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Sunday Evening.

The entire evening on Missionary day was given to the illustrated lecture of Rev. D. H. Davis on the conditions in China, which proved a most interesting history of the growth of the work there in thirty-three years. Pictures of the mission as it was when Brother Davis went to China, and as it is today, gave the people a better idea of this work than they had ever had. More than one hundred slides were shown, and the great audience listened attentively until ten o'clock. The benefit of the China Mission were so clearly demonstrated that those who heard this lecture will be likely to do something for that work as the years go by. The Lord's Prayer by Doctor Davis and a gospel song in Chinese by Mrs. Davis, Miss Burdick and Doctor Davis, were of special interest to those who had never heard any Chinese. The North Loup people will long remember the visit of three of our Chinese missionaries to this church.

BAPTISM

Twice during Conference Pastor Shaw and a company of friends went to the river to administer the ordinance of baptism. The candidates being lone Sabbath-keepers, it had not been convenient for them to be baptized on regular Sabbath occasions; hence the cases were arranged to during Conference week. One of them was on the first day of Conference, and the other on Sunday, at five o'clock.

The Last Day of Conference.

We were glad to welcome a cooler morning on Monday than we had had for two days. The thermometer in the tent had registered 108°, a good part of Sunday afternoon, and 105° was the record in the shade in various houses about town. Therefore everybody was delighted over the prospects of cooler weather. A fresh breeze and a less burning sun made the day quite endurable. Conference committees were early at their work which had to be completed in time for the last sessions to consider and approve.

When 10 o'clock came the general meeting was turned over to the Sabbath School Board, with Pastor George Shaw presiding. The annual report was presented by Rev. E. D. Van Horn. He spoke of the discouragements under which the board had labored and of the heavy burdens of work that rested upon some of the members, making it seem impossible for them to continue another year, and announced the wish of the board to be relieved from further responsibility for the Sabbath-school work.

Mr. Van Horn assured the people that this work was being laid down by the members with only the best of feelings, and that nothing but the ill health and the busy lives of several members made it necessary for them to be relieved. The report as printed in pamphlet form begins in another part of this Recorder. The Committee on Denominational Activities presented the following report upon the Sabbath-school work, which was adopted by the General Conference:

Whereas, The work of the Sabbath school is one of the most important departments of denominational activity; therefore, be it

Resolved, 1. That we commend the work of the Sabbath School Board for the last fifteen years as reviving and inspiring, calling special attention to the work of which the members of the board and their field secretaries have carried the same to the public and the significant literature they have called into existence.

2. That we commend the annual report of the board, and also the adoption of the report.

3. That we bespeak for the new Sabbath School Board the heartyest sympathy, support and cooperation of our people, in the hope that under the direction of the new board the work of our Sabbath schools may have increasing success and prosperity.

AFTERNOON SESSION.

The afternoon of Monday was given to Conference business. Several important steps were taken.

On page 337 of the Recorder of September 9 will be found the report of the Committee on Denominational Activities regarding Young People's work. Let the young people study carefully all the recommendations made for advanced work in the Endeavor societies.

The most important recommendations of the Committee on Denominational Activities, so far as the General Conference itself is concerned, will be found in the same Recorder on pages 337 and 333. They will be heard about. Therefore you will see that next year Conference begins on Tuesday and closes on Sunday evening. Note also the arrangement for a commission, appointed by the Executive Committee, to forward the work and to cooperate with all the boards, and the provision for a Board of Finance, with eleven members, and for delegates to the Federal Council, and to the Faith and Order Movement; also the suggestion to sell the Year Books instead of using the present plan of free distribution.

The Conference pages of that number of the Recorder should be well studied, for they contain important recommendations and interesting facts about the work and their work. A single item in the corresponding secretary's report on pages 331-333.

Grand Army Meeting.

At the close of the afternoon session on Monday, the Grand Army veterans met in the tent for an annual conference gathering. The meeting was presided over by Henry Davis, who followed Sheridan in his march to the sea. The song, "The Old Brigade," was sung and Rev. M. B. Kelly opened the meeting with prayer.

At the tap of the gavel, and call by the chairman for the old brigade, twenty-eight men responded by promptly standing up. They were introduced as "the schoolboys of fifty years ago who went to the front to fight for their country." Rev. A. D. Davis of Garwin, Iowa, followed with words of one belonging to the army of the Lord Jesus Christ. He urged the old soldiers to look at the issues of the present, and to the prosperity of our country for the future, as well as at the glorious deeds of the past. George Roed of Wisconsin responded with words of love for the flag which the boys followed in battle and which now stands as the emblem of a great and free nation. Only a handful of the boys of forty years ago are left. We are anxious to see the young people of the nation rally around the flag for which their fathers died. He spoke of the way he and his brothers enlisted as soon as old enough, and described the parting with
A Pleasing Entertainment.

As the twilight shadows gathered around the great tent, after the Grand Army meeting and just before the closing session of Conference, the North Loup friends, aided by some of their guests, gave a pleasing concert, which the people greatly enjoyed.

The male chorus, the Boy Scouts, the Garwin ladies' quartet, and the ladies' quartet of North Loup joined in a program of song which will be remembered with pleasure by all who heard them. The singing by the Boy Scouts, the duet by Miss Ethlyn Davis and Miss Effie Ellett, the violin solo by Otto Hill, the solo by Miss Buten, and the song, "When the Little Ones Say Good Night," repeated by the North Loup ladies' quartet, by request, were all thoroughly appreciated by the large audience.

The Last Evening of Conference.

The tent was crowded, and a large number of people were standing around it when the time to begin the farewell meeting arrived. In brief business session before the sermon, resolutions expressing appreciation of the faithful services rendered by the railroads and by the Executive Committee were passed. The usual expressions of appreciation for excellent entertainment and for the good music by choirs, choruses, quartets and individuals were placed on record. A vote of thanks to the friends who gave the excursions to Ord and to Scotia was given, and the following resolution regarding the old soldiers' meeting had been so impressive that the afternoon was offered by Dean Main and adopted:

Resolved, That in mind and heart we place laurels upon the brows of the old soldiers who this day have inspired us anew with love for our united country, and for our fellow citizens North and South, and we commend them all to the leadership of the Captain of our salvation, the Prince of Peace.

Just before the sermon the attention of the audience was called to the fact that our aged friend and brother, Ira J. Ordway, had been permitted to enjoy all the sessions of this Conference, and mention was made of the valuable services he had rendered for many years in connection with the business of the tent. It will be remembered that all arise and give him the Chautauqua salute, the congregation sprang to its feet, and looking toward Brother Ordway, made the tent seem like a sea of floating handkerchiefs, and the crowd got a glimpse of his face which will long be remembered.

Then came the closing sermon by Rev. L. C. Randolph, based upon the sending of Ananias to Paul at the time of Paul's conversion. The key-note of the sermon was, "What wilt thou have me to do?"

The word-picture of Ananias showed him to be a man of good report, a listening disciple ready to hear the Lord's call. He was one who when filled with doubts and a spirit of hesitancy still took his doubts and accepted God's answer. Then he went on his God-given mission. Many fail to hear God's call because they refuse to go when they really do hear. Then the speaker showed the tact of the servant of the Master when he found the man in darkness and in distress. The man who hesitates at first often proves to be a most effective worker. It is always safe to go where God sends you.

It is God's plan to work through human instruments. Today the Master says, "I want you to work together with me," but we have not faith enough to obey his call. It is hard to go to the worst man we know and say to him, "Come to Christ."

The great question here and now is that of loyalty to Christ; and we need consecration that will send us on fully believing the truth, and with hearts singing with joy for the privilege of working with God. At the close of the sermon one hundred and eighteen bore testimony; and after a season of prayer for consecration, led by Revs. D. H. Davis and James Hurley, and Miss Susie Burdick, came the adjournment that made the General Conference of 1912 a thing of the past.

We trust, however, that its blessed uplifting influence has just begun, and that when the Conference of 1913 shall convene at Brookfield, we shall find the year following its meetings at North Loup to have been filled indeed with good works for the Master.

Just a Reminder.

Of course what we said last week about paying the Tract Society's debt has not had time to reach the hearts of the Recorder readers and bring in any returns that we can report in this number. We did not expect results quite so soon. But by all means let us do our best, if we are able to report some offerings sent for that purpose. Don't forget it. We shall be looking for them. How good it would be if, inside of a month, we could say the debt is paid.
Ten-day Recruits Wanted.

In view of the coming naval parade to be held in New York Harbor next month, and owing to the fact that the warships are but scantily manned in time of peace, the government is calling for one thousand and six hundred volunteers. Virtually all the great ships now in the Philadelphia Navy Yard will be in the coming review.

This is the first time in the history of the navy that citizens have been offered an opportunity to become bona-fide members of battleship crews without enlisting for a term of years.

A large crowd watched the capture and destruction of hundreds of gallons of liquor in the town of Petersburg, Ind. Three "blind tigers" were raided, and cart-loads of the vile stuff were taken to the public square and poured into the gutters.

New York has an able woman fire inspector, in the person of Mrs. Sarah W. H. Christopher. Last week she climbed long ladders to the top of a gravity tank situated on the roof of a twelve-story factory building in the city. She puts in the regular hours of work, from 9 to 5 each day, with one hour off for luncheon. The inspector must examine all tanks on buildings, and other equipment, to see if provision is made for all the water needed in the building, and sufficient surplus to keep the hose of the house running in case of fire, until the fire department arrives.

Last summer a New Orleans boy found one cent on John D. Rockefeller's ground at Forest Hill, Cleveland, and took it away with him. Recently Mr. Rockefeller received a letter from the boy telling how his conscience had troubled him, and asking for the privilege of keeping the cent. He added, "I thought you might need it."

The American Consul at Naples reports that from $3,000,000 to $4,000,000 worth of human hair is shipped every year from Italy. Some of this hair costs as high as $3.80 a pound. With this heavy shipment from one country alone, what must be the value of the hair sent from all the countries? No wonder the Chinese are willing to give up their cues.

Really, it seems as though the Scripture text, "The glory of the woman is her hair," should mean in many instances, "The glory of the woman is in somebody else's hair!"

