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THE SABBATH RECORDER
PLAINFIELD, NEW JERSEY
A Seventh-day Baptist Weekly, Published By The American Sabbath Tract Society, Plainfield, N. J.

Conference Prayer Meeting.

The Sabbath evening prayer meeting at Conference was a season of refreshing. The large tent was full when Brother Sayre as leader of the song service announced, "There shall be showers of blessings," as the opening song. Before the song was finished, it was evident that the blessing had already begun. Then came the song, "I need Thee every hour," sung as though the singers felt every word of it.

Brother H. C. Van Horn, an old North Loup boy, was the leader. He read from the fifteenth of John, the words of Christ about the branches, and after a few remarks as to the unity of spirit in evidence at this Conference and the need of abiding in Christ if we are to bear fruit, he said, "This is a meeting for the people and the country, and I am here for them as much as myself," and turned it over to them for a season of prayer. Immediately the brief pointed prayers began, and continued in quick succession until some thirty to forty fervent petitions had been offered. We give here some sentences, caught as the meeting progressed, showing something of the burden of heart among the worshipers:

"Father, we want refreshing and in-dwelling." - "Give us farars to claim the promised blessing for all, both here and at home." - "Be with those at home." - "Rid us of sin and of selfishness, and fill us with the joy of salvation.

A prayer in song:

Sweet hour of prayer! sweet hour of prayer! That comes from a world of care, And bids me, as my Father's throne, Make all my wants and wishes known.

In seasons of distress and grief, My soul has often found relief; And off escaped the tempest's snare. By thy return, sweet hour of prayer!

"We thank thee for this hour of prayer. Fill us with love for each other." - "An­swer, we pray, the prayer of our Saviour, That we may be one." - "Give the con­sciences of peace. We thank thee for the bonds of fellowship, and that in these bonds, companies all over this land tonight are worshiping thee." - "We thank thee for the sweet spirit of peace filling our hearts here, and we pray that it may abide in our hearts when we go to our homes, and bring blessings to husbands and wives and children." - "Help us to open our hearts and tell of this love.

"Jesus! lover of my soul. Let me to thy bosom fly While the billows near me roll, While the tempest still is high;

"Hide me, O my Saviour! hide, Till the storm of life is past; Safe in the haven guide: Oh, receive my soul at last!"

"Grant us visions of responsibility and duty, and may we get so near that the power from on high may be ours. Sanctify us through thy truth." - "Give us the spirit of service, that wherever we go we may work for the good of our fellow men."

Here some one broke out singing:

"Consecrate me now to thy service, Lord. By the power which is ever near me, Let my soul look up with a steadfast hope, And my will be lost in thine.

"Draw me nearer, nearer, blessed Lord, To the cross where thou hast died; Draw me nearer, nearer, blessed Lord, To thy precious, bleeding side.

"We thank thee, Lord, for this church at North Loup, and for its preservation, and we pray that thou wilt bless all its people." - "Help us to set good examples before our boys and girls." - "Praise thee and answer prayers. For months this church has prayed and now shall be answered with blessings. Let the last ones feel that thy people are praying for them."

Here the congregation sang with spirit, "Rescue the perishing."

"We thank thee, Lord, for the evidences of thy grace we have seen here." At this point all sang, "I gave my life for thee," and the order was changed from prayers to testimonies. These came in quick succes-
sion. Not a moment was lost until after ten o'clock.

"Lone Sabbath-keepers who have the opportunity of such a meeting only once or twice in a lifetime, appreciate this meeting. It is a great feast to them."—In Kansas abundant rains have made great crops for the harvest. We need abundant showers of grace to make us fruitful, and enable us to bring in the wandering ones.

O for the showers on all our hearts and homes and churches!—"Our Conference differs from all other such meetings, so far as I know, in this Sabbath evening prayer meeting. It is the holiest of all our meetings. May all our churches feel something of its power."—"Some of us are called 'lone Sabbath-keepers,' but we are not alone so long as we have the Sabbath Recorder."—Song: "More love to thee, O Christ!"

"There are plenty of broken fountains. They do not satisfy. Let us drink of the living water. I love to think of the holy Sabbath. Now I love to get home with Father and enjoy his favor."—"I never came to Conference with greater cause for thanksgiving. Our town has been enjoying a great revival at home, and many men and women believe."

"I know what it is to be a lone Sabbath-keeper, and I know what it is to have prayers answered."—"It seems to me I never realized before, as I do tonight, what a great work God has for us to do."—"Lone Sabbath-keepers need your love and prayers, but they do not need your sympathy. To be a lone Sabbath-keeper is sometimes a blessing and a source of strength."—"Rev. J. Burdette, both true preachers.

"I have been thinking of what the fathers and mothers are trying to make us good and true. Let us fall into line more readily with their wishes and try to do more nearly as they would have us do."—"It is good indeed for one who sees such a meeting as this but seldom, to look into the faces of so many loyal Seventh-day Baptists. But it is not what we see and feel here; it is what we do out in the great field of life that tells."—"My heart goes out for those who want to come to Conference but could not."

"Isolated Sabbath-keepers, but not a lone one, God is with me." Then came that appropriate song of faith:

"My faith looks up to thee, Thou Lamb of Calvary, Saviour divine! My soul has found a rest; My spirit's home is there."

"The normal thing for a tree is to bear fruit. The normal thing for a Christian is to be fruitful in good works."—"I have tried to sow good seed while out of home, and feel here; it is what we do out in the world that tells."

"The things that pass are seen, but the things that have been, and are to be, are not seen."—"Brother Crandall served this church as pastor from 1881 to 1891. Pastor Shaw introduced the subject with well chosen words, the very words used by Elder Crandall."

"A day that so richly thy Son has blessed, A day that observed and respected—Our fathers rejoiced."

Brother Crandall was a member of the first theological class graduated by our theological department, a man of God, filled with the mission, and the first missionary pastor sent to North Loop by the Missionary Board, to carry on the excellent work so well established by Eld. Oscar Babcock. The older people of North Loop will ever hold in grateful remembrance the consecrated, self-sacrificing services of this good man. It is highly appropriate that this tablet have a place in the church, that the children of coming generations may remember one of the great leaders who comforted and helped their fathers. May this tablet as this church shall stand as a light in this Western land, so long will the names of Oscar Babcock and George J. Crandall live in the hearts of the people. It is most appropriate that the fine picture of the one, and the neat tablet for the other, shall adorn the walls of the church these two men planted and nourished.

Could George Jay Crandall have had a prophetic vision of the Seventh-day Baptist General Conference in 1912, with its great tent pitched almost within sight of the spot where he had his "dug-out" home; could he have looked forward to the fine enlarged church house of today, with the pleasant parsonage near by on four acres of land, and the throngs of young people worshipping here every Sabbath, what a source of joy it would have been! He did see something of it by faith. He trusted God, prospered on, and left the harvest in his hands.

While the audience was gathering in the tent for regular Sabbath service, a large chorus sang several inspiring songs. By seven o'clock the tent was well filled, and the full choir led in the grand old song, "Holy, holy, holy, is the Lord!" Pastor Shaw invoked the divine blessing and the entire congregation joined in singing, "Remember the Sabbath," as found in "Hallowed Hymns.

Would that this beautiful Sabbath hymn were in all our hymn-books. But since it is not, we give it here so our readers, if they will, may have it in their hearts.

We thank thee, O Lord, for a Sabbath of rest; A day of all others the brightest and best; A day that observed and respected should be—"Twas made for thy worship, 'tis sacred to thee."

Chorus—
Remember the Sabbath, through our broad land; Remember the Sabbath, 'tis God's own command. Transmitted from Sinai, in language divine,—
"Six days shalt thou labor, the Sabbath is mine."

Our fathers rejoiced in thy Sabbath, O Lord; They walk'd in thy counsels, believed in thy word, They clung to the Bible, their staff and their sword, And, trusting thy promise, in triumph they died. —Amen.

We thank thee, O Lord, for a Sabbath of rest; A day that so richly thy presence hath blessed;
A day when our vigor and strength, we renew,
While onward, and upward, our path we pursue.—Cho.
And when the last Sabbath shall fade from our sight,
Prepare us to enter the mansions of light;
And there, with the just and the faithful, to
A Sabbath in glory, that never shall end.—Cho.

