition, the work of the Christian Association is of much importance to the student-body. The meetings a systematic study of the Bible is made. It is taken up in parts and is also studied as a whole. The grand old Book that has been studied for ages has always been a source of inspiration and will so continue to be; and the more we study it the more will we realize God's greatness and his plans for mankind. At the Christian Association we study the Bible together and interpret its truths and teachings as we are enlightened. Although many of the ideas are changing as the people study the Word, yet the same truths will always exist. The more we study the Bible, the better we shall be able to discover its teachings and rid ourselves of the mistaken notions which now so darken the way to a proper understanding of religious truths. The lectures we receive are a constant source of help and inspiration to the students, and the regular prayer meetings make Christianity more practical to us all.

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before. With a sudden revival of that anger he gave the doll a kick that spoiled one rosy cheek.

He was sorry a moment after, not merely because this was now another lost day, but a wee bit sorry for Katie's grief. She loved this particular doll very much.

He dragged her—the doll—out to the kitchen where his mother was making pies. "I kicked her," he said briefly.

His mother sighed and tried to mend the broken cheek, but in vain.

"You'll have to buy her a new head out of your own pocket money," she said. Then Tim grew very angry and went out of the kitchen, slamming the door. The farm seemed very far away.

The next morning, however, he had something else to think of. Katie woke crying after a restless night. He had forgotten the farm and good behavior.

The feeling of guilt he gave the doll a kick that spoiled one more.

"I'll be quiet," protested Tim. His mother kissed him. "That's a hard thing for a boy to be," she said. "No, you shall go first, and Katie shall come in a week, maybe." Tim cuddled down to sleep, after he had said his prayers. His mother looked at the peaceful little face, and murmured—"He that loseth his life shall find it."—Frances Harmer, in the Churchman.

What is Heaven?

Doctor Van Dyke gives the following definition of heaven: Heaven is like the life of Jesus with all the conflict of human sin left out. Heaven is like the feeding of the multitude in the wilderness, with everybody sure to get ample to eat. Heaven is like the woman sinner from the street who bathed the feet of Jesus in her tears and wiped them with her hair. Heaven is not a state of mind, but a state of life. It is peace, joy, victory, triumph—life is love, it is tireless work—faithful and unselfish service going on forever. The way to achieve all this is to try to follow Christ today, tomorrow and the day after, through prayer and right living.—The Continent.

The Only Smart One.

The principal was examining the class, and all had been specially told beforehand by their teacher: "Don't answer unless you are almost certain your answer is correct." History was the subject.

"Now, tell me," said the principal, "who was the mother of the great Scotch hero, Robert Bruce?"

He pointed to the top boy, then round the class. There was no answer. Then at last the heart of the teacher of that class leaped with joy. The boy who was standing at the very foot had held up his hand. "Well, my boy," said the principal, encouragingly, "who was she?"

"Please, sir. Mrs. Bruce," was the answer.—The Continent.

HOME NEWS

DODGE CENTER, MINN.—We have just had a great revival here at Dodge Center that has shaken up the dry bones of the churches and jolted out of the old ruts many of the old bums and self-satisfied business men, and made us preachers see more clearly where to head in and get off at. Mr. Ralph Carlton and his singer, a Mr. Foust, are a pair, and in the few weeks they worked here, they worked their way into the affections of a lot of people without trying to do so. Carlton is somewhat on the Billy Sunday plan, they tell me—I never have heard Billy Sunday—and I tell you, he hit sin, as we find it today, with both hands, cutting it up to a peak and then knocking off the peak and stamping on it with both his feet.

Never in the history of the town have the card-players and dancers and theater-goers had such a roasting. The saloon and the social evil took on lurid hues that beggar description. And if we did not hear the ominous roar of hell-fire and smell its stifling smoke of brimstone, then it was our fault, for he did his best to make that thing possible, and I do not know of any one who can beat him. I am sure the devil was hit because I heard him roar, and that is strong evidence to me that good has been accomplished: for the devil never roars if no harm has been done to his cause.

Some one hundred and fifty or sixty are said to have been converted and reclaimed. If only half of them are genuine, it is a mighty blow to the devil's business in our town. Out of this number some five or six of our own young people made a start, and there is reason to think that we shall get one or two from the Sunday-school homes to unite with us. Will have baptism before long.

C. S. S.

LEONARDOVILLE, N. Y.—Perhaps it will be of interest to Sabbath Recorder readers to learn of the recent Rally day exercises in the Leonardsville Sabbath school, at which time two classes were graduated from the primary department into the main school. They were both "organized" classes, one a class of six girls between the ages of twelve and sixteen, called the "Charity Circle", the other a class of ten boys of about the same ages as the girls, called "Baraca Cadets."