Two eminent German physicians, traveling in this country, while in Philadelphia expressed their opinion to the effect that ice-cream causes much of the stomach trouble so prevalent in America. One of them said:

"It has been reported that 75 per cent of all Americans suffer from indigestion, and now I know what causes it. After I have had a plate of ice-cream, I am so happy. I eat it by the plateful, and entirely too fast, at that. The temperature of ice-cream alone is enough to give one indigestion, and I regard it as the bane of America."

The other expressed himself as follows:

"The ice-cream that is mostly sold in this country is good for nothing. It is not real ice-cream, but mostly make-believe, the cream, but mostly make-believe, the night and nearly all of your stomach troubles may be traced to its deleterious influences."

We hear much about the crowded conditions in England, but the following, reported from the moorlands of the northern border, does not look as though people would crowd each other off the island very soon.

In a recent investigation regarding voters it is claimed that a home was found where the head of the house had to walk fifteen miles to vote. The cottage was one of four in the moorland of thirty thousand acres. It has been occupied by the same family six hundred years, and the owners report that the peat fire in the kitchen has not been allowed to go out for two hundred years. A small child in that home has not seen one of its own age in twenty years. This seems like a big story, but it is vouched for by staid old London, which can hardly be accused of indulging in jokes.

North Loup, Nebraska.

A Prehistoric Sketch.

HOSEA W. ROOD.

I have today stood by a grave in the North Loup cemetery—that of my father. Standing there, thinking, my mind went back in memory to him whose body found rest there more than a third of a century ago. I like to think of him as my father and an active man who, in his limited sphere, served well his day and generation.

My father, Charles P. Rood, was born May 31, 1823, in Swanton, Vermont. His opportunities for education were limited. He never was in school six months; yet, somehow, he became an inveterate reader. As those were not the days of books, magazines and newspapers, his early reading was confined mostly to the Bible. With a retentive memory, the Bible came to be a familiar book to him. I am not certain whether it was fortunate or unfortunate for him that he had only that one book to read. The memory of these days finds enough else to take our time and attention.

In my father's study of the Bible he came to believe in the seventh day of the week as the Sabbath; and, without knowing that anybody else was of the same opinion, he began at sixteen years of age to keep the day. He was never in school six months; yet, after that, he read, according to his views did not quite harmonize with the Seventh-day Baptists at Clarence, New York. He went there, found work and felt at home. There he became acquainted with a young man named David Thorngate, of the Seventh-day Baptist community of Prentice County, same State. He went home with David, and his acquaintance with the Thorngate family led to his marriage, July 13, 1844, to David's elder sister, Marianne. The next year the two families moved together to Wisconsin. After sojourning temporarily near Milwaukee, then in Rock County and later in Green Lake County, they settled, in 1851, near the little hamlet of Dakota, in Waushara County, where, in 1853, a church of our faith was organized. My father was a man of positive religious convictions, and, at first, not quite harmonized with the church creed theretowards; he did not become a member until some years after that.

My father was an active member of the literary and debating societies that had been brought long years ago from Rhode Island to Brookfield, New York, by the Babcocks, Whitfords and Prentices; thence to Persia. Later those societies of social uplift came west with them to Dakota, where both became lively educational institutions. Thus trained, the Rev. George B. Babcock, now pastor of the North Loup, Asa B. Prentice, a long-time pastor at Adams Center, New York, and later at North Loup, my father and others became easy and effective public speakers.

Father was never ordained to the ministry; yet for several years he preached more or less for the churches both at Dakota and Berlin. Also, he lectured much on the subject of temperance. Though both he and Oscar Babcock were hard-working men, spending their families by the sweat of their brow—they were for a long time faithfully jointed pastors at Dakota—without pay. Not grudgingly but, though sometimes under discouraging conditions, willingly and cheerfully did those two good men labor together for the good of the cause.

In the war, in which my father and three of his sons served as Union soldiers, some of our folks at Dakota began to talk about leaving that sandy country in search of better land. Several of our young men and boys were especially interested in this matter, for they wanted farms of their own. In 1866 and 1867, to the vicinity of Brookfield, Missouri, among those were Henry and George Thorngate, the Rev. George C. Babcock and son Herman, Henry Chase and William—"Uncle Bill"—Crandall and their families. There they organized a church and had, "Uncle" George Babcock for their minister. Also, they organized a literary society.

In the spring of 1871 there was active preparation for further emigration. A colony was formally organized, with articles of association and by-laws, and the following named officers were chosen: president, Oscar Babcock; vice-president, George B. Rood; secretary, Nathan B. Prentice; treasurer, Edward Carpenter. Also a locating committee was chosen by election—Charles W. Babcock, Oscar Babcock, Nathan B. Prentice, Amos Travis and Charles Wellman.

The purpose of this organization was stated as follows: First. To procure a suitable location on government or railroad.
lands somewhere in the States of Iowa, Kansas, Nebraska, or elsewhere, to settle in a body such persons and families of this place and elsewhere as desire to obtain cheap lands. The

Third.—To secure the immediate advantages of good morals in society and church privileges, as well as mutually to assist one another.

Here are the first two of the Articles of Association and Agreement:

"First.—Only persons of good morals and sober, industrious habits shall become members of this association, and the Board of Commissioners hereinafter to be designated shall have power to reject such applications for membership as the members thereof shall not consider conducive to promote the general good of the association.

"Second.—No member of this association shall establish or patronize any gambling or liquor shop within the bounds of the colony, nor shall liquor be sold as a beverage by any one therein."

Among other things, the remaining articles specified that the colony should be considered organized when ten persons, five of them heads of families, should have subscribed to the articles and paid each a membership fee of five dollars; that the officers should constitute a board of commissioners and the executive committee of the colony; that there should be a Sabbath school, a locating committee of three, whose business it would be to start in the month of June to spy out the land in the States above mentioned and select somewhere a suitable place for the location of the settlement.

This committee started in the latter part of May. My father had not been much in favor of leaving Dakota at all, yet when he consented to become a member of this committee he entered heartily into the matter. He and his associates drove through the State of Iowa without finding such location as they wished, and then crossed over into Nebraska. As they moved on to the westward they found that much of the best land there had been bought up by speculators. They heard, on the way, about the "Loup country" and made that their objective point.

On the third of July they encamped near the North Loup River, a little below the range of hills forming the southwestern boundary of the valley of Mira Creek. Some of the men decided not to go any farther,—to return to Dakota and report not having been able to find any desirable location. But my father protested. He said they should go at least far enough to explore the Mira Creek valley, concerning which they had heard favorable accounts. But the owner of the team declared that his horses should not be obliged to go any farther. Father then declared that he would go on foot and alone, which he did. He climbed what are now known as the "Chalk Hills," went to the top of "Sugar Loaf," and there looked off to the north and west into the beautiful region of the North Loup and Mira valleys. The sight of it charmed him. I will put down here what he later told me about it.

"I fell upon my knees and thanked God for having brought me there. I said then that whatever others might do I would return and live in that beautiful valley,—and that I would be buried there."

I found his grave today in the place where he then stood. It is a beautiful spot.

It was only a hurried survey of the land that he could take, for the owner of the team had assured him that if he was not back within a limited time he should be left to begin the trip on foot.

And so the committee returned to Dakota, seven hundred miles away. On their arrival a meeting was called to hear what their men had found. There were two reports—one for, the other against. My father stood up stoutly in favor of choosing the North Loup and Mira valleys as the location of the colony. One other member stood just as strongly against. It was indeed a warm discussion. As father was the only one who had seen the land in question he felt that he had a right, and that it was his duty, to speak positively. He said in him something of the spirit of two of the men sent in ancient times to spy out land.

When the vote was taken there was a small majority in favor of locating in the Loup country, yet because it was so small it did not carry much force.—not enough to make it a final decision. As the people separated, some were of one opinion, some another. The organization, as a colony, ceased at that time to exist. Every one felt free after that to act for himself. The settlers decided at one to go back and make the examination he could easily have done when there, if allowed two or three days to do so. To go there again would require a round trip of fourteen hundred miles; yet on the twenty-eighth day of September, he, with his son Herman, in-law Mansell Davis and John Sheldon—three bright, hopeful young men—started off on the long journey, paying their own expenses, father furnishing the team. They drove directly to the Loup country and then explored the valley that had so charmed my father in July. They liked the place so well that John and Mansell took claims. Father came home well satisfied. They did not arrive at Dakota until the fourth day of December. After cold weather had come on they had a rather hard time of it.

During the past six months my father had traveled from 3,000 miles in his effort to find a suitable location for his family, a place where they could settle together and live in a Sabbath-keeping community. At times he and those with him suffered from intense heat, at others from cold; and there was much stormy weather, with muddy roads. Also, he gave six months of time to the work,—from May until December; and in doing so he was obliged to face some opposition.

The snow first fell into the SABBATH RECORDER, and during the following winter some of our people in different States made plans to move to the Loup country in Nebraska. Early in April my brothers, George B. and Charles J.—we also call him Charley,—John Sheldon, Mansell Davis and several others started for Nebraska. Young, hopeful people they were, and so they had a pretty good time of it as they traveled out into the world. Yet there were hardships,—that journey,—bad roads, swollen rivers to cross, many annoying emergencies arising nearly every day. And then they were inexperienced—those boys with the young wives. I must copy here a part of a letter written to me a good while ago by my brother George.

"The snow was deep when we started, and some of us got stuck several times in the drifts after getting a hundred miles on our road. Snow, mud, and wind and dust were rendered all the worse because of the features of our journey were very trying. But, on the whole, it was interesting to us—much of it pleasant. John Sheldon, Mansell Davis, Mr. Janes and Mrs. Bartow started on the first day of April; John and Charles Wellman and I two days later. Before many days we overtook Mansell and Mrs. Bartow with her two boys. Mrs. Bartow had an ox-team. We left them behind the second day after entering into Iowa. Wellman, who traveled every day, arrived at John Sheldon and Mrs. Janes before reaching North Loup. We reached our destination on the twelfth of May, where we found a dozen families already there. The first of these to reach the place was G. H. Johnson, who had come from Minnesota; then there came from Kansas L. C. Jacobs and some families from Long Branch, Nebraska. Others had come in quick succession from Welton, Iowa, and Dakota, Wisconsin; Jackson Center, Ohio; Brookfield, Missouri, and other places. By the first of June there were about thirty-five families, or, at least, that many claims were taken up."