Rev. Erlo Sutton then read the first nine verses of Isaiah, sixty-second chapter, after which prayers were offered by G. M. Cottrell, Eva Hill, D. C. Lippincott, and the great congregation joined in the Lord's Prayer.

After the anthem, "Whosoever Will," an offering was made for the Missionary, Tract, and Education societies, amounting to $119.66, and Rev. W. D. Burdick of Farina, Ill., preached a sermon in Denominational Expansion, from Isaiah liv, 2: "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords and strengthen thy stakes."

Brother Burdick's sermon was listened to with great interest. He reviewed our history in the matter of loss of churches and numbers as a denomination, and made a strong plea for reconsecration and greater activities. We know our readers will study this sermon when it comes to them.

At the close the congregation joined in singing, "Face to face with Christ my Saviour," and Conference adjourned for the dinner hour.

SABBATH AFTERNOON.

There were two meetings at the same hour on Sabbath afternoon. A children's service in the church was conducted by Walter G. Rood of North Loup, Mrs. Mary Maney Church of Greeley, Colo., and Mrs. D. H. Davis of Shanghai, China.

In the tent Rev. Clayton A. Burdick preached a rousing sermon from Acts xxvi, 19, 20: "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but showed first unto thee of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance."

This sermon will appear in due time.

In the children's meeting, some 225 children gathered to hear words from Christian workers and missionaries, and to join in songs and recitations themselves.

Mrs. D. H. Davis told them of the day schools in Shanghai, Miss Susie Burdick told of the work of the class in China supported by the young people of North Loup called the Busy Bee society. Rev. D. H. Davis repeated the Lord's Prayer in Chinese, Pres. B. C. Davis gave a little talk, and the children repeated the First Psalm and gave the names of the books in the Bible, and a double quartet of boys and girls sang beautiful songs. One of the sunniest meetings of Conference was this service with the children.

EVENING AFTER SABBATH AT CONFERENCE.

A large chorus of male singers sang several gospel songs while people were coming together on the evening after Sabbath. This combination of quartets and choir singers from all over the denomination was a happy thought on somebody's part, and this band of men really preached the Gospel in a most winning way, both in the tent and on the streets of North Loup. After the street songs Pastor Shaw invited people to the meeting in the tent. Finally, when the time arrived to open the meeting in the regular work, a great audience was ready for the preaching. All the people joined in singing, "Throw out the life-line." Brother M. B. Kelly was the preacher, and after reading the first nineteen verses of the thirty-third chapter of Ezekiel, he preached a strong sermon from Matthew vii, 21: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

The sermon was a powerful appeal for greater consecration, and at its close Brother Kelly asked all to sing, "His Way With Thee."

Would you live for Jesus, and be always pure and good?
Would you walk with him within the narrow road?
Would you have him bear your burden, carry all your load?

Let him have his way with thee.

Chorus—
His power can make you all that you ought to be:
His blood can cleanse your hearts and make you free;
which they built their beloved pastor a comfortable log house. The church joined the Northwestern Association in June, 1873.

Many interesting stories are told by the North Loup friends regarding the pioneer life and their efforts to build up the church. Common suffering and privations made strong the ties of brotherhood. They stood by each other in many an emergency, they were loyal to the truth and willing to sacrifice for it, and the result is the present large and prosperous church.

On the center pole of the Conference tent were two pictures that told the story of the old and the new. One was the picture at the head of this article; the other was a photograph of the large church with its new addition, surrounded by two or three hundred people.

I spoke of the man who was really instrumental in leading the settlers to North Loup. This was Charles P. Rood, father of Hosea, Herman, George and Walter and the sisters, still lives, a bright old lady of ninety years, whom everybody loves as "Grandma Rood." Had it not been for the faithful and persistent efforts of this man when the exploring committee was searching for a location, all the founders of the North Loup Church would never have settled in that beautiful valley beyond the Chalk Hills.

Brother E. D. Richmond of Gentry, Ark., after writing of Elder Babcock's "energy and interesting efforts," as a pioneer leader, writes of Mr. Rood as follows:

If it had not been for the persistent efforts of Charles P. Rood, the church there could never have had an existence. In the early spring of 1871 the brothers gathered in Nebraska, their mother, still lives, a bright old lady of ninety years, whom everybody loves as "Grandma Rood." Had it not been for the faithful and persistent efforts of this man when the exploring committee was searching for a location, all the founders of the North Loup Church would never have settled in that beautiful valley beyond the Chalk Hills.

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The American Secretary was his majesty's guest at luncheon.

From Tokio Mr. Knox went to Monoyama, the imperial estate near Kioto, to visit the grave of the late Japanese ruler. In the center of Monoyama is a beautiful wooded hill 300 feet high clothed with ancient fir trees, and is supposed to be the abode of the gods. On top of this hill, commanding a magnificent view, is the site of the imperial tombs.

Fourteen automobiles were dispatched from Douglas, Ariz., for a point about sixty miles south of the border, to meet and aid sixty-five American refugees, mostly women and children, threatened by the rebels.

Concerning Joseph Booth.

Dear Brother Editor:

I wish to make what may appear to be a needed explanation of a statement in my recent letter from Long Lake, N. Y.

It may seem strange to some of the readers of the Recorder that the coming of Joseph Booth to America at this time should be to me or any one else a sufficient reason for saying that I am convinced that it is "unwise for our people to continue to provide means for him to use in work of any sort." It is in the light of the past that I am of this opinion. As secretary of the Joint Committee and as corresponding secretary of the Tract Society, I have had a large correspondence with Brother Booth during the last two years. I submit copies of but two paragraphs from my letters to him which are characteristic of a large share of the correspondence. The first selection is of course concerning the Westerly Conference, but it is quite as appropriate to the North Loup Conference.

Joseph Booth,

Sailors Point, Cape Town, S. A.

My Dear Brother Booth: I think that the very worst thing you could possibly do as regards the work in Africa, so far as it concerns the relations between you and our denominational boards, would be for you to come back to America to the Westerly Conference. You do not know the people of our denomination as well as I do. You would no doubt interest some people who are now indifferent. You have that way of doing. You get desired of other nations, and they are willing to make the loan with that power. Then you have a wonderful cause, the cause of God, for which to make an appeal. I understand all this. But just as sure as you break away from your post of work at this time, and incur the expense of a trip to America, I am convinced that just as sure the boards and the people in any other service will break with you. To be sure this is only my personal opinion, but it is given on considerable study of the whole situation and the general knowledge of the people. I beg of you not to come. It will be a bad thing for the cause.

So far as I am concerned I am in most hearty approval and sympathy with your views and ideas and wishes for the work in Africa. I trust you entirely to give one native preacher a larger subsidy than another. I trust you to make the translations into the African tongues. I trust you to select the men that you deem most worthy for the subsidies. I approve your method of securing the reports, and all that. But you seem to plan invariably for a larger expense than you have income. You are now situated to take on a safe load for you and your little ship. You can load it down (good course of cargo, and needed at the port), you load the good little ship down to the very edge, the first little wind that arises sends water on board and the ship begins to sink, and you cry for help. You were warned not to take on more than you could carry. Again and again you were told not to exceed the safe limit. I know that you hear the call for more of the cargo at the farther port. But the smaller and safe load is the better way. And now if you leave the sinking ship, as it is, you are not, and come back here to plead a cause for a larger vessel, who will entrust you with a larger ship, even though a larger boat were at hand?

Very sincerely your brother in Christ,

EDWIN SHAW.

Plainfield, N. J., July 2, 1917.

The letter from which the following selection was made was written February 20, 1912, and must have reached Cape Town before April 1.