A short program was given, consisting of songs, responses, and a talk by the superintendent, Miss Agnes Babcock, on the significance of Rally day. This was followed by a speech from the president of the Charity Circle, Alberta Severance, who, in behalf of the members of the class, expressed appreciation of all that had been done for them in the primary department and asked for sympathy and forbearance in taking up the work in the main school. Clifton Burdick, president of the Baraca Cadets, also spoke in behalf of its members, after which Mrs. R. J. Severance, superintendent of the primary Sabbath school, responded in a few well-chosen words, expressing regret in losing the classes from her department, but saying she appreciated their faithfulness and was thankful that they were so well qualified for promotion. She promised that they would continue in the good way they had begun. Mrs. Severance then presented each one of the graduates with a diploma of promotion.

The pastor then gave a few remarks upon the subject, "Importance of Bible Study." This closed a very interesting, and we trust profitable, service. ONE WHO WAS THERE.

BERLIN, N. Y.—They tell me that when a man gets over being drunk, it takes him some time to get back to the normal state of health even after he is able to be about. That is about the way the writer feels after the no-license victory in Berlin. After fifteen years of no-license we did not realize the danger of the situation; but when we awakened to the fact that we were fighting not only the liquor element in Berlin, but the whole combination of liquor interest throughout the land, who sent in their literature and money for votes, then we realized the problem we were up against. This is a point for all"voice" men to be aware of. The liquor problem is a "foxy" set. They have learned to protect themselves against dishonest voters who sell their votes and then vote as they please. Now they give a promissory note which is good for three dollars if license carries, so that the voter, in a way, must earn his money.
It is surprising how many men will sell themselves for a few dollars. The fight was strenuous up to the last minute, but what a relief when at five o'clock the voting machine was opened and victory was announced. Out from the doors went a stream of men calling, “No-license! No-license!” The news reached Maxon Brothers’ shirt factory and the manager took 200 workers (mostly women) out into the street and they sang, “Praise God, from whom all blessings flow.” Meantime, yours truly was making for the old church bell. Stripping his shirt-sleeves he laid hold on the rope. Say, I never before half appreciated the feelings of that boy in Independence Hall who called out to his grandfather, “Ring, grandpa, ring for liberty.” After a good long session the end came, perspiration flowing from every pore—sweat-drops of joy. You victorious college fellows don’t know anything about victory. I don’t mean to be hard on the college fellows, for I used to enjoy winning, but the victory over honest opponents is not to be compared with that won against the dishonest methods of the big octopus—the liquor traffic— whose every arm is stretched out with some evil purpose, and corrupt methods with which they may draw the unwary unto itself. We can now peacefully sleep knowing that we have won by fair methods.

RIVERSIDE, Cal.—After the long, dry summer the delightful days of autumn, California’s springtime, are here, and instead of closing the doors and windows and covering the flowers for the winter rest, our houses are open, winter gardens are being made, and all nature is looking up again. Although none of our appointments are dropped during the summer months, there is, nevertheless, a renewing of all our activities as we take up the winter work. A committee is preparing the program for the annual meetings of the church and Pacific Coast Association to be held at New Year’s with this church. Our Sabbath school sends three delegates to the state Sunday-school convention in Los Angeles this week. The pastor, who has been chairman of the Executive Committee of the County Sunday-school Association for four years, was honored with the presidency of that association at the county convention last month. Victor Randolph, eldest son of the Rev. L. C. Randolph of Milton, is here to enjoy the benefits of a California winter.

Three times within a week this society was called upon to mourn the loss of dear ones. Mrs. Wm. H. Allen was taken to her rest on October 18, after a year’s illness. The memory of her helpful life remains with us, though we will not greatly. Mr. Allen and his family, accompanied by Mrs. W. D. Burdick, have gone to Farina, Ill., where they will make their home. The church truly suffers a loss in their going away. On October 20 the dear little son of Rev. and Mrs. Eugene Davis was taken away after a brief illness. This is indeed a very great sorrow to the parents, and to their many friends, but the sunshine of his happy little life comforts them in these trying days. On October 25 the remains of William Platts, son of Dr. and Mrs. Platts of Los Angeles, went here for burial. The many friends of Dr. and Mrs. Platts deeply sympathize with them in the tragic ending of this life over which they have had such constant and tender care.