"Two religious services were held in the month of May,—the first on the eighteenth of the month, when Elder Oscar Babcock preached to us and our brother Charley led the singing. Oc...
organized March 23, 1873, with thirty-seven members.

It is in order for me to say here that a few weeks ago a marker was placed where the first religious service was held. It stands near the home of John Whitford, and about a mile and a half southeast of the present village. There were present, when this marker was placed, four members of the congregation of forty years ago,—Oscar Babcock, the preacher, my brother who led the singing, Mansell Davis and the girl wife who came here with him to establish a home. They still live on the land Mansell took up when he came here with father on his second trip.

Others, during the next three years, came from Dakota to North Loup, and additions to the colony came to it from various older communities. My father drove over the route again in the spring of 1874, my sister Genia, now Mrs. A. L. Crandall of North Loup, and the Rev. Mr. True and daughter coming with him. Father took the land about four miles up the Mira valley from the village and built there the form of dwelling of those days,—a "dugout;" and there my brother Herman and two of our sisters, Emma and Genia, made their home, while father went back to Wisconsin and drifted back and brought back his mother and yet another brother and sister, Walter and Esther. On the eighteenth day of May, 1875, he set out on his overland journey from Dakota to North Loup, using for a team a yoke of young oxen, and taking along a cow. They made pretty good time, arriving at North Loup on the Fourth of July. They were soon at home in the dugout I have mentioned, and all were hard at work laying the foundations of the present prosperous community, church and school, now so hospitably entertaining one of the best sessions of our Seventh-day Baptist Conference. It was not an easy time those early settlers had. There were perils of fire and flood, disastrous visitations of grasshopper plagues, terrific thunderstorms and scorching droughts. Yet those hopeful Christian people remained cheerful—the most of the time—and got not a little of fun out of some most annoying conditions. In time a few became dissatisfied and moved on, and some of them left the Sabbath; but many of those who went to North Loup in those early days are now—with their children and grandchildren—active workers in the church here.

When my father and mother left Dakota for North Loup, in May, 1875, they left Grandfather and Grandmother Thorngate in Wisconsin with relatives of theirs. Then, in August of 1878 my father went back after them, and took them to the new home out there, where both died a few years later, he eighty-three years old, she ninety. Their graves are close by my good father's place of rest. Hard work, much of it done in getting his family settled in the new home after his strenuous journeys overland between Dakota and North Loup, wore him out; and on the seventeenth day of March, 1878, he gladly entered the higher life. He was only fifty-four years old.

My Uncles Henry and George Thorngate, the Rev. George C. Babcock, Herman Babcock, Henry Chase and others, hearing good reports from this colony, left Missouri and settled at North Loup. These people, with their families, made a most desirable addition to the growing community.

One of the first enterprises of our people at North Loup was to get cedar logs from thirty miles away, and build a house as good as a schoolhouse as they were able. Also, they reorganized the old-time literary society, and around this organization and the church centered their social, religious and intellectual activities. The best thing about this literary society that had come all the way from New England to North Loup was the fact that it brought together young people and old for a common uplifting purpose. Both classes profited,—the one by the helpful influence of the other. I am indeed sorry that in North Loup and most other places the old-fashioned literary society has ceased to exist. Is this progressive,—or not? After getting out of school in these days our boys and girls are given almost no home opportunity for the cultivation of their literary ability to practice public speaking; this ought not to be.

Elder Oscar Babcock, now well past his threescore years and ten, with three of his children and their families, now lives to rejoice and be glad in all the good that has come from the colony planted in North Loup forty years ago, a happy and prosperous community, a large and flourishing church, a big crowd of bright and promising young people, an excellent high school for whose boys he goes every year to college. Though, because of the death of dear ones in his home he has been made acquainted with grief, he is still a happy man,—happier in his large circle of loyal friends, happy in the sense of having undertaken to live up to the expectations and chores of his fellow men, happiest of all in his bright religious hope.

Uncle Henry Thorngate—Deacon Thorngate—and my blessed mother, last two of my good grandfather's family, are still living there, I think, in faith and hope. Next January my mother will be ninety years old,—Uncle Henry eighty-three on the twenty-seventh of the coming September. The two have scores of children, grandchildren and great-grandchildren who delight today to call them blessed. And there are others of whom I might speak in something of the same way I have not already used so much space. I wish there had been more just such colonies as this at North Loup settled by our people, rather than the "scattering" and dispersing so much regretted by O. U. Whitford, of blessed memory. And I wish that, just so far as possible, our young people would stick to the old home neighborhoods and all their good influences. In all these forty years there has never been a saloon in North Loup. There has been nothing of the kind in Milton since it was settled about seventy-five years ago. Unless it is impossible to avoid it, people can hardly be justified in taking their children into an unwholesome atmosphere.

I was set to writing this sketch by a visit at my father's grave. I thought at the beginning to write briefly about him, but I have been led by association of ideas further than I intended. I will close by a further reference to him as a man. I am glad to remember him with tender affection. He was not a man without faults. He was very human, yet he undertook with the help of God to subject himself to the divine will. With almost no opportunity for early schooling, he became a man of large general information; and, best of all, he by some means put into his boys and girls a desire for knowledge; and this desire has been so transmitted into the younger generation that many of them have taken and are taking advantage of the larger opportunities afforded them. If he were living now, nothing could please him better. I am glad now to remember him with us children,—especially during the long winter evenings in the old log house. It was "blind-man's buff," "hide and seek," rolling and tumbling with us on the floor, playing tricks, telling conundrums, guessing riddles, going over nursery rhymes and Mother Goose melodies, and various other forms of home amusement.

And then there was family prayer,—a form of worship now on the way, I fear, to where the old literary society has gone. I think my father was as nearly unselfish as any person I ever knew. He would for the sake of his loved ones go without anything. Their best good was his chief desire. One of the happiest days of his life was that on which the last of his three soldier boys got home from the army, and he had the nine children of us together with him and mother under the same roof. Let me, in closing, call attention to the fact that in all his trips to and from North Loup,—spying out the land and getting the last of his family together,—my father went over the road nine times,—six times overland, making in all a journey of 4,200 miles; and three times on the cars,—6,300 miles all told. Had it not been for persistent effort on his part, especially in going there the second time to get a good look at the country, there would now be no Seventh-day Baptist church in North Loup. I wish he might have lived to see his early vision realized, as my mother has done; that he could,—in health of body and mind,—have been present at this big Conference meeting, sitting alongside his old friend and coworker, Elder Oscar Babcock.

It may be that he was present, enjoying it still better than any of us could. Who knows?

North Loup,
August 26.

Come, heavy laden one,
Where'er thou art;
Lay at the Master's feet,
'Tis broken bread.

Cast thou on him thy care;
Though hard thy cross to bear,
Jesus, who answers prayer;
Sweet rest will give.

—Fanny J. Crosby.
The Essential Characteristics of a Layman as a Constituent Member of the Rural Church.

PROF. A. B. WEST.

My acquaintance with the Ideal Layman of the Rural Church began many years ago when I was but a boy, and has continued off and on to the present day. If you give a few glimpses of him you will without doubt get my point of view and will appreciate his cardinal virtues as I long since learned to do and as you appreciate them in those you have met. The appreciation of these characteristics has grown upon me as I have come to know the man more intimately.

My earliest recollection of my Ideal was on a Fourth of July when I was a young lad and he a young man in his father's home on a pioneer farm. An excursion to the big woods had been planned. It was long before the days of Sanes Fourth, but what could be saner than a trip along highways ornamented by nature with flowers and shrubs and trees, along winding roads, through dense woods and across streams in their natural beauty?

A four-horse team had been provided, two prancing bays for the lead and the old grays for the wheel horses. These were harnessed to the springless farm wagon. The Stars and Stripes floated from a staff at the dashboard. Old and young, brothers and sisters and their families climbed in, to form the happy Fourth of July party. Quite naturally a gun or so was taken along, for the pursuit of game was as yet quite a novelty in those pioneer days, but the real objects of interest for most of the party were the big trees, the shrubs, flowers, and other beauties of forest and stream. So the day was spent in the woods close to nature, and when the party returned home that night many a speci men was carried along, some to be planted about the home and others to grace the interior.

When I recall the picture of that old farm home with the heavy forest background, the wild grape and bittersweet running over fences and small trees, the wild plumb, crab-apple, hazel and sweet elder hiding unlighty objects and tree trunks, and in the front yard clumps of sumac, dogwood, kinnikinic and honey suckle gathered in clusters of a dozen or so in each group, and the butternut, ash, hard maple, tamarack and basswood, I am convinced that the early pioneers were pioneers as well in the use of native wild flowers, shrubs and trees in beautifying home and public grounds.

It was natural for our Ideal to extend the good work to the other farm buildings, to the schoolhouse across the road and later to the church property. We are not surprised then to find the hickory and oak spared on the schoolgrounds, to find that hazel, sumac, gooseberry and wild grape formed a thicket over the back fence, and that the new church lot was ornamented with the American elm and white cedar.

I recall other excursions. One of these was to a lake some six or seven miles away. How our Ideal enjoyed the boating, the bathing, the fishing, the old Indian fishing lines and the relics of an earlier people.

Our Ideal went into every event of the day with so much zest that each one in the party had a good time.

Sometimes at these home-comings the rifle was brought out and all took a hand at shooting at a mark. The boys had their turns with their elders. How they admired the skill of the Uncle, and how they enjoyed the privilege of aiming the gun and pulling the trigger. Not only was our Ideal a lover and leader—a leader because a lover—in out-of-door sports, but in indoor sports as well. I am told that when these families were together, especially on the evening after the Sabbath when the sun had set, the lamps (or was it a candle?) was placed out in the reach, the chairs set back and all played blind man's buff. What sport to see this Uncle, blind ed, catching the youngsters, and the elders as well! What sport to see the tricks he played to escape the blinded man! How he seems to enjoy it! Perhaps he does really enjoy it with the children,—who can tell? Perhaps that is the reason the youngsters are in his lap as soon as he comes home, and on his shoulders, and on his shoulders and over his head. Perhaps that is the reason they follow him to the barn and out into the field. Perhaps that is the reason that he in his quiet way can inspire the boys and interest them in an excursion to the woods or a day at the lake. And all that long before the days of Boy Scouts and Boy Scout leaders, and yet in his quiet way and at odd times he was a leader of the boys and young men of his acquaintance in manly sports and healthful occupations as well.