My Dear Brother Booth:

With this week's Recorder you will see the result of the referendum. What it means for Africa you can judge as well as I can, and I make no comments on it, and in my humble opinion it will be, wiser, for you to refrain from comments also. Both boards have called Burdick and Moore to visit Africa. You will see that the referendum is against a continuance of work on present lines after July 1, 1912, pending the report of the investigation. The committee has as yet taken no action on this point, neither have the boards. The report of these men will depend almost entirely upon you. It is in your power to cause an adverse report as to present methods, or you can give such an assurance as will continue the work on present lines (enlarged without doubt) for years to come. But you can not do it by censure of what our people have done or not done the past year. The method of rebuke will fail. You must be absolutely frank, conservative, helpful, and kind. This I hope you will be. You can afford to wait and go without a subsidy after July till the visitors report, if need be.

This can hardly be called an official letter, for I have no instructions in regard to writing, yet as secretary I feel I should send you some word.

Sincerely yours,

EDWIN SHAW.

Plainfield, N. J., Sept. 16, 1912.
A dear brother who had drifted away from the people of his faith and neglected to keep the Sabbath, has returned to its observance in loyal loving obedience. He writes, in a personal letter:

"I scarcely need to confess to Sabbath-breaking, for most of my friends know I have been guilty. But if God has forgiven me, I am sure my friends will do so when they learn that I have taken my foot from off the Sabbath.

"My two boys have never known what it means to keep the Sabbath until lately. They gladly join in the observance, and the peace I now have I never knew before. Having just returned to the Father's house, we did not get in with the list of lone Sabbath-keepers. We consider the Sabbath Recorder the best paper for the home, both from a religious and literary standpoint. May God's blessing be upon it, and upon all the faithful workers in the Master's vineyard. Remember us to the Father."

**Armageddon.**

CHARLES H. GREENE.

We stand at Armageddon and we battle for the Lord.—Theodore Roosevelt.

[The author of this little poem writes: "When I heard our Conference delegates tell how the Tract and Missionary societies were burdened with much serving, I thought about it; and this is the result of my thinking."—Ed.]

Said the Mighty One, Eternal,

"See my people flinch and shrink;
Though allegiance each has sworn me,
Still they tremble—yet I think
They could march straight on to victory
With banners, shield and sword—
We stand at Armageddon,
And we battle for the Lord.
"

Said the Mighty One, Eternal,

"Are the war-chiefs left unfurled?
Have my captains done their duty?
Are the soldiers all well drilled?
Oh! it can not be they're cowards,
Name of shame wherever heard;
We stand at Armageddon,
And we battle for the Lord.
"

O Mighty One, Eternal! Beloved by orders say,
Go into all the world. Alas!
Why do our footsteps stay?
We will free the bound and captive
At home and e'en abroad;
Though we stand at Armageddon
We battle for the Lord.

**Battle Creek, Mich., Sept. 9, 1912.**

**Brother Leath's Book Appreciated.**

DEAR EDITOR:

A few weeks ago I received through the kindness of the author, D. W. Leath, two books the Sabbath. I have greatly enjoyed reading these books. I was interested in the first place by the author's claim that they were written for the common people.

It is said of our Leader and Master that the common people heard him gladly and I pray that Brother Leath's message of Sabbath truth may find its way into the hearts of many of the people for whom it was designed.

MARTHA H. WARNEER.

It is claimed by telegram that eighty Americans, six of whom are women, have been captured by Mexican rebels and are being held for a ransom of $100,000. Later news states that these rebels have been defeated and have fled. Madero is reported as having concentrated his forces at the city of Mexico to defend the capital from threatened assault. This leaves outlying districts much exposed. United States troops in Texas have captured Colonel Orozco, father of the rebel leader, who crossed the lines and who is now held a prisoner.

Said the Mighty One, Eternal,

"I am on the throne of glory,
Where angels ever worship.
And where sorrow is known:
All my children have gone backward,
On their promised lighted word,
We will stand at Armageddon
We will battle for the Lord."

Said the Mighty One, Eternal,

"In patience long abide;
In China or Nyassaland
Has my name been verified?
Is my word on earth exalted?
Is the password known or heard?
We stand at Armageddon,
And we battle for the Lord."
Church was a city church, the Hopkinton was a country church. They are typical cases, though more marked than some others, of the history of our churches. The rural districts are more favorable for our churches than other districts.

The reason for this is not far to seek. Excepting the Seventh-day Adventists the Sabbath is that which distinguishes us from other denominations and it stands more in the way of people's joining us and remaining in the fold in the city than in the country. The man who tills the soil is largely independent, while the man in the city is largely dependent. If he has an establishment of his own, there is a pressure brought to run it on the Sabbath of those in the country know nothing.

If one is an employee, he finds it most difficult to get steady, paying employment and keep the Sabbath. I am not saying that people can not keep the Sabbath and live in the city; I believe they can, but it is vastly more difficult. On a visit to one of our city churches some time since, two men, both having had many years of experience as Sabbath-keepers in the city and neither knowing what the other had or was going to say to me, most seriously raised the question of keeping the Sabbath right for Sabbath purposes. Churches in the city, on account of the tremendous struggle it requires. They were both loyal Sabbath-keepers in a great city and had been for many years, but they had seen the sacrifice required to keep the Sabbath in the city till they were coming to raise the question whether it is right to ask a man to keep the Sabbath when it means what it does. I am not saying that we should not work in the cities, for I believe we should enter every one. I am only pointing out the real situation.

By fact, by history, and by the logic of circumstances we are rural people; our work and our problems are those of a rural people. Being a rural people it is ours to meet the needs of the communities in which our churches exist and no nared sectarianism should prevent us from doing it.

It is now admitted by all the leading denominations that two or more small churches in a small community are a misfortune, that one strong united church is able to accomplish more for the kingdom of heaven than several small poorly supported ones. By the law of comity it is the plan of the leading Christian workers not to establish a church in a small place where there is a church already founded, but to go to a destitute district. By this arrangement our churches are logically responsible for the entire community in which they are located, unless there are other churches in the neighborhood, and in that case they are responsible equally with the other churches.

It is the work of the churches to give to the communities what they need, give them the things that will help them to the highest and best and to do it by what way they can consistent with the principles of Christ. Churches must not follow the plan of the woman who kept boarders: She said that she found out what her boarders did not want and then gave them a double portion of it. Churches—ours with others—must find out what the communities in which they exist need and then supply it at any price possible for them to pay. This is the Master's policy and spirit.

It would appear at first thought that having been a rural people for nearly two hundred fifty years in this country we would know the needs and how best to meet them, but this is not the case. The conditions in the country communities have and are still in a process of change even the plans and methods of the past are misfits now. The rural community is in a process of reconstruction, and if the church does not guide the process of reconstruction the kingdom of darkness will.

Many things have entered in to bring about this reconstruction. The newspapers have had part in producing the changed conditions; the schools, the railways, the telephones, the bicycles, and the automobiles have all aided; the increase in the age of communities has played a part, for communities can not stand still; immigration and the increased wealth and greed for wealth, pleasure, and luxury have and still are having a hand.

These changes and reconstruction have touched every side of rural life, its material side, its education, its amusements, its moral and religious life. I do not say that the material conditions of communities are worse than in former days; they are better, but they have not kept pace with the cities and this produces unrest. The rural districts are not receiving their share. Nothing is too good for rural people. I am not saying that education in the country is not today as good as it has been in other days; it is better than in former days as a rule, but it has not kept pace with the demands of the changing circumstances surrounding the country children and youths. I am prepared to say that the social life in the country has degenerated. In other days if a man was sick, his neighbors made bees and did his share if his family was sick, they cared for the suffering one. Now it is every one for himself and he from whose hands we all want to escape takes the hindmost. In other days they visited back forth and every family for miles knew every other family; now they are so absorbed in themselves as to find no time for sociability, not even to visit the sick and the shut-ins. I am prepared to say that the moral and religious life of many rural communities is not what it once was. I find everywhere I go communities which once had churches, but are now churchless and godless and going back to heathenism.

There are three institutions that must aid in the reconstruction of the rural community. They are the home, the school, and the church; but the great burden under existing circumstances rests upon the church. The homes ought to help, and many of them will, but many others are in no way to help create a community. They are not much more than places where people eat, sleep, and find shelter. They are stripped of peace, prayer, the influence of the Bible, purity, and companionship. The church must transform many homes before they can have a wholesome influence in the community.