DeRUyTER, N. Y.—The temperance people of our town are rejoicing that for the second time in two years DeRuyster was carried for no-license, with five of the near-by towns. Several of our own people were “right on the firing line” and it is thought were important factors in the result. Some of them are being reviled by the whiskey element but this does not move them. The Prohibition vote was the largest ever cast in DeRuyster. Pastor Wing’s brother, Robert Wing, was the candidate for member of Assembly. Mr. Wing expects to engage in temperance work for the Prohibition party in the near future.

Pastor Wing gave us a very earnest and helpful talk on missions, Sabbath day, November 11, showing clearly the importance of the work and our duty to help sustain it. This church and society are to be canvassed to find out what we can do aside from our regular contributions for this important part of our work.

SABBATH

MARRIAGES

MILLER-AsENSIO.—At the Seventh-day Baptist church in Plainfield, New Jersey, the tenth day of November, 1911, by Rev. Edwin Shaw, Mr. Joseph Miller of North Plainfield, New Jersey, and Miss Louise Banta Asensio of Richmond, Staten Island, New York.

DAVIS—ROGERS.—At the Seventh-day Baptist church in Plainfield, New Jersey, on November 9, 1911, by Rev. Theodore L. Gardiner, assisted by Pastor Edwin Shaw, Mr. Roland Marsh Davis of North Plainfield and Miss Eva Merilla Rogers of Plainfield.

GAVITT—RODGERS.—At the home of the bride’s parents, Mr. and Mrs. Albert C. Rogers of 431 West Fifth Street, Plainfield, New Jersey, at five o’clock in the afternoon on Wednesday the eighth of November, nineteen hundred and eleven, by the Rev. Edwin Shaw, Mr. Edmund Russell Gavitt of Omaha, Nebraska, and Miss Ethel Odessa Rogers.

BOND—ELLIS.—At Dodge Center, Minn., September 20, 1911, by C. S. Sayre, their pastor, at the home of the bride’s mother, W. Henry Bond and Miss Cora E. Ellis, both of Dodge Center, Minn.

WEB—HURLEY.—At the home of the parents of the bride, Mr. and Mrs. Charles Hurley, near North Lorp, Neb., on November 9, 1911, by the Rev. Geo. B. Shaw, Fred Irwin Web and Ollie E. Hurley, all of North Lorp.

DEATHS

BLAKE.—Lila Anna Goodell was born in Shellsburg, Iowa, November 17, 1884, and died in Calamus, Iowa, October 16, 1911. October 12, 1909, she was united in marriage with Mr. W. C. Blake of Calamus, who with her father, one sister, six brothers and other relatives mourn their loss.

During the work of the quartet in Calamus several years ago, Anna with a number of others found interest in the Christian life and started in the observance of the Sabbath. In 1901 Anna was baptized and joined the Young Church, remaining a member until her death. Pastoral work was conducted by her pastor in the M. E. church at Calamus, and were largely attended.

There is no better ballast for keeping the mind steady on its keel than business.—Lowell.

M. H. VAN HORN.

Last week we gave a partial report of the special meeting held in the Salem church in the interest of the college.

Following the address of Mr. Randolph, Pastor Hills spoke on the subject, “Do Our Young People Need the College?” This question he answered in the affirmative in no uncertain language.

Supt. S. O. Bond of the Flemington High School, a graduate of Salem College and also the State University, gave an interesting address advising and urging all young people to take advantage of the opportunities offered by the college. His subject was “Our Young Men and Women and Their Responsibility to the College.” Discussion of the two remaining subjects, namely, “The Moral Responsibility of the Church to the College” and “The Responsibility of the College to the Church and Community,” was postponed on account of lack of time. All in all, this was a good meeting and an accomplished much good. We wish similar meetings might be held in many of our other churches. Our older people need to be awakened to the positive demand that is upon our young people for better educational qualifications, and to the fact that their savings can not be better invested than in an education for their children. Our young people themselves need to be more interested and concerned.

Our solicitor is still at work, and while subscriptions are not coming rapidly they are certainly coming.

Amount needed $17,000
Amount already subscribed and reported $2,000
Subscriptions this week:
Chas. A. F. Randolph 500
L. D. Lowther 500
Jesse P. Randolph 500
Total subscribed to date 3,500
Amount yet needed $13,500

These gentlemen, have already paid on new building and other recent permanent improvements as follows: Mr. Chas. Randolph and Mr. Lowther each $757, and Mr. Jesse P. Randolph $850.

“Somewhat the old hymns, such as ‘Coronation,’ sound sweeter as we grow older.”