It was my privilege, some years later, to be the "hired man" of our Ideal. He had then children of his own to climb over his shoulders and to follow him about, and yet his sympathies were every whit as broad as before.

Grant and Wilson were running mates for Presidential honors. We talked Grant and Wilson as we shocked the corn. We wore Grant and Wilson pins, we attended campaign songs and new songs, and last of all attended a big mass-meeting where Matt Carpenter was the orator of the day.

Our Ideal was chosen by his townsmen as the marshal of their delegation. How splendid! Ideal went into every event of the day.

He was also deeply interested in Milton College and Alfred University, contributing to their support, attending commencement exercises, and urging upon young people the value of a college education. This was before the days of Salem. Many a young man and young woman has him to thank for a bit of encouragement towards higher education.

As yet I have not once mentioned church or religion and yet religion pervaded his whole nature. It showed itself in his home life, and in his public life as well. On Friday afternoons we stopped work early and went on a home visit to the Sabbath school, and seldom a Sabbath found him or his family absent from the preaching service or the Sabbath school, though he lived some five or six miles from church. He attended the business meetings of his church, and his hearty hand-shake was ever an encouragement to his pastor, while his

The SABBATH RECORDER.

CONFERENCE, 1912

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timely words of sympathy for, and encouragement to, his coworkers were evidences of deep and abiding spirituality.

When the new church was building, he urged a good structure, artistic decoration and durable furniture, and held himself ever ready with money and labor for his share of the cost. I went with him one day when a lathing bee was announced and all day long side by side we nailed on the lath, not very rapidly, to be sure, but with good will.

And thus this good man, in his home, on the farm, in his school district, in his church and in our native land has lived the ideal life of a rural layman. (Not only has he lived such a life but he has taught others how to so live it.) May these few glimpses of that life be an inspiration to some other life.

**Annual Report of the Sabbath School Board.**

**To the Seventh-day Baptist General Conference:**

In compliance with Article VII of the Constitution of the Sabbath School Board of the Seventh-day Baptist General Conference, its trustees submit this its thirty-ninth annual report.

First of all, we acknowledge with thankful hearts a debt of gratitude to our loving heavenly Father for the opportunity to labor for the saving of precious souls, and leave with him the results of our efforts.

The regular quarterly meetings, as well as one adjourned meeting, have been held during the year.

**Publications.**

**The Sabbath Visitor.**

The number of paying subscribers to the Sabbath Visitor at the present time is 1,170, while a year ago there were reported 1,254, making a decrease of 84 for the year. The cost of publication this year has been $610.61, which has been met by a contribution of $100 each quarter from the American Sabbath Tract Society, and by subscriptions, detailed account of which is to be found in the report of the treasurer. The continued publication of the quarterly upon the present basis is possible only with the continued generous contribution made by the American Sabbath Tract Society.

The number of subscribers to the Junior Quarterly is 1,185, which is an increase of 100 over the number reported a year ago. The cost of publication has been $610.61, which has been met by a contribution of $100 each quarter from the American Sabbath Tract Society, and by subscriptions, detailed account of which is to be found in the report of the treasurer. The continued publication of the quarterly upon the present basis is possible only with the continued generous contribution made by the American Sabbath Tract Society.

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**Catechism.**

Of the revised edition of the Catechism published two years ago there remain on hand 325 copies, 226 copies having been disposed of during the year.

**Home Department Supplies.**

Home department supplies remain on hand sufficient to meet the demand for some time to come.

**Manual for Bible Study.**

The sale of the Manual for Bible Study during the year has been 25 copies. There still remain on hand the following number of copies: 150 unbound; 15 bound in flexible boards, and 40 bound in cloth.

**Field Secretary.**

In accord with the plan reported to the General Conference one year ago the field secretary was engaged for the year upon the following basis: That he devote six months of the year to the interest of this board, and attend to the correspondence incident to the duties of his office throughout the year at a salary of $400 for the year. It is expected that Rev. Walter L. Greene will terminate his connection as field secretary with the board on September first. No arrangements have been made for his successor. The annual report of the field secretary is as follows:

**Annual Report of the Field Secretary.**

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

DEAR BRETHREN:—With gratitude to our heavenly Father for his continued blessing and guidance, your field secretary submits his seventh annual report. The experiences of another year have served to confirm us still more firmly in the importance of the work for which this board stands. Our Sabbath schools have trained nine tenths of those who have come into the church during the year and a still larger percentage of those who are leaders in church activity. Our schools are establishing the boys and girls in the fundamentals of our blessed faith during the impressionable age and are supplementing the too often deficient and careless home religious training.

That our people have wider visions of effective service in the Sabbath school, we are happy to believe; that there are larger things to achieve, we still more firmly believe. Seventy-six of our ninety-one churches have Sabbath schools; a little more than one half of our church membership is enrolled in the Sabbath school; the average attendance at our Sabbath-school sessions is two thirds of the Sabbath-school membership; teacher training and graded lesson material is just beginning to be introduced into our schools; the standard of efficiency is far from what it ought to be. Much yet remains to be accomplished. Will we live up to our opportunity and responsibility for the religious nurture of the children and young people among our people?

The field work of the field secretary has been in the Eastern, Central and the Western associations, during the year ending June 1, 1912.

In the summer of 1911, he labored at DeRuyter, Lincklaen, Scott, Brookfield, West valley, Little Genesee, and Rome, N. Y.; also at Independence, N. Y. One or two Sabbaths were spent at each place; sermons were preached, institutes were held, addresses on Religious Education were given, and young people's Sabbath-school workers were held as the needs and conditions at each place seemed to demand. During the fall and early winter he visited Berlin, N. Y., Rutland, Vt., New York City, and Leominster. An invitation came from the Second Brookfield Church to serve them as pastoral supply, while they were without a pastor.

Thirteen weeks were spent at Brookfield. The field secretary has also had the privilege of supplying the churches at Scio, Rome, and Home and Hebron Center for a few weeks. These visits, while not made as your official representative, have not been without results to the Sabbath-school interests.

In all, during the year, nineteen different communities have been visited. Thirty-one Sabbath schools, and generally the week days spent in field work were devoted to the interest of the Sabbath schools. Seventy sermons and addresses have been given; ten institutes have been held; eighteen prayer meetings led; twenty workers' conferences held; home departments have been organized and reorganized; two teacher training classes have been formed; other plans have been suggested and in some cases put into operation during the visit of the field secretary. The field secretary has emphasized teacher training as representing a fundamental effort toward permanent Sabbath-school advancement.

The plan and courses required were submitted to the Sabbath schools of the denomination, but with meager response. The plan is as follows:

**(To be continued.)**

God answers prayer; sometimes, when hearts are very, very poor, when no good promises seem to be in the future—He gives the very gifts believers seek.

But often faith must learn a deeper rest, and trust God's silence when He does not do as we would.

For he whose name is Love will send the best.

Last year the sun may burn out, or mountains will endure, but God is true, his promises are sure.

To those who seek.

—Myra G. Plants.
MISSIONS

Seventh-day Baptist Missionary Society.

Seventieth Annual Report of the Board of Managers.

(Continued.)

Report of Anna M. West.

Sailing from San Francisco, September 4, with Doctor Palmberg, I reached Shanghai, September 30. After a few days' rest, I entered upon my work, studying three hours a day and teaching in the school rather less than two hours a day.

I consider myself fortunate in having had as teacher the young man who had been teaching Doctor Crandall,—a conscientious, energetic teacher. In addition to studying with him three hours a day I taught him English for one hour as Doctor Crandall had done. About the first of January I increased my hours of study with my teacher to four, that I might be ready for my six-months' examination by the close of the China New Year vacation.

During the winter I taught in the temporary Language School for new missionaries, which proved very helpful and profitable to me as it did to so many other missionaries.

After the vacation I was able to assist Miss Burdick a little more in the school, taking more of the English work, though all that I could do without the language was still very little.

Besides the teaching in the school I have taught a Sabbath-school class of Chinese boys who could understand English well enough for it, together with Anna and Burdet Crofoot. I have enjoyed this, though I have not always felt sure of what the boys might be gaining from it conducted thus in English.

The year has been one of great blessing to me in many ways and I feel that I have great reason to be thankful to our Father that "the lines are fallen unto me in pleasant places."

From the time last year when your humble servant began the work of an evangelist to the present has been fifteen months. Eleven months were spent in preaching in the chapel in Shanghai, during which time three persons were converted, who will be ready for baptism later. Two months were spent in work among the soldiers of the revolutionary army of whom signed their names as inquirers. The last two months have been spent in work at Lieu-oo, the mornings in preaching in tea-shops and in the country, the afternoons from one to three o'clock in the dispensary, from three to four in a Chinese school, and the evenings from eight to ten with Bible classes. Of new inquirers there are three or four, and of those who will soon be ready for baptism there are five or six.

Your humble servant feels his inability, but is anxious to give himself wholly to the service of the Lord, not fearing any labor or hardship, but trusting that he may have the prayers of the pastors and members of the society that he may himself live worthily and be the means of bringing his countrymen to the Lord.

SOUTH AFRICA.

So far as we know there is no particular change in our little mission and group of Sabbath-keepers on the Gold Coast, West Africa. A native student, Ebenezer Ammokoo, was brought to this country to be educated. He attended the Industrial Institute at Tuskegee, Ala., for nearly two years. He was also at Milton, Wis., for six months, either attending our own school or being tutored. Here he had a good opportunity to see the methods of our people in church and Sabbath-school work, and was a member of a large Baraca class.

On May 18 he sailed from New York for his native country on the ship Carmania of the Cunard Line. His education and training should qualify him to become the best leader of any of the natives. It is expected that, with the assistance of his brothers, he will conduct a Sabbath school, weekly preaching services and, we hope, continue his tract and Sabbath Reform work in regions beyond his own immediate community.

Under the direction of the Joint Committee, made up from both the Missionary and Tract societies, pursuant to the wishes of the people, as expressed in their resolution, Brothers N. O. Moore and W. D. Wilcox were sent to Africa last March to

investigate the truthfulness of the report of the great Sabbath interest in Nyassa land, and to determine the wisdom of our establishing a mission there. This report is too early to give any definite information regarding this interest.

HOLLAND.