The influence of school in the rural community is limited for the most part to the boys and girls who attend it. It is the product of the church and the church must treat the influence upon the school, giving it school officers with broad and high ideals, officers who care more for the boys and girls growing up in their midst than they do for a few dollars increase in the taxes and will work as hard and sacrifice much to make the boys and girls as they will to improve their stock.

For these reasons the church is the principal factor in directing to high and holy ends the reconstructing process going on in the rural communities. Its principal work is evangelism, but there is not a legitimate need of a community that the church may not directly or indirectly supply if other organizations are not supplying it, and many times it would be much to its credit and add to its power if it would take the initiative and supply the social and even material needs of a community without waiting for other organizations to act.

The church may institute classes in civil government and finance and give instruction in other ways regarding material things; it must as in the past inspire men to give us the schools we need; it should furnish the social life and the amusements of a community. The church has no ground on which to fight the dance and the card-party unless it furnishes something to take their place, while in matters of morals and religion and the ministering to the sick and dying it is the sole institution in the field.

We have now viewed the situation: We are a rural people by fact, by history, and by the logic of our circumstances. It is ours to give directly or indirectly to the communities in which our churches exist the things which they need. These needs are material, educational, and social as well as moral and religious. How these needs may be met others, to follow me, will tell, it not being my purpose to prescribe, much less to administer. But I wish to urge the churches represented in this Conference to awake and to arise to the changing circumstances. Humanity and humanity's Master call upon us to do this. Our existence depends upon it. We have no right to exist if we are struggling simply for an existence, no right to exist unless we fill our place in the world's needs, in the needs of the rural communities in which we are located.

Things that never could make a man happy, develop a power to make him happy, not happiness, or, rather, only that happiness which comes by strength, is the end of human living.

-Phillips Brooks.
With the very last of September we were glad to welcome Doctor Palmborg back and with her came Miss West who, to my great joy, is to be always to bring fortune with me in the school work. Miss West commenced at once the study of the language, also teaching two hours a day in the Girls' School. She has adapted herself finely to the life here and has been very faithful in her study and has made excellent progress in the language. She is planning to take her first year's examination before the summer vacation. Her years, coming directly from college, and at the best time of the year to reach China, have all been in her favor. Her help in the school has been a great relief to me.

Doctor Palmborg had been here only a few days when and Doctor Crandall decreed that I was to go away for rest while they cared for the schools. With a friend who was under similar orders I went for ten days to Nagasaki.

It was while we were there that the revolution broke out. As the two doctors were further detained in Shanghai by the disturbance in the country, Doctor Palmborg continued to teach two classes and help in various ways until the end of the first semester. Other teachers have been, as last year, Dzau Sien-sang and Waung Sien-sang of the Boys' School has taught two classes in Mandarin and Miss Barry has recently been giving lessons in singing.

We count ourselves fortunate that our work has been little interrupted by the revolution. At the time of the taking of the Shanghai Arsenal excitement ran high and some of the girls were taken home for a few days, and the others begged for release from study saying, "Such great things are doing we have no heart for books." Located so near the arsenal and very near a recruiting station we have seen much of the stir incident to war, and realizing that this was a time of history in the making, the girls have been encouraged to take an interest in events both near and at a distance.

There have been thirty-nine names on our roll this year, twenty-six the first term and thirty-five this semester. Of the four who did not return after the fall term one had very serious trouble with her eyes, one removed to Tientsin, one to Canton, and E-leng went with Doctor Palmborg to Shanghai, as was our plan.

Lieu-oo. One, a day pupil, has fallen out by the way this term to make ready for her approaching marriage.

The branches taught have been much as usual: Mathematics, English, arithmetic, geography, physics, Bible, music, calisthenics. Thanks to the Y. M. C. A. and the Y. W. C. A. of Shanghai, the older girls have been able to attend some finely illustrated lectures on West China, Magnetism and Electricity, Aeronautics and one on Air. The last three have been of especial value to those studying physics.

Two of the girls have lost considerable time because of illness and there have been minor maladies a plenty. Early in this term measles appeared and with a goodly number who had never had them we feared a visitation which would greatly interrupt work, but God was "better to us than our fears." Only three girls "took" the measles and they made good recoveries. We mention this with especial gratitude as measles, diphtheria and scarlet fever were epidemic and of very severe form. While here Doctors Palmborg and Crandall carefully looked after the health of the girls and since they went to Lieu-oo our good neighbors of the Woman's Union Mission have attended to what was beyond our knowledge.

Late in the first semester Major Guise addressed the schools and a Scripture Union was organized, officered by the girls themselves and meeting once a week. I am glad to say a union has also been formed in the city school. One former pupil is the secretary and always comes and often other old pupils come. We hope this movement will be the means of holding some of the girls who have gone out of that school.

One little girl "wrote her name" in January and yesterday (June 15) was baptized.

As to finances the receipts from native sources so far shown some improvement.

This year we have had $866.00 (Mexican), as compared with between seven hundred and eight hundred last year. From all sources there has been received $1,994.88 and expenditures have been $1,524.32.

In addition to the school work as we have tried, as usual, to keep in touch with the girls who have gone from the school but the work done in that line is as nothing compared with what we have longed to do.

If it shall please God to let me return to China after my furlough, with Miss West here, I hope we can reach out and do much more as well as much better work.

The city school has continued as for five years with Miss Su as teacher. The enrollment the first half of the school year was forty, but this semester it has fallen to thirty-five. Several of these girls have continued to come, with some degree of regularity, to the Sabbath afternoon services at Zia-jau. I still go twice a week to this school and Dzau Sien-sang assists in the weekly examination of Chinese books.

The Zia-jau day-school had twenty-eight on the roll the first half of the year and thirty-six this term. The teacher, Mr. Ko, has the distinction of being the only man in our midst who has not yet cut off his cue. This may be taken as an indication that he is somewhat behind in other matters. He is very much the old type of Chinese teacher. Jen Fok-nyoen has again been teaching an hour a day, geography and arithmetic. Dzau Sien-sang has taken by far the heavier part of the oversight and weekly examination of this school.

Letter From China.

DEAR FOLKS IN THE HOMELAND:

It is time Lieu-oo was heard from again, and I will try to write a little at the last moment.

I have been rushing all the day, perhaps I might say all the days.

This morning five masons left us to go back to Shanghai, after spending over two weeks putting on a tile roof and mending the plastering all over the house, etc. We were unfortunate in our choice of roofing for the house, and although it was new six years ago, it had all gone to pieces and the roof leaked so badly that the whole house was in danger of being spoiled.

Now we rejoice to have a genuine tile roof and it was pleasant, when the rain came just after it was finished, not to be compelled to chase around with all sorts of receptacles to put under the leaks and then give up in despair, as we had done so often before. The verandas had to be almost remade, too, as several of the big timbers had decayed all the way through.

I wondered, as I considered it, how long...
The sixty-ninth annual meeting of the American Sabbath Tract Society was held on Wednesday, September 11, 1912, at 2:30 p.m., in the office of Vice-President Charles C. Chipman, 220 Broadway, in the city, county and State of New York, President Stephen Babcock in the chair.


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

The Recording Secretary stated that notices of the meeting had been published in the Sabbath Recorder as required by the constitution of the society.

The annual reports of the Board of Directors, prepared by the Corresponding Secretary, the Treasurer, and the Business Manager of the Publishing House, were presented and adopted.

The special annual report of the Treasurer to the Corporation was presented and adopted.*

The report of the Conference Committee on Denominational Activities, relative to the work of the American Sabbath Tract Society, as adopted by the General Conference, was presented. *

On motion this report was received and referred to the Board of Directors.

Pursuant to the report of the Nominating Committee consisting of Charles C. Chipman, William C. Hubbard, and Ora S. Rogers, the following were elected officers of the Conference and of the Board of Directors and the Directors of the Board for the ensuing year:

President—Prof. Stephen Babcock, Yonkers, N. Y.
Vice-Presidents—Joseph A. Hubbard, Plainfield, N. J.; Fred H. Randolph, L. H. D. Newark, N. J.; Charles C. Chipman, Yonkers, N. Y.

See forthcoming Year Book for these reports.