Brother Gerard Velthuyzen has continued in the pastorate of the Haarlem Church during the year. Brother Peter Taekema served the little church at Rotterdam for the fourth part of the year, but finally returned to the Free University at Amsterdam to give his entire time to his school work and to the completion of his course in the seminary, since which time Brother Velthuyzen and Deacon Spaan have supplied the churches at Haarlem and Rotterdam. Plans were made to rebuild the church edifice at Haarlem, but they did not meet the approval of the building committee of the city council, so the undertaking has been postponed indefinitely. In a recent letter Brother Velthuyzen said that "America is the swallower that swallows our Holland Seventh-day Baptists. The Lord is mighty to make them a blessing to us all like a string of pearls into one nation."

DENMARK.

Our church at Asaa, Denmark, was organized with eleven members in 1809. It has continued under the pastoral care of Eld. F. J. Bakker during the year. The severe winter has somewhat interfered with the work of the church. The Sabbath appointments have been sustained with only an occasional interference by severe storms. On Sabbath evenings a prayer meeting is held in his home, and to this personal invitations are extended, not only to our own people, but also to the First-day neighbors. Once in four weeks he preaches to a good-sized congregation at Hosi, a little fishing village located eight miles south of Asaa. The use of the Lutheran church is kindly donated to him for this appointment.
Tract Society—Meeting of Board of Directors.

The "bold and uninteresting" minutes of the last meeting of the Board... Report of the meeting "given in full detail," though "not verdant," so as to arouse "keen and active interest" in place of the "present apathy."

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, September 15, 1912, at 2:00 p.m., President Stephen Babcock in the chair...

Minutes of the last meeting of the Board, and of the annual meeting of the Society were read.

The Advisory Committee reported that Corliss F. Randolph was unable to visit the German Seventh-day Baptists in Pennsylvania this summer, but hoped to do so some time during the fall.

The Committee on Distribution of Literature reported as follows:

Committee on Distribution of Literature reported that during July, 15 subscriptions were added to the Registry and 16 subscriptions were discontinued; during August, 5 were added and 14 discontinued—a net loss of 10 subscriptions for the two months.

Various tracts were sent out from this office to individuals other than our agents, in the amount of 500 copies.

Report adopted.

The Treasurer presented statement of funds on hand, and read correspondence from Joseph Booth, relating to sending funds to Mrs. Booth.

Report adopted.

Voted that Editor Gardiner be requested to represent us at the forthcoming associations.

The reports of Secretary Saunders and Rev. George Seeley were received and ordered filed.

Correspondence was read from several brethren in Africa requesting aid, and it was voted that Secretary Shaw, in reply, notify these brethren that at present we are not in position to assist them, owing to lack of funds.

The letter of Mrs. Wm. C. Ackerman of Los Angeles, referred from the last meeting to this, was by vote referred to the Joint Committee with power, with the understanding that we would cooperate with the Missionary Board in support of the work at Los Angeles, Cal.

Letters from Jos. Booth and F. Amaning, laid over to this meeting, were ordered placed on file, and action thereon deferred until the return of Brethren Moore and Wilcox.

The Conference Committee report, referred to the Board at the annual meeting of the Society, was presented as follows:

REPORT OF THE COMMITTEE ON DENOMINATIONAL ACTIVITIES
Relative to the Tract Society Work.

Whereas, the object of the American Sabbath Tract Society is "to promote the observance of the Bible Sabbath" as a vitalizing factor in the Christian life, and to print and circulate the religious literature of the denomination, be it therefore

Resolved
(1) That we commend the careful conduct of the Publishing House and its work by the Supervisory Committee through the business manager and his assistant, and the funds to Mrs. Booth.

(2) That a larger circulation of Doctor Main's book, *Bible Studies on the Sabbath Question,* with other Sabbath literature, should be made in connection with the American Sabbath Tract Society,

(3) That the plan of the Advisory Committee for the past year, namely, the exchange of local pastors, for the strengthening and edifying of our churches, the placing of men in different sections of the denomination for a month or more during the year, and grouping the singers and workers for more extensive and aggressive work in Sabbath reform where there is an open door, should be carefully and rigorously followed up this year, with a view to permanency and efficiency in all our work.

(4) That we approve and encourage the principle of the united action of the Boards through the Joint Committee and recommend the continuation of work done in Los Angeles and in other parts of the country, as in the nature of the case require special attention to the Sabbath question;

Voted that Editor Gardiner be requested, through the Sabbath Recorder, to appeal to the people for funds to meet our obligations.

Minutes read and approved.

Arthur L. Tittsworth, Recording Secretary.

Semi-annual Meeting.

The semi-annual meeting of the Minnesota and northern Wisconsin Seventh-day Baptist churches, and of the Dodge Center (Minn.) Seventh-day Baptist Church at Dodge Center, Minn., beginning October 11, 1912, at 2:30 p.m. and closing on Sunday night, October 13. The general theme of this meeting will be "Efficiency in Church Work." It is more earnestly desired that this meeting shall be a point of rallying of all the consecrated members of the churches, with a view to zealous and efficient work during the coming year. To this end the Dodge Center Church cordially urges a very general attendance from the sister churches. Let us join hearts and hands for the best service for the kingdom that we have ever done.

L. B. Burdick, Moderator.

Mildred Langworthy, Secretary.

Dodge Center, Minn., Sept. 23, 1912.

The man who is eternally waiting for something to turn up, nine times out of ten gets turned down.
It was Monday morning that he left his home on his mission. He did not "devis his way," but the Lord did direct his steps.

Hardly had forty-eight hours passed, when a letter was received, which recalled him on the next train. It was from the late Mrs. Hannah Alice Fisher, and in it she expressed confidence in him, as she inferred that he was "a man to be trusted or he would not have been chosen editor of the SABBATH RECORDER," which next to her Bible had become precious to her. Then followed an expression of her wishes. She desired to see him and arrange her property, so that at her decease there should be a home erected on the site of the Rev. Luther Rice's home, in Northboro, Mass., for aged and dependent Seventh-day Baptist pastors.

Mr. Rice was born March 25, 1783. In his home he and Rev. Adoniram Judson formulated plans for becoming missionaries. It was in 1810 that the latter offered his services to the London Missionary Society, to go to "India, Tartary or any part of the eastern continent," and was accepted. Rev. Luther Rice reached the field a few weeks later than Mr. and Mrs. Judson. He soon left the Congregationalists and united with the Baptists in their missionary labors.

In Mr. Rice's home, in Northboro, built one hundred and forty-one years ago, our late Mrs. Hannah Alice Fisher was born. It seemed as though part of the mantle of those two good men, almost the second Elijah and Elisha, fell on her.

About thirty years ago it became necessary for her to build another home, of "eight gables." There Mr. Livermore and I found her.

Reaching Northboro we took a carriage for her "singular abode." There is an old road, overhung with trees, leading northward from the main turnpike that leads to Northboro, beginning from a small brick dwelling, a mile west from that town. Following this road for somewhat less than a half-mile, the traveler comes to the old home of Rev. Luther Rice now in ruins, with its old chimney toppling down, all betokening other days in the long ago.

We turned to the left, leaving the "old, old home" that used to be at the right, and threaded our way, under an almost unbroken arch of clasped boughs, through a crescent pathway of charming, picturesque scenery for nearly a mile. This pathway suddenly opened into a clearing, shaped like a round, shallow bowl overturned, and devoid of all trees, but not of a soft carpet of emerald green grass covering half an acre.

In the center Mrs. Fisher had erected her home—a two-story, octagonal house, with a two-story wing. Standing thus, any object approaching could easily be seen. Around this tract, in a circle, was a dense forest. There was a little, mirror-like lake in the background and romping brooks on either side. Her favorite one was on the Northboro side, which she called "Cold Harbor," and it was spanned by a plank, to make a "nearer way of going to town." One is led to exclaim, "Beautiful for situation!"

As we halted near her front door (?) she quietly opened it about eight inches, and looked at us with her beaming brown eyes, to see "for what intent we had come." Intuitively she seemed to know us and exclaimed, "Is it Mr. and Mrs. Livermore?" Being told that she was correct, before we could give an order to our driver she dismissed him with, "Don't you be seen here until tomorrow afternoon!"

We had thought about leaving was all wiped out by a go-away gesture of her hand, and we were really at Mrs. Hannah Alice Fisher's isolated and fascinating home, rendered attractive by her own gentle self.

Now would we linger, but must hasten to tell you of one of God's own, of whom he never lost sight in the leafy summer days, or the snow-curtained months of winter.

As nearly as may be, without breach of confidence, hear, in her own words, who and what she was.

She was born in the "Rice-House," which fell to her, "by casting lots," upon the decease of her father. She was a child of opportunity and comfort, loving, and loved by, her family. However, they were very much interested in worldly pursuits and fond of society.

Her maiden name was Fay. She was connected, both maternally and paternally, with some of the best families of Massachusetts, and was a "cousin to the Rev. Luther Rice, the missionary.

She moved to Worcester, Mass., but passed some time in Washington, D. C. In the former place she married Charles Francis Fisher, who had already enlisted in the Civil War.

Twelve days after their wedding he was beheaded at Cold Harbor, Va., by a cannon-ball, and because of her sad circumstances, lack of interest in the trend of society, and other reasons that she never made public, she retired to the "Eight Gables" in 1864, to lead an isolated life, but nevertheless a useful one.

Prior to this she became a Christian and at length she united with the Congregational Church. After a time she became a Baptist and, still later, a Seventh-day Baptist. When asked why she did so, she replied, "As fast as I found the light, I walked in it!"

She was eccentric, but one feels slow to use the word, when it is remembered how she loved her Master and anticipated the call, "Come home!"

She had a productive garden that she cultivated, and a well that she dug. She had a fine cow, a handsome flock of hens, and an intelligent dog and sleek cat. They were companions to her in their mute way. When we were there, her cow was a happy mother. The calf she named "China," because, when it was well fattened, she intended to sell it, and give the avail to the China Mission.

So each year a calf was named for a mission. Her home was near and quaint, her table was supplied with rich, Jersey milk, sweet butter and fresh eggs, and the orchestra of nature gave forth sweet strains as we drew around the table, so tempting in its snowy linen, clean china and good, homelike meal. Sweetest of all, was to see and hear our sainted friend asking God's blessing on the repast.

She had a rare collection of antiques, and a mysterious and almost invisible door, that led to an apartment. We saw her enter, but never did.

There were books of worth, standing side by side—Baxter's Saints' Rest and Bunyan's Pilgrim's Progress, etc. etc. Her Bible was well worn, and, as she said, "When I have my family prayers in the morning, I usually read two chapters."

It spied out her desire to live so sojourn from humanity but none, for any length, were willing to share her seclusion. Sufficient reasons, from the standpoint of a
believed duty, called her there to live.

She decided that the Lord had a work for her to do, unlike any other, and she went to the poorhouse and asked for the worst specimen of humanity that they had. A woman about seventy years old, a semi-idiot, with a cancer, was brought in. She arranged into her home and to care for her until her decease. This she did and the poor old creature became a Christian.

In her weakness she found the true strength, and we are reminded of the passage, "The wayfarer man, though a fool, need not err therein." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." When at length we reached the burden of our mission, she desired us to see about our denomination, that were aged, to come of our mission, she desired us to see about her brother saw she was tenderly thus in spreading the Gospel among all needed.

She smiled and said, "I must dream over it!" Some one suggested, "You mean pray over it!" and she responded, "Yes!"

And so she did, and in the morning she was composed and decided to give to "The Alfred University, and that would aid young men in becoming ministers and thus in spreading the Gospel among all people. She smiled and said, "I must dream over it!" Some one suggested, "You mean pray over it!" and she responded, "Yes!"

Lingeringly we said adieu, feeling it was an honor to know her, she lived so near the Father.

We now pass over many a noble deed in the years that followed. In August or September of 1011 she suffered much from jaundice, and on the ninth of October she broke her hip, and lay alone—yet "not alone"—for some time. When she was found, her brother saw she was tenderly cared for and a nurse provided.

For a time she rallied, but suddenly she was attacked with indigestion and failed very rapidly. She did not suffer intensely, until the last two weeks, when it became evident that she had cancer of the liver. On the twenty-eighth of December, 1011, she was taken to the arms of her beloved Saviour, of whom she was so very fond while in life.

She was a devoted Christian, loyal, courageous, persevering, patient and unselfish. We almost listened for the echo of the "Welcome home!" and the blessed assurance, "She hath done what she could."

FROM OTHER SOURCES we also learn that Mrs. Fisher's life was one of "obedience to convictions of duty that is rarely equalled. She lived alone with her Saviour, doing his will unalteringly as he gave her clear convictions of duty." It is also said of her that in the few weeks of her last suffering she praised the Lord continually.

Surely such ascriptions of praise, so cheerfully given, go to prove the value of a life that is hid with Christ in God, as seen by those who have been in contact with it, and as manifested in its influence upon those who have been the recipients of its activity.

Surely the Christian Church today has need of those, who, in self-sacrificing faith and obedience to the divine will, withdraw themselves, to some extent, from the distractions of intense worldliness and learn the truth of the words of the prophet, "In quietness and confidence shall be your strength," although this condition need not necessarily call for extreme isolation.

However, many of our own Sabbath-keepers have, by the fact of this separation, been strengthened in faith and principle, as they have seen the power of their influence as sole representatives of an unpopular truth; and virtues otherwise hidden have been brought to light, and other lives been brightened and blessed thereby.

"The roots of fairest bloom lie sometimes hidden; The deepest underneath the soil; The stones Of purest crystal are from gloomiest mines; The tenderest pearls won from roughest seas; And stars of color dipped in Iris' vast Beam from unfathomable distances."

FOEBE S. COON.

Are you cultivating the gentle art of answering your bitterest foe with a question calmly uttered, from a heart throbbing with Christ's love? If so, you have a key of power with both God and man.—Lemuel Reynolds Reid.

THE SABBATH RECORDER.

Anniversary Week at Milton Junction.

Friday, September 6, is the thirty-sixth anniversary of the dedication of the church. One year ago on that date Anna West, one of our Christian Endeavorers for China. The pastor begins his fifth year of service with the church this week.

Program is the program of the week-end services:

Vesper bell at sunset, Friday evening.

Prayer meeting at 7:30. Scripture lesson Genesis xxviii, 10-22.

Public worship and sermon Sabbath morning at 10:30. Theme: Forward. Text, "And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel that they go forward." Ex. xiv. 15.


Christian Endeavor prayer meeting at 3 p.m. Topic: "Why and How to Improve the Mind." Prov. ix, 1-11. (School and college meeting.)

Junior Endeavor at the same hour. Topic: "How Alaska was Discovered." Matt. iv, 16. (Missionary lesson.)

Church supper at the parsonage 7:30 to 9:30 Sabbath night. Mrs. Bond will be assisted by qualifying word having reference to the mission of the church.

Field day on the same hour. Topic: "Alumni Association," with several, songs, announcements, and plans for the next anniversary week. The meeting was especially interesting, and particular interest was shown by a group of visiting delegates from the "Sabbath School" association of the church served up. They lost their words. "It is also the program of the week-end, and as we made our way from the playground to the church several, especially of the older people, said we ought to have such a "field day" often. As to the opinion of the children in the matter, "actions speak louder than words."

The Ladies Aid society had been asked by the committee of the church to serve one of their fifteen-cent suppers—this qualifying word having reference to the price they charge and not to the amount served up. They served one hundred and twenty suppers, excluding adults only.

After supper, which was served in the basement, the Brotherhood was called to order in the audience room. The business included a report of twenty dollars raised for a brother in expression of sympathy and helpfulness, the report of a committee to procure Bibles for the church pews, a discussion of a plan for a series of prayer meetings in the homes of the Rock River brethren, and the adoption of a special order for the next regular meeting.

Many ladies were present by invitation and plans of church work, especially growth out of reports from the General Conference, were discussed.

Reports had been given by delegates the week previous, the theme of the sermon before had been "Forward," and this was calculated to be the people's meeting. The discussion was not very general, nor as specific plans laid as the pastor had hoped would be, yet no doubt it was profitable.

This seems to be the general opinion regarding the whole series.

A. J. C. BOND.

According to data given in some of the leading papers one hundred and eighty-three persons have lost their lives trying to run flying-machines.
YOUNG PEOPLE'S WORK

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

You Can Do Better.

PASTOR T. J. VAN HORN.

Prayer meeting topic for October 12, 1912.

Daily Readings.

Sunday—No stagnation (Heb. v. 12-14; vi, 1-3).

Monday—A betterment prayer (Col. i, 9-15).

Tuesday—Why I can (Phil. iv, 13).

Wednesday—Preparing for great things (Acts i, 8-9).

Thursday—Lines of improvement (2 Pet. i, 8-18).

Friday—The things before (Phil. iii, 13-17).

Sabbath day—Topic: You can do better (2 Pet. iii, 18).

( Led by the pastor.)

The lesson, this week, seems to be intended for the special encouragement of two classes of young Christians. These are, first, those who are easily discouraged because they feel that they are continually falling below the ideal which they have set for themselves in the Christian life. For them the topic reads, "You can do better." And the second class are those who are easily satisfied with an average Christianity. For these the topic rings out, "You can do better also.

Without being told, you know that it is so. "You can do better." The law of growth is fundamental in the Kingdom of Heaven, of which you are a part. Growth, if you are a normal individual, means added power to do. Unless this added power is expended upon a worthy object outside of yourself, it will become within you a force to annoy, weaken and defeat you.

Doctor Dawson told a congregation: "You sit and saturate yourselves with sermons. Go out and practice what you have learned here."

If, with this added power, you have done well in rendering service to another, it is an undoubted proof that you have acquired ability to do better next time. Were you dissatisfied with the way you held your temper that last time? If you really tried, you can do better still, next time. This hope, based upon the law of development, has been the inspiration of every forward movement for the betterment of the race since the beginning. Said, Peter, Paul, Cyrus W. Field, Wilbur Wright each said, "I can do better."

The Convention of the Federated Women's Clubs of Minnesota is now in session in Dodge Center. Progress, greater efficiency in all the departments of life where these devoted women seek to make their influence felt, is a dominating note in the sessions which it has been my privilege to attend. As I write, there float up to me the bewitching strains of a violin accompanied by the piano. Some gifted lady musicians from Minneapolis are rehearsing for the closing session tonight. They are giving me an illustration of my theme. Less than ten years ago they must have begun the tedious process of training. You can not suppose that when they began with first student, creaking, wavering tones, they did not hope of doing better. And now the persistency with which they practice, filling the house with waves of entrancing melody, shows the old hope of doing better is still inspiring their effort. "The night is just as a shining light, shining more and more unto the perfect day," was the song of the ancient. It is echoed by the modern poet:

"So far thy power hath blessed me,
Sure it still will lead me on,
Through morn and day, ever through and ever on.
The night is done."

"You can do better," says the sympathizing teacher as she glides with plying face at the awkward scrawl which the child has just made beneath the copy. "You can do better," says the great Master, as he compassionately watches our blundering efforts to imitate him in helping others. And the holiest saint on earth stretching forward, stimulated by the same hope.

"I count not myself to have apprehended. . . . but I press on." No matter how high our attainment, no matter how large the power developed, there is yet something better in joy or service farther on.

Between Progress and Stagnation there is no neutral ground. You must make your choice. Ne plus ultra is a phrase which has no application to any condition this side of heaven. The hope of larger efficiency in our Christian Endeavor societies, for the coming year was much accelerated at our recent Conference. At the close of this Conference year, let there not remain in the mind of any one the suspicion that the Christian Endeavor society is "good for nothing." I confess to a degree of skepticism regarding short cuts and cunningly devised methods. I am sanguine that there is no high degree of efficiency to be acquired in Christian Endeavor work apart from the expenditure of much time and painstaking labor. We can not hope to improve upon the plans laid down in the beginning of the Christian Endeavor movement. Faithful work in the area of effort indicated for the various committees will surely bring satisfying results. Wherever failure marks the work of a Christian Endeavor society, you will find failure to sustain the ideals held up in the pledge and in the specific departments of work covered by the committees.

And when I say that greater efficiency must come by devoting additional time and energy to the work which is marked out for us here, I am only emphasizing the absolute need of effort which the Bible itself teaches. I am bold therefore to say to the Prayer Meeting Committee:

"You can do better."