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a shingle roof would last in this climate! Just about a year—or less, I think. People often asked me while at home why we build brick houses instead of frame ones, and that is the reason. Sometimes I wish our houses might be entirely of brick and iron, but then the iron would rust.

The masons did a very important thing before they left. They relined with cement the baptistry that Mr. Eugene Davis built, as it leaked badly, and I had them build some steps down into it, so now it is a very nice baptistry, and will, I hope, afford us water when our regular cistern gives out in the dry seasons.

The baptistry has been used only once since it was built, and that was a few weeks ago when Mr. Crofoot came out and administered baptism to three men who had been on the list of inquirers for two years or so. We are not exactly satisfied with them yet, but they have been coming to church regularly all this time and wanted to be baptized. Doctor Crandall and I were speaking that morning about the similarity of conditions in a primitive church and the church in China, especially a new church here. Our Bible reading at breakfast was the second chapter of Revelations and we felt that the messages to the churches in that book were for us.

At the time of the baptism of these men, three others wrote their names as inquirers: one of them is the wife of one of the men baptized and another his nephew. The third is one of my old English pupils.

Another of my old pupils comes to review some of his former studies with me for a short time just before supper each day. He too seems now quite interested in Christianity. Both studied with Mr. and Mrs. Davis and were interested in the Y. M. C. A. plans.

My regular pupils are taking a holiday during the hot months and I am glad of it. The patients are also rather few in number and I am glad of that too during this time of discomfort, especially as we have had so many other things. Many people think we have closed up for the summer, as I have always done so before, and that accounts for the smaller number of patients, I am sure, for they came in large numbers until the time I usually go away.

Doctor Crandall and I decided to stay here this summer as we have begun the work so recently and as there are two of us, to take care of each other in case of sickness. We are grateful, however, to be able to stay that so far we are as well as we could ask to be. The weather has been pretty hot at times, but we have stood it very well. The first few days of real heat took the strength out of us, but since that we have quite enjoyed life, and do not regret the decision we made. Miss Burdick has reached America by this time, probably; Mr. Crofoot's family are at the hills, and Miss West with some missionary friends up north for the vacation, so we are well provided for.

We are much interested in the possibilities of the Presidential election this fall. We have a daily paper and look for news on that subject first of all. Political affairs in China are interesting also, but there is a great feeling of uneasiness connected with them. Will the people make good or not? If their hearts could be changed as easily as their customs it would be well, but I am afraid they have not yet all learned that it is righteousness that exalts a nation. If they would learn that, and act upon it, I would have little fear of their success as a nation and a republic. They stand in such fear of what designs other countries may have upon them, that it too, hinders them. The pity is, that there may be foundation for their fears in some cases. Pray that the day may soon come when so-called Christian nations may honor the Name!

Yours,

Rosa Palmbo

Lieu-00, China,
Aug. 9, 1912.

"Oh, the comfort, the inexpressible comfort of feeling safe with a person; having neither to weigh thoughts nor measure words, but pour them all right out just as they are, cloth and grain together, knowing that a faithful hand will take and sift them, keep what is worth keeping, and with the breath of kindness blow the rest away."

"Common sense is given for the common good in common things. It will help a man to buy a farm or a new suit of clothes; but it will not enable him to write a poem or paint a picture or carve a statute."
Choose what improvement you wish in a flower, a fruit or a tree, and by crossing, selection, cultivation, and persistence you can fix this desirable trait irrevocably. Pick out any trait you want in your child—granted that he is a normal child—be it honesty, fairness, purity, loveliness, industry, thrift, what not. By surrounding this child with sunshine from the sky and the normal child you can not escape. Luther Burbank, former ancestral traits; but, in the main, all that is implied in healthful environmental influences, and by doing all in love, you can thus cultivate in the child and fix there for all its life all of these traits. Naturally, not always to the full in all cases at the beginning of the work, for heredity will make itself felt first, and, as in the plant under improvement, there will be certain strong tendencies to reversion to former ancestral traits; but, in the main, with the normal child you can give him all these traits by patiently, persistently guiding him in these early formative years.

Luther Burbank, in "The Training of the Human Plant."

**Woman's Work**

**Woman in the Rural Home—Her Problems and Advantages.**

_MRS. E. J. BABCOCK._

Paper presented at the Woman's Hour at Conference.

Once upon a time a charming village rested on the slope of a beautiful hill. Near by, the great city bustled and seethed and boiled, as great cities do now, and its inhabitants often made their way out to the charming village for rest and quiet, for cooler air and fresher water, just as city people now flock to the country in summer. Among the humbler of these, walking the dusty road instead of riding, came the Great Master to the house of his friends. Here were two sisters as different as sisters can often be, for one "was

of meat spoils in the pantry, the housewife develops nervous prostration from the horror of it, and if a fly falls into the gravy the whole family is sick with apprehensions of typhoid fever. When you were little and cut your finger didn't your mother kiss it, tie a rag around it and, presto, it was well? If you should do that to your baby it would develop lockjaw, and any druggist can sell enough bromide of potash to buy him an automobile. But how does the rural woman have to meet these ideals? She does not live on paved streets, kept clean by the city, but on dusty roads and amid plowed fields. The dust pours in at every crack and the mud is tracked in at every door. She does not have city water or plumbing, electric lights or gas stoves, except in a few communities, to simplify sanitary measures. She has no city ordinances as to closed garbage cans and sprayed barnyards, to help her. She may keep her own premises ever so clean and free from flies, but unless her next-door neighbor does the same it is all to no purpose.

It is not commonly supposed that the woman in the rural home, with her fresh vegetables, dairy and poultry products, needs to agitate her gray matter over the pure food question. But it isn't so funny to go out and gather those vegetables and fruits in the broomcorn aunt or with unexpect­ed company, to run down a chicken, catch it, kill it, pluck it, dress it and then cook it. There are times when a country woman would exchange her fresh products for a chance to telephone her grocer or butcher and have her dinner laid at her door ready for the oven. The carrying out of such sanitary and pure food laws as we have is harder in the country. For one reason, there is more absolute necessity for them in the city on account of the congested population, and another reason is—society. In the city you need not know your next-door neighbor in a social way, much less your butcher and grocer. These two are impersonal parts of the city conve­niences like the policeman and electric light. If anything is wrong you telephone to some society of commission whose business it is to right the wrong. But if the rural woman lives next door to her butcher, she and her wife borrow and lend groceries and dress patterns, their children play in the same sand pile, they all go to the old settlers' picnic together in his delivery wagon, and how is she to screw up her courage to enter a complaint as to the purity of his meat? Why not get the Woman's Aid Society or Woman's Club to agitate it? Why, the butcher's wife and mother "with his sisters, his cousins and his aunts," all belong to them, and you'd better keep still. You can not boycott him for he is the only one within salt. But suppose you do make complaint, the village authorities are in the same position as yourself. They look sober and shake their heads. "Yes, we know, but Brown is a good fellow, no worse than other butchers. We hate to stir up a fuss with any of our business men. Hadn't we better let the state inspector to come around? She's a woman and she'll enjoy poking into other folks' affairs." Perchance, too, they may be in the same position as the butcher himself, and there you are, right where you began. Oh, yes, you have graft in the city, and corruption, we know, because we've been reading the magazines; but in the country towns we have a splendid feature of village life, and we don't see how we could get along without them, but there is an occasional drawback to every good thing.

And this leads to another problem, social customs. The rural woman often looks with contempt upon the social forms of the city as useless and artificial, and Seventh-day Baptists so glory in their independence that they sometimes carry that independence into all lines of life. Do we not realize that nearly all social rules were originally based on kindness and considera­tion, and while some are useless in our different conditions, yet the majority do merit our contempt? When we can steer between Scylla and Charybdis, teaching our children to be ladies and gentlemen without being "stuck up" and formal on one hand, nor rough and forward on the other, we shall have solved one problem.

But one of the gravest problems that confront us is how to educate our children. There is no doubt that while our country schools are good, the advantages of the city are greater. This is both on account of lack of money and of pupils. In the city there are enough dull children to gather them into classes and provide special teachers. In the village, such children, only one or two in a class, must suffer the
The process of selecting Mary for a position in the home, and many a winter evening is looked through rose-colored spectacles. As a Seventh-day Baptist, such a woman has but one problem apart from other country women—when the child reaches out for higher education, the mother, and many a winter evening is a real problem where and how to send them.

These problems are mostly Martha's. Mary has hers, too, but as she examines them, Mary looks through rose-colored spectacles. Anyway, is not that a good trait, and is it not better to count your blessings than relate your grievances? It is true she is not brought so closely in touch with the great works of charity and reform. We have no slums, almost no destitute poor. Her greatest problem in this line is how to help every neighbor who is too proud to accept charity. The leaders of the suffrage movement are seldom from the country. We see so few of the oppressed women of the sweat-shop and factory that we can not see the necessity for it, though some of us may be like that country woman who declared, "No, indeed, I don't want to vote. If there is any one thing the men can do alone, for mercy's sake let them do it." Even the temperance movement is taken for granted by the rural community, where no saloon could gain a foothold. The country woman's work in these lines is quieter and simpler, largely in her own home, much more conducive to long lives and peaceful minds than to work amid the enthusiasm and excitement of the leaders.

What would be done with the Fresh Air babies if it were not for the woman in the village and on the farm? What would our missionary societies do if it were not for her hardly saved pennies and her cheerful encouragement?

But in the greatest problem, the training of her children, can there be any doubt that the woman in the rural home has far easier problems to solve? There is no doubt our children have many dangers and temptations, enough so there is no chance of their becoming moral weaklings, but they are not overwhelmed by them. In other words they are taught to swim in shallow water before they are plunged in over their heads. Any village mother who cares to generally know where her child is, who his companions are and all about his companions' parents, except, of course, during General Conference. While we think our children have too many attractions outside of the home, they have certainly one which is unhealthful; the tiny back yards and courtyards for that takes them into evil ways.

It is true we hear few noted divines or lecturers, listen to few of the finest musicians, see none of the grand pictures, but who can doubt that we receive as much inspiration from our humbler sources? Though we lack many of these helps, yet our problems as to the spiritual welfare of ourselves and families are common to all women, and one problem especially, that of keeping our children within the fold of our own homes. The mother finds it is a hard question to answer to the child's satisfaction.

It is true that some of the fine homes, the mother, and many a winter evening is a real problem where and how to send them. In other words they are taught to swim in shallow water before they are plunged in over their heads. Any village mother who cares to generally know where her child is, who his companions are and all about his companions' parents, except, of course, during General Conference. While we think our children have too many attractions outside of the home, they have certainly one which is unhealthful; the tiny back yards and courtyards for that takes them into evil ways.

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are holding our own? Ten boys and girls saved from straying from the fold are just as precious as ten brought in from the outside. Let us not give less honor to the workers in the light, but more to those in the background. We appeal to the editor of the RECORDER, the correspondents, to those who make up the reports, to more often give credit and encouragement to these minor leaders who are out of the public eye. Who of you care to follow Bismark and Dickens? Did you ever think to class these two men together? Yet they stand almost alone among our great men who openly proclaimed that they owed nothing to their mothers.

Workers' Exchange.

Mrs. T. J. Van Horn, writing from Dodge Center, Minn., for some copies of the missionary service, “All the World for Jesus,” adds: “Our Ladies' Benevolent society has adopted the song, ‘Work for the Master,’ as the society hymn.”

Mrs. M. G. Stillman of Lost Creek, W. Va., secretary of the Southeastern Association, writes of the churches in that association where the women are organized: “I think the women are interested and anxious to work. I know we here at Lost Creek are doing more than we have ever done before, although we are greatly reduced in numbers; so many have moved to Salem, and they are needed there as well as here.” She writes of their interest in Salem College and of her hope that they may do more for that school. There is better way to spend money than to help our schools.

Education Society's Annual Meeting.

The annual meeting of the Seventh-day Baptist Education Society will be held at Alfred, N. Y., Wednesday, September 25, 1912, at 7:30 p. m., for the election of officers and directors and for the transaction of any other business that may come before the meeting.

William C. Whitford, President.
Earl P. Saunders, Recording Secretary.
Alfred, N. Y., Sept. 5, 1912.

Meeting of the Central Association.

For months the First Verona society has been anticipating the meeting of the Central Association with it in October. Now that it is but a few weeks till the association convenes, arrangements are well under way for the entertainment of the guests. In order that we may make the best possible preparations for the comfort of those who shall attend, will the delegates, and all others who expect to attend, please send their names at as early a date as consistent with plans, to Pastor R. R. Thorngate, Verona.

Perhaps a word of explanation should be made as to how to reach Verona by rail. Although our society is known as the First Verona Church, our nearest railway station is Greenway on the main line of the New York Central Railroad. And this is where all delegates will be met by our committee on transportation. Our church is situated about three miles from Greenway, and this distance, over a good road, makes a pleasant ride.

There are four trains a day each way that stop at Greenway, as follows: Trains from the East: 8:18 a. m., 11:08 a. m., 1:46 p. m., and 7:20 p. m. From the West: 7:16 a. m., 9:41 a. m., 4:15 p. m., and 6:13 p. m.

We are hoping for a large attendance, and praying for a spiritual feast.

R. R. THORNGATE.

Verona, N. Y., Sept. 12, 1912.

The Wish of Whistler.

A man sat on the wharf of his native town one day putting the finishing touches to a water-color sketch. A boy of fifteen looked over his shoulder and said, with great longing and desire: “I wish I could do that sort of thing.” The man was Henry Clay Trumbull, known through his writings and by his beautiful Christian life. The boy was McNeil Whistler, who has proved to himself and the world that he could “do that sort of thing” in an imitable way. It was a case of self-realization, by reinforcing the wish by hard work, and then waiting for effort to ripen into success. The genesis of a “career” includes at three steps: A wish, work, and waiting. —Homiletic Review.

Dr. C. Van Horn, Contributing Editor.

Humility.

Rev. A. L. Davis.

Christian Endeavor topic for October 5, 1912.

Daily Readings.

Sunday—The one example (2 Cor. viii, 9).
Monday—Promise to the humble (Jas. iv, 6-10).
Tuesday—A pattern (Matt. xi, 25-30).
Wednesday—Humility’s reward (1 Pet. v, 5-11).
Thursday—Humility’s hesitancy (Jer. i, 10).
Friday—The fruit of experience (Luke xv, 18-21).
Sabbath day—Topic: The Christian Virtues.

X. Humility (Luke xvii, 19-27). —(Consacration meeting.)

“Humility” is from the Latin humus, meaning earth, ground. Hence humility may well be termed the “foundation virtue.” HUMILITY, MODESTY, DIFFICIENCE. These Webster defines thus: “Diffidence is a distrust in our powers, combined with a fear lest our failure should be censured, since a sense of failure unconnected with a dread of censure is not usually called diffidence. It may be carried too far, and is not always, like modesty and humility, a virtue. Modesty, without supposing self-distrust, implies our unwillingness to put ourselves forward, and an absence of all overconfidence in our powers. Humility consists in rating our claims low, in being willing to waive our rights, and take a lower place than might be our due. It does not require of us to underrate ourselves.”

THE SCRIPTURE.

Our Scripture lesson is a parable spoken by Jesus for the self-righteous. These two prayers should be examined carefully. The Pharisee prayed “with himself.” While his prayer takes the form of thanksgiving, it is in no sense a prayer. He asks God for nothing. He proudly thanks God for his own virtues, citing his own good works, those things on which the Pharisees prided themselves, as evidence of his superiority to other men. Before he gets through he drops even the form of thanksgiving, and becomes a mere boaster of a “work of supererogation.” The publican, in his self-depreciation, begs only for mercy as a sinner. Plummer says: “The suggestion (Aug. Ede) that the Pharisee represents the Jew, the Publican the Gentile can not be accepted. Nor need we suppose (Godet) that Luke is here showing that the Pauline doctrine of justification was based on the teaching of Christ. There is nothing specially Pauline here. We are not told that the publican is justified by faith in Christ, but by confession of sin and prayer. The meaning is simple. Christ takes a crucial case. One generally recognized as a saint fails in prayer, while one generally recognized as a sinner succeeds. Why? Because the latter’s prayer is real, and the former’s not. The one comes in the spirit of prayer, —self-humiliation; the other in the spirit of pride, —self-satisfaction.”