It may be you have allowed the leaders and the society to follow the beaten path in conducting the meetings. Have united worship, heart felt testimony, and humble seeking for God's blessing in the daily life been given to your meetings? The points in the morning prayers, the easy reading of clippings of what they should be, by careful preparation. And when I say effort, I mean anything which our great endeavor movement. Faithful work in the area of effort indicated for the various committees will surely bring satisfying results.

And after the meeting let no doubt be left that to spell success and efficiency in our great endeavor means toil and self denial according to our Saviour's decree. Recall his words: "Except your righteousness shall exceed—" And write down plus (+), as the distinctive symbol of Christian Endeavor. The plus sign is the cross.

"If any man would come after me, let him deny himself, and take up his cross daily, and follow me."

Let us most earnestly seek that preparation which our Saviour has clearly enjoined upon his followers who were entrusted with the holy task of witnessing to his saving power. See Luke xxiv, 45, 49, and Acts i, 8.

$1.00.

In the report of our board, which you have before you in this paper, our societies are urged to contribute for the work of the board at least one dollar per member. I am sure no one can feel that this is too much. No doubt most of our members are contributors to their own church finances—they ought to be—but none, I think, so heavily that he can not do at least one dollar through his society for our board work.

Why, scarcely a member who does not spend that amount or more for his own soul, and much more on other non essentials. Five cents per week, regularly, would mean two dollars and sixty cents ($2.60) per member. Remembering that we are "stewards" let us respond to this appeal and help to "boost" the work this year.
President's Message.

DEAR YOUNG PEOPLE:

I hope you have all read the recommendations made by the General Conference to the Young People's Board through the Committee on Denominational Activities. You will find them in this department of the SABBATH RECORDER for September 9. These recommendations were adopted after thorough consideration, first in a committee of nine members appointed by Conference, and second; by Conference in committee of the whole. The board accepts them with the wish that the young people for young people's work for this year, and it shall be our endeavor to make them effective in the societies. To this end we ask your earnest cooperation.

We are encouraged by words of appreciation from many widely scattered representatives of the board, regarding the work of the board for the past year. We are very conscious of the fact that we have accomplished far too little. We want to do more this year. With these specific recommendations before us, let us uniteiy work to incorporate them into the life of our societies and members.

As a step in carrying out the first recommendation the board has appointed Miss Daisy Furrow of Battle Creek, Mich., Quiet Hour superintendent for the denomination. Her plans will soon be brought before you through the SABBATH RECORDER and the field secretaries.

In regard to the second recommendation the board has decided to ask for one dollar per active member from all the societies. We do not forget that a few societies already send the board more than that amount. We shall appreciate the continuation of such generous support, and assure you that all funds sent to us will be held as a sacred trust, and expended in the wisest way possible, always consistent with the purposes and work of our young people. Can not all the societies bring their offering up to this reasonable standard?

The members of the board are enthusiastic regarding the fourth recommendation and the value to our people, and carried out faithfully and thoroughly. We hope all our societies will begin on November first an eight months' Efficiency Campaign. You will hear about this more definitely soon. Be ready to take up the plan that shall be presented by the board, and carry it to success in your society.

Plans for the study of our denominational faith and order will be included in the Efficiency Campaign.

Resolution number six will doubtless be carried out by our new Junior superintendent, Mrs. H. Eugene Davis of Walworth, who, we hope, can meet with the board quite regularly.

And now, young people, you have discovered four things upon which we wish to center our thoughts and efforts: The development of the spiritual life, especially in the use of the Quiet Hour, the support of missions and other religious interests by our systematic gifts, the study of our denominational faith and practice, and the application of an efficiency test to all our society activities, with high, yet attainable standards set before us, and I write it here as my deep conviction that the society that takes up this work intelligently and heartily, and pursues it faithfully and prayerfully, will find new life, and its members new joy in Christian Endeavor work.

Trusting the Lord Jesus Christ for strength, will you try?

A. J. C. BOND,
President.

Meeting of the Young People's Board.

The regular meeting of the Young People's Board was held at the home of the President, September 15, 1912, at 10 A.M.


Scripture reading by Rev. Mr. Bond was followed with prayer by Fred Babcock.

The report of the Committee on Appointments was read. It suggested that the Board ask at least $1.00 per member from each society, this amount to be undesignated.

The report was adopted.

The Evangelistic Committee reported regarding the summer's work. Two reports were read—one from Fred Babcock and one from Harry Pierse. These reports will appear in the RECORDER.

The report of the committee was adopted.

It was voted that the Treasurer be instructed to send $25.00 to the Missionary Society for Doctor Palmberg's salary.

Voted that the Treasurer send $17.00 to the Treasurer of the Tract Society to bear upon the expenses of a printing-press for Mr. Savarese. This amount was a gift from the Riverside (Cal.) society for that purpose.

Voted that the Treasurer send $6.00 to Mr. C. G. Beard, Fouke, Ark., to be used for paying expenses of papering one room in the home of Rev. G. H. F. Randolph of that place.

It was voted that the Recording Secretary be instructed to write Rev. G. H. F. Randolph for the purpose of learning what the financial needs of the school are and whether funds have been secured to carry on the work for this year.

Adjournment.

CARRIE NELSON,
Recording Secretary.

News Notes.

GARWIN, IOWA.—Since our last report there has been one baptism and four added to the church. Our Christian Endeavor society through an entertainment raised $25.25 for Miss Gertrude Bond who gave her time in teaching at Fouke the past year. Baraca and Philatheta classes have been organized with about sixteen members each. The former class has regular meetings for physical training. A Bible study class is in process. Miss John Ford was made about $75 for church expenses by making a quilt and giving entertainments. The Ladies' Aid society cleared about $55 by serving dinner July fourth. The Pastor regularly visits Marion, Iowa, once a month, and spent several weeks this summer in Arkansas and Texas in evangelistic work. The church this year has paid a debt of about $200. It also helped pay traveling expenses of pastor and daughter to Conference.

JACKSON CENTER, OHIO.—The entertainments by the Juniors and Ladies' Aid societies this summer have resulted in nice little sums which have been used for missions and home work. Monthly meetings are held regularly at Stokes. Dr. D. H. Davis of Shanghai, China, and Pastor Randolph of Milton, have visited us this summer and occupied our pulpit. We feel greatly helped and honored that our Chautauqua officers and those of Celina, Ohio, placed Doctor Randolph upon their annual programs this summer, whereby we had the privilege of hearing two of the Doctor's popular lectures.

GREETING.

Dear brothers and sisters, scattered ones of the flock, Greeting.

We are sending out herewith, to the isolated ones, the Directory of names and addresses of our own Sabbath-keepers, scattered from Maine to California, and from the Dakotas to Texas. At the recent Conference at North Lord, Neb., I was appointed general field secretary, and Mrs. Angeline Abbey, of North Lord, assistant field secretary. We have 800, more or less, scattered ones, who are also to be allowed a place on the Conference program.

It has seemed to me, that, out of this big spreading church of 800, with proper
enthusing and directing of our interests and energies, we ought to become a mighty factor for good to our cause and people. I can imagine a great variety of conditions in which we may find ourselves, upon careful inspection: Some of us are probably better off than we were living in the midst of our own church privileges. Some of us are doubtless not so good. Some have drifted into worldliness, and away from active Christian living. Some are trying to live their religion in communion with other churches. Some may have gone into hopelessness, despair or unbelief. Whatever the condition, the desire or purpose, we bring you each and all a hearty greeting. If down by the wayside, we extend a hand to lift you up. If fearful, doubtful, discouraged, we bring counsel or sympathy, write me a hearty letter, and this will warm your own heart, and find a responsive chord in theirs.

Fourth. Can't we do something worth while in the strategic points we occupy to spread the truth we represent? We read of Acts vii, 44, that "those that were scattered abroad went everywhere preaching the word." So let it be with us. It would cost an immense sum to send a missionary to all the fields that we individually occupy; but we are already on the field, and now is our time to demonstrate what stuff we're made of. Now there is the point. Can the Master depend on us; and you, you, and me? Here is our opportunity; let us also realize it as our great responsibility. Shall we be overcome by the world and the isms about us, or shall we overcome, and carry the banner on to greater victories?

I am glad of this chance to do a little work among this class. It is a new work, and we are feeling our way along to find what is best to do and how to do it. We ask for the hearty cooperation of every lone Sabbath-keeper. If there is anything I can do for any of you personally, by counsel, comfort or sympathy, write me a letter, and I will gladly answer. Let us help one another. We be brethren. We are separated from those who love us. Let us renew our first love. Let us keep the altar fires burning, and a firm grip upon the Word. Let us not permit the rush of the busy world to sweep us from our moorings, but seeking first the kingdom of God, let us know that all things needed will be added.

"All the saints salute you." Phil. iv. 22.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." - G. M. COTTRELL.

Field Secretary of the Conference Auxiliary of the Lone Sabbath-keepers.
Topca, Kan., Sept. 15, 1912.
in through the old gate that hung on only one hinge.

"Who are you?" the old man asked the first thing. "And what's your father's name?" And he held his hand up over his ear, so Betty knew that he must be deaf. She spoke loudly as she could but the old man was even more deaf than she had thought, and she had to tell him her name three times. At last he understood, and then he asked her where she lived and how old she was and if she could tell him the time of day and where she was going, and even when she was coming back. When Betty had answered all his questions she was quite out of breath. Finally he let her go with the promise that she would come again.

"Maybe he's lonesome," Betty thought as she hurried home with the tacks, "I guess I'll take him some apples tomorrow; there's bushes and bushes on our trees, but he didn't seem to have any on his. He says folks won't come to see him 'cause he's so deaf that it's hard to talk to him. Maybe I can make him understand better next time."

"Are you ready for another errand, dear?" mother asked when she had listened to Betty's story about the deaf old man.

"Yes, mamma, I just like to go. You see I haven't had time to be lonesome since this morning. And Teddy hasn't either, I guess, for he's running after sticks for Reginald and barking as if he was happy, too."

The errand this time proved to be in quite another direction. Mamma wanted some cream for supper, and somebody had told her that Mrs. Amesby had the nicest cream in the whole village. So Betty took her little tin pail and went up the street and then across a big meadow until she came to a big old-fashioned white farmhouse.

Mrs. Amesby was all alone, so Betty sat down to talk to her a few minutes; and she soon learned that Mrs. Amesby liked children but hadn't any of her own. She brought out some raisins and cookies for Betty to eat, and Betty was almost sorry when it came time for her to go. But she said good-by and started back across the big meadow. She found herself humming a merry little tune as she walked slowly along.

A small boy, picking up stones by the side of the road, said, "Hello!" and two little girls with their dolls and doll carriages stopped to speak to her. Perhaps it was because Betty was smiling so happily. And a little bird perched on the lowest branch of the willow tree in the yard of Betty's new home was singing at the top of his voice. Betty thought he was even trying to say:

"Cheer up, oh, cheer up! 'Tis a beautiful day; If you want to be happy, just hear what I say; Don't think of yourself, it is not worth the while, But go and do something, if only to smile; A smile or a laugh or a kind word, I say, Will help to make somebody happy each day."

Now I just wonder if you can guess the secret of Betty Raymond's happy day?—Alice Annette Larkin, in Junior Herald. Ashaway, R. I.

**Directions for Reaching Salemville.**

The delegates from the Eastern Association to the Southeastern, should leave Dunellen early on Wednesday morning, October 23. Come by way of Altoona to Osterburg, arriving there at 5 p.m. The delegates from Wayne Virginia should leave Salem on Wednesday morning about 3 a.m. Come by way of Cumberland, arriving at Osterburg at 5 p.m. There will be teams there to convey delegates to Salemville.

**Pastor J. S. Kagarise.**

Eighty-eight thousand, eight hundred and forty-seven children are out of school part of the time because the authorities have neglected to provide seats for them. An investigation shows that these children are being thrown upon the streets half their school-time because the Board of Education failed to change seats from schools that have too many to schools that have not enough. Red tape causes untold delays also in building new schoolhouses, even after the houses have been ordered built. There is great dissatisfaction among the school patrons over the way things are going.

"A collector in Paris has among his curiosities a Chinese god marked 'Heathen Idol,' and alongside it a gold piece marked 'Christian Idol.'"

**HOME NEWS**

**West Edmeston, N. Y.—**Certainly much in a few words was told in the West Edmeston News Notes in the Sabbath Recorder of September 9, but perhaps a more detailed account of affairs here would add to the pleasure of many readers of the Recorder.

The last week in June we gladly welcomed among us Mr. and Mrs. H. L. Polan. Mr. Polan came to serve our church as pastor until time to enter the Theological Seminary at Alfred. A few days after their arrival they began housekeeping in the parsonage.

Our people gathered in the first evening they settled there, and gave the couple a fairly good "pounding" to get them well started. Mr. Polan quite happily expressed the appreciation of himself and wife of the interest shown in their welfare.

Mr. Polan soon proved himself well adapted to the work he had undertaken, both as a preacher and pastor. His wife has ably seconded his efforts, and both have greatly endeared themselves to us all. They have been called upon to render almost every kind of service incident to their calling. In times of bitter grief in some homes, or happy hours in other homes, they have been present with sympathy and helpful hands.

During the summer the old order of service at eleven o'clock Sabbath morning was resumed, which seemed to please the people, and we have had very good congregations. The Sabbath school was also much better attended at the usual hour.

The Friday evening prayer meetings which are held as union meetings, in our church one week, by our pastor, and in the First-day Baptist church the next week, led by their pastor, have been well attended, and very interesting.

Our young people came out well to the reorganized Christian Endeavor meetings.

The faithful pastoral work done by Mr. Polan has resulted in the baptism of four of our young people here and their becoming members of this church. Another young girl, visiting here, was baptized with the others. It was a time of real rejoicing to see these dear young friends giving themselves thus early in life to the Master's service.

Communion service was observed Sabbath day, September 7, that Mr. Polan might minister to us again in that ordinance. This was the last Sabbath with us, and under the circumstances one long to be remembered. That the Lord may go with him and his wife, and ever lead them in his service, is the earnest wish of their many friends here. Their stay with us, though brief, has been helpful and appreciated.

Our Sabbath school is now held at 1:40 p.m. and the preaching service at 2:30. The Rev. R. J. Severance has kindly consented to again supply our pulpit, and is faithfully pointing out the straight road in which the Christian should walk.

What can the strong man do in the community outside the weak church? He can get hold of the boys and be a true friend to them. He will be interested in their athletics. He can get hold of the young men; he can get hold of the business men. He can be influential in the intellectual life of the community, in its schools, reading-circles, and lecture courses. He can set the boys and girls toward college. He can unbodily give dignity, genuineness, and tone to the social life of the community. He can be connected with every movement that makes for the welfare of the people in the community. He can go down into the edge of the death shadow and speak brave words to dying men. He will stand beside the little grave in the country cemetery and comfort with courage words the bitter brief of those who are closest to it.—Edward J. Bosworth, D. D.

"Censure and criticism never hurt anybody. If false, they can not hurt you unless wanting in manly character, and if true, they show a man his weak points and forewarn him against failure and trouble."

"Constant care is one of the secrets of success in the breeding or feeding of stock of all kinds. It is only the man who likes such work that will measure up to the greatest success."
LESSON I.—Oct. 5, 1912.

JESUS WALKING ON THE SEA.

Lesson Text.—Mark vi, 1-13.

Golden Text.—"Straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid." Matt. iv, 36.

DAILY READINGS.

First-day, Exod. xiv, 1-31.
Second-day, Josh. iii, 1-17.
Third-day, 2 Kings ii, 1-18.
Fourth-day, John xxi, 1-23.
Fifth-day, Matt. xviii, 18-27.
Sixth-day, Matt. xxvii, 22-46.

Sabbath-day, Mark vi, 45-56.

(For Lesson Notes, see Helping Hand.)

Get the Habit of Quiet Speaking.

The easiest of bad habits to acquire is that of speaking loudly. Language has become so complex that not only is it necessary to quiet the right thing, but it must be said in the right way. A phrase may be said in jest or in earnest; a rebuke may be kindly or stern; an order may be willingly or unwillingly received according to the tone in which it has been said. Many a faithful worker is unjustly accused of unwillingness and disloyalty because of the churchly manner in which orders are received; many a master is regarded as unfeeling by his employees because his actions are forgotten and only the sting of his sharp manner remembered.—Journal-Telephone.

The Sabbath School.

The Fifth-day, Washington and surrounding country celebrated the fiftieth anniversary of the preliminary Emancipation Proclamation, in which Abraham Lincoln gave warning, just after the battle of Antietam, that on January 1st next following, slaves in all States still in rebellion would become forever free. This celebration lasted four days. On September 23, 1862, Harper's Ferry was recaptured by Union troops. This is the inebriate year of many severe battles of the Civil War.

"The 'line-storm' of trouble is liable to come at any time of the year."

The Sabbath Recorder

SABBATH SCHOOL

The address of all Seventh-day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh-day Baptist Church of Syracuse, N. Y., held Sabbath afternoon services at 3 30 o'clock in Snow's Hall, No. 214 South Warren Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds services at the Baptist Church, Washington Square South. The Sabbath school meets at 10 45 a.m. and 2 30 p.m. A cordial welcome is extended to all visitors. Rev. E. B. Hamilton, the pastor, address is 296 West 46th St., New York City.

The Seventh-day Baptist Church of Chicago holds services at the Seventh-day Baptist Church, 223 West 15th Street, New York City. Treasurer—Charles C. Chipman, 220 Broadway, New York City.

The Seventh-day Baptist Church of Washington holds regular Sabbath services in the Seventh-day Baptist Church, 223 West 15th Street, New York City. Treasurer—Rev. E. B. Hamilton, 296 West 46th St., New York City.

The church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West and Seventh Streets, every Sabbath afternoon. Sabbath school at 1 o'clock, preaching at 3. Everybody welcome. Rev. A. Flower, preacher; pastor's address is 296 West 46th St., Los Angeles, Cal.

The Seventh-day Baptist Church of Bridgeport, Conn., holds regular services at the Seventh-day Baptist Church, Bridgeport, Conn., every Sabbath afternoon. Services are at 3 o'clock, preaching at 3. Everybody welcome. Rev. E. D. Buxton, the pastor, address is 418 New England Ave. (between 17th & 18th Sts.), Manhattan.

YOUNG PEOPLE'S EXECUTIVE BOARD.

President—Rev. E. Van Horn, 223 West 15th Street, New York City.


The Young People's Executive Board of the Seventh-day Baptist Church, 223 West 15th Street, New York City, held its quarterly meeting in the College Building, 223 West 15th Street, New York City, on September 17, 1912.

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Spiritual Sabbathism
By Abram Herbert Lewis, D. D., LL. D.

Contains 399 pp. Table of contents: Remains of Paganism in Christianity; Pagan Methods of Interpreting the Scriptures; Asiatic Pagan Water-Worship; Water-Worship in Northern Europe and in Mexico; Greek Water-Worship; Pagan Water-Worship Transferred to Christianity; Pagan Sun-Worship; Sunday Observance Unknown to Christianity before the Middle of the Second Century; State Religion a Pagan Institution; Control of Christianity by the State; 21; Sunday legislation begins. Sabbatarianism: 22; Roman Catholic; 23: Rejected by the reformers; 24. Paganical view point; by which a considerable number of very thoughtful and devoted Christians persuaded themselves that it is the will of God for the Sabbath to be kept on Saturday each week and not on Sunday. Candid keepers of "first day" who desire to understand the point of view of those who think them entirely wrong could get no better statement of the adverse position than this. And incidentally they will find much very cogent material on the reasonableness of Sabbath rest and the right manner of observing it, which applies as effectively to Sunday as it does to Saturday. The Continent.

Price: $1.75. Cloth.

Bible Studies on the Sabbath Question
By Arthur Elwin Main, D. D., L. H. D.

Second edition, revised and in larger type than the first; contains 107 pp. This is the "boiled down" argument scientifically prepared from a modern and critical viewpoint by which a considerable number of very thoughtful and devoted Christians persuade themselves that it is the will of God for the Sabbath to be kept on Saturday each week and not on Sunday. Candid keepers of "first day" who desire to understand the point of view of those who think them entirely wrong could get no better statement of the adverse position than this. And incidentally they will find much very cogent material on the reasonableness of Sabbath rest and the right manner of observing it, which applies as effectively to Sunday as it does to Saturday. The Continent.

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Rev. Abram Herbert Lewis, D. D., LL. D.
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By Theodore L. Gardiner, D. D.

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