THE MINISTRY OF THE HUMBLE.

Well, may be we don’t exhibit the spirit of the Pharisee in our service. I sincerely hope we have progressed beyond that. Yet, when all is said, humility is a much needed virtue, to be put over the heads of the possessions of another without covetousness; the achievements of another without jealousy; to see another succeed where we have failed, without bitterness; to be conscious that we have been used of God in accomplishing something really worth while without self-praise—how Christlike these! While humility is a much needed virtue among us, let us not forget that a large part of the world’s work is done by those in the humblest position, by those whose names are unknown and whose deeds are unheralded. In the kingdom of God, as elsewhere, there are differences of position, of rank, of ability, of duty. The publican occupied a position in the kingdom which was not the missionary, the pastor, the teacher, the lay worker, each occupies a position differing in rank from the other. “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” Not many can be leaders of great renown, or do great
It is self-forgetful service that tis fellow. To. of Jesus Christ. It tries studio in which the artists were assembled, art in a way that would make their names fill our lives with the love of the Master in who reads. A committee completed their work. The one with many friends was cheered to the echo as his picture was unveiled by the angel. But to every one's astonishment they could not help seeing that the would be great artist had painted a striking likeness of himself. No remark was necessary. Then the angel uncovered the picture of the poor trembling artist. In almost deathlike attitude he dropped dropped on his knees in rapt devotion, proclaiming the lasting fame of the man, who, along with the angel, quietly withdrew. Such a legend requires no comment. It carries its own message to every one. Of which type are we? Neither painting ourselves in our daily words and deeds, or are we of the number of those who by their humility and their devotion to a sacred trust are daily painting the life of Christ? May this legend bring its message to each who reads.

A STRING OF PEARLS.

What God wants is men great enough to be small enough to be used.—H. W. Webbe Peto.

The soul alone, like a neglected harp, grows out of tune, and needs the hand divine. Dwell Thou within it; touch and tune the chords. Till every note and string shall answer—Thine. Mrs. H. B. Snow.

The biggest thing that any man can do at any particular time is to fulfill the duty just then set him by the Lord.—Anonymous.

If you ask the way to the crown—tis by the cross; to the mountain—tis by the valley: to exaltation—tis he that humbly himself.—J. H. Evans.

Meeting of the Young People's Board.

Perhaps before this appears in print, the recommendations for Young People's Work, passed by Conference, will have appeared in the Recorder. If so, please read them if you have not already done so, and you will understand better the purpose of the actions taken at our informal meeting of the Young People's Board held at the home of the President, August 31, at 7 p.m.

Please notice that one resolution recommends that our young people be encouraged to observe the Quiet Hour. The Board appointed Miss Dahn, of Battle Creek, Mich., to act as Quiet Hour Superintend for the denomination. Miss Furrow has been for a long time a faithful observer of the Hour herself and has had considerable experience in working with Christian Endeavor societies to encourage its observance. We bespeak for her the hearty cooperation of associations and local secretaries in interesting the societies in their respective associations and localities in this work.

It was voted that the Corresponding Secretary write the associations secretaries acquainting them with the work of the Board and asking that they in turn write each society in their associations informing them in regard to the plans and work of the Board.

Voted that the President and Treasurer be a committee to apportion the budget for this year.

We are anxious that the Efficiency Campaign work shall mean much to the young people in the denomination and that a systematic course of study in this connection be arranged which shall appeal to all and which shall prove effectual. A committee to make out, as nearly as possible, such a study, was appointed, composed of Carrie Nelson, Robert West and Fred Babcock. Carrie Nelson, Recording Secretary.

Tendencies and Habits Harmful to High School Boys.

Carroll Oakley.

Our bodies are lent to us by God, and we should not tear them down by bad tendencies and habits, because they are not ours. We must manage our bodies and pay the rent by doing good work. When we rent a house we have no right to tear it down; neither have we a right to tear our bodies down, because it is sinful, and it harms that which is not ours and limits our capacity to do that for which we were created.

Intoxicating liquors and tobacco are harmful to both body and mind. One of the chief reasons urged against the use of intoxicating liquors and tobacco is that when a boy once forms a habit it is very hard to break it. In drinking one begets a tendency to have more and more, until he ends in a prison, poorhouse, or asylum, or lowers his life to that of a mean drunkard.

The best doctors say that there is no physical advantage to be gained by liquor. Liquor breaks down all the important organs and both intoxicating liquor and tobacco are harmful to one's finances. If you figure on one eighty dollars a year this and is a very low estimate; a more reasonable one would be nearly seventy-three dollars.

Tobacco is very harmful to boys in school, especially so because the boys that smokes will not take an interest in school life. He seems not to care for games and cannot remember what they do or not. It is north everything to merit the Master's praise, "Well done." Men so often look with envious eyes and distorted vision on the work of their fellows, estimating their own work most excellent. Yet very often it is the "other fellow" who is doing the best work for Christ. Let us remember that very often the spectacles we wear distort or color the object we look at. The fact is we can't judge one another rightly, and we have no business to try. Let us leave such with the only safe and just Judge. And let us so fill our lives with the love of the Master in self-forgetful service that whoever faithfully does his task shall have our praise, our sympathy and our prayers.

A BEAUTIFUL LEGEND.

It is said two artists desiring to use their art in a way that would make their names a power in the world decided to paint the most effective and lasting picture of which they were capable. An angel visited the studio in which the artists were assembled, and commissioned them to paint a picture of Jesus Christ.
als. Many a boy thinks it is smart to swear, and if he can say the worst things to some one he dislikes he seems to think he has won a victory. Jesus taught the people that they should not swear. He said, "Let your speech be Yea, yea; Nay, nay." Wendell Phillips through all his early training never permitted himself to use slang and it is said that he has won a victory. Lying is a moral evil because it spoils their prospects for future life. If people once find a boy with a lying or untrue character he is suspected as a bad boy afterward. People do not like to have such boys around.

There are a great many ways a boy can lie and it is against the seventh commandment of God. We cannot imagine Jesus lying, and he does not want us to; so let us try to stop this evil if we are possessed of it. Cheating and graft are a form of lying and also a loss of rightness. Many people make their living in this world by cheating. A boy generally begins to cheat in the lower grades in school.

A high school boy should be trustworthy in school because the high school is the training point for life and high school boys should try to avoid all these things because they affect us mentally, morally and physically. Let us then do our best and try to be better boys, so that when grown up we shall be honest men and have a clear conscience before Jesus Christ.

News Notes.

Alfred Station, N. Y.—The social held recently by the Christian Endeavor society netted $6.70 which is to be used for regular expenses.

Independence, N. Y.—The Ladies' Aid society met, August 24, with Mr. and Mrs. Carroll Chase; proceeds $6.30.—During the absence of Pastor Leslie O. Greene, who attended Conference at North Loup, Neb., the Rev. Mr. Baker, Methodist pastor of Whitesville, preached for us two Sabbaths.

Nile, N. Y.—The Christian Endeavor society held a guessing social in the church parlors, August 31, proceeds being $3.—The W. C. T. U. met with Mrs. M. N. Davidson, September 3. The county president was present and told something of the aims of the organization. There were thirty members that day, and thirty minutes were served by the union.—Our regular bi-monthly covenant and communion services were held September 7.

Berlin, N. Y.—The Ladies' Aid gave an experience social, August 22, at which over twenty dollars was realized. The evening was most enjoyable spent, the experiences of the different ones were very amusing, and best of all, the results enable the ladies to plan improvements in the church. The question of having a furnace has been considerably agitated. Those who have visited us and unwisely stood under the stovepipe will appreciate this.

Annual Corporate Meeting of the Sabbath School Board.

Pursuant to notice published in the Sabbath Recorder for the three consecutive issues immediately preceding, as required by the constitution, the annual meeting of the members of the corporation of the Sabbath School Board of the Seventh-day Baptist General Conference was held in the office of Charles C. Chipman, at 230 Broadway, Borough of Manhattan, in the city, county, and State of New York, on Wednesday, September 11, 1912, at four-thirty o'clock in the afternoon, with the President, Esle F. Randolph, presiding.

The following members were present: Esle F. Randolph, Elisha S. Chipman, Edgar D. Van Horn, and Stephen Babcock, of whom Edgar D. Van Horn was entitled to vote in his own name, by virtue of having attended the annual session of the Seventh-day Baptist General Conference in August preceding.

Proxies duly executed of qualified voters were held as follows: Stephen Babcock held the proxies of George W. Foss, Rev. E. Adelbert Witther, Rev. William C. Beard, and Rev. Arthur E. Main; Edgar D. Van Horn held the proxies of Rev. Charles S. Sayre, Rev. M. B. Kelly, Rev. William L. Burdick; Esle F. Randolph held the proxies of Rev. Robert C. Van Horn, Kearn B. Brown, and Alfred E. Whitford; Elisha S. Chipman held the proxies of Rev. Alva L. Davis, and Rev. James L. Skaggs:

being a total of twelve proxies besides the one qualified voter present.

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

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

In the absence of the Recording Secretary, Rev. Edgar D. Van Horn was elected to take the seat of the President under the rules of the General Conference.

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

Upon motion duly made and seconded, Elisha S. Chipman and Edgar D. Van Horn were appointed a committee to nominate trustees and officers for the ensuing year.

The committee presented the following nominations:


Recording Secretary—A. Lovelle Burdick, Janesville, Wis.; Treasurer—W. H. Greenman, Milton Junction, Wis.


Upon motion duly made and seconded, it was voted that the Recording Secretary pro tem cast the ballot of the meeting for the trustees and officers of the trustees and of the corporation as nominated by the trustees:

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

ESE F. RANDOLPH, President.

EDGAR D. VAN HORN, Recording Secretary pro tem.

Central Association.

To be held with the Verona Seventh-day Baptist Church, October 10-13, 1912.

The Sabbath Recorder, Volume 10, Number 25, October 10, 1912
CHILDREN'S PAGE

Antonio, the Little Sculptor.

Long ago there lived in Italy a little boy named Antonio Canova. His home was with his grandfather, who was a stone-cutter by trade, but very poor indeed. Antonio was not a strong little boy. He couldn't romp, and jump, and run with the other boys in the village, but he loved to go with his grandfather to the stone-yard. While the old man was busy cutting and shaping the great blocks of stone, Antonio would play among them. Sometimes he would make a little statue of soft clay, sometimes he would take his grandfather's hammer and chisel, and try to cut a statue from a piece of rock. Then when they went home in the evening his grandmother would say:

"What has our little Antonio been doing today?"

"He has been trying to make figures of stone. The boy will be a sculptor if he grows up to be a man.

Now there lived in the same town as Antonio a very rich man, a count. He often gave grand dinners for his rich friends, and would send for Antonio's grandfather to go up to the great house and help with the work in the kitchen, as Antonio's grandfather was a fine cook as well as a stone-cutter.

One day it happened that Antonio went with his grandfather to the count's house. Antonio could not cook, of course.

Everything was not ready until it came time to set the table for dinner. There came, suddenly, a crash from the great banqueting hall, and a man rushed into the kitchen, very pale and trembling with fright, and holding some bits of broken marble in his hand. He had broken the wonderful marble statue which was to have been the centrepiece of the table. "What shall we do?" cried all the servants.

Little Antonio left his pans and kettles, and went up to the frightened man.

"If you had another statue for the center of the table, would it be all right?" he asked.

"Surely," said the man, "if it were of the same height and length."

"Will you not let me try to make one?" asked Antonio.

The man laughed. "Stuff and nonsense!" he cried. "Who are you that you can carve a statue at a moment's notice?"

"I am Antonio Canova," said the lad. "The boy can but try," said the servants, who knew Antonio.

On the table in the kitchen was a huge lump of white marble. It weighed over two hundred pounds, and it had just come in, from the count's great dairy in the mountains. Antonio took one of the kitchen knives and began to carve and shape this butter. In a few moments he had finished his statue, and there, before the wondering eyes of the servants, crouched a wonderful lion, mane, great limbs, and head complete.

"How beautiful!" they cried. And the lion was carried in and put in the center of the banqueting table.

When the count and his friends came in, the first thing they saw was the great, yellow lion.

"How remarkable!" they cried.

"My friends," said the count, "this is a surprise to me as well as to you." Then he called the head servant and asked him the name of the artist.

"It was a little boy in the kitchen," said the servant, "who carved the lion." Then the count bade the servant bring the little boy in.

"My lad," he said, "you have done a piece of work of which artists would be proud. Who are you, and who has been your teacher?"

"I am Antonio Canova," said the boy, "and have had no teacher save my grandfather, the stone-cutter."

All the guests crowded around Antonio. They were, many of them, famous artists, and they knew the little lad for a genius. When they seated themselves at the table, they insisted that little Antonio have a seat with them, and the dinner was made a feast in his honor.

The next day the count sent for Antonio to come and live with him. The most noted artists in the country were sent for to teach the little lad and, instead of carving butter, he cut and shaped marble, and became one of the greatest sculptors in the world. —Caroline S. Bailey, in What to Do.
Mrs. Anna North. 

It is a wonderful thing when a single lifetime rounds out more than a century. Such was the experience of Mrs. Andrew North, familiarly known to Dodge Center (Minn.) people as "Grandma North." And perhaps no century in the world's history has seen greater wonders than have crowded the years since the life of Grandma North began.

It was in August, 1811, in far-away Sweden, that a little daughter came to gladden the home of Mr. and Mrs. Whiberg. She grew to womanhood in her native land, and there was united in marriage to Andrew North in her twenty-sixth year.

Aged 101 years and 12 days

In 1850 their home had already welcomed four children into its circle when the call of the New World reached their hearts, and they decided to try their fortunes on its wonderful shores. The white wings of an ocean sailing vessel bore them across the wide Atlantic and the marvelous adventure in ocean travel may be realized, since they were three months on the way. But sorrow bore them company on that voyage, for a little daughter, four years old, died before the landing was made. They journeyed as far as Illinois where they settled and lived for nine years, and here their two other children were born. In 1859 they moved to Minnesota, settling on a farm in Nicollet County.

Mr. and Mrs. North had been reared in the Lutheran faith, but in 1861 they began to keep the Sabbath, and when in 1862 they came to Dodge Center to make their home, they united with the Seventh-day Baptist church and retained their membership till death called them to the church triumphant. Until the death of her husband in 1907 Mrs. North was able to maintain their home, doing her own housework, and even after she went to live with her daughter, she continued active about the house. In 1909 she sustained a fall which broke her hip and since then she has remained most of the time in bed. She has received the tender care of her daughter, Mrs. Rounseville.

A year ago, on her one hundredth birthday, a delegation of the business men of Dodge Center did themselves the honor of calling upon their aged townswoman, and filled her room with beautiful flowers. She received her guests graciously, and greatly enjoyed the pleasant incident.

Very early on the morning of August 26, she slipped into the sleep that knows no waking, and a beautiful peace rested upon the aged features. Why should one grieve to see the close of so well-rounded a life, a life spent in obedience, righteousness, faith and loving service? "Thou shalt come to thy grave in a full age, like as a shock of grain cometh in its season" (Job vi, 25). She leaves four children, eighteen grandchildren, and fourteen great-grandchildren.

Farewell services were held at the home, conducted by Pastor T. J. Van Horn.

The goal of human history is the redemption of the world. If the field of Christ and the field of the church is the world, so the field of every man with the love of God in his heart is the world.—J. Campbell White.

"This is the gospel of labor,
Ring it ye bells of the kirk;
The Lord of Love came down from above,
To live with the men who work;
This is the rose he planted,
Here is the thorn-cursed soil,
Heaven is blest, with perfect rest;
But the blessing of earth is toil."
Papers to, for foreign, Second-day, Mark iv, who immediately "join you, First-day, Mark iii, Fifth-day, Luke iv, churches will connected of deed is to have it in one's heart to do it. Failure in the eyes of the rich shall.
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Babcock Building
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